

NOTES

were extensively documented by colonial ethnographers, though, as with many other practices of colonial historiography, the accounts were written in a manner that justified colonial subjugation of India (Cohn, 1987). Along with earlier writings of James Mill, Charles Metcalfe's notion of *Indian Village Community* set the tone for much of the later writing on rural India.

3.6 COTTAGE AND SMALL-SCALE INDUSTRIES

Since the organized sector was very weak before and just after Independence, the Government took steps to develop modern industries, especially large and basic industries (Poojary, 1996). The deliberate attempt by the state to industrialize the economy in terms of large and basic industries led to the marginalization of the unorganized sector. This led to a regional imbalance, and also resulted in the concentration of the means of production in the hands of few (Hazari, 1964). This development forced the Government to revise the industrial development policy and take steps to promote small-scale industries. Thus the small-scale sector was promoted to rectify the problems and create employment opportunities during the Second Five-Year Plan period. However, the role of Mahatma Gandhi in the formation of small and cottage industries cannot be ignored. His emphasis on spinning and the philosophy of 'Swaraj' have been instrumental in encouraging cottage industries.

The All India Village Industries Association was established in 1934. So far as the meaning of cottage and small-scale industries are concerned, the term cottage industries, includes the entire gamut of economic activities except agriculture, which are carried on at, or near the home of the worker. The most widespread activity is that of manufacturing light or non-durable consumer goods for sale. They use little power-driven machinery and generally depend on the skills of the worker (Jaffe and Azumi, 1960). It can be said that cottage and small-scale industries would help in employment generation and address the issues of poverty and unemployment. Such industries also contribute in equitable distribution of income, create avenues for entrepreneurship and mobilize local resources and skills.

However, the Fiscal Commission made a major conceptual advance in distinguishing cottage and small-scale industries on the wage-labour criterion, and the relationship between proprietors and workers. A cottage industry is thus one which is carried on wholly or primarily with the help of members of the family, either as a whole or as a part-time occupation. A small-scale industry, on the other hand, is one which is operated mainly with hired labour, usually ten to fifty hands (GOI, 1950). The Cottage Industries Board was established in 1947. In 1952, the Board was split into three separate boards, Khadi and Village Industries, Handicrafts and Handlooms. In 1954, a Small-Scale Industries Board was also set up.

3.6.1 Objectives of Small-Scale Industries

The Second Five-Year Plan, while promoting small-scale industries identified the importance of such industries. It believed that such industries provide immediate large-scale employment, skill mobilization and resource management. Moreover, some problems of unplanned urbanization can also be avoided with the establishment of small-scale industries. However, the following are the objectives of small-scale industries:

- Employment generation
- Equitable distribution of national income
- Mobilization of capital
- Mobilization of entrepreneurial skills
- Regional industrial dispersal

The Second Plan document had also assumed that existing small industry would be protected from inroads into their markets of the products of developing large industry, specifically that range of small industry which lay outside the bigger towns. This required measures to reserve items for small-scale production only.

3.6.2 Changing Small-Scale Industries

Thus, it becomes evident that small-scale industries have contributed a lot towards India's economy. These industries have also been an important feature of rural economy. Many efforts have been made to promote small-scale industries in India but these industries have undergone many ups and downs post liberalization. Globalization and the impact of technology have brought about many new challenges to small-scale industries.

CHECK YOUR PROGRESS

9. When was the All India Village Industries Association established?
10. Give one objective of small-scale industry.
11. Name three spheres in social life where industrialization has brought about a change.
12. List a pre-condition for industrialization.

3.7 CHANGES IN VILLAGE ECONOMY

There have been many changes in the village economy due to agrarian transformation. The onslaught of modern technology has changed the traditional subsistence nature of agriculture to modern farming. The use of modern improvements in cultivation improved the varieties of seeds, fertilizers, pesticides,

NOTES

NOTES

etc. There is also increased production, better marketing facilities post-liberalization, changes in land tenure system, etc. An important aspect of agrarian change is social change. Agricultural transformation in the form of improved cropping patterns, high level of mechanization, better market facilities, etc., have contributed in changing the old social order of rigidity in the system. Such a change alters the traditional institutional arrangements and cultural practices in a village based on divisions of caste and other aspects of social structure. Even the traditional systems like *jajmani* has undergone many changes due to agrarian transformation as the traditional relationships between various caste groups seem to have altered. The phase of industrialization has brought about innumerable changes in the social life of the villagers.

3.8 INDUSTRIALIZATION AND SOCIAL CHANGE

Industrialization refers to sustained economic growth following the application of innate sources of power to mechanized production. Industrialization is not only a mechanical process, but a social process as well. It affects the socio-cultural environment somewhat subtly and produces far-reaching consequences in various spheres of social life. Industrialization has rightly been described as the second wave of change in human civilization. Thus, industrialization brings about a wide range of changes covering the whole gamut of social life. The consequences in various spheres of social life have been discussed as follows:

3.8.1 Economic Structure

- (i) Industrialization reduces the proportion of population directly engaged in agriculture. The invention of new agricultural technologies reduces the demand of direct physical labour.
- (ii) The productive sector of the economy moves from a subsistence level to a surplus marketing level.
- (iii) A high degree of labour mobility takes place.
- (iv) The occupational hierarchy becomes too complex with many divisions and sub-divisions. The specializations and professionalization add further complexity to it.
- (v) There is seen a substantial growth in marketing and commercial centres for the sale of consumer goods for procurement of raw materials and unfinished products.

3.8.2 Demographic Structure

- (i) With the increment in medical technology and standard of living, the mortality rate is considerably reduced.
- (ii) The growth of industrial centres results in heavy migration from villages to industrial centres. W.E. Moore rightly remarks, 'The historical association

between industrialization and urbanization is by no means complete, but is very pronounced.'

- (iii) Heavy migration to industrial centres results in growth of urban slums.

3.8.3 Social Structure

The social consequences of industrialization are many and varied. Some of these are:

- (i) Social mobility has led to the disintegration of the joint family. There is weakening of family and kinship ties.
- (ii) With industrialization, two cultural processes go on simultaneously. There develops a common standardized culture best suited to the industrial way of life. This culture becomes more and more popular through rapid expansion of mass media. On the other hand, the regional culture gets more distinction and identity.
- (iii) Stratification system in pre-industrial societies was largely based on ascriptive factors. But with the growth of industrialization the traditional system of stratification started breaking down. Industrial society is based on values of 'achievement'. So the closed system of stratification is replaced by an open system of stratification. Social mobility, both inter-generational and intra-generational, becomes the norm.
- (iv) Secular and rational attitude gradually replace the traditional religious faiths.

