

Friends, in the previous unit, we obtained information about religious and cultural diversities and about population diversities of tribals. We tried to understand India's diversities and also got acquainted with national unity. Now in this unit, first of all, we will try to understand the meaning and forms of Indian culture and then we will learn about the meaning and types of community.

You have observed that all respect elders and prostrate to them. You have also observed how guests are welcomed and taken care of when they visit our homes. You must have heard about the Sanskrit saying, *atithi devo bhavah* which means guest should be treated as God. These examples are enough to reflect Indian culture. Many such values of Indian culture have contributed to its immensity.

Meaning and definition of Indian culture

Indian culture worships sentiments and intellect. It brings beauty to human life with combination of liberal feelings and pure knowledge. It attempts to disseminate harmony in the world by combining knowledge and science.

Features of Indian culture

Change with continuity is a feature of Indian culture. In spite of a number of movements, renaissance, revolutionary changes such as spread of Jainism and Buddhism, Indian culture, maintaining its basic elements, has been able to accommodate itself.



(2) Diversity and unity: A very few of other cultures have the feature of diversity which the Indian culture comprises. It contains people of different castes and different languages, religions, festivals, arts, music, dance etc. Different regions, geography and climate are responsible for this diversity.

In spite of these diversities, feeling of being citizen of one country persists among people of India. Political systems have also added to the unity among citizens.

(3) Non-communal perspective : Both secular and scientific perspectives are implicit in non-communalism. Indian culture is a combination of these two. In India, groups with different cultures live together in harmony. Tolerance is one of the features of Indian culture.

With equal rights to all, special provisions have been made for the protection of rights of minorities, which is indicative of the generosity of Indian culture. The emphasis on science in Indian culture is synonymous to its secular perspective.

(4) Global perspective : Indian culture has acquired a global perspective. It has disseminated the message of peace and goodwill throughout the world. It holds the sentiment of *Vasudhaiva Kutumbakam* (a Sanskrit phrase found in Hindu texts which means ‘the whole world is one family’). India, being committed to the development of developing and developed nations has set an example of global perspective by bearing the responsibility as a *Vishwabandhu* (propagator of universal brotherhood).

(5) Materialistic and spiritualistic : India is known as a land of spiritualism. The history of India from ancient time to present one reveals that both materialistic and spiritualistic cultures have developed simultaneously. Indian psyche can only be understood through spirituality.

(6) Emphasizing individual : Indian culture is individualistic culture expressing faith in and giving importance to individual. Importance of individual is accepted by different religions of India. Welfare of individual is the aim of state and society and they need to play their roles accordingly. This doesn't mean that society has no importance.

Forms of Indian culture

Indian culture has several forms; they can be divided into three sections to have clear understanding about them.

(1) Classical Culture

(2) Folk Culture

(3) Tribal Culture

(1) Classical Culture : Classical culture includes different faculties, languages and arts. They are as follows :

(1) Theology

(2) Ethics

(3) Astronomy and Astrology

(4) Philosophy

(5) Music

(6) Dramatics

(7) Grammar

(8) Medical Science

(9) Architecture and Sculpture

These scriptures were basically written in Sanskrit language and therefore we call this tradition

as classical. In these scriptures different aspects of Indian culture were discussed scientifically; this practice is still continued. In order to have expertise in different subjects in this tradition, it was essential to obtain necessary means and training. However, it should be mentioned here that Sanskrit was not the language of common men and was confined to the people of elite class. Moreover, elements of different religions and sects kept on adding to this tradition and a specific indigenous culture developed.

(2) Folk culture : Folk culture is as old as the human society. It is identified as the psychological expression of primitive man. Folk culture is a joint personal creation of folk group. According to interests, facilities and geographical conditions, human life initiates certain methods which overtime acquire the form of customs and practices and become an integral part of human life. Folk culture is a vast field of life. Folk life, folk art and workmanship are components of folk culture. Study of folk life is essential for true understanding of folk culture.

Meaning and interpretation of folk culture : According to Joravarsinh Jadav, ‘Dialects, memorized literature, music, festivals, religion, clothes and ornaments, agriculture, animal husbandry, sailing, arms, house, hut, furniture, Gods, beliefs and practices, teachings etc which are contained in the boundaries of culture are included in folk culture’.

