

MODEL ANSWERS
DEPARTMENT OF SOCIAL WORK
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SEMESTER 1st
M.M= 75 MARKS
PAPER: - MS- 101 Society and Polity

I. ATTEMPT ALL QUESTIONS EACH CARRY EQUAL MARKS 10X2=20.

1. The fundamental rights aim at the development of every _____.
 - a. Family
 - b. Group,
 - c. **Individual**
 - d. None of the above
2. The practice of untouchability is abolished by Indian constitution in article
 - a. **17.**
 - b. 19
 - c. 38
 - d. 42
3. National commission for women set up in
 - a. 1991
 - b. 1981
 - c. **1992**
 - d. 1993
4. Patriarchy means the rule by the male head of social units like family. **(True/False)**
5. Which of the agencies oversees the implementation of tribal welfare program and scheme?
 - a) **Ministry of Social Justice and Empowerment.**
 - b) Planning Commission
 - c) National Commission for STs
 - d) All the above
6. People migrate to other places for reasons of safety are examples offactors of migration in India.
 - (a) **Push**
 - (b) Pull
 - (c) Natural
 - (d) Normal
6. Critical aspects of women's freedom and equality include
 - a. Freedom to lead a long life
 - b. Right to health
 - c. Right to education
 - d. **All**
7. Which of the theory argue that all societies are divided into two main groups, a ruling minority and the ruled?
 - (a) **Elite theory**
 - (b) Functional theory
 - (c) Evolution theory
 - (d) Positivist theory

8. The belief in gradual social progress by reform and by changing laws, rather than by revolution called-

- (a) Liberalization.**
- (b) Globalization.**
- (c) Privatization.**
- (d) Sanskritisation**

9. Social control of rules and working procedures of the organizations forcing it, are called-

- (a) Social Institutions**
- (b) Political Institutions**
- (c) Folkways**
- (d) Customs**

10. Role of women in Indian Society is as:

- (a) Secondary**
- (b) Primary**
- (c) Both A & B**
- (d) None.**

II. ATTEMPT ANY FIVE QUESTIONS (Write your Answers 200-250 Words) 7X5=35.

1. Reservation of women in Panchayati Raj has empowered them. Explain.

Introduction:

PRI's as lowest unit of local self-government and its efficient working, clean image and activism which is the basis of good governance and help in the democratic decentralised development process. The role of PRI's in context of a means to improve the living conditions of rural women of all class and caste by contributing more appropriate and effective, better conditioned services, based on participatory decisions, transparency and accountability. In particular these issues highlight that participation of women 'encompasses structural changes at the grass root level and in socio-economic situation in order to achieve the prosperity and welfare which is the ultimate goal of LSG/PRI's. PRI's as platform for political participation and mobilization which aroused the political awareness among women of all section which contributed for strengthening their political organisation and capacity for effective bargaining for better delivery of good governance and also the public services more efficient and democratic. Last but not the least; it highlight the phenomenon of proxy or surrogate representation of women, and the status SCs women in PRI's who face double dose of discrimination in Local Institutions of Governance. The decentralization of power and decision making processes from national and state to local bodies has become a major trend globally. Decentralization, being a process that puts in place a structural arrangement for facilitating shared exercise of power among central government, local governments, and local communities, is a wide and complex field allowing for community. participation in governance and development

a Panchayati Raj System in India.

The Political power in India is shared by three vertical units of governments- The Central government, the state government, and the local government. The local government includes the Panchayati Raj Institutions in the villages and the Municipal and Metropolitan Councils in the cities. These are the known as the institution of Local Self Governance, which is democracy at root level and evolve through the process of Decentralisation Process in India. “Local government is an integral part of the national structures of governance and the level of government closest to the citizens. Therefore, it is in the best position both to involve women in the making of decisions concerning their living conditions and to make use of their knowledge and capabilities in the promotion of sustainable development.

b. Procedure of emergence of PRIs in India

The 73rd and 74th Constitutional Amendments have widened the scope of local self-governance. In particular Local self-Governance as a grass root democracy its evolution in a gradual process and its Constitutional provisions, however, relating to the establishment, powers, functions and responsibilities of Panchayats. Decentralization is commonly regarded as a process through which powers; functions; responsibilities and resources are transferred from central to local government as a way to promote broader values of pluralistic participatory democracy

c. Provisions for women in PRIs

They also addressed the issue of Reservation which have attracted Women, SC/ST's and other reserved categories to politics in large numbers, their stand in participation and decision making process while implementing schemes through PRI's. The dependency of PRI's lied upon the effective leadership at the local level and the role of state who is equally responsible to share its powers and function with the institution for grassroots 'governance. And how for the success of any democracy decentralised governance is must and for that PRI's are the best examples as a process of democratic decentralisation which aims at providing a broad base to affording the much needed training ground for future leadership creating an awareness and initiative in the rural people about community development programmes, proper utilisation of the available manpower and the other resources which have mostly remained under exploited and unutilised manpower and other rural resources of participate in the management of rural affairs, bringing rural consciousness among the officials and impressing upon the utility of coordinated and inter -related approach to various development programmes and about planning of an overall

balanced development of rural areas and thus raising the standard of living of the rural people in a holistic way.

d. Concept empowerment and its components.

The institutional set-up of local self-governance was initiated to ensure good governance which has the following components:

Participation: All men and women should have a voice in decision-making, either directly or through legitimate intermediate institutions that represent their interests. Such broad participation is built on freedom of association and speech, as well as capacities to participate constructively.

Rule of Law: Legal frameworks should be fair and enforced impartially, particularly laws on human rights.

Transparency: Transparency is built on the free flow of information. Processes, institutions and information are directly accessible to those concerned with them, and enough information is provided to understand and monitor them.

Responsiveness: Institutions and processes try to serve all stakeholders.

Consensus Orientation: Good governance mediates differing interests to reach a broad consensus on what is in the best interests of the group and where possible, on policies and procedures.

Equity: All men and women have opportunities to improve or maintain their well-being.

Effectiveness and Efficiency: Processes and institutions produce results that make the best use of resources.

Accountability: Decision-makers in government, the private sector and civil society organisations are accountable to the public, as well as to the institutional stakeholders. This accountability differs depending on the organisation and whether the decision is internal or external to an organisation.

Strategic Vision: Leaders and the public have a broad and long-term perspective on good governance and human development, along with a sense of what is needed for such development. There is also an understanding of the historical, cultural and social complexities in which that perspective is grounded.

e. Analysis (How the PRI leading towards empowerments among women at what extent).