3.8.4 Political Structure

Pre-conditions for the development of industrialization are the creation of a cohesive nation-state organized around a common language and culture.

- (i) Enfranchisement of the population and the institutionalization of politics around mass parties or in other words democratization.
- (ii) Rise of a welfare state and growth of numerous agencies of social control. This results due to the increasing role of state in maintaining integration, stability or equilibrium in society.
- (iii) Growth of a universal legal system.

3.8.5 Education and Religion

Industrialization itself is a product of certain changes in education. Traditional religious education is replaced by secular scientific and utilitarian education. Industrialization also brings about profound changes in religious institutions. Religion, which was the agency of social control, tends to lose all these functions. The cognitive functions of religion are taken over by science.

Thus industrialization has a number of consequences on Indian social life. The old principles of collectivism, ritual purity, spiritualism sacredness, emotional bond are being replaced by individualism, secularism, materialism and

NOTES

contractualism. In spite of such changes, the traditional values and cultural ethos have not been replaced nor have they disappeared completely from the Indian society.

NOTES

3.8.6 Structural Changes Associated with Development

In the first instance society begins to reorganize its people and other resources in the following ways:

- (i) With respect to *technology*, there is a change from simple and traditional techniques towards the application of scientific knowledge.
- (ii) In *agriculture*, the change is from subsistence farming towards commercial production of agricultural goods.
- (iii) In *industry*, the transition is from the use of human and animal power towards industrialization proper, or the use of power driven machines tended by wage earners and producing goods that are sold for a price in the market.
- (iv) In *ecological arrangements*, there is a movement from the farms and villages towards urban centres.

There has been a change of social structures during economic and social development, structural changes that nations experience as they attempt to push their economies forward. Firstly there is structural differentiation, or the establishment of more specialized and more autonomous structural units. The second is the emergence of new patterns of integration or the establishment of new coordinative structures, especially legal, political and associational as the old social order is made more complex and perhaps obsolete by the process of differentiation.

3.8.7 Structural Differences in Periods of Development

There has been a change from multifunctional role structure to several more specialized structures. In pre-industrial societies, production was based on kinship units. Exchange and consumption were embedded deeply in family and the village. But with economic growth, several kinds of economic activities were removed from this family community complex.

Emile Durkheim: Solidarity as an active force in economic life

Most of the insights of Durkheim concerning economic integration are found in his book, *The Division of Labour in Society*. To analyse how social life is integrated, Durkheim set up a dichotomy between two types of society—segmental and complex. To him, segmental society is a homogeneous society with the presence of mechanical solidarity. There is the presence of repressive law in such society. Here on one hand there is the subordination of the individual to the undifferentiated collective conscience of the society and in differentiated or complex societies, powerful forms of integration operate. There are restitutive laws present in complex societies. He differed from Spencer in that he stressed the increased salience of integration in complex societies, rather than tending to regard it as a by-product of individual interactions.

Max Weber: The origins and sustaining conditions for capitalism

Max Weber made a comparative analysis of societies by using the method of the ideal type. Weber mentioned two kinds of ideal-type constructs. A historically unique configuration such as 'rational bourgeoisie capitalism' refers to the systematic and rational organization of production itself. While identifying the historical conditions that gave rise to industrial capitalism, Weber rejected the explanation that the rise of capitalism could be explained by the increase of population. On the positive side, he considered the rise of ascetic Protestantism, especially Calvinism, established social and psychological conditions conducive to this form of capitalism. To him, bureaucracy also forms the most rational form of social organization for perpetuating industrial capitalism. Weber found certain institutional structures permissive for industrial capitalism and found these structures in the political and legal complex. So Weber specified certain institutional conditions under which maximum mobility is both permitted and regulated. Weber also stressed the political and legal regulation of money and exchange. Above all, rational capitalism cannot flourish unless the political authority guarantees a money supply with relatively stable values. As to the type of medium of exchange, Weber saw the advantage of a generalized money currency since it allows for expansion of market and creation of credit. However, unlike traditional economists, Weber was not interested in the regularities produced within the capitalist system of production but in establishing the important background institutional conditions under which the capitalist system itself and its regularities could exist.

NOTES

3.9 MEANING OF RELIGION

Religion is concerned with the shared beliefs and practices of human beings. It is the human response to those elements in life and environment of mankind which are beyond their ordinary comprehension. Religion has also been characterized as that aspect of human, social and personal life which embodies the most sublime of human aspirations. There are many definitions of religion. It is defined 'as a system of beliefs and practices by which a group of people interprets and responds to what they feel is supernatural and sacred'. Roland Robertson states that religion refers to the existence of supernatural beings which have a governing effect on life. Religion, according to Ogburn, is the attitude towards a super human power. The super human, the unseen, the supernatural and the beyond, has always attracted the minds of men from ancient times to the present. Thus, a religion is more or less a coherent system of beliefs and practices concerning a supernatural order of beings, forces, places, or other entities; a system that for its adherents has implication for their behaviour and welfare implications, that the adherents in varying degrees and ways take seriously in their private and collective life.

3.10 THE ORIGIN AND EVOLUTION OF RELIGION

NOTES

The early sociological studies of religion had three distinctive methodological characteristics; these were *evolutionist*, *positivist* and *psychologistic*. These are shown in the works of Comte, Tylor and Spencer. In Comte's sociology, one of the fundamental conceptions is the law of three stages, according to which human thought had passed through the theological, metaphysical and positive stages. Comte treats theological thinking as intellectual error which is dispersed by the rise of modern science. He traced, within the theological stage, a development from animism to monotheism and he explained religious belief in psychological terms by reference to the perception and thought processes of early man. Later, Comte propounded his own religion of humanity and thus recognized, in some sense, a universal need for religion.

3.10.1 Evolutionism

However, the works of Tylor and Spencer were much more rigorous as they were concerned with explaining the origin of religion. They believed that the idea of the soul was the principal feature in religious belief and set out to give an account, in rationalist terms, of how such an idea might have originated in the mind of primitive man. According to this, men obtained their idea of the soul from a misinterpretation of dream and death. Spencer refers to that original theory of things is which, from the supposed reality of dreams, there results the supposed reality of ghosts. E.B. Tylor believes animism to be the earliest forms of religion. He argues that animism derives from man's attempts to answer two questions of the difference between a living body and a dead one and what are the human shapes which appear in dreams and visions. The soul is a spirit being which leaves the body temporarily during dreams and visions. To Australian Aborigines, the animals were invested with a spirit as were the man-made objects. Tylor argues that religion, in the form of animism originated to satisfy man's intellectual nature, to meet his need to make sense of death, dreams and visions. Naturism, on the other hand, is the belief that the forces of nature have supernatural power. Max Muller believes this to be the earliest form of religion. He argues that naturism arose from man's experience of nature; in particular, the effect of nature upon man's emotions. Where animism seeks the origin of religion in man's *intellectual needs*, naturism seeks it in his *emotional needs*. Naturism is man's response to the effect of the power and wonder of nature upon his emotions.

