

Indian Society – Urban, Rural and Tribal

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Abstract

The Indian society comprises of individuals belonging to different castes, creeds, races, ethnicities, religious groups and socio-economic backgrounds. Individuals practice their own traditions, cultures and norms. The distribution of the Indian society is on the basis of urban, rural and tribal areas. India is a country where people have come to obtain numerous characteristics, based on region, language, religion and so forth. There are many aspects within the Indian society that create a linkage between individuals belonging to diverse backgrounds. The main purpose of this research paper is to understand Indian society, with regards to urban, rural and tribal characteristics, factors contributing to the unity within the Indian society and structure of the Indian society. Primarily the research paper focuses upon the traditional aspects of the Indian society, but in the present existence, there have been changes with the advent of technology and use of modern and innovative techniques and methods.

Keywords: Indian Society, Structure, Urban, Rural, Tribal, Unity, Individuals

Introduction

When understanding Indian society, one is required to obtain knowledge about urban, rural and tribal societies. The division of the Indian society is broadly on the basis of urban, rural and tribal societies taking into account their socio-economic characteristics and geographical locations. Urban society is formed with the establishment of industries, offices, educational institutions, training centres and the services sector. In the urban areas, individuals are mostly engaged in non-agricultural occupations and they adopt a western way of life. Individuals learn and acquire awareness of advanced and modern innovative techniques and methods. Provision of health and medical care is also available on a comprehensive scale and individuals belonging to rural and tribal communities migrate to urban areas in search for better living standards (Indian Society: Tribal, Rural and Urban, n.d.).

Rural societies are the societies that are residing in rural areas, where agriculture is stated to be the primary occupation. In rural areas too there have been certain progressions and developments. There has been development of schools, medical and health care centres and measures have been implemented for leading to the advancement and progress of the

rural communities, as in India over 70% of the population reside in rural areas. The tribal communities are found all over the country. Tribals live in isolation and they have their own cultures, traditions, religions, norms, values and lifestyles. They have their own languages and in most cases are dependent upon the natural resources to sustain their living conditions. In the present world, they are considered to be backward communities and are in most cases unaware of modern, advanced and innovative techniques and methods and adopt a simple lifestyle. There has been an interconnection between these three kinds of societies, they are largely dependent upon each other (Indian Society: Tribal, Rural and Urban, n.d.).

Characteristics of Urban Society

The characteristics of the urban society have been stated as follows: (Indian Society: Tribal, Rural and Urban, n.d.).

The urban areas comprise of the cities and the towns and they have the higher density of population as compared to other areas. Since urban areas are considered to be developed regarding education, medical and health care, employment opportunities and so forth, therefore, individuals migrate from rural areas to the urban. People belonging to rural and tribal communities, who are residing in the conditions of poverty and backwardness possess this viewpoint that they will be able to enhance their living conditions by migrating to urban areas. The primary feature of urban areas is characterized by higher population density and vast human features in comparison to the areas surrounding it. Urban areas are created and developed by the process of urbanization (Indian Society and Social Change, 2011).

In urban areas, cultural heterogeneity is commonly found. This is due to the fact that individuals migrate to urban areas on a large scale. The main aspects that lead to migration of the individuals are education, employment opportunities and health care and medical facilities. Urban areas are considered to be places which satisfies the following criteria, a minimum population of 5000, at least 75% of the male working population are engaged in non-agricultural pursuits and a density of population of at least 400 individuals per sq. km. (Indian Society and Social Change, 2011).

The development of the country into a modern and an industrialized society is a slow but a continuous process. The experience of the industrial economies depicts a close association between development and industrial expansion. As a result of industrialization and development of urbanization, there have been rapid growth of national income, alleviation of the conditions of poverty and reduction in the income inequalities (Hambrock,

& Hauptmann, n.d.). The occupations and the employment opportunities of the individuals in urban areas are based on the non-agricultural sector. Individuals are professionals such as doctors, lawyers, researchers, teachers, educationists and so forth. The other occupations include, manufacturing, trade and commerce, professional and governance.