Panchayats has been traced from the traditional Panchayats to Constitutional Panchayats. The 73rd constitutional amendment act has recognised as a great landmark in the evolution of Panchayats in India. But much more need to be done for realizing Mahatma Gandhi's ideal of Gram Swaraj for the empowerment of the people. In terms of advancement in terms of reservation at LSG and its impact, gave a new vision to see the reservation and its impact at the macro (i.e. in case of Women participation) and micro level (i.e. in case of SCs Women participation) but if it is analyzed critically than major hindrances came into light in the proper functioning of women representatives and functionaries; multiple responsibilities, i.e.

domestic work and work place, gradual criminalisation in politics stop them to visit the fields or meetings specially in of SCs representatives. Moreover their dependency on male members in the patriarchal society and exposure to formal education breeds information & communication gap. Furthermore; lack of exposure& experience lead them to suppression because majority of the women enter into Politics through reservation and nepotism arrangement of the society. Last but not the least the rotational policy hardly allow them to continue their relationship in politics because all seats previously held by male members; the new elected women representatives had very little or no experience of being associated with political organizations and mostly women got elected to the seats to which their family members were previously elected so, they work as proxy or surrogate representative in case of women belongs to higher caste; in case of SCs women they face double dose of discrimination(i.e. being a women member and being a SCs they work under pressure of dominant castes; and face multiple types of harassment). Hence it can be seen that advantage of participation is partial which is hampering the path of holistic development and inclusion of which was the agenda of reservation for women in Panchayati Raj Institutions.

f. Conclusion.

The Panchayati Raj Institutions evolved through the decentralization provides opportunities for women to voice their priorities to achieve better living conditions and access to basic services. The legal framework of PRI's that calls for participation and equal access, district administration has been empowered with implementing decentralization through engagement and inclusion of women. As a result, community leadership has developed among women and local government became more effective and responsive to community needs, priorities and solutions through as they prioritise developmental needs differently from men. In addition, women's organizations have been able to demand greater transparency and accountability in allocation of public resources. Finally, women's groups act as local government monitors, utilizing agreements made in participatory processes.

2. Discuss between ascribed and achieved status among tribal societies?

Introduction:

Status is also used as a synonym for honour or prestige, when social status denotes the relative position of a person on a publicly recognized scale or hierarchy of social worth. (See 'Social Stratification'). It is the first meaning of the term status, status as position, which we are going to refer to in the following paragraphs. Status as honour or prestige is a part of the study of social stratification. A status is simply a

rank or position that one holds in a group. One occupies the status of son or daughter, playmate, pupil, radical, militant and so on. Eventually one occupies the statuses of husband, mother bread-winner, cricket fan, and so on; one has as many statuses as there are groups of which one is a member. For analytical purposes, statuses are divided into two basic types:

Ascribed Status

Ascribed statuses are those which are fixed for an individual at birth. Ascribed statuses that exist in all societies include those based upon sex, age, race ethnic group and family background. Similarly, power, prestige, privileges, and obligations always are differentially distributed in societies by the age of the participants. This has often been said about the youth culture in the U.S. because of the high value Americans attach to being young. Pre-modern China, by contrast, attached the highest value to old age and required extreme subordination of children. The perquisites and obligations accompany age change over the individual's lifetime, but the individual proceeds inexorably through these changes with no freedom of choice. As the discussion implies, the number and rigidity of ascribed statuses vary from one society to another. Those societies in which many statuses are rigidly prescribed and relatively unchangeable are called caste societies, or at least, caste like. Among major nations, India is a caste society. In addition to the ascribed statuses already discussed, occupation and the choice of marriage

Achieved Status

Achieved statuses are those which the individual acquires during his or her lifetime as a result of the exercise of knowledge, ability, skill and/or perseverance. Occupation provides an example of status that may be either ascribed or achieved, and which serves to differentiate caste-like societies from modern ones. Societies vary in both the number of statuses that are ascribed and achieved and in the rigidity with which such definitions are held. Both ascribed and achieved statuses exist in all societies. However, an understanding of a specific society requires that the interplay among these be fully understood. For Weber class is a creation of the market situation. Class operates in society independently of any valuations. As Weber did not believe in the economic phenomena determining human ideals, he distinguishes status situation from class situation.

According to Linton, status is associated with distinctive beliefs about the expectations of those having status, as for example, the status of children. Other common bases for status are age, sex, birth, genealogy and other biological constitutional characteristics. However, status, according to Linton, is only a phenomenon, not the intrinsic characteristic of man but of social organization. What matters is not what you really are, but what people believe you to be. At times, some confuse the two terms, status and role.

Status defines who a person is, as for example, he is a child or a Negro, or a doctor; whereas, role defines what such a person is expected to do, as for example, he is too young to work, he should care about parents etc.

Tribal Society:

According to Oxford Dictionary "A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding them as having a common ancestor.

D.N Majumdar defines tribe as a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes. According to Ralph Linton tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests.

L.M Lewis believes that tribal societies are small in scale are restricted in the spatial and temporal range of their social, legal and political relations and possess a morality, a religion and world view of corresponding dimensions. Characteristically too tribal languages are unwritten and hence the extent of communication both in time and space is inevitably narrow. At the same time tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society.

T.B Naik has given the following features of tribes in Indian context:-

- A tribe should have least functional interdependence within the community.
- It should be economically backward (i.e. primitive means of exploiting natural resources, tribal economy should be at an underdeveloped stage and it should have multifarious economic pursuits).
- There should be a comparative geographical isolation of its people.
- They should have a common dialect.
- Tribes should be politically organized and community Panchayats should be influential.
- A tribe should have customary laws.

Naik argues that for a community to be a tribe it should possess all the above mentioned characteristics and a very high level of acculturation with outside society debars it from being a tribe. Thus term usually denotes a social group bound together by kin and duty and associated with a particular territory.

Critically analyse and conclude it in your own words.

3. State the salient features of culture in India?

Introduction:

As Homo sapiens, evolved, several biological characteristics particularly favourable to the development of culture appeared in the species. These included erect posture; a favourable brain structure; stereoscopic vision; the structure of the hand, a flexible shoulder; and year round sexual receptivity on the part of the female. None of these biological characteristics alone, of course, accounts for the development of culture. Even in combination, all they guarantee is that human beings would be the most gifted members of the animal kingdom.

The distinctive human way of life that we call culture did not have a single definite beginning in time any more than human beings suddenly appearing on earth. Culture evolved slowly just as some anthropoids gradually took on more human form. Unmistakably, tools existed half a million years ago and might be considerably older. If, for convenience, we say that culture is 500,000 years old, it is still difficult day has appeared very recently. The concept of culture was rigorously defined by E.B. Taylor in 1860s. According to him culture is the sum total of ideas, beliefs, values, material cultural equipment's and non-material aspects which man makes as a member of society. Taylor's theme that culture is a result of human collectively has been accepted by most anthropologists. Tylarian idea can be discerned in a modern definition of culture - culture is the man-made part of environment (M.J. Herskovits). From this, it follows that culture and society are separable only at the analytical level: at the actual existential level, they can be understood as the two sides of the same coin. Culture, on one hand, is an outcome of society and, on the other hand, society is able to survive and perpetuate itself because of the existence of culture. Culture is an ally of man in the sense that it enhances man's adaptability to nature. It is because of the adaptive value of culture that Herskovits states that culture is a screen between man and nature. Culture is an instrument by which man exploits the environment and shapes it accordingly.

Salient features of culture:

1. Culture is an acquired quality.
2. Culture is social, not an individual heritage of man.
3. Culture is Idealistic, abstract and intangible.
4. Culture is the total social heritage.

5. Culture fulfils those ethical and social needs of the groups which are ends in themselves.
6. Culture is an integrated system
7. Language is the chief vehicle of culture.
8. Culture evolves into more complex forms through division of labour.

Salient feature of Human culture:

1. Biological
2. Ecological
3. Social

Analyse and elaborate with suitable examples.

