Rural and Urban Sociology

COURSE CODE: M21SO10DC

Postgraduate Programme in Sociology
Discipline Core Course
Self Learning Material

SREENARAYANAGURU
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The State University for Education, Training and Research in Blended Format, Kerala

SREENARAYANAGURU OPEN UNIVERSITY

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To increase access of potential learners of all categories to higher education, research and training, and ensure equity through delivery of high quality processes and outcomes fostering inclusive educational empowerment for social advancement.

Mission

To be benchmarked as a model for conservation and dissemination of knowledge and skill on blended and virtual mode in education, training and research for normal, continuing, and adult learners.

Pathway

Access and Quality define Equity.

Rural and Urban Sociology

Course Code: M21SO10DC

Semester - III

Discipline Core Course
Postgraduate Programme in Sociology
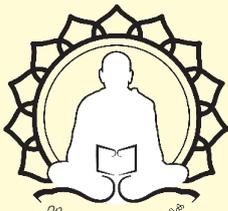### Self Learning Material

(With Model Question Paper Sets)

SREENARAYANAGURU OPEN UNIVERSITY

The State University for Education, Training and Research in Blended Format, Kerala

Rural and Urban Sociology
M21SO10DC
Discipline Core Course
Semester - III
MA Sociology

SREENARAYANAGURU
OPEN UNIVERSITY

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Dear learner,

I extend my heartfelt greetings and profound enthusiasm as I warmly welcome you to Sreenarayanaguru Open University. Established in September 2020 as a state-led endeavour to promote higher education through open and distance learning modes, our institution was shaped by the guiding principle that access and quality are the cornerstones of equity. We have firmly resolved to uphold the highest standards of education, setting the benchmark and charting the course.

The courses offered by the Sreenarayanaguru Open University aim to strike a quality balance, ensuring students are equipped for both personal growth and professional excellence. The University embraces the widely acclaimed "blended format," a practical framework that harmoniously integrates Self-Learning Materials, Classroom Counseling, and Virtual modes, fostering a dynamic and enriching experience for both learners and instructors.

The university aims to offer you an engaging and thought-provoking educational journey. The Postgraduate Programme in Sociology naturally follows from the undergraduate programme. It mainly focuses on theories and practical applications. The programme uses vivid examples to make the subject interesting and relevant to learners. By combining academic content with empirical evidence, the programme becomes both unique and practical. The Self-Learning Material has been meticulously crafted, incorporating relevant examples to facilitate better comprehension.

Rest assured, the university's student support services will be at your disposal throughout your academic journey, readily available to address any concerns or grievances you may encounter. We encourage you to reach out to us freely regarding any matter about your academic programme. It is our sincere wish that you achieve the utmost success.

Regards,
Dr. Jagathy Raj V. P.   05-08-2024

Contents

Understanding Rural Societies

BLOCK-01

SGOU - SLM - MA SOCIOLOGY - Rural and Urban Sociology

Rural Sociology

Learning Outcomes

After reading this unit, the learner will be able to:

♦ comprehend the concepts and theories related to Rural Sociology
♦ analyse historical and ecological perspectives of Rural Sociology
♦ assess socio-economic and political problems encountered by rural societies
♦ evaluate the structure and characteristics of contemporary rural societies in India

Background

Rural Sociology is a branch of Sociology focused on examining social life in rural regions. As a discipline, Rural Sociology emerged in theUnited States during the 1910s with strong connections to the national Department of Agriculture and land-grant universities' agricultural colleges. One major area of Rural Sociology is the sociology of food and agriculture, with much of the research devoted to the economics of farming. Other topics include rural migration and demographic trends, environmental sociology, development driven by natural amenities, public land policies, "boomtown" growth, social disruption, and the sociology of natural resources such as forests, mining, and fishing. Additionally, rural cultures, identities, healthcare, and education are areas of study. Many rural sociologists are involved in development studies, community development, and environmental issues, with a significant portion of research focusing on the Third World.

Rural sociology, as the name suggests, studies rural societies, their social structures, and institutions. Since rural societies are largely agriculture-dependent, Rural Sociology also addresses peasant communities. It centres on rural community life, highlighting the distinct social structures, processes, dynamics, and forms of social control that differentiate rural from urban societies. Rural Sociology is therefore specifically designed to study rural phenomena, systematically analysing various aspects of rural life, including social networks and how they ensure the smooth functioning of society. Rooted in village life, rural sociology explores the functioning of villages, the challenges they face, and the strategies employed to overcome these challenges. It also provides practical solutions to address the issues confronting rural areas.

Discussion

♦ *Village settings*

Rural Sociology has evolved into a distinct social science with its own unique perspective and methodologies. According to Lowry Nelson, it focuses on describing and analysing the development of various groups within a rural context. Similarly, Alvin Lee Bertrand views Rural Sociology as the study of human interactions in rural areas, highlighting the examination of all social relationships present in village settings. This branch of sociology specifically studies rural society and the relationships among those living in villages. Given that India is predominantly a country of villages, Rural Sociology can be seen as the sociology of village life or society.

1.1.1 Emergence of Rural Sociology

♦ *Rural communities*

The emergence of Rural Sociology was driven by the need to study the diverse conditions and challenges of rural life. While other social sciences had previously attempted to address the problems facing rural societies, they were often unable to provide effective solutions. As a result, Rural Sociology was established as a distinct discipline that enabled a more serious and focused study of rural communities.

♦ *Rural Sociology*

In the early 1950s, sociologists and social anthropologists began conducting numerous and comprehensive studies in Rural Sociology. These studies primarily focused on examining the interrelationships between various aspects of rural life. The field was significantly enriched by the contributions of scholars like M.N. Srinivas (1960), McKim Marriott (1955), S.C. Dube (1955), and D.N. Majumdar (1955).

Rural Sociology focuses on the study of rural society, examining social life within rural communities. Key areas of analysis include rural social institutions, social structure, social change, and rural life. This field is dedicated to the

scientific and comprehensive study of rural social settings. Rural Sociology gained prominence during the late industrial revolution in countries like France, Ireland, Prussia, Scandinavia, and the United States, with its systematic origins tracing back to 19th-century America. Between 1890 and 1920, American rural societies encountered numerous socio-economic challenges, which drew the attention of scholars and led to the establishment of Rural Sociology as an academic discipline. A significant milestone in the field's history was the appointment of the Country Life Commission by Theodore Roosevelt. It is also argued that the aftermath of World War II, which brought significant destruction to human society, spurred the growth of Rural Sociology in the United States. The discipline's primary focus became understanding and addressing the social and economic problems of farmers, with greater emphasis placed on community life and the changing dynamics of rural populations rather than their connections to land or the social aspects of agriculture. Prominent scholars who contributed to Rural Sociology during this period include Sir Henry Maine, Etton, Stemann, Baden Powell, Slater, and Pallock.

Rural Sociology originated in the United States due to historical factors and gradually began to gain attention elsewhere as its significance became more recognised. During the period from 1890 to 1920, known as the 'exploiter period', American society experienced widespread decay. Intellectuals analysed this period, producing a substantial body of literature that described and examined the issues arising from the growing crisis. However, this literature did not fully explore or establish the fundamental laws governing the development of rural society. While it set the stage for the emergence of Rural Sociology, it did not yet establish it as a formal science. The early roots of Rural Sociology can be traced to these publications.

The first major work in the field was the Report on the Country Life Commission, appointed by President Theodore Roosevelt in 1907. Subsequent significant contributions included several doctoral theses focused on rural community studies, which provided valuable insights into rural life and its challenges. Additionally, a series of rural church and school studies conducted by individuals interested in investigating the problems of rural life constituted the third major body of literature. Together, these publications laid the groundwork for the development of Rural Sociology as a scientific discipline in the United States.

- *The Country Life Commission*

- *Emergence of Rural Sociology*

- *Rural community studies*

The Country Life Commission, chaired by Dean Bailey, a renowned scholar of rural issues, conducted fieldwork using questionnaires. Based on this investigation, the Commission published a report that sought to analyse and diagnose the shortcomings of rural society. This report has been described as providing a foundational framework, or "charter," for Rural Sociology. The studies, *An American Town*, *Quaker Hill*, and *A Hoosier Village*, authored by James Michel Williams, Warren H. Wilson, and Newell L. Sims respectively, represent significant early research on American rural communities. These studies, based on statistical, historical data, and field-interview techniques, were submitted as research documents at Columbia University between 1906 and 1912. Dr. Warren Wilson, along with others interested in rural life, conducted several studies on rural churches. These studies, alongside some rural school studies and Dr. C.J. Galpin's *The Social Anatomy of an Agricultural Community*, based on his 1915 investigation at the University of Wisconsin's Agricultural Experiment Station, formed additional foundational literature relevant to rural sociology until 1916.

♦ *Foundation to Rural Sociology*

The first college textbook on rural sociology, "Rural Sociology" by Prof. John M. Gillette, was published in 1916. Following this, numerous writers contributed valuable works that enriched the field's literature. The publication of "A Systematic Source Book in Rural Sociology" in 1930, recognised as an "epoch-making" work, significantly advanced the field of rural sociology. Subsequently, other intellectuals, such as Sorokin, Zimmerman, Galpin, Taylor, Kolb, Brunner, Sims, Dwight Sanderson, Landis, Redfield, and Smith, focused on the subject, leading to the rapid development of Rural Sociology. The establishment of the journal "Rural Sociology" in 1935 (now a monthly publication) and the founding of the organisation called Rural Sociological Society of America in 1937 were further milestones in its growth. Rural Sociology began to take root and spread to various parts of the world, including India, where it was particularly needed due to the large rural population with numerous complex problems.

♦ *First college textbook on Rural Sociology*

The origin and development of Rural Sociology in America was influenced by the social conditions of the period from 1890 to 1920 and the analyses conducted by intellectuals of the time. Additionally, research work and teaching also played a significant role in the field's development.

1.1.1.1 Origin and Development of Rural Sociology in India

Rural Sociology is the study of rural society as a whole, and its origin in America was shaped by the challenges faced by rural communities. This development also influenced the growth of Rural Sociology in India. The intellectual community recognised and documented the issues within rural society, leading to the publication of books on rural social problems. While these books played a key role in the development of Rural Sociology in India, the field's systematic growth began with the adoption of the Indian Constitution and the implementation of the Community Development Programme. Now, we will briefly discuss the emergence of Rural Sociology in India.

The study of rural society in India is closely associated with Sir Henry S. Maine, a well-known anthropologist. Maine contributed two significant works, *Ancient Law* (1861) and *Ancient Society* (1877), in which he discussed Indian villages, referring to them as republics. However, his analysis was influenced by a Euro-centric bias, as pointed out by the Indologist, Dumont, who criticised Maine for viewing Indian rural society through a European lens. British administrators-turned-ethnographers and anthropologists, including Charles Metcalf, also portrayed Indian villages as autonomous sociological isolates. Despite these biases, Maine is credited with initiating a systematic study of rural life in India, being the first to theorise that kinship was the foundation of rural society. However, the systematic growth of Rural Sociology in India began after the adoption of the Indian Constitution and the implementation of Community Development Programmes. This period sparked a rise in rural studies, driven by the idea that if British anthropologists could use social anthropology to consolidate their colonial empire in South Africa and India, it could also be valuable in nation-building through development programs.

Even during the British East India Company's rule, sociologists and anthropologists made efforts to understand land tenure patterns, customary laws, and the roles of peasants and artisans. Research on rural life during the British period significantly influenced the development of Rural Sociology in India. Recurrent famines in India also led to numerous studies, prompting economists to investigate village communities. Rural Sociology has since established itself as a distinct discipline, with its subject matter, scientific

Community Development Programme

Ancient Law & Ancient Society

Rural Sociology in India

nature, methods, and tools. It is inherently interdisciplinary, drawing insights from economics, political science, sociology, and social anthropology. A.R. Desai made a pioneering contribution to the field by editing *Rural Sociology in India*, first published in 1969.

Research scholars and university professors made significant contributions to the growth of Rural Sociology by publishing books and research papers on the problems of rural society. Even before independence, numerous studies were conducted on village life in India. In 1926, the Royal Commission on Agriculture was established, and World War I brought an agrarian crisis that began to draw scholars' attention to rural India. Scholars like George Keating and Harold Mann in Bombay, Gilbert Slater in Madras, and E.V. Lucas in Punjab conducted intensive studies of specific villages. Meanwhile, ViswaBharati established a Rural Reconstruction Board, and in 1932, the Scottish Church College in Calcutta published accounts of village life. However, these pre-independence studies remained isolated.

It was only after 1947, when India embarked on planned development, that a more coordinated approach to studying rural society emerged. During the first Five-Year Plan, strategies were developed to improve the conditions of rural people, leading to an increase in literature on rural society. Rural Sociology only evolved into a systematic sub-discipline of Sociology in the mid-19th century. One of the pioneering works in this field was *The Systematic Source Book in Rural Sociology*, edited by Sorokin, Zimmerman, and Galpin.

In 1955, significant village studies by renowned sociologists were published in India, highlighting the need for rural reconstruction and welfare. This led to the introduction of community development programs. The Planning Commission initiated various projects, including land reforms, the cooperative movement, Five-Year Plans, and Panchayat Raj, all of which greatly contributed to the development of Rural Sociology in India. Several sociologists made notable contributions to the field, including Dr. D. N. Majumdar, Prof. N. K. Bose, Prof. M.N. Srinivas, and S. C. Dube, who are considered pioneers. Additionally, economists like Gilbert Slater promoted the idea of conducting economic surveys of villages, beginning at the University of Madras in 1916. These villages were revisited in surveys conducted in 1936 and 1961. In Bombay, Harold Mann and G. Keatings,

- *Royal Commission on Agriculture*

- *The Systematic Source Book in Rural Sociology*

- *Five-Year Plans and Panchayat Raj*

along with E.V. Lucas in Punjab, initiated intensive surveys of several villages and assessed their general agricultural problems.

1.1.2 Meaning and Definition of Rural Sociology

♦ *Meaning of Rural Sociology*

Rural Sociology focuses on the study of social organisation and processes typical of areas with smaller populations and lower density. Essentially, it is the sociology of rural society. However, because rural societies are not isolated, Rural Sociology also explores the relationship between rural communities and the broader society. This includes examining spatial organizstion and the processes that determine how populations and human activities are distributed across different areas. "Indian rural sociology or the science of the laws governing the specific Indian rural and social organization has still to be created. Such a science is, however, the basic premise for the renovation of the Indian rural society, as indispensable for the renovation of the Indian society as a whole" — A.R.Desai.

♦ *Rural Phenomena and Rural life*

Rural Sociology is a branch of Sociology focused on the study of social life in rural areas, with an emphasis on rural community life. It is specifically designed to examine rural phenomena and systematically explore various aspects of rural society. This includes studying rural social networks and how they function to ensure the smooth operation of society. Rooted in village life, Rural Sociology investigates the characteristics of villages, how they operate, the challenges they face, and the strategies they use to address these challenges. It also provides practical solutions and methods for mitigating the problems that affect rural communities.

Many Western and Indian sociologists have given their definitions regarding Rural Sociology in their point of view. Among the sociologists, T.L. Smith, A.R. Desai, Dwight-Sanderson, F.S. Chapin etc. are very important.

a. According to Sanderson, "Rural sociology is the sociology of rural life in the rural environment".

b. Bertand says, "Rural sociology is that study of human relationships in rural environment".

c. A.R Desai defines Rural Sociology as, "the science of rural society….It is the science of laws of the development of rural society".

d. "The sociology of rural life is a study of rural population, rural social organisation and the rural social processes operative in rural society". F. S. Chapin

e. "Such sociological facts and principles as are derived from the study of rural social relationships may be referred to as rural sociology". T. L. Smith

In the words of N.L.Sims, "The field of rural sociology is the study of association among people living by or immediately depends upon agriculture. Open country and village groupings and groups behaviour are its concern".

1.1.3 Nature and Scope of Rural Sociology

The debate over whether Rural Sociology should be classified as a natural science or an art is longstanding. August Comte, known as the father of Sociology, famously referred to Sociology as the "queen of sciences." Some sociologists consider sociology to align with the natural sciences. Pierre Bourdieu, for instance, argued that sociology possesses all the defining characteristics of a science, including a shared foundation of concepts, methods, and verification procedures. Most sociologists agree that sociology, including its specialised branch of Rural Sociology, exhibits the fundamental traits of a science. However, before delving deeper into Rural Sociology as a science, it is crucial to understand what constitutes science itself—a systematic approach involving observation, data collection and classification, hypothesis formation, testing, theory development, and conclusion. Science is defined by six core elements.

♦ *Queen of Science*

The nature of Rural Sociology as a science can be examined on the following grounds:

1. **Scientific Methodology:** Rural Sociology has its own set of concepts, methods, and verification processes. It includes specific theoretical frameworks, follows a logical approach to inquiry, and is subject to verification.

2. **Facts Accumulation:** Rural Sociology is grounded in the factual study of rural social relationships and activities. It examines these elements in an objective, evidence-based manner, applying scientific methods to study the facts, general principles, and theories involved. It's well understood that scientific knowledge advances through the collection of field data, and as

Robert Merton noted, each sociologist builds upon the work of those who came before them.

3. **Empiricism**:Unlike natural sciences, which conduct experiments in controlled laboratory settings for measurement and verification, Rural Sociology relies on empirical methods through fieldwork. For a rural sociologist, fieldwork is crucial as it allows for the collection of relevant data, which is essential for developing theories. It also offers opportunities for experimentation, observation, and verification.

4. **Precision and Accuracy**: Precision and accuracy are key aspects of scientific investigation. The data collected must accurately represent the actual conditions at the time of observation. The principles of Rural Sociology must hold true when tested, and their validity should be verifiable by anyone.

5. **Discovery of Cause-Effect Relationship:** Like Sociology, Rural Sociology identifies cause-and-effect relationships between different phenomena. For instance, in modern society, the rise in divorce rates is linked to family disorganisation, while in rural areas, rapid population growth leads to increased poverty and unemployment. In these examples, family disorganisation and population growth are the causes, while divorce, poverty, and unemployment are the effects.

6. **Predictions**: By understanding cause-and-effect relationships, Rural Sociology can predict future social relationships, activities, and events. For example, if family disorganisation becomes more prevalent, Rural Sociology can forecast the likely increase in divorce rates and other related outcomes. With this knowledge, it can project "what will be" based on "what is."

From the analysis above, it is clear that Rural Sociology inherently qualifies as a science, as it embodies all the essential characteristics of scientific inquiry. However, there are numerous objections to classifying Rural Sociology as a science. Some sociologists strongly challenge its scientific nature, raising several arguments against it on the following grounds:

a. **Lack of Objectivity**: The first objection to labellingRural Sociology as a science is that it is impossible to conduct

an unbiased and objective study in this field. This is because sociologists play a dual role, acting as both the observer and the subject within the society they study. Being members of the very society they analyse, they have a deep, intrinsic connection to its core elements. Although sociologists study aspects like religion, family, marriage, and the economic system, critics argue that their observations lack the objectivity essential to scientific inquiry.

b. **Lack of Experiment**: Another objection to considering Rural Sociologyas a science is that it doesn't fit the definition of science as used in the context of physical sciences. In physical sciences, the term "science" involves both experimentation and prediction. Rural Sociology, however, deals with human relationships and behaviour, which are abstract and cannot be seen, touched, weighed, or analysed in a laboratory. Unlike physical sciences, it lacks instruments like microscopes or thermometers to measure human behaviour. Consequently, it's challenging to validate and test the theories and principles of Rural Sociology in the same way that scientific principles are tested.

c. **Lack of Measurement:** The third argument against classifying Rural Sociology as a science is its lack of precise measurement. In natural sciences, measurements are standardised and exact, using units such as grams, metres, and centimetres. In contrast, Rural Sociology lacks such standardised measurements, making its results vary over time. This variability contrasts with the consistency found in natural sciences.

d. **Lack of Exactness**: The fourth objection is that Rural Sociology lacks precision. Unlike natural sciences, whose laws and principles are universally applicable, those of Rural Sociology vary depending on time and place. For instance, rural social issues differ between countries; untouchability is a significant problem in India, but it is not a concern in America.

e. **Lack of Prediction:** The fifth and final objection to classifying Rural Sociology as a science is its lack of precise prediction capabilities. Due to issues with objectivity and selectivity, the principles developed within Rural Sociology are not always widely accepted.

As a result, it is difficult to predict occurrences or phenomena based on its laws and principles. For example, while natural sciences can predict that combining two hydrogen molecules with one oxygen molecule will produce water, making such accurate predictions is nearly impossible in Rural Sociology.

1.1.3.1 Scope of Rural Sociology

Rural Sociology has developed into a distinct social science with its unique perspective and methods. Nelson describes its focus as the examination and analysis of the development of various groups within rural settings. Similarly, Bertrand views Rural Sociology as the study of human relationships in rural environments, emphasising the examination of all types of social relationships in village contexts. There are two main perspectives on the scope of Rural Sociology. The first perspective holds that Rural Sociology provides scientific insights into rural society, offering a comprehensive view of rural life in its many aspects. The second perspective sees Rural Sociology as addressing rural-urban contrasts, the rural-urban continuum, and serving as a tool for rural development. Despite their differences, both perspectives agree that Rural Sociology studies various facets of rural life in a systematic and scientific manner.

♦ *Perspectives on scope of Rural Sociology*

The scope of Rural Sociology can be described as follows:

a. **Rural Community**: Rural Sociology is concerned with the study of the characteristics, special features and ecology of the village community. According to Sanderson, "A rural community consists of the social interaction of the people and their institutions in the local area in which they live……."

b. **Rural Social Structure**: Social structure forms the fundamental basis of social life. Rural Sociology examines different elements of rural social structure, including village communities, families, and castes. It also explores how religion, customs, and traditions influence these rural social structures.

c. **Rural Social Institutions:** Rural Sociology focuses on the social, economic, political, educational, and religious institutions within rural society. It also examines the sociological importance of these institutions.

d. **Rural Culture**: Culture encompasses the entire way

of life shared by members of society, functioning as a toolkit that equips people with the ideas and technologies needed to address common everyday challenges. Rural Sociology explores various aspects of rural culture, including social customs, beliefs, values, attitudes, motivations, and interests.

e. **Rural Social Change**: Rural societies are experiencing significant transformations due to industrialisation, urbanisation, westernisation, sanskritisation, and modernisation. Rural Sociology examines how these processes of social change impact rural life.

f. **Rural Development Programs**: Rural Sociology assesses the effects of various rural development initiatives, such as the Community Development Programme and the Integrated Rural Development Programme. It also investigates the impact of social legislation on the lives of rural inhabitants.

g. **Agricultural Transformation**: A key focus of Rural Sociology is the adoption and spread of agricultural technology among rural farmers and the modernisation of rural life resulting from advancements in farming techniques. Additionally, it examines the benefits experienced by different rural social classes due to improvements in the agricultural sector.

h. **Rural Demography**: Demography primarily focuses on the statistical analysis of population size, distribution, and growth over time. Rural Sociology investigates the factors driving population growth and its effects on rural development, as well as migration patterns between rural and urban areas and among rural regions.

i. **Rural-Urban Difference**: Rural sociologists acknowledge that social life is divided into two distinct segments: rural and urban. Although these segments interact, they remain distinct from one another. Studying the differences between rural and urban environments is thus a crucial aspect of Rural Sociology.

j. **Rural Social Processes:** Social processes involve recurring patterns of behaviour commonly observed in social life. Rural Sociology examines various social processes, such as cooperation, accommodation,

assimilation, competition, and conflict, within rural settings. It also explores how these processes of cooperation or conflict can either unite or divide different groups in rural society.

k. **Rural Reconstruction:** Rural reconstruction involves significant changes in village life, particularly focusing on the renovation or improvement of the economic system. Most scholars agree that the goal of rural sociologists is to propose practical methods for rural reconstruction to enable comprehensive development in village life.

l. **Rural Religion**: Religion, defined as a system of beliefs and practices concerning sacred matters that unites believers into a moral community, is studied in Rural Sociology to understand its characteristics and its effects on rural communities.

m. **Land and Agriculture**: Rural Sociology examines issues related to land and agriculture, including land reforms, land ceiling policies, and agrarian relations.

n. **Rural Stratification Pattern**: Rural stratification refers to the social differentiation within rural areas, such as distinctions between large farmers, small farmers, marginal farmers, and landless labourers. This is a significant aspect of rural sociology.

o. **Rural Politics**: With modernisation and changes in the Panchayati Raj system, the patterns of rural leadership have evolved. Rural Sociology explores these changes, analysing the roles of village leaders and the influence of caste and local, state, and national politics on rural leadership.

p. **Rural Social Control**: Social control involves mechanisms that promote conformity, including self-regulation, informal controls, and formal controls. Rural Sociology studies how informal methods of social control—such as family, neighbourhood influences, praise, blame, religion, customs, folkways, and mores—regulate the behaviour of individuals in rural areas.

q. **Village Development Programs**: Examining rural development programs is a key aspect of Rural Sociology. These programs aim to achieve comprehensive

rural welfare and engage rural inhabitants as active participants in nation-building.

r.   Rural Pathology: Rural Sociology investigates various socio-economic problems, including rural poverty, unemployment, illiteracy, indebtedness, and crime rates in rural areas. It focuses on their causes, effects, and potential solutions.

1.1.4 Perspectives on Rural Society: Historical and Ecological

The village community is a distinctive feature of Indian society, understood from both historical and ecological perspectives. The historical perspective involves understanding the Indian village community through accounts provided by various scholars. In earlier times, officers of the East India Company reported on village communities for administrative purposes. Western philosophers, such as Charles Metcalf, Maine, and Mackenzie, also took a significant interest in Indian village communities. The ecological perspective, on the other hand, focuses on the characteristics of a village community based on the relationship between its features and the environment. According to this approach, the unique traits of village communities are analysed in relation to the characteristics of their existing habitats.

♦ *Historical and ecological perspectives*

1.1.4.1 Historical Perspective

The historical analysis of Indian villages reveals the evolution of village communities across different periods. Early writers like Metcalf and Maine characterised Indian village communities as unchanging. However, they noted differences between the western and northern communities, particularly due to the distinct influences that shaped these regions. History demonstrates that both internal and external forces have brought changes to Indian village communities over time. The British rule had a profound and all-encompassing impact, leading to the dismantling of many village institutions. For instance, the role of the headman diminished, the accountant's position was no longer hereditary, and traditional village councils and Panchayats lost their significance.

♦ *Metcalf and Maine's Village studies*

Despite these changes, village life in many ways remained consistent, with people continuing traditional agricultural practices. Metcalf described Indian village communities as

republics, particularly during the Vedic period, where they appeared as independent republics. However, throughout history, these communities were always part of a larger political entity. The term "republic" implies democracy and equal rights, but the lack of equality in village communities challenges this characterisation.

Village communities were traditionally administered by local bodies that employed collective approaches to address communal problems. Assemblies were a key feature of these local bodies, functioning as united entities that upheld the principles of equal rights and liberties among their members. National life in earlier times was often expressed through such popular assemblies and institutions, referred to as "Samiti," meaning "meeting together." These assemblies played a significant role in village life, and Dr. Mookerji has identified several terms used in ancient texts to describe these local bodies, including Kula, Gana, Puga, Vrata, Sreni, Sangha, Samudaya, Samuha, Sambhuya-Samuthana, Parishal, and Charana. These terms reflect the rich tradition of communal governance and collective decision-making in Indian village communities.

The ancient Indian village system was characterised by a distinct hierarchy of officials, as documented in texts like the Valmiki Ramayana, Mahabharata, and Manusmriti. Villages were divided into two main types: Ghosh, smaller settlements near forests, and Gram, larger villages. The officials overseeing these villages were known as Ghosh Mahattar for the smaller villages and Gram Mahattar for the larger ones. The Ramayana also mentions another key official, the Gramani, who was highly respected. According to Manusmriti, the village official, called the Gramik, was responsible for the administration and collection of the king's dues. This system was hierarchical, with officials overseeing multiple villages, culminating in a Sahasra-Gramadhipati who managed up to a thousand villages.

The village administration operated with a collective authority structure, where the king, despite being the supreme authority, did not have unilateral control. The Gramani, appointed by the king, worked under the guidance of village elders, known as Gram Vridhas, and could not make decisions independently. The Gram Vridhas, a non-official body, played a crucial role in ensuring that the village officials adhered to customary practices.The Gramani held a central role in village administration, acting as a guardian

	of the village community and overseeing both defence and the collection of state dues. This position was critical in maintaining the relationship between the state and the village, ensuring that the village functioned smoothly while upholding state interests. Justice in these communities was administered by local bodies like the Gana and Kula, with laws known as Samaya, which were decisions made in assemblies.

♦ *Village administration*

♦ *Indian villages during the Buddhist period*

During the Buddhist period, Indian villages were self-governing and primarily agricultural, with various settlement types such as Ghosa, Kheta, and Gram. Villages were organised with communal land ownership, and while dignitaries could use the land, they did not own it. The system of land holdings and the organisation of village life reflected a well-structured community where cooperation and collective management were essential.

Village Administration in Maurya Period

♦ *Village union*

During this period, the boundaries of villages were typically marked by natural features such as rivers, hills, forests, ditches, tanks, bunds, and trees. Villages were often located one or two *Kroshas* (each Krosha being approximately two miles) apart. Administratively, villages were grouped into unions based on size: *Samgrahana* (10 villages), *Karvatika* (200 villages), *Dronamukha* (400 villages), and *Mahagrama* (800 villages), with the entire system referred to as *Sthatnuja*.

♦ *Village administrative structure*

The administrative structure of villages included various officials responsible for different aspects of village life. These officials included the *Adhyaksha* (headman), *Samkhayaka* (accountant), *Sthanikas* (village officials of different ranks), *Anikasta* (veterinary doctors), *JamghaKarika* (village couriers), *Chikitsaka* (sanitation officers), and *Ashwa-Damak* (horse trainers). During Chandragupta Maurya's reign, villages were categorised based on population into *Jyeshtha* (largest villages), *Madhyama* (medium-sized villages), and *Kanishtha* (smallest villages). Furthermore, villages were classified according to their revenue contributions: ordinary villages paid regular state revenues, *Pariharak* villages were revenue-free and occupied by service groups like priests and teachers, and *Ayudhuja* villages, also revenue-free, were home to soldiers who protected the villages. Other villages paid taxes in kind, contributing agricultural produce, animals, forest products, minerals, and other resources instead of cash.

In South India, despite the diverse origins of tribal

communities in the north and south, local governance shared common features. Village administration was managed by several committees, each responsible for specific tasks such as managing annual activities, overseeing gardens, maintaining tanks, handling gold, administering justice, and a committee known as *Panch-Vara*. Life in these villages was characterised by mutual aid and cooperation. For instance, each village collectively owned a certain number of looms, and the weavers were supported through the village fund.

Evolution in Village Structure

The concept of social organisms in sociology draws parallels between society and biological organisms, emphasising the interdependence of parts for the overall functioning of the system. This perspective is used to analyse the structure of Indian village communities, particularly during the British period when administrators were keenly interested in understanding Indian society for governance purposes. Before British rule, India's social organisation was predominantly characterised by the village community system, which was widespread across the subcontinent except in the southwestern region, such as present-day Kerala. Reports from British officials like Holt Mackenzie and Elphinstone highlighted the prevalence of village communities in northern India and the Deccan, while Baden Powell noted the presence of landlords and tenants in eastern India, contradicting the notion of landownership by Zamindars. The British parliamentary papers of 1812 supported these observations, aligning with Marx's classic descriptions of Indian village communities.

These ancient Indian communities were characterised by communal land ownership, a blend of agriculture and handicrafts, and a rigid division of labour. Each village, occupying land from 100 to several thousand acres, was largely self-sufficient, with most production intended for direct use within the community rather than for trade. The surplus was used to pay rent in kind to the state. The village community system was marked by a systematic division of labour, with various officials responsible for specific tasks, such as administration, justice, irrigation, and religious services. This system allowed the village communities to function autonomously, with village councils governing all aspects of village life, including defence, dispute resolution, public works, and revenue collection.

♦ *Local governance in Southern villages*

♦ *Land ownership in Indian villages*

♦ *Division of labour in the villages*

The village community system in India evolved due to the influence of geographical features and the agrarian economy, which required artificial irrigation to support agriculture. Despite the changing political landscape, the social structure of Indian villages remained largely unchanged until the late 19th century. The caste system, with its rigid division of labour based on hereditary occupations, endogamy, and commensality, played a crucial role in maintaining the stability of the village community. This system was further reinforced by spiritual beliefs in karma and reincarnation, which taught individuals that their social position was determined by their actions in previous lives, thus discouraging disruptions to the established social order.

The village community and caste system were deeply intertwined, shaping Indian social organisation for centuries. These institutions transformed Indian society into what appeared to be an unchanging natural order, with village life dominating Indian life for a long time. The rigidity of the caste system, particularly in stagnant villages, was reinforced by religious doctrines promoted by the Brahmins. Over time, the village community system and the caste system became the foundation of India's social and economic organisation, as analysed by scholars like D.D. Kosambi, correlated the agrarian economy with the caste system in his studies of village social organisation. The emergence of village communities in India is thus a product of various factors, including geography, economy, social structure, and political systems, all of which have been shaped by historical and empirical experiences.

1.1.4.2 Ecological Perspective

The ecological approach in sociology examines the relationship between the environment and specific phenomena, particularly focusing on the study of village communities. Various sociologists, including Irawati Karve, O.K.H. Spate, S.C. Dube, and D.S. Tyagi, have applied this approach to understand the structure and dynamics of rural societies. These scholars have analysed village communities by considering both historical and ecological perspectives, emphasising the importance of physical characteristics and habitation patterns.

Irawati Karve, for instance, conceptualises Indian villages based on their geographical and physical features. She identifies three types of villages in Maharashtra: nucleated

villages on high plateaus, linear coastal villages, and scattered villages in the Satpura Mountains. Each type is characterised by distinct settlement patterns, road networks, and land use, reflecting the interaction between the environment and social organisation. These variations in village structure highlight the complex relationship between geography and social institutions such as caste and family.

1. **Nucleated Villages**: Found on the high plateau of the Deccan, these villages have a well-defined habitation area, but the boundaries of their fields are often indistinct, merging into neighbouring villages unless marked by natural features like streams or hills. Roads are differentiated between those connecting villages and those within the village itself.

2. **Coastal Villages**: Located along the west coast, these villages are linear, with houses surrounded by gardens and fenced off from each other. Natural obstacles such as streams or marshes often separate one village from another. The main road runs through these villages, and there is no clear division between habitation and cultivation areas.

3. **Mountainous Villages**: In the Satpura Mountains, villages consist of small clusters of huts belonging to close kin groups, with no clearly defined village boundaries. Houses are scattered, often closer to those in neighbouring villages than to others within the same village. There are no streets, only footpaths connecting the clusters.

Karve highlights the complex structure of Indian villages, emphasising their multi-caste composition and the separation of habitation areas by caste. She argues that this separation is driven by factors like caste hierarchy, ideas of impurity, and the needs of specific occupations. The study reflects the broader relationship between geography and social institutions such as caste, family, and economic activities, suggesting the importance of an ecological approach to understanding village communities.

O.K.H. Spate, an English geographer, also explores the ecological basis of Indian villages, emphasising the influence of environmental factors on settlement patterns. He notes that while nucleated settlements are common in the plains, dispersed habitations are found in regions like the Himalayas and arid western areas. Spate also discusses

how social factors, particularly caste, shape the layout and organisation of villages, leading to spatial segregation and social fragmentation, especially in the South.

S.C. Dube, a prominent Indian sociologist, focuses on the social structure of Indian villages, considering them as both distinct entities and parts of a broader inter-village network. He analyses the role of kinship, caste, and territorial affinities in shaping village communities, highlighting how these factors interact to determine the organisation of social life. Dube also categorises villages based on their settlement patterns, such as single settlement villages, nucleated villages with satellite settlements, and dispersed homesteads.

♦ *Village settlements and nucleated villages*

Overall, the ecological approach provides a comprehensive framework for understanding the intricate relationship between geographical factors and social structures in Indian village communities. By examining the interplay between environment, social organisation, and cultural practices, this approach offers valuable insights into the dynamics of rural societies.

Summarised Overview

The emergence of Rural Sociology arose from the need to address the unique challenges of rural life, a task that other social sciences had struggled to accomplish effectively. The discipline began to take shape in the United States during the late 19th and early 20th centuries, driven by socio-economic issues in rural areas. Early foundational works, such as the Report on the Country Life Commission, set the stage for Rural Sociology as a scientific field. Scholars like M.N. Srinivas and S.C. Dube made significant contributions to its development, particularly through comprehensive studies on rural communities. In India, Rural Sociology evolved post-independence, influenced by the Community Development Programme and the adoption of the Indian Constitution. Notable Indian scholars, such as A.R. Desai, played a key role in establishing the discipline by focusing on the social structure, institutions, and changes within rural society. The discipline's growth in India was further supported by government initiatives like land reforms and the Panchayat Raj system, leading to an enriched understanding of rural life.

The nature of Rural Sociology has sparked debate over whether it should be considered a science or an art. Some sociologists, like Pierre Bourdieu, argue that Rural Sociology exhibits all the characteristics of science, including systematic

methodologies, empiricism, and the ability to predict social phenomena. However, critics highlight challenges such as the lack of objectivity, precision, and experimental capability that distinguish it from natural sciences. Despite these debates, Rural Sociology has developed a distinct scope, focusing on various aspects of rural life, including community structures, social institutions, cultural practices, and the impact of social change and development programs. It examines the differences between rural and urban life, social processes, agricultural transformation, and issues like rural poverty and unemployment. Ultimately, Rural Sociology aims to provide scientific insights into the complexities of rural society and contribute to rural development and reconstruction.

The study of Indian village communities from historical and ecological perspectives reveals the complexity and evolution of rural societies. The historical perspective, as explored by various scholars, depicts Indian villages as integral yet somewhat independent entities within larger political systems. Early accounts, such as those by Charles Metcalf and Maine, viewed these communities as stable and unchanging, though influenced by external forces like British colonial rule, which significantly altered traditional village institutions. Despite such disruptions, village life retained many traditional elements, especially in agricultural practices and communal governance through local assemblies, as evidenced by ancient texts like the Ramayana and Manusmriti. The village system was characterised by a hierarchical structure, with officials responsible for different administrative roles, reflecting a well-organised community that balanced local autonomy with state control.

The ecological perspective, on the other hand, emphasises the relationship between the environment and village organisation, as seen in the works of scholars like Irawati Karve and S.C. Dube. Karve's analysis of villages in Maharashtra illustrates how geography influences settlement patterns and social structures, with nucleated villages on plateaus, linear coastal villages, and scattered mountain villages each reflecting their specific environmental context. This approach highlights the role of physical features in shaping social institutions like caste and family, as well as the spatial organisation of communities. Dube and others also explore how ecological factors interact with social systems, such as kinship and caste, to define the structure and dynamics of village life. Overall, the ecological perspective provides a nuanced understanding of how environmental and social factors intertwine to shape rural societies in India.

Self-Assessment

1. Where did Rural Sociology originate for the first time?

2. Who authored the first college textbook on rural sociology?

3. Define Rural Sociology.

4. Do you think that Rural Sociology is a scientific discipline? Substantiate your argument in the light of evidence.

5. What are the two main perspectives on the scope of Rural Sociology?

6. Analyse the historical evolution of village communities in India

7. Discuss the administrative structure of villages in the Maurya period.

8. Examine Iravati Karve's classifications of Indian villages and discuss their geographical and physical features.

Assignments

1. Assess the evolution of Rural Sociology as an academic discipline.

2. Analyse the factors that contributed to the emergence of Rural Sociology in India and highlight the pioneer sociologists and their contributions.

3. Studying rural sociology is earnestly connected with rural development. Justify the statement and explain the scope of Rural Sociology.

4. Examine social structure and political administration among the Indian village communities during various periods.

5. What is the ecological perspective? Examine the physical characteristics and habitation patterns of rural societies.

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

UNIT 2

Agrarian Social Structure

Background

Let's look into the foundational elements of rural social life: the village community, family, and agrarian life. These aspects are crucial for understanding how people in rural India live, work and interact with each other. Henry Maine, a prominent thinker of colonial time, highlighted two key cultural traits of rural societies: the caste system and the joint family. The joint family, especially common in villages, was seen as an ideal that many aspired to achieve. Why? Because living in a joint family brings many advantages, like providing better care for both the elderly and the young.Understanding the lives of peasants and farmers in India also requires a unique sociological perspective that sets it apart from studies of rural societies elsewhere in the world. This adds a rich layer to our understanding of rural sociology. In the third part, we'll explore agriculture, the agrarian social structure, and the guild system, offering a fascinating look into the complexities of rural India's social fabric.

Keywords

Joint family, Familism, Urbanisation, Peasantry, Agrarian social structure, Agrarian class, Guild system

Discussion

1.2.1 Family in Rural Society

- *Joint family system in villages*

A joint family is a group of relatives living together under one roof, sharing resources and religious practices. Typically, they consist of multiple generations (often up to four), follow a patrilineal system (tracing ancestry through the male line), are patrilocal (males remain in the family home while females move out upon marriage), and are patriarchal (men hold authority). In India, joint families are more common in villages and are usually associated with upper castes who own land, whereas lower castes, with less property, tend to have nuclear families.

- *Dynamic nature of joint family*

A joint family aims for unity by prioritising collective needs over individual ones, but this ideal is often challenging to maintain. While the head of the household is alive, the family usually stays together, and the property remains undivided. After his death, the family often splits, with sons receiving equal shares of the property. These new nuclear families might later reform into joint families, but this cycle of "expansion-depletion-replacement" continues. Understanding families as evolving processes rather than fixed structures helps to grasp their dynamic nature.

1.2.1.1 Distinctive Characteristics of Indian Rural Family

- *Familism in rural India*

Let's examine A.R. Desai's (1961) perspective on the family in rural society. Desai believed that among all the institutions that make up rural life, the family is the most important. He saw family as the foundation of rural society, playing a crucial role in both the material and cultural life of the community. A Family doesn't just shape individual lives, but it also influences the entire community. The values, behaviours, and even the psychological traits of rural people are deeply rooted in their family life. Some thinkers even go so far as to say that the concept of "*familism*" — the importance placed on family—affects every part of rural society. In Indian rural society, he says, family offers a perfect example of this idea. It's a rich area of study because, within it, we can see many different types and patterns of family organisation that have developed over time. This variety shows how central family is to rural life and how it impacts everything from daily routines to broader social structures.

Akshay Ramanlal Desai, born on April 16, 1915, made a significant impact on the development of Sociology in India. His contributions, particularly in the areas of Marxist Sociology and Rural Sociology, remain unparalleled. Desai passed away on November 12, 1994, at the age of 80.

A.R. Desai (1961) argues that W.H.R. Rivers identified four types of families that have evolved over time:

1. **The Clan:** Linked to early societies where people lived by hunting and gathering food.

2. **The Matrilocal Joint Family:** This type developed in societies that began practising simple agriculture and domesticating animals.

3. **The Patrilocal Joint Family:** It is the classic type found in agrarian (farming) societies, where families are large and live together, often with several generations under one roof.

4. **The Individual Family:** This is what we see more today, especially in modern industrial societies. It's usually just parents and their children living together.

These family types correspond to different stages of society's development, from simple hunting groups to complex industrial societies. He says, in India's rural areas, you can find examples of all these family types, making it a rich place to study how families have changed over time. In most developed farming societies that rely on plough agriculture, the patriarchal joint family is the most common type of family in rural areas. Rural sociologists have studied these families closely and noticed some key differences compared to families in cities. Here are the main points as listed by A.R Desai (1961:44):

♦ *Features of rural family*

1. **Greater Homogeneity:** Rural families are more stable, connected, and similar compared to urban families, with stronger, longer-lasting bonds. Indian villages often still have joint families, including distant relatives, though these are slowly breaking up. In contrast, urban families are smaller and more individualistic, with extended family setups being less common.

2. **Based on the Peasant Household:** Rural families are often centred on farming, with all members working together in agriculture. Roles are divided by age and gender, and they share a common house, land, and economic responsibilities, forming a "peasant household." This shared work and property lead to similar attitudes and behaviours among family members.

3. **Greater Discipline and Interdependence:** Rural families are more disciplined and self-reliant, often fulfilling roles like education, recreation, and basic healthcare due to the lack of public services, creating a close-knit and dependent on each other.

4. **Dominance of Family Ego:** In rural families, the members are very connected and depend on each other, much more so than in urban families. This strong connection makes the family a tight, unified group where the family's identity and pride are more important than individual identity. They think and act more as a collective, valuing family unity over personal independence.

5. **Authority of Father:** In rural families, the father holds significant authority, making key decisions and teaching younger members, leading to a united family with less individual independence. In contrast, urban families are less strict, with adult members working outside the home, leading to greater independence and more personal choice, including in marriage.

6. **Participation in Various Activities:** In rural families, working together on the farm fosters close bonds, as they spend most of the day together. In urban families, members have separate jobs or schools, leading to less time together, with the home often serving mainly as a place to sleep.

1.2.1.2 Familism and Rural Society

A.R. Desai (1961:44) argues that in simple terms, "familism" means that in rural societies, the family is at the centre of everything. Eminent sociologists like Sorokin and Zimmerman have pointed out that in agrarian (farming-based) societies, the way society and politics are organised is deeply influenced by the family. They highlight several key characteristics of societies shaped by familism, including:

1. **Marriage Patterns:** In these societies, people tend to get married younger, and more people get married compared to urban areas.

2. **Family as the Unit of Responsibility:** The family isn't just a group of people living together; it's the main unit that takes on social responsibilities. For example, when it comes to paying taxes or fulfilling community duties, it's done by the family as a whole, not just by individuals.

3. **Family Sets the Rules:** The rules and norms that guide these societies often come from the family structure. Things like obeying parents or spouses are strongly emphasised, and anything that might disrupt the family is usually frowned upon.

4. **Political Organisation**: The political structure mirrors the family structure, with rulers seen as father figures, similar to the head of a family. Village leaders are often chosen in the same way family elders are selected, reflecting a paternalistic approach to governance.

5. **Co-operative rather than Contractual Relations:** Relationships in rural societies are naturally cooperative, stemming from close living and working together. Unlike urban societies, where relationships are often based on contracts, rural societies rely more on organic solidarity.

6. **Family as an Economic Unit**: The rural economy revolves around the family, with production, consumption, and exchange happening within the family unit. Barter is more common than monetary transactions, contrasting with the competitive and contractual nature of urban economies.

7. **Dominance of Family Cult and Ancestor Worship:** Rural societies focus on family-related rituals, including ancestor worship and ceremonies that ensure the family's well-being. Religious practices often depict gods and goddesses in family roles.

8. **Dominance of Tradition**: Rural societies change slowly and are governed by traditions, leading to less mobility compared to urban societies.

1.2.1.3 Changing Trends in Rural Family Structure

♦ *Urbanisation of rural family*

As rural areas urbanise, they adopt urban characteristics, causing changes in family structures. The economic unity of joint families weakens as members earn their income and seek outside social activities. This shift fosters individualism, reducing family cohesion and weakening traditional bonds and authority.

Let us list out major trends happening in Indian rural families:

1. **Decline of Familism in Rural Communities**: Before the Industrial Revolution, familism was central to village communities, with agrarian economies and rural societies deeply rooted in family structures.

2. **Impact of Industrialisation**: The rise of modern industries disrupted traditional agrarian economies, integrating rural societies into capitalist market economies. This shift led to the gradual breakdown of the old rural family structure, with rural societies losing their familistic traits.

3. **Limited impact on India's Rural Family Structure**: In India, due to limited industrial development, urban influences haven't penetrated rural areas as deeply as in more industrialised countries like the U.S. and Great Britain. Consequently, the rural family in India has retained many of its traditional characteristics.

4. **Urbanisation and its Effects**: Urban industrial development has introduced new occupations, leading members of rural families to seek jobs outside the village, demand a share in family property, and migrate to cities. This migration weakens the joint family system.

5. **Changes in Economic Functions**: Modern industries produce goods on a mass scale, reducing the need for peasant families to produce these goods themselves. As a result, the collective labour within families has diminished, narrowing the scope of family-based economic activities.

6. **Socio-Political Transformation**: British capitalism transformed India's socio-economic structure, introducing centralised governance and replacing traditional family functions with state and private

institutions like schools and medical services. Customary laws were replaced by state laws, diminishing the role of caste and panchayat councils.

7. **Disintegration of Joint Family**: Over the past 150 years, the traditional joint family has been undergoing a transformation. Family relationships are shifting from being based on status to contracts, with the family evolving from a unit of production to one of consumption. The family is becoming a smaller, more specialised unit, focused on emotional bonds rather than economic or social functions.