From the origin of religion, 19th century sociologists turned to its evolution. Tylor provided an example. He believed that human society evolved through five major stages, beginning with the simple hunting and gathering band, and ending with the complex nation-state. Religion evolved through five stages, in the same way as the evolution of society. Animism is the belief in a multitude of spirits formed by the religion of the simplest societies. Monotheism, the belief in one supreme God, formed the religion of the most complex. Tylor believed that each stage in

the evolution of religion arose from preceding ones and that the religion of modern man is in great measure only explainable as a developed product of an older and ruder system.

3.10.2 Criticism of Evolutionism

However, there are many criticisms of the evolutionary approach. The origin of religion is lost in the past. However, theories about the origin of religion can only be based on speculation and intelligent guesswork as some critics say. Moreover, the precise stages for the evolution of religion do not fit the facts. Andrew Lang has pointed out that many of the simplest societies have religions based on monotheism which Tylor claimed was limited to modern societies.

NOTES

CHECK YOUR PROGRESS

13. What is Roland Robertson's definition of religion?
14. What were the three main characteristics of religion according to early sociological studies?
15. Name two sociologists who conducted studies on religion.
16. Differentiate between animism and naturism.
17. Name two sociologists who discussed the social functions of religion.
18. What is the main characteristic of the functionalist perspective?

3.11 SACRED AND PROFANE

Durkheim held that the essence of religion is to sustain the divisions into the phenomena of the sacred and profane. He does not hold that the essence of religion lie in the belief in a transcendent God. He holds that the true aim of religion is to establish the phenomena of *sacred* and *profane* in the society. The 'sacred' consists of a body of things, belief and rites. Supernatural entities are always sacred, that is, worthy of being treated with respect whether they are good or evil. Supernatural beings and forces are invisible and intangible but certain sacred objects are quite tangible and visible, for example, the altar in a Christian church. Everything in a church shares, to some extent, in the sacredness of the more specifically shared objects. On the other hand, everything that is not holy or unholy is profane, every place, being, thing or act. Profanity is using names without proper respect.

Some theorists once held that certain objects are sacred because of their intrinsic qualities. In fact, almost anything can be treated as sacred. Sacredness is not a quality inherent in objects; it is, rather, inherent in attitudes of the devout. The key to an understanding of tangible sacred objects is the realization that they are tangible, visible symbols of the intangible invisible natural order. For instance, a

NOTES

church is like any other building, not merely an artifact which serves an utilitarian purpose. It is also an elaborate symbol, a virtual space and a domain symbolic of culturally altered activities and values. The symbolic aspects of a church or temple are more prominent and obvious than those of most secular buildings. Such examples show that sacred objects are sacred because of their symbolic value and not because of their intrinsic properties. They facilitate worship and strengthen faith.

3.12 SOCIAL FUNCTIONS OF RELIGION

3.12.1 Religion: A Functionalist Perspective

Evolutionists such as Tylor and Muller attempted to explain religion in terms of human needs. However, the functionalist perspective changes the emphasis from human needs to social needs. From a functionalist perspective, society requires a certain degree of social solidarity, value, consensus, harmony and integration between its parts. The function of religion is the contribution it makes to meeting such functional prerequisites.

Emile Durkheim

Durkheim presented a functionalist perspective on religion in *The Elementary Forms of Religious Life* published in 1912. Durkheim argues that all societies divide the world into two categories, the sacred and the profane. To understand the role of religion in society, the relationship between sacred symbols and that which they represent must be established. He studied religion among the Arunta tribes of Australia. He saw their religion as *totemism* which is the simplest and earliest form of religion. The totem is a sacred symbol of the clan which is worshipped. According to him, primitive man comes to view society as something sacred because he is utterly dependent on it. To him, social life is impossible without the shared values and moral belief which come from the 'collective conscience'. In their absence there would be no social order, social control, social solidarity or cooperation. Religion reinforces the collective conscience. Durkheim emphasizes on the importance of collective worship because it strengthens the integration of society. Members of society express, communicate and comprehend the moral bonds which unite them.

Criticism: Durkheim's ideas remain influential yet they are not without criticism. While agreeing that religion is important for promoting social solidarity and reinforcing social values, they would not support the view that religion is the worship of society. Durkheim's views on religion are more relevant to small, non-literate societies where there is a close integration of culture and social institutions and they are less relevant to modern societies.

Bronislaw Malinowski

Malinowski based his study of religion on examples drawn from Trobriand Islands off the coast of New Guinea. Like Durkheim, Malinowski sees religion as reinforcing

social norms and values and promoting social solidarity. Malinowski identifies specific areas of social life with which religion is concerned to which it is addressed. According to Malinowski, in every society, there are certain crises of life which are surrounded by religious ritual. For instance, in the case of death ceremony, death is 'socially destructive' since it takes away a member from society. At a funeral ceremony the social group unites to support the bereaved. This expression of social solidarity reintegrates society. He also gave the example of fishing as an important subsistence practice of the Trobrianders. As with funeral ceremonies, fishing rituals are also social events. The group unites to deal with situations of stress and so the unity of the group is strengthened. So Malinowski argues that religion promotes social solidarity by dealing with situations of emotional stress which threaten the stability of society.

Talcott Parsons

Parsons argues that human action is directed and controlled by norms provided by the social system. The norms of direct action are not merely isolated standards of behaviour, but are integrated and patterned by the values and beliefs provided by the cultural system. And religion is a part of this cultural system. As such, religious belief provides guidelines for human action and standards against which man's conduct can be evaluated. By establishing general principles and moral belief, religion helps to provide the consensus which Parsons believes is necessary for order and stability in society. Parsons sees religion as a mechanism for adjustment life's crisis and as a means of restoring the normal pattern of life. He argues that one of the major functions of religion is to make sense of all experiences no matter how meaningless or contradictory they might appear. Parsons, therefore, sees a major function of religion to be the provision of meaning to events that man does not expect or feel ought to happen, events that are frustrating and contradictory. Religion makes sense of their events in terms of an integrated and consistent pattern of meaning. This allows intellectual and emotional adjustment.

Thus, the functionalist perspective emphasizes the positive contribution of religion to society and tends to ignore its dysfunctional aspects. However, the social functions of religion, both for the religions group itself and the wider society, can be classified as contribution to pattern maintenance, tension management and integration.