4. Elaborate the features of various social movements in India?

Social Movements

In a society a large number of changes have been brought about by efforts exerted by people individually and collectively. Such efforts have been called social movements. A social movement is defined as a collectively acting with some continuity to promote or resist a change in the society or group of which it is a part. Social movement is a form of dynamic pluralistic behaviour that progressively develops structure through time and aims at partial or complete modification of the social order. A social movement may also be directed to resist a change. Some movements are directed to modify certain aspects of the existing social order whereas others may aim to change it completely. The former are called reform movements and the latter are called revolutionary movements. Social movements may be of numerous kinds such as religious movements, reform movements or revolutionary movements. Lundberg defined social movement as a voluntary association of people engaged in concerted efforts to change attitudes, behaviour and social relationships in a larger society.

Main features of social movement:-

It is an effort by a group.

9. Its aim is to bring or resist a change in society
10. It may be organized or unorganized.
11. It may be peaceful or violent
12. Its life is not certain. It may continue for a long period or may die out soon

Elaborate it.

ILLUSTRATIONS

Reform Movements

Arya Samaj, Satya Sodhak Samaj, Ram Krishna Mission, Sri Narayanguru Dharma Paripalana Sabha

Backward Castes Movement

Self-respect Movement, Backward caste mobilization in North India, Mahar Movement.

Peasant Movements

Colonial economic policies, the new land revenue system, the colonial administrative and judicial system and the ruin of handicrafts leading to the overcrowding of land, transformed the agrarian structure and impoverished the peasantry. In the vast zamindari areas the peasants were left to the mercies of the zamindar who rack-rented them and compelled them to pay illegal dues and perform beggar. In the ryotwari areas, the government itself levied heavy land revenue. This forced the peasants to borrow money from the moneylenders. Gradually over large areas the actual cultivators were reduced to the status of tenants at will, share croppers and landless labourers while their lands, crops and cattle passed into the hands of landlords, trader moneylenders and such peasants. When the peasants could take it no longer they resisted against the oppression and exploitation and they found whether their target was the indigenous exploiter or the colonial administration that their real enemies after the barriers were down was the colonial state.

Mahar Movement

The Mahar movement under the leadership of Ambedkar abandoned Hinduism altogether and embraced Buddhism. The Mahars formed an important section of the scheduled castes of Maharashtra (10%) of the population. They served as village watchmen, messengers and removers of cattle carcasses. These services were hereditary and were paid for in kind. They occupied a low position in the caste and occupational hierarchy and as such suffered from many religious, economic, educational and political disabilities. Thus the ideology of the Mahar movement reflects a total rejection of the religion of the caste Hindus, which was identified with hierarchy and inequality. Mahars now belong to a religion that stands for egalitarian values and hence they are superior to the caste Hindus. This is another strategy to gain self-respect and esteem on the one hand and to protest against the religion of the upper castes on the other. The civil rights ideology based on democracy, motivated the Backward Classes to evolve campaigns to

fight for equality in educational, economic and political opportunities. Thus the leaders of the SNDP and the Mahar movement agitated for their basic civil rights. They also incorporated the religious-cultural ideology in this approach in seeking to gain self-respect and honor. The SCs Panther movement emerged among the Mahars of Bombay and Pune in 1972. Its spokesmen were Namdeo Dhasal, Raja Dhale and J.V Pawar all eminent literary men. It cashed in on the frustration that the urban youth were experiencing when faced with diverse forms of discrimination against the untouchables and the oppressed. In its ideology class struggle cannot be separated from an anti-caste Hindu attitude. Thus the protest ideologies of the Backward Classes movements reveal four organizing principals:

- Reinterpretation of myths of origin or of one's own religion.
- Rejection of Hinduism and Aryan religion and culture
- Civil rights
- Class conflict

Critically analyse and conclude it in your own words.

5. Describe the trends of development of rural communities in India?

Trends of development of rural communities in India

Introduction:

Rural development mainly focuses on

- poverty alleviation,
- better livelihood opportunities,
- provision of basic amenities and infrastructure facilities

Recent trends that have raised concern regarding food security, farmers' income, and poverty are;

- Slowdown in growth
- Widening economic disparities between irrigated and rain-fed areas.
- Uneven and slow development of technology.
- Inefficient use of available technology and inputs.
- Degradation of natural resource base.
- Rapid and widespread decline in groundwater table, with particularly adverse impact on small and marginal farmers
- Aggravation in social distress as a cumulative impact of the above, reflected in an upsurge in farmers' suicides

Elaborate, critically analyse and conclude it in your own words.

6. Explain the interdependency between Rights and Human Rights in India?

Introduction:

Human rights are universal and inalienable; indivisible; interdependent and interrelated. They are universal because everyone is born with and possesses the same rights, regardless of where they live, their gender or race, or their religious, cultural or ethnic background. Inalienable because people's rights can never be taken away. Indivisible and interdependent because all rights – political, civil, social, cultural and economic – are equal in importance and none can be fully enjoyed without the others. They apply to all equally, and all have the right to participate in decisions that affect their lives. They are upheld by the rule of law and strengthened through legitimate claims for duty-bearers to be accountable to international standards.

Universality and Inalienability:

Indivisibility: The right of everyone to an adequate standard of living cannot be compromised at the expense of other rights, such as the right to health or the right to education.

Interdependence and Interrelatedness

Equality and Non-discrimination

Participation and Inclusion

Accountability and Rule of Law

Elaborate, critically analyse and conclude it in your own words.

7. Discuss the function of legislature in India?

The functions of the government can be grouped into three categories; to make laws, to execute them and to adjudicate them. The three organs corresponding to these three functions are the legislature, the executive and the judiciary. The legislature unquestionably occupies the most important place as it formulates and expresses the will of the state. Although the emergence of the welfare state, to a large extent, has minimized the importance of the legislature, the legislature continues to be a significant organ of any form of government.

FUNCTIONS

The functions of legislatures are not the same in every country. The form of government in each state determines their function. The nature and extent of role a legislature plays under a monarchy or aristocracy is different from that of a legislature in a democracy. The legislature plays very significant

role in a Parliamentary System of government under such a system the legislature is superior to the executive. The executive remains responsible and answerable to the legislature for all its actions. Continuing in power on the part of the executive depends on the satisfaction and support of the legislature. Although the organisation, nature and functions of the legislatures differ from country to country, their main functions are more or less the same. They may be classified as legislative, regulatory, financial, deliberative, judicial, constituent and electoral functions.

Legislative functions

Law making is the foremost function of a legislature as it is the direct source of legislation. Law is regarded as the expression or the will of the people. The laws reflect the changing conditions of society and the new social environment. The policies of the government are put to executive through the laws made by legislature. The laws have to adjust themselves to the ever changing requirements of the society. Therefore one of the major functions of the legislature besides making law, amending and repealing them wherever they become obsolete or outdated. Laws are enacted according to prescribed procedure of the constitution. The law making powers of the legislatures are absolute. They are limited by the provisions of the constitution.

Regulatory Functions

Under Parliamentary System of government the legislature exercises its immediate and direct control over the executive. The executive is under responsible and answerable to the legislature for all its actions. The legislature exercises its control by a) asking questions to the ministers to elicit important information relating to matters of administration and matters of public importance. Secondly b) it, can move adjournment motions or raise debates to point out specific lapses of the government and most importantly c) it can move no confidence motion. Though such a motion it can express its lack of confidence in the government, which if passed by the legislature forces the party in power to resign. These powers of the legislature regulate the working of the government to a large extent.