1.2.2 Peasants and Farmers

1.2.2.1 'Peasant' and 'Peasantry': Conceptual Clarification

Let's look into an interesting concept that emerged through the work of Robert Redfield—peasants as a distinct social category. Redfield was one of the first to focus on studying peasants, not just as part of a society, but also as part of a culture. Although A.L. Kroeber briefly mentioned peasants in his 1948 anthropology book, it was Redfield who put them in the spotlight within anthropology. Traditionally, anthropologists focused on studying simple, isolated societies. But Redfield's work on peasant societies, which are more complex, marked a significant shift toward exploring complex societies. He even introduced the "folk-urban continuum" model, a tool to analyse these societies, which broadened the scope of anthropology. Now, here's where it gets interesting—there's ongoing debate among scholars. Some, like Hamza Alavi, and Theodor Shanin, argue that peasants might not be a distinct category at all. They suggest that peasants could just represent a stage in human history that has faded with the rise of capitalism. Despite these debates, the concept of peasants has captured the interest of many anthropologists, sociologists, and other social scientists, making it a fascinating topic to explore.

♦ *Concept of 'peasant' in social science*

Now, let's explore some key observations on the concept of 'peasant' made by renowned social scientists. Raymond Firth (1950) explains that the term "peasant" mainly refers to those whose primary livelihood comes from farming. He includes small-scale producers like fishermen and craftsmen as peasants because they belong to the same social class as farmers and are often part of the same families. Firth also notes that many writings emphasise agriculture and self-

♦ *Firth's definition based on livelihood*

sufficiency among peasants, but he argues that focusing too much on their jobs and culture can overlook more important defining features.

♦ *Robert Redfield's position*

Robert Redfield (1953) explained that the term "peasant" refers to a specific human type that emerged only after the first cities were established. Peasants are part of a larger urban society. He introduced the concepts of Great and Little Traditions to differentiate between the cultures of the elite and peasants. Peasants typically follow agriculture as a livelihood and way of life, not as a business. Those who use land as a capital commodity are considered farmers, not peasants. Peasants are small producers, primarily for their consumption.

♦ *Foster's and Shanin's observations*

Foster (1953) described peasant society as a "half society," meaning it is part of a larger social structure, both vertically and horizontally. He was the first anthropologist to recognise this dual division in peasant society. According to Foster, peasants are mainly agriculturists, and the study of peasant society should focus on its structure and relationships, rather than just their occupation.Teodor Shanin (1966) defines peasants as small agricultural producers who, using simple tools and family labour, mainly grow food for their consumption while also meeting the demands of those in political and economic power.

Theodor Shanin (1987) identified four key features of peasant societies:

1. The family farm is central to social organisation, with production, labour, and consumption all revolving around it.

2. Land cultivation is the main source of livelihood, providing for the family's needs.

3. Peasant societies have a traditional culture specific to small communities.

4. Peasants are often in a subordinate position, dominated by outsiders who control them economically, politically, socially, and culturally.

Shanin also noted six characteristics that distinguish peasant societies:

1. Peasants primarily rely on family labour for production, focusing on self-consumption rather than

commercial profit. They possess diverse skills and emphasise agriculture and crafts over manufacturing, with economic practices differing from capitalist enterprises.

2. Political organisation among peasants often involves brokers, patronage, factionalism, and sometimes banditry or guerrilla warfare.

3. Peasant societies share common norms and traditions, with a focus on oral traditions, socialisation patterns, and a unique worldview, such as a circular perception of time.

4. Social organisation and its functions are similar across peasant societies worldwide.

5. Social dynamics in peasant societies are specific, particularly regarding production, inheritance, and social relationships.

6. The patterns and causes of structural transformation in peasant societies have unique characteristics.

Gough defines peasants as "people who engage in agriculture or related production using primitive methods and who surrender part of their produce to landlords or state agents." However, since the mid-1980s, some scholars have started using the term "farmer" instead of "peasant." According to Jan Breman, a peasant is someone who tills the land. Peasants are "settled agriculturalists" who use simple technology for farming. Eric Wolf (1946) described peasants as "rural cultivators" who raise crops and livestock, differing from farmers. The key difference is that peasants are not dependent on the market for survival; instead, the market relies on their production. Peasants have control over their production and inputs, including labour, and focus mainly on producing for their own needs, as well as for the non-producing outsiders who rely on them for food. In contrast, farmers produce primarily for the market, making them vulnerable to market fluctuations. Farmers depend on the market for inputs like seeds, fertilisers, credit, and labour, so any changes in the market can significantly impact their livelihoods. This is why governments often implement economic initiatives to support farmers, as their production is crucial for society.

♦ *Difference between the concepts of 'peasant' and 'farmer'*

1.2.2.2 Peasants and Farmers in India

People who rely on agriculture can be distinguished by their relationship with the land, such as landowners, absentee landlords, supervisory agriculturists, owner-cultivators, sharecroppers, tenants, and landless labourers. Collectively, they are often referred to as "Kisans" in the local language, a term commonly translated as "peasant" in English academic literature. According to Doshi and Jain, rural sociologists have proposed various classifications of peasants, which can vary depending on the context. Below are some of the key categorisations:

I. Classification Based on Land Ownership

Daniel Thorner proposed dividing India's agrarian population into class categories using three criteria: income type (rent, cultivation, and wages), land rights (proprietary, tenancy, sharecropping, none), and level of fieldwork (absent, partial, full). Based on these, he identified three main classes:

1. **Maliks**: Landowners who earn income from property rights. They are divided into:

    - **Big Landlords**: Absentee owners with large tracts of land across several villages, uninterested in land management.

    - **Rich Landowners**: Proprietors with significant holdings, usually in the same village, who supervise and manage land but do no fieldwork.

2. **Kisans**: Working peasants who own small plots of land and rely on family labour. They include:

    - **Small Landowners**: Those with enough land to support a family.

    - **Substantial Tenants**: Tenants without land ownership but with enough land to sustain their families without wage labour.

3. **Mazdoors**: Landless labourers who earn a living through wage labour or sharecropping.

II. Classification Based on Class

Utsa Patnaik emphasises the class differentiation within the peasantry, particularly as capitalism has expanded in

rural areas, leading to class-based exploitation. She identifies two main categories:

- Big Landlords: Wealthy landowners.

- Agricultural Labourers: Includes sharecroppers and those who work the land.

III. Classification Based on Resource Ownership

Some sociologists classify peasants based on various resources, such as access to loans, tenancy status, ownership of assets, and ability to repay loans. K.L. Sharma identifies five types:

- Owner-Cultivator

- Largely Owner-Cultivator

- Largely Tenant-Cultivator

- Tenant-Cultivator

- Totally Poor Peasant

IV. Economic Classification

Economists often categorise peasants into:

- Landlords

- Rich Peasants

- Middle-Class Peasants

- Poor Peasants

- Agricultural Labourers

In all these classifications, land tenancy and land size are crucial factors, often serving as the primary criteria for determining the category of a peasant.

1.2.3 Agriculture and Agrarian Social Structure

Traditional Indian society was organised along caste lines, with agrarian relations governed by the jajmani system. However, colonial rule introduced changes that began to break down this system. Post-independence modernisation and development efforts further weakened the traditional social structure. While caste remains a significant social institution, its role in organising economic

life has diminished. Agricultural land is still largely owned by traditional cultivating castes, but their relationships with landless labourers are no longer dictated by caste norms. Today, landless members of lower castes work as agricultural labourers, indicating a shift from caste-based to class-based organisations in rural areas. However, agrarian social structures in India are still marked by diversity. D.N. Dhanagare notes that the relationships among classes and the social composition of groups related to land control and use are complex and difficult to generalise. Despite this complexity, scholars like Daniel Thorner in 1956 attempted to categorise the Indian agrarian population into social classes, identifying three main classes: landowners (*zamindars*), tenants, and agricultural labourers. The *zamindars*, who were upper-caste tax collectors and non-cultivating landowners, contrasted with the agricultural labourers, who were lower-caste bondsmen.

♦ *Caste and agrarian classes*

Post-independence land reforms and rural development programs had significant impacts. Small and marginal tenants were often displaced, but intermediate peasant castes, such as the *Ahir* and *Kurmi* in Bihar and Uttar Pradesh, benefited. The power of feudal landowners declined, and the Green Revolution in the 1960s led to the rise of commercially oriented landlords, mainly from upper and intermediate castes. However, poor peasants and agricultural labourers did not see similar improvements, leading to increased class conflicts and agrarian unrest.

♦ *Inpact of post - independent land reforms*

P.C. Joshi (1971) summarised these trends in the agrarian class structure as follows:

1. Decline of feudal and customary tenancies, replaced by more exploitative and insecure lease arrangements.
2. The emergence of a new class of commercially based rich peasants who were both owners and tenants, engaging in commercial agriculture.
3. Decline of feudal landlords, replaced by a new class of commercial farmers who treated agriculture as a business, using non-customary tenancy arrangements.

1.2.3.1 Case Study: André Béteille's Fieldwork in Thanjaor Village

André Béteille

♦ *Field reality of agrarian social structure*
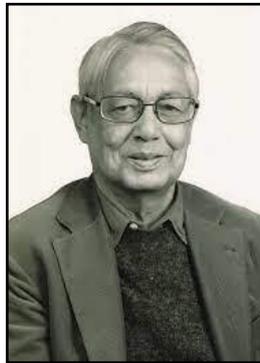
André Béteille (1965) who conducted the fieldwork in Sripuram village in Tanjaor village in Tamil Nadu talks about the agrarian social structure and the changing pattern of relations in the villages. He says, the village economy is mainly based on agriculture. The relationships between people in the village revolve around how they contribute to farming. These people include landowners, tenants, and agricultural workers, and together they form the village's class structure.

♦ *tenants and labourers*

Agricultural labourers differ from tenants primarily in job security and capital contribution. While tenants typically have secured work through leases, often for extended periods, labourers lack such guarantees. They don't provide capital like seeds or animals, which are supplied by the farmer, contributing only their labour. Exceptions exist, such as labourers who bring their ploughand animals, earning more as a result.André Béteille (1965: 140) offers the following observations on agriculture and agrarian relations in Indian villages:

1. Agriculture is the main activity in the village's productive system.

2. The organisation of production is based on the relationships between different social classes, primarily determined by the ownership or lack of ownership of production resources, especially land.

3. The composition and interactions of different social classes have been undergoing significant changes, especially since Independence.

4. Land has entered the market; traditional landowners have become more dispersed, and new laws have been enacted to reorganise agrarian relations.

5. Traditional economic relationships based on status are shifting towards more contractual relationships, where money plays a key role.

6. Village handicrafts have been disintegrating.

7. The village has increasingly become a part of a larger economic system.

In Sripurm village, classes are divided based on (1) the type of ownership and control they have, and (2) the kinds of services they provide in the production process. For example, there's a difference between sharecroppers and agricultural labourers. Additionally, categories like rentiers, farmers, cultivators, sharecroppers, and agricultural labourers are only distinct at a conceptual level. In reality, these groups often overlap, as it's common for one person to be a rentier and a farmer, a sharecropper and an agricultural labourer.

1.2.3.2 Changing Trends in Agriculture

André Béteille (1965) provides key insights into the evolving agricultural practices and agrarian relations in Indian villages:

1. The village is increasingly connected to the outside world, beyond just migration.

2. The village economy is now more integrated with the larger economy beyond its borders.

3. Social mobility, economic change, and political modernisation are creating new relationships, values, attitudes, and goals.

4. The traditional social structure is becoming less distinct, giving way to new social structures.

5. Political modernisation allows individuals to engage in opportunities beyond traditional caste and village ties.

6. The caste system's control over production and power distribution is weakening, with class positions gaining more independence from caste.

7. Land ownership and roles are no longer strictly tied to caste, with land now being freely bought and sold.

8. New jobs are emerging, moving people away from traditional village roles.

9. The introduction of a cash economy and increased mobility are weakening old economic ties.

10. Social and political changes are reshaping how people organise and relate to each other.

1.2.3.3 Guild System

The vast majority of people living in rural areas are involved in agriculture, including farmers, artisans, craftsmen, and other occupational groups dependent on farming in various ways. However, these are not the only inhabitants of villages. Alongside agricultural production, the guild system plays a significant economic role in the development of villages and communities.A guild is an organisation of individuals who work together or share similar interests. In ancient India, the industrial and commercial structure was organised around guilds, which were vital for trade and business. Guilds also contributed to the restoration of historical socioeconomic progress. Indian guilds were partially based on the ancient varna system, where the division of labour within the varnas facilitated the formation of these guilds. For example, the Vaishya caste established vocational groups around agriculture, cattle rearing, trade, and commerce, focusing on production, distribution, and exchange operations.

Guild members were typically associated with specific trades or crafts, such as smithing, pottery, and weaving. These guilds played a crucial role in coordinating production and shaping public perception. Most artisans were guild members, as these organisations provided social status and protection from competition. The guilds set standards for labour, product quality, and pricing, and they controlled the cost of manufactured goods.Different guilds were located in various places according to their specialisations. Guild leaders, often supported by a council of senior members, held significant influence in city life and were respected by the ruling class. Other worker organisations, such as cooperatives like the Puga, also existed. These cooperatives made up of specialised labourers such as architects, engineers, and bricklayers, built cities and temples. Guilds also functioned as trustees, financiers, and bankers, offering interest to depositors. However, a distinct class of merchants, known as *sreshthins* or financiers, typically carried out these financial tasks.

Over time, as agricultural productivity needed to increase, farmers had to invest in quality livestock and resources, such as well-bred ploughs, seeds, and manure—all requiring financial support. This made cooperative organisations

♦ *Role of the guild system in a rural economy*

♦ *Structure of Guild system*

♦ *Changing aspects of the Guild system*

crucial for providing funding, quality seeds, agricultural implements, fertilisers, and marketing services to revive the rural economy. In India, cooperative banks and other such organisations have contributed to improving the conditions of farmers through community projects, cooperative seed stores, and warehouses. A well-organised economy is essential for the growth and development of cottage industries and other professions within village communities. Additionally, proper planning is necessary for acquiring machinery, raw materials, and selling the products made by these cottage industries.

Summarised Overview

The concept of a joint family in India refers to an extended family living together, sharing resources and responsibilities, and is typically patrilineal, patrilocal, and patriarchal. These families are more common in rural areas. A.R. Desai (1961) highlighted the family's central role in rural society, influencing both material and cultural aspects of life. The concept of peasants as a distinct social category was introduced by Robert Redfield, shifting the anthropological focus from isolated societies to more complex peasant societies. While scholars debate whether peasants are a unique category or just a historical stage, they generally agree that peasants are small-scale agricultural producers who primarily work for self-sufficiency. The term "farmer" contrasts with "peasant," as farmers produce mainly for the market and are more vulnerable to market fluctuations. In India, peasants are classified based on land ownership, class, resource access, and economic status, with classifications highlighting the importance of land tenancy and size. Traditional Indian society's agrarian structure was organised along caste lines, with relationships governed by the jajmani system. Colonial and post-independence changes weakened this system, leading to a shift from caste-based to class-based organisations in rural areas. While caste remains influential, land ownership and labour relations are now more class-driven, with landless lower-caste individuals working as agricultural labourers. Scholars like André Béteille observed that traditional agrarian structures are being replaced by new, commercially oriented class relations. The guild system, once central to the rural economy, has diminished, with cooperative organisations now supporting agricultural productivity and rural development.

Self-Assessment

1. Who is the author of *Rural Sociology in India*?

2. Which anthropologist was the first to consider the concept of 'peasant society' as part of culture?

3. Define the Guild system.

4. How does the role of a 'farmer' differ from that of a 'peasant' in terms of agricultural production and market interaction?

5. Provide a brief overview of the concept of 'peasant,' including its defining characteristics and significance in agrarian societies.

6. What is *familism*, and how does it influence social structures and family dynamics?

7. What are the key trends and changes in agriculture and agrarian social structures in India, particularly in relation to caste and class?

8. What are the distinctive features of the family structure in rural India, and how do they impact daily life and social organisation?

Assignments

1. Do you agree that the family structure in rural India is static and unchanging? Substantiate your argument with examples from contemporary India.

2. Comment on the statement: 'Peasants and farmers in India are very different from that class elsewhere in the world,' using examples from contemporary India.

3. Discuss the assertion that 'the agrarian social structure in India is shifting from caste-based to class-driven' by examining agricultural practices in Kerala.

4. What is the predominant type of family in Kerala society: joint or nuclear? Justify your answer.

5. Observe the economic life in your village and elaborate on the emerging trends in the social structure.

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

Caste in Rural Society

Learning Outcomes

After reading this unit, the learner will be able to:

♦ comprehend the concept of caste

♦ analyse the role and importance of caste in rural society

♦ examine the changes in caste system

Background

The social structure of South Asia, particularly India, has been significantly influenced by the deeply ingrained caste system. At its centre, there were standing partitions of individuals into unmistakable gatherings because of birth, occupation, and societal position. This method is typically associated with Hinduism, which is believed to have originated from the Vedas, ancient texts. Varna and jati are the two main concepts that outline caste. Brahmins (priests and teachers), Kshatriyas (warriors and rulers), Vaishyas (traders and agriculturists), and Shudras (labourers and service providers) are the four broad categories of society that are referred to as Varna. On the other hand, Jati is a classification that is more localised and specific based on occupation and community. In the past, every aspect of a person's life was governed by the caste system, including their profession, diet, and marriage prospects. Because one's caste was determined by birth and remained constant throughout their life, it was a rigid system with little room for social mobility. During British colonial rule, this system was strengthened by using caste as a means of administrative control. Caste continues to have an impact on social dynamics in modern India, despite legal measures to end caste-based discrimination like affirmative action in the Indian Constitution. It has an impact on social interactions, employment opportunities, and education access. The perseverance of rank in present-day times features the difficulties of annihilating profoundly dug-in friendly progressive systems and accomplishing genuine social equality. Understanding the complexities of Indian society and the ongoing efforts to promote social justice and equality requires an understanding of the caste system.

Discussion

1.3.1. Caste System

Caste has long been seen as a distinguishing aspect of Indian society. The social stratification system in India is more than just an institution. Caste is frequently viewed as the heart of India. It is considered as both an institution and an ideology. Caste served as a foundation for organising social groupings based on their rank and economic standing. Individuals are assigned to a social rank based on their birthdate. Caste is an ideology that promotes social inequality by promoting certain values and concepts. It also gave a framework for a typical Hindu's life. The caste system is tied to the 'Varna' paradigm, which divides Hindu society into four orders: Brahmana (priests and scholars), Kshatriya (rulers and soldiers), Vaishya (merchants), and Shudra (peasants, workers, and slaves).

*   *Social stratification*

The first three castes are referred to as 'twice-born' or 'dvija' because their males may perform the holy thread during the Vedic ritual of upanayana, which the Shudras cannot. Untouchable castes are not included in the varna system. In ancient India, the term varna was used to distinguish between Arya and Dasa based on hue. The Varna model offers a macro-structural framework for the caste system, which is prevalent across India. The varna paradigm serves as a foundation for many castes in India. M.N Srinivas defines the varna scheme as a 'hierarchy' based on ritual purity and pollution requirements. Higher castes tend to be more affluent, whereas lower castes tend to be poorer. However, the link between caste and class is not always accurate. Local caste hierarchy is based on secular variables such as economic, political, and educational standing, therefore a caste may be ritually high yet ranked lower.

*   *Hierarchy of caste*

The caste system is notable for its ambiguous hierarchy,

particularly in the intermediate levels. The Varna model divides caste into only four divisions. This program excludes untouchables, who are the same across India. However, even during the Vedic period, there were occupational groupings that were not absorbed by varna. It is unclear if these organisations may be classified as castes. G.S Ghurye identifies around 200 caste groupings in each language region, further subdivided into 3,000 smaller endogamous units that offer functional social life for individuals. Srinivas suggests that the varna system only encompasses basic societal classifications.

♦ *Occupational groupings*

1.3.2. Major Features of Caste System

Hindu society is separated into caste-based segments. Caste is an assigned status. In caste society, the untouchables are the most ritually unclean. The caste society is fundamentally based on hierarchy. In rituals, each caste is viewed as more pure or impure than the others. Historically, some castes were viewed as polluting. In Tamil Nadu, Shanar or toddy tappers were required to maintain a 24-pace distance from Brahmans. According to Ghurye, members of the Tiyyan caste were required to maintain a 36-step distance from Brahmans. Traditionally, untouchable classes were not allowed to enter upper-caste dwellings. Until the British period, untouchable castes had limited access to specific areas of South India's towns and cities.

♦ *Assigned status*

Endogamy, or marrying within one's own caste or sub-caste group, is a fundamental aspect of the caste system. This is a major factor in the caste system's continued existence. People often marry within their caste group. Traditionally, each caste was tied to a certain vocation. In rural India, the Jajmani system of caste and class created a near-monopoly on ancestral occupations for each caste. The jajmani system is a socio-economic system in India that involves reciprocal arrangements between families of different castes in a village community.

♦ *Endogamy*

Castes were classified according to the ceremonial purity or defilement of their vocations. The Chamar caste in north India was deemed untouchable due to their leather-working trade. Each caste has its council or panchayat to address issues among its members. Caste councils, often led by elders, had the authority to excommunicate members who refused to follow caste norms. Ghurye, an acclaimed sociologist, highlighted six aspects of the caste system:

♦ *Ceremonial purity*

1. **The Segmental Division of Society :** The Hindu society is separated into many castes. Caste membership is defined by birth rather than selection or accomplishments. Caste status is conferred by birth.

2. **Hierarchy:** The caste system organises social and ritual preferences into a hierarchy. This gradation or rating evokes feelings of superiority and inadequacy. Brahmins are considered ritually pure and exalted, ranking at the pinnacle of the hierarchy. The untouchables, deemed impure, are at the bottom of the hierarchy. The Kshatriyas are followed by the Vaishya. Castes hold a distinct position within the caste hierarchy.

3. **Feeding Restrictions and Social Interactions :** Rules control food exchange (commensality) and social interaction among castes. Castes have limits on the kind of food they can share, receive, and exchange. Brahmins will accept "pakka" food made in ghee from any society, but not "kachcha" food prepared in water by other castes. Pollution severely restricts social connection.

4. **Civil and Religious Disabilities and Privileges Across Sections :** In ceremonial terms, one caste is regarded more pure or impure than the other. The notion of contamination and purity has a tremendous impact on the relationships between castes. The upper classes observe various taboos to maintain ceremonial purity. Castes regarded as ritually unclean were subjected to a variety of limitations. For instance, they were prohibited from using public roads, and wells, or visiting Hindu temples. Historically, certain castes were deemed polluting. For example, in Tamil Nadu, Shanars or toddy-tappers were required to maintain a 24-step distance from Brahmins. Every caste has its own set of traditions, practices, and rituals. It follows its informal norms, regulations, and processes.

5. **Limitations on Marriage :** Endogamy, or marrying within one's own caste or sub-caste, is a fundamental aspect of the caste system. Typically, individuals marry within their caste or subcaste. However, there were some exceptions. In certain parts of India, upper-caste men could marry lower-caste women. This type of marital arrangement is known as hypergamy.

6. Lack of Unrestricted Choice of Occupation: Traditionally, each caste was tied to a certain vocation. They were graded based on the cleanliness and contamination of their respective occupations. The highest-ranking Brahmins were responsible for collecting and transmitting religious knowledge, as well as making sacrifices. The preceding is a description of the basic characteristics of the caste system. However, caste structure varies across India. Regional differences in caste rankings, customs, and behaviours exist. Each caste has its council or panchayat to address issues among its members. The caste panchayat enforced social rules for its members. Councils led by caste elders had the authority to excommunicate members who violated caste norms. These organisations differ from village panchayats, which serve all residents regardless of caste and follow similar ideals.

1.3.3. Theoretical Perspectives on Caste System

According to G.S. Ghurye, the caste system is rooted in race. He associates caste with the Brahmanic system. The system emerged in the Gangetic plains following the Aryan conquest. According to him, the vanquished race came to be known as Shudra. Shudras were barred from participating in any religious or social activity associated with the Aryans. The Aryans prevented them from participating in Indo-Aryan social activities. His interpretation is that "the Brahminic variety of this Indo-Aryan civilisation was developed in the Gangetic plain". Ghurye felt that multiplicity led to the creation of castes and sub-castes. In this respect, he contends, "the various factors that characterise caste society were the result in the first instance of the attempts on the part of the upholders of Brahminic civilisation to exclude the aboriginals and the Sudras from religious and social communication with themselves."

♦ *Exclusion of Sudras*

Herbert Risley believed that the caste system arose with the departure of Indo-Aryans from Persia. In Persia, Indo-Aryans were split into four classes, and migrants in India sought to maintain the same system. They sought to preserve cultural and racial isolation from non-Aryans, believing them to be inferior. They practiced hypergamy with non-Aryans but prohibited hypogamy with them. Despite this, more stray instances occurred. Three separate groups evolved in society: endogamous marriage among Aryans, hypergamy,

and exogamy. Such marital customs led to the formation of castes.

D.N. Majumdar believes the caste system originated with the 'Varna' or complexion. Initially, there were just three complexion-based classifications. The three classes were established by merging Pro-Dravidian and Proto-Mediterranean races. According to D.N.Majumdar's book "Races and Culture in India," the intermixing of different races began with the acquisition of Dravidian brides and a desire for a stable existence. The mention of the caste system in Avestan literature,The Avesta, the primary religious text of Zoroastrianism, dates back to at least the late Sassanid period. It is written in the Avestan language, with the oldest surviving fragment of an Avestan text dating to 1323 CE,which included priests, charioteers, agriculturists, and artisans, and a similar division of society in ancient India, suggests a common origin of the caste system. This is especially relevant given that the Indo-Aryans are the only branch of the same race that moved. Over time, higher castes specialised in certain professions, while lower castes avoided them. Marriages were also restricted. Superior castes gradually maintained their social distance from lesser castes. The lower castes were organised to establish their position in the caste system. The caste system originated with the development of a hierarchy.

1.3.4. Emerging Trends in Caste System

To adapt to the changing conditions of life, the caste system in India has taken on new roles as a result of industrialisation, urbanisation, Westernisation, Sanskritisation, the reorganisation of princely states, the spread of education, socio-religious reforms, spatial and occupational mobility, and the expansion of the market economy, among other things.

1. **Rise in the Organisational Power of Caste**: As literacy rates rise in India, members' awareness of caste has grown as a means of defending their rights. For instance, the establishment of caste organisations like Jat sabha. The increasing influence and control that caste-based organisations have over rural areas is referred to as the "rise in the organizational power of caste." There are various aspects to this phenomenon.

2. **Political Mobilisation**: Caste-based organisations frequently organise political support in rural areas

to impact local elections and government. They might create coalitions or political parties that stand up for the rights of particular castes, which would boost their influence and presence in politics. Local decision-making, resource distribution, and community growth may be impacted by this.

3. **Caste-Based Groups:** They can exert a substantial influence on the rural economy by managing the allocation of resources, land, and job opportunities. To increase their economic clout and community impact, they could establish banking institutions, business endeavours, or cooperatives that serve their members.

4. **Social Structures and Networks**: Caste-based groups are frequently important social networks in rural areas. They offer community resources, social services, and support networks that can improve the well-being of their members. Additionally, by serving as a bridge between the government and rural communities, these groups can make it easier for residents to access government programs and benefits.

5. **Educational and Development Projects**: To raise the socioeconomic standing of their members, caste-based groups in rural areas may create or fund training programs, educational facilities, and development projects. These groups can raise the caste group's prestige and overall power in rural areas by encouraging education and skill development.

6. **Legacy, Cultural Preservation and Identity Promotion**: Organisations based on caste frequently strive to protect and advance their cultural legacy. They plan social gatherings, festivals, and cultural events to promote caste-based identities and improve group cohesion. In the rural community, this cultural influence may result in increased organisational authority.

7. **Social Stratification and Conflict**: These issues may be made worse by the emergence of caste-based groups. As these groups grow in strength, they may strengthen current caste systems or introduce new kinds of inequity. Tensions within the community might result from disputes between various caste groups for resources, political sway, or social standing.

1.3.5. Caste and Politics in India

As elections are increasingly contested based on caste, caste has become an integral part of our politics. The number of intercaste marriages is on the rise, which indicates a decline in the rigidity of the caste system.

1. **Mobilisation and Representation in Politics**

   - Caste-Based Political Parties and Leaders: To represent the interests of particular caste groups, caste-based political parties or leaders have emerged in many rural areas. Election results and local government can be influenced by these parties or their leaders' ability to organise votes based on caste affinities.

   - Influence on Elections: Caste is frequently a major factor in influencing voting behaviour. In an attempt to win over voters, political parties and candidates may concentrate their campaigns on addressing the issues and demands of specific caste groups.

2. **Development and Allocation of Resources**

   - Access to Resources: In rural areas, the distribution of development funds and resources can be influenced by political influence based on caste. It's possible for leaders of dominant caste groups to marginalise other groups by ensuring that their localities receive a higher proportion of development resources.

   - Local Governance: Caste-based organisations have the power to significantly influence decisions made about public services, infrastructure, and social welfare initiatives in local governance structures like panchayats and village councils.

3. **Social Movements and Campaigning**

   - Caste-based organisations and leaders frequently push for laws and initiatives that will benefit their constituents. This can involve attempting to rectify historical wrongs, advance social justice, and obtain government advantages.

   - Community Organisation are groups founded on caste,that have the power to rally the populace

behind social and political issues. Through the planning of demonstrations, community gatherings, or marches, they can put pressure on regional and federal authorities

4. **Tensions and Conflicts**

- Inter-Caste Conflicts: Tensions between various caste groups can be intensified by the political significance of caste. Social unrest and conflicts can arise in rural communities as a result of disagreements about political representation, resource distribution, or social standing.

- Power Dynamics: Certain caste groups' political clout can bolster pre-existing inequality and hierarchy. This may lead to power disparities and the continuation of prejudice and exclusion based on caste.

- Impact on Law and Policy : By engaging in policy dialogues and lobbying lawmakers, caste-based organisations can sway choices about local and regional policies. Their capacity to rally support from the public and voters can influence how policies are developed and put into action.

- Legislative Representation: Members of caste-based organisations may push for legislation addressing caste-specific problems like social welfare, land rights, and access to education.

5. **Social Identity and Cohesion**

- Cultural and Social Solidarity: Building a sense of identification and solidarity among group members is a common aspect of caste-based political action. This has the potential to boost caste groups' political voice by promoting collective action and political mobilisation.

- Cultural Preservation: In order to influence public opinion and legislation, political action may also encompass initiatives to protect and advance caste groups' cultural legacy and customs.

- Call for Reservations Based on Caste: There has been a recent increase in the Patidar and Kapu communities' requests for reservations.

- Historical Prejudice: When it comes to the Scheduled Castes (SCs) and Scheduled Tribes (STs), reservations are sometimes justified in reaction to the social injustices and historical prejudice that these groups have experienced. These communities have long been excluded from society and denied equal chances in a variety of fields.

- Equality in Opportunity: Reservations are intended to create equitable chances for people of marginalised castes by granting them access to possibilities that were previously inaccessible to them. This is meant to lessen socioeconomic disparities and encourage development that is inclusive.

- Educational Reservations: Reservations in schools, colleges, and universities can help improve access to education for students from underprivileged caste groups living in rural areas. Both educational results and employment prospects may benefit from this.

- Reservations for Employment: Allowing some individuals to apply for government jobs and other positions might facilitate the integration of marginalised caste groups into the workforce, thereby fostering their social and economic advancement.

- Political Participation: Reservations for caste-based individuals in positions of authority, such as panchayats or local government bodies, can improve the participation of marginalised caste groups in politics. This enables them to influence policies that impact their communities and have a say in decision-making processes.

- Social Integration: By encouraging diversity and representation across a range of industries, reservations can support social integration. This can promote a more inclusive society and assist in dispelling stereotypes based on caste.

1.3.6 Protection for Scheduled Castes and Other Backward Classes

Caste has been given fresh life by the constitutional protections enshrined in place to defend the interests of Scheduled Castes and Scheduled Tribes. Some of them have developed vested interests to benefit permanently from reservations as a result of these laws.

- Anti-Discrimination Laws: Laws are in existence to prohibit discrimination against Sikhs and Other Backward Classes (OBCs) in several nations, including India. For example, the Indian Constitution has specific clauses that shield these groups from discrimination in the workplace, in schools, and public areas.

- The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act seeks to stop and rectify crimes and injustices, including discrimination, exploitation, and violence, against Scheduled Castes and Scheduled Tribes.

- Reservations for Education: In order to improve SC and OBCs' access to education, reservations are frequently made for them in colleges, universities, and schools.

- Employment Reservations: To guarantee SC and OBC participation in the workforce and assist those in achieving economic stability, a specific percentage of government jobs and positions are set aside for them.

- Subsidies and Grants: Under government initiatives, SCs and OBCs are frequently given financial support, subsidies, or grants for a variety of reasons, including launching enterprises, enhancing agricultural methods, or securing housing.

- Health and Nutrition: To alleviate health disparities between SCs and OBCs, special programs may be put in place. These initiatives may include dietary assistance, immunisation campaigns, and healthcare at a reduced cost.

- Programs for Community Development: Access to clean water, better farming methods, and infrastructure upgrades are a few examples of initiatives that fall under the category of community development. Often, the goal of these initiatives is to make life better for SCs and OBCs.

- Legal Aid and Advocacy: SCs and OBCs are better able to access justice and fight for their rights when they receive legal aid and support. This may include lobbying for policy changes, support with legal matters, and court representation.

- Social Security: A number of social security programs, such as insurance plans and pensions, are intended to give SCs and OBCs, especially those residing in rural areas, security and financial support.

- Programs for the Development of Skills: Training and skill development initiatives work to improve the employability of SCs and OBCs by equipping them with the vocational skills necessary for better employment opportunities.

- Political reservations: This guarantees the representation of Scheduled Castes and Other Backward Classes (OBCs) in panchayats and municipal councils. This makes it possible for them to be heard throughout the decision-making process.

1.3.7 Westernisation and Sanskritisation

M.N. Srinivas defines the westernisation as the sociocultural changes in India as a result of contact with the western society espcially the British. Adoption of Western ideas, technologies, and lifestyles is a common part of this process. Westernisation in rural sociology can take many forms:

1. Technological and Economic Shifts: Rural economies may undergo significant changes as a result of the adoption of Western technologies and economic principles. For instance, implementing new business practices, machinery, and agricultural techniques can change conventional economic structures and increase productivity.

2. Education and Knowledge: Changes in rural education are influenced by knowledge and Western educational institutions. Rural communities' social attitudes and skill sets may be impacted by the adoption of Western curricula and teaching methods by schools and other educational institutions.

3. Cultural Influence: Rural populations may be impacted by Western media, fashion, and lifestyles.

Dress, leisure activities, and consumer habits may alter as a result of exposure to Western films, music, and consumer goods.

4. Social and Political Ideals: New ideas about gender equality, human rights, and democratic government can be brought forth via Westernisation. These principles could have an impact on regional customs and perspectives on social concerns.

5. Urbanisation: Changes in rural demography and lifestyles can result from people moving from rural to urban areas in quest of better opportunities, sometimes influenced by urban growth along Western lines.

Sociologist M.N. Srinivas refers to this process as "Sanskritization," in which lower caste groups assimilate the customs, values, and practices of higher castes in an effort to rise in society. This procedure, which is especially pertinent in the Indian context, entails:

1. **Adoption of Rituals and Customs**: In an effort to rise in social standing and win acceptance, lower caste groups may start imitating the religious rites, customs, and practices of higher castes, such as Brahmins. This entails taking on specific dietary limitations, customs, and attire.

2. **Aspirations in Culture and Society**: One common aspect of Sanskritisation is the desire to conform to the customs and traditions of the upper castes. This could entail adapting one's language, attire, and social interactions to better align with the ideals of upper castes.

3. **Religious Rituals**: Sanskritisation may include an emphasis on specific Hindu religious rites and activities that are customarily connected to upper castes. For instance, taking up the habit of routinely visiting temples, taking part in particular celebrations, or following certain religious teachings.

4. **Social Mobility**: Lower caste groups may try to improve their social standing and obtain access to greater social and economic possibilities by adopting higher caste customs. In certain cases, this can lead to improved acceptance and assimilation within the larger social structure.

5. **Education and Social Status**: Obtaining an education and entering occupations linked with upper castes are other aspects of Sanskritisation. Groups and individuals from lower castes can rise in society by going to college and working in prestigious professions.

6. **Castes' Competitive Role**: The centuries-long mutual dependency of castes is no longer present. Each caste now regards the other with distrust, disdain, and jealousy.

7. **Consistent Legal System**: The British and independent Indian governments established a consistent legal system that not only guaranteed equality for all but also outlawed the untouchability custom.

8. **Impact of Modern Education**: By raising awareness and undermining the caste system, modern secular education has dealt a blow to the intellectual monopoly of a few upper castes.

9. **Development of Skills**: Modern education equips rural residents with the information and abilities necessary for work and self-employment. This comprises technological know-how, vocational skills, literacy, and numeracy, all of which can promote economic growth and better employment prospects in rural areas.

10. **Agricultural Practices**: Gaining knowledge of contemporary farming methods and technologies helps increase farming's output and effectiveness. For farmers in rural areas, knowledge of modern farming techniques, pest control, and crop rotation can increase yields and revenue.

11. **More Opportunities:** By giving rural residents the credentials they need to pursue professional jobs and higher education, access to contemporary education can dramatically increase social mobility. Reduced socioeconomic gaps and greater social mobility may result from this.

12. **Empowerment of Women**: In rural areas, modern education is essential to women's empowerment. Women with higher levels of education are more likely to hold leadership positions in their communities, work, and make wise decisions about their families and health.

13. **Changing Attitudes**: Social standards and cultural attitudes can change as a result of modern education. For instance, it can question ingrained customs that are viewed as detrimental or outmoded, such as gender discrimination or child marriage.

14. **Integration with Global Culture**: Rural people are frequently introduced to global concepts, customs, and technologies through their exposure to contemporary education. Cultural exchanges may result from this, and rural people may be influenced to adopt new customs and ways of life.

15. **Youth Development**: Education gives young people the information and abilities they need to engage in civic engagement, make wise decisions, and support local development. It also aids in lowering child labour and advancing general welfare.

16. **Entrepreneurship**: People with higher levels of education are more inclined to launch small enterprises or take up entrepreneurial endeavours, which boosts the local economy. Rural kids can benefit from modern schooling by having easier access to networks and resources for business development.The strict caste system has decreased as a result of Industrialisation, Urbanisation, and Westernisation, which have created new economic opportunities.

Summarised Overview

India's caste system has undergone significant changes, particularly in the modern era. In the past, every aspect of a person's life, from their occupation to their social interactions, was governed by a stifling social hierarchy. The system was further institutionalised and rigidified for administrative control under British colonial rule. Post-autonomy, huge legitimate changes were presented, including the cancellation of "distance" and the execution of governmental policy regarding minorities in society approaches to elevate minimised networks. Movements for social change led by people like B.R. Ambedkar and Mahatma Gandhi were pivotal figures in the fight against casteism and for the rights of lower-caste communities. Caste barriers have also been broken down as a result of economic liberalisation, urbanisation, and the spread of education. This is especially true in urban areas where people from different castes frequently live and work together, resulting in increased social mobility and inter-caste marriages. Lower-caste groups have

been given more opportunities and representation by government policies like reservations in employment and education. Caste continues to have an impact on social dynamics despite these changes, particularly in rural areas where social stratification and discrimination persist. However, the traditional caste system is gradually being reformed as part of ongoing efforts to advance societal equality and justice.

Self-Assessment

1. In a caste society, what is the primary basis for assigning status to individuals?

2. Who wrote the book *Races and Culture in India*?

3. What type of marriage did Indo-Aryans practice with non-Aryans according to Herbert Risley's theory?

4. Write an essay on the origin of caste in India.

5. Discuss the major characteristics of the caste system in Indian society.

6. Describe the relationship between caste and rural society in India and its features.

7. Explain the major theories related to the origin of the caste system in India.

8. Elaborate on the contribution of Indian sociologists to the understanding of the caste system in Indian society.

Assignments

1. Explain the role of caste as a social identity in the context of rural society with suitable examples.

2. Elucidate the political understanding and influence of caste in the lives of the common man in India.

3. Explain the concept of Sanskritisation with a suitable example in the context of caste and society.

4. Explain the impact of Westernisation on the structure of caste in Indian society

5. Describe the emerging changes in the caste system in Indian society.

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3. Sharma,K.L.,(1980) *Essays of Social Stratification*. Rawat Publication: India

Suggested Readings

1. Sharma, K. L. (2019). *Caste, Social Inequality and Mobility in Rural India: Reconceptualising the Indian village*. Delhi: SAGE Publications

2. Vijayan, A. (1998). *Caste, Class and Agrarian Relations in Kerala*. NewDelhi: Reliance Publishing House

3. Jodhka, S. S. (2012). *Caste: Oxford India Short Introductions*. OUP India.

Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

Changing Rural Society

BLOCK-02

UNIT 1

Agrarian Class Structure

Learning Outcomes

After reading this unit, the learner will be able to:

♦ comprehend agrarian relations in the context of agrarian class structure in India

♦ analyse the agrarian social structure in colonial India

♦ explain agrarian class structures and their transformations in India

♦ assess the evolving land relations in post-independent India

Background

India's history, culture, and legacy are deeply rooted in agriculture. The country's agriculture is a complex patchwork of unique agro-ecosystems, each defined by its distinct climate, soil, vegetation, and other natural features. Agriculture and related activities provide a livelihood for about half of the Indian population. It is one of the world's oldest systems, marked by its uniqueness and diversity. Sociologists categorise societies according to their class structures, considering the dominance of certain economic activities, such as agriculture and industry. These patterns show that in agrarian societies, agricultural output predominates over all other forms of economic activity, whereas in industrial societies, industrial production prevails. Colonialism created cultures that exhibit a unique blend of both, complicating matters further. India is one such country where this combination prevails, with social and economic issues influencing its economic activities. According to the 2011 Census, 69% of Indians live in rural areas and earn their livelihoods through agriculture or related fields. This indicates that, for many Indians, agricultural land is their most valuable productive resource. Land is not only the most significant form of property but also more than just a "form of property" or a "means of production." Agriculture represents more than a mere means of subsistence. For this reason, sociologists and economists have extensively studied Indian agriculture and rural society. Agriculture remains one of the key economic activities in Indian society. In this unit, we will explore various theoretical perspectives on the nature of agriculture and the Indian agrarian classes within this context. Scholars from different schools of thought have offered their views on these issues.

Discussion

2.1.1 Social Structure

♦ *Meaning of social structure in sociology*

To understand rural social structure, we must first define social structure itself. Then, we apply this conceptual understanding to a sociological analysis of rural India's society. The human world is composed of individuals who interact with each other to fulfil their needs. Through this process, they acquire specific statuses and roles in social life, along with associated rights and responsibilities. These interactions result in predictable social behaviour, guided by particular norms and values, which offer direction in social situations. As a result of daily social interaction, various social units—such as communities, associations, groups, and institutions—emerge within society. In Sociology, social structure refers to the distinct, enduring configuration of institutions that enable interpersonal interactions and communal living within a community. Social change, often studied alongside social structure, examines the factors that transform the organisation of society and its social framework. A society's social structure consists of interconnected roles and statuses that form a relatively stable set of social relationships. It is the organised arrangement of the rights and responsibilities of individuals and groups within an interactive system. The term "agrarian" refers to either the ownership or use of land, particularly farms or the agriculturally focused segment of the population or economy. In Sociology the meaning of the word "structure" varies. In general, a structure refers to the organisation of a set of elements that are related to one another yet also function independently to form a whole.

2.1.1.1 Agrarian Social Structure

Simply put, agrarian societies consist of settlements or groups of people whose primary source of income is land

cultivation and related activities, such as animal husbandry. Farming, production, and cultivation are undoubtedly commercial endeavours, but agricultural production, like all other economic activity, occurs within the framework of social relationships. Individuals involved in land cultivation engage in various social interactions with each other. Some landowners cultivate their land, while others hire wage labourers or lease or gift their property to sharecroppers and tenants. In addition to interacting with one another, they regularly engage with various other groups of people who provide services essential for land cultivation. For example, in the former Jajmani system in rural India, landowners and cultivators relied on members of other caste groups for various services needed at different stages of cultivation.

2.1.1.2 Class Structure of Agrarian Societies

Here are two perspectives on how social structure can be described using class as an alternative framework: (i) both caste and class are necessary to characterise social structure, and (ii) class is a better starting point for understanding social structure. According to K.L. Sharma, the second perspective is elaborated as follows: "class has a cultural (caste) style, and caste incorporates the element of class; therefore, even analytically, the two systems cannot be easily separated." Studies suggest that sociologists use the term "social structure" to refer to the connections, interdependencies, and relationships among the various elements of society. Every society has similar components. As a result, communities and groups exist in all cultures, but their composition and characteristics vary from one society to another. For instance, a Russian village lacks castes, whereas an Indian village would be unimaginable without them. In Indian villages, various families and professional groups make up the social units. Similarly, in Russian villages, distinctions between different families and occupational groups are also evident.

Social structure consists of the relationships among various social units. Since every member of society contributes to its overall functioning, each individual plays a significant role. However, certain aspects of every society are considered fundamental because their structure revolves around them. In Indian villages, the physical layout, methods of production, and population are crucial in defining them. A typical village has fewer than five thousand people. Physically, it consists of a cluster of mixed-

Feature of agrarian society in India

Different types of social structure

architecture homes surrounded by farmland, and agriculture is the primary occupation in the community. India's agrarian class system has a long and intricate history, dating back to ancient times. The main agricultural classes include the landowner class, the peasant class, and the labourer class. This system persisted for centuries in its basic form. The Varna system is the foundation of India's agrarian class structure. The majority of the agrarian classes were from the lower and peasant castes, while the highest castes, such as the Brahmins, were generally not involved in agriculture. Despite working in agriculture, peasant castes often enjoyed a higher social status than lower castes, who were the actual tillers of the land.

During the Vedic period, India's agrarian class system was relatively simple. The land-owning Kshatriyas and rural Vaisyas were the important classes, while the Shudras made up the agricultural labour force. There were also other tribes that did not follow the caste system and worked as labourers in agriculture. Throughout the Mauryan Empire, farmers occupied the lowest position in the agrarian class hierarchy. They were forced to provide large portions of their produce to the state and landowners, and they were often subjected to begging or forced labour. Their rights over the land they farmed were limited.

The core social structures of rural communities include caste, village communities, and families. These structures connect the social and economic lives of people living in rural areas. Understanding the nature of society is crucial to understanding this social system. Every society consists of various components, such as individuals, organisations, associations, communities, and institutions. The most common analogy is that of an organism made up of different parts that work together to form the whole. In order to reconstruct rural and agrarian society in a way that made governance simpler, more profitable, and manageable, British colonial power introduced several initiatives and policies. The most significant actions with broad ramifications are as follows.

2.1.1.3 System of Land Tenure and Revenue

India had three main land revenue collection systems: Ryotwari, Mahalwari, and Zamindari.

Marginal notes:

- *History of India's agrarian class system*

- *Agrarian class system in ancient times*

- *Core social structures of rural communities*

1. System of Permanent Settlement

Lord Cornwallis introduced the zamindari system in 1793 through the Permanent Settlement. This act granted the middlemen "zamindars" ownership rights over land, which they had previously only been able to collect taxes from. The East India Company introduced this system to create a consistent income stream and encourage zamindars to improve their estates. The sum to be paid to the government was fixed permanently, and the authority to collect taxes was given to the zamindars.

2. The System of Ryotwari

Sir Thomas Munro, Governor of Madras in 1820, established this land revenue system in provinces like Assam, Coorg, Madras, and Bombay. In this system, the cultivators or peasants were recognised as the landowners, receiving official property rights. The Ryot, as the state tenant, paid revenue directly to the government and could not be evicted as long as they complied with the terms.

3. Malgujari or Mahalwari System

Holt Mackenzie introduced the Mahalwari system in 1822, with Lord William Bentinck investigating it in 1833. It was implemented in regions such as the North-West Frontier, Agra, Central Province, Gangetic Valley, and Punjab. This system combined elements of both the Ryotwari and Zamindari systems. The village community was the unit of assessment, and individual farmers owned the land but shared profits. Tax collection was typically assigned to a prominent village member.

The colonial period severely impacted the Indian peasantry and labourers. High taxes and revenue demands reduced peasants to tenants under absentee landlords, stripping them of land ownership. Agricultural labourers, mostly from lower castes, became bonded workers. British policies forced peasants to engage more in the market despite their inability to produce a surplus, leading to increased exploitation. The agrarian structure was reshaped, dividing society into distinct economic strata based on land access. Key features included a stark inequality, with a few landlords controlling most land and many landless labourers.

♦ *Devastating effects of colonialism on Indian peasantry*

2.1.1.4 Key Traits of Pre-Capitalist vs. Capitalist Class Relations

Class Relations in Capitalism

1. **Labour as a Commodity:** Excess labour is extracted and sold in the market, where labour is treated as a commodity in the industrial process.

2. **Market-Based Surplus:** Surplus is obtained through the exchange of commodities in the market.

3. **Capital Accumulation:** Extra profit is reinvested, creating a continuous cycle of capital accumulation and increasing productivity.