According to Mahapatre, ‘Folk culture includes practices, doubts, beliefs, prevailing folksongs, folklores, lullabies, dirge, jingles, proverbs, idioms, clothes and ornaments, games, household goods, folk gods and goddesses, toys, weapons, etc.’

Practices like applying turmeric paste on the groom, tying *mindhal* (kind of fruit tied round the wrist on occasions like marriage), doubts like *teen tigada kaam bigada* (a company of three



Folk Dance

spoils the work) and beliefs like a miser man becomes a Bhamfodi (a kind of snake) in his next birth are examples of folk culture.

Lullabies like *dikaro maro ladakvayo dev no didhel chhe* (my beloved son is a gift from God) and proverbs like ‘*na bolya ma nav gun*’, (speak not rather than speak ill) ‘*bole tena bor vechay*’ (one who speaks gets things done) and idioms like ‘*aankh aada kaan karva*’ (turn a blind eye) and ‘*rata pila thai javun*’ (to become very angry) are also examples of folk culture.

In the words of **Hasu Yagnik**, ‘Folk culture is the base of mass psychology and literature and it is associated with the journey of growth of both culture and civilization’.

Krishna Dev Upadhyaya identifies folk culture as folklore. Folklore means the knowledge or wisdom created by people which emerges from folk society.

Majority of the Indian population is associated with folk culture since centuries. Books have not contributed in the growth of this tradition as it has remained oral. It has developed continually with transfer from one generation to another. In this country of huge geographical area and varying climate, folk culture differs according to geographical atmosphere. Folksongs, different forms of drama and drawing have developed in the countries with mainly agrarian economy and rural environment. In this context, folk culture and tribal culture have similarities.

Different dresses, different forms of ornamentation, variety of daily food and the saying, ‘*Baar gauae boli badalay*’ very well convey the diversity of Indian culture.

The *garba* and *bhavai* of Gujarat, *bhangada* of Punjab, *lavni* of Maharashtra, and *bihu* of Assam etc. reflect the folk culture of the given state. However, the form of folk culture has changed with the change in social context.

(3) Tribal culture : India has a notable population of tribals who have been living here since the earliest time. It is necessary to understand tribal culture as it has its distinct identity. Tribal culture can be understood only in the context of Indian culture and civilization.

Tribal culture differs from classical or folk culture. Though tribal culture contains many elements of folk culture, its relation with classical culture is exceptional. A combination of old and modern culture prevails in tribal culture.

For years, the distinct identity of tribal culture remained intact; but then under the influence of Christian missionary and post-independence development schemes through which they came into contact with other people, their distinct culture is at the edge of vanishing.

Interpretation :

According to **Bhupendra Brahmbhatt**, 'the culture having direct contact with nature, giving importance to lifestyle which maintains environmental balance and having dominance of festivals, celebrations, songs and dances and community life is tribal culture'.

Tribal culture is mirrored in the lifestyles, customs and simple beliefs of tribal people.

Tribal culture has four features :

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| (1) Small in size | (2) Diversity |
| (3) Uniqueness | (4) Self-reliance |

These four features of tribal culture are closely related with the geographical and demographic conditions of tribal society; we will learn about this in detail in unit-3.

Tribal art-culture :

In their doings, tribal people are natural. They do not perceive art as a means of beautification but it is an integral part of their life. Elaborating the tribal art, it can be said that art has certain distinct features in tribal culture which include medium, tools, process, function, learning, life, continuity, togetherness and science etc.

Here, we will get an understanding about tribal art-culture by discussing their art of painting, songs and dances and their art of pottery.

Painting : The *pithora* (colourful images made on the wall) of Rathwas, the pictures of *nava* of Chaudharies, the pictures of *pasali* of Konkanis and the pictures of *gotraj* (born in one's own *gotra*, an exogamous group descended from a common ancestor) made by Bharadis, Bhils and Garashiyas and many other pictures are gifts of tribal art-culture. Rathwas spend their lives with the pictures of *devpithora* (pictures of deities) made on the walls of their homes. Observing fast, they draw pictures collectively. Before drawing pictures, virgin girl daubs the wall with the paste of earth and cow dung seven times. Music and dance-song go with making of pictures. Pictures are a festival-like element of their group life. Deities, kings, farmers, trees and leaves, sun and moon, insects, animals and birds all emerge in their pictures with bright colours.