Financial Powers

The legislature has very important a power in the field of finance. It acts as the guardian of national purse. It regulates the "income and expenditure of the government in respect of its various projects, administrative and welfare. People's money must be controlled and spent under the supervision and control of their representatives to prevent its misuse and wasteful expenditure. The theory no taxation without representation recognises the supremacy of the legislature, which is the fund raising and fund granting authority. It is a fundamental principle, recognised in all civilized country, that no tax shall be collected or expenditure be made without the approval of the legislature. All proposals for financial legislation are routed through the popular chamber.

Deliberative Functions

The Legislature is a deliberative body, a forum where many persons represent numerous interests, various points of view of different sections of the community. This is a body which facilitates determination of policies and legislation through a process of debate and discussion. This discussion provides with opportunities to each member not only to present the view and perception of his party but also permits to mould his own views in light of the discussion made in the House. Over and above the various viewpoints presented in the House contribute to the growth of political consciousness of the people in general and educate the members of executive to find out the solutions to various problems in particular. Through this power the legislative acts as a link between the public and the government.

Judicial Function

The legislature also exercises some judicial function. Certain countries have entrusted to their legislatures the function of trying high constitutional authorities like the head of the executive, members of judicially and other constitutional bodies through the motion of impeachment. In India the President, the judges of Supreme Court, the members of U.P.S.C, the Comptroller and Auditor General can be impeached by the Parliament after fulfilling certain constitutional formalities.

Constitutional Functions

Electoral Functions

Many of the legislatures participate in electoral functions. The Indian Parliament takes part in the election of the President and Vice-President of India. It also elects some its members to various committees of the House. It elects its presiding and deputy presiding officers.

Analyse and conclude it in your own words.

III. ATTEMPT ANY TWO QUESTIONS. 10X2=20.

- 1. What do understand by Verna system? Discuss the status of SC's in various regions of India?**

Introduction:

Caste is closely connected with the Hindu philosophy and religion, custom and tradition .It is believed to have had a divine origin and sanction. It is deeply rooted social institution in India. There are more than 2800 castes and sub-castes with all their peculiarities. The term caste is derived from the Spanish word caste meaning breed or lineage. The word caste also signifies race or kind. The Sanskrit word for caste is Verna which means colour.The caste stratification of the Indian society had its origin in the chaturVerna system. According to this doctrine the Hindu society was divided into four main Vernas - Brahmins, Kashtriyas, Vaishyas and Shudras.The Verna system prevalent during the Vedic period was mainly based on division of labour and occupation. The caste system owns its origin to the Verna system. Ghurye says any attempt to define caste is bound to fail because of the complexity of the phenomenon. According to Risely caste is a collection of families bearing a common name claiming a common descent from a mythical ancestor professing to follow the same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogeneous community. According to Maclver and Page when status is wholly predetermined so that men are born to their lot without any hope of changing it, then the class takes the extreme form of caste. Cooley says that when a class is somewhat strictly hereditary we may call it caste.M.N Srinivas sees caste as a segmentary system. Every caste for him divided into sub castes which are the units of endogamy whose members follow a common occupation, social and ritual life and common culture and whose members are governed by the same authoritative body viz the panchayat.According to Bailey caste groups are united into a system through two principles of segregation and hierarchy. For Dumont caste is not a form of stratification but as a special form of inequality. The major attributes of caste are the hierarchy, the separation and the division of labour.Weber sees caste as the enhancement and transformation of social distance into religious or strictly a magical principle. For Adrian Mayer caste hierarchy is not just determined by economic and political factors although these are important.

The 'Shudras' were classified as inferior and the last Verna to other three Verna's, in ancient social system in India. Along with this several social, economic and political restrictions were imposed on them. This classified 'Sudras' includes various caste groups, which have suffered social and economic inequity since ages. They had to stay outside the village. The concept of pollution was attached to them and they were treated as untouchable castes. These untouchables or castes were officially defined as depressed castes in 1932 and they were systematically listed in the 1931-Census of India. Gandhi named the untouchables as '*Harijans*'. '*Hari*' means 'God' and '*Jan*' means 'People', i.e. 'People of God'. The meaning of this word in *Hindi*, *Marathi* and other languages is, 'a child, whose father's identity is unknown'. Therefore the name '*Harijans*' was opposed and hated by the untouchables. The Simon Commission in 1935 first coined the term 'Scheduled Castes'. All the untouchable castes, which were listed in 1931-Census of India, came to be known as the 'Scheduled Castes' (SCs) through the Government of India Act of 1935. In the meantime, the Government published a list of Scheduled Castes under the Government of India (Scheduled Castes) Order, 1936. The Government of India in post-independence period carried the same idea. According to the Constitution of India, under article 341(1), the President of India, after consultation with the Governor, may specify, "the castes, races, tribes or parts of groups within castes or races, which shall be deemed to be Scheduled Castes". Accordingly the President has notified the Scheduled Castes in the order called 'Constitution (Scheduled Castes) Order-1950' and the 'Scheduled Castes and Scheduled Tribes List (Modification) Order-1956'. However, under article 341(2), the Parliament of India by law can include or exclude the above-mentioned groups from the list of the Scheduled Castes. In a simple way, in contemporary period, the Scheduled Castes are defined under article 366 (244) of the Constitution of India as, "the Scheduled Castes means such Castes, Races, Tribes or parts of or groups within such Castes, races or tribes, deemed under article 341 to be Scheduled Castes for the purpose of this Constitution." Thus the Scheduled Castes are those castes which are listed as Scheduled Castes in the Constitution of India. The Scheduled Castes constitute a significant demographic strength in India. In the year 1935, the Scheduled Castes were estimated as about 5 Crores. In the year 1981, estimated as 10.475 crore and in the year 1991, population was estimated as 13.822 cores, which constitutes 16.48 percent of the total population. The decadal growth of Scheduled Castes in India over 1991 was 30 per cent, which is more than decadal growth of general population. 61 per cent of Scheduled Castes are living in rural area. Nearly 84 per cent of the SCs. population live in ten states. In the states of 'Hibachi Pradesh', 'West-Bengal' and 'Uttar Pradesh', 25.34 per cent of its total, 23.62 per cent of its total and 21.04 per cent of its total population, respectively, belongs to Scheduled Castes. In 'Maharashtra', 11.10 per cent of its population is SCs, interestingly, 28 per cent of the total population of 'Punjab' belong to 'Scheduled Castes'. Other states like 'Bihar' (14.56 per cent of its total), 'Haryana' (19.75 per cent of its total), 'Karnataka' (16.38 per cent of its total), 'Madhya Pradesh' (14.54 per cent of its total), 'Orison' (16.20 per cent of its total) 'Andhra Pradesh' (15.93 per cent of its total) and 'Tamil Nadir' (19.18 per cent of its total) have significant strength of Scheduled Castes population. **According to the 2001 Census, the Scheduled Caste population in India is 166, 635,700 persons, constitutes 16.2 per cent of the country's total population.** Being rural people, four fifth (79.8 per cent) of them live in rural areas and rest one-fifth (20.2 per cent) live in urban areas. The sex ratio of 936 females per thousand males is slightly higher than national average of 933 sex ratio. The highest percentage of Scheduled Caste population to the total Scheduled Caste population of the country live in Uttar Pradesh (21.1 per cent) followed by West Bengal (11.1 per cent) and Bihar (7.8 per cent), Andhra Pradesh (7.4 percent) and Tamil Nadu (7.1 percent). In fact, more than 57 per cent of total Scheduled Castes population inhabit in these five States. Proportionately, the largest proportion of population of the Scheduled Castes to total population of the State is in Punjab (28.9 per cent), followed by Himachal Pradesh (24.7 percent) and West Bengal (23 percent). In Andhra Pradesh, Karnataka and Pondicherry proportion of SC population is exactly equal to the National average of 16.2 per cent. The smallest concentration of the Scheduled Caste population is in the North-Eastern tribal States such as Mizoram (with negligible or only 272 persons) followed by Meghalaya (0.5 percent) and Arunachal Pradesh (0.6 per cent).

