



UP-PCS

UPPSC Combined State/
Upper Subordinate Services Exam

VOLUME-IV

MEDIEVAL HISTORY AND INDIAN SOCIETY





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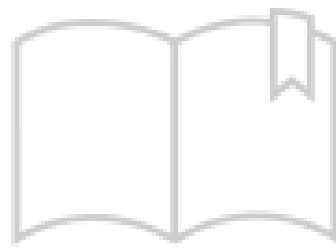
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INDIAN SOCIETY & SOCIAL ISSUES



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SOCIETY

Syllabus -

Salient features of Indian society, Diversity of India

- Effects of globalization on Indian society ✓
- Social empowerment, Role of women and women organisation ✓
- Urbanization, their problems and remedies ✓
- Regionalism, Communalism and Secularism.
- Population and associated issues ✓
- Poverty and developmental issues. ✓

1. Salient Features of Indian Society :

- Unity in diversity
- Marriage, family and kinship
- Caste System
- Hierarchy
- Notion of purity and pollution
- Concept of village republic.

1. Diversity and Unity :

Diversity means collective differences i.e. diff. expressed as group of people from another group. It means variety of group and cultures. We have such a variety in abundance in India

Variety of races, religion, castes, languages and culture.

India is known for its social cultural diversity.

Unity means integration. It is social psychological condition which denotes sense of oneness, wholeness. It stands for bonds which holds members of society together.

There is diff. b/w unity and uniformity. Uniformity presupposes similarity while unity does not. Unity may or may not be based on uniformity. Indian model of accommodation of diversity is known as Mosaic model which emphasize on integration of various kinds of diversity then assimilation and isolation.

In continuation of traditional bonds of unity India has opted for composite culture model of national unity rather than uniform culture model after independence.

Composite culture model provides for preservation and growth of plurality of culture within framework of integration of nature.

Hence, significance of our choice of norm of secularism

implying equal regards to all religion as our policy of national integration.

There have been incidents of caste, communal, linguistic riots & incidents of divisiveness and secessionist tendencies are also seen sometimes.

However, these could be considered as natural exception for such a diverse country like India.

Indian nationalism is not based on language or geography or ethnicity, religion but is that of idea of land emerging from ancient civilization united by shared history, reaffirmed by geography and sustained by pluralist democracy.

Marriage, Family and Kinship :-

No society gives absolute freedom to its members to select their life partners. Rules regarding who should marry whom always govern such selection. Endogamy and exogamy are 2 main rules that condition marital choice.

Endogamy - Under this rule, life partners are to be selected within a group. Group can be class, caste, religion, village, race or tribe.

Ex. In caste endogamy, marriage has to take place in caste only. In sub caste endogamy, it is limited to sub-group.

Exogamy - It is rule of marriage in which individual has to marry outside his own group. It prohibits marrying within groups, so called blood relatives shall neither have marital relation nor sexual contact among them.

Changes in Hindu Marriage System -

Objective of marriage -

Traditionally hindu marriage had been treated as Sanskar having 3 object of dharm (fulfilment of religious duty) rati (sex gratification) and praja (pro-creation).

Marriage was social duty towards family and community and was of little personal interest. But, today situation had undergone a sea change many legislation like hindu marriage Act 1955, socio cultural awakening, education and urban employment etc have changed objectives of marriage.

Process of mate selection -

Earlier parents used to select but now increasingly mate selection is becoming individual choice.

Change in age at marriage -

Change in outlook, values and increased awakening as cultural factors and education, occupation, migration & dowry as structural factors have contributed to change in age at marriage.

Economic aspect of marriage (dowry) -

Anti dowry Act 1961 had made giving and taking dowry as legal offence.

Previously, marriage used to be a life long relation but after enactment of hindu marriage 1954-55, divorce is permitted on various grounds.

Various other legislations are -

→ Child marriage Act 1954.

Hindu marriage Act 1955

dealing with age of marriage and freedom to children to marry without parental consent, stopping bigamy and dissolving marriage.

→ Widow remarriage Act 1856 permits widow to remarry but doesn't give them the right of maintenance from property of first husband.

→ Hindu Succession Act 1956 has given share to wife and daughters equal to that of son and brothers in man's property.

Social legislation is necessary for providing new direction to culture and society and permitting change & removing evils by filling up gaps b/w social opinion & social needs of people. Ancient history cannot solve problem of modern society. Jⁿ of social legislation is to adjust legal system continuity to society which is outgrowing constantly the system while social leg. is essential, the will to implement it is more crucial.

Civil case - Resolving disputes

Criminal case - when law is violated & punishment is rewarded.

Family in India -

Despite wide ranging changes in Indian society because of synthesis of collectivism and individualism, family continues to be an important social institution. Several studies on family had revealed that industrialization, urbanization, education and migration had not resulted in nuclearisation of family in India. Even, nuclear family is not simply ~~conjugal~~ conjugal family. Real change in family must refer to changed pattern of kinship relation, obligations of members ^{towards each other}, individualization etc.

There are 5 characteristics of joint family -

common residence, common kitchen, common property, common family worship and some common kinship relation.

co-residence and common kitchen are not as important dimension of ^{nuclear joint} family as intra family relationships are.

