

**DEVELOPMENT OF SOCIETIES-
FUNDAMENTAL COURSE IN
HUMANITIES**

SUBJECT CODE: HSMC-101-18

FAMILY

A group of 2 or more people who live together and/or are related by blood or marriage.

Function of a family

- Emotional support
- Financial support
- A place for love and belonging
- Socialization
- Learning



Types of Families



Traditional or Nuclear Family

This is what many people imagine when they think of a typical family.

Mother, Father and children



Extended Family

Relatives other than parents and children

- Grandparents
- Aunts & Uncles
- Cousins



Extended family members, regardless of where they live, can be an important resource for each other when they are needed. It's just part of being a family.

The Six Types of Societies

Sociologists have classified the different types of societies into six categories, each of which possesses their own unique characteristics:

- Hunting and gathering societies
- Pastoral societies
- Horticultural societies
- Agricultural societies
- Industrial societies
- Post-industrial societies

Hunting and gathering societies are the earliest form of society. The members survive primarily by hunting, trapping, fishing, and gathering edible plants. A hunting and gathering society has five characteristics:

1. Family is the society's primary institution. Family determines the distribution of food and how to socialize children.
2. These societies are small compared to the others. They generally have less than 50 members.
3. Hunting and gathering societies are **nomadic**, which means that they move constantly in order to find food and water.
4. Members of hunting and gathering societies are mutually dependent upon each other.
5. Men are typically responsible for hunting, and women are typically gatherers.

Society vs Community

Society and Community are two words that are often confused with words that convey the same meaning, even though there are differences between the two words.

The word 'society' refers to all classes of people or people at large. This includes not only the people of varied classes but also the cultures that they have created. It is the entity that contributes to a society.

On the other hand, the word 'community' refers to a particular 'class' of people. This is the main difference between the two words, society, and community.

- The word ‘society’ refers to all classes of people or people at large whereas the word ‘community’ refers to a particular ‘class’ of people.
- Society has its adjectival form in the word ‘social’. On the other hand, the word community has its adjectival form in the word ‘communal’.
- Community is used in the biological sense so that it means ‘a group of animals or plants that live or grow in the same area’. The word ‘society’ on the other hand indicates the totality of the human conditions.
- The word ‘society’ has number of suggested meanings than expressed meanings. On the other hand, the word ‘community’ has varied expressed meanings but a few suggested meanings.

SALIENT FEATURES OF INDIAN CONSTITUTION:

1. Longest Written Constitution: Indian Constitution is a fully written document which incorporates various laws for proper management of the country. Indian constitution contains separate provisions for states and centre and their inter-relationship. The constituent assembly had borrowed various provisions from several other constitutions of the world which made it very detailed. Moreover, there are separate provisions for scheduled castes, scheduled tribes, other backward classes, children and women.

2. Single Citizenship: Presently there are 28 states and 7 Union Territories in India and all citizens enjoy a common uniform citizenship. All those citizens are further entitled to equal freedom, rights, and protection.

3. Fundamental Rights: The fundamental rights of an Indian citizen are guaranteed under Part III (Articles 12-35). It is also called the 'Indian Bill of Rights'. After the 44th Amendment Act 1979, there are presently six fundamental rights in our constitution.

The six fundamental rights are as follows:

(i) Right to Equality

This fundamental right provides for equality before law and equality of opportunity. It also ends discrimination and abolishes untouchability and titles.

(ii) Right to Freedom

This fundamental right further includes six kinds of freedoms.

These are:- Freedom of speech and expression, Freedom to assemble peacefully without arms, Freedom to form associations, Freedom to move freely in India, Freedom to reside in any part of India, Freedom of adopting any profession, trade, or occupation.

(iii) Right to freedom of Religion

This fundamental rights, grants an individual, a right to believe, profess, or worship any religion.

(iv) Cultural and Educational Rights

This fundamental right guarantees all the minorities a right to maintain, develop, and further teach their language and culture. It also provides them a right to establish, maintain and administer their own educational institutions.

(v) Right against Exploitation

This fundamental right prohibits forced labour, child labour, and human trafficking. It ensures protection to individuals against various human atrocities.

(vi) Right to Constitutional Remedies (Article 32)

This fundamental right is the heart and soul of all of the fundamental rights. It ensures effective enforcement of all the other fundamental rights and protection from violation of these rights. Under this article, the Supreme Court and High Court have the power to issue writs for enforcement of these rights.

4. Fundamental Duties:

Part IVA (Article 51 A) of the Constitution describes various Fundamental Duties of each citizen. Those fundamental duties are as follows:

To abide by the Constitution and respect its ideals and institutions; as well as, respect the National Flag and the National Anthem

To cherish the noble ideals of the freedom struggle

To uphold and protect the unity, sovereignty, and integrity of India

5. Directive Principles of State Policy: Part IV of the Indian Constitution deals with the 'Directive Principles of State Policy'. This part of the Constitution mentions certain guidelines for the State with the objective of socio-economic development. All three governments of the country, Central, State, and Local are expected to frame welfare policies in accordance with this part of the Constitution.