Main features of caste system

Caste system hierarchically divides the society. A sense of highness and lowness or superiority and inferiority is associated with this gradation or ranking. The Brahmins are placed at the top of the hierarchy and are regarded as pure or supreme. The degraded caste or the untouchables have occupied the other end of the hierarchy. The status of an individual is determined by his birth and not by selection nor by accomplishments. Each caste has its own customs, traditions practices and rituals. It has its own informal rules, regulations and procedures. The caste panchayats or the caste councils regulate the conduct of members. The caste system has imposed certain restrictions on the food habits of the members these differ from caste to caste. In North India Brahmin would accept pakka food only from some castes lower than his own. But he would not accept kachcha food prepared with the use of water at the hands of no other caste except his own. As a matter of rule and practice no individual would accept kachcha food prepared by an inferior casteman. The caste system put restriction on the range of social relations also. The idea of pollution means a touch of lower caste man would pollute or defile a man of higher caste. Even his shadow is considered enough to pollute a higher caste man. The lower caste people suffered from certain socio-religious disabilities. The impure castes are made to live on the outskirts of the city and they are not allowed to draw water from the public wells. In earlier times entrance to temples and other places of religious importance were forbidden to them. Educational facilities, legal rights and political representation were denied to them for a very long time. If the lower castes suffer from certain disabilities some higher caste like the Brahmins enjoy certain privileges like conducting prayers in the temples etc. There is gradation of occupations also. Some occupations are considered superior and sacred while certain others degrading and inferior. For a long time occupations were very much associated with the caste system. Each caste had its own specific occupations which were almost hereditary. There was no scope for individual talent, aptitude, enterprise or abilities. The caste system imposes restrictions on marriage also. Caste is an endogamous group. Each caste is subdivided into certain sub castes which are again endogamous. Intercaste marriages are still looked down upon in the traditional Indian society.

Functions of the caste system

The caste system is credited to ensure the continuity of the traditional social organization of India. It has accommodated multiple communities including invading tribes in the Indian society. The knowledge and skills of the occupations have passed down from one generation to the next. Through subsystems like Jajmani system the caste system promoted interdependent interaction between various castes and communities within a village. The rituals and traditions promoted cooperation and unity between members of the different castes.

The dysfunctions

Caste system promoted untouchability and discrimination against certain members of the society. It hindered both horizontal and vertical social mobility forcing an individual to carry on the traditional occupation against his or her will and capacity. The status of women was affected and they were relegated to the background. The caste system divided the society into mutually hostile and conflicting groups and subgroups.

Dominant caste

This concept given by M.N Srinivas holds that a caste is dominant when it is numerically higher than the other castes. In the Mysore village he described the peasant Okkalanga composed of nearly half of the

population made up of nineteenth jati group. The Okkalinga were the biggest land owner. The chief criteria of domination of a caste are

1. Economic strength
2. Political power
3. Ritual purity
4. Numerical strength
- 5.

The dominant caste also wields economic and political power over the other caste groups. It also enjoys a high ritual status in the local caste hierarchy. The dominant caste may not be ritually high but enjoy high status because of wealth, political power and numerical strength. The presence of educated persons and high occupation rate also play an important role in deciding its dominance over other caste groupings. Sometimes a single clan of dominant caste controls a number of villages in areas. The dominant caste settle dispute between persons belonging to their own and other jati. The power of the dominant caste is supported by a norm discouraging village from seeking justice from area, govt official, court or police located outside the village. The members of the dominant caste particularly those from the wealthy and powerful families are representative of this village in dealing with the officials.

Purity and Pollution

The notions of purity and pollution are critical for defining and understanding caste hierarchy. According to these concepts, Brahmins hold the highest rank and Shudras the lowest in the caste hierarchy. The Verna System represents a social stratification which includes four vernas namely- Brahmans, Kshatriyas, Vaisyas and Shudras. The Shudras were allocated the lowest rank of social ladder and their responsibilities included service of the three Vernas. The superior castes tried to maintain their ceremonial purity. Dumont holds the notion of purity and pollution interlinked with the caste system and untouchability. The hierarchy of caste is decided according to the degree of purity and pollution. It plays a very crucial role in maintaining the required distance between different castes. But the pollution distance varies from caste to caste and from place to place.

Dipankar Gupta observes that the notion of purity and pollution as Dumont observed is integrally linked with the institution of untouchability. But unlike untouchability the notion of purity and pollution is also a historical accretion. Over time this notion freed itself from its specific and original task of separating untouchables from the others and began to be operative at different planes of the caste system.

The concept of purity and pollution plays a very crucial role in maintaining the required distance between different castes. But the pollution distance varies from caste to caste and from place to place.

Sanskritization

Prof M.N Srinivas introduced the term sanskritization to Indian Sociology. The term refers to a process whereby people of lower castes collectively try to adopt upper caste practices and beliefs to acquire higher status. It indicates a process of cultural mobility that is taking place in the traditional social system of India. M.N Srinivas in his study of the Coorg in Karnataka found that lower castes in order to raise their position in the caste hierarchy adopted some customs and practices of the Brahmins and gave up some of their own which were considered to be impure by the higher castes. For example they gave up meat eating, drinking liquor and animal sacrifice to their deities. They imitated Brahmins in matters of dress, food and rituals. By this they could claim higher positions in the hierarchy of castes within a generation. The reference group in this process is not always Brahmins but may be the dominant caste of the locality. Sanskritization has occurred usually in groups who have enjoyed political and economic power but were not ranked high in ritual ranking. According to Yogendra Singh the process of sanskritization is an endogenous source of social change. Mackim Marriot observes that sanskritic rites are often added on to non-sanskritic rites without replacing them. Harold Gould writes, often the motive

force behind sanskritisation is not of cultural imitation per se but an expression of challenge and revolt against the socioeconomic deprivations.

Status of SC's in various regions of India

According to the 1991 Census there were about 138,200,000 SCs in India and they constituted about 16.5% of the entire population of India. The 2001 Census has now been completed. The total population has risen to over one billion, but we do not know yet what the SCs total is; however, if past trends continue, we may safely assume not only that the SCs population will also have increased but also that the SCs proportion of the total population has risen as well.