4. **Technological Innovation:** The drive for profit shifts the composition of capital, leading to constant technological development.

Class Relations Before Capitalism

1. **Forceful Surplus Extraction:** Surplus is extracted through coercion, and labour is not accessible to all.

2. **Non-Market Appropriation:** Surplus is appropriated directly without any involvement of the market.

3. **Luxury Consumption:** Surplus is spent on luxuries and non-productive ventures, with minimal or no reinvestment in production.

4. **Limited Technological Use:** Production relies on limited technological innovation.

2.1.1.5 Agrarian Class Structure in the Pre-Independence Period

The agrarian class structure of pre-independence India can be broadly divided into the following categories:

i. **The Rural Deprived:** This group includes small, impoverished, and marginal peasants, as well as agricultural labourers. These individuals work on others' land for wages, either as tenants or as labourers, as they do not own any land. Marginal and small-scale farmers may own land, but it is insufficient to meet their basic needs, so they are compelled to work on others' land as well.

♦ *Small, impoverished, and marginal peasants*

ii. Farmers, Middle Peasants, Rich Peasants, and the Rural Rich: These groups own land and other resources necessary for farming. Some work on their land, while others supervise and hire agricultural labourers to work for them.

Before independence, numerous agricultural movements arose across the country, commonly known as peasant movements. These movements included not just peasants but also other oppressed groups like craftsmen, tenants, and labourers. Some of the most prominent movements were the Oudh peasant movement in Uttar Pradesh, the Kheda movement in Gujarat, the Mopilla movement in Malabar (Kerala), the Champaran movement in Bihar, and the Tebhaga and Telangana movements in Bengal and the Madras presidency (now part of Andhra Pradesh). These pre-independence peasant movements significantly influenced the Indian National Congress's agenda. The Congress Socialist group, along with later generations of socialists and communists, advocated for radical land reforms. The Congress formed a committee to study the conditions of the agricultural classes and suggest reforms to improve their situation. This eventually impacted agricultural policies after independence, as land reforms became a state issue, subject to the political will and priorities of state leadership.

♦ *Agricultural movements before independence*

2.1.2 Agrarian Class Structure in Post-Independent India

Post-independence developments in India's political economy provide key insights into the origins and decline of agricultural movements. In the 1950s, the government implemented various measures, both at national and state levels, aimed at transforming agriculture. These included land reforms, community development programmes, and agricultural extension schemes. The 1960s witnessed the Green Revolution in parts of the country, and by the 1990s, the agricultural sector was opened to the global market as part of the broader wave of globalisation. These developments led to the emergence of new agrarian classes, the decline of older ones, and shifts in patterns of political mobilisation and organisation. There are misconceptions about India's agrarian society. As Srinivas noted, "Indian society had been a stratified society. The entirely self-sufficient village republic is a myth. It was always a part of a wider entity." The Jajmani system and caste played significant roles in Indian society, deeply embedding hierarchy and inequality

♦ *Post-independence developments*

into peasant life. The following developments are to be noted:

1. Commercialisation of Agriculture

The commercialisation of agriculture refers to a shift from growing food crops for personal consumption to producing cash crops for sale in the market. This shift was driven by the British demand for raw materials and increased land revenue. As a result, many peasants were forced to grow cash crops. This change made the local population more vulnerable to famines due to the focus on market crops instead of food crops.

2. Commodification of Land

Colonial policies turned land into a commodity. Moneylenders began viewing land as a mortgageable asset, using it as collateral for loans, whereas previously, loans were made based on the peasant's crops. This change led to land being treated like a marketable good.

3. Economic De-industrialisation in India

The influx of cheap English goods after the Industrial Revolution led to the decline of small-scale artisans in India. This process of de-industrialisation was worsened by the weakening of local royal authorities and increased British control, which reduced demand for local crafts. De-industrialisation occurs as industrialised economies continue to grow, driven by faster productivity in manufacturing compared to the services sector. As a result, a new working class emerged across different parts of India.

4. Alienation of Land

While landlords often evicted peasants, leaving them landless, earlier moneylenders typically did not evict peasants but made them tenants if they failed to repay their loans. This led to a significant increase in tenancy and landlessness. British administrator Charles Metcalfe famously described the Indian village as a "closed" and "isolated" system, portraying it as a static and unchanging social unit.

2.1.2.1 Jajmani System

The Jajmani system was a key part of traditional rural life in India. William H. Wiser conducted the first detailed study of this system in a village in Uttar Pradesh for his 1936 book, *The Hindu Jajmani System*. In it, he explained the relationships

between different caste groups in the production and exchange of goods and services. The term "Jajmani" refers to the entire system of these interactions, while "Jajman" specifically refers to the client or beneficiary of specialised services. The Jajmani system represents a network of ritual, social, and economic relationships within a village, involving various caste groups. In this system, some castes serve as patrons, while others provide services. The landowning upper and intermediate castes hire the service castes, compensating them in goods or money for their work. The main landowning castes, such as the Rajputs, Bhumihars, and Jats in the North, and the Kamma, Lingayat, Reddi in Andhra Pradesh, and the Patels in Gujarat, are the patron castes. The service castes include Brahmins (priests), barbers, carpenters, blacksmiths, water carriers, and leatherworkers. In the Jajmani system, upper-caste landowners, known as "Jajmans," exchanged goods and services with the lower-caste service providers, known as "Kamins."

2.1.2.2 Changes in Village Power Structure and Leadership

After independence, several factors such as land reforms, Panchayati Raj, parliamentary politics, development initiatives, and agrarian movements led to small but significant changes in the village power structure and leadership. However, the traditional power hierarchy largely remained intact. The less powerful classes were encouraged to pursue leadership roles, but their lack of resources limited their progress. B.S. Cohn observed a strong connection between land ownership and dominance in his study of twelve Indian villages. Today, younger and more educated individuals are increasingly taking on leadership roles, although regional differences in power structure changes are noticeable.

During the national movement, figures like Mahatma Gandhi and Swami Sahajanand Saraswati initiated movements for peasant rights. Swami Sahajanand founded the Bihar Provincial Kisan Sabha (BPKS) in 1929 to address peasant grievances against landlords, marking the beginning of the peasant movement in India. After independence, some states implemented land reforms aimed at transferring land to the tillers, but these reforms were inconsistently applied, and the agrarian class system largely remained unchanged.

The Green Revolution in the 1960s transformed Indian agriculture with modern techniques like mechanised equipment, high-yielding seeds, fertilisers, and irrigation. While it increased agricultural output, it also favoured wealthy farmers, leaving marginal and small farmers struggling to benefit from these advancements. Agricultural labourers, especially women, remained largely unaffected and continued to face poverty due to a lack of access to land, finance, and fair wages.

Notable sociologists like M.N. Srinivas, Irawati Karve, and Louis Dumont have studied India's agrarian class structure. Srinivas noted the dominance of wealthy landowners, particularly Kshatriyas, who owned most of the land, while other castes worked to support farming. Karve, in her study of Maharashtra, identified wealthy Patil castes as the most powerful landowners. American Sociologist Marriot also highlighted class positions based on land ownership, with landless labourers at the bottom. Dumont's research focused on how the concepts of purity and pollution deepened social divides, where higher castes owning land saw themselves as "pure" compared to lower castes doing menial jobs. Indian Sociologist André Béteille, in his study of Tamil Nadu, observed the decline of landlordism and the rise of new land ownership patterns, such as corporate ownership. He noted that economic power had gradually replaced caste as the key factor in structuring agrarian class relations.

2.1.2.3 Structure of Agriculture after Independence

India's independence marked a significant shift in the agrarian system, as the primary goal of the Indian state was to modernise the stagnant economy while ensuring equitable distribution of the benefits of progress. The government introduced several policies aimed at achieving these goals, particularly in the area of land reforms.

2.1.2.4 Land Reforms

The foundation of land reforms in independent India is based on the principles of justice, liberty, equality, and fraternity outlined in the Preamble of the Constitution. Additionally, the Directive Principles of State Policy guided the government to ensure that:

1. The economic system does not lead to the concentration of wealth to the detriment of the common good.

2. Resources are distributed to serve the community's welfare.

Land reforms were a key tool used by the state to address economic inequality and ensure that no group could monopolise resources. These reforms aimed to:

- Abolish the Zamindari system (landlordism).

- Modify tenancy laws to improve the rights of tenants.

- Implement land ceiling regulations to limit the maximum amount of land a person or entity could own.

The government encouraged states to enact legislation that:

- Abolished intermediary tenures.

- Controlled rent and protected tenant rights.

- Gave tenants ownership rights.

- Imposed ceilings on landholdings and redistributed excess land to the rural poor.

- Consolidated fragmented landholdings to make farming more efficient.

Land Ceiling: One of the most critical reforms was the introduction of land ceiling laws, which aimed to limit the amount of land a single person or entity could own, ensuring fairer land distribution and preventing large-scale land monopolies.

2.1.2.5 Community Development Programme (CDP)

♦ *Programmes to increase agricultural production*

The Community Development Program was introduced in India on October 2, 1952, which similarly coincided with Mahatma Gandhi's birthday. The Fiscal Commission (1949) and the Grow More Food Enquiry Committee (1952) both advocated it. It was a multi-project initiative with the general development of the villagers as its goal. Its goal was to improve basic services and significantly increase agricultural production, both of which would eventually contribute to the overall development of all agrarian society's segments. Nevertheless, it fell short of its goal and ended up benefiting the village's already prominent members.

The Community Development Programme of 1952 has

the following short-term goals:

1. Advancing education and public health,

2. Promoting artisanal goods,

3. Boosting agricultural output both in terms of quantity and quality.

The CDP's primary goals were to raise the standard of living for rural impoverished people, encourage rural economic growth, and foster a sense of community among rural residents.

2.1.2.6 Green Revolution

♦ *Project's components*

Higher Yielding Variety seeds (HYV) and other fertility-enhancing inputs, such as chemical fertiliser, controlled irrigation systems, and pesticides, are part of the Green Revolution agricultural development effort. The project's components included marketing, research facilities, and low-cost institutional price incentives. The Green Revolution (GR) had a significant impact on increasing the productivity and output of cereal crops, particularly rice and wheat.

Three reasons contributed to the growth in grain production:

1. expanding the net area under cultivation;

2. cultivating two or more crops on the same plot of land in a single year;

3. Using HYV seeds.

♦ *Agrarian Reforms Committee*

Following independence, the Indian National Congress established the Agrarian Reforms Committee, chaired by J.C. Kumarapppa, to conduct a thorough study of the country's agricultural relations. The committee delivered its findings in 1949. The advisory panel recommended that all intermediaries between the state and the tiller be eliminated and that, subject to certain restrictions, the land be placed with the tiller. In developing countries, land reforms have been a significant problem because of their reliance on horticulture. Recognising its importance in post-independence India, the Planning Commission stated in its First Five Year Plan that the future of land and development may be the most important factor affecting the advancement of the country.

After independence, the main goals were to eliminate

middlemen, regulate tenancy rights, set limits on how much land a person could own, and merge fragmented landholdings into larger, more manageable units. Most of the middlemen, who operated under British rule, were removed in India. One of the big challenges after freedom was fixing the broken agrarian system. The agricultural system inherited from the British varied from large estates owned by landlords to small plots of land owned by peasants.

♦ *Two types of agrarian system*

India's agrarian system after independence was divided into two main types: the ryotwari and zamindari systems. The ryotwari system supported peasant ownership, while the zamindari system involved many middlemen between the state and farmers. Both systems had issues, such as small, unproductive landholdings and a lack of incentives to improve agricultural productivity.

♦ *Challenges for policy makers*

Historically, India's agrarian class structure was based on caste and land ownership. Wealthy landowner castes made up the farm elite, while lower castes worked as farm labourers. However, with social and economic changes, caste hierarchy has become less important, replaced by market relationships and economic power. Although fewer landlords exist today and contract labour systems are emerging, equal opportunities for all are still lacking in rural India. After independence, policymakers faced two main challenges: (1) eliminating middlemen by creating new tenancy contracts that encouraged better farming techniques and (2) fixing poorly maintained land records, which caused many legal disputes. To address these issues, the national Planning Commission was formed, creating policies through Five-Year Plans. The key goals included reducing income inequality, protecting tenants from exploitation, and promoting social equality by providing opportunities for different groups to participate in development.

2.1.2.7 Evolution of India's Land Policy since Independence

India's land policy since independence can be divided into four main stages, each focusing on different aspects of land management and reform. Here's a systematic breakdown:

1. **First Phase (1951–1974): Focus on Land Reforms**

   Key Period: First to Fourth Five-Year Plans

   Main Objectives:

   - **Land Reforms**: Abolishing middlemen, returning land

to tenant farmers, and improving land use efficiency.

- **Expansion of Agricultural Land**: Cultivating uncultivated areas, integrating common village lands into "Community Development (CD)" networks.

- **Irrigation and Food Security**: Shifting focus from rain-fed to irrigated agriculture, increasing food crop production, and ensuring food security.

- **Land Ceilings**: Implementing land ceilings acts to consolidate fragmented landholdings.

2. **Second Phase (1974–1985): Degraded Land Management**

   Key Period: Fifth and Sixth Five-Year Plans

   Main Objectives:

   - **Degraded Land Management**: Focus on the development of desert and drought-prone areas.

   - **Green Revolution**: Expanding the benefits of the Green Revolution to regions that had not yet seen its advantages.

   - **Land and Water Management**: Implementing programmes to manage land and water resources in underdeveloped areas.

3. **Third Phase (1985–1997): Soil and Land Conservation**

   Key Period: Seventh and Eighth Five-Year Plans

   Main Objectives:

   - **Soil and Land Conservation**: Addressing soil erosion, land degradation, and wasteland development.

   - **People's Participation**: Emphasising community involvement in land management at the village level.

   - **Watershed Development**: Focusing on "agro-climatic regional planning" and implementing watershed development programmes, particularly in dry and rain-fed areas.

4. **Fourth Phase (1997–Present): Decentralised Land Management**

   Key Period: Ninth Five-Year Plan onwards

   Main Objectives:

   - **Rethinking Land Use**: Addressing the stagnation in agricultural expansion and recognising the limited success of the Green Revolution in many states.

- **Land Market Challenges**: Acknowledging that land ceiling and tenancy laws had hindered the land market.

- **Decentralise Management**: Shifting land management responsibilities to local "Panchayati Raj Institutions" to oversee the use of underutilised lands.

Each phase of land policy aimed to address specific challenges while adapting to the changing needs of India's agrarian economy. The focus has gradually shifted from land reforms to more holistic land and resource management approaches.

The above facts indicate that the fundamental problem of equitable land resource distribution persists even after 50 years of independence. However the focus of the land policy has shifted to a new discussion about the necessity of a new round of land reforms. Throughout the Five Year Plans, "land policy," with an emphasis on both "re-distribution" and "optimum utilisation," has been the main concern. It's not like the last fifty years' worth of work was in vain. However, there was a significant discrepancy between potential and actual yields, making its success area-specific. We must now move to an evaluation of the particular initiatives undertaken under land reforms in order to comprehend this.

Summarised Overview

In rural India, social interactions among individuals engaged in agriculture shape specific roles, statuses, rights, and responsibilities, leading to predictable behaviours governed by societal norms and values. Agrarian societies primarily derive their income from land cultivation and related activities, fostering complex social relationships among landowners, labourers, and service providers. The agrarian class structure in India is deeply rooted in historical systems like the Varna system and has evolved through periods such as the Vedic and Mauryan eras. Traditionally, this structure includes various classes, such as landowners, peasants, and labourers, with significant disparities in social status and economic power. Colonial policies further complicated these dynamics, creating a class of landless labourers and exacerbating inequalities.

Key features of the agrarian structure include the Jajmani system, which reflects the interdependence between different caste groups through mutual exchanges of goods and services. Post-independence, land reforms, commercialisation of agriculture, and shifts towards market-driven practices have transformed the agrarian landscape, impacting social hierarchies and class relations. Despite changes, the traditional power structures in rural communities largely persist, influenced by historical legacies and ongoing social dynamics.

Self-Assessment

1. Who was responsible for introducing the Zamindari system in 1793?

2. In which year was the Ryotwari system established?

3. Define the Jajmani system

4. What is the Mahalwari system?

5. Explain the major features of agrarian class relations under capitalism. How did these relations influence agricultural productivity?

6. Elaborate on the evolution of land reforms and land policy in post-independent India. What were the main challenges faced?

7. Explain the major differences between the agrarian social structure in pre- and post-independent India. How did these differences affect rural society?

8. Briefly explain the major achievements of the Green Revolution in India and their significance for agricultural development.

Assignments

1. In the context of rural India, discuss how the interaction of individuals within agrarian social structure affects economic development today. Apply the concepts of class, caste, and agrarian relations to contemporary rural policies aimed at alleviating poverty and fostering growth.

2. How do the historical agrarian class structures, such as those rooted in the Varna system, manifest in today's rural economies? Analyse how the remnants of these systems continue to influence land ownership, labour relations, and agricultural productivity in modern rural India.

3. Explore how the modernisation of agriculture (such as through the Green Revolution and Globalisation) has altered the traditional social structures in rural India. How can this knowledge be applied to address current social and economic challenges in rural areas?

4. Evaluate the social consequences of the commodification of land in contemporary rural India. What lessons from colonial land tenure systems can be applied to understand current land ownership patterns and the ongoing struggles of marginal farmers?

5. Considering the Jajmani system, discuss how traditional patron-client relationships can inform current rural governance and welfare schemes. How can the principles of interdependence and service provision be adapted to address contemporary rural development issues?

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Suggested Readings

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

UNIT 2

Emergent Class Relations in Post Independent India

Learning Outcomes

After reading this unit, the learner will be able to:

♦ analyse the class relations in post Independence in India

♦ examine the commercialisation of agriculture in India

♦ comprehend the issues related to the agrarian economy

♦ outline the concept of depeasantisation

Background

The transformation of Indian society during and after colonial rule has led to the emergence of new class relations, particularly in the context of agrarian structures. This unit delves into the complexities of class relations in post-independent India, focusing on the factors that have shaped the agrarian economy and the lives of various social classes. Upon completion of this unit, you will be equipped to analyse the dynamics of class relations, examine the commercialisation of agriculture, and comprehend the pressing issues related to the agrarian economy. The unit begins by exploring the impact of British colonial rule, which gave rise to various classes, such as zamindars, tenants, peasant-proprietors, and moneylenders in rural areas, as well as capitalists, workers, and small dealers in urban settings. This historical context sets the stage for understanding contemporary class relations. We will also examine the phenomenon of depeasantisation, which reflects the shifting roles and statuses of farmers in a rapidly changing economy. Furthermore, the unit will provide an overview of recent farmers' laws, contextualising these legislative changes within the broader narrative of agrarian relations and economic transformation. By linking the historical emergence of new classes to the current agrarian landscape, you will develop a comprehensive understanding of the intricate web of social relations in India today

Discussion

2.2.1 Emergence of New Class Relations

There was no consistent pattern in the formation of new classes across all communities. In the regions under British rule, a new economy emerged, giving rise to new social classes. The Bengal and Bombay regions were the first to host industrial firms, which eventually led to the development of a class of industrialists and labourers. These regions also witnessed the emergence of a professional and educated middle class much earlier than other areas. This was facilitated by the introduction of a modern educational system and new administrative machinery. Over time, as the British gained control of the entire country, the modern educational system, administrative structure, and economic system they introduced spread throughout the nation. This is how the emergence of new classes extended across the country.

Formation of new classes

The emergence of new social classes in India was largely due to changes in the economic structure brought about by British rule. These changes included the introduction of new land relations, capitalist exploitation, a new administrative structure, modern industries, and a modern education system. The establishment of private property through the Ryotwari and Permanent Settlement systems created new social groups, such as zamindars (landlords) and peasant proprietors who owned large estates. The ability to lease land led to the formation of tenant and subtenant classes. Furthermore, the right to own private property and hire labourers contributed to the rise of absentee landlords and agricultural labourers.

Causes behind the emergence of new classes

Under British rule, agriculture and industrial production were directed towards market needs, creating new opportunities for those involved in importing and exporting goods. These individuals became known as merchants. While there was already a merchant class in pre-British India, it had less social significance at the time. With British economic

policies, two entirely new classes emerged: the industrial capitalists, who owned mines, mills, and other businesses, and the labourers, who worked in railroads, factories, mines, and plantations. The rise of these new professional and capitalist classes brought about a significant change in India's administrative and socioeconomic structures. Before British rule, India did not have such a professional class with modern knowledge in arts and sciences. The zamindar class, an aristocratic group at the top of the agrarian system, was established in Bengal and Bihar in 1793 through the Permanent Settlement introduced by Lord Cornwallis. The British created this class to support their rule in India, as the zamindars were loyal to the British in exchange for political favours, such as representation in government bodies and stable income.

The zamindars formed the British Indian Association as their political organisation, a conservative group that consistently opposed democratic reforms. They sided with the government when the Indian National Congress fought for democratic rights, reforms, or swaraj (self-rule). This class feared democratic movements, as they believed these struggles would threaten their interests and existence. The British used the zamindars to counterbalance the growing nationalist movement in India. The Permanent Settlement not only created a zamindar elite but also gave rise to a class of rural tenants who paid excessively high rents. Those who defaulted, often for reasons beyond their control faced eviction. As a result, tenants became increasingly impoverished under the zamindari system. Although the Bengal Tenancy Acts of 1859 and 1885 attempted to improve their situation, they were largely ineffective, and tenants continued to suffer.

Over time, tenants developed political awareness, leading to the formation of tenant unions. The Kisan Sabha, founded by leaders such as N.G. Ranga and Swami Sahajanand, played an important role in organising tenants. Baba Ram Chand mobilised tenants in Uttar Pradesh. These movements criticised both British rule and the Indian National Congress for neglecting tenant interests. Their main demands included rent reductions and the abolition of illegal fees collected by zamindars. The Kisan Sabha strongly opposed the zamindari system and the power of the zamindars.

2.2.1.1 Ascent of Indian Intellectuals

Rise of educated Indian intellectuals

There weren't many educated people in the first few decades of the nineteenth century. The British government was significantly responsible for the spread of modern education. However, a significant number of progressive Indians and Christian missionaries had also founded universities and colleges around the nation. A sisable segment of the intelligentsia emerged in the middle of the nineteenth century. They absorbed democratic Western culture and comprehended the intricate issues facing the developing Indian nation. In an effort to incorporate Indians into a modern country, they spearheaded numerous social and religious reform efforts. The intellectual class was the first to become aware of national identity.

Unemployment and militant natioanalism

The intelligentsia was to become aware of national issues. Despite holding varying ideas, the leaders of the nationalist movement throughout its many stages were all members of the intelligentsia class. The middle class was created by the modern educational system and included professionals such as doctors, lawyers, professors, journalists, government workers, and students. Their population increased as more schools and institutions were established during the second half of the 1800s. However, there was a decline in the number of jobs in India to match the rise in the number of educated Indians. The government's economic policies were insufficient in producing a sufficient number of employments to accommodate the educated workforce supplied by academic institutions. The primary cause of the emergence and expansion of militant nationalism, spearheaded by Lala Lajpat Roy, Bal Gangadhar Tilak, Bipan Chandra Pal, and Aurobindo, were the dissatisfaction of educated unemployed people.

2.2.1.2 The Capitalists

Rise of the commercial, industrial, and financial capitalists

The development of industrialisation, the expansion of the banking industry, and the opening of the Indian economy to the global capitalist system all contributed to the creation of the capitalist class. And thus came the rise of the commercial, industrial, and financial capitalists. The foundation for the development of Indian businesses is the considerable savings that have accumulated in the hands of Indian merchants, rulers, zamindars, and moneylenders. The establishment of the jute, coal mining, and cotton textile industries in the 1850s marked the beginning of the nation's industrialisation.

However, the majority of these industries were owned by British businessmen, who saw great potential returns on their investments in India due to the country's inexpensive labour and raw material costs. Additionally, they could rely on a corrupt colonial administration and bureaucracy. However, the government's transportation rules, taxes, tariffs, and trade policies were unfavourable to Indian capitalists. Indian companies needed protection to grow quickly in their early stages. All other developed nations protected their emerging industries by imposing high customs taxes on imports from other countries. Since India was not a free nation, a policy of free trade was imposed to serve the interests of British businesses.

The Indian National Congress initiated the Swadeshi and Boycott movements, which this class supported as it aligned with their interests. After World War I, especially after 1919–20, the influence of this class grew within the nationalist movement and the Indian National Congress. Under the leadership of Nehru and the socialists, the Congress became increasingly politicised during the 1930s. The capitalist class was not compelled to support the imperialists out of fear of radicalisation. In 1942, the capitalists' Post-War Economic Development Committee created the Bombay Plan to address socialist demands for parity, land reform, and equitable profit sharing without altering the fundamental nature of capitalism.

2.2.1.3 The Labour Class

In the latter part of the nineteenth century, as modern industries, railroads, post and telegraph networks, plantations, and mining expanded, the modern working class emerged in India. Impoverished peasants and bankrupt artisans formed the core of this emerging working class. High land taxes, the fragmentation of land holdings, and increasing debt led to the impoverishment of peasants. Artisans, unable to compete with the cheaper machine-made goods from England, were forced to become labourers. Organised labour movements only began to take shape after the end of World War I. Before the war, there were many short-lived, impulsive strikes and agitations driven by immediate local grievances rather than long-term goals or class consciousness. The Russian Socialist Revolution, the country's Non-Cooperation and Khilafat Movements, and the worsening economic conditions of workers due to the post-war economic crisis, all contributed to the formation of

Rise of British Enterprises and the Struggles of Indian Industries

Indian National Congress, the Swadeshi and Boycott movements

Emergence of modern working classes

the All India Trade Union Congress (A.I.T.U.C.) in 1920. This was largely due to the efforts of leaders such as Joseph Baptista, Lala Lajpat Rai, and N.M. Joshi. The A.I.T.U.C.'s declared goal was to coordinate the efforts of labour organisations across Indian provinces to advance the interests of workers.

The introduction of new social strata in India turned out to be a significant development. Though there were sometimes reactionary tendencies, the educated segments of these groups generally strengthened the freedom struggle. The conservative segment of the intelligentsia fostered mistrust between various populations, resulting in the development of communalism. zamindari had to be abolished for the conditions of the rural masses to improve. This demand was never backed by the Indian capitalist class. While these classes worked together to achieve independence, they had different ideas about what post-independence India would look like in terms of the state and socioeconomic structure.

2.2.2 Commercialisation of Agriculture

During British colonial rule, Indian agriculture shifted from producing food crops for self-sufficiency to growing cash crops for trade and export, a process known as the commercialisation of agriculture. This change meant that crops were grown for the market rather than for personal consumption. Commercialisation began under British rule, driven by the growing demand for agricultural products in Britain. India became a key supplier of food grains, raw materials, and fibres as Britain's population increased. The British encouraged Indian farmers to cultivate cash crops like cotton, jute, wheat, indigo, and opium, which were in high demand in Britain. This focus on commercial crops led to the neglect of traditional food crops. The commercialisation of agriculture was also accelerated by the British-imposed Land Revenue System. Farmers had to increase productivity and grow more commercial crops to pay the fixed taxes. The zamindari system further pressured farmers to cultivate cash crops, as zamindars collected exorbitant taxes. As a result, under British rule, Indian agriculture became increasingly commercialised, with farmers prioritising market-oriented crops over traditional subsistence farming.

The expansion of the British-introduced market system played a key role in the commercialisation of agriculture during their rule. The British built new ports, roads, and railways, connecting remote areas to markets, which led to increased sales of commercial crops. Farmers were encouraged

to focus on growing crops with high market demand. Additionally, the Swadeshi Movement, which called for the boycott of British goods, created a demand for locally produced (Swadeshi) items, opening up domestic markets for certain crops. The British government's ineffective agricultural policies further accelerated commercialisation. They failed to introduce modern farming techniques or diversify agriculture, and there was a lack of agricultural research and irrigation infrastructure. As a result, farmers were pushed to grow high-demand commercial crops. Thus, British policies focused on generating cash crops and raw materials for Britain, reducing India's food self-sufficiency through the land revenue system, market expansion, and the promotion of commercial crops.

The following list highlights the key aspects of agriculture's commercialisation during British rule:

- The British prioritised the cultivation of cash crops for export over food crops for local consumption. Key crops included tea, cotton, sugarcane, jute, and indigo, with sugar and cotton being particularly significant for export. Consequently, less food grain was produced to meet local needs.

- The British introduced several new crops for commercial use. For example, tea was first grown in Assam for export in the 1840s, and rubber, coffee, and cinchona were also introduced, leading farmers to neglect their traditional crops.

- To increase crop productivity and profit margins, the British implemented modern farming practices, including advanced irrigation techniques and the use of herbicides and fertilisers. However, these methods were often unaffordable for small farmers.

- The British altered traditional land use patterns to favour commercialisation, sacrificing food crops for the cultivation of cash crops on more land. Wastelands were converted into agricultural land for export crops, disrupting the balance between food and cash crop production.

- The commercialisation of agriculture negatively affected traditional farming. As local commodities lost value, farmers shifted focus to export crops, disregarding traditional knowledge and methods,

♦ *Expansion of the British-introduced market system and commercialisation*

which led to a decline in food grain production for local consumption. This increased India's reliance on food imports.

- Large landowners and British planters were the primary beneficiaries of agricultural commercialisation. Small farmers struggled to adopt modern practices; while they attempted to grow commercial crops, their lack of experience and resources often led to failure, resulting in indebtedness and loss of land.

The following are some advantages of the commercialisation of agriculture in India during British rule:

1. Conversion to a Capitalistic Economy

Commercialisation facilitated the transition of the Indian economy toward capitalism. By introducing market-oriented methods, it promoted social interaction and the development of a market-based economy.

2. Integration with the Global Economy

Through commercialisation, India became integrated into the global economy. This process enabled trade between India and other nations, facilitating the exchange of goods and exposing Indian markets to international opportunities for economic growth.

3. Development of a National Economy

Commercialisation laid the foundation for the growth of a national economy. It led to the establishment of a more interconnected economic structure that extended beyond local and regional boundaries. As a result, agricultural issues acquired a national identity, prompting a more coordinated response to these challenges.

4. Specialisation in Regional Crops

The commercialisation of agriculture allowed for regional specialisation in crop production based on factors such as soil suitability and climate. This specialisation enabled regions to focus on cultivating crops they were best suited for, thereby enhancing agricultural output and efficiency.

2.2.2.1 Commercialisation of the Indian Economy:Demerits

The commercialisation of agriculture during British rule had significant negative impacts on the Indian economy,

farmers, and traditional farming practices.

1. **Loss of Self-Sufficiency in Food Production**: Before British colonisation, India was self-sufficient in food production, with traditional farmers growing crops to meet local needs. However, under British commercialisation, the focus shifted to producing cash crops for export, which diminished India's ability to produce food grains for domestic consumption. Consequently, India became reliant on food imports to meet local demands.

2. **Increased Reliance on Imports**: The shift towards cultivating commercial crops left India dependent on imports for a variety of food products. Although India used to produce sufficient amounts of wheat, rice, and pulses, it now needed to import these staples, leading to a trade deficit and increased reliance on other nations for essential food supplies.

3. **The Decline of Traditional Crops**: As farmers transitioned from traditional crops to commercial crops, the cultivation of indigenous crops such as pulses and native rice varieties declined. Conventional crops became less profitable, resulting in a significant reduction in India's diverse range of indigenous crops.

4. **Disruption of the Traditional Farming System**: The British commercialisation of agriculture disrupted the traditional farming system that aimed to balance food and commercial crop production. Large areas of land were converted to cash crops at the expense of food grains, upsetting the equilibrium of India's agricultural system.

5. **Loss of Land among Small Farmers**: Many small farmers lost their agricultural lands due to high taxes, debts, and the decline of traditional crops. This increased landless labourers, leading to a decrease in farmers' incomes and an escalation in poverty levels.

6. **Inadequate Resources for Small Farmers**: Small farmers often lack the resources and knowledge required to adopt modern commercial agricultural methods. While large landowners benefitted from commercialisation, many small farmers experienced declining incomes. Their switch to commercial crops frequently led to failure, resulting in land loss and increased indebtedness.

The concept of commercialisation is not a recent development; it has roots in the era of colonisation. The British mercantile classes introduced this idea to maximise their gains and progressively enhance their economy. The term "commercial" encompasses various processes, including manufacturing, production, sales, distribution, and marketing. This concept significantly impacted both British rulers and India's economy, along with its socio-cultural elements, often to the detriment of the Indian populace. While the commercialisation of agriculture during British rule increased agricultural exports and earnings for Britain, it had detrimental effects on India's small farmers, food security, traditional farming systems, and the overall economy. The primary beneficiaries of this commercialisation were British investors and wealthy landowners.

♦ *Gain for the British and loss for the Indian populace*

2.2.3 Decline of Agrarian Economy

India's agriculture is undergoing a structural transformation that is leading to a crisis. In recent years, the rate of agricultural output growth has steadily declined, and the agricultural sector's contribution to GDP has gradually fallen. The performance of agriculture across various crop categories indicates that Indian agriculture is slowing down. This decline began in the early 1990s, briefly accelerated in the late 1990s, and has since reflected negatively on trends in capital stock, input consumption, and technological advancements. The troubling trend of India becoming a net importer of food, rather than a self-sufficient country with surplus production, is particularly concerning. The primary cause of this economic downturn is the decreasing profitability of agriculture compared to other business ventures. This indicates that farmers' expenses exceed the revenue generated from agricultural activities. The situation cannot be resolved unless agriculture is transformed into a profitable venture. Contributing factors to this crisis include dependence on climate and rainfall, the influx of imported agricultural products, reductions in agricultural subsidies, difficulty in accessing credit, reliance on moneylenders, decreased government investment in agriculture, and the conversion of agricultural land for non-agricultural purposes. It is estimated that over 85% of landholders in the Indian subcontinent are marginal or small farmers (Agriculture Census 2010-11). Therefore, the sale of agricultural produce is central to addressing agrarian challenges.

♦ *Structural transformation in agriculture*

Growing landholding fragmentation is partly attributed

to population growth and the shift from joint to nuclear families. This fragmentation has resulted in an increase in marginal landholdings and landlessness. The reduction in landholding size due to demographic shifts is a biosocial process. Conversely, the market economy, which is closely associated with extensive land transactions for corporate profits, complicates the relationship between land markets and state and political economies. The expansion of the market economy, even in India's most remote rural areas, has opened doors for major landholders and the commercial sector, which together comprise a very small percentage of the country's total agricultural population. In some areas, tribal elites have emerged to capitalise on the market economy by purchasing land for non-agricultural uses or agricultural investments from fellow tribe members. They engage in non-agricultural investments, profiting from the low socioeconomic status of other residents. However, the number of wealthy farmers and private investors is extremely small compared to the vast majority of impoverished landless individuals and small-scale, marginal producers in tribal areas.

♦ *landholding fragmentation and its effects*

Adopting commercial crops carries a higher risk. The input costs for cash crop production are significantly higher than those for staple crops. Additionally, the market is too competitive to guarantee optimal returns for producers. State-produced agricultural goods are typically dependent on global market conditions, and farmers growing commercial crops have faced challenges due to increased imports and intense competition in the export market since liberalisation, which involved the elimination of quantitative restrictions (QRs) on imports and reductions in tariff levels. Large farmers have reaped the most financial gains from adopting high-value cash crops, but this has also created uncertainty due to weather fluctuations and market volatility. According to Singh et al. despite an increase in the production of major crops over time, there has been a decline in net returns within the state. Profitability has declined more rapidly in the era of globalisation due to an imbalance between input costs and product pricing.

♦ *Use of commercial crops*

At the heart of the agrarian crisis is land. Following recent economic reforms, numerous land-related issues have become contentious, including property rights, the transfer of private land for public use, restrictions on the transfer of agricultural land for non-agricultural purposes, limitations on the transfer of tribal land for non-tribal use, and restrictions

on leasing land. Since land regulation is primarily a state subject in India, each state imposes limitations on the transfer of agricultural land for non-agricultural uses. Land transfer is considerably more restricted in scheduled areas compared to non-scheduled areas. Agricultural land is constantly under pressure to be repurposed for corporate interests, both public and private. Some members of the intelligentsia advocate for the removal of restrictions on land transfer and leasing to encourage private-sector investment. However, lifting such restrictions on the transfer of tribal land raises concerns. While it may facilitate large-scale operations by foreign and domestic companies, it could also enable them to exploit cheap labour, water, and land.

Land transfer issues

Migration can have both positive and negative impacts on society. It may introduce fresh ideas to rural and tribal communities while also leading to behavioural and cultural shifts. However, migration reflects the state's ambivalence toward capitalism and neoliberalism. The agrarian crisis has compelled people, particularly from hilly, desert, flood-prone, and drought-prone regions, to migrate to urban areas in search of work. Rural youth, especially from impoverished states like Bihar, Jharkhand, and Odisha, are increasingly moving from agriculture to non-agricultural sectors such as construction, small businesses, and skilled or semi-skilled jobs in urban areas as a result of agrarian hardships following liberalisation.

Agrarian crisis and migration

2.2.3.1 Decline in Farm Support Payments

The Indian government periodically announces various incentives to promote agricultural farming. Subsidies were necessary due to rising farming expenses, and any moderation in these subsidies came with significant financial and labour costs for growers. Additionally, increased investment was encouraged to boost agricultural output and productivity levels. However, in the post-reform era, the government cut various forms of agricultural subsidies, raising cultivation costs. This decision has undoubtedly harmed the agriculture sector, reducing profitability and increasing input costs.

Necessity of incentives

2.2.3.2 Lack of Easy Credit and Dependency on Moneylenders

Banks generally do not provide easy loans to farmers. The privatisation policy has led banks to prioritise profit over their social obligations, resulting in farmers becoming increasingly

dependent on money lenders, which has further escalated farming costs. According to Mathew Aerthayil the National Commission for Agriculture, led by Dr. M.S. Swaminathan, noted that the elimination of bank concessions and lending facilities during the post-reform era has exacerbated agricultural challenges. As a result, farmers often face late payments and potential loan defaults due to low incomes and comparatively high consumption requirements.

2.2.3.3 Reduction of Public Sector Investment in Agriculture

Over the last 20 years, there has been a concerning trend of reduced public investment in agriculture following financial shocks, such as the Pay Commission awards. Public investment in agriculture fell from over 4% of agricultural GDP to 2% between 1976-1980 and 2001-2003. Most subsidies have been directed toward energy, fertilisers, and irrigation water, further depleting natural resources. The globalisation strategy's philosophy of minimal government intervention has contributed to this decline in public investment. Consequently, government spending on rural industries, electricity, transportation, irrigation, agriculture, and flood management has significantly decreased.

2.2.3.4 Conversion of Agricultural Land for Alternative Uses

There has been a steady increase in demand for land for non-agricultural uses. Farmers, unable to cultivate profitable crops, are more willing to convert cropland for alternative purposes. Furthermore, the government has begun annexing land for commercial and industrial use as part of its economic reforms.

The agricultural crisis in India has far-reaching consequences, likely affecting various sectors of the economy and the overall national economy.

1. **Impact on Food Production**: The crisis significantly affects food production in the country, potentially leading to increased food grain imports to support a large population. This situation raises the cost of living, directly impacting agricultural commodity prices. As food becomes more expensive, it adversely affects the

nutrition and health of the majority, contributing to higher poverty rates.

2. **Loss of Jobs**: The crisis will lead to substantial job losses among labourers and farmers in agriculture. Displaced labourers will struggle to find other employment opportunities, resulting in increased dependency. Consequently, the economy will face social and economic setbacks, including rural-to-urban migration driven by job scarcity and labour market imbalances.

3. **Conversion of Agricultural Land**: Farmers are abandoning agriculture due to unprofitability, converting their land to non-agricultural purposes. While this may benefit expanding industries, it is regrettable that fertile agricultural land is being repurposed. Once land is utilised for non-agricultural purposes, it is nearly impossible to revert it to farming, resulting in a significant and permanent loss of agricultural land. This situation will perpetuate the agricultural crisis.

2.2.3.5 Free Import of Farm Products

♦ *Lifting of import restrictions*

The lifting of import restrictions has sharply declined agricultural product prices in India, particularly for cash crops. For example, the costs of tea and coffee in the Indian domestic market fell drastically when the government reduced import duties on these products from Malaysia and Sri Lanka. Consequently, cultivating these crops became unprofitable, leading to the discontinuation of some or all production. The government's liberalisation programme, following World Trade Organisation (WTO) guidelines, has directly contributed to the sharp decline in agricultural commodity prices by eliminating quantitative limits and reducing import levies.

2.2.4 Public Distribution System (PDS)

The Public Distribution System (PDS) was established to distribute food grains at reasonable costs to control scarcity. Over time, the PDS has become a critical component of the government's policy for managing the nation's food economy. The primary goal of the PDS is to ensure food security and reduce poverty by providing essential goods, particularly food grains, at consistent and affordable prices directly to consumers' doorsteps.

In India, there are two types of Public Distribution Systems: the Targeted Public Distribution System (TPDS) and the Revamped Public Distribution System (RPDS). The PDS has several key features, including:

- **Price Stability**: The PDS helps maintain price stability and ensures that people have access to food at reasonable costs.

- **Famine Prevention**: It aids in preventing famine and widespread hunger by transferring food from surplus regions to those facing shortages.

♦ *Enhancing the accuracy of beneficiary identification*

The integration of Aadhaar with TPDS aims to address issues of inclusion and exclusion errors and improve beneficiary identification. A study conducted by the Unique Identification Authority of India found that using Aadhaar alongside TPDS would enhance the accuracy of beneficiary identification by eliminating duplicate and ghost (false) beneficiaries.

♦ *Categorisation of beneficiaries*

In alignment with the neo-liberal agenda, the government has categorised the PDS into two groups: Above Poverty Line (APL) and Below Poverty Line (BPL), while continuously raising the prices of food grains distributed through ration stores. This has made it difficult for even the impoverished to afford subsidised food grains, leading to surplus stocks piling up in godowns, where they either spoil or are sold on the open market. Consequently, the food security of the poor, particularly in rural areas, has been adversely affected. This decline in PDS intake also indirectly impacts the market and farmers.

2.2.5 Depeasantisation

♦ *Definition of Depeasantisation*

Depeasantisation is a specific form of deagrarianisation that occurs when peasants lose their economic self-sufficiency, social cohesion, and population. In recent decades, many rural areas have experienced unproductive land due to factors such as the fragmentation of land into smallholdings, low crop yields, and a lack of market facilities. As a result, the government has appropriated land for development projects initiated by state and federal governments. Numerous studies conducted in the field of depeasantisation clearly illustrate this trend.

Depeasantisation can be understood as the process by which peasants transition from agricultural to non-agricultural sectors in search of alternative sources of income.

This deagrarisation leads to a decline in peasants' ability to sustain themselves economically, their social cohesion, and their population. Over the past few decades, peasants have faced many challenges due to depeasantisation, driven out of the agricultural sector by factors such as urbanisation, migration, declining productivity, a lack of marketing facilities, insufficient irrigation, low or absent government subsidies, high input costs, and low outputs. One of the primary effects of depeasantisation has been the exodus of peasants from the agricultural sector as they find it increasingly difficult to make ends meet. According to Redfield's study, *Peasant Society and Culture*, peasants are small-scale farmers who rely on the cultivation of their land for their livelihood and way of life. However, his conceptual model overlooks a significant number of communities previously considered part of the peasantry, suggesting that peasants either reject or are unaware of the profit motive.

* *Redfield's study*

2.2.5.1 Negative Effects of Depeasantisation

Depeasantisation has far-reaching effects that impact nearly every industry and aspect of the national economy in various ways. The consequences include:

- **Cost of Living**: Depeasantisation directly influences the cost of living, leading to increased food prices and a food crisis.

- **Land Fertility**: There is a decline in land fertility, affecting agricultural productivity.

- **Public Nutrition and Health**: The general public's nutrition and health are negatively impacted as food becomes more expensive and less accessible.

As a result, a large number of labourers and farmers are compelled to seek employment in other industries due to the crisis in agriculture. However, the limited options for finding alternative work often leave these displaced labourers jobless and reliant on other sources of income.

2.2.6 New Farmers Law

India is an agricultural nation, with over 60% of its rural population relying on agriculture as their primary source of income. Although India is one of the world's top producers of grains like wheat and rice, it is not self-sufficient in food production. The Farmers (Empowerment and Protection) Agreement on Price Assurance and Agricultural Services

* *India's rural population*

Act, 2020, is described in Section 2(e) as defining a farmer as any person who cultivates crops, whether through their own labour, hired labour, or in another capacity. This definition also includes farmer-producer associations.

Currently, Indian farmers can sell their goods to the government for a guaranteed Minimum Support Price (MSP), which is determined annually, primarily for wheat and rice. The MSP system relies heavily on trust. However, if the government dismantles the MSP system without reforming it, it may force millions of farmers to sell their produce to four or five large agribusiness companies, as indicated by the vague language of the new laws. In September 2020, the Indian Parliament introduced three measures known collectively as the Farm Acts or the Indian Agriculture Acts of 2020. These measures were approved by both the Lok Sabha and Rajya Sabha, and the President of India signed them into law on September 27, 2020. The three farm laws are:

♦ *Need for constitutional support*

1. The Essential Commodities (Amendment) Act

2. The Farmers' Produce Trade and Commerce (Promotion and Facilitation) Act

3. The Farmers (Empowerment and Protection) Agreement on Price Assurance and Farm Services Act

Farmers have been continuously protesting against these three laws. Following sustained protests, the Prime Minister announced in November 2021 that the three farm laws would be repealed, and the government would present a single measure to Parliament for this purpose. The Indian Constitution designates agriculture as a state subject. In an effort to initiate reforms in the sector, the central government published model farming acts in 2017. Farmers in Punjab, Haryana, and other states have expressed opposition to the new laws. The Kerala Legislative Assembly also passed a motion opposing the farm reforms and calling for their retraction. The committee members involved in the discussions include Bhupinder Singh Maan (President of the Bharatiya Kisan Union), Dr. Pramod Kumar Joshi (Head of Foreign Policy), Ashok Gulati (Agricultural Economist), and Anil Dhanvat (from Shivkeri Sangathna, Maharashtra). The three laws aim to alter the nation's practices regarding the marketing, storing, and selling of agricultural products, focusing primarily on enhancing the forward connections to the agricultural industry.

♦ *Farmers' laws and protests*

2.2.6.1 Farmers' Produce Trade and Commerce (Promotion and Facilitation) Act, 2020

Enacted by ordinance on June 5, 2020, this Act allows trade areas for agricultural products outside the jurisdiction of the Agricultural Produce Market Committee (APMC), facilitating both intrastate and interstate commerce. Key provisions include:

- **Marketing Freedom**: Farmers can now market their goods outside of the APMC. Prior to this Act, they were required to sell only within APMC *mandis.*

- **Trade Areas**: The Act permits trading of farmers' produce both within states and across state borders, beyond APMC physical locations.

- **Electronic Trading**: Farmers can trade electronically, allowing for the buying and selling of agricultural products online. This makes it easier for both consumers and farmers without needing to physically visit the market.

- **Tax Exemptions**: The Act prohibits state governments from levying taxes or fees on farmers, dealers, or electronic trading platforms for transactions outside designated trade areas.

This legislation aims to reduce barriers to interstate trade, open agricultural sales and marketing for farmers, and establish a framework for electronic agricultural produce trading. It broadens the definition of "any place of production, collection, and aggregation" to include "all areas of trade" for farmers' produce. Furthermore, it seeks to end the monopoly of government-regulated mandis and enable farmers to sell directly to consumers.

2.2.6.2. Farmers (Empowerment and Protection) Agreement on Price Assurance and Farm Services Act, 2020

This Act establishes a national framework for contract farming through agreements between farmers and buyers made before the production or rearing of agricultural products. Key provisions include:

- **Farming Contract**: Farmers may enter into a written agreement for any farming activity as per this agreement. This contract must be made before any

farm products are produced or raised.

- **Duration of Agreement**: The base term of a farming agreement will last for one livestock production cycle or harvest season, with a maximum duration of up to five years based on mutual consent between the sponsor and the farmer.

- **Dispute Resolution Authority**: The Act outlines a three-tier conflict resolution process:

  - **Conciliation Board**: A fair and balanced representation of both parties to the agreement.

  - **Sub-Divisional Magistrate (SDO)**: If unresolved after thirty days, the matter is escalated to the SDO for settlement.

  - **Appellate Authority**: Decisions made by the SDO may be appealed to an Appellate Authority.

Disputes must be resolved by the magistrate and the appeal authority within thirty days of receiving the application. This Act provides a legal framework for farmers to enter into formal contracts with businesses for the production of goods. It outlines the terms and conditions regarding the supply, quality, grade, standards, and pricing of farm products and services. Additionally, it establishes a process for resolving disputes through a three-level conflict resolution system, which includes the Conciliation Board, the Sub-Divisional Magistrate, and the Appellate Authority.