In the urban areas, more social mobility is found amongst the individuals. Individuals get easily adapted to the class structure, which can be upper, middle or lower class on the basis of the economic criteria. The development of urbanization has contributed in the enhancement of skills and capabilities of the individuals, training of the managers and the administrators, distribution of technology and other innovative techniques and methods (Hambrock, & Hauptmann, n.d.). With the development of industrial economies, people have become resourceful, inventive and conscientious in their workings. With the advent of industrialization, there has been expansion of employment opportunities amongst the individuals. The individuals belonging to rural communities, who have not acquired much education are able to obtain employment in industries and companies and are able to enhance their skills and abilities.

Communication is considered to be an imperative area for the progress and welfare of the individuals. Individuals are required to communicate with each other in order to implement all the activities of their daily lives. For instance, people interact with each other at home, in the offices, on the roads, at market places and so forth. In urban areas, interaction amongst the individuals is based on secondary contact and not primary contact. It means, people normally communicate with each other through technology and making use of other technical devices, such as emails, messaging, texts and so forth. Face to face interaction and individual to individual interaction is not possible to a much greater extent in urban areas. In other words, technology is more commonly used.

In urban areas, the role of telecommunications has played an imperative role in the growth and advancement of the economy. There is a broad potential for leading to an increase in the telecommunication services within the country. Advanced communication services such as, fax, data transmission and leased circuits are becoming increasingly common. In urban areas, the usage of technology in the implementation of all kinds of transactions and operations have largely led to progression of the individuals (Hambrock, & Hauptmann, n.d.). In offices, individuals make use of technology to prepare reports, documents and create communication links with the other individuals.

In urban areas, individuals normally remain occupied with their own lives. They normally adopt an urban way of life. Individuals who are working and are engaged in full time jobs, normally leave their homes in the mornings and come back in the evenings. Full time employment opportunities are six days in a week and individuals are required to work eight to ten hours each day. Formal interaction, impersonal behavioural traits, non-kinship relationships, are some of the attributes that the individuals possess. Establishment of shopping malls, parks, playgrounds, clubs and so forth are some of the features that have occupied individuals living in urban areas.

In urban areas, individuals mostly reside in nuclear families and family disintegration is considered to be an important feature. In the present existence, there are number of individuals who are migrating to foreign countries. In the local urban areas, too, individuals may live separately from their parents. The family system within the urban areas is characterized as unstable. Individuals normally move out of their homes to other regions with the main purposes of education or employment opportunities. Moving away from the family is not considered to be negative when one has the objective of looking for a better living opportunity.

Characteristics of Rural Society

The characteristics of the rural society have been stated as follows: (Indian Society: Tribal, Rural and Urban, n.d.).

In rural areas, agriculture is stated to be the primary occupation of the individuals. It is not only considered to be the source of income but also way of life of the individuals. They consider their work in the agricultural and farming sector as a primary source of their living. In the present existence, there have been usage of technology and innovative methods in the agricultural and farming practices. With the development of agriculture, individuals began to lead a well settled life and stability began to develop within the human communities. The rural communities depict a transformation that has come about within the individuals from practicing a nomadic mode of life to the one which is established and stable (Indian Society and Social Change, 2011).

The communities within rural areas are small in size, they live in small geographical areas with lesser population as compared to the urban areas. Large number of villages in India are small, with the population of only about five hundred each (Indian Society and Social Change, 2011). The small population of the villages has enabled the individuals to

interact with each other on a face to face and on individual to individual basis, they have a primary group behaviour. The individuals residing in rural areas are not much aware of modern and innovative techniques and methods in the implementation of tasks and operations. They lead a simple life and in the present existence too, make use of traditional methods to carry out the household tasks.

The social structure of the individuals in rural areas is based on kinship and family relationships. The individuals are much concerned about their family and in most cases desire for the male children. They possess this viewpoint that males are considered to be the assets and will contribute in bringing wealth and reputation to the family. The individuals believe in obtaining education and appropriate employment opportunities for the male children. On the other hand, they believe in getting their girls married at an early age, they are discouraged from acquiring education and are provided knowledge about the implementation of the household chores.