“SCs” (Oppressed) is the name which the people belonging to those castes at the very bottom of India’s caste hierarchy have given themselves. Formerly, they were known as Untouchables, because their presence was considered to be so polluting that contact with them was to be avoided at all costs. The official label for them has been Scheduled Castes, because if their caste is listed on the government schedule, caste members become eligible for a number of affirmative action benefits and protections. SCs have chosen the “SCs” label for themselves for at least three important reasons. First, the label indicates that the condition of the SCs has not been of their own making or choosing; it is something which has been inflicted upon them by others. Thus, secondly, there is an element of militancy built into the label; SCs seek to overcome the injustices and indignities forced upon them so as to gain the equality and respect hitherto denied them. “SCs” also indicates that all these castes (Pariahs, Chamars, Mahars, Bhangis, etc.) share a common condition and should therefore unite in a common struggle for dignity, equality, justice and respect under a common name.

Status of SCs overall in India can be understood through four strategies.

Political Strategy

Both historically and currently SCs have adopted four strategies, singly or in combination, in order to attain these ends. The first and most dominant has been the political strategy of gaining power either as an end in itself (if you have power, others come to you and you do not have to go begging to them) or as a means to other ends (e.g., greater economic and educational opportunities). However, SCs have been divided over whether to pursue political power independently of other castes or in alliance with those members of other castes and communities whose interests and ideals are close to their own. For example, there are at present SCs members of Parliament and of State Legislative Assemblies, as well as SCs party workers, in virtually all the major political parties, including the Prime Minister’s Bharatiya Janata Party, which in its traditionalist Hindu ideology, is quite anti-SCs. There are also exclusively SCs political

parties at the regional level and two SCs-led political parties, the Bahujan Samaj Party of Kanshi Ram and Ms. Mayawati as well as the Republican Party of India, have members of Parliament as well. The SCs debate within and between the various parties over whether to get whatever share of power SCs can through whatever alliances are most expedient or to maintain pressure from outside on those in power by maintaining some ideological and programmatic unity, at least among SCs themselves if not with other disadvantaged groups (tribals, religious minorities, women, the poor in general) as well, has yet to be resolved. As this brief description suggests, there is little political unity among SCs at the present time and many are wondering out loud whether the political process can deliver what SCs have every right to expect from it.

Economic Strategy

The second strategy has been economic. Not only are SCs extremely poor (almost half of them living below the poverty line as compared to less than one-third of the rest of the population) but they are also almost totally dependent upon the dominant castes for their livelihoods as agricultural or urban labour. Thus many SCs have sought greater economic independence, both as an end in itself and as a means to other ends (e.g., political power, educational opportunity). During the past decade a good number of international development agencies, both religious and secular, have also adopted this strategy by funding a variety of grassroots SCs organizations engaged in a range of community development activities. These activities focus on such things as small-scale industries, teaching new skills, educating SCs on how to take advantage of government development assistance, developing cooperatives. The task is enormous. Over 75% of the SCs population is still rural and so these activities have to be carried out village by village. They also face opposition within each village from members of the dominant castes who want to keep SCs as an impoverished and dependent source of cheap labour.

Social Strategy

A third strategy, which can be described as social, has two components. Education is one. If SCs become literate (10.2% in 1961, 37.4% in 1991) or even educated, they can move beyond unskilled labor, earn more money, and so gain greater respect. The other is making life-style changes which get rid of those practices considered especially “low” or “polluting” and substituting those of the “higher” castes instead. For example, they should give up eating certain meats and cease working at certain jobs (e.g., cleaning latrines). The aim of education and life-style change has been to remove some of the more obvious reasons for anti-SCs prejudice. The social strategy was adopted by the Christian missions over a century ago and it still dominates the churches’ thinking about improving the SCs’ lot. Today there are churches which are not only giving special priority to SCs in some of their institutions of formal education, but are also developing job oriented, non-formal educational projects to enhance skill development. The social strategy has also undergirded much of the affirmative action policy built into India’s constitution. The

assumption is that if SCs get educated, get better jobs, and earn more money so as to raise their class status, then their caste status (measured in terms of mutually respectful and friendly relations with members of “higher” castes) would improve also. The problem has been that the government (controlled by the dominant “higher” castes) has never fully implemented all the progressive affirmative action legislation it has passed into law. This is a source of great resentment, especially among educated SCs.

Religious Strategy

The fourth strategy has been religious in nature. Its moderate form involves reform from within one’s own religious tradition. For example, some Hindu sects have renounced caste hierarchy and some Hindu reformers, Gandhi being the best known; have sought to “uplift” the Untouchables. The more radical religious option, however, has been conversion to another, more egalitarian religion. For example, over the past 125 years, so many SCs have converted to Christianity that today the majority of the Christian population of India is SCs! Following the induction of their great leader, Dr. B. R. Ambedkar, into the Buddhist Sangha in 1956, several million SCs have become Buddhists. What a new religion offered to the SCs was a new identity defined by religion rather than by caste, as well as a more egalitarian religious counterculture. This has been only partially successful. No matter what goes on in Christian or Buddhist circles, most Indians still think in terms of caste and so simply assume that anyone who is a Christian or Buddhist is SCs. Moreover, both Christian and Buddhist SCs were denied the Affirmative action benefits and protections granted to other SCs; in 1990 the Buddhist SCs became eligible and SCs Christians are still ineligible. By denying these to Christian (and Muslim) SCs the government is in fact providing strong economic disincentives to conversion and strong economic incentives to Christian SCs to return to the Hindu fold.

Analyse and Conclude it.

- 2. Discuss in detail the constitutional provisions on Social, Economic and Educational status of women in India. Suggest measures to uplift the status of women in India.**

Introduction:

The worth of a civilization can be judged by the place given to women in the society. One of several factors that justify the greatness of India's ancient culture is the honorable place granted to women. The Muslim influence on India caused considerable deterioration in the status of women. They were deprived of their rights of equality with men. Raja Ram Mohan Roy started a movement against this inequality and subjugation. The contact of Indian culture with that of the British also brought improvement in the status of women. The third factor in the revival of women's position was the influence of Mahatma Gandhi who

induced women to participate in the Freedom Movement. As a result of this retrieval of freedom, women in Indian have distinguished themselves as teachers, nurses, air-hostesses, booking clerks, receptionists, and doctors. They are also participating in politics and administration. But in spite of this amelioration in the status of women, the evils of illiteracy, dowry, ignorance, and economic slavery would have to be fully removed in order to give them their rightful place in Indian society.

The worth of a civilization can be judged from the position that it gives to women. Of the several factors that justify the greatness of India's ancient culture, one of the greatest is the honored place ascribed to women. Manu, the great law-giver, said long ago, 'where women are honored there reside the gods'. According to ancient Hindu scriptures no religious rite can be performed with perfection by a man without the participation of his wife. Wife's participation is essential to any religious rite. Married men along with their wives are allowed to perform sacred rites on the occasion of various important festivals. Wives are thus befittingly called 'Ardhangani' (better-half). They are given not only important but equal position with men.