Art of song, music and dance : Songs, music and dance as important parts of tribal culture, instill new consciousness and cheerfulness in their life of economic hardship.

Tribal music includes many important instruments which are made of wood, bones and leather. Their leather instruments comprise *dhol* (drum), *dobru* (a kind of drum) *nagarun* (timpani) etc., while their wind-instruments contain *vansali* (bamboo flute), *shankh* (conch), *sharnai* (clarinet) and *bhungal* (made of a 4-5 feet long copper pipe). Stringed musical instruments which they play are *tamburo* (Turkish guitar), *sarangi* (fiddle) and *bor*. With instruments like *dobru*, *manjira* (castanet),

transa (bigger size of castanet) and their folk songs encompassing weathers, deities and social life are always on. Dance and song are predominant in tribal life. They dance in group and *gheriya* dance, *dakani* dance, *dobarun* dance, *tarfa* dance of Dang district are known dances performed by them.

Art of pottery : The art of pottery of tribal people is also distinct. They make vessels, toys and idols of Gods from clay. *Bhil* and *Garashiyas* of Poshina area of Gujarat make clay-horses and offer them to their deities. They respect these clay-horses as living horses. *Chaudhary*, *Gamit*, *Dhodhiya*, *Bhil* and *Rathwa* tribals of Gujarat make figures of horse, elephant, tiger, cow, bullock, man, woman, etc. and offer them to their deities. The sentiment or notion that all these are part of the nature assumes importance in tribal culture.

Indian community

Equipped with versatility, Indian society contains socio-cultural diversity. We will get familiar with different types of communities such as religious community, rural and urban communities and tribal community.

Meaning of community :

A group of humans, who live in a certain geographical area, hold similar culture and feeling of togetherness and are mutually related, is known as a community.

There are different bases for determining types of communities; according to our syllabus we will understand about four types of communities :

(1) Religious community (2) Rural community (3) Urban community (4) Tribal community

(1) Religious community :

Friends, you obtained statistical information about different religious communities in unit-1. Here we will look into various characteristics of religious communities.

Interpretation :

A community with its own philosophy, method of worshipping, religious beliefs, rites and rituals, code of conduct is known as a religious community.

Friends, our country is a multi-religion country where people belonging to Hindu, Islam, Christianity, Sikh, Buddha, Jain, Parsee and Jew religions reside. Temples, mosques, churches, gurudwaras and agiyaris (temple of Parsees) are visible in villages and towns of India as a symbol of religion.

According to the section 25 (1) of the constitution of India, each individual has right to accept his / her religion independently, practice it and propagate it. Acceptance of religious diversity and religious tolerance in India has become exemplary in the world. In India, all types of people are free to follow their religious faith and protect it. Now, we will get familiar with different religious communities.

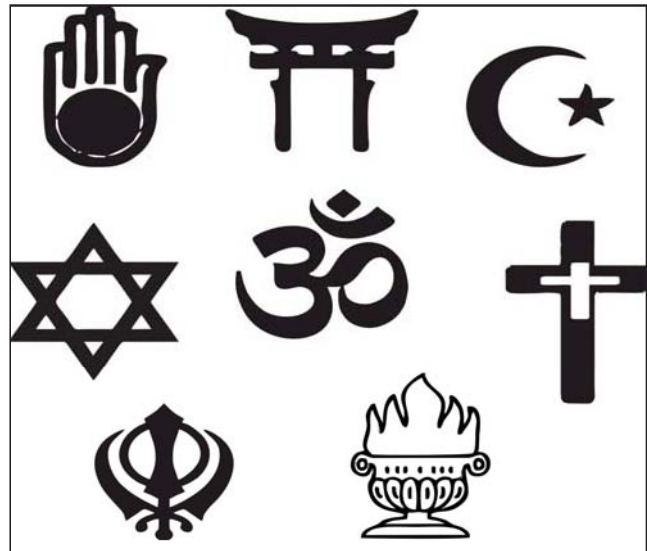
(1) Hindu community :

In Hindu religion, membership of religion of an individual is fixed by birth. Hindus firmly believe that a power named God is omnipresent and reachable. Hindus do not believe in monotheism. They worship many Gods. They believe in three important principles, *dharma* (religion), *karma* (action) and *moksha* (emancipation). *Dharma* is a moral power. An individual has to bear the results of his/her good/bad *Karmas*. *Moksha* makes the individual free from *karma* and the bondage of birth and death. Shreemad Bhagvad Gita is their scripture, temple is their holy place, and those who worship and serve Gods in temples etc. are known as priests.