♦ *Act provides a legal framework for farmers*

2.2.6.3. The Essential Commodities (Amendment) Act of 2020

The Essential Commodities Act was first enacted by the government of Pandit Jawaharlal Nehru in 1955. The Essential Commodities (Amendment) Act, 2020, amended this Act as part of the 2020 Indian farm reforms.

2.2.6.4 Act Provisions

Control of Food Products

The Essential Commodities Act of 1955 authorises the federal government to designate specific commodities, such as petroleum products, food items, and fertilisers, as essential commodities. According to the statute, the central government can restrict the supply of specific food items,

including grains, pulses, potatoes, onions, edible oil seeds, and oils, only under exceptional circumstances.

Limit on Stock

The Act stipulates that any stock limit on agricultural produce must be based on price increases. A stock limit can be set if:

- There is a 100% increase in the retail cost of farm products, or

- The retail price of non-perishable agricultural food goods has increased by 50%. The central government regulates a wide range of goods concerning production, distribution, and supply.

Benefits of the Act

1. **Market Access:** Farmers can sell their agricultural products without restrictions, both within their state and across the country. This allows farmers to sell their produce to retailers outside their state for potentially higher prices.

2. **Tax Exemptions:** There are no state taxes imposed on farmers, giving them access to new selling opportunities outside the Agricultural Produce Market Committee (APMC).

3. **Increased Opportunities:** Farmers are not required to pay taxes when selling their produce outside of the APMC, enhancing their market options.

Deregulation of Essential Commodities

Cereals, grains, oilseeds, potatoes, onions, and edible oils have been removed from the list of essential commodities. Consequently, the distribution, transportation, storage, and manufacture of these items will be deregulated. Stockholding restrictions will also be lifted unless "extraordinary circumstances" apply. The central government retains the authority to regulate supply during times of war, famine, unusual price increases, severe natural disasters, and when annual retail prices rise by more than 100% for horticultural produce (mainly onions and potatoes) and 50% for non-perishables (cereals, pulses, and edible oils).

♦ *Items for deregulation*

Negative Aspects of the Act

1. **Impact on APMC Markets:** Farmers believe that the new farm rules aim to eliminate APMC, resulting in states losing revenue since farmers selling outside APMC markets will not be able to pay "mandi fees." This could lead to the closure of mandis, forcing farmers to sell their harvest to corporate entities at lower prices.

2. **Risk of Fraud:** The lack of regulations regarding licenses or registration for buyers exposes farmers to the risk of fraud.

3. **Limited Legal Recourse:** Although the Act establishes Dispute Settlement Authorities and grants authority to sub-divisional magistrates, it does not provide farmers with judicial support.

4. **Creation of an Oligopoly:** Farmers feel that this Act establishes an oligopoly by concentrating market rights within a single major selling group.

5. **Lack of Remedies:** The Farmers (Empowerment & Protection) Agreement on Price Assurance and Farm Services Act, 2020, does not provide remedies if corporations terminate agreements or delay the delivery of produce.

Reasons for the Farm Acts

The Essential Commodities (Amendment) Act is expected to offer farmers greater flexibility in choosing markets to sell their agricultural products, potentially enabling them to obtain higher prices. Small and marginal farmers, who comprise 86% of all farmers and lack the resources to invest in technology or negotiate better prices, stand to benefit significantly. These reforms are being heralded as a turning point in Indian agricultural history that may initiate a revolution in the field. It is anticipated that the new agricultural legislation will benefit farmers, businesses, and consumers alike, contributing to the development of a more competitive market, better market integration, and improved efficiency in agricultural marketing.

◆ *Expected results of the Act*

2.2.6.6 Counterarguments to the Farm Acts

The new acts have been labelled as corporate-friendly

and anti-farmer by certain farmer organisations, with concerns raised that they may harm farmers' interests. Opposition parties and farmers in Punjab have been the primary opponents of these laws. Every law that is passed, whether it is an ordinance, a bill, or both, has its advantages and disadvantages. The government must establish the necessary machinery to address these pros and cons effectively. To ensure that no farmer is exploited by large, greedy corporations, public authorities should create a legal framework for contract agriculture to resolve disputes between merchants and farmers. Instead of relying solely on a Sub-Divisional Magistrate, a different type of administrative regulatory body should be established by public authorities. Although the government claims that it is not cancelling the Minimum Support Price (MSP), the current MSP structure is flawed, and there is a pressing need to address the issue that only 6% of farmers currently benefit from it. With the assistance of Grama Panchayats, public authorities should implement this program more skillfully, raising awareness so that even the smallest farmers can take advantage of it. Additionally, the agricultural community in our country is not unified. To ensure fair adjudication, an Agricultural Tribunal must be established as a judicial authority, with the High Court and Supreme Court serving as appellate authorities for disputes related to farm bills. Currently, the government has only granted adjudication power to executive wings, such as the Sub-Divisional Magistrate, which lacks sufficient appeal mechanisms.

- ♦ *Major criticisms against the Farmers Act*

Summarised Overview

We have seen that the emergence of new social classes in India was greatly shaped by British colonial rule, which established a modern economic structure and educational system. This transition led to the formation of industrial classes, particularly in Bengal and Bombay, resulting in both industrialists and a labour class. British policies shifted agriculture from subsistence to cash crops, creating a merchant class and impoverishing many labourers. Although the capitalist class aligned with nationalist movements, they faced challenges from trade policies that favoured British interests. The rise of a modern, educated intelligentsia played a crucial role in shaping national identity and the freedom struggle, despite a mismatch between education and employment causing discontent.

The later portions of this unit showed that India's agricultural sector has undergone a significant transformation, moving from self-sufficiency to net food imports due to declining profitability. Key issues include climate dependency, reduced subsidies, fragmented landholdings, and an increased reliance on commercial crops, which heighten risks for farmers. Diminished public investment in agriculture and recent legislative reforms, like the Farmers Acts, have led to widespread protests and concerns over the loss of support systems. This ongoing agrarian crisis has serious implications for food production, employment, and the overall economy, highlighting the urgent need for structural reforms to ensure sustainability and stability.

Self-Assessment

1. In which year was the Essential Commodities Act enacted?

2. What does the acronym PDS stand for?

3. Define "Depeasantisation."

4. What does the Minimum Support Price (MSP) mean?

5. Provide a brief overview of the Farmers' Produce Trade and Commerce (Promotion and Facilitation) Act, 2020. What are its intended objectives?

6. What are the key characteristics of the labour class in India, and how do they differ from other social classes?

7. Discuss the merits and demerits of the commercialisation of agriculture in India. How has this trend affected farmers and the agricultural sector as a whole?

8. Identify and elaborate on the factors contributing to the decline of the Indian agricultural economy. How do these factors interconnect?

Assignments

1. Critically evaluate how recent government agricultural policies and reforms have contributed to the decline of the agrarian economy in India. What changes would you propose to enhance the profitability and sustainability of the agricultural sector?

2. Discuss the socio-economic implications of landholding fragmentation in rural India. How does this fragmentation affect small and marginal farmers' livelihoods, and what strategies could be implemented to address this issue? Discuss in the context of land reforms in Kerala.

3. Examine the risks associated with the shift towards commercial crops in India. In your opinion, what measures should be taken to balance the need for profitability with the stability of food production and farmers' livelihoods?

4. Assess the impact of the agrarian crisis on migration patterns in India. How does rural-to-urban migration influence both the rural communities left behind and the urban economies receiving these migrants?

5. Analyse the effectiveness of the Public Distribution System (PDS) in mitigating the effects of the agrarian crisis on food security in India. In your view, what reforms are necessary to improve its functioning and ensure that it meets the needs of the most vulnerable populations?

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Suggested Readings

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

UNIT 3

Rural Governance

Background

In the context of India's diverse and dynamic social landscape, rural local governance plays a key role in fostering community development and empowering citizens. This unit on rural local governance aims to provide students with a comprehensive understanding of the historical evolution, structure, and functions of local government in rural areas. Through an exploration of the Gram Sabha, Gram Panchayat, Panchayat Samiti, Zilla Parishad, and District Planning Committee, learners will gain insights into the intricacies of governance at the grassroots level. By comprehending the challenges and examining the primary issues affecting governance opportunities, learners will be better equipped to propose solutions and contribute to the development of their communities.

Furthermore, this unit delves into the operational dynamics of Panchayat Raj institutions and the implementation of community development programmes. Students will analyse the roles and responsibilities of these institutions, emphasising their financial aspects and the planning processes involved in resource mobilisation and management. Understanding the Panchayat election procedure will also be a critical component, as it highlights the democratic processes that underpin rural governance. In this unit, learners will grasp the foundational concepts of rural local governance. They will be able to critically analyse its functioning and contribute meaningfully to discussions on improving governance structures for sustainable rural development.

Discussion

2.3.1 Rural Governance

One of the major social inventions of this century, rural local governance has become a popular topic in public administration literature. In the 1970s and 1980s, when governments in developing nations worked to address the fundamental needs of the impoverished and establish more socially fair patterns of economic growth, it emerged as a significant policy goal. Rural local governance has grown to be a significant component of the administrative structure of governmental services as a result of the modern state's increased complexity and number of duties. They are significant because of the necessity to manage the constant pressures of population growth and make the best use of the limited resources available for development. Since gaining its freedom, India has made attempts in this regard. Strong voices have been raised in support of it and the idea of a third level of government in which the populace will make local decisions. Since local government expands, complements, and discloses the concept of separation of powers, it is founded on the subsidiary principle. According to a popular view, the decentralised government is more accessible to the public and more equipped to address their needs and preferences on specific issues. Because of this, the 73rd Constitutional Amendment Act was passed in 1992 with the intention of establishing a third level of government. The Act has created opportunities to support grassroots social mobilisation efforts.

Gandhiji's objective of 'Poorna Swaraj' was to combine economic changes with institutional improvements in local administration. The two major projects introduced in the 1990s were local government empowerment and economic reforms. Over time, economic changes have become ingrained and have produced notable benefits,

♦ *Significance of rural governance*

such as increased growth rates, substantial foreign exchange reserves, and the availability of a wide range of goods and services. In India, the main tool for decentralization at the local level is local governance. They are significant because of the necessity to manage the constant pressures of population growth and make the best use of the limited resources available for development (Mishra & Mishra, 2002). There are numerous reasons why local government is needed.

In India, rural local government entities are inherently connected at the village, block, and district levels, in contrast to their urban counterparts. Therefore, they are also divided in terms of responsibilities. The origins of the three-tier system can be traced to the Balwant Rai Mehta Committee, which was established in 1957 to fortify the Panchayat system to assume full responsibility for the general administration and development of the district or sub division, with the exception of certain functions related to revenue administration and law and order. Therefore, the purpose of Panchayati Raj Institutions, which include Gram Panchayats (GP), Block Panchayats, and District Panchayats, is to provide governance. This unit will concentrate on the composition, functions, and duties of the rural local government.

♦ *Origins of the three-tier system*

2.3.1.1 Importance of Local Government

1. **Local Nature of Public Needs:** The intensity, nature, and extent of public needs and requirements often vary by location, making local governance essential. These needs differ from region to region and are not uniform across all areas. Many such issues can only be addressed with local solutions.

2. **Delivery of Public Services:** Local governments provide a wide range of services and carry out numerous significant tasks. They can deliver goods and services to the public more quickly and efficiently than the state government. This also alleviates the workload of state governments by handling regular administrative tasks that fall within their jurisdiction.

3. **Understanding of Local Conditions:** Addressing local issues requires an understanding of local environments and conditions. This need for local knowledge forms the basis for the concept of local government.

4. **Political Training Ground:** Local governments serve as a training ground for politicians, giving them

experience in leadership and governance that they can later apply at the state and national levels. As Lord Bryce stated, "Local self-government is the best school of democracy and the best guarantee for its success".

5. **Proximity to the Public:** Local governments are more accessible to the public than state or central governments, which are often located far away. As the closest level of government, they allow for greater public influence and improved communication between citizens and authorities.

6. **Utilisation of Local Resources:** Regional and local resources can only be effectively utilised for area development when administration is localised— moved out into the regions and localities.

7. **Strengthening of Democracy:** Local governments foster a diversity of political experiences and act as centres of innovation through democratic action. They contribute to the depth, resilience, and overall strength of democracy.

8. **Political and Administrative Value:** From both political and administrative perspectives, local governments are valuable in themselves. Politically, they enable meaningful articulation of local demands and strong responses to development initiatives, leading to immediate political support for planning. Administratively, persistent involvement in local decision-making enhances the capacity of local governments to mobilise community resources and support development efforts. Through this process, small communities can mature both politically and administratively.

2.3.1.2 Historical Evolution of Local Government in India

India's local governments have evolved significantly, with the 73rd and 74th Constitutional Amendment Acts of 1993 granting them constitutional status. These amendments strengthened local self-governance, enabling citizen participation in social justice and development initiatives, expanding political involvement, and promoting inclusivity. While urban local governance began under British rule, rural local governments have ancient roots, with leaders like Mahatma Gandhi and Jawaharlal Nehru advocating for Panchayati Raj as a means to empower rural communities

♦ *Panchayati Raj system*

and promote democratic decentralisation.

1. **Early Beginning:** The first step toward local government in India was taken in 1687 with the establishment of a Municipal Corporation in Madras, which was given the power to levy certain taxes. In 1726, a Mayor's Court replaced it, though this court functioned more as a judicial body than an administrative one.

2. **Statutory Basis of Local Governance:** Municipal governance gained a statutory basis in India with the Charter Act of 1793, which established local bodies in the presidential towns of Madras, Calcutta, and Bombay. The Bengal Act of 1842 further extended municipal governance to district towns in Bengal.

3. **Lord Mayo's Resolution of 1870:** Lord Mayo's Resolution of 1870 gave a significant boost to local government, promoting decentralisation and strengthening municipal institutions. It also aimed to increase Indian participation in these institutions, as until then local governance had remained largely non-Indian, advancing British rather than local interests.

4. **Lord Ripon's Reforms of 1882:** Lord Ripon, the Governor-General after Lord Mayo, is considered the founding father of local self-government in India. His 1882 resolution introduced self-governance at the local level, with elected non-official members and non-official chairpersons in municipalities. He aimed to promote both effective administration and political education for the masses.

5. **Royal Commission on Decentralisation (1907):** The Royal Commission on Decentralization (1907) marked a key moment in the evolution of local government, recommending the creation of Panchayats in every village and the formation of municipalities in urban areas. It suggested several measures to democratise local bodies, including elections for chairpersons and members, granting more financial authority, and improving municipal health services.

6. **Government of India Act, 1919:** The Government of India Act, 1919, introduced "Dyarchy" in the provinces and transferred local self-government to the province legislatures. It expanded the communal electorate and increased the financial and administrative powers of

local bodies, marking the beginning of a new phase in local government.

7. **Government of India Act, 1935:** The 1935 Act established a federal system of government in India, giving provinces "Provincial Autonomy" and integrating local government into the national self-governance framework.

2.3.1.3 Post-Independence Developments

After India's independence in 1947, local government began operating in an environment of national autonomy. The revival of the Village Panchayat system was recognised as a key principle, and the newly established governments prioritised the development of Panchayats as strong units of self-government. Good governance, a core principle of effective administration, is defined as the process of upholding civil liberties and human rights while ensuring transparency, rule of law, responsiveness, equity, and accountability. The United Nations measures good governance by eight key components: participation, rule of law, transparency, responsiveness, consensus orientation, equity and inclusivity, effectiveness and efficiency, and accountability.

♦ *Components of good governance*

2.3.1.4 Qualities of Effective Governance

An institutional structure that guarantees sound governance often consists of the following elements:

1. **Involvement**

Decision-making should include the participation of both men and women, either directly or through legitimate intermediary organisations representing their interests. Freedom of speech, association, and the ability to engage in constructive dialogue are fundamental to broad participation.

2. **The Rule of Law**

Legal frameworks, particularly those related to human rights, must be fair, just, and impartially enforced.

3. **Transparency**

Transparency is built on the free flow of information. Institutions, processes, and data should be easily accessible

to those involved, with adequate information provided to understand and monitor them.

4. Responsiveness

Institutions and processes should aim to serve all stakeholders and respond to their needs.

5. Consensus-Oriented

Good governance mediates differing interests to reach a broad consensus on what is best for the organisation or society. This includes consideration of policies and procedures.

6. Equity

Every individual, both men and women, should have the opportunity to maintain or improve their well-being.

7. Efficiency and Effectiveness

Institutions and processes should deliver results that make the best use of available resources.

8. Accountability

Decision-makers in the public, private, and civil society sectors are accountable to the public and institutional stakeholders. This accountability may differ based on the organisation and the internal or external nature of decisions.

9. Strategic Perspective

Leaders and the public should maintain a broad, long-term view of human development and governance, understanding the conditions necessary to achieve these goals. This includes awareness of historical, cultural, and social complexities that influence the present situation.

♦ *Difference between "local democracy" and "decentralization"*

While "local democracy" and "decentralization" are often used interchangeably, they are distinct concepts. Decentralisation does not always promote local democracy. In some cases, decentralization can actually concentrate power, especially in regions with stark local inequalities, and may discourage the participation of disadvantaged groups. For example, in certain tribal areas, the devolution of authority through the Panchayati Raj reforms has strengthened the influence of higher-caste landlords and businessmen in village matters, reinforcing pre-existing inequalities in local

power structures. According to Article 243B of the Indian Constitution, all States and Union Territories to which Part IX applies are required to establish Panchayats at the district, intermediate, and village levels.

2.3.2 Panchayati Raj

This section introduces the institution of Panchayati Raj, a key instrument for the devolution of power and people's participation in development initiatives. The concept of local self-government is not new to India. For centuries, village communities maintained this structure until the British occupation. In villages, various groups within the community relied on and supported each other, with ancient rituals and practices preserving the sense of community. However, British interference caused a shift in people's perceptions of panchayats, and over time, trust in the system eroded. Other changes, such as the transition from direct to indirect taxation, also contributed to this decline. With the arrival of Mahatma Gandhi on the national scene, the argument for greater autonomy for rural bodies gained momentum. Gandhi's theory of national development was based on autonomous rural organisations, modelled on the Panchayat system of ancient India. He proposed a five-tier structure, comprising Village Panchayat, Taluk Panchayat, District Panchayat, Provincial Panchayat, and All-India Panchayat. Article 40 of the Indian Constitution mandates that the State shall take steps to organise village Panchayats and grant them the necessary authority to function as units of self-government.

◆ *Mahatma Gandhi and rural governance*

2.3.2.1 Post-Independence Developments in Pachayati Raj System

Following independence, the *Community Development Programme* (1952) and the *National Extension Scheme* (1953) were the first steps toward establishing rural local governance. In 1957, the *Balwant Rai Mehta Committee* was formed to assess the efficiency of these initiatives and recommend further steps for their reorganisation. The committee suggested a three-tier Panchayati Raj structure, consisting of:

1. Zila Parishad at the district level,

2. Panchayat Samiti at the block level,

3. Gram Panchayat at the village level.

These recommendations were adopted by Parliament in January 1958, and the new Panchayati Raj system was introduced with considerable enthusiasm. Rajasthan and Andhra Pradesh were the first states to implement democratic decentralisation, with the Panchayati Raj Institution (PRI) established in Nagaur, Rajasthan, on October 2, 1959, by Prime Minister Pandit Jawaharlal Nehru. By 1963, most states had introduced Panchayati Raj laws.

◆ *Introduction of reforms*

2.3.2.2 Financial and Structural Reforms

The *Santhanam Committee* (1963) was set up to examine the financial situation of Panchayati Raj institutions. It recommended giving panchayats the authority to levy taxes and consolidating state grants for Panchayati Raj bodies. Additionally, the establishment of a Panchayati Raj Finance Corporation was suggested to meet their financial needs. In 1977, the *Asoka Mehta Committee* was formed by the Janata Government to review the declining state of Panchayati Raj institutions. The committee proposed a two-tier structure and the formation of Nyaya Panchayats (judicial bodies at the village level). However, these recommendations were not fully implemented. In 1985, the *G. V. K. Rao Committee* was established to review Panchayati Raj from multiple perspectives. The committee emphasised that the block should be the focal point for rural development and that Panchayati Raj Institutions should be actively involved in planning, implementation, and monitoring at the district level and below. The *L.M. Singhvi* Committee (1986) was appointed by the Rajiv Gandhi government to revitalise Panchayati Raj for democracy and development. Key recommendations included the constitutional recognition of Panchayati Raj Institutions (PRIs) and ensuring free, fair, and regular elections. The committee also proposed the formation of Nyaya Panchayats and emphasized the importance of the Gram Sabha.

◆ *Structural reforms*

2.3.2.3 The 73rd Constitutional Amendment (1992)

The 73rd Amendment marked a significant step toward strengthening local governance. Key provisions include:

- The mandatory establishment of a three-tier Panchayati Raj system: Zila Parishad at the district level, Panchayat Samiti at the block level, and Gram Panchayat at the village level (a two-tier system is applicable for smaller states with populations below 20 lakh).

- Elections for Panchayats must be held every five years, with new elections within six months if a Panchayat is dissolved early.

- One-third of the seats in Panchayats must be reserved for women, and reservations for Scheduled Castes (SCs) and Scheduled Tribes (STs) must be proportional to their population at all levels.

- The establishment of a State Finance Commission to evaluate the financial position of PRIs and a State Election Commission to oversee elections.

- The devolution of authority to Panchayats for implementing 29 functions listed in the Eleventh Schedule.

2.3.2.4 Relevant Constitutional Articles

- **Article 243** of Part IX of the Constitution addresses Panchayati Raj institutions.

- **Gram Sabha (Article 243A):** The Gram Sabha may perform duties and responsibilities as defined by state law.

- **Three-tier System (Article 243B):** Panchayats must be established at the village, intermediate, and district levels in each state.

- **Composition of Panchayats (Article 243C):** The State Legislature can enact laws governing the composition of Panchayats.

2.3.2.5 Seat Reservations in Panchayats

♦ *Special reservation provisions*

Article 243D of the Indian Constitution states that seats in each panchayat shall be reserved for Scheduled Castes (SCs) and Scheduled Tribes (STs) in proportion to their population in that area. These reserved seats may be rotated among the panchayat's various constituencies. Additionally, one-third of the seats are reserved for SCs, STs, and women to ensure their representation in local governance. Article 243E specifies that each panchayat will have a tenure of five years from the date of its first meeting. It cannot be dissolved earlier except under provisions of currently enacted laws.

2.3.3 Caste Panchayat

A caste council, also known as a Jati Panchayat, is one

of the formally structured social groups in Indian society. Its primary objective is to preserve caste solidarity and ensure uniformity of rules within the community. The caste panchayat is a traditional self-governing body composed of elected representatives from specific castes or communities. It acts as a representative council, addressing various social, cultural, and economic issues within the caste. The main functions of a caste panchayat include resolving disputes and enforcing penalties for violators within the caste. Historically, these violations have included eating or drinking with members of other castes or sub-castes, breaking marriage promises, adultery, non-payment of debts, minor assaults, and violations of caste customs. Punishments typically imposed by these councils included physical punishment, fines, hosting feasts for other caste members, or even exclusion from the caste. During the British era, caste panchayats held such power that they could retry cases that had already been decided by civil or criminal courts. Panchayat officials could be either elected, hold hereditary positions, or sometimes both.

♦ *Functions of Caste Panchayat*

2.3.3.1 Origin of Caste Councils

The exact origins of caste councils remain uncertain, though it is widely accepted that they emerged when settled village life became possible. Every village consists of multiple castes, each with its own rules, customs, and behaviour patterns. The standards upheld by Caste Councils are derived from cultural texts and traditional norms specific to each caste. In northern India, caste councils typically consist of five senior members from prominent families known for their leadership, wealth, and fairness in decision-making. These individuals, known as "Panchas," form the core of the council, with the head being called the "Mukhiya" or "Pradhan."

♦ *Uncertain origin*

2.3.3.2 Jurisdiction and Role

The caste council can convene a meeting whenever it becomes aware of violations of caste rules. Some of the major offences under the council's jurisdiction include:

- Violating caste norms

- Breaching marriage commitments

- Marrying outside caste regulations

- Separation without mutual consent

- Eloping within the same caste

- Violating endogamy and exogamy rules

- Conflicts between in-laws

- Dining with marginalised individuals

- Refusing to pay community fees

Apart from these, caste councils also address many minor infractions within their jurisdiction.

2.3.4 Community Development Programmes

The terms "community" and "development" are closely related. A community refers to people residing in specific geographic areas or sharing common interests. Over the last three centuries, the concept of community has evolved from rural, agricultural societies to urbanised, industrialised, and post-industrial ones. Development, on the other hand, implies progress or improvement, strengthening a community's security, independence, dignity, and capacity for self-reliance. Community development refers to the combined efforts of people and the government to improve the economic, social, and cultural conditions of communities. Its goal is to integrate communities into national life, allowing them to contribute to the country's progress. Community development satisfies the psychological need for belonging, mutual care, and political involvement while promoting campaigns for resources and rights.

♦ *Concept of community development*

The objectives of community development include:

- Promoting fair conditions for health and well-being.

- Enhancing the community's prosperity.

- Supporting sustainable initiatives.

- Encouraging self-sufficiency.

- Valuing individual dignity.

- Raising awareness and solving community problems.

Community participation in the planning and implementation of these initiatives is crucial. It involves using local organisations, volunteer groups, and promoting local leadership. The focus is on development-oriented

administration rather than bureaucratic structures.

2.3.4.1 Objectives of Community Development Programmes

♦ *Major objectives of the programmes*

Community development programmes aim to promote social justice and change by collaborating with communities to identify their needs, opportunities, and responsibilities. They involve planning, organising, implementing actions, and evaluating results in a way that addresses injustice and oppression. The Planning Commission of India framed the Community Development Program to foster social and economic change in villages with the active cooperation of the population. The program, launched on October 2, 1952, covered 55 development blocks and had the following primary goals: a) Full development of human and material resources in rural areas. b) Growth of local self-governing institutions. c) Improved quality of life through increased food and agricultural production. d) Fostering a mindset geared toward higher standards. A committee led by Balwantray Mehta reviewed the program and recommended the Panchayati Raj system, a three-tiered local government structure, which decentralised administrative power to elected bodies at the district, block, and village levels.

♦ *Shift in focus*

There was a shift from community development to targeted agricultural programmes, which focused on scientific, technical, and managerial elements. The introduction of the Integrated Rural Development Programme (IRDP) further transformed rural development by targeting specific groups, emphasising asset creation and wage employment. This cluster-based, participatory management approach became central to rural development programmes, such as forestry, watershed management, health, education, and poverty alleviation initiatives.

2.3.4.2 Recent Community Development Initiatives

Recent initiatives include programmes such as:

- Pradhan Mantri Gram Sadak Yojana

- Rajiv Gandhi Grameen Vidyutikaran Yojana

- Rashtriya Krishi Vikas Yojana

- Rashtriya Swasthya Bima Yojana

- Pradhan Mantri Jan Dhan Yojana

- National Rural Livelihood Mission

- Antyodaya Anna Yojana

- Deen Dayal Upadhyaya Gram Jyoti Yojana

- Indira Awas Yojana

- Janani Suraksha Yojana

- National Literacy Mission

- Midday Meal Scheme

♦ *Tribal Development Programmes*

Tribal communities initially received support through Special Multipurpose Tribal Development Projects (MTDPs) established in 1954. However, these MTDPs failed to meet tribal needs due to the sheer number of schemes. Subsequently, Community Development Blocks with a tribal population of 66% or more were converted into Tribal Development Blocks (TDBs). When this approach also fell short, the Tribal Sub-Plan (TSP) strategy was introduced to accelerate the socio-economic development of tribal people. The TSP, which continues today, has two main objectives: the overall socio-economic upliftment of tribals to raise them above the poverty line, and the protection of tribals from various forms of exploitation.

Summarised Overview

Rural governance has gained prominence in public administration since the 1970s, particularly in developing nations focusing on poverty alleviation and equitable growth. In India, this shift was marked by the 73rd Constitutional Amendment Act of 1992, which established a decentralised third level of government, enhancing grassroots social mobilisation and local decision-making. This approach aligns with Mahatma Gandhi's vision of 'Poorna Swaraj,' emphasising the need for economic and institutional reforms at the local level to effectively manage public needs and services.

India's local government system has evolved significantly, especially after independence, with the 73rd and 74th Constitutional Amendment Acts of 1993 providing constitutional status to local self-governance and encouraging citizen participation. The Panchayati Raj system has become a key aspect of local governance, promoting power devolution and community engagement. Despite the progress, challenges persist, such as the concentration of power in

regions with significant inequalities, which can hinder marginalised groups' participation. The Indian Constitution mandates the establishment of Panchayats to ensure effective local governance and foster citizen involvement in decision-making processes.

Self-Assessment

1. In which year was the G. V. K. Rao Committee established to review the Panchayati Raj system?

2. What do MTDPs stand for?

3. How would you define rural governance?

4. List any 5 recently launched community development programmes.

5. Discuss the role of Caste Panchayats in rural governance.

6. Provide a brief overview of the 73rd Constitutional Amendment.

7. Trace the historical evolution of local government in India, highlighting major reforms and milestones along the way.

8. Explain the significance of Community Development Programmes in promoting rural development in India.

Assignments

1. Choose a specific Panchayat in Kerala and analyze how local governance has addressed a particular community need (e.g., health, education, sanitation). Discuss the challenges faced and the effectiveness of the governance structure in meeting those needs.

2. Evaluate the impact of the 73rd Constitutional Amendment Act (1992) on rural governance in India. Discuss how this amendment has shaped the structure and functionality of Panchayati Raj Institutions (PRIs) and its implications for local democracy.

3. Trace the evolution of rural governance in India from the early self-governing systems to the establishment of the three-tier Panchayati Raj system. Discuss how historical events have shaped contemporary governance practices and their relevance to current socio-economic challenges.

4. Evaluate the impact of caste panchayats on social cohesion and conflict resolution within contemporary Indian society. Consider both the positive and negative aspects of their influence on community dynamics. Provide specific examples to support your analysis.

5. Critically assess the effectiveness of recent community development initiatives in addressing the needs of marginalised castes. How do these programmes incorporate or challenge existing caste structures? Provide a case study of a specific community development programme, analysing its objectives, implementation, and outcomes concerning caste relations.

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

Understanding Urban Society

BLOCK-03

UNIT 1

Urban Sociology

Learning Outcomes

After reading this unit, the learner will be able to:

♦ comprehend the features of urban community

♦ analyse the traits of an urban neighbourhood

♦ describe the distinctions and continuum between rural and urban areas

Background

Social science spotlights the investigation of life and human cooperation in metropolitan regions. It inspects the social, political, and financial designs and cycles that shape metropolitan conditions. The work of the Chicago School, which emphasized the significance of studying cities in order to comprehend broader social phenomena, was primarily responsible for the development of this field in the late 19th and early 20th centuries. Urban Sociologists investigate a variety of facets of urban life, including urbanisation, the expansion and development of cities, and the effects of urban living on communities and individuals. They examine issues like lodging, transportation, metropolitan reestablishment, destitution, and joblessness, as well as the informal communities and social variety found in metropolitan settings. The field is interdisciplinary, drawing on experiences from human studies, financial aspects, history, political theory, and social brain science. Urban Sociology likewise addresses the difficulties and valuable open doors introduced by urbanisation in both created and non-industrial nations, making it an essential area of study for understanding contemporary social dynamics.

Keywords

Urban community, Rural community, Urban agglomeration, Social mobility

3.1.1 Introduction

Urban communities

"Urban" communities must be comprehended in terms of their diversity and complexity. Additionally, it must be acknowledged that different people's definitions of cities vary. Diverse stakeholders possess distinct perspectives and these perspectives influence. For community-organized growth to occur, the city's development must be dismantled. There is constant friction and disagreement due to differing perspectives on growth. "Urban" refers to being in or associated with a city. It stands for the quality of city life or the city itself. Its origins are in the Latin term Urbnus, whose root 'urb' signifies "city."

3.1.2 Urban Sociology

Urban sociology

Urban Sociology is the investigation of the social association and communication of populace bunches inside the assembled climate the actual superstructure of roadways, deserted plants, rural lodging advancement, shopping centers, gated networks, public lodging, fabricating regions and so forth made by current private enterprises. It also addresses the significant forces that have shaped the modern and corporate cities of today, the location of industrial and commercial zones within contemporary cities, the lifestyles of racial and ethnic groups in urban areas, and the influence of social, economic, and political forces on daily life patterns in cities and suburbs. Urban sociology examines the social structures and processes of modern urban life and their implications for city dwellers within the socio-cultural milieu.

3.1.2.1 Definitions

- According to Nels Anderson - "Urban sociology concerns society and living in towns and cities".

- According to E. Bergal, "urban sociology studies how social interactions, relationships, institutions, and civilisations that are derived from and centred around urban modes of living are affected by urban life."

Due to his pioneering work in examining the relationship between space and social interaction, Georg Simmel is often regarded as the father of Urban Sociology. Urban Sociology

makes an effort to explain how different urban subcultures interact as well as the internal social structures of different social groups.

3.1.2.2 Nature and Scope of Urban Sociology

Thus, even though Urban Sociology is a relatively new field of study, urbanism plays a significant role in modern living patterns that are gradually encroaching upon and consuming the forms of rural existence. As a result, the scope of urban community research is quite broad. Urban Sociology, to put it briefly, is the study of the nature and traits of cities, including their size, population density, and social composition; their spatial patterns and shifts; the unique relationships and social interactions that arise in urban environments; the nature of important social institutions like families in urban contexts; and the innovative approaches to commerce, education, and other areas. It also examines the many urban social groupings, including deviant groups, and the various facets of urban social attitudes, in addition to the implications, complexity, and outcomes of urban social problems.

♦ *Nature of urban sociology*

3.1.2.3 A Brief Overview of Urban Sociology

a. *Urban Ecology* is the study of the facts pertaining to the urban environment. It also highlights the need to study urban people.

b. *Urban Morphology*: This field of research examines the social lives of metropolitan regions and urban organisations.

c. *Urban Psychology*: This field of study examines how people behave and live in metropolitan settings.

d. *Analytical Scope:* Another crucial area of research is the analysis of urban sociology. Numerous ideas and significant stages of urban life are produced and examined under the analytical scope.

3.1.3 Meaning and Definition of Urban Community

Urban describes a town or city. Urban areas are defined by a number of factors, including socio-cultural, ecological, and demographic characteristics. What distinguishes a village from a town, a town from a city, or a metropolis is the population size and level of organisational complexity. Urban regions are characterised by a concentration of

people, a predominance of non-agricultural activity, and improved access to social amenities including infrastructure for education and health. Nonetheless, there are significant differences in how these are distributed and accessed throughout the different metropolitan groups. It was challenging to define a village or rural society; the terms "urban society" and "urban community" are similarly challenging to define. A place with a very high population density can be considered urban. However, population density cannot be the sole distinguishing characteristic. While everyone can understand the difference between "rural" and "urban," a scientific definition of the phrases is more difficult to come by.

♦ *Urban community*

According to Louis Wirth (1938), urban areas are composed of a permanent, reasonably large, dense population that is diverse in terms of socioeconomic background. Here, the primary group associations seen in a village are replaced by secondary groups like corporations, voluntary associations, representative forms of government, and mass media. These kinds of connections are also seen as impersonal, fragmented, surface-level, fleeting, and frequently predatory.

♦ *Urban area*

According to Max Weber, urban centres have more developed organisational structures based on logic, since they have a market and a distinct class of traders. The network of trade and commerce is enhanced by additional religious, political, economic, technological, and intricate administrative systems present in a metropolis. The industrial and service industries are predominant. The characteristics of the city include heterogeneity, impersonality, anonymity, etc.

♦ *Urban centres*

In the 1940s, Robert Redfield presented a folk-urban model that contrasted the picture of metropolitan life with the typically rural folk society. The folk are regarded as little, holy, profoundly personalized, and homogenous as opposed to the urban, which is almost always disorganized, impersonal, heterogeneous, and secular. The proportion of India's population living in cities has increased from 17% in 1951 to 31% in 2011, according to preliminary Census 2011 data. According to the Census of India, an urban area is "any place having a corporation, town area committee, cantonment board, municipality, etc., and any other places meeting the following requirements:

♦ *Folk urban model*

1.   With 5,000 people living there as a minimum

2. Having a population density of at least 400 people per square kilometre;
3. At least 75% of the male primary workers are employed in non-agricultural jobs.

♦ *Urban agglomeration*

An additional word for the understanding of the spread and growth of urban areas is *urban agglomeration*. It describes a continuous urban spread that consists of a town and any surrounding urban outgrowths, or it can apply to two or more physically adjacent towns as well as any nearby urban outgrowths of those towns. Railway colonies, university campuses, port areas, military camps, and other establishments that may have grown within the borders of a village or villages next to a statutory town or city are examples of expansion.

In general, an urban area is substantial, congested, and diverse. It is also possible to say that the industrial and service sectors employ the majority of its workforce. Having this much about a general idea about urban, we shall now switch over to analyze the important characteristics of urban community.

3.1.3.1 Characteristics of Urban Community

Urban Communities are characterised by their economy, social structure, political system, cultural life, and spatial organisation. These aspects are interconnected and play a significant role in the institutional and economic development of the state, the region, and the country as a whole.

a. **Social Heterogeneity:** Indian cities have a significantly more diverse population than their rural counterparts. In the towns and cities, there is a wide range of racial, cultural, and educational backgrounds among the residents. In India, the urban society is a mingling pot of cultures and customs where individuals come to know one another. This culture has prospered because it values and respects individual differences. Members of urban society differ greatly from their counterparts in rural areas in terms of both personality traits and ideologies. Such diverse communities are dominated by secondary relations. These interactions in urban communities are probably going to be more contractual, utilitarian, segmented, and impersonal. In addition to informal methods of behaviour regulation, official measures of social control such as laws, legislation,

police, and courts are required.

b. **Anonymity:** Cities have a high population density and are relatively huge. Furthermore, the villages are not adjacent to one another. Under such conditions, metropolitan groups and individuals choose anonymity as a way of life. Individuals in towns and Urban cities are quite impersonal and know very few individuals by name, in contrast to villages where everyone knows each other. It is impossible to get to know each other well in Indian cities and towns due to the dense population and fast-paced lifestyle. Many urbanites experience a social hole or vacuum in which social behaviour is not effectively controlled or regulated by institutional norms.

c. **Thick Residential Structure:** Because there is a scarcity of land in urban areas, homes are built next to one another. There are millions of people living within a few kilometres around a small area, indicating a high population density. The population density in urban areas is higher than that in rural areas. Density and urbanity have a favourable correlation. The urban community is significantly larger than the rural community in terms of area.

d. **Transience and Mobility**: The term "social mobility" describes how a person's socioeconomic status changes over the course of their lifetime or in comparison to their parents. It can be quantified in terms of earnings, income, social status, and aspects of well-being including education and health. Urban life is ever-changing. Social bonds are transient. Thus, in urban relations, permanency does not develop. In metropolitan settings, there is a high rate of both social and geographic mobility. The urban neighbourhood is more attractive. An individual's attained status is accorded greater significance.

e. **Organisational Structure**: There's always a rush in the city. Urban communities see their way of life (including employment and leisure) become "clock regulated." Urban living is characterised by punctuality, order, and routine. Rail stations and other locations have escalators and elevators that regulate people's progress, while roadways are controlled by traffic lights.

f. **Formal Relations:** Relationships in metropolitan social life are not based on kinship or intimacy. In the metropolis, most everyday social interactions are fragmented and impersonal. Real warmth is replaced by formal civility. One of the essential and practical aspects of living in an urban environment is its impersonality. People connect less personally and more formally in urban settings, where impersonal relationships predominate.

g. **Being Materialistic**: The urban Indian population places a lot of emphasis on accumulating wealth and material possessions. The value of a person is measured by his material belongings. There is a great deal of extravagant spending, and an urban Indian is content to live a life of luxury.

h. **Financial Aspects**: The industrial and service sectors dominate the urban economy. The two main sectors are the secondary and tertiary ones. The economy is structured in a way that distributes social and financial resources unevenly across different groups and classes in order to accomplish the aforementioned goals. The labour force is highly diverse, with a smaller percentage working in the formal economy for minimal pay and subsistence and no access to social security benefits, and a bigger percentage in the organized sector earning significant compensation packages. In the urban context, ethnic groups are becoming more socioeconomically heterogeneous as the basis for vocational specialisation and the distribution of advantages and disabilities becomes less based on caste and ethnicity.

i. **Secularisation:** Urban life's physical, social, and cultural heterogeneity exposes people to a variety of ideals and lifestyles on a daily basis. As people grow used to seeing others who are drastically different from themselves, they become more accepting of differences. Life orientations that are secular are the result of this reasonable and accepting mindset. Although it is very difficult to quantify ideas like secularism and rationality, it is expected that secular views, as opposed to religious orientations, are frequently related to urban social structure. This characteristic isn't always there, though, as communal riots occur more frequently in Indian cities than in rural areas. However, broadly speaking, we

might state that secular ideals are connected to these centres. In a nutshell, urban communities are more secular than those in rural areas. People's concerns about working and making a decent living take precedence over their feelings toward their religion, caste, and community. People from many cultures and castes are compelled to embrace a more secular perspective in the workplace.

j. **Specialisation and Division of Labour:** Trade, commerce and industrial units encourage the division of labour and specialisation of work. These specialisations and divisions of work lead to a number of expert category people available in urban centres.

k. **Standard of living**: Compared to rural society, there is a high standard of living because of the availability of municipal amenities, industry, and business activity.

Shortly, as a sociological viewpoint, we can say that compared to rural areas, urban areas have a bigger and denser population. There are more people living in urban areas per square kilometre, making them highly populated. Strangely, social distance is great among city people despite their physical closeness. People do not establish strong, enduring relationships in these settings because of their heterogeneity and anonymity. Neighbours may go years without getting to know one another due to the gaps in work and income.

3.1.3.2 Rural-Urban Differences

We frequently hear the terms "urban area" and "rural area" in the news. It's possible that many of you are familiar with the meanings of these phrases. However, very few people are aware of the significance and salient distinctions between these two concepts. The two classifications of human settlement are classified as urban and rural, depending on factors such as population, employment and educational opportunities, and rate of development.

3.1.4 Urban and Rural Areas

Urban areas are defined as places that are extremely developed, have lots of options for employment and education, and have excellent infrastructure. These areas have improved railroads, homes, businesses, bridges, and roadways. There is typically a high population density in

urban areas, such as cities and towns. Towns, cities, and suburbs are all included in the term "urban areas." The city and its environs are included in the urban area. Urban regions are also frequently referred to as metropolitan cities, including Delhi, Bangalore, Mumbai, Madras, and so on. In quest of improved employment possibilities, a large number of people from rural areas relocate to cities.

Compared to rural areas, urban communities have far higher standards of living. The urban region and the rural area are diametrically opposed. In comparison to metropolitan areas, rural areas have lower population densities and fewer options for employment and education. Rural communities have more active wildlife and fewer buildings than metropolitan regions because they are densely populated. Many individuals are moving from rural to urban areas as a result of urbanisation.

This is due to the fact that the majority of renowned and well-established universities are located in cities. Additionally, a lot of people move to cities in the hopes of getting better financial standing. Villages and other rural locations have cheap living expenses. In rural areas, the majority of individuals have modest incomes.

I. Differences in Social Organisation - The biggest distinction between rural and urban society is that of social organisation. These exhibit differences in the following respects:

a. *Family* - The families in the villages and towns exhibit the following differences (a) In the villages the families are comparatively stronger than the families in the town, where greater importance is attached to the individual than to the family (b) In the villages the system of joint family is to be found in greater whereas in urban area nuclear or extended family is found. (c) In the villages there is greater control, intimacy & organisation than in the families in towns (d) in the towns, as compared with the village, the functions of the family are more steadily decreasing.

b. *Marriage* - (a) In the city there is a preponderance of love marriages in comparison with the rural (b) In towns as compared to the villages, one finds a number of divorces (c) In towns greater freedom is allowed in the selection of a life partner. (d) Dowry death is more common in urban areas.

◆ *Urban areas*

◆ *Rural areas*

c. *Condition of Women* - Generally, the women in the rural society are not much, if at all, educated and their social status is also low. In urban areas status and freedom of women, are high.

d. *Neighbourhood* - In the villages, the neighbourhood has greater importance than it has in the towns, where sometimes people do not even know their neighbours.

e. *We feeling* - In the rural community the `we feeling' is found to be far stronger than in the urban community. The influence of the community on the individual in the rural is greater than in the urban.

f. *Inequality of classes*- The inequality of classes is much more demarcated in the towns than in the villages and there are correspondingly more conflicts in the towns. In the words of Bogardus, "Class extremes characterize the city".

II. Differences in Social Restrictions - A great difference is evident between the social control of rural and urban societies. About the social control in the villages, Biesanz writes, "In the rural community custom is the king, the followings more control most of behaviour. "On the other hand, society does not exercise much control over the individuals in the urban society. In the crowds and the high velocity of life in towns, no one has time to look to another. In the words of Kingsley Davis, "He can escape the oppressive control of any primary group when he wishes, simply by disappearing into the sea of strangers." But the control of police, law, court, etc., is greater in the towns than in the village.

III. Difference in Social Interactions - The social interactions peculiar to the rural and urban societies exhibit the following distinctions:

a. **Nature of Social Relations** - In comparison with towns the social relations in the villages are far smaller in number and those that do exist are personal (usually) with primary groups, family, near relations etc. On the other hand, the social relations in the town are numerous of which most are direct and impersonal (relations tend more towards secondary groups). In the words of Gist & Halloert, "the city encourages impersonal rather than personal relationship."

b. **Division of labour & specialisation** - In the city, but not in the villages to quite the same extent, division of labour and specialisation are found to exist.

c. **Competition** - The activity of competition has a far greater velocity in the urban than in the villages.

d. **Tolerance** - When compared to villages there is greater toleration in the towns and consequently a larger degree of accommodation.

e. **Assimilation** - The process of assimilation takes place rather slowly in the village as a result of a near absence of cultural differences. In the urban centres, people of different cultures live side by side and thus the process of assimilation operates much faster.

IV. Differences in social viewpoint - The following differences are found:

a. **Progressive** - According to New Mayer, "Rural Cultural tends to be conservative". In the words of Ross, "The city is cosmopolitan whereas the country is nationalistic and patriotic." In this way, the city is more progressive than the village.

b. **Politics** - Political involvement is more active in rural society than in urban areas. Rural people have a tendency to participate in most of the political movements and activities.

c. **Religion & Ritual** - In the villages greater importance is attached to religion and rituals than in the city. Whereas the religion of the rural people is based upon faith, the religion in the city is relatively more based upon reason.

d. **Fatalism** - The villagers are more fatalistic than the urban people because the lives of the villagers are affected to a very large extent by natural forces while the urban people are equipped with scientific knowledge and techniques in handling natural calamities.

e. **Artificiality** - There is more artificiality in the urban people than in the villagers. Bogardus has correctly written, "Rural People are frank, open and genuine; they scan the artificiality of many phases of city life."

V. Differences in Social Mobility & Stability - Social mobility, according to Giddens (1990), is the movement of

people and organisations between various socioeconomic levels. There is greater social disorganisation in the towns than in the villages. To quote Sorokin & Zimmerman, "The rural community is similar to calm water in a pail and the urban community to boiling water in Kettle. Stability is the typical trait for the rural people where as mobility is the typical for the urban". Compared to the rural population in their home regions, urban migrants from rural areas tend to be more educated and come from higher social classes. In the urban socioeconomic structure, overall, rural migrants hold slightly lower positions than native urbanites.

VI. Differences in Economic Life - There are great differences between the economic lives of the villages & towns. In this respect the major differences are the following:

a. **Modes of living** - "Two fundamentally different modes of getting a living set the rural and urban worlds apart". In the villages, the major occupation is agricultural while in the towns the major occupations are industrial and commercial in nature.

b. **Standard of Living** - Standard of living in the villages is lower than that of the towns because the means of earning money are limited in the villages. Besides making more money the urban people are more prodigal than the villagers.

VII. Differences in Cultural life

a. **Static** - Culture is more static in the rural than in the towns.

b. **Caste** - In the village the basis of culture is caste and purity. In the towns, it has a secular basis.

c. **Traditions** - Traditions have a very important place in rural culture, while urban culture does not attach much importance to them.

VIII. Physical Differences

a. **Environment** - In rural society, there is a predominance of nature in every anthropological environment and a direct relationship to nature exists. On the other hand, in urban society, greater isolation from nature is seen. There is a predominance of man-made environments over the natural ones.

b. **Size of community** - The size of the urban community

is much larger than the rural community.

c. **Density of population** - density is lower in rural society than in the urban area.

d. **Heterogeneity and Homogeneity** - of the population compared with the urban population: rural communities are more homogenous in social and psychological traits. The urban population is more heterogeneous than the rural community of its time and place.