But in the later period the position of women went on deteriorating due to Muslim influence. During the Muslim period of history they were deprived of their rights of equality with men. They were compelled to keep themselves within the four walls of their houses with a long veil on their faces. This was definitely due to Islamic influence. Even today in some Islamic countries women are not allowed to go out freely. The conservative regimes of Iran and Pakistan, for example, have withdrawn the liberties given to women folk by the previous liberal governments. Even in India the Muslim women are far more backward than their Hindu, Christian and Sikh counterparts. The sight of Muslim women walking with long 'Burkas' (veils) on their person is not very rare. The women are, as a matter of fact, regarded as captive and saleable commodities in Muslim families. One man is allowed to have so many wives with the easiest provision of divorce. The husband can divorce a wife just by saying 'I divorce you' under the provision of Muslim laws. This is what the emperors did hundred years back and the men are doing it even now in almost all Islamic countries. Even in this last phase of the twentieth century rich and prosperous men of Islamic countries keep scores of wives in their harems. It was natural outcome of the Muslim subjugation of India that woman was relegated to a plaything of man, an ornament to decorate the drawing room. Serving, knitting, painting and music were her pastimes and cooking and cleaning her business.

In the wake of Raja Ram Mohan Roy's movement against women's subjugation to men and British influence on Indian culture and civilization the position of women had once again undergone a change. However, it was only under the enlightened leadership of Mahatma Gandhi that they re-asserted their

equality with men. In response to the call of Gandhi they discarded their veil and came out of the four walls of their houses to fight the battle of freedom shoulder to shoulder with their brothers. The result is that the Indian Constitution today has given to women the equal status with men. There is no discrimination between men and women. All professions are open to both of them with merit as the only criterion of selection.

As a result of their newly gained freedom Indian women have distinguished themselves in various spheres of life as politicians, orators, lawyers, doctors, administrators and diplomats. They are not only entrusted with work of responsibility but also they perform their duties very honestly and sincerely. There is hardly any sphere of life in which Indian women have not taken part and shown their worth. Women exercise their right to vote, contest for Parliament and Assembly, seek appointment in public office and compete in other spheres of life with men. This shows that women in India enjoy today more liberty and equality than before. They have acquired more liberty to participate in the affairs of the country. They have been given equality with men in shaping their future and sharing responsibilities for themselves, their family and their country.

Constitutional provisions on Social, Economic and Educational status of women in India:

The Indian Constitution has guaranteed a number of fundamental rights for the women. These are listed as under:

Constitutional guarantees to India's Women

Article 14: "The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India."

Article 15(1): "The State shall not discriminate against any citizen on grounds only religion, race, caste, sex, place of birth or any of them".

Article 15(3): "Nothing in this article shall prevent the State from making any special provision for women and children".

Article 16(2): " No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State.

Directive Principles of State Policy

Article 39: "The State shall, in particular, direct its policy towards securing

(a) That the citizens, men and women equally, have the right to an adequate means of livelihood;

(d) That there is equal pay for equal work for both men and women;

(e) That the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength;

Article 42: "The State shall make provision for securing just and humane conditions of work and for maternity relief".

LEGISLATIVE MEASURES

The democratic process in India created the awareness among the women about their plight-ful condition. The principle of gender equality is enshrined in the Indian Constitution, in its Preamble, in Fundamental Rights, and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favor of women.

The Indian Government has passed various legislations to safeguard Constitutional Rights to women. These legislative measures include, the Hindu Marriage Act (1955), the Hindu Succession Act (1956), Dowry Prohibition Act (1961), Medical termination of pregnancy Act (1971), Equal Remuneration Act (1976), Child marriage Restraint Act (1976), Immoral Trafficking (Prevention) Act (1986), Pre-Natal Diagnostic Technique (Regulation and Prevention of Measure) Act (1994), Protection of women from Domestic violence Act (2005) etc.

The *Hindu Succession Act 1956* recognized the right of the woman to inherit the property of the father and an amendment of the Act to confer such property rights in a joint family is under contemplation.

The *Child Marriage Restraint Act of 1976* raised the age for marriage of a girl from 15 to 18 years and that of a boy to 21 years and made offences under this Act cognizable.

The *Hindu Marriage Act of 1955* was amended in 1976 to provide the right to a girl to repudiate a marriage before attaining maturity whether the marriage has been consummated or not.

The amendment brought in 1984 to the *Dowry Prohibition Act of 1961* made women's subjection to cruelty a cognizable offence and a further amendment of 1986 made the husband or in-laws punishable in case of woman committing suicide within 7 years of her marriage due to acts of cruelty.

A new *criminal offence of 'Dowry Death'* was incorporated in the Indian Penal Code. A further amendment in 1983 provides for a punishment of 7 years in ordinary cases of rape and 10 years for custodial rape cases. The maximum punishment may go up to life imprisonment.

The *Immoral Traffic (Prevention) Act of 1956* as amended and renamed in 1986 made the sexual exploitation of female a cognizable offence.

Indecent Representation of Women (Prohibition) Act of 1986 made indecent presentation of women in advertisements etc. an offence.

The *Pre-natal Diagnostic Technique Act (PNDT)* came into force in 1994 to prevent induced abortions of female fetus.

Various labor laws laid down specific provisions for social security for women workers.

The *Beedi & Cigar Workers (Condition of Employment Act, 1966)* provided for provision of crèche for the benefit of women workers.

The *Plantation Labor Act, 1951* laid down that women workers be provided time off for feeding children and that fully equipped crèche be set up wherever 50 or more women are employed or where women with children below 6 years of age exceeds 20.

The *Contract Labor (Regulation & Abolition) Act, 1970* directs that women cannot be employed to work beyond 9 hours between 6.00 AM and 7.00 PM with the exception of midwives and nurses.

The *Inter State Migrant Workmen (Regulation of Employment and condition of Service) Act, 1979* laid down that provisions of separate toilets and washing facilities be made for women.

Under the *Mines Act, 1952* employment of women in mines below ground and during night was prohibited. The Act also provided for health facilities for women along with separate latrines and urinals.

Mines Crèche Rules, 1966 provided for crèche facilities to be maintained by a trained person and according to stipulated size of room, equipment and facilities. It also provided for medical examination of children once a month and nursing mothers once in two months.

The *Factories Act of 1948* (amended in 1976) provides for the establishment of a crèche where 30 or more women are employed (including casual and contract laborers).

Maternity Benefit Act, 1961 granted maternity leave with full pay for 135 days to women who have completed 80 days working and prohibits discharge or dismissal of a woman during the leave period. This Act extends to factories, mines, and plantations and has further been extended to shops and establishments where 10 and more persons are employed. The concept of paternity leave has been introduced in 1998 for central government employees as an important beginning towards creating effective national laws in the sphere of family responsibility.

The *Equal Remuneration Act of 1976* provides for equal pay to men and women for equal work.

Measures to uplift the status of women in India

Over the years the planning strategies on women and children in the country has evolved from 'welfare' to 'development' to 'empowerment'.

Development means removal of poverty, improvement of productivity and consequently raising the quality of life in a given society, i.e. better education and nutritional status for population backed by purchased power and access to well-developed social services. Social welfare measures for women arose out of the vulnerable position of women as "weaker sex" unable to protect, to support herself economically.

There was a shift from welfare's for the weaker and downtrodden to development approach which cause for preventive, positive and promotive measures so that less and less and number of people came to the ambit of welfare programmes. Self-reliance of the so-called welfare beneficiaries became the motto of development.