According to Hindu scriptures, an individual has to go through 16 *sanskars* (sacraments of life). Birth, marriage and death are major among them.

There are four traditions in Hindu religion, *Shaiva*, *Vaishnava*, *Shakt* and *Smarta*. *Shaivas*

worship lord *Shiva*, *Vaishnavas* adore lord *Vishnu*, *Shaktas* worship goddess as Mother *Shakti* and *Smartas* treat all deities as same and worship them. There are many sects and factions in Hindu religion making it more complex. However, these divisions are mutually related to the huge Hindu society. Thus, despite having multiplicity they are closely associated. Hindu religion emphasizes pilgrimage, charity, practicing different religious vows, reading of scriptures, celebration of festivals, bathing in holy rivers, donations to religious places and saints and serving them etc. *Diwali*, *Holi*, and *Navratri* are their religious festivals.



Symbols of different Religions

(2) Muslim community :

Followers of Islam religion, found all over India, consider their scripture Quran Sharif as a verbal form of God. *Namaz*, *Roza* and *Hajj* are their important religious activities. Islam religion, founded by Muhammad Paigambar, believes in monotheism.

It is obligatory for any Muslim to follow the rules of *Shariat*. *Hajyatra* (pilgrimage to Mecca) is considered as best in Islam. It is firmly believed by them that seeing of *Kaba* at Mecca liberates from sins. *Tawhid*, *Namaj*, *Roza*, *Zakat*, *Hajj* and charity are major religious rituals in Islam religion. It is essential to offer *Namaz* five times a day. It is also compulsory to donate a certain amount of income as charity. Religious matters, marriages and festivals are determined according to Hijri calendar. The new year of Muslims begins from *Muharram*.

Ramzan is considered as the holiest month in Islam, in which Muslims observe fast for self-purification. *Chandra darshan* (seeing of moon) is emphasized. Their religious place is known as mosque where they offer *Namaz* collectively.

Followers of Islam are buried after death.

There are two sects in Islam, Shiya and Sunni. In India, Sunni Muslims are more in number than Shiya. Their religious teacher is known as Imam. *Ramzan*, *Eid* and *Muharram* are their religious festivals.

(3) Christian community :

The population of Christians in India is much less (2.30 percent) as compared to Hindus and Muslims. Most of the Christians reside in Goa, Maharashtra, Arunachal Pradesh, Kerala and Tamil Nadu. Indian Christians are mainly divided in Roman Catholic, Protestant and other Christian churches. Bible is their scripture and their religious place is known as church. Christianity considers Jesus as the prophet of God.

Christianity has three major principles :

- Faith and trust in Jesus as a son of God and messenger
- Service
- Love and tolerance towards neighbor

In India, the number of Catholic Christians is relatively more. Christians' religious teacher is known as Pope who plays an important role in all religious matters. Different churches assume importance in Protestant sect. Christians of Catholic sect go on pilgrimage. Mumbai and Ernakulum of Kerala are their religious places. Among Roman Catholic Christians, different sacred rituals are performed by the Bishop in church. Marriage rituals are performed by cleric in church. Christmas, Easter and Good Friday etc. are their festivals.

(4) Jain community :

The number of followers of Jain religion in India is fewer. Mostly, they dwell in Gujarat, Maharashtra and Rajasthan. Jain religion is considered as one of the old religions of India. The Jain religion has had 24 *tirthankers*. The first was Rishabhdev and the 24th was Mahavir Swami. *Swetambar* ('white clad') and *Digambar* ('sky clad') are two sections of Jain community. Like Hindus, Jains also believe in soul, principle of *karma* and life and death. They consider fast as a *tapa* (penance) for self-purification. Mental discipline is emphasized for purification of thoughts. *Kalpa Sutra* is their scripture and they believe in *Anekântavâda* (many-sidedness), *Parlaukikvad* (relating to next world or life after death), *Ahimsa* (non-violence), *Karma* (action), *Dharma* (religion), *Moksha* (emancipation), *Satya* (truth), *Asteya* (non-stealing) and *Aparigrah* (renunciation).