Employment in rural areas is typically more traditional but employment in urban settings offers a wider choice. Compared to jobs in rural areas, white-collar jobs are more common in urban areas. Ones in rural areas tend to draw more blue-collar workers and are more focused on infrastructure and agriculture than ones in cities. The majority of the land utilized for agriculture in rural areas is underdeveloped and has low population density. In addition to having more buildings and infrastructure, such as roads and trains, urban regions also have denser populations and more space used for commercial and industrial purposes.

Summarised Overview

In this unit, we have seen that urban Sociology is the study of the social structures, processes, and interactions that emerge within urban environments, focusing on cities, towns, and their influence on social life. It examines the role of the built environment, such as roads, industries, housing developments, and commercial zones, in shaping urban communities. This branch of sociology also analyzes how racial, ethnic, and social groups coexist in cities, as well as how urban life is influenced by economic, political, and social forces. Key areas of focus include urban subcultures, urban problems, and how the physical design of cities impacts daily life and interactions.

Urban sociology, although a relatively new discipline, plays a crucial role in understanding the transition from rural to urban living and its impact on modern society. The scope includes studying urban ecology, urban morphology, and urban psychology, examining spatial patterns, urban lifestyles, and institutions like families and businesses within cities. It also explores the characteristics of urban communities, such as heterogeneity, anonymity, and social mobility, while highlighting urban economic structures, divisions of labor, and secularized lifestyles. These dynamics collectively shape the modern urban experience, distinct from rural settings in terms of social organization and cultural life.

Self-Assessment

1. Who is recognised as the founding father of urban sociology?

2. What is the study of the facts pertaining to the urban environment?

3. What is urban morphology?

4. Define urban community

5. In what ways do rural and urban communities differ according to Robert Redfield's folk-urban model?

6. Describe the characteristics of urban communities?

7. Discuss the scope of Urban Sociology in the Indian context with suitable examples.

8. Examine critically the main distinctions between urban and rural locations in terms of economic prospects, social structure, and infrastructure development.

Assignment

1. What is the scope of urban sociology within India, and how does its relevance manifest through real-world examples and sociological illustrations in the country's urban landscape?

2. How can the term "urban" be defined beyond its conventional meaning, and what distinguishing features set urban spaces apart from their rural counterparts?

3. What constitutes an urban area in terms of demographic and infrastructural benchmarks, and how are these criteria used to define urban spaces within societal frameworks?

4. Analyze the differences in social organization between rural and urban communities. How do these differences manifest in family structures, marriage practices, and social interactions? Provide examples to illustrate your points.

5. Examine the characteristics of the place where you live and determine whether it aligns more closely with an urban or rural society. Use specific features and examples to support your analysis.

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

Types of Urban Society

Learning Outcomes

After reading this unit, the learner will be able to:

♦ define a town and city and comprehend its sociological significance

♦ examine the structural pattern of a metropolis and megalopolis

♦ assess ethnic enclaves and gated communities

♦ recognise how ghettos developed into modern city life

Background

The notion of urban sociology was covered in the preceding unit. Urban centres frequently differ from rural communities. The urban area is comprised of more than just the city. Urban refers to all non-urban geographic areas, including towns, cities, and suburbs. We are discussing types of urban society, what is a town, the concept of a city, metropolis, megalopolis, ethnic enclaves, gated communities and ghettos in this unit. From there, we will discuss the basic traits, kinds, and purposes of these components.

Metropolitan culture alludes to the lifestyle and social designs that arise in urban communities and towns. It is portrayed by a high populace thickness, different gatherings, and complex social communications. Economic activity, cultural exchange, and technological innovation are all centred in urban areas. They offer various open doors for business, instruction, and social portability, drawing in individuals from different foundations. Urban Sociology is a field of study that looks at how urban environments influence human behaviour and social cohesion. It investigates the effect of urbanisation on friendly designs, connections, and establishments. Metropolitan Sociologists investigate different parts of city life, including wrongdoing, lodging, transportation, and public administration. They also research issues such as social inequality, development, and the impacts of globalisation on metropolitan regions.

Urban communities are frequently viewed as microcosms of more extensive cultural patterns and difficulties. They are a reflection of the complexity of contemporary life, such as disparities in income, cultural diversity, and environmental issues. Metropolitan regions are destinations of huge social change and development, where groundbreaking thoughts and developments frequently arise. As urbanisation keeps on expanding all around the world, understanding metropolitan culture turns out to be progressively significant. Metropolitan Sociologists give important bits of knowledge into how urban areas' capability and how they can be improved to upgrade the personal satisfaction of their occupants. They similarly add to metropolitan preparation and strategy making, assisting with resolving issues like lodging deficiencies, gridlock, and ecological maintainability

Keywords

Town, City, Urban society, Ghettos, Ethnic enclaves

Discussion

3.2.1 Types of Urban Society

An urban area is a human community with a high population density and well-developed infrastructure. Another name for it is a built-up area. These developed areas are home to a concentration of urban settlements. The majority of people living in cities come from non-agricultural backgrounds. Urban living is more thrilling and fast-paced. In comparison to rural settlements, they are larger. In urban regions, the level of living is high. The range of facilities increases with the size of the settlement. This broadens these metropolitan areas' zones of influence. Urban areas have greater potential for growth than rural ones. Urbanisation is the process of transforming a rural area into an urban area.

♦ *Urban living characteristics*

There are different types of urban settlements such as towns, cities, metropolises, megapolis, ethnic enclaves etc. For a better understanding of these, we will see them one by one.

3.2.2 Town and City

The closest word for a rural village is a town. There is not much separating a town from a village. The primary

factor is the availability of resources. Towns have somewhat nicer infrastructure and development. Compared to villages, towns introduce basic amenities more frequently. In common parlance, a town is often smaller than a city and larger or more populated than a hamlet. A metropolitan region is made up of several cities and towns together (area metropolitan). A city can also be a well-known community in terms of politics, the economy, or culture in relation to nearby towns. Towns are larger than villages but smaller than cities in terms of population. The old English term tūn, which might indicate "enclosure" or "group of houses," is where the word town originates. Towns can be classified based on their roles, which can include commercial, administrative, or cultural, however many towns serve more than one purpose. There is disagreement on the precise differences between towns and cities because they are frequently used synonymously. The two names in English do not always indicate the same differences in other languages and situations. Towns are considerably smaller in size and population than cities. They serve more important economic purposes as well. There has been greater development in transportation, quality of life, education, etc. Everyone has the opportunity to live better lives in cities.

Rural areas were frequently characterised in opposition to towns. They came to stand for particular cultural and economic practices. People in the country lived off of farming, gathering food from the forest, or taking care of animals. In contrast, towns were populated by traders, bureaucrats, rulers, and artisans. Towns, which thrived on the agricultural surplus and taxes, ruled over the rural populace. Walls were frequently built to fortify towns and cities, signifying their isolation from the surrounding countryside.

The historical emergence of towns as a form of human settlement has been explained by a variety of urbanisation theories. These theories identify industrialisation, economic growth, increasing literacy and educational rates, and technological advancements as some of the key factors that contributed to the formation of towns. In contrast to traditional rural civilisations, a town's relatively large settled population, frequently comprises relatively tiny families. The historian Karl Wittfogel, for example, developed the theory of hydraulic civilization in the 1950s to link political organisation and water management. According to Wittfogel, the hydraulic society is characterised by increased cooperation, the division of labour, and intensive agricultural use, all of

- *Town vs city*

- *Rural areas*

- *Emergence of town*

which benefit communities. Paul Wheatley, a historian and geographer, maintained that there is a connection between the development of towns and a culture's religious and cultural customs. Some scholars argue that economics is the primary force behind towns, using Mesopotamia's historical pursuit of trade as a means of obtaining external resources. This led to an increase in labour specialisation and other forms of social development, as well as population expansion.

3.2.2.1 Key Stages in the Growth of Towns

Towns first appeared between 6000 and 5000 B.C., although they were mostly based on Neolithic agricultural societies. Subsequent progress was brought about by the invention of the plough, wheel-cart, boat, metallic utensils, etc., as well as the system of irrigating fields. The valleys of the Nile, Tigris, Euphrates, and Indus also began to produce excess food grains.

♦ *Different social classes*

As a result, a social structure developed that allowed different social classes, including those in the commercial, religious, governmental, and artisan communities, to claim a portion of the produce that the farmers grew. These groups made their home in towns and engaged in non-agricultural pursuits.

The Indus Valley's urban culture flourished between 2500 and 1500. B.C, with Mohenjo-daro serving as its principal centre. The abundance of copper and bronze there had an impact on the way people lived. The Indus territory had two major cities: Mohenjo-daro and Harappa. Both appear to

♦ *Indus Valley's urban culture*

have adhered to a few unique and developed urban planning principles. Egypt was the nexus of ancient global civilization, having emerged earlier. The modern urban revolution was sparked by the Sinai Peninsula's copper belt and the Nile Valley. The valley becomes a hub for philosophy, science, art, architecture, and religion.

♦ *Fertile Crescent*

Mesopotamia is the region between the Tigris and Euphrates rivers. It is also known as the Fertile Crescent. It is this fertile stretch that gave rise to the Sumerian, Babylonian, Assyrian, and Chadian civilisations. Urban centres that gave rise to trade, industry, irrigation, and civic administration flourished.

The following characteristics are shared by ancient towns that originated in river valleys across Asia and Central America:

a. Their bases were exclusively based on an agrarian cult, with intensive farming and irrigation for the production of surplus food, which created favourable conditions for non-agricultural activities like trade, commerce, and the creation of art and culture.

b. Opportunities for reciprocal commercial interactions as well as means of transportation for connections outside of urban centres arose as a result of the excess food production.

c. The growth of ancient towns is not the result of coincidence or accident. In actuality, it is a byproduct of communal living.

d. Religion played a significant role in bringing about change. One major factor in the shift was the growth of the temples.

e. Traditionally, ancient towns served as emblems of the civilisations that were considered their cradles.

Above all, it is important to realize that ancient urban growth was undoubtedly a social process rather than just an economic one.

Greek towns were dependent on the rural population around them and were parasitic on them. The Greek city-states were founded on three principles:

- Some of them were capitals, like Athens

- Megalopolises were federal capitals

- Cities that grew as tools of colonisation

♦ *Roman cities and Aryan Settlements*

Roman cities and towns served as hubs for trade and a good quality of life. They were also miniature versions of states, complete with all the necessary institutions for trade, culture, religion, and government. Roads connected Roman cities, and they were successfully incorporated into the impenetrable framework that defined the empire. Aryan settlements on the Gangetic plains extended from Kurukshetra to Patliputra about 1000 B.C., and the invention of iron tools, which replaced copper ones, allowed for the exploration of new areas. Several significant capital cities emerged, including Hastinapur, Indraprastha, Mathura, Ayodhya, Kashi, and Kosambi. There were not many cities during the post-Vedic era. Economic forces are responsible for their emergence. The usage of iron, which the ancient Americans relied upon, paved the way for urbanisation.

South India's urban growth has generally continued from the fifth century B.C. The Sangam, a collection of traditional Tamil literature, offers substantial proof of the existence of a separate urban culture in the south. The principal Tamil cities were Korkai, Urayur, Puhar, and Madurai Vanji. In the Mauryan court, the southern cities of Madurai and Kanchipuram are mentioned by Magasthenes in his travelogue. The trade that took place in the third century B.C. between the Mauryas and the cities of Madurai and Kanchipuram is also mentioned in Kautilya's Arthasastra. Around 1000 B.C., the southern cities engaged in trade with the Arabs and subsequently with the Greeks and Romans. Similar circumstances that led to the emergence of cities in Europe also applied to India. Ibn-Battuta (1333 A.D.) and Al-Beruni (1017 A.D.) visited India and wrote on its topography. Ibn-Battuta described Delhi's magnificence with greatness, ranking it among the world's greatest cities.

♦ *Historical travel accounts*

India saw rapid development nearly until the 14th century as a result of the central power's spread, which made the regions of Chandra Gupta and Harshavardhan. Urban life in regions like the Sutlej-Yamuna divide and Yamuna-Ghaggar area was dominated by handicrafts, trade, art and architecture, and agro-industries before the arrival of Muslim monarchs. Numerous towns, including Multan, Lahore, Bhatinda, Kasi, and others, were experiencing prosperous business and activity. Town life in the south was limited to areas beside ports and harbours and along the shore. Dwarika, Somnath, Puri, and Tamralpta were thriving commercial hubs with commerce with the outside world. Due to their historical significance as chieftain nodes, the majority of the urban centres were delicate places.

♦ *Urban development in India*

3.2.2.2 Important Features of Towns and Cities in Medieval India

- India's medieval era was a period of transition, and the unsteady political climate made planned and methodical urban growth impractical. Grown only as fortress towns under the aegis of minor monarchs and chieftains.

- Food grains, clothing, swords, rugs, perfumes, and a variety of other handcrafted goods were traded in the towns.

- All medieval towns, whether in India or elsewhere, had walls around them and an external moat. When the town's gates were sealed at dusk, it resembled an island.

In the Middle Ages, agricultural land encircled urban centres, and workers and farmers typically lived close to or outside the town limits. A town's border was home to artisan castes that produced handicrafts in the territories inside its walls. Rich merchants dotted the central market area with their houses, while the palace or castle, church, monastery, and place of worship served as the dwellings of high-ranking army personnel and administrative officials. A town's entire structure was split up into social classes that were under the authority of the bishop or chieftain. Urban consolidation was a phenomenon of intense commercial activity in the 17th century that increased capital cities' profits at the expense of lesser towns. Nationalism was a major factor in the capital cities' expansion. The combination of foreign trade, manufacturing, and improved communication within nation-states was strengthening nationalism itself.

♦ *Medieval urban structure*

3.2.2.3 Geographical Foundations of Modern Town and Cities: Origin and Growth

The Industrial Revolution, which started in Europe at the end of the 18th century, is the source of modern towns and cities. The 19th century saw a tremendous surge in the number of towns in Europe with one lakh inhabitants, rising from 20 to 120 between 1800 and 1890 as a result of industrial development. The introduction of steam power and its use in factories caused a significant shift in the economic spatial relationship between towns, moving from trade to manufacturing industries. The third-world countries were exploited by European colonial activity, which provided valuable raw materials to Europe for use in factories producing everyday goods. But the effect also extended to the towns in the non-continental countries, albeit a little later. However, the Industrial Revolution's greatest benefit transformed Europe's cities into major metropolitan hubs.

♦ *Industrial revolution and colonial exploitation effects*

Three key elements in Europe are in charge of both the disproportionate growth of large cities and the overall development of towns. These are:

- The expansion of the European railway network;
- The growth of the coalfields; and

- The persistent growth of the major cities.

In Western Europe in the middle of the 19th century, 16 cities had ports and 8 cities with a population of more than a lakh were situated on coalfields. However, the railways eliminated the drawbacks of expensive inland transportation and sluggish movement on canals and natural waterways. Industrial centres grew disproportionately as a result of the steam engine's increased component of point output and the mode of transportation. The growth of the railways in England supported the industrial conurbations of the cotton and woollen cities.

In India, the arrival of British authority marked the true beginning of urban modernity. India conducted its first population census in 1872. This indicated that there were only 16 cities with a population of one lakh in 1872, and they were all commerce hubs located along rivers or on the coast. Because of its business activity and its rich mineral-bearing hinterland, Kolkata rose to prominence as a prime metropolis. India became England's primary market for British goods at those times, and the country had emerged from the Industrial Revolution as a significant global industrial hub. Furthermore, the European colonial rulers' economic tactics backfired, and European factories were fueled by raw materials from India.

Some Indian urban centres saw growth as well as a decrease as a result of it. The population of Kolkata, Chennai, Mumbai, Patna, Surat, Varanasi, and Delhi increased by around 10% between 1800 A.D. and the present. In 1872, there were eight lakh people living in Kolkata. Contrary to this, old, medieval towns like Tanjore, Agra, Lucknow, Srinagar, Ahmedabad, Gaya, Baroda, Indore, and Lucknow lost their significance because of the colonial powers' unfavourable attitude toward India's traditional industries, particularly handicrafts and cotton textiles.

Another reason for India's urban growth is the country's extensive rail network, which allowed for the development of inland towns and even sizable cities. British colonists established railways in India with the intention of fostering ideas related to commercialization. Raw resources were extremely hard to move around India in the past. Indian Railways has a history spanning more than 160 years. The first passenger train traveled 34 kilometers from Bori Bunder (Bombay) and Thane on April 16, 1853. India's first railways

were built by British Governor-General Lord Dalhousie, who oversaw the country's affairs from 1848 until 1856. His title as the "father of the Indian railway" is widely held. During his reign, India implemented uniform postage, electric telegraph, and passenger trains on its railways.

Since 1931, the railways have had a significant impact; according to the 1941 census, there were 49 lakh cities and 2,500 towns that were situated along railway tracks. In India, the 19th century also saw the rise of a new class of hill towns, primarily built by the British to take advantage of the country's mild, temperate climate and escape the sweltering summers. There were more than 80 hill stations in India by 1870, serving four distinct consumer areas.

Indian towns' contemporary developments show a clear division between their native population and other anglicised areas. The reason for this is that the urban landscape of the existing capital towns has been altered by the construction of townships, cantonments, railway colonies, and civil lines. In addition, amenities like clubs, hospitals, administrative, and educational campuses, as well as the central commercial areas flanked by massive Roman-style buildings, have been added.

India has city centres and origin bases that were similar to those in the West. The majority of towns began and grew in agriculturally productive areas. The majority of towns have their roots in villages, and a sizable portion of the labour force in small towns is employed in agriculture. In and around agriculturally productive regions, market towns also sprang up to gather and discard food grains. The founding of communities was significantly influenced by religion as well. The main reason Varanasi, Allahabad, Haridwar, Rameshwaram, etc. exist is due to the religious significance of their locations.

Politics has been an important base of origin in India. During history, when kingdoms rose and fell, their capital cities began, expanded, and even fell into abandonment, leaving princely states. Patliputra, Aurangabad, Bijapur, Golconda, and Vijayanagar are a few instances that illustrate their political origins. The political necessity gave rise to new state capitals such as Chandigarh, Gandhinagar, Bhubaneshwar, Dispur, etc., even after independence.

In summary, given the global pattern of urban centre emergence and expansion, it can be easily determined that

a variety of fundamental factors, including social, cultural, political, and economic, are at play. Economic factors derived from the old river valleys or the Greek expeditions around the Mediterranean were important. Town creation and development were influenced by the Aryan states on the Gangetic plain, Roman political structure, and subsequently European colonial endeavours. In stark contrast to previous urban growth, the industrial revolution of the 19th century, together with production and large labour forces, led to the construction of completely new urban agglomerations.

The advancement of contemporary communication and transportation is promoting urban gravitation. The birth of urban centres has been aided by the capital cities of the world, particularly those of Europe and India, as well as the stronghold towns of emperors and state rulers. The rebuilt Black Town included housing centred around a temple and bazaar, evoking the style of traditional Indian cities. There were various caste-specific neighbourhoods on the small alleys that intersected the township. Chintadripet was designated as a weaving area. Washermanpet was home to a community of fabric dyers and bleachers. A village called Royapuram was established for Christian boatmen employed by the Company. Having this much about the origin and development of towns and cities, we shall now turn our attention to the basic elements of the city.

3.2.3 City

When you think of a city, what comes to mind? Is it a view of skyscrapers, people commuting from their houses to work parks in the neighbourhood, bustling marketplaces, and streets lined with eateries, retail establishments, and entertainment venues? When we think of cities, most of us have the same picture in mind. Cities are undoubtedly physical structures. But from a sociological perspective, what is a city? A city is characterised by its size, density, permanence, heterogeneity, political autonomy, and a diverse population that works in a variety of non-agricultural jobs. The elements of city life that people value and find enjoyable are known as city culture. Originating from the Latin term "civitas," which denotes citizenship or communal membership. In essence, cities are enormous population centres. A city's population, however, is heterogeneous and diversified. As a result, the city becomes a site of intricate social interactions that are pertinent to the field of sociology.

♦ *Collective experiences*

The collective experiences of a city's citizens give rise to its culture throughout its history. Many cultures can coexist in a city. Depending on a multitude of conditions, a city may acquire one or more functions upon its establishment. A person who is counted at a location other than their place of birth is considered a migrant, according to the Indian census. The reasons, forms, and effects of migration are described. Because of this, a sociological analysis of city life can be intricate and multifaceted. The city is unique in all the many purposes it fulfils. These roles can change over time and between geographical locations.

Now let's attempt to comprehend a city's physical characteristics.

- A city can be characterised sociologically as a permanent settlement of individuals from diverse social backgrounds that is reasonably large, dense, and dynamic.

- Louis Wirth states that "a city can be defined from a sociological point of view as a large, densely inhabited and permanent residence of people with social differences."

- The fundamental traits of urban residents are individuality, secular rationality, and regimentation, impersonal.

Therefore, we can summarise that a city typically has the following characteristics:

- Unique functions and symbolic status

- Authority granted by a central governing body

- Relatively large in size

- Presence of actual streets and structures

- Refers to urban, not rural, areas

- Anonymity is often a feature of city life

3.2.3.1 Spatial Distribution of City

It contends that the distribution of land uses is primarily determined by the structuring of natural movement, which also leads to the spatial patterning of different kinds of activity through multiplier effects, ultimately defining the social and

economic framework of the city. City spatial arrangement pertains to the planning and placement of physical components in an urban setting, whereas environmental design focuses on developing spaces that enhance human health and well-being while reducing adverse effects on natural systems.

Development corridors are strategies for planning spatial development that improve connections between urban growth poles and rural peripheries by utilising road and transportation infrastructure. All cities, whether planned or not, are constructed around specific services that benefit the surrounding region. An examination of the city's structure provides information on a wide range of social aspects, such as the government system, economic distribution, and the spatial distribution of various groups inside the city. One of the most important aspects of each city is its market, which serves as the centre of economic activity. This is because the movement of money and goods inside the city is always influenced by its market, which has a significant impact on the residence, employment, and economic standing of city people.

3.2.4 Theories of City Development

We shall examine in-depth a few of the most important theories on a city's internal organisation. The internal structure provides insight into the relationships between the various physical and social entities in the city by indicating their spatial configurations. Please remember that these theories are primarily based on how Western cultures are arranged spatially, with urbanisation becoming important in the late 19th and early 20th centuries. We shall take a quick look at the Sector and Concentric Zone models of spatial layout.

a. Model of the Concentric Zone

The Concentric Zone model was created by Sociologist, Ernest Burgess in 1925. The Burgess Model, or Concentric Circle Model, is one of the earliest theoretical explanations for the patterns of city development. Sociologist, Ernest Burgess put forth the idea and implemented it in the city of Chicago. According to his theory, the metropolitan area can be divided into concentric circles made up of several zones. The US city of 1900–1950 is portrayed in the Concentric Zone model as growing quickly as people relocate from inner cities to areas with better standards of living. The centre

of all economic activity is the area known as the Central Business District (CBD). It is the most crowded area, with a lot of business activity going on.

Urban employment and housing organisation are theorised under the concentric zone concept. The residential areas closest to the city centre are known for their high immigrant population, rental property, and severe poverty. The outermost ring is home to wealth and prosperity. The central commercial district of the model city will be encircled by a number of rings with differing degrees of development. Suburban housing is often located in the farthest ring and low-quality housing is located in the nearest ring.

b. **The Sector Model**

Land Economist, Homer Hoyt introduced the Sector Model, sometimes referred to as the Hoyt Model, as a model for urban land use in 1939. One advantage of using this model is that it permits growth to occur in an outward direction. It explains how US cities have grown in relation to their physical and economic environments. A CBD linked to a Factories/Industrial sector, a Low-Class (working class) Residential sector, and a Middle-Class Residential sector is the foundation of the Hoyt Sector Model.

- The Central Business District

- The industrial sector

- Housing for the working class

- Housing for the middle-class

- Expensive real estate

3.2.5 Classification of Cities

American sociologist Gideon Sjoberg divided global urban centres into two groups: pre-industrial and industrial. Sjoberg defines pre-industrial towns as ones that lacked advanced technology and relied mostly on labour from humans and animals for manufacturing. On the other hand, industrial cultures have already made progress in science and technology and have relied on contemporary energy sources like fossil fuels and nuclear power. In the 1960s, when scientific discoveries were mostly driving Western society, Sjoberg developed this classification.

Based on population, the Indian Census has divided towns into six categories:

- Class 1 towns with more than 1, 00,000 population,
- Class II towns with 50,000 to 99,999 population,
- Class III towns with 20,000 to 49,999 population,
- Class IV towns with 10,000 to 19,999 population,
- Class V towns with 5000 to 9,999 population
- Class VI towns with less than 5,000 population.

♦ *City outgrowth*

If we analyse the city in a progressive manner, we can trace one of the important aspects of the city: the outgrowth. An outgrowth is a viable entity that is easily identified by its boundaries and location, such as a village, hamlet, or an enumeration block made up of such a village or hamlet. Examples of developments that have emerged close to a statutory town outside of its statutory boundaries but inside the revenue limits of a village or villages that are adjacent to the town include railway colonies, university campuses, port areas, military camps, etc.

3.2.6 Dysfunctional Aspects of City Life

♦ *Urban spatial segregation*

Cities' predicament was made worse by factory pollution and a dearth of effective administrative policies for disposing of waste. Spatial segregation within cities resulted from the working class living next to the factories while the rich classes could afford to live in clean, pleasant houses in the suburbs, which were located furthest from the factories. Nevertheless, assembly line manufacturing and the advancement of rail, road, and electricity were also observed during this period in the industrial centres.

♦ *Globalisation and cities*

The globalisation that occurred in the 1980s was another event that signalled a clear change in the cities. Indian cities embraced new systems for finance, consumption, and government, most notably the globalisation of the financial industry. Cities used calculated and planned actions to draw in multinational companies. The information and technology revolution's new, tradable specialisations were the main cause of it. One example is the emergence of Bengaluru in Karnataka as a hub for electrical specialisation. With the entry of the US Company Texas Instruments in 1985, Bengaluru gained international recognition as a desirable location for international companies seeking to move.

The high cost of living is one of the biggest issues that people in cities deal with. Urban locations typically have far higher housing costs, rent, and the price of basic products and services than suburban or rural places. Making ends meet can be difficult for some, particularly for those with low incomes. Urban dwellers deal with a variety of issues on a daily basis, but a few significant issues that should concern most of us are as follows:

- The congestion of traffic

- The pollution of the air

- The pollution of noise

- A consistent rise in the cost of necessities

Living alone in an urban setting can provide challenges. On the other hand, there are many advantages to living in an urban location. For example, you can visit shopping malls, dine at restaurants, and have fun exploring the region when you're short on time. So city life creates a mixed effect on the standard of living.

3.2.7 Components of Urban Society

There are several components related to the urban society such as metropolises, megapolis, ghettos, etc. For a better understanding of these, we shall take them one by one.

A. Metropolis

♦ Metropolis

The word "metropolis" was originally used to refer to a particular kind of city: the capital of an empire, state, kingdom, or other entity that dominated "the rest of the world." The Greek word "metropolis" is composed of the terms "meter" (mother) and "polis" (city). Therefore, the English term "metropolis" might be rendered as "mother city."

♦ Mother city

Lewis Mumford categorised European cities into Eopolis, Polis, Metropolis, Megalopolis, Tyranopolis, and Necropolis according to their stages of technical development. A city in its fullest sense is a social action theatre, an institutional process, an economic organisation, a geographic plexus, and an artistic representation of unity in diversity. Mumford emphasizes the city as the centre of social networks and a theatre where "man's more purposeful activities are focused and work out, through conflicting and cooperating personalities, events, groups, into more significant culminations," rather than "the built environment." Nowadays, even if a major city is not the

♦ Centre of social networks

centre of government, it nevertheless desires to be seen as a metropolis. This is especially true for American cities, as most US state capitals are not large urban areas. Conversely, the majority of US states have at least one large city that isn't their state's capital.

The social and psychological well-being of individuals in India is greatly impacted by the expansion and development of metropolises. Metropolises are defined by a high rate of urbanisation, a wide range of social contacts, better infrastructure, and more economic prospects.

The following are the important specialities of the metropolis:

- **Secular Mobility**: metropolitan cities offer a wide range of employment options across multiple industries, a significant percentage of job seekers from rural and smaller towns relocate there in search of employment. It gives them access to secular mobility. A person's sense of financial stability, prospects in life, and overall contentment with their lot in life can all be improved by this flood of job seekers.

- **Exposure to Cultural Diversity**: Cities are frequently melting pots of various languages, customs, and cultures. People's horizons can be expanded, tolerance can be encouraged, and an open-minded attitude can be fostered by being exposed to different viewpoints. It speeds up the modernization and westernization processes. There is an amalgamation of little and great traditions. Srinivas emphasised that traditional values and customs aren't always completely abandoned in India as a result of urbanisation. Rather, modern and traditional aspects are frequently combined in urban settings, influencing people's social and mental well-being by forming hybrid cultural identities.

- **Access to Healthcare and Education**: People living in metropolitan areas typically have more access to high-quality healthcare and educational programs. This may result in enhanced general quality of life as well as better physical and mental health.

- **Family and Kinship Ties**: In the metropolis, the significance of fictive kinship ties grows. Families start making decisions in a more democratic manner. Women can play important roles in society and can

easily obtain jobs, education, and other possibilities.

- **Leisure and Recreational Activities:** Parks, shopping centres, social meeting places, stadiums, and other urban features make it easier to engage in leisure and recreational activities.

Dysfunction: Some of the dysfunctions of the metropolis are:

- **Identity crisis and alienation:** Individuals in the modern and postmodern eras discover that existence has no purpose and that they are alone and alienated. Thus, a key element in contemporary and postmodern culture is feeling alienated. Due to their sense of identity loss, such people have several psychological and social issues and lack a sense of meaning in life.

- **Changes in the Size and Character of Families**: families grow insular, nuclearized, and become a runaway world. In metropolitan environments, the significance of fictive familial ties grows. Families start making decisions in a more democratic manner. Women can play important roles in society and can easily obtain jobs, education, and other possibilities.

- **Mental Health:** Increasing stress levels and mental health problems might result from metropolises' fast-paced lifestyles and rapid urbanisation. Long commutes, a lack of personal space, and the pressure to achieve can all exacerbate mental health issues like anxiety and despair.

- **Social Isolation:** People in metropolises may feel socially isolated despite their enormous population because of the fleeting nature of connections, hectic schedules, and a weak feeling of community. This may have a detrimental effect on mental health and result in loneliness.

- **Pollution and Traffic Jams:** Cities are frequently plagued by air pollution and traffic jams, which can have an adverse effect on mental and physical health. Stress levels and general life satisfaction might rise in situations when there is poor air quality, continuous exposure to noise, and traffic congestion.

B. Megalopolis

Megacities are becoming important hubs in the global economy and local centres of power. Because the biggest cities act as hubs for production, distribution, circulation, and consumption, they have contributed significantly to the overall outcomes of global reproduction. In this case, economies of scale play a part. They function as potent growth engines, producing significant incremental value added and igniting innovation, opening up new markets, putting forth ground-breaking concepts, and drawing in strategically minded investors to see them through to completion. This holds true for both the centre of the contemporary world's development and its periphery, which are becoming increasingly divisive in light of the new reality. A collection of densely populated cities across a wide area is referred to as a megalopolis. The heavily populated urban corridor in the northeastern United States was dubbed "Megalopolis" in 1961 by French geographer Jean Gottmann. Jean Gottmann (1915–94) popularised the word to describe the area that included New York, Philadelphia, and Baltimore and stretched from Washington to Boston. A megalopolis is a very big city or an urban region made up of multiple smaller cities and villages.

♦ *Multiple smaller cities and villages*

The construction, destruction, and alteration of inorganic objects and organic members in the course of evolution are the products of human activity, and a megapolis system is a special combination of man-made inorganic objects (houses, equipment, infrastructure, etc.), organic participants (plants, animals), and a multitude of subjects concentrated in a relatively small space. The fact that a megacity's combined activities have a detrimental impact on the environment—including the climate, atmosphere, natural resources, and natural landscape—hinders the city's ability to function as a fully developed ecosystem. In a metaphorical sense, a tree's trunk and branches demolish its root system and the soil it draws nutrients from. Large cities are characterised by high population densities, vast surface areas, and sophisticated transportation networks. Tokyo, the capital of Japan, is a prime example of a megacity, home to almost 32 million people. Megacities can benefit from global economies, migration, production, and governance.

♦ *Inorganic objects and organic participants*

A megalopolis's expansion and development are influenced by the following factors:

- **The innovation factor:** It is clear that major institutions in the nation are concentrated there, technological parks and research facilities operate there, and overall, innovation activity in mega cities is higher than in small towns.

- **Diversification**: a megalopolis serves as both the hub for industrial production and the hub for service delivery. It is a mixed production centre in contrast to single-industry towns where different forms of industrial output are dependent on the natural resources available on the property.

- **Urbanisation:** the advent of new activities, employment opportunities, and a developed service sector in megalopolises draw people from small towns and rural areas. This leads to urbanisation and metro city culture in the same place.

C. Ethnic Enclaves

The simplest definition of an ethnic enclave is a large concentration of members of the same ethnic group living in a region that is separate from nearby communities. The development of migrant networks is linked to the establishment of ethnic enclaves and is dependent on a number of historical and contemporary circumstances. To better understand the causes of ethnic enclave creation, academics have, nevertheless, also added to and clarified this term in a number of ways. Ethnic enclaves are becoming more and more common; in the early 1980s, Kenneth Wilson and Alejandro Portes created the fundamental concept of these communities in relation to the Cuban population in Miami.

An ethnic enclave is a neighbourhood or area where members of a particular ethnic community live in significant numbers and preserve their cultural identity. Ethnic communities can be found in places like Johannesburg, South Africa, and Chinatown in New York City. A geographic location where a specific ethnic community is physically concentrated and socially and economically isolated from the main group is known as an ethnic enclave. An enclave is a small area or community inside a larger one. Enclaves are typically formed within a nation or region by groups of like individuals. In contrast to involuntary ethnic enclaves, which are created against the choice of the residents owing to opportunities or rules that restrict them, voluntary ethnic

♦ *High ethnic concentration*

♦ *Cultural identity*

enclaves are communities where residents prefer to live together for the purpose of protection and benefit.

1. Cultural Characteristics of Ethnic Enclaves

The first residents are immigrants, who may belong to more than one ethnic group. They are the dominant group there, hail from the same nation, and practice the same religion and culture. They could be made up of subcultural groupings and range in age. They speak many varieties of their mother tongue. Additionally, immigrants typically pick up their native tongue. The ethnic enclave is made possible by festivals, celebrations, and rites, which also serve to fortify the bonds between them. Since religion may also be seen as a way of life, immigrants bring their faith with them from their own country. For them, it serves as a binding force as well.

2. Physical Characteristics of Ethnic Enclaves

Ethnic enclaves are typically found in the city's older section. It's possible that the settlement pattern has changed over time and will change again in the future. Because the morphology of the settlement pattern is subject to change based on the needs imposed by the host country, it is vital for conservation. It might also include details on how immigrants adjust to new circumstances without losing their identity. The area's identity may be strengthened by public spaces, streetscape design, and decoration. While the signage uses language-specific characters, the architectural style, interior design, and colour palette are all reminiscent of those found at home.

D. Gated Communities

♦ *Communities with gates*

The building density in urban agglomerations is high, there are residence halls, public areas, universities, and public institutions are the communities with gates. New urban habitats like gated communities pose a challenge to the organisation of urban space. Stretching over 140 square kilometres the Interlomas neighbourhood of Mexico City is linked to hundreds of gated communities, making it the biggest concentration of gated communities worldwide. They have social and political implications in addition to being novel built structures.

We will attempt to comprehend the characteristics of gated communities, what draws urban residents to them,

and their effects on society in the parts that follow.

- A gated community provides social cohesion and a high standard of living for its residents.

- It is made up of multiple separate residential buildings surrounded by a predetermined perimeter.

- The facilities that are provided will depend on the size of the community.

- Larger towns provide their citizens with commercial outlets, supermarkets, play areas, and recreational centres.

- In smaller gated communities, services may be limited to common areas like parks or stores.

Gated communities, sometimes referred to as *fortified enclaves,* are exclusive, walled, and tightly watched residential zones. These are confined areas with sufficient facilities to support the way of life for their citizens. Exercise facilities, promenades, kid-friendly parks, daycare facilities, retail establishments, dining establishments, leisure centres, sports zones, swimming pools, and more can be found in gated communities. A gated community differs from an apartment building or condominium with these features. As a result, the gated communities resemble tiny cities inside larger cities. Inside the guarded structures, the occupants live an urban lifestyle. A gated community, sometimes known as a *walled community*, is a type of housing estate or residential community that has tightly regulated entrances for cars, bicycles, and pedestrians. It is frequently distinguished by a closed perimeter made up of walls and fences. The goal of a gated community is to give its people privacy and security. Better amenities, lower crime rates, and occasionally even lower taxes are among the additional benefits that residents of gated communities often experience.

♦ *Walled community*

Characteristics of Gated Communities

- **Increased Safety:** Gated communities offer round-the-clock security. This discourages mishaps and thefts. However, this does not ensure a decrease in accidents. It does keep an eye on guests as they come and go. Because of this habit, it is assumed that residents feel more comfortable in their homes. Because gated communities have strict security systems in place, their

crime rates are typically lower. This demonstrates why families are safer in these guarded communities.

- **Sensations of Displacement:** Families can enjoy the benefits of living in a privileged area by residing in a gated community. They appreciate having access to exclusive luxuries while living among selected family members. Some people prefer to live with others of a similar social status, as they share a common understanding of the rules. This helps maintain the decorum of the community.

- **Important Places:** Gated communities are frequently situated in advantageous areas. It is situated in the core of the city, close to eateries, retail establishments, schools, medical facilities, entertainment venues, and other services. Because of its position, one can readily reach all the fundamental necessities.

- **A Calm Environment:** Residents in gated communities typically take care of their own business. Strict security measures are in place to enforce traffic speeding laws. As a result, these areas are more serene and quiet. Even in urban environments, residents feel more comfortable because there is less traffic. Living in a gated apartment provides a more spacious living area compared to neighbouring units.

- **Extravagant Recreational Areas:** In all gated communities in India, homeowners are given exclusive rights within the communities. When buying a property in such a community, one can take advantage of all its amenities. It is assumed that the residents will have a higher level of living because of the services available in gated communities.

- **A Stronger Feeling of Unity:** The strong sense of community that gated community homes foster is adored by family members. When they get together for social gatherings or take part in everyday activities, they soon feel at home. Everyone has a sense of familiarity and belonging with one another.

- **Confidentiality:** It safeguards inhabitants and permits them to go about their everyday lives unhindered. Every day, families can unwind on their front porch or go for walks.

- **Greater Profits:** Another benefit of living in a gated community is that demand for properties outpaces availability every year. For individuals looking to sell, this profit may translate into a higher asking price. Gated communities provide extra amenities without compromising the allure of the surroundings.

- **Land title, Strata title and individual title are provided:** The existence of community associations is an essential component of gated communities. These organisations manage neighbourhood-level government and are contractual in nature. The association's operations and the well-being of the gated community are supervised by an administrative body. It also creates regulations that control the property and keep an eye on it. The members of this body are chosen by the locals.

Disadvantages of Gated Communities

There are lots of reasons to adore a community with gates. But there are a few drawbacks as well. Here are a few of them:

- The cost of gated homes is higher than that of isolated structures.

- Maintenance costs are also greater in gated communities

- Before entering, visitors must get authorisation.

- It might be challenging to locate gated homes in desirable areas since they need a lot of space.

The social and spatial polarisation that gated communities have brought about in countries has been a prominent point of criticism. According to critical theorists (Marcuse 1997; Fainstein and Harloe 1992), fortified walls are tools used by urban elites to exclusively organise their housing, consumption, leisure, and production. They work to establish and produce a clean, litter-free, crime-free urban environment. Marxist academics blame the naturally capitalistic nature of urban development for the proliferation of gated communities. Geographic segregation is exacerbated by different groups living in different parts of the city according to their socioeconomic status, which represents the capitalist nature of the city. By providing incentives and support for the creation of gated communities, the government legitimizes this trend. Furthermore, real estate developers know the intricate social and physical details that influence their customers' decisions and make use of

♦ *Criticism of gated communities*

these details by evoking a certain aura surrounding the idea of gated communities. Then, gated communities start to represent prestige and desirability.

E. Ghettos

According to most academics, the archetypal social form of the ghetto is characterised by social isolation, residential segregation, gross inequality, persistent poverty, and crime, and it also has a specific racial component. The term "ghetto" was originally used in Venice, Italy, in 1516. The Jews of the city were compelled by law to live in a small number of blocks. We might now steer clear of the term "ghetto," since it may be interpreted as a disparaging term for a low-income area in the heart of a US city. The word can also be used as an adjective, usually in a derogatory way, to characterise persons. Ghettos were historically neighbourhoods where residents were subject to legal restrictions. Adjure ghetto is an area that members of a certain group are required by law or decree to reside in, and in severe circumstances, are not permitted to leave.

♦ Social isolation and segregation

In the US, the term "ghetto" has significant cultural connotations, particularly in relation to civil rights and segregation. Since the 20th century, it has been extensively used throughout the nation to describe impoverished areas with primarily minority people. Ghetto refers to a pejorative phrase used to describe a community with poor property values and minimal investment from the public or private sector. Given that racial minorities have traditionally lived in ghettos, the slang phrase is typically regarded as an offensive stereotype, a portion of a city, particularly a densely populated slum neighbourhood, where people of minority live mostly due to social constraints or financial difficulties.

♦ Cultural stereotypes

The Jews living in the Ghetto did not call their forced housing a jail. Instead, it was a place of holiness on the route to the Promised Land—a biblical "camp of the Hebrews." They announced a grand celebration of its founding in Verona. The Ghetto of Venice seemed to be Isaiah's Jerusalem to the young, puritanical rabbi Samuel Aboab, who had first visited the city when he was a 13-year-old student. Aboab's demeanour reveals a great deal about the strong efforts that Venetian Jews made to maintain order in their closed society, and his word choice reveals even more about how proud and connected these Jews were to their community behind walls.

♦ Pride in community

The Jewish Ghetto in Venice serves as an illustration of how racialism in urban areas occurs in many different ways. In this case, racialism starts with the forced relocation of a group of people who are morally distinct and can be recognised by a specific ethnic characteristic—their religion—to a geographical location that is cut off from other parts of the city. Sennett (1994) states that "the space of the Ghetto reinforced such beliefs about the Jewish body: behind the Ghetto's drawn bridges and closed windows, its life shut off from the sun and the water, crime and idolatry were thought to fester." People who live outside the Ghetto view the behaviour and beliefs of those inside the Ghetto with suspicion and consider their bodies as dangerous.

♦ *Forced relocation and stigmatisation*

The ghetto must be seen in some ways as a transitional area between integration and expulsion. Separation from the outside world helped an oppressed society come together, but it also caused the downtrodden to become more inwardly focused. This made it possible for a religious culture distinct from that of other Jewish communities to emerge. At the close of the sixteenth century, rabbinic courts prohibited dancing between Jewish women and Christian men due to fears of assimilation and intermarriage. The social process of isolating and confining members of a specific community to a limited space is known as "ghettoization." In India, the term "ghettoization" refers to the impoverished and marginalised living conditions of a minority population in an urban area.

♦ *Ghettoization and cultural isolation*

In India, ghettos consisting primarily of members of a specific community include the following:

a. One of the biggest slums in Asia is Dharavi in Mumbai, where the majority of the population is Muslim.

b. Delhi's Shaheen Bagh, a neighbourhood with a predominance of Muslims, came to light during the 2019–2020 demonstrations against the Citizenship Amendment Act.

c. Juhapura in Ahmedabad is a predominantly Muslim neighbourhood that emerged as a result of post-Gulf riot segregation and underdevelopment.

d. Delhi's Zakir Nagar, home to a sizable Muslim community, is well-known for its congested housing and tiny alleys.

e. Byculla in Mumbai is home to a substantial East Indian Catholic population that lives in small, impoverished communities.

Summarised Overview

Communities that grow up in cities and towns are known as urban societies; they are defined by a dense population, a variety of social groups, and intricate social relationships. These regions offer a wealth of options for work, education, and social mobility as hubs of economic activity, cultural interaction, and technological innovation. The study of urban societies, or urban sociology, looks at how social structures and human behaviour are influenced by metropolitan surroundings. In addition to addressing topics like socioeconomic inequality, gentrification, and globalisation, it examines a variety of facets of urban life, including housing, transit, crime, and public services. Cities are a reflection of larger social trends and issues, such as environmental concerns, cultural diversity, and economic inequality. They are also the locations of important innovations and societal transformation. Urban planning and policy-making, which seek to enhance city dwellers' quality of life by tackling problems like housing shortages, transportation congestion, and sustainability, benefit from an understanding of urban societies. Urban societies are, at their core, dynamic and complicated, offering a glimpse into the intricacies of contemporary life and the interactions among social institutions, human conduct, and the physical environment.

Self-Assessment

1. Who introduced the Concentric Zone Model theory?

2. Expand CBD.

3. What is a metropolis?

4. Define ethnic enclave

5. Explain gated communities and its characteristics.

6. Differentiate between town and city.

7. Discuss the origin and growth of cities in India

8. Discuss the different theories of city development.

Assignments

1. Briefly explain the key components of urban society, including metropolises, megalopolises, ghettos, and ethnic enclaves. How does each component contribute to the overall social structure of urban environments?

2. Analyze how urban areas, as opposed to rural areas, influence the quality of life of their inhabitants. Discuss the implications of urban infrastructure, healthcare, education, and social services on urban living.

3. Explore how urban settlements, such as ethnic enclaves and metropolises, shape cultural practices and social identities. Discuss the role of cultural diversity in enriching urban life and the potential challenges it poses.

4. Elaborate the concept of Ghetto in India with suitable examples.

5. Evaluate the impact of the Industrial Revolution on the growth of towns and cities in India during the 19th century. How did British colonial policies and the establishment of railways shape urban development in the countr?

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Suggested Readings

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

UNIT 3

Classification of Urban Centres

Learning Outcomes

After reading this unit, the learner will be able to:

♦ examine the concept of urban centres

♦ analyse the functions of urban centres

♦ assess the concept of industrial cities

Background

While most people in metropolitan regions are involved in non-agricultural occupations, those in rural settlements primarily pursue agriculture or other primary activities. Certain qualitative characteristics remain unaddressed by this quantitative classification, despite attempts by scholars to address them through notions such as the rural-urban edge, the rural-urban continuum, urban corridor to mention a few. In actuality, thinking in terms of a continuum is more prevalent these days than tightly defined divisions between rural and urban areas. However, the primary topic of discussion here is the classification of urban areas, which requires defining an urban area first.

Keywords

Mobility, Sub-Urban centres, City, Town, Megalopolis

Discussion

3.3.1 Classification of City

a. Taylor's classification

Griffith Taylor (1949) made an effort to pinpoint the phases of urban development. He divided cities into six groups according to these stages.

1. **Sub-infantile**: The initial cluster in a single ill-defined street town.

2. **Infantile**: Town in a second stage have no clear differentiation between industrial, commercial and residential area, through there is a tendency for the bigger houses to be located near the margins.

3. **Juvenile:** There is a fairly clear segregation of an extensive commercial quarter towards the centre of the town, through separation of function is in no way complete. The residential areas also show nuclear differentiation.

4. **Adolescence**: This stage shows clear differentiation of residential zone.

5. **Early maturity**: In this stage also, there is a differentiation of residential zone, the difference between the two lies only in degree.

6. **Mature**: It is one in which there are separate commercial area as well as four zones of residential houses, ranging from mansions to shacks.

b. Mumford's Hierarchy

Lewis Mumford, an American historian, sociologist, technological philosopher, and literary critic, postulated six stages of city evolution in 1938. Mumford was influenced by the Scottish theoretician Sir Patrick Geddes.

His six phases of urban development are as follows:

- **Eopolis**: It goes without saying that the rural landscape is where urbanisation first started. There was a time when men hunted. They moved into a village and started producing as they gradually gained knowledge. They also went mining and fishing. Depending on their

religion at the time, they built a mosque, cathedral, or temple. A market then also emerged as a result.

- **Polis:** As settlements grew larger, many discovered they shared some characteristics with their neighbours. The towns gradually evolved into a community of merchants and became wealthier as the neighbouring villages accumulated wealth. Both the market squares and the places of worship stretch farther. There was a social hierarchy in place, with those in higher positions taking up the centre and everyone else dispersing so that those in lower positions took up the periphery.

- **Metropolis:** A region's small towns and villages combine to form a single entity. The city is the entity; it has a little area, plenty of land, clean water, and food. This becomes the mother of cities, metropolis. There is a surplus as the city reduces its output. The specialisation of trades at this point characterises the excess.

- **Megalopolis:** A greater variety of cultures characterises this stage. There is migration everywhere. The people's indifference to one another grows. A struggle for class is also present. Therefore, future developments will be downward. The city starts to deteriorate.