3.12.2 Integration through Values

Religion plays an important role in integration. It has an important part in crystallizing, symbolizing and reinforcing common values and norms. The Ten Commandments in Judaism and Christianity, for example, are religious duties some of which are at the same time moral.

Morale or tension management

Morale may be defined as the level of positive motivation to attain group goals. Good morale is not possible if goals are ill defined or conflicting, or if they seem

NOTES

NOTES

impossible to attain. It is said that magic rituals emphasizes the group goals and increases confidence that the action will be successful.

3.12.3 Integration through Social Control

Social control functions are the obverse of moral maintaining function. Any social organization requires mechanism of social control. Religion not only defines moral expectations for members of the religious group but usually enforces them. To the extent that moral norms are supported within the religious group, they are the same norms as laid down by society. Social control within the religious group has functional importance for the wider society as well.

3.12.4 Dysfunctions of Religion

The direct impact of religion remains healthy, elevating and socializing. Its indirect effects have been dysfunctional. In Europe, religion hindered the growth of science and inquiry right up to the decline of organized church in the 19th century. It has also resulted in wars, devastations and genocides. Religious antagonism persisted despite the great Bhakti movement in India. Communalism has gained momentum and this was the root cause for Partition and it still persists, as is demonstrated by communal riots. It can thus be concluded that religion may not work as a cohesive force, when more than one religion exists in a society.

3.13 SECTS AND CULTS

A sect is a relatively small religious group. It is a smaller, less highly organized group of committed believers, usually setting itself up in protest against a church, as Calvinists have done. Its members are usually, though by no means always, drawn from the lower classes and the poor. Sects often reject many of the norms and values of the wider society and replace them with beliefs and practices which sometimes appear strange to the non-believer. Sects are, in Peter Berger's words, in terms with the larger society and closed against it. The organization of sects tends to be in terms of small face-to-face groups without a hierarchy of paid officials and a bureaucratic structure. For the pure sect, the ideal of fellowship is exacting. It is an ideal of brotherly love and sometimes of communism and near-communism in goods. Sects are usually intolerant towards other religious groups; for example, the Black Muslim sect. It rose to prominence in the early 1960s when the Black American movement for self-determination developed. The Black Muslims believed that blacks are by nature divine and the whites are inferior and evil. On initiation into the sect, members replace their slave name with a Muslim name. Max Weber argued that sects are most likely to arise within groups which are marginal in society. They are seen as a possible response to relative deprivation. Sects tend to arise during a period of rapid social change. In this situation, traditional norms are disrupted, social relationships tend to lack consistent and coherent meaning and the traditional universe of meaning is undermined. In a situation of

change and uncertainty, the sect offers the support of a close-knit community organization, well defined and strongly sanctioned norms and values and a promise of salvation. It provides a new and stable 'universe of meaning which is legitimated by its religious belief'.

B.R. Wilson (1959) has classified the Christian sects into four types. The first is the *conversionist* type, represented by the Salvation Army and the Pentecostal sects. This type tends to be fundamentalist, but they place much more emphasis upon emotional religious experience than upon doctrinal elaboration. The second is the *adventist* sect represented by the Jehovah's witnesses and the Christadelphions. The early Christians believed that Christ would come again soon after the crucifixion and bring the world, as they knew it, to an end. This so called eschatological doctrine was one of the main factors underlying the otherworldliness of primitive Christianity. The adventists see in certain evil events of the present, signs of the imminent end of the world, signs foretold in scripture. The third type of sect is the *introversionist*, represented by the Quakers and Society of the Truly Impaired. Sects of this type tend to be mystical, but unlike the conversionist sects they do not seek extreme evolutionary states. These sects withdraw from the world to some extent, but not to live an otherworldly life. The fourth type, the *Gnostic* sect, is represented by the Christian scientists, New Thought and Order of the Cross. The chief characteristic of the Gnostic sects is their emphasis upon holding the correct intellectual views, some of which usually seem bizarre to the uninitiated.

NOTES

Cults are heterogeneous groups which may claim links with traditional religion, but their major claim is to a new religious emphasis. The cult, unlike the ideal type of church, is a voluntary organization. No group can get along without some regulation of its members and a cult is no exception. The cult may claim that it will transform the society, as the unification of the church claims, or it may look inward and stress on an ecstatic personal religious experience. It may also stress a particular concern, such as faith healing, and not attempt to deal with all aspects of life. The coherence of the group depends upon the emotional hold of a leader over the members, or upon the fascination of the beliefs or rituals. In general, cults are not strict except in financial matters. There is a tendency for cults to emphasize one doctrine above all others, or to focus upon a god or goddess with certain definite characteristics. For instance, the Christian scientists stress on the unreality of evil especially of physical suffering and emphasize spiritual healing. Cults seem to flourish in metropolitan centres, that is, in places where vast populations live close together physically. Yet, they also have heterogeneous cultures and many diverse problems of adjustment. It is not so much that cults flourish in a time of transition for every time is a time of transition, but they do flourish in those places where change is more rapid and obvious and impinges upon many people. Since change is going on all the time in the social composition of the city, one may suppose that many cults have short lives. Some cults develop into sects and denominations.

NOTES

Magic

The goal of assuring the repose of the soul of a dead person is non-empirical, that is, an impartial observer will have no empirical evidence available to him that would enable him to tell whether the soul is in repose or not. When the goal of an action is empirical and the means are supernatural, such action is called *magic*. Max Weber used the term magic to refer to religious action believed to be automatically effective, whether the goal is empirical or non-empirical. Malinowski defined magic as the use of supernatural means to try to obtain empirical ends, but he distinguished magic from religion. To regard magic as a part of religion is justified on the ground that in magic, as in other religious activities there is the concern with the supernatural order and with the problem of salvation. All magic is used for the benefit of an individual or a group. It becomes important to distinguish between 'white' and 'black' magic as white magic never causes harm. Magic which restores to health is white so also magic to ensure victory in war. 'Black magic' on the other hand, always does harm and is often directed against persons in the magician's own society, thus magic to inflict disease is black. Agriculture, hunting, warfare and health are the fields in which white magic is common. The magic rites and spells may be used for an individual's benefit or for the benefit of some larger group, up to the whole society. The Sun Dance performed in one version or another by some sixteen Indian tribes always involved several participants, none of whom had to be specialists in magic, although for supernatural reasons the performance might have to meet certain qualifications such as proved bravery.