(5) Sikh community :

Most of the followers of Sikh religion are inhabited in Punjab and north-east states in India. Sikh religion believes in equality and coordination. Their scripture is known as Guru Granth Sahib and their place of religion is called Gurudwara. Caste system prevails among them. It includes castes such as Jat, Brahmin, Khsatriya, artisan castes etc. Low caste people who have adopted Sikh religion are known as *Mazhabi* and they are not called *Sardar*.

Their *Kirtan* (singing glory of God accompanied by music) is known as *Gurubani*. Five 'K's are most important for them and they are *Kesh* (uncut hair), *Kanga* (a wooden comb), *Kadun* (a metal bracelet) *Kachh* (a specific style of cotton undergarment) and *Kirpan* (a ceremonial sword). *Langer* (free food served to all) has its own importance in Sikh religion. The golden temple in Amritsar is their religious place.

(6) Buddhism :

Like Sikhs, the proportion of the followers of Buddhism is also meager in India. Most of them live in Maharashtra. They also reside in north-west India and in Arunachal Pradesh. Buddhism had a considerable spread in India at the time of the emperor Ashoka. Buddhism has three branches, namely, Hinyana, Mahayana and Vajrayana. It has two levels. The upper level of Buddhism includes Brahmins, Khsatriyas and certain elites, while the lower level consists of the tribals and marginal groups converted to Buddhism. Sarnath, Saanchi and Bodhigaya are important centers of Buddhism. Their religious teacher is known as Lama. Their religious places, known as Buddhist temples, have 'wish wheel'. Tripitaka is their scripture and they believe in *karma* and reincarnation.

(7) Parsee community :

Parsees have a very small community in India. Through sea route, they immigrated to India via Gujarat in 8th century. They have been completely engrossed in Indian life the way sugar mixes with milk. In India, they have adopted the life style of traders' community. They worship the scared fire and their religious place is known as agiyari (fire-temple). *Humt* (Good thoughts), *Hukht* (good words) and *Huvrust* (good deeds) are their religious aphorisms. Avesta is the name of their religious book and Pateti is their main festival.

(8) Jew community :

In India, population of Jews is minor. They belong to Hebrew lineage and have two groups; one resides in Cochin and the other in Konkan. Their religious place is known as Temple Mount. Tanakh (also known as Torah) is their scripture and Rabbi is their religious leader. Judaism was originated in Jerusalem. Their philosophy emphasizes justice, truth, peace, love, mercy, and compassion. Jehovah and Yahweh are the names of God they believe in. Jews worship collectively in synagogue. Many Jews from India have migrated to Israel.

Thus, diversity is found in all religious communities. The government of India has declared Muslims, Sikhs, Christians, Buddhists and Parsees as minorities. They together account for 17. 17 percent of the total population. Certain provisions have been made for the welfare of these religious minorities by the government.

(2) Rural community :

A rural community is a small primary group of people who, living close to nature and following mostly agriculture and allied occupations possess a distinct life style. The people of this group have similarity and unity. However, agriculture and caste based social inequality also prevails among them. Most of the people accept changes slowly as they have the tendency of being adhered to traditions. Pace of social mobility is therefore found low among them.

Rural communities do not have similar form in whole of India. Diversity is found among them in terms of size, settlement pattern and social structure. There are differences in rural communities in terms of caste, religion, community, linguistic composition, culture etc. However, in the context of state and the nation, there are certain elements which are similar.

Interpretation of rural community :

Different sociologists have interpreted rural community as follows :

M. N. Srinivas : 'Village is an interdependent unit. It is mostly self-sufficient. It has its own village committee. In a village, every caste lives in its own way. Village is a vertical unit made of different horizontal strata such as caste'.

S. C. Dube : 'Village is a regional group. It is a unit of social, economic and religious procedures and rituals and social system of a society. It is a part of organized political society. Apart from village community, an individual may be member of caste group, religious group, or regional group. Village comprises multiple castes which are interwoven with the social, religious and administrative organization of the village.