- **Tyrannopolis:** The social and economic landscape gradually transforms into a state akin to parasitism. This is the indifferent stage of the city's growth. People are having fun and being pampered. This is what took place in the latter part of the Roman era. People start to migrate out of the city and into the countryside as the environment worsens. The commercial operations exhibit ups and downs.

- **Necropolis:** The metropolis continues to crumble. The society is trending downward. Diseases, starvation, and conflict break out, bringing the city to ruin. Institutions of culture also deteriorate dramatically.

3.3.2 Functional Classification of Indian Cities

Indian cities have been categorised according to their roles by urban geographers using a variety of methods. The majority of the classifications have made use of the occupational data that the Indian Census gave. Amrit Lal (1959) made the initial attempt, and he determined the

functional classification of India's Class I cities using the location quotient (L.Q) approach. With a few exceptions, all of India's Class I cities are multipurpose, Lal. Qazi Ahmad (1965) classified 102 Indian cities according to their roles using 62 characteristics. Ashok Mitra (1971, 1973) then employed seven worker categories as variables, classifying them into three main functional types, such as

- Town of Manufacturing
- Town of Trade and Transportation
- Towns of Service

The issue of identifying urban centres is a challenging one in India. There are various causes for this. Firstly, there are too many towns in India for a number of practical reasons. Town sizes vary widely, spanning from 5,000 to 10 million. Secondly, Indian towns have a rich historical heritage, having experienced multiple governments spanning from ancient times to the current democratic era. Finally, the lack of an appropriate urban body to handle these issues has prevented the data regarding the operations and economy of Indian cities from becoming standardised.

♦ *Challenges in Urban Identification*

Because of these factors, India's urban location classifications and categorisations vary from state to state and locale.

a. **Administrative Cities:** The administration of the nation, a state, or any other administrative unit is the primary duty of administrative cities or towns. It comprises all of the nation's state, district, and other administrative divisional headquarters in addition to the capital cities. The legislative, executive, and judicial branches of each administrative unit are located in the administrative cities. Administrative cities include New Delhi, Mumbai, Kolkata, Chennai, Bangalore, Hyderabad, Lucknow, Jaipur, Patna, Bhopal, Chandigarh, Aizawl, Kohima, Trivandrum and so on.

b. **Cultural Cities:** These cities serve as centres of worship, educational institutions, or leisure destinations. The religious centres where the rituals are performed are the cities of Allahabad, Amritsar, Ajmer, Bodh-Gaya, Dharamshala, Gangotri, Hardwar, Kushipur, Nashik, Peerankalyar (Uttarakhand), Pushkar, Varanasi, etc. The markets are stocked with religious books and

accessories needed for religious rituals.

c. **Defense Towns:** A defence town's primary responsibilities are national security and defence. Indeed, these kinds of communities are typified by the presence of harbours, air force bases, airfields, barracks, military training centres, garrisons, strategic sites, and naval headquarters. Defence towns include Adampur, Ambala, Halwara, Jalandhar, Jamnagar, Jodhpur, Khadakwasla, Pathankot, Udhampur, Vishakhapatnam, and others.

d. **Collection Centers:** This group includes lumbering centres, fishing ports, and mining towns. Some examples of collection centres are the cities of Zawar, which is close to Udaipur; Digboi in Assam; Ankleshwar in Gujarat; Bailadila in Chhattisgarh; Kathgodam, Kotdwar in Uttarakhand; Machlipatnam; Kakinada, Naysari, Mahe, Kozhikode, Cuddalore, etc.

e. **Production Centers:** Cities with manufacturing sectors fall under the heading of manufacturing cities. The markets where produced goods can be marketed and the raw material locations are typically well-connected to the manufacturing cities. As a result, there are many highways and railroads connecting these cities. Among India's major manufacturing hubs are Bhilai, Bhadrawati, Bokaro, Coimbatore, Dhanbad, Durgapur, Jamshedpur, Vijainagram, and Vishakhapatnam.

f. **Transfer and Distribution Centers:** Trade, commerce, and services are the primary tasks carried out at these centres. There are multiple town classifications in this category. Marketplaces with a broad variety of items, wholesale marketplaces, go-downs, and cold storage are what define market towns. Mumbai, Kolkata, Chennai, Ahmadabad, Gwalior, Indore, Ludhiana, Muzaffarpur, Phagwara, Surat, and other cities are among the most significant commercial hubs.

g. **Resorts:** Resorts, also referred to as recreation towns, are urban areas that serve people's demands for leisure. These communities may be centred around hot springs, beach leisure, mountain climbing, sports facilities, national parks, tiger reserves, and aesthetically pleasing locations. Resort towns include places like Bageshwar, Dehra-Dun, Dalhousie, Darjeeling, Dharamshala, Gulmarg, Kullu, Manali, Mt. Abu, Nainital, Pahalgam,

Panchmadhi, Ooty, Munnar Ranikhet, etc.

h. **Residential Towns:** A small number of towns and cities are constructed solely to house urban residents. Residential towns in Delhi include Rohini, Indiraprastham, Saraswati Vihar, Zakirnagar, etc. Similarly, Panchkula, near Chandigarh, and Partapur, near Meerut, are examples of residential towns. The outskirts of cities such as Mumbai, Kolkata, Chennai, Bangalore, Hyderabad, Kochi, Jaipur, and others also feature comparable residential towns

i. **Seaports:** Exporting and importing goods is the primary function of seaports. This category may include Diamond Harbour, Haldia, Kandla, Kochi, New Mangalore, New-Tuticorin, Okhla, Paradeep, etc.

j. **Cities with Diversified Functions:** As previously said, the majority of Indian cities and towns serve many purposes. The centres of commerce, manufacturing, culture, and recreation are also found in the capital cities. Seaports not only host cultural events but also engage in trade and business. Cities carrying out a wide range of tasks include Mumbai, Delhi, Kolkata, Chennai, Vishakhapatnam, Jaipur, Allahabad, and Varanasi.

Many cities have experienced changes in their functional nature over time. When trying to create a functional classification of cities, one must take these developments into consideration. For instance, some historically significant cities have vanished as a result of their decline in strategic, administrative, industrial, or commercial significance.

3.3.3 Classification System of Indian Cities

Former Registrar General of the Census of India Ashok Mitra tried to classify every Indian city in a thorough manner. He divided the workers in the seven industrial categories into three major groupings: In 1991, Ashok Mitra provided a functional classification of towns based on the industrial categories found in the 1971 Census of India. Because of its adaptable methodology, Ashok Mitra's functional classification of towns is most suitable in an Indian setting. He selected the percentage of labourers engaged in industrial activity as a measure of a town's primary economic purpose. Nine major industries were identified in the 1971 Census of India:

- cultivators

- agricultural laborers

- livestock, fishing, forestry, hunting, plantations, and related activities

- mining and quarrying

- manufacturing, including household and non-household

- construction, trade, and commerce

- transport, storage, and communication and

- other services.

3.3.4 Functional Town Classification Criteria

Ashok Mitra contends that a town's character is determined by the predominance of its three main economic activities. He therefore established the following standards for grouping towns into the three categories mentioned above.

a. **Manufacturing Town:** Industry Groups III, IV, V, and VI comprise the manufacturing industry. These tasks often consist of the procedures that add value to the raw materials. When the percentage of workers engaged in manufacturing activities exceeds that of other economic activities, a town might be classified as a manufacturing town. Manufacturing is the main economic activity in these communities.

b. **Trade and Transportation:** Transport and trade towns-related economic activity is denoted by the numbers VII and VIII. The movement of labour, goods, services, and raw materials between locations depends on these activities. When the percentage of workers engaged in trade and transportation operations exceeds that of other economic activities. Trade and transportation are the main economic activities in these communities.

c. **Service Towns:** The services sector includes those business operations designated with an IX. These operations give other sectors the expertise, information, and support they need to run well. When the percentage of workers engaged in service-related activities exceeds that of other economic activities, a town might be categorised as a service town.

A ternary diagram (Fig. 1) is a figure that displays the percentage or proportion of any three indicators on each of the triangle's three sides. The percentage rises as one moves from the triangle's middle points (A, C, and E) to its vertices (B, D, and F). The ternary graphic illustrates the proportion of workers in manufacturing, trade & transport, and services on each of the triangle's three sides in Ashok Mitra's functional classification of towns.

The percentage of workers is displayed here by the blue, red, and yellow lines. From the medians of the triangles at points A, C, and E toward points B, D, and F, the percentage rises from zero. For instance, the percentage of workers in the services sector is zero at point E and rises towards point F. At F, the proportion is 100. Moreover, the 50% limit is displayed by the smaller, black triangle. The share of workers in the service industry is greater than 50% when the line EF crosses the smaller triangle.
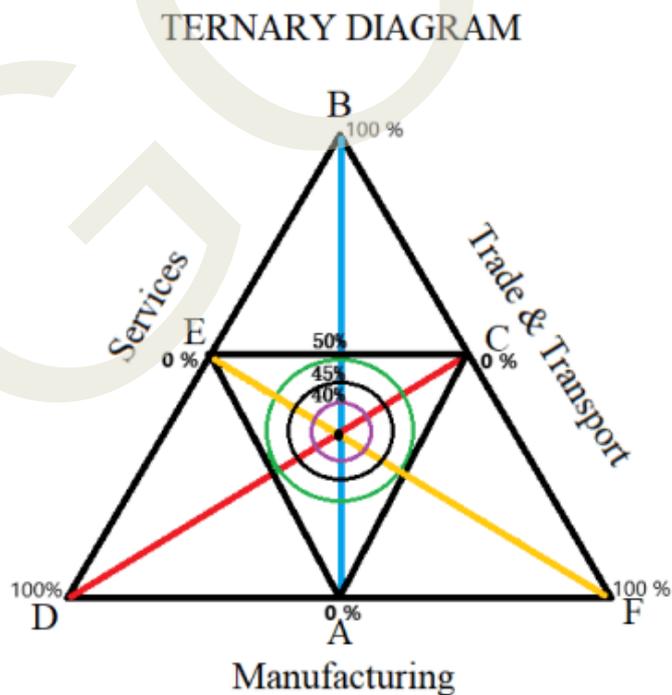
TERNARY DIAGRAM

Fig. 3.3,1 Ternary Diagram Showing Degree of Specializsation ©Pangeography.com (2022)

Divisions of Specialisation: To illustrate the level of expertise, Mitra drew three circles, each proportionally, from

the triangle's centre. The following kinds of specialisation are obtained when we plot the percentage of workers of a dominant function in the ternary diagram.

Towns with a diversified population: The triangle's central point indicates 35%. A point that lies inside the purple circle indicates that there is a variety of economic activity. Towns exhibiting a functional predominance that falls between the purple and black circles are considered to be moderately specialised.

Extremely Specialised: A town with a high functional predominance is shown by a black and green circle.

Extremely Highly Specialised: Lastly, the extremely high degree of specialisation is shown by the point that lies outside the green circle.

An extremely useful classification of Indian cities and towns was created by Ashok Mitra. He was aware that Indian cities serve many purposes and cannot be classified into one particular group. As a result, he categorised cities according to their main economic role. While there were no arbitrary cutoff criteria to enter a particular functional category, this categorisation divides the large categories into groups based on the level of specialisation. He did not include agricultural activities in his classification of towns, despite the fact that we frequently observe agricultural activity in Indian cities, such as horticulture in Delhi's Yamuna flood plain. Nevertheless, this classification maintains a high degree of objectivity and flexibility.

3.3.5. Industrial city

♦ *Characteristics of Industrial city*

A city is referred to be such not only because it is home to a more diverse population, but also because it is the hub of several types of employment. A city is made up of more than just its population density; it also needs to have a purposeful structure for the people living there. A town or city that has historically had a significant industrial sector, with significant factories or other production facilities located there, is referred to as an industrial city or town. It has participated in the industrialisation of the majority of nations. An industrial city is an urban region where the local economy is dominated by manufacturing, which also affects the surrounding environment and social dynamics. These kinds of cities are frequently linked to high levels of water and/or air pollution.

An industrial city or society is characterised by the widespread use of technology and large machinery to support mass production, a substantial population, and a high degree of labour division. Manchester was the first industrial city in history. New modes of living, working, and thinking sprang from its tall mills, busy warehouses, and congested streets, changing life in Manchester and around the world at large. Jamshedpur is the most populous urban agglomeration in Jharkhand and one of the country's earliest industrial planned cities.

Now let's examine various traits that a city may have:

- **Methods of Operation**

Industrial work, which does not simply refer to labour in factories, is the term commonly used to describe work done in cities. Work in commerce, transportation, communication, and many more services are also included. The majority of activities are not related to agriculture, such as the various types of public works that are primarily done in cities. To boost employee productivity, a focus on sophisticated workplace organisation techniques and the utilisation of machinery is made.

- **Transience and Mobility**

People are constantly moving in and out of cities as well as between different cities. People are migrating because they are looking for greater possibilities in cities, which are hubs of power, money, and innovation. As cities grow more industrialised, there is an increase in people's movement, and as a result, industry frequently grows. In cities, there is also another type of mobility that occurs when people change employment. We refer to this kind of movement as occupational mobility. A person may have occupational mobility if they move from a lower to a higher position.

- **Intimate Social Communication**

People socialise impersonally in cities most of the time. Life in the city has a certain aspect of anonymity. The main group interactions, nevertheless, are with family, friends, and neighbours. The "community" as an association pattern is preserved, but certain new forms known as "networks" take the place of previous neighbourhood types. While large family networks could disappear, friendship networks endure.

- **Tempo and Time-Related Compulsions**

The 'industrial' nature of the labour causes life in the metropolitan neighbourhood to become 'clock regulated'. When it comes to being consistent and on time, there is some degree of order upheld. While city life is more precisely timed by the clock, village life is more tightly governed by the cycles of nature. For example, many people who work in manufacturing, transportation, etc. have set working hours.

- **Individuality and Family Life**

The family has historically been and still is the primary unit of consumption and production. A person's status was determined by their family affiliation, primarily if they were in a joint family. The nuclear family structure starts to take shape when the joint family system starts to fall apart. Some of the family's traditional roles, such as those related to education and the economy, tend to disappear. Various establishments including daycare centres, playschools, creches, and so forth assume certain roles that were formerly fulfilled by the family.

- **Man-made environment**

The urban environment is mechanical and created by humans. The city has been dubbed "unnatural" since everything in it, including the streets, gardens, and pavements, was made by humans. In order to provide municipal amenities, the environment is altered in several ways. These include the installation of gas or electric supply channels, sewers, and water supply lines. Transportation can occur on the ground, above ground, or below ground. To make it easier for people to move around, street lighting is given. To improve communication, phone lines have been installed along with other devices.

The extensive application of heavy machinery and technology to support mass production and a sizable population with a high degree of labor division ability characterizes an industrial city. An industrial city uses technology breakthroughs to power a thriving manufacturing sector that can sustain a sizable human population. One of the best examples of an industrial civilization is the United States. Jobs requiring mechanized labor, like factory farming or auto assembly facilities, which use both machines and human labor to manufacture consumer goods, account for a major

sector of its economy. The goal of an industrial economy is typically mass production, or the quick and effective creation of standardized goods. For example, vehicles are mass-produced because companies can readily make one model in large quantities by operating it identically to other models.

Qualities of an Industrial Culture:

An industrial city is one that has factories and machinery. People in industrial societies have greater financial and political independence. The key features of an industrial city are as follows:

- **The Extensive Usage of Technology:** Modern engineering techniques and technology are widely utilised in these industries. Heavy machinery is needed in factories to produce goods on a big scale, which reduces the need for human labour throughout the production stage. Technology and machinery are used to reduce time and guarantee that every product produced is the same as the others.

- **Promotes Social Change:** Technological advancements alter the social structure of the community. In general, the populace of an industrial city is better educated and has less gender inequality. Having access to education gives people of all classes more power.

- **Division of Labour:** The division of work processes into multiple designated tasks, each carried out by a distinct person with specialised knowledge in that sector. Because thousands of new positions are generated in response to industry demands, there is typically a considerable division of labour in industrial society.

- **Increased Focus on Education and Skill Development:** Education starts to take centre stage in industrial cities. To fulfil their dreams, people concentrate on developing their skills.

- **Heterogeneous Culture:** In industrial civilisations, foreigners also relocate in search of greater opportunities for a high-quality life. They carry their customs, cuisine, and culture with the natives. An industrial community is where several cultures coexist peacefully.

- **Inequality:** Although people in industrial countries have better general economic conditions than those in agrarian civilisations, there is still a significant wealth disparity. The industrialists are clearly wealthier than the majority of working-class people. The government levies high taxes on the wealthy to reduce this, with the proceeds going toward social development initiatives.

The modern world is dominated by the industrial city with great amenities. Globalisation and urbanisation were their results. The majority of the population works in manufacturing and services. The social structure of industrial societies differs greatly from that of agricultural societies. There is more division of labour, a narrower gender gap, higher educational attainment among the general public, and a denser population in metropolitan areas. It clears the path for progress despite its own shortcomings. For this reason, the majority of 21st-century nations are industrial or post-industrial. The modern city is a relatively new invention. The process of industrialisation is connected to an industrial city. A city that has not experienced industrialisation and has other contributing elements to its origin is referred to as pre-industrial.

Industrialisation and Urban Development

3.3.6 Urban Service Centers

Infrastructure, a fast-paced lifestyle, and effective services are frequently used to characterise cities. However, the natural resources that cities depend on to function properly are strained by modern urban living. Compared to other places, urban regions have larger densities of people, buildings, and activity. Additionally, their city centres are typically small and include quick transit networks that link residents and businesses both inside the city and to neighbouring cities. Urban regions are especially vulnerable when it comes to waste management because of their unique features. Sustainable methods of disposing of regular trash can help find solutions to the many issues of urban waste management. The Zakaria committee made the initial attempt to establish standards and criteria for urban services in 1963. The committee suggested five services, including I. Sewerage ii. Water source. iii Stormwater management. iv. Urban road. v. street lighting. This committee adopted a demand-driven approach for estimating service standards.

Urbanisation and Waste Management Challenges

Urban basic amenities Strengthening institutional frameworks and policy measures are prioritised in order

to increase fair access to urban basic services, particularly for the impoverished. The essential civic services—such as housing, waste management, energy, water supply, and sanitation—that are necessary for Indian urban residents and the smooth operation of cities are referred to as basic urban services. Urban services include a wide variety of tasks. These include public health clinics, parks, sanitation and water systems, public housing, urban transit systems, sweeping the streets and garbage, and other services provided by local government.

In the areas of urban waste management, urban mobility, urban energy, and water and sanitation, partner nations and local agencies get policy and technical help, enhancing equal access to urban basic services and raising the living standards of the urban poor is a major goal of the urban basic services sector. To attain this, policies and institutional frameworks are being strengthened. The first three goals for which policy and technical assistance are offered are:

1. To ensure institutional efficiency and effectiveness in service provision

2. To maintain and grow urban infrastructure and services to keep up with the increasing demand

3. To offer the urban poor adequate levels of service.

The States' success is influenced by a number of elements, including their budgets, governance, efficiency, targeting, and capability. An essential by-product of fundamental urban infrastructure and services is an improvement in people's welfare or quality of life, which makes it possible for them to carry out additional tasks like work, education, and healthcare—all of which are referred to as indices of "Human Development." This idea was first presented by the United Nations Development Programme (UNDP), which also started developing the Human Development Index (HDI) for the nations in 1995. The HDI is currently extended to the sub-national level for the States of India.

The following are the strategies used to achieve the goals in each of the four programming clusters: urban mobility, urban energy, water and sanitation, and urban waste management. Encouraging environmentally friendly modes of transportation while putting a special focus on the requirements of the urban poor in developing nations. Encouraging transportation policies and investments that

◆ *Enhancing Access to Urban Services*

◆ *Human Development and Urban Infrastructure*

boost urban productivity, lower energy use, and improve living and working circumstances for urban populations is the main goal. Three key areas are prioritised.

1. International lobbying

2. Information sharing and technical support for creating national policy frameworks

3. Investment plans that facilitate sustainable urban mobility.

♦ *Importance of Urban Infrastructure*

It is well established that having adequate infrastructure is essential for a country's development and that having a good infrastructure promotes the economic progress of the nation. As a crucial component of the infrastructure offered in urban areas, basic urban services promote the expansion and development of the economy. India's urbanisation rate has been rising over the past few decades, and it is predicted to reach 40% by 2030 AD (MGI, 2010). Urban infrastructure, also known as urban basic services, encompasses multiple aspects: (i) providing services; (ii) financing services; (iii) distributing/spreading services; (iv) utilising/consuming services; (v) gaining access to services; and (vi) the present state of services.

♦ *Enhancing Urban Energy and Sustainability*

Numerous studies on urban services conducted in the past have looked at various facets of the current situation overall, such as extending the urban poor's access to contemporary, dependable, and clean energy services. By supporting renewable energy technology and mainstreaming energy efficiency measures into housing laws, building standards, and building practices, emphasis is also placed on energy efficiency and the utilisation of renewable energy technologies. Important initiatives include pilot programs, lobbying and education regarding the role of energy in fair and sustainable development, as well as citizen participation in legislation and policy; encouraging developing nation governments to work toward the water and sanitation targets of the Millennium Development Goals. This is accomplished through participation in national policy and reform processes, institutional strengthening of service providers and demonstration projects implemented at the city level.

Enhancing the capacity of local actors in solid waste and wastewater management is another area of focus, as is advocacy and support for water and sanitation-related political processes, events to raise awareness of pro-poor

urban water and sanitation issues and their integration into sector policy and practice. Pilot demonstration projects receive support, including technical help for establishing community-based solid waste management systems. An action plan for people, the environment, and prosperity is called Agenda 2030 for Sustainable Development. It also aims to increase freedom and promote world peace. This plan will be implemented in concert by all nations and interested parties.

To conclude, water supply, medical care, education, nourishment, economic function, environmental sanitation, leisure, and housing are among the top priority of service in urban centres. Every slum community develops a mini-plan based on its unique requirements and resources, which are then put into action following relevant body approval. In conclusion, it is common knowledge that basic civic services and urban infrastructure have a significant role in economic development on both a national and state level. They may, nevertheless, also be significant for the states' respective populations' growth. There is a significant correlation between human development in Indian states and having access to basic urban services.

3.3.7 Business Centers

A business centre is a real location that offers all kinds of businesses and organisations temporary office solutions. Along with our own desk and workstation, they also provide server rooms, printers, fax machines, and much more in their dedicated office space. The area of the city that is home to the key public buildings and commercial avenues is known as the central business district (CBD). The CBD has had several land use changes over the years, including modifications related to industrial, residential, commercial, administrative, and consumption. Additional services including IT infrastructure, mail handling, administrative assistance, and receptionist services are frequently provided by business centres. These services can help startups save a lot of time and money so they can concentrate on their main business operations. Cambridge Dictionary defined a business centre is described as a site where enterprises can hire offices or rooms for meetings, events, etc. Regardless of the kind of business, renting office space in a business centre makes more sense in light of the present economic climate and potential future trends.

Nowadays, the majority of jobs in the Indian states are found in the city centres, where over 25% of all private sector jobs are situated on average. The proximity, or agglomeration, that comes with being in a city centre is the biggest advantage for enterprises, and it provides three significant advantages in particular. These are the following:

- The capacity to pool resources and infrastructure, like streets, trains, and highways.

- The capacity to hire from a large pool of candidates with the necessary expertise.

- The capacity for information and idea sharing, or "knowledge spillovers."

A business located in a business park has access to the same pool of potential employees as a business located in the city centre, but the first two benefits apply to the entire city, while the third benefit is concentrated in a much narrower geographic region. The third factor is what makes the services-based knowledge economy so crucial: face-to-face interactions are the most effective way to spread knowledge, and these interactions are more likely to happen over shorter distances in densely populated areas where both formal and informal meetings are more likely to take place. This region is known as the city centre within a city.

♦ *Knowledge Economy and Proximity Benefits*

Strong public transportation networks that connect people to jobs and necessities are critical to fostering economic expansion. It is more affordable and efficient to supply this public transportation in densely populated city centres. However, a more scattered metropolitan economy usually means a greater need for private transportation because it becomes more expensive to provide reliable public transportation links to several job locations. This affects a city's ability to sustain its ecosystem and its CO_2 emissions.

♦ *Public transportation networks*

Cities must concentrate on developing well-functioning city centres that draw in businesses if they hope to increase the quantity and calibre of jobs that are available. The primary goal in making a city centre a more desirable business location should be to raise the economic scale of the urban centre, concentrating all sorts of office-based industries there. Business centres are appealing to businesses for a number of reasons, including their density and proximity. Flexibility is one of the main benefits that Business Centers provide. Above all, compared to a regular lease, setting up your business in

♦ *Enhancing city centres for business growth*

a business centre will save you money. A consumer will benefit more from a business centre's more convenient location. A business centre's location should ideally have a prominent address, a hub for connections, and a perfect setting for business growth.

Summarised Overview

We can therefore conclude that India's industrial and business centres are growing every day, fully supporting opportunities and a high level of living. But as urbanisation picks up speed, it also raises barriers to inclusive, equitable, and balanced growth. In summary, they are the significant increases in urban areas brought about by rural migration, and they have a close connection to modernisation, industry, and the social rationalisation process. Because the government is eager to achieve developed city status, urbanisation is frequently observed in emerging nations. It demonstrates the various negative effects of rapid urbanisation, particularly with regard to the social and environmental spheres.

Self-Assessment

1. Which is the first stage of city evolution according to Mumford's hierarchy?.

2. Griffith Taylor (1949) divided cities into how many groups?

3. What is megalopolis?

4. Define business centre.

5. Differentiate between tyrannopolis and necropolis.

6. Discuss the functional classification of indian cities.

7. Explain business centres and critically analyse their importance.

8. Elucidate the services available in the industrial cities.

Assignments

1. Analyse the significance of functional classification in understanding Indian cities. How do the classifications proposed by urban geographers aid in urban planning and development.

2. Discuss Lewis Mumford's six stages of city evolution. What are the characteristics of each stage, and how do they reflect the socio-economic changes in urban areas?

3. Based on your understanding of the classification of towns by Ashok Mitra, propose a set of government policies aimed at enhancing the economic activities of both manufacturing and trade and transportation towns. Justify your recommendations with examples from existing towns.

4. Compare and contrast industrial cities and service/business centres, highlighting their characteristics, functions, and impacts on urban development

5. Identify your local urban area and determine whether it functions primarily as an industrial city or a service/business centre.

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Suggested Readings

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

Urban Social Life

Learning Outcomes

After reading this unit, the learner will be able to:

♦ familiarise themselves with urban social life as a subfield of sociology

♦ examine the process of urbanisation, urbanity and urbanism

♦ explain the rural-urban continuum with special reference to India.

♦ describe Kerala's rural-urban continuum and the characteristics of the Kerala model of development.

Background

Urban sociology is the study of cities. It is mostly limited to the study of urban communities, society, and daily life in all of its facets. Urban sociology is a topic that sociology students find fascinating to explore. Given that a major portion of the world's population lives in cities and must contend with urban problems, urban studies are crucial. Cities now have fast-paced, demanding lives, and residents must adapt to the unique social, cultural, and economic circumstances. City-states were the foundation of all global civilisations. The atmosphere in an urban area differs from that in a rural area in every way. Economic progress is being fueled by the fast growth of the manufacturing, marketing, banking, financial organisations, corporate, and service sectors, which include transportation and communication, building roads, real estate, and the hotel business. Social services including hospitals, schools, and other health-related organisations work tirelessly to improve metropolitan communities. Cities are the backbone of the economy, and the degree to which a city has thriving financial institutions and applies research, knowledge, and technology determines the growth and development of the country. Studying urban community issues is vital since cities are hotspots for a variety of social and economic issues.

Discussion

3.4.1 Urbanisation

What does "urban area" mean? There are two uses for this term: sociological and demographic.

- From a demographic perspective, the main points of interest are the population size and density as well as the type of employment that most adult males do.

- Sociologically, interconnectedness, heterogeneity, impersonality, and living quality are the main points of emphasis.

- Tonnies (1957) made a distinction between social interactions and ideals in gemeinschaft (rural) and Gesellschaft (urban) societies. In the former, interpersonal relationships are based on close ties of kinship and friendship, and tradition, consensus, and informality are valued; in the latter, on the other hand, secondary and impersonal relationships predominate, and people interact in a formal, contractual manner that is contingent on the specific task or service they perform.

♦ *Urban agglomeration*

A word first used in the 1971 census was "urban agglomeration." Large railroad colonies, college campuses, port regions, military camps, etc. frequently appear next to a city or town but are not technically inside its borders. Although these locations might not meet the criteria to be classified as towns in and of themselves, it would make sense to classify them as urban areas if they created a continuous spread with the town next door. These communities, which can encircle an entire village or just a portion of it, are known as outgrowths. Additionally, two or more towns may be next to one another. These towns and their outlying areas have been referred to as a single urban unit and named "urban agglomerations."

Urbanisation is a structural process of development that is often associated with industrialisation. The concentration of both large- and small-scale economic, financial and administrative structures in urban areas, together with advancements in transportation, communication, and cultural and recreational industries, all contribute to urbanisation. In actuality, over urbanisation is occasionally caused by an excess of industrialisation over urbanisation, which allows for the provision of jobs for all new residents of urban areas.

Thompson Warren has defined urbanisation as the movement of people from communities concerned chiefly or solely with agriculture to other communities generally larger whose activities are primarily centred in government, trade, manufacture or allied interest. (encyclopedia of social science).

Urbanisation is defined by the distinguished Indian Sociologist Dr. G.S. Ghurye in a way that makes sense. "Urbanisation" is defined by him as "the movement of people from villages to cities and the effects this movement has on the migrants, their families, and other village residents."

Urbanisation denotes a social, psychological, and cultural process in which individuals pick up aspects of the material and immaterial cultures of cities, such as customs, organisational structures, and ideas. There is broad consensus that the cultural influences that cities have on non-urban populations are likely more widespread than the reverse, despite the fact that cultural influences flow both toward and away from cities. In the words of Arnold Toynbee, when urbanisation is viewed in this context, the world has also become more "Westernized." Understanding urbanisation in terms of spread and acculturation might help to clarify and deepen its significance. Urbanisation can take two forms: intra- and inter-societal dispersion, which refers to the spread of urban culture within a society or the movement of urban culture beyond national or cultural boundaries. Both lending and borrowing are involved.

3.4.2 History of India's Urbanisation

India's urbanisation history highlights four main urbanisation processes that have been active throughout the country's history. They are:

a. The creation of new social ties between city dwellers and those in rural areas as a result of social change;

b. The rise and fall of cities as a result of shifts in the political system;

c. The development of cities as a result of novel productive processes that modify the cities' economic foundation; and

d. The physical expansion of cities as a result of the influx of migrants who come seeking both a new way of life and a means of subsistence.

Regarding the process of urbanisation, there are three main categories of people's spatial moments. They are as follows:

1. The movement of people from small rural villages to larger towns and cities, causes macro-urbanisation.

2. Metropolitan, the movement of inhabitants from smaller cities and towns to bigger ones and capitals. It is basically the result of the nation's political, administrative, and economic powers becoming concentrated in the nation's capital cities.

3. The geographical overcrowding of the metropolitan population onto the urbanised periphery, which results in the sub urbanisation process. This is essentially a byproduct of metropolitan when people are moving from the city to the countryside in the opposite direction.

India has a lengthy history of urbanisation, marked by discontinuities in both space and time.

• The Harappan civilisation, which dates to 2350 BC, is linked to the first stage of urbanisation in the Indus Valley. The two cities of Mohanjo-daro and Harappa stand for the pinnacle of urban growth in Harappan civilisation. Around 1500 B.C., this enormous urban civilisation collapsed, most likely due to an Aryan invasion.

• In India, the second wave of urbanisation started in 600 BC. The Dravidians in the south and the Aryans in the north were the architects of this phase. India has experienced a history of urbanisation that has been more or less constant for the past 2500 years.

• Early historical cities were formed and cities also grew

in size and quantity, particularly in the Mauryan and post-Mauryan periods. Given that many of India's cities were founded during the Mauryan period, which was the first high watermark of urbanisation in the country.

- The Mughal period stands out as the second. The term "Mughal urbanisation" describes the development and emergence of cities as hubs for trade, government, and culture. During this time, some of India's most famous architectural buildings were built, and concepts for urban planning emerged that affected the design and operation of cities.

- The degree of urbanisation in India decreased during the first few years of British rule. The British government's disinterest in India's prosperity and economic development and the start of the Industrial Revolution in England are the primary causes of the cities' downfall at this time.

Indian cities regained some of their former significance in the second part of British rule; in addition, the British established a number of new towns and cities and created modern urban patterns in the cities that already existed. India underwent a dramatic change in its urban landscape over the 150 years of British rule. The establishment of the three major port towns (Calcutta, Bombay, and Madras), which rose to prominence as the world's most important colonial metropolis, was one of the British Empire's greatest contributions to the Indian urban landscape. Indian towns emerged as the hubs of Westernisation during the British era. Boys and girls received instruction in Western languages and philosophy at schools and colleges. Brand-new urban elite with a strong Western orientation formed, reflecting Western ideals and attitudes in their attire, eating habits, and social interactions. The urban elite have been alienated from both the urban and rural populations as a result of the Westernisation process.

The following components made up the Indian urban system's permanent elements:

1. The military-political town, which acts as a hub for the re-distributive system and the movement of money within the community; and the temple, or the fully developed temple town.

♦ *Indian urban landscape*

2. The development of plantation settlements and hill stations in Kerala, Assam, and other places Simla, Darjeeling, Mahabaleshwar, etc. 3. The Civil Lines and the Cantonments. For security reasons, the cantonments were typically constructed close to large towns, which related to the courts, administrative offices, and officer housing.

3. The development of modern industry and railroads, which paved the way for the construction of new industrial townships like Jamshedpur, Asansol, Dhanbad, and others; and the advancements in urban amenities and management.

3.4.2.1 The Post-Independence Era's Urbanisation

India has been far more urbanised at this time than it has ever been. Following independence, India's urban landscape underwent significant changes, including:

• The migration of refugees and their settlement, mostly in northern India's urban areas;

• The establishment of new administrative cities like Chandigarh, Bhubaneshwar, and Gandhinagar;

• The development of new industrial cities and townships adjacent to major cities; and the swift expansion of one-lakh and million city populations.

• The explosive expansion of impoverished areas and the periphery between rural and urban areas; and

• The advent of city planning and the overall enhancement of public facilities.

Important Indian Missions for Urban Development: The government's main program, the Jawaharlal Nehru National Urban Renewal Mission (JNNURM), was introduced in 2005 with the goal of enhancing urban areas.The National Urban Livelihoods Mission (NULM) is a program that was introduced in 2013 with the goal of giving the urban poor access to basic utilities and sustainable livelihood prospects. The government of India launched the Swachh Bharat Mission, also known as the Swachh Bharat Abhiyan or the Clean India Mission, on October 2, 2014, with the goal of eradicating open defecation, enhancing solid waste management, and establishing Open Defecation Free villages. The AMRUT stands for Atal Mission for Rejuvenation and

♦ *Swachh Bharat Abhiyan*

Urban Transformation. It was introduced in 2015 with the goal of enhancing the fundamental urban infrastructure in metropolitan areas.

3.4.3. Urbanism

The study of urbanism examines how people live in towns and cities and their interactions with the built environment. It directly relates to fields like urban sociology. It analyses urban life, and urban planning, a profession that focuses on the development and management of metropolitan environments. Urbanisation is merely the process of becoming "urban," and urban regions have various geographical, socioeconomic, and demographic implications that are absent from rural areas. The idea of urbanism, which denotes the style of life of city people, is crucial when discussing urban regions or cities. Urbanism is only described as "a way of life" by sociologists. It shows how society is organised in the environment of a complicated labour division, advanced technology, high rates of mobility, and interdependence among its citizens to achieve improved economic functions and impersonal social interactions.

♦ *The way of life*

If the development of an urban region is referred to as urbanisation, then urbanism is the state of being. All of the social and physical interactions that we observe in metropolitan areas are captured by it. Urban centres' observed social, economic, and political dynamics and processes may be the source. It captures every social and physical interaction that takes place in metropolitan areas. Urban centres are home to a variety of social, economic, and political forces and processes. An in-depth study of the distinctive lifestyles of cities is provided by urbanism. The term "urbanism" was first used in 1938 by American sociologist Louis Wirth, a member of the Chicago School of Sociology.

He listed four features of urbanism, they are:

- **Transiency:** The relationships that an urban inhabitant has with people are fleeting; he or she is prone to forget old connections and make new ones.

- **Superficiality**: An urbanite interacts with very few people, and when he does, it's always in an impersonal, formal manner. Individuals interact with one another very selectively, and only to fulfill specific needs.

- **Anonymity:** Urban dwellers don't really know one another well. There is a lack of the explicit neighbourly camaraderie that characterises a neighbourhood.

- **Individualism:** Urbanites prioritise their own self-serving interests above all else. Three factors — *population size, density,* and *heterogeneity* — have been identified by Wirth as determinants of an urban society's level of urbanism.

3.4.4 Acculturation

A person may notice certain cultural differences when relocating from a rural to an urban region. While some are overt, others are more covert. There are variations in eating habits, food preferences, clothing styles, work habits, and even thought processes. When someone relocates to a city, they could run into a number of cultural differences and conflicts between their new community and the one they grew up in. He or she gradually picks up the customs of the new location. He becomes acquainted with the mannerisms, work ethic, and attire of urbanites. He begins to adopt some of the new characteristics himself as he becomes more knowledgeable. It may occur unintentionally or purposely. He may adapt to his new lifestyle in a few days after adopting some of the new characteristics while holding onto some of the old ones. We refer to this process as acculturation**.** The process by which one culture absorbs the practices and ideologies of another is known as acculturation. It is the process of picking up and assimilating the customs, values, and behaviours of a different group or culture. Acculturation is defined as "the process of cultural change that occurs when individuals from different cultural backgrounds come into prolonged, continuous, first-hand contact with each other''

In the context of India, Dube (2013) has identified a number of crucial components of urban growth. These are listed in the following order:

- Diluting the roles of jati, kinship, and family

- Formal, impersonal interactions between people

- A lowering of social standards

- Secularism's prevalence

- A greater level of personal space in life

- Life is structured around volunteer associations and community organisations

♦ *Cultural differences*

- A person's identity is shaped by their financial situation or income level

- Individuals want to live in greater standards of living

3.4.5 The Distinction between Urbanism and Urbanisation

Urbanisation is a more comprehensive term that includes changes in the socioeconomic, demographic, and spatial aspects of urbanising areas, even if it is sometimes limited to the rise in the percentage of a nation's population that lives in urban areas. Conversely, the concept of urbanism pertains exclusively to sociology and is concerns with the urban "way of life." Thus, it makes sense that urbanisation would eventually lead to urbanism, although this isn't always the case. A community can become "urbanised" without significantly altering its "way of life."

♦ *Spatial aspects*

The progress of urbanism is slower and more gradual than that of urbanisation. Simply by establishing a sizable industry and causing a corresponding shift in the local economy, a typical rural location can become urban. That does not imply, however, that manner of living will likewise abruptly alter. In fact, we see that the "way of life" is still evolving in small towns and cities. People who aspire to a high standard of living in this situation experience some relaxation of social standards, and interpersonal relationships take on a partially formal quality. Kinship, the caste system, and other social structures continue to be important in social life; people's identity is shaped by both kinship and income; family unity is not at all compromised; in fact, it is occasionally observed that urbanites have positive relationships with their relatives who still live in social structures rural areas and visit them regularly.

♦ *Urbanism vs Urbanisation*

Urbanity: The terms urbanism, urbanity, and urbanisation refer to the cultural, social and structural, facets of urban development and living.

- **Urbanism,** the term describes the social organisation, cultural norms, and way of life that are specific to metropolitan areas. It includes the various facets of urban culture and identity as well as how people move around, mingle, and engage with one another in urban environments.

- **Urbanisation:** the process of population concentration

and spatial extension of urban areas as a result of economic development, natural population growth, and rural-to-urban migration is referred to as urbanisation. It entails the conversion of rural areas into urbanised settlements, along with modifications to the infrastructure, social organisation, and land usage.

Let's examine what urbanity is. The attributes of sophistication, cosmopolitanism, and cultural refinement that are frequently connected to urban living are conveyed by urbanity. It captures the variety, energy, and intricacy of metropolitan settings, integrating elements like literature, art, fashion, and social mores. In emerging nations, the population has shifted from being mostly made up of people who live in rural areas and are migratory to being mostly made up of people who live in cities. All Third globe nations have been impacted by this circumstance, but nearly every country in the globe has seen modifications in its own culture. The advent of technology has brought about profound transformations in life, emotions, cognition, lifestyles, and contemporary human society. Furthermore, the use of media has grown in importance in today's world, including the press, television, Internet, satellite, books, videos, and more.

♦ *Understanding urbanity and cultural shift*

Urbanity and development are closely related, as demonstrated by the experiences of industrialised countries. People are moving in the direction of development since living in an urban area gives them access to more and better chances in life. Human communities rapidly strayed from historical customs and beliefs as a result of urbanisation and industrialisation. The shift toward modern living and the emphasis on welfare and material values have become social norms, making it difficult for cultures to maintain their long-standing traditions and practices. As urbanity grew, many people came to associate the term with a certain social character or rank. In civilisations transitioning from a traditional to an industrial form, traditional values gave way to new ones.

♦ *Urbanity and development*

Since the advent of capitalism, there have been changes in the patterns of production and living. Contextual shifts and density have also surfaced in a contemporary sense. Despite the emergence of indigenous patterns, urban identity is centred on imitating modern global manifestations rather than the original identity. Western-style patterns and cultures

proliferated due to the growing prevalence of modernity brought about by the emergence of a technology-dominated society. The separation of the modern era's history also led to the creation of distinct divisions in architecture, culture, and ideas. To conclude, we can say that large population sizes, social diversity, and high population density all contribute to the distinctive urban character and way of life found in urbanity areas. Urban regions also include diversified architecture, human-scale development, appealing functional programming, and distinct identities in public spaces.

♦ *Capitalism and urban change*

3.4.6 Rural-Urban Continuum

Various ideas linked to urban features, including urban social life, urbanisation, urbanity, urbanism, etc., have been covered in this unit. We must describe the current state of our civilization, which is known as the "rural-urban continuum," at the conclusion of this section. When conducting a study on rural and urban life, it is imperative that we comprehend the concepts of the rural-urban continuum and rural-urban difference. In this, we first study looks at the rural and urban continuum as a general, while the second area concentrates on Kerala model development. There are many similarities between rural and urban communities, as they are both a part of the same human society. The distinction between the two is hazy. Professor Desai states that social life in rural areas moves and develops in a similar manner to that of urban areas, with both settings having a significant influence on both rural and urban social life.

♦ *Similarities in communities*

Another viewpoint known as the "Rural-Urban Continuum" recognises the existence of intermediary regions that make it difficult to distinguish between rural and urban areas. Between the two extremes is an intermediate settlement formation where rural and urban services coexist without clearly defined boundaries. The border between the country and the city is not well defined. Actually, telling the two societies apart in terms of geography is quite tough. Though we discuss the two civilisations in theory, there is no scientific basis for the distinction between them. Because it is impossible to create a clear boundary between the "rural" and the "urban," sociologists use the idea of the "rural-urban continuum." The idea's main thesis is that, despite their differences, rural and urban communities share many characteristics with one another. Since they are ultimately members of the same culture, they have similar lifestyles,

♦ *Shared characteristics*

value systems, and traditional celebrations and customs. Typically, there are more differences in degree than kind between them. They don't preclude one another.

Urban and Rural Continuum Examples:

a. **Metropolitan Cities and their Outlying Areas**: The boundaries of large cities provide the best illustration of the rural-urban continuum. Although agriculture is frequently the main industry in the outlying areas, they are also impacted by the city's metropolitan economy and way of life. The lines separating these places' rural and urban populations are blurred because many of the residents work in cities.

b. **Transition Zones in Emerging Countries:** There are transition zones where rural and urban lifestyles coexist in many emerging nations. People in these places frequently work in both non-agricultural and agricultural sectors, creating a mixed economy. These places frequently have a combination of urban and rural amenities and infrastructure.

c. **Satellite Towns:** Smaller cities or towns that are close to a major metropolis are known as satellite towns. These settlements combine elements of the rural and urban worlds. Despite frequently having a lower population density than the main metropolis, they are nonetheless impacted by its metropolitan lifestyle and economics.

♦ *Rural urban continuum*

Redfield went beyond simply characterising folk groups to suggest that all societies can be positioned on a continuum. On one extreme of this scale is pure folk society; while on the other is metropolitan society in its entirety. According to the rural-urban continuum, there exist social classes that combine aspects of both country and urban life. The characteristics of the folk society gradually fade as one advances from the rural to the urban end of this continuum, and new urban characteristics appear.

♦ *Practical applications of the rural-urban continuum*

Redfield's concept of the rural-urban continuum is not merely theoretical; it has practical applications. Knowing a community's position on this continuum can help us take advantage of its advantages and solve its particular problems. For example, whereas urban planning may concentrate on managing diversity and infrastructure to accommodate larger populations, strategies geared toward

rural development may need to take into account the strong feeling of community and tradition in such locations.

Societies undergo profound shifts in social structure, culture, and economic activity when they grow and move from rural to urban areas. Through the use of the rural-urban continuum, sociologists and policymakers can gain a deeper understanding of the many stages of development and the corresponding societal alterations that accompany these developments. The rural-urban continuum needs to be modified in the modern world to take new social phenomena into consideration. Redfield's original argument is made more complex by the emergence of suburban regions, the internet's influence on communication and culture, and the movement of people and ideas around the world. However, the continuum is still a helpful tool for comprehending how cultures have changed over time and the continuous conversation between rural and urban areas.

Evolving rural-urban Continuum

3.4.7 The state of Kerala as an urban village

Kerala's unique geographic arrangement of towns and villages has aided in the growth of the rural-urban continuum. Kerala has a softer border between rural and urban areas than other regions of the nation. In Kerala's example, poverty has decreased while urban quality of life has improved in terms of access to things like power, water and sanitation, health care, education, and telephones. In order to maximise convenience for the populace, the government's policy has been to physically distribute the settlements by establishing connectivity between each hamlet. The people and the local self-governments' cooperation is crucial to this endeavour. Kerala has a closer border between rural and urban areas than other regions of the nation. The "rural-urban continuum" of Kerala is widely discussed in the literature; the term **"rurban"** is a fresh coinage from Kerala.

Rurban development in Kerala

Villages of Kerala were also distinct from villages outside due to their occupational structure. Kerala's villages have a higher percentage of workers in waged and salaried non-agricultural occupations than villages in other states. These workers are not involved in agriculture. In certain regions of India, it is quite simple to discern between a village's farmed and populated areas, or where the fields are and where the people reside. This isn't the case in Kerala, where homes are dispersed rather than grouped and situated close to agricultural areas. The impact of road transportation growth during the 1960s, especially after the mid-1970s, has been

Urbanisation of Kerala's villages

to accentuate Kerala's village urbanisation process. All of the state's villages are connected by motorised roads. As a result, there are more options for non-agricultural workers who live in villages and work in towns to commute to their places of employment. Kerala's villages are becoming more urbanised due to the expansion of retail commerce, building, and other economic activities following the notable rise in remittances from workers in the Gulf countries

- *Kerala's integrated rural-urban development*

Kerala's development tendencies are unique in that there is no polarisation between the rural and urban areas. The public policy has been so focused that there is very little difference between rural and urban areas. The term "rural" has been created as a result of these developments in Kerala, known as the "rural-urban continuum." 47.70% of Kerala's population lives in urban areas, and between 2001 and 2011, the proportion of people living in urban regions increased by an astounding 92.76%. It is anticipated that this trend will keep growing. There are 1091 females for every 1000 males in these urban areas, which indicates a fairly balanced gender distribution. Kerala's remarkable 95.11% average literacy rate in urban areas further highlights the state's dedication to education and development.

- *Rural-urban dynamics in Kerala*

The population of Kerala is distributed as follows: 52.30% live in rural areas. In Kerala, the rural population grew at a noteworthy rate of -25.89% between 2001 and 2011. The female-to-male ratio in these rural areas is 1078 per 1000, suggesting a fairly balanced distribution of the sexes. Furthermore, Kerala's rural districts have an impressive average literacy rate of 92.98%, demonstrating the state's commitment to education and development.

In contrast to other regions of the nation, Kerala has experienced urbanisation outside of its designated cities and towns. With the exception of a few isolated places here and there and a few Panchayats in the hilly tracts, the entire state paints a picture of a continuum between rural and urban areas. The Kerala society as a whole can be characterised as urbanized.

Public policies that seek to provide social infrastructure and social security programs are influencing urbanisation patterns, especially the movement of rural-to-urban migrants. The State of Kerala is an urban village with a fairly scattered social infrastructure and a spatially dispersed settlement pattern. It is imperative to emphasise that the entire region

- *Kerala's public policies*

is urban in nature, with approximately 50% of the population residing in urban regions. Due to connectivity, people are visiting cities rather than moving there permanently; instead, they visit cities and return to their villages. Infrastructure has developed as a result of the balanced growth strategy in both urban and rural areas. Consequently, there is an opportunity for additional growth over the entire region of Kerala.