By performing magic, men express their strong wishes symbolically and renew their confidence. The Trobriand Islanders regarded magic as indispensable for their deep-sea fishing. However, under black magic are subsumed *sorcery* and *witchcraft*. Sorcery consists of rights and spells that, according to cultural belief, do not depend for their efficacy upon any supernatural power in the magician himself. Thus sorcery can be learned and practised with efficacy by anyone, provided that the ritual is correctly performed and that the victim or some protector does not use counter magic of greater potency. Witchcraft, on the other hand, is black magic that is thought to depend upon the supernatural power of the magician. Thus it cannot be transmitted, except by heredity. Among the Dobuans of the Western Pacific, black magic is used to protect property rights and hence to punish theft. Among the Ponds of South Africa, mothers-in-law and daughters-in-law most frequently accuse each other of being witches, and the most frequent charge is that the witch has sexual relations with a familiar of the opposite sex, who is of lighter colour. The imputed use of black magic on a large-scale is an indication of strain or tension in the social structure. But today, social tensions expressed in accusations of witchcraft are no longer found.

3.14 PLURALISTIC RELIGION

Small, non-literate societies such as the Australian Aborigines have one faith and one church. Members share a common faith and at certain times of the year, the entire community gathers to express this faith in religious rituals. In terms of Durkheim's view the community is the church. In contemporary western society, one church has been replaced by many. Today, many denominations and sects have replaced the common faith and the established church. Today's religious pluralism has been interpreted as *secularization*. Bryan Wilson argues that if there are a number of denominations in society, each with its own version of truth, they can, at best, only reflect and legitimate the beliefs of a section of the population. In this way religious values cease to be community values. Instead of one religious institution with a single, unchallenged view of the supernatural, there are now many with divergent views. Berger and Luckmann argue that the emergence of denomination weakens the influence of religion. The continuing proliferation of sects has been interpreted and is seen as further fragmentation of institutional religion and thus as evidence of the weakening hold of religion over society.

NOTES

CHECK YOUR PROGRESS

19. Differentiate between a sect and a cult.
20. What are the four types of Christian sects according to B.R. Wilson?

3.15 RURAL RELIGION

In all parts of the world, the rural population is more religious than its urban counterpart. This disparity has been noted due to a number of factors like the dependence upon agriculture of the rural population. Such dependence upon nature has glorified nature and led to the worship of natural forces. The famous Tylorean notion of 'animism' (worship of animals) or Max Muller's 'naturism' (worship of nature's forces) or even Durkheim's 'totemism' (worship of a totem or flag or sign) are all evidences from primitive societies about the nature of rural religion.

Thinkers of all times have agreed in regarding Indians as religious-minded people. Besides being religious, Indians are also professed to be of philosophical propensity. If part of the European fascination with India had to do with Europe's search for its own origins, the 'essence' of its own character, and a rationale for its own superiority, so the concern for 'origins' in India has to do with self-definition and the affirmation of a certain superiority based on antiquity. So Hindu nationalists speak of *Santana dharma* or 'eternal' dharma, an ideology that presumes its sources are rooted in a pristine past. The same ideology argues for the indigenous antiquity of the 'Aryan', or 'Vedic' culture, a period in Indian history from which

NOTES

all else is presumed to have originated (Clothey, 2006). Distinguishing between Indian classical religion and Indian rural religion, S.C. Dube remarked:

Clearly, Hinduism, as it is practiced in the villages is not the Hinduism of the classical philosophical system of India for it possesses neither the metaphysical height nor the abstract content of the latter. It is a religion of fasts and festivals, in which prescribed rituals cover all the major crisis of life ... analysis of life histories reveals that spiritualism cannot be said to be keynote in the life of the community, far from it the religion appears to be a practical one.

So, it can be said that religion in rural India is a practical practice. The villagers in India had not been acquainted with traditional Hindu philosophy and there was lack of education. As a result, they are, in fact, more superstitious. However, Hinduism has been the dominant religion in Indian villages. Other religions like Islam, Sikhism, Christianity, Buddhism and Jainism are also followed in some villages. Some tribal districts have their own tribal religion.

3.16 BELIEFS AND PRACTICES IN VILLAGES

Hinduism embraces a multiplicity of belief systems, as it is essentially a polytheistic religion. The traditional Hindu beliefs include the doctrine of karma and the transmigration of soul which means the soul travels to another body after death. Hindu social organization was based on the Purusharthas, i.e., *dharma*, (doing one's duty) *artha*, (material success), *kama* (sexual satisfaction) and *moksha* (liberation of the soul) with every Hindu having the ultimate aim of attaining *moksha*.

In this section we will discuss the various features of rural religion.

3.16.1 Rural Worship

The rural Hindus worship many different gods and goddesses. The most important among them is Shiva, who is worshipped in different forms and by different names. People of all castes worship Shiva and Hanuman. Besides Shiva, the other deities worshipped in the villages are Vishnu, Rama, Krishna, Jagannath, and so on. The various gods in their innumerable incarnations are worshipped in villages. Numerous incarnations of goddesses like Durga, Kali, Lakshmi, Saraswati and Ganga are also worshipped.

The Indian villager also extends his respect and reverence to many deities who cannot be called Hindu by tradition. One such deity is *Shitala Mata* who is believed to protect people from smallpox epidemic and who sends troubles in the form of smallpox when displeased. Other deities include *Sati Mata* and *Bhuiyan Devi*. Apart from the above-mentioned gods and goddesses, every village has its own rural deities which are local in nature. Many interesting stories are attached to these deities from the oral tradition. In a village, every caste group have their own specific protective deities.

3.16.2 Beliefs and Practices of Rural People

With regard to religious beliefs and practices of rural people, it is believed that often such practices are specific to a particular region. Religious life in a village is celebrated at different levels of caste, sub-caste, family, etc. Villages are recognized as local communities with a degree of the 'we-feeling' or community feeling attached to it. Beliefs and practices are manifestations of an attitude regarding the supernatural. Beliefs are a character for the rituals and its rationalization. There is no denying the fact that the beliefs and the exact nature of supernatural varies from region to region and time to time. While some belief in fetishism, (belief in an object) some in totemism (belief in a flag), others believe in ghosts and witches. Even animism and naturism have been practiced in India. Many kinds of beliefs regarding time, auspicious and inauspicious, are practiced in rural India. For instance, people consider early morning as more auspicious for doing good deeds. Many kinds of superstitions concerning good and evil are found among rural people like a particular activity on particular days and months are considered auspicious and would bear good results. Specific calculations regarding the accurate time for travel is also associated with the belief of auspicious and inauspicious. Moreover, regarding the time for taking meals, such beliefs are taken into consideration, like morning meal should be taken after a bath.

Apart from this, there are various superstitions regarding natural phenomena. For instance, a solar or lunar eclipse is not considered as any planetary positional change, but rather believed to be catastrophes of *rahu* and *ketu*. A drought or heavy rainfall is considered to be a manifestation of the displeasure of the gods.