D. N. Majmudar defines village community as a way of life.

Features of village community :

Based on the meaning and interpretation of village community, its features are described as follows :

(1) Natural life :

People of Indian village community live in a close relation with nature. Agriculture being the source of livelihood for most of them, they remain in constant contact with land. They live close to the elements of nature such as rain, sun, plants, animals, river, wind etc. which are all essential for agriculture.

(2) Small primary community :

Most of the Indian villages are small in size. Therefore, villagers have social closeness as they know each other. On occasions, this closeness is manifested in the form of village unity.

(3) Versatile society :

Village community is a multifaceted society made of several groups. It includes a variety of castes, religions, communities, etc. All these groups are well interwoven in community life.

(4) Uniformity :

To some extent, uniformity prevails in village community in terms of religion, language, clothing, practices and customs, beliefs, values, occupations etc. Diversity or differences in these are found in minor form. Uniformity contributes to the unity of village.

(5) Agriculture based economy :

Economy of village community is mostly based on agriculture. Allied occupations are also found. Agriculture means earning livelihood directly from the nature.

(6) Caste-sections :

Different castes in village community have different statuses. Though caste-based discriminations prevail, castes are interdependent through occupational services. Agriculture-based class structure is

found in village communities; which includes prosperous farmers, medium farmers, small farmers and agricultural labourers.

(7) Family-ism : Generally, joint family is one of the features of village community. As a fundamental institution of rural community, joint family has an overall impact on community life. Family relations affect the social relations of village. Moreover, individualism has also been influencing rural families.

(8) Rural religion : Nature assumes more importance in the religion of rural communities. Their religion is related to the elements of nature such as sun, water, land, animals etc. Being witness of natural calamities they tend to have fatalistic attitude. They worship different elements of nature. In addition, an element of modernity is also witnessed in the celebration of festivals of different religions.

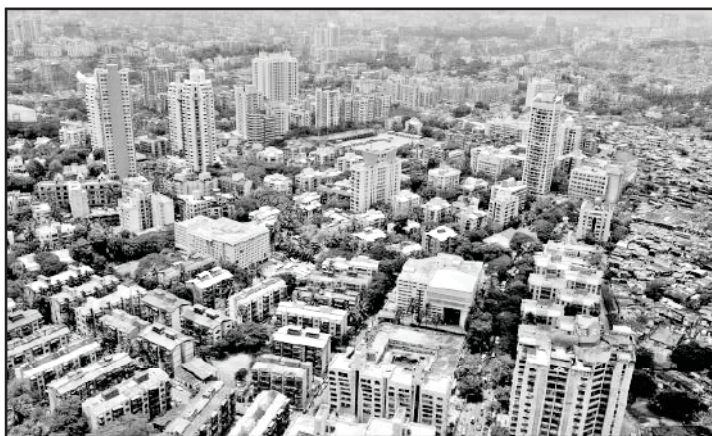
(9) Caste-panch, village-panch : In village community, caste-panch and village-panch act as a means of social control. Caste-panch makes its members follow the caste rules. All castes are represented in village panch which resolves the conflicts between castes. However, emergence of legal panchayat has lowered the authority of village panch.

In addition, rural community being mostly agriculture and caste-based, offer limited opportunities of mobility. However, one can change his/her status by following 'open' occupations. Rural people, being stuck to traditions, do not accept changes readily. New reservation policy, right to obtain information, role of NGOs, various government schemes etc. have, however, affected village community in post-independent India. Under the influence of agricultural revolution, white revolution and revolution in the field of communication, village communities have become part of global and national economy. Institutional changes have also been occurring in rural communities resulting in changes in rural way of life. Due to migration from villages to cities on a bigger scale in recent years rural population has been reducing.

Features of rural community depend on their geographical location and the distance from developed urban community. If it is close to urban community and connected with means of transportation, many changes are found in its features. In a rural community which is located far away from the developed urban community, above mentioned features are visible more clearly.

(3) Urban community :

Though India is known as a country of villages, urban civilizations of old times such as that of Sindhu valley (Mohenjo-Daro and Harappa) are also found. India has its own tradition of cities and towns. Many foreign travelers like Hiuen Tsang and Fa Hien have written about developed cities of different states of India in their articles, for example, cities like Kashi (Banaras), Mathura etc. had certain kind of relation with nearby villages.



Urban Community

Friends, now we will obtain knowledge about urban community.