- *Social infrastructure*

When examining the elements that led to the formation of this rurban pattern, one finds that state policy was extremely focused on the advancement of social infrastructure and social security programs. Government funds are used to build social infrastructure like schools, health centres, and anganawadis. In order to lessen insecurity, social security programs such as housing schemes, pensions, and free midday meals are implemented.

Summarised Overview

Urban social life is a complex and ever-changing phenomenon that is defined by the population density and diversity of cities. Cities are multicultural melting pots that result in a diverse range of encounters and experiences among people from different socioeconomic classes, cultures, and ethnic backgrounds. Because of the diversity of urban inhabitants, there is a distinct social environment that is fostered by the breakdown of old social structures and the emergence of more flexible and fluid social standards. People feel a great deal of independence and anonymity in urban environments, which can result in both freedom and isolation. Social connections are frequently fleeting and surface-level due to the fast-paced, constantly changing nature of city living. But because different groups are close by and there are many of public areas like parks, cafes, and squares, this same environment also offers chances to form new networks and connections.

Self-Assessment

1. Who introduced the concept of Gemeinschaft and Gesselschaft?

2. Who wrote the book *Urbanism as a Way of Life?*

3. Define urban agglomeration.

4. Explain the major policies of the government of India for urban development.

5. Discuss rural urban continuum.

6. Differentiate between Urbanism and urbanity.

7. Analyse the concept of urban life and its significance in contemporary society

8. Briefly explain the concept of the "urban village" with reference to Kerala. How does the rural-urban continuum in Kerala differ from other regions in India?

Assignments

1. Examine the differences between urbanisation and urbanism critically. How can an area become urbanised without adopting an urbanist mindset? How do geographic, cultural, and economic variables influence urbanism's slow spread?

2. Compare Kerala's "rurban" model with urbanization patterns in other Indian states or regions.

3. Evaluate the multifaceted concept of urban life, exploring its various dimensions, characteristics, and implications within the context of contemporary society. Examine the nature of social interactions in urban environments, focusing on how urban life influences relationships among individuals and communities

4. Analyze the advancements in urban amenities and management in India since independence, focusing on the urbanisation trends and government initiatives

5. Evaluate the concept of a "rural-urban continuum" with specific reference to Kerala. How has the state achieved a blend of rural and urban characteristics, and what role do local self-governments and state policies play in maintaining this balance?

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Suggested Readings

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

Urbanisation and India

BLOCK-04

UNIT 1

Growth of Cities in India

Learning Outcomes

After reading this unit, the learner will be able to:

♦ examine the historical development of cities in India

♦ comprehend the key components of colonialism and its impact in urban India

♦ analyse the impact of neo-colonialism on the urban landscape in India

Background

When you think of a city, what comes to mind? Perhaps it's high-rise buildings, people commuting to work, neighbourhood parks, bustling marketplaces, and streets filled with eateries, shops, and entertainment venues. For most of us, this is the image we associate with cities—primarily physical structures. But from a sociological standpoint, what exactly is a city? Like many social concepts, cities have varied, and sometimes unclear, definitions. This ambiguity arises from the different perspectives sociologists use to understand cities. While some focus on occupational diversity, others emphasize population density. The American Historian and Sociologist Lewis Mumford (1937) defined a city as a place where different groups engage in economic activities within a set of rules, living in permanent structures in a confined area. In short, a city can be described as a permanent, sizable, dense, and diverse settlement with a politically autonomous population engaged in various non-agricultural occupations. The word "city" comes from the Latin "civitas," meaning citizenship or community membership. Essentially, cities are large population centres, but their populations are diverse and heterogeneous. This makes cities a hub for complex social interactions, which are of interest to Sociology. In this unit, let's focus on the development of Indian cities and the impact of urban growth on Indian society.

Colonialism, Neocolonialism, Urbanisation, Ancient cities, Medieval cities, Modern cities

Discussion

4.1.1 Growth of Cities in India

♦ *History of urbanisation in India*

India's rate of urbanisation has been slower than that of many developing nations. An indicator of the shift from traditional rural socio-economic to contemporary industrial ones is urbanisation. The result of poverty-driven rural-urban migration and demographic expansion is urbanisation. It is rural push, not urban pull that is causing urbanisation. The adverse process of urbanisation in India is being addressed by globalisation, liberalisation, and privatisation. This unit aims to shed light on India's urbanisation process over the past years, with a focus on the degree, rate, and impact of colonialism and neo-colonialism in Indian urban societies.

Essentially, medieval cities functioned as hubs for trade, catering mostly to the needs of wealthy merchants and traders. Its population was well-defined; it was made up of traders, together with their attendants and dependents. These towns grew up on the coast in great numbers:

- The medieval towns and cities relied heavily on the rural areas.

- Towns' and cities' political systems were essentially authoritarian.

- Social life was mainly traditional.

- The local king, who was also a significant landowner, encouraged professionals, administrators, craftsmen, and merchants to establish themselves in the towns that served as his fortress headquarters throughout this time.

- Their principal role was to operate as the military's headquarters in their inherently antagonistic dealings with neighbouring towns, most of which were in the same social stratum.

India's modern cities developed during the colonial era, becoming hubs of commerce, with large, socially diverse populations and complex organisations. These cosmopolitan cities feature elected governments, specialized services, social mobility, and a modern lifestyle distinct from rural areas. They offer advanced transportation, communication, and healthcare systems. Modern cities also host various communities and groups that cater to multiple activities, including commerce, industry, and administration. Over time, various types of cities have emerged, including industrial hubs, resort towns, and political capitals, each reflecting diverse historical and functional roles.

◆ *Evolution of cities*

4.1.1.2 Growth of Cities: Historical Perspective

The Indus Valley civilization's towns of Harappa and Mohenjo-daro existed between 1700 and 600 B.C. India has had a continuous history of towns and cities evolving since that time. Subsequent invasions and conquests by different kings during this time affected the development of cities and building design. There were cities like Dholavira, Kalibangan, Rakhigarhi, Rupar, and Lothal in modern-day India, and Harappa, Ganeriwala, and Mohenjo-Daro in modern-day Pakistan. Over 1,052 cities and towns have been located overall, primarily around the Indus River and its tributaries. Around 1500 BCE, a group of nomadic people called the Aryans migrated from Central Asia and settled in India. They established themselves in the Indus Valley, where a highly developed civilization already resided. Many of the existing urban characteristics, like irrigation systems and brick-making technologies, were absorbed by the Aryans. Building city walls was one of the most significant urban developments of early Aryan culture. City walls were constructed to keep off attackers and safeguard city residents. They also functioned as barriers to keep animals and people out. The construction of city walls facilitated the emergence of a feeling of identity and community among the residents. Building temples and roads was a significant aspect of early Aryan urban culture. Temples served as centres of worship for city dwellers. They were also utilized for significant rituals and occasions. Temples facilitated the emergence of a city's citizens' shared religious rituals and beliefs.

◆ *Emergence of ancient cities in India*

The Mauryan Empire included Pataliputra, Taxila, Ujjain, and Vaishali among its major cities. From 322 BC to 187 BC, the Mauryan Empire governed most of India, Bangladesh,

Pakistan, and Myanmar. The Mauryan Empire's municipal government system is documented in the Kautilya and Megasthanes. The Rajukas, whose roles and responsibilities were comparable to those of contemporary collectors, were in charge of the district government. Arthasastra has a complete chapter devoted to the role of the Nagarika, or city supervisor. In the post-Mauryan era, new towns grew as a result of the thriving trade, crafts, and increasing usage of money. Beginning in 200 B.C., there was a significant advancement in science and technology, especially in the areas of mining, metallurgy, and crafts. The Gupta dynasty's capital was the ancient city of Pataliputra, which is now known as Patna. The city was favoured because of its strategic location, which made trade and imperial development simple. Another city Ujjain was a well flourished designed city of the Gupta Empire.

Mughal urbanisation advanced through the creation of administrative hubs and an extensive road network that boosted trade and commerce. City planning under the Mughals emphasized grand architecture, such as domes and gardens, and showcased a blend of Indian, Persian, and Islamic cultures. The cities, including Agra, Delhi, and Lahore, became centres of governance and culture, with a rich artistic scene attracting craftsmen. As Mughal power waned, regional capitals like Lucknow and Hyderabad gained prominence, drawing traders, artisans, and officials seeking opportunities. Pune, formerly known as Poona, was the capital of the Peshwas during the Maratha Empire's rapid expansion from 1720 to 1761.

India's towns, cities, palaces, and forts, built over centuries, contain a vast number of immovable artefacts, reflecting diverse religious, socioeconomic, and political influences. Hindu Vedic principles shaped the physical layouts of cities like Bhubaneshwar, Varanasi, and Madurai (500-1700 A.D.), with temples as central features. For example, Srirangam's concentric design represents the Hindu concept of the cosmic centre. Temples in cities like Madurai and Kanchipuram were also hubs for commerce, with monarchs acting as religious and social authorities. In Rajasthan, medieval cities like Jaisalmer and Udaipur are defined by narrow streets, dense architecture, and artistic facades, adapted to local social, cultural, and climatic needs.

The urban form of India's historic cities reflects the factors influencing people's daily lives, as well as their aspirations,

wealth, and self-perception. This urban nature is shaped by the following areas:

1. Integration of political, cultural, historical, and social consciousness.

2. Religious practices, rituals, and symbolic associations.

3. Terrain, geography, and climate.

4. Limited material availability.

5. Behavioural patterns and the energetic functions of the people.

One of the most crucial traits of these cities is that, despite the challenges they face today, they remain vibrant and continue to uphold traditional standards of social and physical well-being.

4.1.2 Impact of Colonialism on the Growth of Urban Centers

This section examines the impact of colonial administration on Indian urban societies, highlighting social changes in colonial cities. Under British rule, four key urban centres emerged: 1) port cities, 2) cantonment towns, 3) hill stations, and 4) railway towns. Port cities like Madras (Chennai), Calcutta (Kolkata), and Bombay (Mumbai) grew into major trading hubs due to the activities of the English East India Company. Significant milestones were:

1. Founding of Fort St. George in Madras in 1639

2. Portugal's gift of Bombay to Charles II in 1661

3. Establishment of a factory in Calcutta by Job Charnock in 1690.

♦ *Development of port cities*

By the mid-19th century, small colonial settlements in India, such as Madras, Bombay, and Calcutta, had grown into major cities where the British established institutions to control economic activities and display their power. These cities had distinct layouts and structures reflecting their colonial past. Forts like Fort St. George (Madras), Fort William (Calcutta), and Fort St. George (Bombay) marked British colonial boundaries, while Indians and Europeans lived in separate areas called "Black Town" and "White Town." British colonies like Bombay and Calcutta blended Indian and colonial cultures, and today, nearly all of India's

cities are rich in both architectural and cultural heritage.

Fig. 4.1.1 St. George Fort, Madras :https://www.maduraitourism.com

4.1.2.1 Emergence of Urban Centres during the Early Colonial Period

Before British rule, urban centres in India developed around key trading hubs, reflecting shifts in trade networks. European commercial companies like the Portuguese, Dutch, British, and French established settlements in Panaji, Masulipatnam, Madras, and Pondicherry between the 16th and 17th centuries. As European sea-based empires rose, land-based Asian empires declined. By the mid-18th century, older commercial hubs like Surat and Dhaka faded, while British-controlled cities like Madras, Calcutta, and Bombay became major commercial and political centres. These cities grew rapidly in population and infrastructure as British colonialism turned India into a feeder colony for Britain's economy, a process lasting until Indian independence.

Key developments during this period included:

1. **Meticulous Record-Keeping**: The British maintained detailed records of their trade activities, conducted routine surveys, and published official reports to monitor the growing cities.

2. **Municipal Taxation and Services**: To prevent conflict, the British began collecting annual municipal taxes in the late 19th century. They delegated responsibilities like water supply, sewerage, road construction, and public health to elected Indian representatives via municipal corporations.

♦ *Development of cities under Pre-British colonialism*

3. **Census and Population Monitoring**: Regular headcounts were conducted by the mid-1800s, with the first nationwide census in 1872. Decennial censuses began in 1881, providing valuable data on urbanisation. People often claimed higher-status identities during these censuses, such as hawkers presenting themselves as traders.

4. **Railroads and Economic Shifts**: The introduction of railways in 1853 shifted economic activity from traditional towns along old trade routes. Railway towns like Waltair, Bareilly, and Jamalpur developed around railway workshops and colonies.

5. **Economic Impact of Railroads**: The railways enabled the transport of coal, cotton, and jute from India's interior to ports for export to England, which boosted British economic interests while deindustrialising India and making it dependent on British goods.

6. **Communication Advances**: Telegraph lines running alongside railway tracks allowed rapid communication across vast distances, helping the British centralise administrative control over India.

7. **Cultural and Social Changes**: Railways facilitated the spread of Christian missionaries, English education, and Western ideologies, which the British used to "civilize" Indians and justify their dominance.

8. **Railways as a Tool of Imperialism**: The British used railways not only to exploit India politically and economically but also to bring about significant social and cultural changes.

4.1.2.2 Hill Stations

European settlers, particularly the British, aimed to recreate familiar environments in Indian hill stations by adopting European architectural styles for buildings. Detached villas and cottages with gardens were common, while educational institutions and the Anglican Church symbolized British values. British cultural influence extended to leisure activities, with social events like teas, picnics, fetes, races, and theatre trips becoming standard for colonial officials in these areas. Known as the "Summer Orients of India," hill stations became popular in the late 1800s, attracting British families who appreciated the local flora and fauna. This led

♦ *Importance of hill stations for British families*

to the architectural and cultural development of these areas.

Major hill stations and their importance:

1. **Shimla (Queen of Hills)**: Shimla, the summer capital of the British Raj, showcased Elizabethan architecture. The Viceroy House, made of blue limestone and grey sandstone, is a prime example, featuring glass windows, brick roofs, and intricate stone railings.

2. **Ooty (Summer Capital of Madras Presidency)**: Located in Tamil Nadu, Ooty housed several British Raj-era buildings, including the Gothic-style St. Stephen's Church and the Swiss chalet-like Fern Hill Palace. Other notable buildings include the Rajbhavan, Adam's Statue, and Nilgiri Library.

3. **Nainital**: Known for its boarding schools during British rule, Nainital became a summer retreat for Maharajas. It features Victorian Gothic structures like the Governor's House and Raj Bhavan, along with colonial-era buildings such as Balrampur House and St. John Wilderness Church.

4. **Mussoorie and Landour**: These twin cities in northern India were prominent hill stations of the British Raj, earning the title "Queen of the Hills." Mussoorie remains a popular vacation destination.

5. **Gulmarg**: British settlers used Gulmarg as a refuge in the 1800s, establishing a ski club, golf club, and colonial-style St. Mary's Church. The Gulmarg Golf Club was founded in 1911 by British nationals.

6. **Pachmarhi**: Known as "Satpura ki Rani," this district in Madhya Pradesh was developed by the British as a cantonment, sanatorium, and military hill station.

4.1.2.3 Cantonment Centres

♦ Features of cantonment areas

After Robert Clive's victory at Plassey in 1757, the British established the first cantonment in Barrackpore, near Calcutta, in 1764 to suppress resistance. Derived from the French word "canton," meaning district, cantonments became permanent military outposts, and by the mid-1800s, over 100 had been established. The Cantonments Act of 1889 and the Cantonment Code of 1899 regulated land leasing and property rights. Cantonments housed soldiers, administrators, and merchants, distinct from military

stations, which were reserved for military use. Early cantonments included Danapur (1765), Barrackpore (1765), and St. Thomas Mount (1774). The 1924 Cantonments Act aimed to streamline military land administration.

Key Highlights of Cantonment Centers:

1. To escape the intense heat and humidity of the lowlands, the British built cantonments in hill stations, which also served as sanatoriums for patients recovering from illnesses.

2. The primary purpose of creating cantonments was to house troops, with property allocated solely for building barracks. Some areas were given as grants that military officers could transfer between themselves.

3. Civilian workers were employed and housed in cantonments to provide essential services like grocery stores, post offices, banks, and logistical support.

4. Cantonments were divided into three partly integrated areas: civil, commercial, and military zones.

5. While cantonments were initially physically separated from nearby communities, urbanisation and growing populations eventually merged these areas.

4.1.2.4 Changes in Colonial Cities Post-1857 Rebellion

In the mid-1800s, colonial cities in India underwent significant changes. Reflecting the commercial culture of the new rulers, these cities saw the East India Company merchants gain both political power and support from Indian monarchs. Indians took on key roles as translators, intermediaries, and suppliers. Economic activities near rivers and the sea led to the development of docks, ghats, merchant offices, and banking facilities. The Company's administrative offices, like the Writers' Building in Calcutta, were located inland. European traders built grand homes in European style around forts and in suburban areas. Driven by fear of revolt, the British established "Civil Lines" for Europeans and cantonments for Indian soldiers under European command, creating safe zones separate from local populations.

♦ *New provisions like 'civil lines'*

4.1.2.5 Important Changes in Colonial Cities

1. **Post-1857 Attitudes:** Fear of revolt led the British to

create safer, segregated communities for Europeans and ensure better security in towns.

2. **Segregated Living:** White settlers were moved to protected, segregated areas while older towns' fields and pastures were redeveloped.

3. **Civil Lines:** New residential areas, known as Civil Lines, were established for Europeans.

4. **Cantonments:** Safe enclaves were built around cantonments where Indian soldiers were stationed under European command.

5. **European Environments:** European settlers enjoyed broad avenues, spacious bungalows, and well-organized urban settings distinct from densely built Indian areas.

6. **Establishment of New Delhi as Capital City:** The new capital, New Delhi, constructed between 1911 and 1935, featured modern infrastructure and catered to European tastes, contrasting sharply with the old Mughal city of Shahjahanabad.

7. **Urban Stratification:** Urban expansion introduced new social stratifications, including class and mobility distinctions.

4.1.2.6 Emergence of New Classes during Colonial Rule

1. **Shift in Social Identity**: Traditional identities became less relevant as new social groups emerged in colonial cities, with people from various backgrounds moving into urban areas.

2. **Rise of the Middle Class**: The demand for professionals like clerks, educators, and engineers led to the growth of the "middle class," who had access to new educational institutions and public forums.

3. **New Public Forum**: Educated individuals could now engage in public debate through schools, colleges, newspapers, and journals, leading to a questioning of social norms and conventions.

4. **Reflecting British Influence**: The social structure of colonial cities mirrored the British Empire's political and economic control, with senior Company officers forming the highest social class.

5. **Social Stratification**: Below the senior officers were the local nobility, commercial classes, and financiers. The intelligentsia, comprising both secular and religious figures from diverse backgrounds, formed another significant social layer.

6. **Impact on Indian Society**: Colonial rule influenced various aspects of Indian urban social structure, including class, caste, and family relationships.

4.1.2.7 Adverse Effects of Colonial Rule on Urban Society

1. **Impact of Railways:** During the colonial era, the introduction of railways significantly shaped Indian urbanisation. The railways established a nationwide urban network, connecting major cities with satellite centres and facilitating the growth of new towns. This development transformed small villages into large cities and integrated them into a broader metropolitan framework. However, the railways also had negative consequences. They contributed to deindustrialisation, poverty, and recurring famines. The displacement of people, especially tribal communities, and the reorganisation of trade routes weakened traditional economic structures. On a positive note, railways helped foster a pan-Indian identity, which played a crucial role in the rise of Indian nationalism.

2. **Impacts on hilly regions:** British colonial strategies led to the creation of new urban centres known as hill stations. These were designed as retreats from the tropical heat and to separate Europeans from the local Indian population. The physical layout of many towns was altered to include Western-style civil lines and cantonments. These areas were segregated into residential, administrative, and commercial zones, reflecting the British preference for separation from the Indian populace.

3. **Impact on Traditional Indian Industries:** The decline of traditional Indian industries, particularly textiles, was another adverse effect of colonial rule. The influx of cheap European manufactured goods led to the collapse of local industries and disrupted traditional trade patterns. The British discouraged Indian industries, shifted trade to colonial ports, and altered the economic geography of the region. This resulted

in the destruction of native ports and a breakdown of the relationship between urban centres and their agricultural hinterlands.

4. **Impact of British Mismanagement:** Economically, the role of major towns and cities shifted to serve as administrative centres for the British, leading to a reduction in their previous economic activities. This transformation, coupled with British mismanagement, such as prioritizing cash crops over food production, exacerbated famines and economic instability. The collapse of traditional handicrafts and the rise of landless labourers highlighted the negative impact on the urban population. Overall, colonial rule led to a significant disruption of traditional economic and social structures, with lasting effects on Indian urban society.

4.1.3 Neo-Colonialism and Its Effects on India

Neo-Colonialism, the Last Stage of Imperialism, written by Kwame Nkrumah in 1965, explores the continued influence of Western powers on former colonies even after independence. Nkrumah, who served as the President of Ghana from 1960 to 1966, discusses how the former colonies, despite gaining political independence, remained dependent on the West. He points out that the deprivation of the "worldly pleasures" and resources that the West possessed left these countries with little choice but to turn back to the West for support after colonisation. Extensive research on post-colonial studies reveals that even after independence, most former colonies still face significant social and political challenges that are remnants of colonial rule. Developed nations maintain their influence through indirect means, often using economic products, trade, and political manipulation. While direct control through colonisation has ended, these countries now face "neo-colonialism," a form of indirect control that keeps them dependent on the more developed nations.

♦ *Far-reaching consequences of colonialism*

In the case of India, its pre-colonial history tells a different story. Before colonial domination, India had a thriving, self-sufficient economy. The country was known for its exports and had already established a strong presence in the global market. Though primarily agrarian, India also had a growing manufacturing sector before colonisation disrupted its economic and social systems.

♦ *Impact of colonialism on the Indian economy*

The following are the main features of neocolonialism:

1. Large, concentrated control by transnational corporations, transnational banks, and international financial agencies.

2. A core-peripheral economic relationship that is essentially a continuation of the economic relations imposed by conquest and force during the colonial era.

3. The undermining of the political and ideological framework of neocolonial dominance, provides a social, financial, and economic alternative. This indicates that the system was never fully established.

♦ *India's new aspirations*

Since the beginning of economic liberalisation in 1991, India's economy has increasingly opened up to the global market. For the first forty years after independence, the country followed policies of planning, control, and regulation. However, India sought to expand its economy, leveraging its strategic location near key markets in Southeast Asia, the Middle East, and Europe. The main advantage for international investors has been the reduced production costs due to low labour rates and India's expected economic growth. Additionally, the government's evolving investor-friendly policies have further encouraged foreign investment.

♦ *Meaning of neo-colonialism*

Neocolonialism describes the subtle socio-economic and political actions by former colonial powers aimed at maintaining control over their former colonies through modern means. Unlike traditional colonialism, which involved direct control and exploitation, neocolonialism relies on economic, political, and cultural dominance to reinforce capitalism and neoliberal globalisation. Emerging after World War II, neocolonialism seeks to export the social and economic unrest of capitalist nations to less developed regions, mirroring the aims of colonialism but through more covert methods. Former colonial powers often influence former colonies by integrating them into the global economy, imposing neoliberal policies, and promoting cultural dominance.

In practice, neocolonialism manifests through the influence of advanced technology, economic dependency, and cultural superiority from former colonial powers. It often involves indirect control, where powerful nations gain influence over local economies and governments rather

than through direct occupation. Neocolonialism differs from traditional colonialism in its approach and methods, though both share the goal of domination and exploitation. The legacy of colonialism—marked by human rights abuses, economic instability, and environmental degradation—continues to affect societies long after the end of direct colonial rule. As India's economy has grown, it has increasingly relied on Western technology and goods, reflecting the ongoing influence of neocolonial practices in modern global relations.

4.1.3.1 The Impact of Neocolonialism on Indian Urban Society

1. **Mechanisms of Neocolonial Influence**

- **Soft Power:** Neocolonialism involves the modernisation and westernization of culture through the influence of dominant Western nations. This form of control is less overt than colonial rule but still exerts significant cultural, political, and economic influence.

- **Structural Power:** Industrialized nations focus their economic influence on emerging economies, leveraging their opportunities while exploiting their limited resources. This form of power highlights the economic disparities between developed and developing countries.

- **Hard Power:** The balance of military might play a role in neocolonialism, where wealthy nations appear to control developing countries by providing military equipment and maintaining a presence, thus reinforcing their dominance.

2. **Dependency and Economic Impacts:**

- **Dependency Theory:** Developing countries rely on foreign assistance from developed nations, creating a dependency where the peripheral economies are controlled by the central, industrialized ones.

- **Poverty and Debt:** Neocolonialism perpetuates poverty through capitalism and globalisation, with developing nations accumulating significant debt to international banks and becoming reliant on foreign aid.

- **Militarization:** Neocolonial practices can include militarization, as seen with military presence in regions like Iran, leading to local discontent and hostility.

3. **Urban Challenges in India:**

- **Historical Urban Issues:** Indian historic cities face challenges related to their past physical limitations and the constraints imposed by colonial and pre-colonial conditions.

- **Modernisation and Urbanisation:** Rapid urbanisation exacerbates issues such as poor air and water quality, inadequate waste management, and high energy consumption. The coexistence of official and unofficial economies reflects the integration of modernity with traditional practices.

- **Growing Inequality:** Free market policies contribute to global inequality, with wealth accumulation concentrated among the wealthy and increasing disparities in developing nations.

- **Economic Strain:** The lower socio-economic classes, including daily wage workers and small farmers, struggle to afford the products and services associated with neocolonialism.

4. **Current Progress and Legacy:**

- **Gradual Progress:** India is slowly advancing toward becoming a world-class society, shaped by the legacies of colonialism and neocolonialism.

- **Colonial Legacy:** While colonial rule contributed to trade, infrastructure development, scientific progress, and literacy, it also left behind challenges that continue to affect India's socio-economic landscape.

Summarised Overview

India's urbanisation history has been shaped by a slow but steady shift from traditional rural economies to modern industrial centres. This process has been driven by poverty-induced rural-urban migration, demographic expansion, and the pressures of globalisation, liberalisation, and privatisation. Historically, Indian cities evolved from ancient centres of power, education, and religion to medieval hubs of trade and governance, and later, colonial-era urban centres influenced by European trade and military needs. Indian urbanisation has roots going back to the Indus Valley civilization, and over the centuries, cities have played a key role in shaping political, cultural, and economic life. The colonial period significantly impacted the growth of urban centres in India, particularly with the establishment of port cities, cantonment towns, and hill stations. British rule introduced modern urban infrastructure, including railways, municipal services, and communication systems, which centralised control and facilitated economic exploitation. Urban centres like Madras, Calcutta, and Bombay emerged as key trade hubs, blending Indian and colonial cultures. Additionally, hill stations like Shimla and Ooty became symbols of British leisure and governance, while cantonment centres served military functions. The legacy of colonial urban planning continues to influence India's cities today, with their complex social diversity, economic roles, and architectural heritage. This unit also examined the impact of neo-colonialism on Indian urban centres; highlighting the serious challenges it poses to former colonies and their ongoing efforts to overcome them.

Self-Assessment

1. What term is used to describe the indirect control of former colonies after the colonial period?

2. Where was the first cantonment centre established by the British government in India?

3. What is a hill station?

4. What is a cantonment city?

5. What are the major features of ancient cities in India?

6. How did the development of railways impact cities in India?

7. Explain the evolution of cities during the British era.

8. Discuss the impact of colonialism and neo-colonialism on the development of cities in India.

Assignments

1. Write a detailed report for a newspaper special feature on the history and development of any major city in Kerala.

2. Elaborate on five major unique features that distinguish Indian cities from others.

3. Identify the cantonment centres in Kerala and explore the colonial history associated with them.

4. Prepare a travelogue on a hill station you have visited, focusing on its historical significance and development.

5. Analyse the role of railways in the development of cities in India, providing examples to support your observations.

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Suggested Readings

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

UNIT 2

Sociological Implications of Urbanisation in India

Learning Outcomes

After reading this unit, the learner will be able to:

♦ examine the impact of urbanisation on occupational and class structure

♦ comprehend the impact of urbanisation on religion and religious life

♦ assess the impact of urbanisation on kinship networks and polity

♦ familiarise themselves with the sociological implications of urbanisation in India

Background

India boasts a rich urban heritage that spans millennia, with many large, intricately designed cities emerging across various regions throughout its history. During the ancient and medieval periods, urbanisation was primarily driven by cultural factors, often intertwined with political developments like the rise of new dynasties and kingdoms. In more recent times, however, urban growth has been shaped by industrialisation and socio-economic transformations, reflecting a broader socio-economic shift. In the previous unit, we explored the historical development of Indian cities and examined how colonialism and neo-colonialism have influenced urban society. This unit aims to further deepen your understanding of the sociological dimensions of urbanisation in India, with a particular focus on its impact on class structures, kinship, religion, and polity.

Keywords

Urbanisation, Occupational class, Urban religion, Kinship, Urban governance

4.2.1 Urbanisation and its Impacts

Kingsley Davis (1965) defined urbanisation as a process involving changes in social, technological, demographic, and environmental aspects over time and space. It refers to the increasing concentration of people in urban areas, where larger human settlements grow, and more individuals engage in secondary and tertiary production activities. As societies urbanize, traditional rural traits are gradually replaced, with a greater focus on achievement over attribution. Urbanisation is closely linked to industrialisation, modernization, and post-modernisation, impacting physical, social, psychological, and cultural aspects of life. From a sociological perspective, urbanisation refers to social processes, institutions, and material aspects associated with urban settings. This unit will further explore these concepts:

1. **Physical Aspects:** Industrialisation leads to increased urban populations, causing space shortages, congestion, and overpopulation. Migrants and current residents struggle to access basic utilities like food, water, shelter, and healthcare. A mismatch between supply and demand for goods results in price inflation and scarcity.

2. **Growth of Cities:** Urbanisation is driven by lower transportation costs, improved communication, and the promise of higher living standards. The key factors include housing and transportation resources, amenities, urban appeal, agglomeration effects, and technological advancements in specific industries or regions.

3. **Segregation by Occupation:** Occupational segregation persists in urban areas, with caste groups often continuing traditional trades or industries. This reinforces rural caste-kinship ties, even in cities. Occupational segregation is also evident in gender, sexual orientation, and race.

4. **Residential Segregation:** Caste and kinship ties influence residential patterns, with members of the same group living in close proximity. This creates neighbourhoods that mirror rural caste-kinship

systems, maintaining caste-based rituals and offering a sense of belonging for migrants.

5. **Marital and Social Contacts:** Despite urbanisation, caste and kinship continue to shape marriage and social interactions. Inter-caste marriages remain rare, and most individuals prefer marrying within their caste. Social circles are often limited to one's caste or kinship group.

6. **Political Mobilisation:** Urban politics focuses on decisions regarding development, public services, and urban living standards. Caste and kinship divisions play significant roles in political mobilisation, with political parties often seeking support along these lines.

7. **Homelessness:** Homelessness raises issues of food, water, sanitation, and livelihood. It also affects self-worth and identity, with many homeless individuals facing mental and physical health challenges. The vulnerabilities of homelessness often lead to substance abuse.

8. **Quality of Life:** Urban quality of life refers to the well-being of residents. For the urban poor, overcrowding, inadequate facilities, and illness lower their quality of life. Many city dwellers face daily challenges due to limited access to amenities.

9. **Suburbanisation**: Suburbanisation refers to the development of areas around cities, driven by housing needs, transportation, and economic opportunities. These areas were once villages, now absorbed into expanding cities, characterised by lower-density housing but reliant on the city for services.

10. **Family**: Urbanisation impacts family structures, with dual-income households becoming necessary. Traditional family roles, like childcare, are increasingly delegated to secondary institutions, such as daycare centres, reflecting broader social changes.

11. **Crime**: Urban settings provide conditions conducive to various crimes, including theft, assault, and drug-related offences. The type and frequency of crime vary based on the unique characteristics of the urban environment.

12. **Joblessness**: Urbanisation can exacerbate joblessness as more people migrate to cities seeking better opportunities. Many face unemployment or underemployment, with educated unemployment becoming a significant issue in urban areas.

13. **Standard of Living:** Poverty in urban areas reflects inadequate income or poor resource management, preventing individuals from maintaining a standard of living that ensures their physical and mental well-being. Urban poverty is marked by low life expectancy, poor nutrition, and limited access to services.

14. **Urban Poverty:** Urban poverty is characterised by substandard living conditions and a lack of basic services. Though urban poverty has decreased, it remains significant in India, particularly in megacities, and continues to shape urban growth patterns.

15. **Social Problems:** Urbanisation brings social problems such as crime, prostitution, domestic violence, and drug addiction. The lack of kinship ties and a sense of community in cities create social fragmentation, with competition and institutional control replacing traditional solidarity.

4.2.2 Religion, Kinship Network and Polity in Urban Social Structure

In the previous session, urbanisation trends and the growth of Indian cities were discussed. This session focuses on key aspects of urban social life: religion, kinship networks, and polity. While urban environments offer opportunities for broader social connections beyond ascriptive kinship, kinship still plays a significant role in urban social networks. Urban settings also influence religious communication, making it important to analyse how religion functions in these environments. Additionally, urban polity refers to the administration of cities and towns in India, which involves coordinating government initiatives for effective urban management. The session will delve into these three concepts—religion, kinship, and polity—in detail.

4.2.2.1 Religion in Urban Settings

What forms of religion are practised in urban areas? To explore this straightforward question, one need only stroll around any city's streets and observe the various

♦ *Religion, kinship, and polity in cities*

manifestations of religion present there. You will notice places of worship on nearly every corner or street (such as mosques, temples, churches, and so on). Occasionally, a place of worship may appear in the centre of the street, and local governments may find it difficult to relocate it. These places of worship are crowded on certain days with people coming to pray. Around these sacred sites, people form social ties and become a community of believers. These are just a few diverse examples that show how people associate and conceptualise religion in urban areas, as well as how it exists, functions, and predominates in urban life.

◆ *Presence of religious sites in Indian cities*

It may be tempting to examine some of the ways social scientists have conceptualised religion. We might start by wondering how secular and religious communities coexist in urban areas. How does religion develop and interact with business, the media, and politics? What connection exists between urbanisation and religion? When a person moves from a village to a town or city, what happens to their religious life? Do the gods worshipped in rural areas differ from those in cities? Does religion function differently in rural and urban areas? How are new temple complexes integrated into modern cities? What similarities and differences can we identify in the architecture of these new places of worship? How do urban religious communities grow? What role do various religious communities in urban settings assign to religious buildings?

◆ *The interplay of urbanism and religion in India*

The following are some important observations related to urban religion:

- Historically, urban centres have greatly aided the growth and emergence of religions. If you look at the history of India, you will see that many cults and sects—most notably Buddhism and Jainism—originated in cities.

- Modern philosophers not only considered religion to be a significant issue but also made predictions about its future. There was a belief that as modernity advanced, religion's influence over political and economic institutions would diminish.

- Marx believed that if an ideal communist state were constructed, religion, as the source of all social ills, would be eradicated.

- Durkheim, with a radically different perspective,

believed that religion's role as a unifying factor would diminish as society developed.

- Weber thought that the influence of religion in society would decline with the application of rationalism, objective science, and bureaucratic advancements.

- Fundamentally, almost all of the intellectuals of classical modernity believed that as society developed, urbanised, and modernised, religion's social influence would wane.

- In reality, contemporary institutions, values, urbanisation, technological development, and scientific breakthroughs have revived people's interest in religious life. Modernity reshapes religious identities in various ways, and in certain situations, faith may even be revived.

- The commercialisation of religion has been a historical reality. Secularisation was part of "a compelling social and historical narrative of what had once been and was now ceasing to be"

- Cities have historically served as hubs for religious cosmologies, education, and innovation, both in India and elsewhere. Despite the strong connection between religion and urban life, modernists condemned the existence and growth of religion in urban areas. The ideas of modernity and religion prevalent in Western Europe have also influenced this perspective.

4.2.2.2 Kinship Network in Cities

♦ *Kinship in urban relationship*

Kinship imposes rules on how people should behave with each other and defines appropriate and socially acceptable relationships, such as father-daughter and brother-sister. It determines family ties, *gotra*, and *kula*, as well as who can marry whom and where marriage is frowned upon. Kinship describes the bonds within a family or group. In addition to uniting members of a community, family ties provide structure and order to relationships. According to Lukacs (2011), kinship networks are collections of interrelated social ties among individuals regarded as "kin" or family. Kinship can be formed through birth, adoption, marriage, cohabitation, or other intimate relationships. Lewis (1952) argues that generalisations about the weakening of family relationships in metropolitan areas are false.

Anthropologists have also observed the intriguing phenomenon of non-kinsmen being integrated into kinship networks through presumed or invented kinship. They note that it is easier to incorporate non-kinsmen into a kinship network in a classificatory kinship system (where a large number of people are referred to by the same term). Fictive kinship, for example, allows non-kinsmen to be included in the kinship network. Many of you may have moved to a city to further your education, and when you meet someone from your community, you may refer to them as your brother, uncle, or mom, even though they aren't related to you. This is called imaginary or fictive kinship. You build a support system and widen your familial network in metropolitan places by doing this. While working among migrants from Uttar Pradesh in Bombay, William Rowe (1973) notes that all of these migrants address one another using kinship terms, even though they are not biologically related. The most commonly used word is "Bhaiya," which means "brother." When relocating from rural to urban areas, people often rely on fictive kinship to establish meaningful relationships.

♦ *Fictive kinship*

As you already know, caste, family, and marriage are crucial social institutions in Indian society. The idea that familial bonds are weaker in cities has long influenced social sciences. Urbanisation, the rise of the nuclear family, and societal modernisation have all been linked since the pioneering writings of Emile Durkheim (1892) and Frederic Le Play (1884), followed by the theories of Talcott Parsons. Chicago School sociologists thus described the inherited solidarities of traditional kinship-based rural communities as absent in modern cities, which are seen as places of individual emancipation and elective relationships. Studies on kinship and class have also been conducted in urban settings. Research indicates that, in urban environments, kinship plays a more significant role in the social networks of the working and labour classes than it does for the middle class. This suggests that, compared to more financially secure groups, familial relationships are more prominent among individuals who are economically insecure in metropolitan settings. Kinship ties also serve as a means for career advancement, with family connections being used to progress in one's profession and social status.

♦ *Traditional kinship relationships in cities*

William J. Goode (1977) proposed an intriguing theory of matrilaterality in urban settings. He argues that, regardless of the kinship norms among individuals, kinship relations in cities tend to shift towards matrilateral kin. In other words,

maternal relatives become more important than paternal ones. Maternal kin interact more frequently compared to paternal kin. According to Goode, this shift occurs because male family members are often employed in locations far from home in metropolitan areas, leading them to spend significant time away. Consequently, women usually manage and control the household, assuming a dominant role in kinship and other social relationships. In urban settings, women are more likely to maintain close connections with their kin rather than their husbands' kin. As a result, they frequently visit their relatives with their children. Even if the husband's and wife's kin live in the same area, the wife's kin are visited more often and function more cohesively.

♦ *Theory of matrilateral in urban settings*

However, Sylvia Vatuk (1971) expressed doubts about this theory based on her research in Allahabad, India. Her research indicates that patrilineal and patrilocal communities do not exhibit the same changes in kinship relationships as those described by Goode. According to her findings, if the husband's side of the family is represented in the city, ties to them are stronger than those with the wife's side due to Allahabad's patrilineal and patrilocal residence laws. She also notes that even if the husband's family is given more weight, kinsmen from both sides are still part of the social network. This reflects a bilateral emphasis rather than a matrilateral one. Therefore, kinship networks and links in metropolitan settings are influenced by various other circumstances and variables, suggesting that basic theories like "matrilaterality" need to be critically examined.

♦ *Critic of matrilateral theory*

In her research on kinship in the sweeper (low-caste) neighbourhood of Banaras city, Mary Chatterjee (1947: 337–49) discovered that most people, whether they were related or not, used kinship terms. She found that kinship was the fundamental concept guiding the development of the urban area, serving as the basis for recruiting new residents and building relationships. Both consanguineal (blood) relatives and affinal (relatives by marriage) were linked in terms of how they obtained cleaning positions in the municipality.

♦ *Kinship networks*

The study of kinship patterns reveals an evolutionary bias in sociology generally and urban sociology specifically. Chekki (1974: 156) examined two caste groups from the suburbs of Dharwar, Karnataka—the Lingayat (Kalyan) and the Brahmin (Gokul). He found that a modified extended family—composed of several nuclear families bound together for mutual support and functioning to facilitate the mobility

aspirations of its members—is emerging in response to the demands of modern urban life. The Indian kinship pattern has not received much attention as it is often viewed within the context of the Hindu joint family. However, like studies of family in urban interactions, this area of kinship also suffers from binary claims about the rural-urban divide. The idea that joint families break up in urban areas has been disproven, and several studies have revealed complex kinship networks in Indian cities.

Major characteristics of kinship in urban settings are:

• Modern urban homes are often part of larger, flexible kinship structures that adapt to moral expectations, life changes, and social demands.

• Although kinship is less rigid and is constantly renegotiated through flexible living arrangements, it has not been marginalised in urban communities.

• Urban family structures extend beyond the "household" and "nuclear family" models, which are globally seen as the standard for housing and urban development.

• Contrary to the belief that kinship weakens with urbanisation, fundamental familial roles persist, though adjusted for the urban environment. For example, smaller living spaces in cities often accommodate multiple generations.

• Technological advancements like social media and smartphones have played a key role in maintaining family connections across distances.

• In urban India, kinship continues to play crucial roles, not just in upholding customs but also in supporting individual and community welfare.

Urbanisation has rapidly transformed India's cities, yet the caste-kinship system, deeply rooted in Indian society, persists and shapes the social structure of urban areas. The continued presence of rural caste-kinship elements in cities is due to several factors:

1. **Migration patterns**: Many people migrate from rural to urban areas in search of better living conditions and economic opportunities. Often, they relocate in groups or clusters made up of relatives or caste members,

resulting in caste- or kinship-based communities in cities that maintain rural social structures.

2. **Support systems and social networks**: Migrants rely heavily on their caste and kinship networks for support during the initial stages of urban settlement. These networks provide essential resources such as jobs, housing, and social connections, making caste and familial ties crucial for survival and success in the city.

3. **Impact of urbanisation**: Rapid urbanisation affects family functions, relationships, and kinship ties. Urbanisation weakens traditional community bonds, making it harder for migrants to build new connections and maintain meaningful relationships with those left behind.

4.2.2.3 The Importance of Family in Urban Settings

The family remains the cornerstone of support in the ever-evolving urban environment, demonstrating that human relationships are essential regardless of rural or urban settings. Kinship networks provide valuable assistance during major life transitions such as career changes, marriage, education, and other personal decisions. Whether through direct help from relatives or guidance from elders, these networks play a crucial role. According to I.P. Desai (1964), while urban families have become more structured, individualism within families has not increased. His research showed that 74% of families were nuclear in residence but joint in terms of functioning and property, 21% were joint in both residence and property, and only 5% were fully nuclear.

4.2.2.4 Urban Local Governance: Its Structure and Role

Before discussing the role and responsibilities of Urban Local Government, it's important to understand what it means. "Local" refers to a specific area and the population living there, while "government" refers to its ability to make decisions independently, as outlined in the Constitution. Urban Local Government is a governing institution in towns, responsible for making and enforcing decisions on matters assigned to it. These elected bodies are known as Urban Local Bodies (ULBs).

The three-tier system of government exists to address the diverse political, economic, and social needs of different regions in India. For example, the needs of people in Assam

Uniqueness of family in urban settings

Urban local governance

are different from those in Maharashtra, and the willingness to pay taxes varies between cities like Delhi and Amritsar. Even within a state, larger towns have more resources than smaller ones, allowing them to provide more services. Local governments play a crucial role in meeting the daily needs of residents, but the level of services differs from town to town. As urbanisation increases, the need for better urban governance grows, and by the 2030s, most of India's population will live in urban areas. The UN-Habitat highlights the importance of strengthening local institutions to support sustainable and inclusive urban development. This system has evolved from the British colonial period, and understanding its development is key to improving urban governance.

◆ Importance of urban local bodies in India

4.2.2.4.1 Brief History of Urban Local Government (ULG) in India

Local governance in India has addressed community needs, both in rural and urban areas, since ancient times. Cities provided civic services like water supply, sanitation, and public works. Historical records, such as those from Megasthenes, highlight how local bodies managed activities like registering births and taking care of foreigners. Under the Mughals, Kotwals handled municipal functions, but governance was not in the hands of elected people.

◆ Local bodies in ancient times

Modern municipalities in India evolved from the British system. The first was established in Madras in 1687, followed by municipal bodies in Calcutta, Bombay, and Madras under the Charter Act of 1793. These municipalities were responsible for basic services but with limited local control. Lord Ripon, known as the "Father of Local Self-Government in India," pushed for reforms that allowed for greater local participation and election of officials. However, restrictions on their powers continued under British rule. Post-independence, local self-government continued to evolve, but the Indian Constitution did not clearly define urban local bodies (ULBs) as a constitutional obligation. While Panchayats were mentioned in the Directive Principles, ULBs were only indirectly referenced as a state responsibility. Different states created their laws for municipalities, leading to variations in structure and functions across the country.

◆ British influence and Post-independence reforms

4.2.2.4.2 Structure of Urban Local Governance in India

The structure of Urban Local Bodies (ULBs) in India

is determined by state or union territory laws, through either the Municipal Corporation Act or the Municipal Act. Generally, ULBs have two main parts: a deliberative wing (elected officials) and an executive wing (government-appointed officials). The elected wing, led by a Mayor or Chairman, has the authority to discuss, advise, and critique, while the executive wing, headed by a Commissioner, manages day-to-day functions. In larger cities like Mumbai, the Commissioner is a senior civil servant, while in smaller municipalities, their roles and departments are more limited. For example, the South Delhi Municipal Corporation (SDMC) oversees services for a population of 5.6 million in 104 wards with over 40 departments. In contrast, a smaller municipality like Nagar Palika Parishad in Gonda, Uttar Pradesh, serves a population of 125,000 with only seven departments. These departments handle services such as water supply, sewage, public health, land records, and business permits. The size of the city determines the complexity of its municipal structure, leading to different patterns of governance across the country.

♦ *Multiple structures of local government*

♦ *Different systems of urban governance*

In the Commissioner system, the Mayor is elected by councillors but has limited executive power. The Municipal Commissioner, appointed by the state, holds the main executive authority and oversees policy execution. In contrast, the Mayor-in-Council system, introduced in West Bengal, gives the Mayor executive control, with the Municipal Commissioner as the Principal Executive Officer. The 74th Amendment aimed to empower local bodies with political and financial authority, but despite this, many states have not fully transferred power, limiting urban local bodies' effectiveness. Strengthening these bodies is essential for managing growing urban challenges.

Summarised Overview

We began this unit by discussing the sociological implication of urbanisation, including its different aspects and urbanism as a unique way of life. Next, we looked at India's occupational and class patterns of urbanisation. We have also seen the religion, kinship network and its structure. Urban centres draw people with promises of higher living standards, but they often face issues like homelessness, joblessness, and deteriorating quality of life. At the same time, urbanisation fosters suburbanisation, changes family structures, and introduces new forms of social problems like crime. Despite the modernisation of cities, traditional structures such as caste, kinship, and politics continue to influence urban life significantly, as

seen in political mobilisation and residential patterns. Religion and kinship play critical roles in urban social structures, although their functions may change. Religion in cities manifests in diverse ways, with places of worship serving as social hubs, and contrary to earlier sociological predictions, modernity has not diminished religious influence. Instead, urbanisation can lead to the revival of religious practices and the commercialisation of religion. Kinship ties, though often viewed as weakened in urban environments, persist in various forms. Fictive kinship, where non-relatives are considered family, is common in cities, especially among migrants. Additionally, kinship networks adapt to urban life, balancing between traditional and modern demands, though specific dynamics like matrilaterality may vary based on local customs and social structures.

Self-Assessment

1. Which constitutional amendment aimed to empower local bodies with political and financial authority in India?

2. Who questioned the theory of matrilaterality in urban settings?

3. Define urbanisation.

4. What is fictive kinship?

5. What are the major features of religion in urban societies?

6. Identify and explain five major impacts of urbanisation on work and occupation.

7. How does urbanisation affect kinship and family?

8. Compare and contrast urban local governance with rural governance. What are the key differences?

Assignments

1. Do you agree with the argument that kinship and family ties weaken in urban settings? Support your answer with examples from contemporary society.

2. "Religion takes on new forms in cities." Discuss this statement with observations on how religious practices evolve in urban environments.

3. Conduct a study of the local governance system in a nearby city and prepare a detailed report on its opportunities and challenges.

4. What opportunities does urbanisation offer to different occupational classes in India? Provide examples to illustrate your points.