When 2 families having kinship relation are living separately but function under common authority. It is joint family.

It is called functional joint family.

Characteristics of joint family :-

- It has authoritarian structure i.e. power to make decisions lies in hands of head of family while in democratic family authority is vested in one or more individual on the basis of competence and ability.
- Individual interest are sub-ordinate to interest of family as a whole.
- Status of members is determined by their age and relationship. Status of men is higher than his wife. Status of person in higher generation is higher than status of person in lower generation.
Status of women is determined by status of her husband in family.
- Filial and fraternal relationship gets preference over conjugal relation i.e. husband wife relation is sub-ordinate to father-son and brother-brother relation.
- Family functions on ideal of joint responsibility. If a father takes loan to marry his daughter then it is his son's responsibility to repay loan.
- All members get equal attention. A poor brother's son will be admitted to same school even if school is expensive.

→ Authority in family is determined on principle of seniority though eldest may delegate authority to someone as yet this delegation is based on principle of seniority which limits scope of emergence of individualism.

Changing patterns of family in India:

Nuclearity is increasing and jointness is decreasing. Small joint family is now most typical form of family life.

Spirit of individualism is not increasing as about half of household are joint with other households.

Radius of kinship relation within circle of jointness is becoming smaller.

Distinct relatives are less important to present generation than they were to their parents and grandparents.

So long as the old cultural values persist in people,

functional type of joint family will be sustained in our society

Changes from traditional to transitional family includes

trends towards new attributes i.e. local residence, functional

jointness, equality for individuals, equal status to women,

increasing opportunity to individual members to achieve their

aspirations and weakening norms.

Important values that sustain^{joint} family structure -

- Filial devotions of sons.
- Lack of economic viability of some brothers i.e. their inability to support their children economically.
- Lack of state organised social security system for oldage people.
- A material incentive for organising size of labour unit since it constituted major share of capital required for prodn of goods and services and people had to depend on family labour.

Factors breaking joint family are -

- Differential earning of brothers generating tensions in family as unit of prodn and service today, is pre-dominantly individual. Upto a point, values the member inculcate may enable them to subside^{tension} by mutual adjustment and compromise but brothers separate when focus is on conjugal units.
- The death of root couple & who holds economic power and enability in competence and self interest of their sons & their wives to take up role of parental couple.
- Incentives of dependence on family labour is disappearing with emergence of open labour market and technology.
- System of social security, savings and extended of people are leading to nuclearization of joint family structure.

Kinship in India -

Kinship is social relationship based upon family relatedness. It occupies a central place in all human societies after family. Kinship group plays very crucial role in daily life. People turn to their kin not only for help in exigency of life but also on regular basis. Imp. kinship groups after family are -
Vansh and gotra.

Kinship features in north and central India differ from those in South India. Lang., caste and region are 3 factors which co-relates kinship system.

Caste System -

Caste refers to basic idea or notion of social stratification in Indian society. It involves a system of hierarchical rank closed group in which contact is restricted and mobility is theoretically impossible.

Caste system in India can be properly understood by 2 models -
Varma model and jati model.

Jati model represent water tight compartmentalization of society with little or no mobility in caste system while Varma model of social organisation did not consider it as closed model & accepted inter varma mobility.

Views of Gandhi :-

Acc. to Gandhi, each member of community should follow traditional and hereditary knowledge of forefathers.

"I believe that every man in world is born with natural tendencies every person is born with definite limitations which he could not overcome from a ^{of limitations} careful observation. Law of varna was deduced.

This avoided all unworthy competition ~~and~~ ^{while} recognising competition. Law of varna admitted no distinction b/w high and low. It guaranteed to each fruits of its labour and on other hand it prevented him from pressing upon his neighbour."

Under caste system, he found an elimination of competition & proper training of natural tendencies. It should, however, clearly be understood that his caste system was diff. from traditional hindu caste system. He did not admit superiority of any caste over other. In his eyes, all work was equally sacred and respectable. Work has to be undertaken as means of livelihood not a means of wealth creation. He also wanted that equal wages should be paid for all sorts of work. This caste system is to be based upon social justice, disability on basis of caste are to be washed out of society.

Casteism is partial loyal to one side in favour of particular caste. Gandhi has compared casteism to appendix of human body as long as it continues to enjoy health, it serves its purpose but when it becomes diseased, the only course is to eliminate it because if it is not removed it poses a threat to entire existence of organism. In this way it is opened that this conflict can be eliminated from democracy only when caste system is completely removed from it.

Gandhi's view on Untouchability -

It was not part of original varna system but a sign of distortion which must be rectified now. Caste system should be maintained. Untouchability is outgrowth of caste system which will be purified when untouchability is removed.

Assumptions of superiority by any person over any other is sin against god and man. Thus untouchability is an evil. Recognition of dignity of labour will eliminate the idea of higher and lower grade. Hence, untouchables will be respected acc. to value of their contribution to society.

Those performing essential sanitary services for society deserves greater respect and gratitude like one's mother, nurse, doctor. There's no need of industrialization, urbanization, diversification of labour for eradication of untouchability. Equality of treatment can be maintained within proposed village republics.