Rituals are an important aspect of religious life in India. Village rituals are a manifestation of social significance of a local community. There are various life cycle rituals which are practiced. These are *samskaras* (rites and rituals) and occupy an important place in the life of a Hindu. *Samskaras* are sacred ceremonies which unite the village folk into a group. There have been divergent opinions regarding the number of *samskaras*. Some scholars like Manu believed that there are thirteen *samskaras*, some religious scriptures mention only twelve while some others put the number at sixteen. However, the number varies from region to region. Some common *samskaras* are *simantonnayanam* (baby shower), *annaprasana* (first food), *mundan* (haircutting), *naamkaran* (name giving), *upanayan* (thread ceremony), *vivaha* (marriage) and *anthyesthi* (last rites).

With regard to village rituals, the following are prevalent:

Saadha: This ritual is performed in the seventh month of pregnancy. Evidence from the Vedas show that it is called *simantonnayanam*, which is actually observed in the fourth month of pregnancy. However, *saadha* is observed in the seventh month. According to this ritual, a pregnant woman has to observe certain restrictions like wearing new clothes or applying vermilion till *saadha* is done. Five to seven days before this ritual, she is forbidden from any kind of adornment or ornaments. Once the day for the ritual is fixed by the priest, the parents of the pregnant woman

NOTES

NOTES

send her new clothes, sweets, fruits, etc. Then the ritual is performed with seven, nine or eleven flour cakes as these numbers are considered auspicious and then kept on the lap of the woman and mantras are recited.

Prasava (delivery): In this ritual gods and goddesses are worshipped to ask for the safe delivery of the child.

Chhathi: This is a popular ritual observed almost everywhere in India. Both the mother and the child take a bath for the first time on the sixth day after delivery.

Naamkaran (name-giving): This ritual is performed on the tenth day after the birth of a child. The priest is invited and performs a *yajna*. The child is then addressed by a name for the first time.

Annaprasana (first food): In this ritual the child is made to eat his first solid food.

Mundan: This ritual involves shaving the head of a child at a holy place.

Upanayan (thread ceremony): This ritual is performed among the Brahmins and Dwijas (twice-born) where a holy thread is tied around the chest of a child.

Anthyesti (death rituals) and **shraddha**: It includes all those rituals starting from the day of the death till the thirteenth day. *Shraddha* is observed on the first death anniversary.

3.17 VILLAGE TEMPLES AND FESTIVALS

Village temples occupy a significant place in the life of a village and have a considerable influence on the everyday life of the village folk. Village temples are looked upon as community property and a particular family traditionally looks after it and performs the part of the priest. The temple is not merely a place of worship; it becomes instrumental in conducting the lives of people. It becomes a place of congregation where people from different castes get an opportunity to take part in the occasion being celebrated at the temple. The cultural life of the villagers is also enriched by the village temple. Devotional songs and dances are performed which bring together the entire village. Many rituals are also performed in the temple like marriages, *yajnas*, *upanayan*, etc. Some village temples even work as educational centres and many schools are set up by temple trusts.

Festivals and celebrations have been an integral part of Indian rural life. Many ethnographic studies have revealed that festivals have been an occasion for maintaining social solidarity and strengthening the bonds of community. Oscar Lewis presented a description of the festival performed by the rural community in Rampur village, while D.N. Majumdar studied the festivals of Mohana village. However, differences in the mode of celebrating rural festivals corresponded to variations in caste, community, local culture, and so on. Different festivals are celebrated in different months. The following is a list of festivals celebrated:

- *Magh* (January–February): Sakrat, Makar Sankranti, Basant Panchami
- *Phalgun* (February–March): Shiv Ratri, Holi
- *Chaita* (March–April): Jagannath festival, Ramnavami
- *Baisakh* (April–May): Worship of Jagannath
- *Assar* (June–July): Assari
- *Saavan* (July–August): Raksha Bandhan, Naag Panchami
- *Bhadoon* (August–September): Janamashtami, Teej
- *Kwaar* (September–October): Vijaya Dashami, Pitra Paksh
- *Kartik* (October–November): Karva Chauth, Kartik Purnima, Diwali, Bhaiya Dooj.

NOTES

Only some villages celebrate all these festivals, most celebrate only some of these. In south India, particularly Tamil Nadu, southern Karnataka and southern and coastal Andhra Pradesh, the principal annual ritual in many villages is the temple festival of a tutelary deity, normally the village goddess. In north India, especially the Hindi-speaking regions, similar temple festivals are rare and the collective village festivals are mainly Navratri (Dussehra) and Holi, although in some places there are no collective festivals at all. In central India — the Deccan plateau of northern Karnataka and Andhra Pradesh, and Maharashtra — the pattern is a combination of southern temple festivals and northern celebrations of Navratri and Holi (Fuller, 1992).

Holi: Holi is a popular festival in northern and central India and falls on the day of full moon (Phalgun) around February–March. The festival is named after ‘Holika’, a mythical she-demon who tried to burn her brother’s son Prahlad, a devotee of Vishnu. But it is believed that Vishnu saved Prahlad and Holika was killed. The most evocative description of Holi in north India comes from McKim Marriott (1968) who studied in Kishangarhi, a village in western Uttar Pradesh. In Kishangarhi, people believed that Krishna first taught them how to celebrate Holi as a ‘feast of love’ and they do so with passionate exuberance. But they revel according to a precise scheme in which all social norms are reversed: each riotous act at Holi implied some opposite, positive rule or fact of everyday social organization in the village (Marriot, 1968: 210).

Bhadrakali festival of South India: While studying in Coorg (Karnataka), a village in Mysore, Srinivas observed that people celebrated a festival for a single goddess, Kundat Bhadrakali. The festival starts during May–June and lasts for around twelve days. An oracle, a Coorg man possessed by the goddess, allocates to the various Coorgi patrilineal joint families their customary duties at the festival. The duties involve certain restrictions like prohibition on slaughter of animals, breaking of a coconut or even an egg, producing alcoholic drink, etc. The villagers go in a procession to the Bhadrakali temple and Brahmin priests conduct the ceremony inside the temple while the Bhadrakali oracle answers the questions asked by anxious villagers. Animal sacrifices are made in such festivals. According to Srinivas, in a festival like Bhadrakali, the unity of the village is particularly

NOTES

expressed by the restrictions that villagers, especially those with ritual deities, observe for its duration. At the assembly on the first day, adult males of all castes publicly accept the ban on killing animals. Such restrictions are partly designed to maintain the settlement's purity and they show that the village is being marked off from others, that each person recognizes a responsibility to the entire village, and that 'the unity of the village is projected to the mythical plane and is supported by ritual sanctions' (Srinivas, 1965).