5. Select one city and one village from Kerala, and compare the patterns of religion and kinship in both settings.

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UNIT 3

Urban Migration

Learning Outcomes

After reading this unit, the learner will be able to:

- ♦ examine urban migration and its types

- ♦ assess the numerous motivations for migration

- ♦ comprehend the effects of migration on local, national, and global levels

- ♦ analyse the impact of internal and international migration in India

Background

From the introductory sections, you have a general understanding of migration, but let's briefly recap what it is. Migration refers to the movement of individuals from their home countries or communities to another country or region. When examining migration, it's essential to consider the push and pull factors influencing this movement. Common push factors include limited access to healthcare, poor education, or inequality in the country of origin, while pull factors typically include better welfare provisions, high-quality healthcare, and education in the destination country. Migration also occurs within countries, such as the movement from rural to urban areas, driven by better job opportunities, higher wages, or an improved quality of life. This internal migration often accelerates urban growth, connecting rural and urban regions and leading to urbanisation. However, rapid urbanisation brings with it policy challenges, particularly in the economic, environmental, and demographic spheres, with expanding cities frequently contributing to environmental degradation. In the context of India, both internal and international migration have significant implications. Meanwhile, international migration allows for the exchange of skills and remittances, contributing to the economy. This unit aims to explore these dimensions of urban migration, focusing on its types, motivations, and multifaceted impacts, particularly within the Indian context.

Discussion

4.3.1 Migration

Natural processes such as migration frequently occur due to social, demographic, cultural, political, and environmental factors affecting the migrating population. Migration involves more than just relocating a person from one residence to another. It plays a key role in understanding the dynamic interactions between regions and their ever-changing spatial content. According to Bogue (1959), migration serves as a tool for social integration and cultural diffusion, leading to significant population redistribution. Migration is a global phenomenon with increasing trends, particularly from developing to industrialised nations, leading to a brain drain. People, often young and motivated, migrate in search of better job opportunities and career advancement. More men than women tend to migrate. Migration may occur due to seasonal, environmental, or survival needs, including food and mating. Peterson notes that early migration, driven by maladjustment to changing environments, was common among nomadic societies. Additionally, some migrants are forced to leave their countries due to extreme political or social circumstances, such as the case of the Jews.

♦ *Migration as a social process*

- According to the *Demographic Dictionary*, migration is defined as a type of spatial or geographical mobility that involves moving from one geographical unit to another, typically including a change in residence from the place of origin to the destination.

- The United Nations defines migration as "a form of geographical mobility between one geographical unit to another, generally involving a change of residence."

- David M. Heer states, "To migrate is to move from one's usual place of residence."

- G.W. Barclay notes that migration usually disrupts the "normal" flow of demographic processes, with its effects occurring swiftly. In a matter of months, millions of people could relocate, fundamentally altering the distribution of people and their activities.

4.3.1.1 Types of Migration

1. **Intercontinental Migration**: Movement across continents, like from Korea to Brazil; intracontinental migration occurs within the same continent.

2. **Rural-Urban Migration**: Movement from rural to urban areas within the same country, often for job opportunities.

3. **Forced/Involuntary Migration**: Authorities or governments force individuals to relocate for specific reasons.

4. **Enforced/Impelled Migration**: People migrate due to push factors like famine or conflict, though not forcibly removed.

5. **Seasonal Migration**: Temporary relocation for work or climate during certain seasons, such as for crop harvesting.

6. **Return Migration**: Migrants return to their original location, often after retiring to enjoy life back in their hometown.

7. **Long-Term and Short-Term Migration**: Relocation for either permanent or temporary reasons, such as healthcare or education.

8. **Illegal Migration**: Crossing national borders without authorisation, making the migration unlawful.

9. **Undocumented Migration**: Migration without legal records or overstaying after lawful entry for tourism, education, or medical purposes.

10. **International Migration**: Movement across international borders, once unrestricted but now regulated by national laws.

11. **Inter-state Migration**: Movement across provinces or states, common within countries where citizens have the freedom to move.

12. **Local Migration**: Relocation within short distances, such as intra-district or inter-village movement.

13. **Rural-Rural Migration**: Movement from one rural area to another, common in developing nations due to uneven resource distribution.

14. **Urban-Urban Migration**: Movement within urban areas, often from smaller cities to larger ones due to job transfers or postings.

15. **Urban-Rural Migration**: Movement from cities to rural areas, often for a quieter lifestyle after disillusionment with city life.

16. **Pendulum Migration**: Daily or weekly travel from home to a workplace or school, a regular commuting pattern.

4.3.1.2 Immigration and Emigration

In relation to migration types, we must understand the concepts of immigration and emigration. Immigration refers to entering a country from another, while emigration refers to leaving one's country. These terms are specifically used for international migration. For example, people leaving India to settle in the U.S. or Canada are emigrants from India and immigrants to those countries. Migration differs from the other two population change factors—fertility and mortality—since it is not biological but influenced by social, cultural, and economic factors. Migration is generally intentional, as people adapt to social, economic, and demographic conditions. In population studies, migration is vital, as it affects population growth, distribution, labour force expansion, and the composition of a population, making it a key indicator of societal change.

Three key resources for studying internal migration within a country are:

1. Sample surveys

2. Population registries

3. National censuses

In India, data on migration streams have been collected since 1872 through "birthplace" statistics. By 1961, four categories of migration were recognizsed:

♦ *Types of migration*

1. Within the enumeration district,

2. Outside the district but within the state,

3. Inter-state migration, and

4. International migration.

The 1971 Census added questions about the location of the last residence, and the 1981 Census included questions on reasons for migration.

4.3.1.3 Four Streams of Migration

In India, migration is categorised into four streams: rural-to-rural, rural-to-urban, urban-to-urban, and urban-to-rural. Since 1961, rural-to-rural migration has been the largest stream. However, rural-to-urban and urban-to-urban migration has increased significantly over time. Notably, females dominate rural-to-rural migration, largely due to marriage, while males are more prominent in the other streams. Migration is further classified by duration: long-term migration, where individuals move for extended periods or permanently, and seasonal or short-term migration, where people relocate temporarily for work or other reasons, such as agricultural labour or childbirth.

♦ *Migration streams*

4.3.1.4 Reasons for Migration

A. Push Factors:

These compel individuals to migrate, often due to adverse conditions:

1. Economic Factors:

- Unemployment

- Poverty in rural areas

- Unsustainable livelihoods

2. Political Factors:

- Political instability

- Safety and security concerns

- Conflicts and threats

- Slavery or bonded labour

3. Urban Services & Infrastructure:

- Inadequate urban services

- Poor infrastructure

4. Ecological Factors:

- Crop failure

- Food scarcity

B. Pull Factors:

These attract individuals to new areas:

1. Socio-Political Factors:

- Family reunification

- Freedom

- Social integration and cohesion

- Food security

- Accessible and affordable urban services

2. Economic Factors:

- Job opportunities

- Wealth prospects

- Industrial innovation

- Specialised education

3. Environmental Factors:

- Abundance of natural resources

- Favourable climatic conditions

Migration is influenced by a combination of socio-cultural, political, demographic, and economic factors. Understanding these factors helps explain why some individuals or animals migrate, while others remain stationary.

4.3.1.5 International Migration

The shift in a person's customary place of residence from one country to another is referred to as international migration. The global phenomenon of international migration is expanding in terms of its impact, complexity,

and accessibility. Migration is an inherent aspect of a world that is becoming increasingly globalised, both a cause and a result of broader development processes. While migration can contribute to development, it cannot replace it without the implementation of appropriate policies. The international community has benefited from increased global mobility, the complexity of migration patterns, and their effects on nations, immigrant families, and communities.

The term "international migration" describes relocation beyond national borders. An international migrant is a person who relocates abroad. There are three main categories of international migrants: refugees, legal immigrants, and illegal immigrants. Refugees are individuals who have crossed an international boundary to escape persecution. Legal immigrants are those who migrate with the legal authorization of the receiving country, while illegal immigrants are individuals who relocate without permission. People migrate abroad for various reasons, including seeking better job opportunities, reuniting with relocated family members, escaping unfavourable political conditions, or pursuing education in foreign countries.

*Fig.*4.3.1. Thousands of Syrians were forced to flee their homes, becoming refugees, as wars and conflicts ravaged their country(Source: https://stockton.edu/graduate/documents/brochures/2019/MAHG_SU_2019_WEB.pdf

Migrants are generally categorised as either permanent or temporary. Permanent migrants aim to settle and potentially gain citizenship in a new country, while temporary migrants plan to stay for a set period, such as for academic terms, work contracts, or seasonal employment. International migration, which has historically shaped population growth in countries like the U.S., Canada, Australia, and Latin American nations,

remains understudied in terms of volume and composition. Notably, Indians have migrated to countries like Mauritius, Burma, Sri Lanka, and Fiji, with demographic shifts also occurring between India and Pakistan after the 1947 partition.

4.3.2 Migration Patterns in India

4.3.2.1 Internal migration

♦ *Types of internal migration*

Internal migration, also known as in-migration, refers to the movement of people within a country without crossing national borders. This can involve relocating to a different state, province, city, or municipality. Unlike casual movement, internal migration entails a permanent change of residence. However, measuring internal mobility is challenging due to limited data. In India, migration can be classified as either within a state (intrastate) or between states (interstate). For example, a move from Ghaziabad to Delhi is considered interstate migration, while a longer move within Andhra Pradesh is classified as intrastate. Therefore, distance is not the defining factor in internal migration.

Migration is influenced by two main forces: push and pull factors.

1. Push factors include:

- Underdevelopment
- Unemployment
- Lack of job opportunities
- Poverty
- Low economic status
- Limited opportunities
- Natural disasters
- Depletion of natural resources
- Unequal land distribution
- Low agricultural productivity

2. Pull factors attract migrants with:

- Better working conditions
- Higher income

- Job opportunities

- Educational opportunities

- Improved amenities

4.3.2.2 Direct Consequences of Population Shift

- Poor living conditions in slums

- Lack of clean water and sanitation

- Overcrowding

- Increased crime rates

- Insecurity for women and sexual violence

- Exposure to epidemics and diseases like AIDS

♦ *Intrastate migration*

Research indicates that most migrants in India don't travel far. Most of the time, they relocate within the state where they were born. This type of migration is known as intrastate migration. According to estimates based on census data, people generally move from one village to another within the same state. Over 200 million people are constantly moving within states, comprising around 70% of all migrants. However, only 9% of migrants move from rural to urban areas. Approximately 15% of intrastate migrants relocate from rural to urban areas, while 6% do the opposite, migrating from urban to rural areas. In contrast, the Rohingyan migration involves international displacement, where people are forced to flee across borders due to persecution.

Fig.4.3.2. Reverse migration: On March 28, 2020, amidst a nationwide lockdown, Indian migrant workers waited on

the outskirts of New Delhi to board buses, eager to return to their home villages. (Source: https://www.nytimes.com/2020/03/29/world/asia/coronavirus-india-migrants.html)

4.3.2.3 Positive Side of Migration

Urban areas provide inexpensive labour, helping to fill shortages in manufacturing, factories, and service sectors like secretarial work and waitressing. Immigrants often agree to perform low-skilled jobs requiring minimal mental effort to survive. Migration also benefits the remaining population by reducing unemployment and underemployment, thereby lowering the overall number of people requiring food. This, in turn, raises per capita consumption for those left behind. Additionally, emigrants' remittances positively impact labour-sending regions. Due to the ongoing rural-to-urban migration in India, money regularly flows from cities and towns into rural areas. The majority of migrants are single males who, after securing employment in cities, typically send money home to support their families, supplementing their limited earnings from menial jobs. Migrants may also bring family savings to cover transportation and housing costs in their new location. Remittances from the Gulf countries are increasingly used to finance housing construction, land acquisition, and business or industrial projects, which in turn boost family consumption and fund children's education. However, male emigration has also led to labour shortages and rising wages in their home regions.

♦ *Social benefits of migration*

4.3.2.4 Effects and Implications of Migration

Migration affects both the places of origin and destination of the migrant population, which can be identified as:

1. **Consequences for Demographics:** Migration alters the demographic characteristics of both in-migration and out-migration regions. The age and sex composition of the population change in line with migration patterns. In regions experiencing out-migration, the proportion of women, children, and the elderly increases. Conversely, since the majority of young males migrate, these areas often have a high sex ratio. This results in a lower number of young people, reducing birth rates and population growth. Additionally, the long-term separation of rural male migrants from their spouses further contributes to a decrease in birth rates.

2. **Social Repercussions**: migration leads to the blending of different cultures, eventually evolving into a composite civilization. It broadens people's perspectives and breaks down mental barriers. Historically, India has welcomed immigrants from various cultural backgrounds, fostering diverse cultures. However, migration can also create social voids, feelings of displacement, and an increased risk of crime and substance abuse.

3. **Economic Effects**: Migration alters the ratio of population to resources. If people move from overpopulated to underpopulated areas, it balances the resource-to-population ratio. Conversely, migration from underpopulated to overpopulated or optimally populated areas negatively impacts both regions. Migration affects the occupational composition of populations, increasing dependency ratios in source areas while making receiving areas more productive. Additionally, migration can lead to brain drain, as skilled individuals move to developed nations for better job opportunities. Migrants also contribute to economic success by sending remittances back to their families.

4. **Environmental Effects**: Moving from rural to urban areas causes city overcrowding and strains resources. This leads to poorly planned city expansion and the growth of slums without essential services like sewage, electricity, and clean water. Overcrowding also worsens environmental problems such as air, water, and land pollution, noise pollution, and waste management issues.

5. **Psychological and Social Issues**: Migrants often face significant societal changes when living in cities. Returning migrants may bring new ideas, money, and skills, potentially advancing technology and agriculture. Exposure to urban and diverse cultures can shift attitudes and introduce consumerist values into their home communities. However, the prolonged absence of adult males due to migration can disrupt families, leaving women and children with increased responsibilities and work. Studies indicate that male migration from Kerala has led to rising stress, depression, and neurosis among the families left behind, negatively affecting their mental health.

6. **Other Effects**: Migration boosts remittances to the home region but leads to a loss of skilled workers. Women, who are often underrepresented in the workforce, benefit from increased social engagement, gaining more say in household decisions and participating more in the workforce.

Summarised Overview

This unit has explored the concept of migration, defined as the movement of people from one location to another, which plays a crucial role in shaping the spatial distribution of a nation's population. We have highlighted the key factors that drive individuals to relocate, examining different types of migration, including its direction, duration, and whether it is voluntary or involuntary. The unit also covered the effects of migration on both the places of origin and destination, emphasizing its social, economic, and demographic impact. We saw that migration is driven by social, demographic, cultural, political, and environmental factors, influencing population redistribution globally. Migration includes various types such as intercontinental, rural-urban, and forced migration. Migration also causes demographic, social, economic, and environmental changes in both source and destination areas. While it offers opportunities like job access and cultural diffusion, it also leads to challenges like overcrowding, brain drain, and social disruption.

Self-Assessment

1. What term is used to describe migration within a country?

2. What is the term for weekly movement from one place to another?

3. Define migration.

4. What is immigration?

5. What are the key reasons behind internal migration?

6. Explain the different types of international migration.

7. What is the difference between immigration and emigration?

8. Discuss the concept of migration, including its types and causes.

Assignments

1. 'Migration significantly influences the demographic pattern' Discuss this statement with relevant contemporary examples.

2. Prepare a detailed report on international migration caused by wars and conflicts, using recent global cases as examples.

3. Analyse the patterns of international migration from Kerala and write a report on your findings.

4. Identify the key reasons behind student migration from Kerala to Europe and North America and present your observations.

5. Conduct a study on the challenges faced by Gulf returnees and provide recommendations for addressing their issues.

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

Urban Problems

Learning Outcomes

After reading this unit, the learner will be able to:

♦ examine the major urban problems in India

♦ assess the environmental issues in Indian cities

♦ comprehend the problems of unemployment and gentrification in Indian cities

Background

In this unit, we will explore the issue of urbanisation and the major challenges that arise in Indian cities. Previous units have provided an understanding of urbanism, urbanisation, and migration in India. Since the country transitioned from a closed economy to a mixed economy, with both public and private sector enterprises, urbanisation has increased rapidly. Organizstions like the United Nations and the World Bank predict that by 2050, Indian cities will be among the most densely populated globally. Likewise, nearly half of the world's population is expected to live in cities within the next 50 years, reflecting stratified global growth and highlighting the inequalities in global development. While India's rapid urbanisation offers both opportunities and challenges, it has significant impacts on society, including politics, culture, and infrastructure. Overcrowding, pollution, and inadequate housing are some of the key issues that result from this urban growth. The emergence of slums, marked by poor living conditions and limited access to basic services, has led to high rates of illness and poverty. Pollution from industrial waste has further contaminated air, water, and soil. These complex and interconnected problems call for comprehensive solutions.

Discussion

4.4.1 Urban Problems

♦ *Problems in cities*

A social problem arises when a phenomenon disrupts social order and hampers the effective functioning of social institutions. Initially, such issues may be overlooked due to their minimal impact on the social structure, but as they escalate, they begin to obstruct regular social interactions and are eventually recognised as significant problems. When these issues become severe, they prompt collective action to restore social harmony. In India, rapid urbanisation has led to significant growth, with 31.16% of the population living in urban areas as of the 2011 census. While urbanisation has driven political, social, and economic progress, it has also resulted in critical issues such as slum conditions, unemployment, urban poverty, and housing shortages. To address these challenges effectively, it is essential to analyse them individually, starting with urban environmental issues.

4.4.2 Environmental Impact of Urbanisation

♦ *Urbanisation and environmental impacts*

The "urban environment" refers to various aspects influenced by politics, economics, biology, and society. Research has explored how urbanisation impacts the environment, highlighting the importance of considering both social and economic factors in city planning. Urbanisation affects not only physical health through pollution, noise, and waste but also emotional well-being, leading to increased violence, unrest, anxiety, and stress. The physical structure of cities and citizen behaviour play significant roles in these social impacts. Additionally, urbanisation and environmental degradation are linked to socioeconomic issues, including poverty. Urbanisation, while exacerbating inequality, disproportionately affects

those living in cities. The impoverished urban population faces heightened exposure to pollutants and radiation due to their jobs, and they often lack access to basic necessities like adequate housing, clean water, and healthcare.

Environmental health risks

1. Infections and exposure to hazardous chemicals in food and water.

2. Indoor air pollution, poor sanitation, and inadequate water supply.

3. Urban-specific issues such as river, lake, and coastal contamination, poor waste management, and air pollution.

4. Broader impacts like greenhouse gas emissions, resource depletion, and ecological disruption beyond city limits.

The challenge is to manage urbanisation and development while ensuring environmental sustainability. According to Seto et al. (2010), urban areas offer potential for sustainable development due to their concentration of people, resources, and economic activity. Dense, compact city layouts support pedestrian-friendly neighbourhoods and mass transit, reducing energy use, car travel, CO2 emissions, and pollution. By minimising the land needed for urban growth, more space can be preserved for habitats, agriculture, and wildlife. However, as cities expand and lifestyles and consumption patterns evolve, managing environmental challenges and opportunities will depend on the effectiveness of institutions and governments.

♦ *The challenge of balancing development and sustainability*

4.4.2.1 Major Environmental Challenges of Urbanisation

1. **Urban Environmental Issues:** Common challenges include inadequate water supply, wastewater management, solid waste disposal, energy shortages, loss of green and natural areas, urban sprawl, and various forms of pollution (air, soil, and noise). These issues are particularly acute in developing and transitioning economies due to the conflict between short-term economic goals and environmental conservation.

2. **Sustainability in India:** India faces the challenge of addressing urbanisation's environmental impacts while

promoting sustainable development. Sustainable development aims to meet current needs without compromising future generations' ability to meet theirs. Proper resource management (land, water, air) is crucial to prevent degradation and ensure resource availability for the future.

3. **Economic Stratification and Government Role:** Urbanisation amplifies economic stratification, affecting access to resources and quality of life differently for the rich and poor. Effective government involvement is crucial. The UN recommends enhancing municipal authorities' capabilities to protect the environment, provide basic infrastructure and services, and address health and social issues, including drug-related problems, overcrowding, and disaster management.

4. **Excessive Reliance on Natural Resources**

   a. **High Consumption:** Urban areas experience high consumption rates of natural resources, including water, energy, fossil fuels, and forest products, due to dense populations and high living costs.

   b. **Resource Misuse:** Misuse and depletion of resources, such as groundwater shortages and power outages from excessive electrical use, are significant issues in cities.

5. **Absence of Open Space**

   a. **High Population Density and Overcrowding:** Limited urban space leads to overcrowding, causing problems like poor housing, overloaded infrastructure, and increased demand for public services.

   b. **Limited Green and Recreational Spaces:** Cities struggle to provide sufficient parks and green areas, impacting residents' physical and mental health.

   c. **Poor Mobility and Traffic Congestion:** Space constraints contribute to traffic congestion, inadequate public transportation, and difficulties in moving people and goods.

   d. **Scarcity of Affordable Housing:** Land scarcity drives up housing costs, making it challenging for low- and middle-income residents to find afford-

able homes.

e. **Environmental Issues:** Limited space exacerbates problems with waste management, air pollution, and urban heat islands.

f. **Additional Concerns:** High vehicle density in India contributes to pollution, and poor road conditions lead to a high number of traffic accidents, which are a leading cause of death.

4.4.3 Problems of Slums in India

The next major urban issue is the state of slums. Historically, "slum" referred to a neglected part of town, but its meaning has evolved (UN-HABITAT, 2003b). Slums often form in cities due to overcrowding and a lack of affordable housing, leading to multiple families sharing small spaces. These informal settlements are characterised by high density, poor living conditions, and a lack of basic amenities such as clean water, sanitation, and law enforcement. While slums have been most common in developing countries, they have also appeared in wealthier nations. Slums are densely populated urban settlements characterised by poor housing and unsanitary conditions. They typically lack access to essential services such as clean water, reliable energy, and effective law enforcement. Slum housing ranges from makeshift shelters to dilapidated, poorly constructed buildings. While historically more common in emerging and underdeveloped countries, slums have also been present in industrialized nations.

According to the Government of India's Slum Area (Improvement and Clearance) Act of 1954, a slum is defined as any predominantly residential area where inadequate light, sanitation facilities, or other factors pose risks to safety, health, or morals. The National Sample Survey describes a slum as a small settlement with poorly constructed, transient housing units that are densely packed and unsanitary. These areas often lack access to clean water and proper sanitation. If an area contains 20 or more such homes, it is classified as a Non-Notified Slum. Conversely, Notified Slums are those officially designated as slums by development agencies or urban local bodies.

According to UN operational definitions, a slum is characterised by the lack of one or more of the following five essential amenities for individuals living under one roof in an urban area:

♦ *Meaning of slum*

♦ *Slum in the Indian context*

1. **Durable Housing**: Permanent structures that provide protection against extreme weather.

2. **Sufficient Living Area**: No more than three people sharing a single room.

3. **Improved Water**: Affordable, sufficient, and easily accessible water supply.

4. **Improved Sanitation Facilities**: Access to a private toilet or a public toilet shared with a reasonable number of people.

5. **Secure Tenure**: Protection against forced eviction with either de facto or de jure secure tenure status (UN-HABITAT, 2006/7).

Slums emerge and expand due to various factors, including:

1. **Rapid rural-to-urban migration**: Large numbers of people moving from rural areas to cities can overwhelm urban infrastructure and contribute to the growth of slums.

2. **Political Instability**: Unrest and political turmoil can disrupt urban development and exacerbate slum conditions.

3. **Poverty**: Economic hardship forces many people into informal settlements with inadequate living conditions.

4. **High Unemployment**: Lack of job opportunities in cities drives people into slums as they struggle to find stable employment.

5. **Informal Economic Activities**: The prevalence of informal or unregulated work can lead to the expansion of slum areas as people seek affordable housing near their work.

6. **Inadequate Urban Planning**: Poor or insufficient urban planning fails to address the needs of growing populations, leading to the formation of slums.

7. **Natural Disasters**: Events such as floods, earthquakes, and other disasters can destroy infrastructure and push displaced populations into slum conditions.

8. **Social Unrest**: Conflict and social unrest can drive

people to informal settlements as they flee unsafe or unstable areas.

Efforts to address slum issues have differed across countries and include strategies such as:

1. **Slum Eradication**: Efforts to completely remove slums and redevelop the areas, though often challenging and controversial.
2. **Relocation**: Moving residents from slum areas to new, planned developments as a means of improving living conditions.
3. **Upgrading Existing Conditions**: Improving infrastructure and services within existing slums, such as better sanitation and housing.
4. **Comprehensive Urban Planning**: Implementing city-wide infrastructure development and planning to prevent the formation of new slums and improve existing conditions.
5. **Public Housing Projects**: Developing affordable housing to provide better living conditions and reduce the reliance on informal settlements.

These strategies have had varying degrees of success in addressing and improving slum conditions.

4.4.3.1 Types of Slums

1. **Original Slums**: These areas were poorly constructed from the start, using substandard structures that are beyond repair and need to be demolished.

2. **Converted Slums**: These are once properly built homes that have been abandoned by their original owners and later occupied by lower-income groups who cannot maintain them. For example, older bungalows in Mumbai are converted into one-room chawls with shared restrooms.

3. **Transitional Slums**: These slums emerge in areas undergoing rapid social and physical decline. Characterised by semi-permanent structures, temporary housing for the poor, and cheap entertainment venues, these areas are typically inhabited by vagrants, homeless individuals, alcoholics, and beggars. Rehabilitation, rather than demolition, is often the best solution for these slums.

4.4.3.2 Features of Slums

Slums, while varying in type, share certain common characteristics. They primarily serve as housing for the city's poorest socioeconomic groups and immigrants. Slums foster group living and social bonds based on community, ethnicity, or tribe. As observed by Whyte (1943), slum dwellers often maintain a structured way of life, which brings them a sense of contentment. Additionally, slums function as a transitional space for new city dwellers, providing them with a place to settle, find initial employment and adapt to urban life. Slums also offer shelter for those seeking anonymity, such as migrant workers, lawbreakers, alcoholics, and individuals involved in illicit trades. Slums are marked by inadequate housing, overcrowding, poor facilities, and traffic congestion. Sociologically, slums represent a subculture with its own norms and values, often reflected in unhealthy living conditions, poor health habits, and social isolation. Slum dwellers are typically marginalised and cut off from the broader power structure, leading to mutual distrust between them and the outside world. In terms of numbers, there are approximately 675 slums in Delhi, as reported by the Delhi Urban Shelter Improvement Board (DUSIB), while Mumbai has around 2,400 slums, according to the Slum Redevelopment Authority (SRA), Government of Maharashtra.

♦ *'Slum' as a way of life*

Fig.4.4.1 Slum in Mumbai, one of the largest in the World (Source: https://www.mediapolisjournal.com/2019/11/the-mumbai-slum/)

4.4.3.3 Major Problems in Slums

1. Housing Conditions

Slum housing is characterised by overcrowded, dilapidated, and outdated structures. These areas often suffer from poorly planned buildings, inadequate lighting and ventilation, lack of sanitary facilities, overcrowding, and insufficient maintenance. Housing standards in slums should be assessed relative to the national average for living conditions.

2. Congestion and Crowding

Slums are marked by overcrowded buildings and dense populations. Overcrowding, whether in terms of people or buildings, is a key issue. It refers to high density per block or area, leading to physical congestion. William F. Whyte emphasised overcrowding as a critical factor for assessing slum conditions in his 1943 study *Street Corner Society* conducted in Boston.

3. Community Amenities

Slums often lack adequate community services and facilities. Schools and public buildings are typically run down, while streets and sidewalks are neglected. Waste management is inconsistent, leading to unhygienic conditions. Slums frequently experience shortages of electricity, water, and sanitary services.

4. Unhealthy and Unsanitary Conditions

Slums are notorious for poor sanitation and unhygienic living conditions. A lack of basic amenities like clean water and restrooms contributes to high rates of illness and death. Physical decay and filth are common indicators of slum environments.

5. Inappropriate Conduct

Slum life is often associated with deviant behaviour, including crime, juvenile delinquency, substance abuse, and prostitution. While vice exists in slums, it is not unique to them. Slum dwellers, due to lack of resources, are often pressured into criminal activities by those in more powerful social positions.

6. Slum Culture: A Way of Life

Slums develop their own unique culture, shaped by

poverty and deprivation. This culture passed down through generations, includes specific social structures, habits, and behaviours that help residents survive difficult conditions. Although distinct, these cultural patterns also adapt and influence different ethnic groups across societies.

7. Social Isolation and Apathy

Slums are marked by social isolation and apathy, as their residents are often disconnected from broader urban society. Their primary connection to the community is through the labour market, with occasional political engagement. Non-slum residents tend to view slum dwellers as inferior, reinforcing their marginalisation. Slum residents face limited access to power and communication, further isolating them. Recognising the global nature of slums, the UN included slum improvement in the Millennium Development Goals, with Target 7.D aiming to improve the lives of at least 100 million slum dwellers by 2020.

4.4.4 Unemployment

♦ Definition of unemployment

Unemployment in India is a complex issue influenced by various factors, including the caste system, economic challenges, population growth, seasonal agriculture, declining small-scale industries, low savings and investment, labour immobility, and poor planning. Urban unemployment is a significant problem, akin to urban poverty. Job seekers use different methods to find employment, such as relying on acquaintances, registering with employment exchanges, or applying directly to offices and industries. Unemployment refers to individuals actively seeking work but not currently employed. It is defined as the involuntary lack of work for individuals who are fit and willing to work. The National Sample Survey Office (NSSO) defines unemployment as the "condition where individuals are not employed due to a lack of work, but actively seek employment through intermediaries, acquaintances, or apply to potential employers, expressing their willingness to work under current terms". Nava Gopal Das also emphasises unemployment as "a state of involuntary idleness".

4.4.4.1 Types of Unemployment

1. **Classical Unemployment**: Also known as "real wage unemployment" or "induced unemployment," this happens when wages are too high, making it difficult for companies to hire all job seekers. As a result, there

are more people looking for work than jobs available.

2. **Cyclical Unemployment**: This occurs due to economic downturns or changes in the business cycle. When overall demand in the economy drops, companies need fewer workers, leading to job losses.

3. **Structural Unemployment**: This type happens when there's a mismatch between the skills of the workers and the skills needed for available jobs. For example, if technology replaces workers who lack the new skills required, those workers become structurally unemployed.

4. **Frictional Unemployment**: This refers to the time spent by workers while switching jobs or searching for new ones. It's considered "natural unemployment" because it's not caused by economic problems.

♦ Mass migration to cities creates unemployment

Unemployment in urban India is a significant issue, with an estimated 15 to 25 per cent of the workforce unemployed, particularly among the educated population. This problem is most prevalent in major cities like Chennai, Mumbai, Delhi, and Kolkata. Despite higher wages compared to rural areas, the high cost of living in cities exacerbates the situation. A major contributor to urban unemployment is the mass migration of people from rural areas in search of better livelihoods. While rural-to-urban migration has long been a trend, it has become increasingly problematic due to widespread poverty in rural regions.

4.4.4.2 Impact of Unemployment on Urban Society

1. Unemployment leads to poverty, intensifying urban social issues.

2. Prolonged unemployment drives young individuals toward unethical and criminal activities for survival.

3. Urban crime and social deviance increase due to unemployment.

4. Individuals with antisocial personality disorders may engage in violent or impulsive behaviours, lawbreaking, and substance abuse, leading to maladjustment in society.

5. Unemployment impacts families and friends, leading to feelings of hopelessness, frustration, depression, and anxiety.

6. High unemployment in urban areas contributes to socio-economic problems such as social instability, increased poverty, and higher suicide rates, with lasting effects on community cohesion.

Goal Eight of the Sustainable Development Agenda focuses on creating jobs, ensuring fair work for everyone, and promoting sustainable economic growth. However, the global economy faces challenges that make it difficult to build an open and fair trade system that supports the special needs of the poorest, landlocked, and small island countries. This is important for India too.

4.4.5 Urban Housing Challenges

In the last session, you learned about urban social issues like the environment, slums, and unemployment. Now, we focus on the housing problem, which is closely linked to socioeconomic growth. Housing not only improves living standards but also supports health, education, and job creation in both rural and urban areas. It helps bridge the gap between urban and rural living conditions. However, cities are struggling to cope with the increasing number of migrants, many of whom come from rural areas in search of jobs. This leads to overcrowding and various urban problems such as poverty, homelessness, slums, and pollution. Despite 76 years of independence, India still faces a serious housing crisis, especially for the poor, with the gap between housing supply and demand continuing to grow due to the rising urban population. In many small towns in India, the housing issue is not a shortage of homes, but the lack of suitable living conditions. While there are more houses than households, many are unfit for habitation. Since housing is driven by profit, the poorest individuals often end up homeless, unable to afford homes or high rent, forcing them into substandard housing. Despite planning efforts, the housing shortage is expected to worsen, with a projected shortfall of 26.53 million dwellings for 75.01 million households by the end of the 11th Plan.

4.4.5.1 Causes of Housing Issues

1. **Unplanned Settlement Expansion**: Unregulated housing clusters have emerged around urban centres, lacking proper layouts and essential services. These illegal settlements often encroach on public and private lands, including green spaces. Their large population and political significance make resettlement difficult

in a democratic system, requiring coordinated administrative and political efforts for planned urban growth.

2. **Poor Land Management**: Affordable, developed land is scarce, particularly for vulnerable groups who live in slums near central business districts. These areas, despite being valuable, are underutilised and poorly maintained. Cities lack proper long-term planning to designate areas for industry, housing, and infrastructure development.

3. **Homelessness**: Homelessness is a complex issue driven by multiple factors:

   • **Housing Shortages**: A lack of affordable housing leaves the poorest without shelter.

   • **Right to Land**: Temporary shelters are often created on unused land, eventually becoming established communities.

   • **Housing Rights**: Some people, like street children or the poor, are excluded from available housing due to financial or social reasons.

   • **Personal Circumstances**: Issues like alcoholism, mental illness, unemployment, and divorce (especially for women) lead to homelessness when no alternative housing options are available.

4. **Overcrowding**: Many urban households face increasingly congested living conditions. High population densities in cities result in tall buildings and cramped housing, with multiple families sharing limited space. Migrants often live in extreme overcrowding without access to ancestral land.

4.4.5.2 Government Policies to Address Housing Issues

1. **Housing Finance via Institutions**: The government has established various financial institutions to facilitate housing finance. Cooperative societies provide loans for home construction. Until 1970, LIC was the primary public entity offering housing loans. The Housing and Urban Development Corporation (HUDCO) offers loans to State Housing Boards, Municipal Corporations, and

Development Authorities. The Housing Development Finance Corporation (HDFC) was founded in 1977 to provide private-sector housing finance. Since 1981, the RBI has allocated funds annually to commercial banks for housing loans. The National Housing Bank (NHB) was established in 1988 to further support housing finance.

2. **Investigation and Progression**: Research and development organisations like the Central Building Research Institute (CBRI) and the National Building Organisation (NBO) focus on improving construction materials, and techniques, while providing technical assistance.

3. **State Housing Boards**: State Housing Boards in various states develop and distribute plots and build homes in urban areas for people from diverse economic backgrounds. These homes are constructed with essential civic facilities and offered at government rates through instalments.

4. **Valmiki Ambedkar Awas Yojana (VAMBAY)**: Launched on December 2, 2001, this program aims to provide housing for low-income urban slum residents. The Central Government covers half of the construction costs for housing units and communal toilets, while State Governments cover the remaining costs. Rs. 211.87 crore has been allocated for building toilets and residential units in urban slums.

4.4.6 Gentrification

The final section of this unit covers gentrification, an urban issue related to current growth trends. Gentrification is the process by which a low-value neighbourhood becomes high-value, often due to rapid urban development, real estate investment, and revitalisation programs. This process can lead to rising property prices and rents, attracting wealthier residents and displacing lower-income communities. The term "gentrification," coined by British Sociologist Ruth Glass in the 1960s, describes how affluent people move into working-class neighbourhoods, driving out poorer residents. Gentrification causes significant changes in urban areas, including economic shifts and rising rents. While Glass observed this phenomenon in 1950s London, its effects in American cities differ. Over the past century, sociologists have studied gentrification to explain the migration of

♦ *Gentrification and related concepts*

middle-class individuals into cities and the displacement of working-class residents. Related concepts include gated communities, studentification, and gentrification. Understanding gentrification from an urban perspective can also shed light on its impact on non-metropolitan and rural areas. This process poses significant social challenges and generates both advantages and controversies. Contributing factors include rapid job growth, competitive property markets, a preference for city amenities, and worsening traffic congestion.
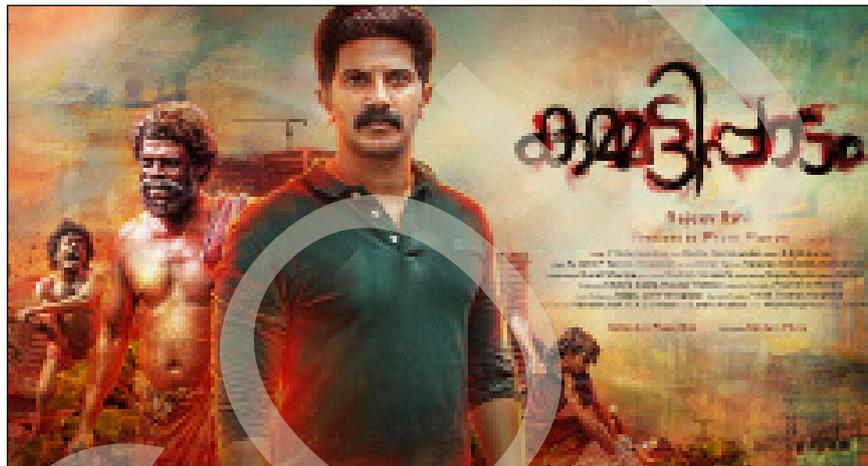

Fig. 4.4.2. 2016 Malayalam movie *Kammattipadam* skilfully integrates the different layers of gentrification and urban exclusion in Ernakulam city in Kerala (image source: https://cinemachaat.com/tag/dulquer-salmaan/)

4.4.6.1 Positive and Negative Aspects of Gentrification

Gentrification is a complex social issue with both advantages and disadvantages. It offers young families the opportunity to buy affordable homes in safe communities with good infrastructure and amenities, and it increases property values and economic activity, resulting in higher tax revenue for local governments. However, gentrification is controversial due to its historical links to discrimination against various marginalised groups, including women, children, and the poor and racial minorities. David Ley attributes gentrification in large cities to changes in the industrial structure, where manufacturing jobs give way to service-based roles, shifting the occupational class structure from working-class to white-collar professionals concentrated in urban areas. Ley and Tim Butler also note that the new middle class's cultural orientation and work habits make inner-city living more appealing, leading to changes in housing demand. This shift

♦ *Impacts of gentrification*

includes the rise of smaller, adult-oriented residences and increased female participation in the workforce.

In contrast, Neil Smith argues that gentrification is driven by commercial interests rather than social trends. He highlights the growing disparity between the value of inner-city homes and land prices, creating a "rent gap" that developers and investors exploit for profit. While gentrification can revitalise declining areas, it often displaces existing residents to less desirable neighbourhoods, which can negatively impact their access to social networks, affordable housing, and healthy food options, leading to increased stress and reduced well-being. Saunders identifies four types of gentrification: confined, concentrated, expansive, and nascent.

♦ *Commercial aspects of gentrification*

Gentrification happens when low-income households are displaced and replaced by higher-income groups, such as younger professionals or childless households. For a neighbourhood to be considered gentrified, there must be clear signs of investment and changes in the socioeconomic and demographic profile. Rapid job growth in downtown areas and nearby regions can drive gentrification. The dynamics of the housing market play a big role in this process and can vary from one place to another. Gentrification has some benefits, like lower crime rates, improved infrastructure, and more economic activity. However, it also has drawbacks, including the displacement of long-term residents, higher living costs, and the loss of cultural traditions. Small businesses may struggle, affordable housing can become scarce, and the original character of the neighbourhood can be erased.

♦ *Benefits and drawbacks*

Summarised Overview

This unit focuses on key urban issues in India, including housing problems, slums, environmental concerns, unemployment, and gentrification. While urbanisation has spurred social, political, and economic progress, it has also created significant challenges. The unit examines the shortage and inadequacy of housing, driven by rapid urban growth and socioeconomic disparities, and highlights policies and financial initiatives aimed at addressing these issues. It explores the rise of slums, marked by poor living conditions and inadequate infrastructure, analysing the factors contributing to their expansion and the difficulties in improving these conditions. Environmental challenges such as pollution, waste management, and resource depletion are also covered,

with a focus on strategies for creating more sustainable urban environments. The unit addresses urban unemployment, exploring its causes, effects on the economy, and potential strategies for improving job opportunities and economic stability. The process of gentrification, where low-income neighbourhoods are transformed into high-value areas, is discussed, weighing its benefits—such as improved infrastructure and reduced crime—against the drawbacks, including the displacement of lower-income residents and cultural erosion. By examining current data, this unit equips students to understand and analyse these urban problems, exploring their root causes and potential preventive measures to mitigate their impact on metropolitan areas.

Self-Assessment

1. Which financial institution provides loans to State Housing Boards, Municipal Corporations, and Development Authorities in India?

2. What term describes the transformation of low-income neighbourhoods into high-value areas, often resulting in the displacement of original residents?

3. How is a 'slum' defined in the context of urban sociology and development?

4. What is the definition of 'unemployment' according to economic and social indicators?

5. What are the key factors contributing to housing problems in urban areas?

6. What are the major challenges faced by slum dwellers in Indian cities?

7. Describe three significant issues caused by urbanisation in India.

8. How does urbanisation contribute to environmental problems in India? Discuss with examples.

Assignments

1. Identify the major slums in Kerala, analyse the problems faced by these communities, and provide suggestions for improving their living conditions.

2. Discuss the causes of unemployment in India using recent published data, and propose actionable solutions to address this issue.

3. Examine the environmental problems caused by urbanisation in Kerala, focusing on three cities. Use your observations to suggest ways to mitigate these issues.

4. Prepare a comprehensive report on housing challenges in urban areas, and evaluate the effectiveness of housing projects undertaken by both government and non-government organisations.

5. Analyse the phenomenon of gentrification in contemporary Indian cities, providing examples to illustrate its impact on local communities and urban development.

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Suggested Readings

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

MODEL QUESTION PAPER SETS

QP CODE: ………

Reg. No : ………...............

Name   : ………………...

THIRD SEMESTER MA SOCIOLOGY EXAMINATION

DISCIPLINE SPECIFIC ELECTIVE COURSE

M21SO10DC- RURAL AND URBAN SOCIOLOGY

(CBCS - PG)

2023-24 - Admission Onwards

SET-1

Time: 3 Hours   Max Marks: 70

Section A

Answer any ten of the following. Each question carries 1 mark

(10x1=10 Marks)

1. Who is the author of Ancient Society?

2. Who introduced the Mahalwari System?

3. Define depeasantization.

4. Define rural sociology

5. In a sentence state what does Article 40 stipulate?

6. What is familism?

7. What do you mean by guild system?

8. What are different types of urban settlement?

9. State any features of Neo-colonialism?

10. State any characteristics of kinship in urban setting?

11. Who questioned the theory of matrilaterality in urban settings?

12. Define city.

13. State any one characteristics of a city?

14. What do you mean by Jajmani System?

15. Who authored Neo-Colonialism, the Last Stage of Imperialism?

Section B

Answer any five of the following. Each question carries 2 marks

(10x2 =20 Marks)

16. List the four key features of peasant societies as identified by Theodor Shanin?

17. What is meant by alienation of land?

18. State the analytical scope of urban sociology?

19. What is land commodification?

20. What do you mean by migration?

21. Briefly describe the four streams of migration?

22. What do you mean by a ghetto?

23. What are the four features of urbanism as stated by Louis Wirth?

24. In your own words differentiate between peasant and peasantry?

25. Describe the concept of Sanskritization as proposed by M.N Srinivas?

Section C

Answer any five of the following. Each question carries 4 marks

(5x4= 20 Marks)

26. Discuss the political role of caste in contemporary India?

27. Discuss Mumford's Hierarchy?

28. What is caste council? Elaborate the domains under its jurisdiction?

29. State the advantages and disadvantages of commercialization of agriculture during British rule?

30. Differentiate between a metropolis and megalopolis?

31. Discuss the Push forces– pull elements of migration?

32. Examine the constitutional aids and laws for the protection of the Scheduled Castes and Other Backward Classes?

33. Discuss the implications of migration?

Section D

Answer any three of the following. Each question carries 10 marks

(2x10= 20 Marks)

34. Discuss the agrarian social structure and the changing pattern of relations in the villages based on the case study conducted by André Béteille in Thanjaor Village?

35. How is an area demarked as Urban? Discuss the characteristics of Urban Community?

36. Discuss the initiatives under the Tribal Community Development Programme?

37. 'Migration significantly influences the demographic pattern' Justify?

38. Discuss the new farmers' law as proposed by the Government of India and discuss the repercussion of the same if implemented?

39. Discuss how did Irawati Karwae use ecological approach to conceptualize Indian Villages?

QP CODE: ………   Reg. No : …….................
                                                 Name   : ………………...

THIRD SEMESTER MA SOCIOLOGY EXAMINATION

DISCIPLINE SPECIFIC ELECTIVE COURSE

M21SO10DC- RURAL AND URBAN SOCIOLOGY

(CBCS - PG)

2023-24 - Admission Onwards

SET-2

Time: 3 Hours   Max Marks: 70

Section A

Answer any ten of the following. Each question carries 1 mark

(10x1=10 Marks)

1. Who is the author of Ancient Law?

2. What do you mean by Zamindari System?

3. What were the main goals of land reform movement?

4. What is a caste panchayat?

5. What do you mean by urbanism?

6. Define urban sociology?

7. State any features of neo-colonialism?

8. State any characteristics of kinship in urban setting?

9. Who questioned the theory of matrilaterality in urban settings?

10. What is meant by Ryotwari System?

11. What is the expansion of CDP?

12. Who wrote the book 'Races and Culture in India'?

13. What do you mean by matrilocal joint family?

14. State any one trend happening in Indian rural family?

15. Who is the author of the textbook 'Rural Sociology'?

Section B

Answer any five of the following. Each question carries 2 marks

(10x2 =20 Marks)

16. How was the concept of social organism used to analyze the structure of Indian village communities?

17. What are the characteristics of societies shaped by familism?

18. What is India's land policy?

19. State the goals of CDP?

20. Briefly describe the nature of urban sociology?

21. What do you mean by urban agglomeration?

22. Differentiate town from a city?

23. List the crucial components of urban growth as stated by Dube?

24. What is a cantonment city?

25. What is fictive kinship?

Section C

Answer any five of the following. Each question carries 4 marks

(5x4= 20 Marks)

26. Discuss how did Green Revolution revolutionize India's agricultural productivity?

27. What are the key differences listed by A.R. Desai when comparing rural families to those in cities?

28. Differentiate between urban ecology and urban pathology?

29. Describe the nature of rural sociology as a science.

30. Discuss rural – urban migration.

31. Differentiate between immigration and emigration?

32. Discuss the migration pattern in India.

33. Describe an ethnic enclave and discuss its cultural and physical characteristics

Section D

Answer any three of the following. Each question carries 10 marks

(2x10= 20 Marks)

34. Do you agree with G.H Ghurye's statement ''caste system is rooted in race''? Elaborate the caste-race relationship along with six aspects of the caste system proposed by Ghurye?

35. Discuss the rural urban differences with emphasis on social organization, relationship, interaction and social mobility?

36. What is migration and examine its various types. Identify the types of migration that are popular in Kerala.

37. Discuss the dysfunctional aspects of city life and suggest remedies for the issues stated?

38. Compare and contrast urban local governance with rural governance. What are the key differences?

39. Discuss the impact of Colonialism and Neo-colonialism on the development of cities in India.

സർവ്വകലാശാലാഗീതം

വിദ്യയാൽ സ്വതന്ത്രരാകണം
വിശ്വപൗരരായി മാറണം
ഗ്രഹപ്രസാദമായ് വിളങ്ങണം
ഗുരുപ്രകാശമേ നയിക്കണേ

കൂരിരുട്ടിൽ നിന്നു ഞങ്ങളെ
സൂര്യവീഥിയിൽ തെളിക്കണം
സ്നേഹദീപ്തിയായ് വിളങ്ങണം
നീതിവൈജയന്തി പാറണം

ശാസ്ത്രവ്യാപ്തിയെന്നുമേകണം
ജാതിഭേദമാകെ മാറണം
ബോധരശ്മിയിൽ തിളങ്ങുവാൻ
ജ്ഞാനകേന്ദ്രമേ ജ്വലിക്കണേ

കുരീപ്പുഴ ശ്രീകുമാർ

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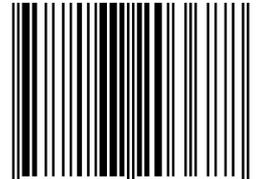
Rural and Urban Sociology

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