6. Mixture of Rigidity and Flexibility:

The Constitution of India is said to be the perfect mixture of rigidity and flexibility. It is neither wholly rigid nor wholly flexible. It is because, some provisions of the Constitution can be amended very easily while the others can only be amended by complex processes.

7. Adult Suffrage: (Universal Adult Franchise)

This part of the Constitution promotes the policy of 'one person one vote'. According to this part of the Constitution, every individual of 18 years and above have a right to vote irrespective of their age, gender, race, colour, religion, etc.

8. India as a Democratic, Socialist, Sovereign, Secular, and Republic State:

- India is a Democratic state means that the citizens of India have the power to elect their representatives in the government and thus, the government is responsible to the people.
- India is a Socialist state because the 42nd Amendment of the Constitution states the achievement of socialist goals through democratic and non-violent means.
- Indian Constitution states that India is a Sovereign state because it is absolutely independent and it is not under the control of any other state. It manages all of its internal and external affairs freely without any external forces.
- India is a Secular state as the state has no specific religion of its own. Every citizen is free to follow, practice, and profess the religion of their choice. Moreover, the state cannot discriminate amongst its citizens on the basis of religion.
- India is a Republic because it is not ruled by a hereditary monarch, whereas, the head of the state (the President) is elected by the people indirectly for a fixed period of 5 years.

9. Parliamentary system of government: Indian Constitution provides for a parliamentary form of government. President is the nominal or Constitutional head of the state. He is indirectly elected by the citizens of India for a fixed period of 5 years. While, the Prime Minister is the real or executive head of the state and is collectively responsible for the management of the Council of Ministers.

10. Independent Judiciary: The Indian judiciary is free from interference from the other organs of the government (namely, the executive and the legislature). Some facts mentioned in the Constitution that further prove the independence of the judiciary are:-

- Judges are appointed by the President,
- Judges of Supreme Court cannot be removed from office except through an extremely complex process,
- The salaries of judges are very high,
- The Supreme Court has its own staff.

11. Judicial Review: This part of the Constitution gives the judiciary, a right to review each law and further declare them as unconstitutional or invalid according to the decisions.

12. Judicial Activism: Through the Public Interest Litigation system (PIL) and many other ways, the judiciary has been keeping an eye on the functioning of the legislature and the executive and if the judiciary feels that there is need of some more effective policies or laws on a certain topic of public or national importance, the Judiciary can suggest or make temporary laws in the favour of those topics.

Parliament of India

- The Parliament of India is the supreme legislative authority in the country and it is bicameral. It is divided into two houses –
 - The Rajya Sabha, which is the Council of States, and the Lok Sabha, which is the House of the People.
 - The Lok Sabha is referred to as the Lower house and the Rajya Sabha is referred to as the Upper house.

- The term of Rajya Sabha is six years (one-third of its members retire every two years and are replaced by newly elected members) and the term of Lok Sabha is five years.
- The Lok Sabha can be dissolved. In Rajya Sabha, 238 members are elected by the State and 12 members are nominated by the President for their contribution in the fields of art, literature, science and social services.
- In Lok Sabha, 543 members are elected by the voting population of India and two Anglo Indians are elected by the President of India. The Speaker, who is the Presiding Officer of the Lok Sabha, is elected by its members.
- The Vice President of India, who is the ex-officio Chairman of Rajya Sabha, is elected by the members of an electoral college consisting of the members of both the Houses of Parliament.

BIRTH OF CAPITALISM, SOCIALISM AND MARXISM

➤ Capitalism

Capitalism is based on private ownership of the means of production and on individual economic freedom. Most of the means of production, such as factories and businesses, are owned by private individuals and not by the government. Private owners make decisions about what and when to produce and how much products should cost.

➤ Socialism

Socialism refers for putting the major means of production in the hands of the people, either directly or through the government. It is based upon the fact that wealth and income should be shared more equally among people. The main goal is to narrow, not totally eliminate, the gap between the rich and the poor.

➤ Communism

Karl Marx, the 19th century father of communism, was outraged by the growing gap between rich and poor. He saw capitalism as an outmoded economic system that exploited workers, which would eventually rise against the rich because the poor were so unfairly treated. Marx thought that the economic system of communism would replace capitalism. Communism is based on principles meant to correct the problems caused by capitalism.