Empowerment and Participation:

Women's development primarily means their empowerment to be able to have access to services, resources and organization concerned with their development. This calls for three participation in not only development process but also development organization. The main obstacles for women's participations are their low social status, sub-service oppressive culture, unfavorable bureaucratic attitudes, centralized planning, marginalization, culture of silence of women etc. which they need to overcome and organize themselves. Grassroots organization can greatly enhance the opportunities for women to participate in development programmes. Women should therefore be enabled to take leadership which is crucial for development of organizations. In independent India, the main thrust is reflected in Five Year Plan. There has been a transition to deal with women issues from welfare approach from first to fifth plan. Development approach- Sixth to English Plan and Empowerment 9th to 10th Plan.

In 1950s -1960s resources were directed primarily to the market oriented welfare activities and the residual to the vulnerable groups. Women role as mother, wife, and homemaker was reinforced. Women were the passive recipients of welfare services.

During early 60s issues of women workers organization and there working condition was recognized. First Five Year Plant (1951-1956) - in this period, CSWB (Central Social Welfare Board) was formed and gave many welfare programmes. In 1951-1961, women was organized in mahila mandals at grass-root levels by identifying problems concerned with women, women workers, maturity services, equal wages for equal work. In third and Fourth Plant i.e. from 1961-1974, Plants accorded high priority on women education. As a result, in 1958-1959, there was establishment of national committee on women education, measures were taken to improve the maternal and child health services, supplementary feeding of children and care of expectant mothers in the same period," the national commission on labor" was constituted in 1966 which gave its report in 1969 recommending the equal right to work for women as men. In 1971, govt. of India, constituted committee on status of women in India which stated decline of sex ratio, high school dropouts in girls and wide gap in enrolment of boys and girls in school in the early 1970s the WID (Women in development) concept emerged as they were lagging behind in society. In the Fifth Plan (1974-1978) shift in approach from welfare to development tended to integrate women to the developmental activity. UN declared the year 1975 as International Women's Year. This international year was followed by decade of women 1975-1985.

The Sixth plan (1975-1985) carried a chapter on women and recognized them as vital human resources for whose development; three areas were thrust upon i.e. Health, education, employment. The women issue was handed to ministry of HRD.

In 1983, the national commission on rural labors was set. It recommended creating a fund by employees' contribution to pay for maternity benefits for rural women development was created with ministry of HRD. It became nodal agency to advocate women related schemes. In this period, two other significant events took place:

1. The National Perspective Plan (1998-2000) reviewed the four decades of Plan development, health, legislations, political participation, communication, education, employment, voluntary action and supportive services.
2. The National Commission for Self Employed Women (1987-1988) was constituted which took wider view of SEW covering gamut of unprotected labour, paid or unpaid lab our, formal or informal sector.

The eighth Plan (1992-1997) emphasized on going and strengthening of women groups at grass root levels. National commission was setup, Indira Mahila Yojana was launched through self-help groups and the main development was enactment of 73rd and 74th amendment act of 1992. This has been marked as water shed achievement in empowerment of women.

It was in ninth plan (1997-2002) were commitment of empowered women as agents of social change and development was made. This was result of Beijing international conference in 1995. The plan adopted policy of empowerment of women in 2001. This was to create an enabling environment to exercise the rights of women as equal partners along with men and create awareness switch active participation of women themselves. The second national commission on labour was set up in 1999. Looking at tenth plan (2002-2007), continued process of empowerment of women through translating the national policy for empowerment of women enactment. A sector specific three fold strategy is proposed social empowerment, economic empowerment and gender justice.

The concept of empowerment was a product of early 80's and grew in changes of developmental thinking in mid-70. The Indian women have come along from sages, scholars in Rig Vedic Period to women in IT sector, armed sector, industry etc., balancing their roles as mothers, daughters, wives. Women had to fight the traditional Indian male society to emerge as stronger citizens. While these are positive development, there are cases of rapes, dowry deaths, harassment. At work place, illiteracy and ignorance about their rights is still prevalent in majority of women.

Despite all these efforts, the status of women has continued to remain the same-a telling comment on the seriousness with which these endeavors have been regarded by the government.

Women Empowerment:

“Empowerment of women is constructed as providing them sufficient degree of control to give them decision making power to enable them to raise the level of consciousness of their class and enhance their gender status and rightful entitlement”.

This can be done by securing greater access to resources, command over knowledge bring an ideological shift which help change women's self-image. The term empowerment of women refers to the process of providing power to women to become free from control of others i.e. to assume power to control her own life and determine her own conditions. The terms empowerment of women could be understood as equal right responsibilities, opportunities, so that they are able to play equal part with men in society.

Four components of women empowerment:

- Acquiring knowledge and understanding of gender power relations and ways in which these relations may be changed.
- Developing a sense of self-worth, a belief in once ability secure desired changes and the rights to control one's life.
- Gaining the ability to generate choices and thereby acquiring leverage and bargaining power.
- Developing the ability organizes or influences the direction of social change to create more just social and economic order nationally and internationally.

Five Dimensions of Process of Empowerment

- Cognitive.
- Psychological
- Economical
- Political
- Physical.

Analyze and Conclude it.

3. Discuss the need and importance of welfare state in development of Society?

Introduction:

Welfare state: According to a narrow definition, the welfare state comprises two types of government spending arrangements: (i) cash benefits to households (transfers, including mandatory income insurance) and (ii) subsidies or direct government provision of human services (such as child care, pre-schooling, education, health care, and old-age care). By broader definitions, the welfare state may also include price regulation (such as rent control and agricultural price support), housing policies, and regulation of the work environment, job-security legislation, and environmental policies. This essay is confined to the narrow definition.

The welfare state, which had been in preparation together with the various elements needed to support it since the nineteenth century, was formed in earnest after the Second World War; at one time it was the ideal model of developed capitalist countries that aimed at a mixed economy in their rivalry with socialist countries. Starting in the second half of the 1970s, however, when various countries experienced low economic growth, the welfare state received widespread criticism (the crisis of the welfare state) and the concept of the ideal model underwent a change. One revision was provided by the change hypothesis “from the welfare state to the welfare society.

Needs and Importance of Welfare State

- **Humanitarian:** Concerns about poverty and need have been central to many developments.
- **Mutual self-interest.** Many welfare systems have developed, not from state activity, but from a combination of mutualist activities, gradually reinforced by government.
- **Democratic:** Social protection has developed in tandem with democratic rights.
- **Practical:** Welfare provision has economic and social benefits. Countries with more extensive systems of social protection tend to be richer and have less poverty. (The main difficulty of evaluating this knows which comes first, wealth or welfare.)

- **The Welfare State and Redistribution:** Although we pointed out that redistribution is not generally accepted as a goal for the welfare state of capitalist society it may be useful to conclude this necessarily brief review of the "facts" with reference to the nature and extent of redistribution. Of recent years both these views have been subjected to sustained and devastating criticism on two main grounds. First, the basic data on income has been properly criticized for its unreliability and incompleteness. The growth of devices like expense allowances, methods of redistributing family income to reduce tax liability, and the problems of distinguishing capital from income all make the income tax returns of very limited value as a basis for evaluating reductions in inequality.

Analyze and Conclude it.