



BPSC

BIHAR PUBLIC SERVICE COMMISSION

**INDIAN SOCIETY, ENVIRONMENT
& ECOLOGY, GOVERNANCE
AND WORLD GEOGRAPHY**



INDEX

CONTENTS	PAGE
<u>INDIAN SOCIETY</u>	
1. Salient Features of Indian Society	2
2. Globalization	23
3. Population & Associated Issues	27
4. Urbanization-Problem & Remedies	38
5. Role of Women in Indian Society	46
6. Social Empowerment	74
7. Regionalism, Communalism & Secularism	94
<u>ENVIRONMENT & ECOLOGY</u>	
1. Ecosystem	103
a. Concept of Biosphere	
b. Concept of Ecosystem	
c. Types of an Ecosystem	
d. Components of Ecosystem	
e. Ecological Pyramids	
f. Food Chain and Food Webs	
2. Climate Change	115
a. Introduction	
b. Impact	
c. Climate Change Organizations	
d. National Initiatives on Climate change	
3. Biodiversity	134
a. What is biodiversity?	
b. Types of biodiversity	
c. Biodiversity Hotspots	
d. Biodiversity conservation	

e. In situ and ex situ conservation	
f. Indian Biodiversity	
g. Acts and Policies	
h. Geochemical Cycles	
i. Protected Area Network	
j. International Conventions	
4. Environmental impact assessment	158
a. Introduction	
b. Process of EIA	
c. Benefits of EIA in India	
d. Composition of EIA	
e. Process of EIA in India	
5. Environment and Urbanization	161
a. Introduction	
b. Causes of Urbanization	
c. Effects Of Urbanization	
d. Problems of Urbanization	
e. Remedies for Urbanization	
6. Agriculture and environment	168
a. Deforestation	
b. Desertification	
7. Water resource degradation	170
a. Groundwater degradation	
b. Surface water degradation	
c. Ocean resource degradation	
d. Water management	
<u>GOVERNANCE</u>	
1. Good Governance	185
2. Civil Society	190
3. E-Governance	191
4. Social Audit	194
5. Citizen Charter	200

6. RTI Act, 2005	204
7. Pressure Groups	207
8. Self Help Groups	212
9. Welfare Schemes Law for Development & Betterment of Vulnerable Section Schedule Casts Schedule Tribes Other Backward Classes	236
10. Issue Relating to Poverty & Hunger	249
11. Public Private Partnership	254
<u>WORLD GEOGRAPHY</u>	
1. Major Climate Types	259
2. Major Soils of World	267
3. Oceanic Currents	272
4. Major Minerals	280
5. Major Industrial cities of the world	294



INDIAN SOCIETY

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 than 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 incident of caste, communal, linguistic riots & incidents of divisive 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 *samskar* having 3 object of dham (fulfillment of religious duty) rati (sex gratification) and *brahma* (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 do children to marry without parental consent, stopping bigamy and dissolving marriage.

→ Widow remarriage Act 1856 permits widow to remarry but forfeit them the right of maintenance from property of first husband.

→ Hindu succession Act 1956 has given share to wife and daughter 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 in social opinion & social needs of people. Ancient history cannot solve problem of modern society. Jnⁿ 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 ~~conjugual~~ 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 individual, equal status to women, increasing opportunity to individual member 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 producⁿ 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 producⁿ and service today is pre-dominantly individual. Up to 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 ability in competance 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 relation 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 - Varna model and jati model.

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

Views of Gandhiji :-

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 careful observation. ^{of limitations} law of Varna was deduced.

This avoided all unworthy competition ^{while} ~~and~~ recognizing competition. Law of varna admitted no distinction b/w high and low. It guaranteed do each fruits of its labour and on other hand it prevented him from forcing 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 works 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 eradicated 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.

Ambedkar's view

His views on caste system can be discussed under 3 headings -

→ Origin of caste -

Entire varna was system of division of labour. In vedic time, there were only 3 varnas - brahmin, kshatriya & vaishya. Some kshatriya had conflict with brahmin and they were designated as Shudra by brahmins.

Various varnas were divided into many castes in diff. regions, members of some varna adopted diff. occupation, lifestyle & rituals and they became caste.

Acc. to Ambedkar, untouchability was result of brahmin buddhist conflict to counter challenge of buddhism, brahmin also re-emphasize on non-violence and ban on meat eating. Those member of hindu society who did not follow this instructions were designated as untouchables.

Argument against caste discrimination -

It is responsible for stagnation of society. Hindu society became closed society and its expansion could not take place.

Caste identity overpowers nation identity resulting in lack of national spirit.

It is responsible for evil of untouchability and exploitation of lower caste because it emphasizes various ineligibility of members of lower caste.

It is against ideas of equality, justice, fraternity & liberty.

It is responsible for social disintegration and social conflict.

It is against idea of dignity of individual because caste of person defines his place in society. Economically also, casteism counter productive because it discourages entrepreneurship

& class mobility. It is also counter productive because division of labour is not based on any scientific analysis & interest expertise skill and talent of person had no place in it.

Acc. to Ambedkar, caste discrimination is integral part of caste system. Therefore only way to eliminate caste discrimination is to annihilate caste system. Therefore, Ambedkar's approach is revolutionary not reformative.

Some suggestions for annihilation of caste discrimination -

Acc. to Ambedkar, real strength of caste in India comes from its religious and philosophical phase which lies in Brahmanical which gives Caste holiness and sacredness. Therefore, caste can be eliminated only if its religious and philo. base is questioned.

There should be only one religious text of Hinduism.

Post of religious person should not be hereditary but it should be competition based. These posts should be open for member of all varna and should be filled by open-examination.

19/12 Diversity in India -

India has been hospitable to numerous group of immigrants from diff. parts of Asia, Africa and Europe, but culture of each group has changed over centuries to become an integral part of Indian mosaic. Diversity in India is found in terms of race, religion, language, caste etc.

Racial Diversity -

Race is a group of people with set of distinctive physical features such as skin colour, type of nose, form of hair etc.

Linguistic diversity -

India is considered to be home for more than 300 languages but still there is no single Indian language which is spoken across its length and breadth. Hindi is spoken by majority of north Indians but it is not means of communication in south India. Similarly, language in north India are not understood by people of south India.

Constitution of India has recognized 22 languages and included them in 8th Schedule.

India is a linguistic diverse country but we always had a link language. In ancient times, it was Sanskrit and in medieval age, it was Arabic or Persian. In modern times, we have Hindi and English as official language.

Geographical diversity -

Religious diversity -

India is land of multiple religion. We find here religions of Christianity, Hinduism, Jainism, Buddhism, Sikhism, Islam among others.

Beneath the many fold diversity physical social language custom etc, there are bonds of unity underlined all this diversity.

Geopolitical unity - India is remarkable in geographical unity marked by himalayas in north and oceans on other side. the expression of this consciousness of geo-political unity of India are found in Rig Veda in Sanskrit literature in edicts of Ashoka and in various other sources. This concept is also reflected in idea of Bharat Varsh & Chakravarti etc.

The institution of pilgrimage - From Badrinath ^{and} Kedarnath in north, to Rameshwaram in south, Jagannath Puri in east to Dwarka in west. Religious shrines are spread throughout length and breadth of country. This age old culture of pilgrimage has always moved people to various part of country and fostered in them a sense of geo cultural unity.