Festivals of central India: In central India, many annual festivals for village goddesses are held. Dussehera, Navratri and Holi are celebrated as collective festivals.

Festivals in north India: Ramkheri village in Madhya Pradesh does not have any festivals for village deities. Adrian Mayer observed that although Navratri, Diwali and Holi are also times for observances by individual families and kin groups, these are major annual occasions for village gatherings. Almost the whole village assembles in one place and the headman and other village officials act on behalf of the entire population (1960). On the other hand, a study of Mohana village near Lucknow by D.N. Majumdar showed how they celebrated Holi as its annual festival. In this village, the Thakurs were the dominant castes and Holi brings together the Thakurs of Mohana and other villages.

CHECK YOUR PROGRESS

21. What is Hindu social organizations based on?
22. What are *samskaras*?
23. List three *samskaras*.
24. List three festivals that are celebrated in Indian villages.

3.18 SUMMARY

- The village has been an important unit of social and economic organization since the pre-historic period. The traditional book *Rig Veda* also mentions that the society is divided into many dynamic hierarchical groups. Of this, the smallest unit is the family, and many such families constitute a village. In the ancient literature, the word village was interpreted as a group of families living at one place. The leader of the village was known as *gramini*. Even in the great epic Mahabharata, there are references of village communities as rudimentary units of administration.
- The economic system of rural India is founded mainly on functional specialization and interdependence among various castes. Each village has several *jati* segments, which have separate ties in some certain spheres.

But there are also neighbourhood ties, and personal and family relationships and animosities. Three aspects of inter-*jati* and inter-personal relations within the village merit special consideration; the inter-dependence of *jatis* through the exchange of specialized occupational services; the functioning of village panchayats (generally involving representatives of all *Jjatis* residing in the village) in addition to *Jati* panchayats; and the factional politics of the village (Dube, 1990). However, in this unit we will discuss about such a system of the village economy which is based on occupational inter-dependence of castes, called the *jajmani* system.

NOTES

- However, after the middle of the 19th century, the Industrial Revolution and industrialization took the form of a definite system. The industrial economy is based on differentiation and a complex division of labour. Since the Independence, the process of industrialization has progressed more rapidly.
- The *jajmani* system is a system of traditional occupational obligations. Castes in early India were economically interdependent on one another. The traditional specialized occupation of a villager followed the specialization assigned to his caste. The specialization of occupation led to the exchange of services in the village society. This relationship between the 'servicing' and the 'serviced' castes was not contractual, individual, impersonal or temporary but it was caste oriented, long termed and broadly supportive. This system in which the durable relation between relation between a land-owning family and the landless families that supplied them with goods and services is known as the *jajmani* system.
- The *jajmani* relationship has by now been largely supplanted in many villages; in a few it has completely disappeared. The power of a local dominant *jati* has been reduced in many places because their village dependents can move away more easily than was formerly possible, and can get earn some income from outside the village as well.
- India has been a predominantly agricultural country with agriculture being the backbone of rural economy. According to the Census 2001, 56.6 per cent of the population are engaged in agriculture and allied activities. Agriculture has been a dominant mode of occupation and one of the largest contributors (18.5 per cent per cent) of GDP. Even a rural economy relies on agriculture. The allied activities of agriculture are dairy, poultry, fishery, sericulture, etc. In this context the study of agrarian economy becomes an important aspect of social sciences. In fact, agrarian studies have not occupied a central position in sociological discourse like studies on caste, kinship, gender, etc.
- Since the organized sector was very weak before and just after Independence, the government took steps to develop modern industries, especially large and basic industries (Poojary, 1996). The deliberate attempt by the state to industrialize the economy in terms of large and basic industries

NOTES

led to the marginalization of the unorganized sector. This led to a regional imbalance, and also resulted in the concentration of the means of production in the hands of few (Hazari, 1964). This development forced the government to revise the industrial development policy and take steps to promote small-scale industries. Thus the small-scale sector was promoted to rectify the problems and create employment opportunities during the Second Five-Year Plan period. However the role of Mahatma Gandhi in the formation of small and cottage industries cannot be ignored. His emphasis on spinning and the philosophy of 'Swaraj' have been instrumental in encouraging cottage industries.

- Industrialization refers to sustained economic growth following the application of innate sources of power to mechanized production. Industrialization is not only a mechanical process. It is a social process as well. It affects the socio-cultural environment somewhat subtly and it produces far-reaching consequences in various spheres of social life.
- Religion is concerned with the shared beliefs and practices of human beings. It is the human response to those elements in life and environment of mankind which are beyond their ordinary comprehension. Religion has also been characterized as that aspect of human, social and personal life which embodies the most sublime of human aspirations.
- The early sociological studies of religion had three distinctive methodological characteristics; these were evolutionist, positivist and psychological. These are shown in the works of Comte, Tylor and Spencer. In Comte's sociology, one of the fundamental conceptions is the so-called law of three stages, according to which human thought had passed through the theological, metaphysical and positive stages. Comte treats theological thinking as intellectual error which is dispersed by the rise of modern science. He traces, within the theological stage, a development from animism to monotheism and he explained religious belief in psychological terms by reference to the perception and thought processes of early man. Later, Comte propounded his own religion of humanity and thus recognized in some sense a universal need for religion.
- Durkheim held that the essence of religion is to sustain the divisions of the thing into the phenomena of the sacred and profane. He does not hold that the essence of religion lies in the belief in a transcendent God. He holds that the true aim of religion is to establish the phenomena of sacred and profane in the society. The 'sacred' consists of a body of things, belief and rites. Supernatural entities are always sacred, that is, worthy of being treated with respect whether they are good or evil.
- Evolutionists such as Tylor and Muller attempted to explain religion in terms of human needs. However, the functionalist perspective changes the emphasis from human needs to social needs. From a functionalist perspective, society

requires a certain degree of social solidarity, value, consensus, and harmony and integration between its parts. The function of religion is the contribution it makes to meeting such functional prerequisites.