Meaning of urban community :

The word town is also known for city. The group or community of people living in cities or towns is known as urban community. Urban communities are bigger in size with higher density of population. Most of the people of urban communities are engaged in non-agricultural occupations and

being residents of a bigger area have formal relations with other members of urban community. Diversity in terms of religion, occupation, community, language, interest, etc. prevails in urban community. Urban community is, mostly, located away from nature. Sociologically, urban community is a way of life. It has also access to means of transportation, purchase and sale, education and scientific means of living. Diversity also prevails in terms of social system and beliefs of the people of urban community.

In India, urban communities do not have similar form. Diversity is visible in terms of size, function, structure, settlement pattern etc.

Interpretation and features of urban community :

Louis Wirth : ‘Bigger size, dense population, and multiplicity are important aspects of urban community’.

According to **Kingsley Davis** an urban community has diverse features :

(1) Multiplicity :

Multiplicity is found in the social life of urban community in terms of religion, language, culture, occupation etc. Differences also prevail in social and cultural backgrounds.

(2) Remote relations :

City or town is a remote community in which relations between its members are confined to the satisfaction of their interests or needs only. Relations are more mechanical and formal. Physical proximity is visible in urban community but it lacks social proximity.

(3) Personalization :

An individual in urban community gets personalized. It means that s/he has to make attempts personally to select the means to satisfy her/his needs. S/he has to personally resolve the problems occurring in the way of attaining the goal and therefore an individual feels loneliness in urban community.

(4) Social mobility :

Social mobility is a characteristic of urban community. In cities or towns desire of mobility of an individual gets inspired by different incentives, opportunities and attractions. Achieved status is considered more important. An individual can obtain higher status through education and training and thereby engaging in different occupations. Competition is an important element of urban social life.

(5) Remote social control :

A city or town being huge and remote community requires police, court, intelligence department, administrative department, etc. in order to make the public life possible, to maintain community organization and to protect people and their properties, rights and interests. In urban community, there are more opportunities to hide deviant behaviour as compared to village community.

(6) Social tolerance :

Urban people cultivate tolerance towards certain behaviour and diversities. It means that they develop generosity or equanimity towards the people of different castes, religions, languages, communities, thoughts and practices, attitudes and cultures. This feeling of tolerance towards different kinds of people reflects social adaptation led by remote relations and mechanical life.

(7) Local separation :

Urban community is divided in different areas. Some areas are residential while some are commercial. In certain areas institutions of education, health, administration, religion, traffic etc. are developed.

(8) Mechanical life :

Urban life is characteristic of being mechanical. The life of an urban individual functions like hands of clock. An urban individual constantly have the feelings of anxiety, tension and conflict.

(9) Voluntary organizations :

Service oriented and humanistic voluntary organizations and different associations are found in urban communities which develop according to social needs of urban areas. These organizations provide social, economic and psychological security to individuals. With increased urbanization, the size and form of cities have been changing; population density and diversity are also increasing. Simultaneously, many new problems have emerged, such as slums, heavy traffic, pollution etc.

(4) Tribal community :

India is home to different tribal communities with distinct social, cultural and economic way of life, living mostly primary level of community life which is different from rural and urban communities of India.

According to the Article 342 (1) of the constitution of India, primitive castes, tribals, or primitive communities are known as Scheduled Tribes.

Imperial gazetteer explains tribal community as follows :

Tribals are community of certain households that have similar name, similar dialect and endogamous system and they live in similar place or believe that they belong to similar place.

Tribal community differs from other people of society in terms of social system and other matters. Tribals, in the context of community, have following features :

(1) Definite geographical area :

This is one of the important features in interpretation of community. Each tribal community lives in a specific geographic location. For example, in Gujarat, most of the tribal communities live in the north-eastern belt which extends from Sabarkantha to Ahwa-Dang. They consider their specific geographical location as their native place.

(2) Specific name :

Each tribal community has a specific name, such as Bhil, Dubla, Bawcha tribals of Gujarat.

(3) Similar language or dialect :

Each tribal community has its own language or dialect. There is no script in tribal communities of India but they have similar language or dialect.