Economic ideas of Mahatma Gandhi

- Economic Laws
- Non-Violent Economy
- Decentralisation - Cottage Industries
- Khadi Industry
- Use of Machines
- Regeneration of Village or Village Sarvodaya
- The Trusteeship Doctrine
- Law of Bread Labour
- Food Problem
- Population
- Labour Welfare
- Simplicity
- Exchange Economy
- Untouchability

Gandhian idea of Swaraj

- According to Mahatma Gandhi, the word swaraj was a vedic word which meant self-rule or the rule which self exercises over itself. To quote him, "The word Swaraj is a sacred word, a Vedic word, meaning self-rule and embodied the quest of the self-improvement.
- According to Gandhi, man could not rule over himself without conquering the lust within him. Rule over all without rule over oneself was deceptive and disappointing. The great mission in life could not be fulfilled without the rule over the self.
- He stated that Swaraj in the individual combined the cosmic principles with one's individual actions.
- According to him, Swaraj means 'learning to rule over oneself or attaining the ability of self-rule. One who had attained such ability was regarded to be free or to have attained freedom.
- Gandhi held that the supreme purpose of human life was spiritual self-realisation which he equated with the pursuit of God or Truth.

Jajmani System in Indian Caste System

- Jajmani system is a socio-economic institution of the pre-industrial self-subsistent village economy.
- The term 'jajmani' is derived from a Vedic term 'Yajman' meaning a patron, who employs the services of a Brahmin for the performance of sacrifices or other religious ceremonies. The jajmani system is essentially based on caste system.
- The system has two institutional connotations—religious and economic. Religiously, a jajman is one, who employs a Brahmin for the performance of any solemn or religious ceremony. Normally, the very same Brahmin is invited to perform a ceremony, in a particular locality, and the fee payable to him becomes customary and even hereditary.
- A jajman is usually under obligation to pay the customary fees even when the Brahmin does not perform the ceremony. Religiously, it is an institutional arrangement that makes the Brahmin dependent for subsistence on the jajmans, who constitute his clients.
- The relationship between the 'served' castes and the 'serving' castes was not based on contract, nor was it individual and temporary. It is a permanent relationship, which is caste-oriented. This system of durable relation between a landowning family and the landless families, which supply them with goods and services, is called the 'jajmani system'.

Barter System

- Amongst the earliest form of services, were in kind, and the simple exchange of goods was called the 'Barter System'. This system of trade involved no sort of any money transactions.
- The exchange of goods was merely on the basis of necessity, and was equivalent in nature. The exchange was balanced with no greed or profit motive. However, when services were offered in return for the basic necessities like food, shelter, clothing and security, then the system started to become a 'closed' structure; wherein the services rendered were in gratitude and passed over generations and there was no way of letting go of it by the same castes.
- This closed hierarchical structure with the dominant caste on one hand and the suppressive and dependent group on the other hand, came to be known as the various Jatis, Varnas and Caste group. The artisans had an economic rationale connecting them to the dominant higher castes. In return to their services, they got security and protection in times of crises and at times free-land to build their home.

E F Schumacher Idea of economic development

Schumacher said 'man is small, and so should produce on small scale 'Small is Beautiful'

- *Small Is Beautiful: The study of economics as if people mattered* was first published in 1973 written by E F Schumacher.
- The study looks at the economic structure of the western world in a revolutionary way. Schumacher maintains that man's current pursuit of profit and progress, which promotes giant organizations and increased specialization, has in fact resulted in gross economic inefficiency, environmental pollution and inhumane working conditions.
- He challenges the doctrine of economic, technological and scientific specialization, and proposes a system of intermediate technology, based on smaller working units, communal ownership and regional workplaces, utilizing local labour and resources.
- *Small Is Beautiful* contains four broad sections: "The Modern World," "Resources," "The Third World," and "Organization and Ownership."

According to Schumacher the cause of present crises is:

- Modern technology
- Environmental impact
- Depletion of Non-renewable resources

Solutions purposed by Schumacher

- Small scale production
- Ethical and normative
- Human Approach
- Environmental responsibility
- Intermediate technology (based upon renewable resource technology, more creative, cheaper, based on local resources)

Buddhist Economics

- 'Right Livelihood' is one of the requirements of the Buddha's Noble Eightfold Path. It is clear, therefore, that there must be such a thing as Buddhist economics. Buddhist has always wished to remain faithful to their heritage.
- Buddhist sees the essence of civilisation not in a multiplication of wants but in the purification of human character.
- From a Buddhist point of view, this is standing the truth on its head by considering goods as more important than people and consumption as more important than creative activity. It means shifting the emphasis from the worker to the product of work, that is, from the human to the sub-human, surrender to the forces of evil.
- The very start of Buddhist economic planning would be a planning for full employment, and the primary purpose of this would in fact be employment for everyone who needs an 'outside' job: it would not be the maximization of employment nor the maximization of production.

Indian Economy during the Pre-British, British and Post -British Period

- Condition of Indian Villages and Village Communities during Pre-British Period
- Condition of Agriculture.
- Prices and Wages.
- The Structure and the Conditions of Towns.
- Industries and Urban Handicrafts.
- Conditions of Transport and Trade.

THANKS