- A sect is a relatively small religious group. It is a smaller, less highly organized grouping of committed believers, usually setting itself up in protest against a church. Cults are heterogeneous groups which may claim links with traditional religion, but their major claim is to a new religious emphasis. The cult, unlike the ideal type of church, is a voluntary organization. No group can get along without some regulation of its members and a cult is no exception.
- Small, non-literate societies such as the Australian Aborigines have one faith and one church. Members share a common faith and at certain times of the year, the entire community gathers to express this faith in religious rituals. In terms of Durkheim's view, the community is the church. In contemporary Western society, one church has been replaced by many. Today, many denominations and sects have replaced the common faith and the established church. Today's religious pluralism has been interpreted as secularization.
- In all parts of the world, the rural population is more religious than its urban counterpart. This disparity has been noted due to a number of factors like the dependence upon agriculture of the rural population. Such dependence upon nature has glorified Nature and led to the worship of natural forces. The famous Tylolean notion of 'animism' (worship of animals) or Max Muller's 'naturism' (worship of nature's forces) or even Durkheim's 'Totemism' (worship of a totem or flag or sign) are all evidences from primitive societies about the nature of rural religion.
- Hinduism embraces a multiplicity of belief systems, as it is essentially a polytheistic religion. The traditional Hindu beliefs include the doctrine of karma and the transmigration of soul which means the soul travels to another body after death. The Hindu social organization was based on the Purusharthas, i.e., *dharma* (doing one's duty), *artha* (material success), *kama* (sexual satisfaction) and *moksha* (liberation of the soul) with every Hindu having the ultimate aim of attaining *moksha*.
- Village temples occupy a significant place in the life of a village and have a considerable influence on the everyday life of the village folk. The village temples are looked upon as community property and a particular family traditionally looks after it and performs the part of the priest. The temple is not merely a place of worship; it becomes instrumental in conducting the lives of people. It becomes a place of congregation where people from different castes get an opportunity to take part in the occasion being celebrated at the temple.

NOTES

NOTES

3.19 KEY TERMS

- **Jajmani system:** A system of traditional occupational obligations
- **Cottage industries:** Includes the entire gamut of economic activities except agriculture, which are carried on at or near the home of the worker
- **Religion:** A more or less coherent system of beliefs and practices concerning a supernatural order of beings, forces, places or other entities
- **Naturism:** The belief that the forces of nature have supernatural power
- **Animism:** The belief that animals are invested with a spirit as are man-made objects

3.20 ANSWERS TO 'CHECK YOUR PROGRESS'

1. D.N. Majumdar wrote the book *Caste and Communication in an Indian Village*.
2. The Jatavs of Agra were stone cutters, labourers and tanners of leather.
3. The main characteristic of an industrial society is a high division of labour.
4. A *jajmani* system is a system of traditional occupational obligations.
5. W.H. Wiser used the word *jajmani* for the first time.
6. Members of the landowning dominant caste are called *jajmans* and the occupational castes are called *kamins*.
7. The *jajmani* system was the chief instrument of coercion by the high castes.
8. Reduction in the powers of the village elders influenced the *jajmani* system.
9. The All India Village Industries Association was established in 1934.
10. An objective of a small-scale industry was an equitable distribution of national income.
11. The three spheres where industrialization has brought a change are: economic structure, demographic structure, social structure.
12. One pre-condition for the development of industrialization is the creation of a cohesive nation-state organized around a common language and culture.
13. According to Roland Robertson, religion refers to the existence of supernatural beings which have a governing effect on life.
14. According to early sociological studies, evolutionist, positivist and psychologistic are the three main characteristics of religion.
15. Comte and Spencer conducted studies on religion.
16. Naturism is the belief that the forces of nature have supernatural power while animism is the belief that animals were invested with a spirit as were the man-made objects.

17. Emile Durkheim and Bronislaw Malinowski discussed the social functions of religion.
18. The functionalist perspective emphasizes the positive contribution of religion to society and tends to ignore its dysfunctional aspects.
19. A sect is a relatively small religious, less organized group of committed believers, usually setting itself up in protest against a church. A cult is a heterogeneous group which may claim links with traditional religion, but its major claim is to a new religious emphasis.
20. The four types of Christian sects are: Conversionist, Adventist, Introversionist and Gnostic.
21. The Hindu social organizations are based on dharma, artha, kama and moksha.
22. *Samskaras* are sacred ceremonies which unite the village folk into a group.
23. Upanayaan, Annaprassanna, Mundan are a few *samskaras*.
24. Shiv Ratri, Holi, Diwali are a few festivals celebrated in Indian villages.

NOTES

3.21 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Define village community.
2. What is an agrarian economy?
3. State four advantages of maintaining *jajmani* relations.
4. What are the characteristics of cottage industries?
5. Elaborate on any three changes in village economy.
6. What are some of the social consequences of industrialization?
7. Provide at least two definitions for religion.
8. What are the criticisms against the evolutionary approach?
9. Give two differences of opinion between Parsons' and Malinowski's views.
10. Write a short note on the four Christian sects as classified by B.R. Wilson.

Long-Answer Questions

1. Discuss the nature of village economy.
2. Why did the extension of the market economy to rural areas have negative consequences?
3. Elaborate on the features of the pre-industrial and industrial economic systems.
4. Explain the working of the *jajmani* system. Explain its role in a village economy.

NOTES

5. What are the objectives of small-scale industries? Explain.
6. Discuss the changes that industrialization brings about in social life.
7. Discuss Max Weber's views on the origins of and sustaining conditions for capitalism.
8. Elaborate on Tylor and Spencer's views on the origin of religion.
9. Explain two perspectives of the social functions of religion, along with their criticisms.
10. Discuss the various features of rural religion.
11. Distinguish between the two types of magic, giving examples.
12. Analyse how *samskaras* influenced the rural religious life in India.
13. Describe how any three festivals are celebrated.

3.22 FURTHER READING/REFERENCES

- Dube, S.C. 1977. *India since Independence: Social Report on India, 1947–72*. Mumbai: Vikas Publishing House.
- Hutton, J.H. 1983. *Caste in India*. Mumbai: OUP.
- Kapadia, K.M. 1966. *Marriage and Family in India*. Mumbai: OUP.
- Singh, Y. 1986. *Indian Sociology: Social Conditioning and Emerging Concerns*. Delhi: Vistaar.
- Srinivas, M.N. 1962. *Caste in Modern India and Other Essays*. Mumbai: Asia Publishing House.

References

- Bailey, F.G. 1958. *Caste and Economic Frontier: A Village in Highland Orissa*. Mumbai: Oxford University Press.
- Beteille, A. 1974. *Studies in Agrarian Social Structure*. Delhi: Oxford University Press.
- Clothey, Fred W. 2006. *Religion in India: A Historical Introduction*. New York: Routledge.
- Cohn, B.S. 1987. *An Anthropologist Among the Historians and Other Essays*. Delhi: Oxford University Press.
- Dube, S.C. 1990. *Indian Society*. New Delhi: National Book Trust.
- Fuller, C.J. 1992. *The Camphor Flame: Popular Hinduism and Society in India*. Princeton: Princeton University Press.
- Government of India. 1950. *Report of the Fiscal Commission*. New Delhi: Government of India, pp. 99–100.