(4) Interdependence among members of community :

Tribal society is more simple and of more similarity. Apart from language, similarity is also found in occupation, family system, marriage system, means of recreation, etc. The known sociologist Emile Durkheim explains the unity of tribal society as mechanical unity. The tribal society is mechanical in the sense that the groups within it are linked with each other in a mechanical way. Most of the tribals follow similar occupation, for example, community farming, animal husbandry, collection of farm yard manure etc. for their livelihood. They have simple division of labour.

In order to maintain community feeling among the members, tribals celebrate festivals or take part in recreation activities collectively. Their dances are also not personal. Whether it is Bihu dance of Assam or Dangi dance of Gujarat or any other tribal dance in the world, all tribal dances are performed collectively.

It is community and not the individual which is emphasized in their social customs, traditions and religious practices. Kinship relations assume more importance in tribal community and kinship system is more developed.

They consider elements of nature as deities and worship them and believe in demon, witch and many kinds of superstitions. Religious aspects, such as methods of worship, beliefs and values are important in increasing community feeling.

(5) Dormitories :

There are separate residents for young people in some of the tribal communities where they are educated and according to the standards of their society their socialization is carried out. They are also trained in hunting and methods of livelihood.

(6) Social control :

The head of the tribal group, also known as *sardar*, controls the whole group. He himself forms the rules or standards of the community which regulate the behaviour of community members. All community members are bound to follow these rules. If any community member behaves against the rule, it is considered as a loss to community and therefore strict punishment is prescribed for violators of rules. In certain cases, the individual who has behaved against the rule is boycotted from the community.

Thus, tribal community is a simple primary community with distinct culture, primary level of division of labour, strong kinship relations and the authority of community being in the hands of one man.

In this unit, we became familiar with Indian culture and its forms and various communities of Indian society. In the next unit we will learn about scheduled castes and tribes and backward classes.

Exercises

1. Answer the following questions in detail :

- (1) Explain the features of Indian culture.
- (2) 'India is a country of multiple religions', explain this statement.
- (3) Explain the meaning and features of rural community.
- (4) Explain the features of urban community.

2. Give concise answers to the following questions :

- (1) Clarify the meaning and interpretation of Indian culture.
- (2) Explain about tribal art-culture.
- (3) Give detailed understanding of tribal community.
- (4) Explain about classical form of Indian culture.
- (5) Explain about Hindu community.

3. Answer the following questions in brief :

- (1) What are the forms of Indian culture? State.
- (2) Give examples of folk culture.
- (3) Give information about tribal pottery.
- (4) Explain about Muslim community.
- (5) Explain about Parsee community.

4. Answer the following questions in one sentence :

- (1) What is culture?
- (2) What are the components of folk culture?
- (3) State the features of tribal culture.
- (4) State the major principles of Christianity.
- (5) What are the five 'K's of Sikh religion ?
- (6) As what culture has the Indian culture emerged ?

5. Choose the right options from the following :

- (1) What is the characteristic of Indian culture ? ☐
(a) Unity in diversity (b) Isolation (c) Intolerance (d) None of these
- (2) What is the perspective of Indian culture ? ☐
(a) Global (b) Local (c) Narrow (d) None of these
- (3) What type of a creation is folk culture ? ☐
(a) Personal (b) Natural (c) Collective (d) None of these
- (4) How is the tradition of folk culture ? ☐
(a) Written (b) Oral (c) Descriptive (d) None of these
- (5) What is apparent in tribal culture ? ☐
(a) Way of life (b) Beliefs (c) Customs (d) all of these
- (6) Which section of the constitution of India allows individual to follow his/her religion freely ? ☐
(a) 25 (b) 340 (c) 15 (d) 118
- (7) Which is the scripture of Parsees ? ☐
(a) Bhagvad Geeta (b) Avesta (c) Quran Sharif (d) Tripitaka
- (8) In which community are dormitories found ? ☐
(a) Rural (b) Urban (c) Tribal (d) None of these
- (9) What is the base of rural economy ? ☐
(a) Agriculture (b) Trade (c) Industry (d) Import-export
- (10) What percent do religious minorities constitute in India ? ☐
(a) 18.2 (b) 17.17 (c) 20.00 (d) 12.5

Activity

- Make a chart showing diversities of Indian culture.
- Make a list of folk proverbs and organize a programme of reading folk songs as a part of folk culture.
- Make a photo album of tribal art-culture.
- Plan a visit to a nearby tribal village.
- Make a chart showing different religious communities.