The people in rural areas mostly live in joint families. Joint families are the families, where two or more nuclear families reside under the common roof. These families have the common place where they prepare their meals, they have joint property, in the organization of various ceremonies and functions, participate jointly and have close kinship ties. The families provide assistance and support to each other in case of any difficulties and problems. This concept in rural areas, provides information about the strengthening of the social bonds and bring stability to the society in numerous ways (Indian Society and Social Change, 2011). Individuals within rural communities generate awareness amongst themselves regarding how to adequately socialize with the other individuals.

The culture of the rural communities is known as folk culture. This culture comprises of traditions, norms, values which are mostly in an unwritten form and these are learned and transmitted in an oral manner. The rural communities are homogeneous in nature. They have a common socio-economic background and there are not any differences in the ideology towards life. People have faith in the religions and due to which, they practice child marriages. People normally lead a simple life and adopt traditional methods and practices in carrying out of their daily life activities, such as, for the preparation of meals fire-wood is made use of.

The rural communities are based on the caste system. The caste system is ranked in accordance to the hierarchy. The Brahmins are at the top, they comprise of the priests and the

teachers. At the second position are the Kshatriyas, they are the rulers and the warriors, at the third position are the Vaishyas, they are the merchants and traders and at the lowest rank are the Shudras, they are the cleaners and the sweepers. Brahmins are regarded to be the purest, because they perform the occupations of teaching and rituals. Shudras are regarded to be impure as they perform the occupations of cleaning.

Individuals in rural areas are not aware of modern technology, due to this they are not aware of bringing about innovative techniques and methods in the implementation of day to day activities of life. In the agricultural sector too, they in some cases, make use of traditional methods of cultivation. The use of the animal power in the agricultural sector has made this occupation more productive (Elwell, n.d.). The rural communities make use of the old methods of cultivation and in providing solutions to the problems that they experience in their daily routine. They are required to work hard throughout the day as it is a labour intensive occupation.

In rural areas, individuals are largely dependent upon the natural resources, for instance, when they are located near the water bodies. They fetch water from them for daily use. The rural individuals need to be aware that they should not pollute the water bodies by throwing any kinds of waste materials into them. The individuals mostly keep livestock and they are dependent upon their livestock to generate a source of income. It is vital for the individuals to be aware of how to take care of their livestock in an appropriate manner. Individuals in rural areas get engaged in the production of various kinds of handicrafts and these serve to be their source of income. Agriculture and farming practices, production of handicrafts, keeping livestock etc. are some of the sources that lead to the generation of their income.

Characteristics of Tribal Society

The characteristics of the tribal society have been stated as follows: (Indian Society: Tribal, Rural and Urban, n.d.).

Tribal people generally live in forests and hilly areas. They usually have a geographically well demarcated territory. They earn their living by being dependent upon the natural resources on a large scale. They live by hunting and gathering of fruits, tubers and edible roots. The only traces left by the tribal people of the Palaeolithic Age are the stones that they made use of on the surface of many parts of the Deccan (Von Furer-Haimendorf, Christoph, 1982). These individuals are dependent upon the forests on a large scale for

meeting their needs and requirements. The tribal people do not possess much belongings, their belongings consists primarily of tools, instruments and some clothing.

Amongst the tribal communities, there is no existence of financial economy. They usually practice the barter system. Economically they are self-sufficient and are able to sustain their needs. Their economy is based on the subsistence level, where there is no surplus. They make use of primitive technical methods and do not possess awareness regarding the usage of modern technology and innovative methods. The barter system is when goods are exchanged for goods, for instance, when they give one product, they obtain the other one. Through this system, the tribal communities are able to sustain their living by trading commodities for commodities.

Tribal communities have their own language and not any kind of script. The communication amongst the tribal communities takes place on the basis of their own language. The tribal people enjoy a strong sense of freedom and personal independence. They are free to migrate and transfer from one place to another. They are not bound by any rules and regulations and have their own customs, traditions and cultures. The differences between them are characterised by material and intellectual development (Von Furer-Haimendorf, Christoph, 1982). They may differ from each other on the basis of cultures, norms, values and practices.

The tribal communities have their own political system. There are two kinds of political systems that are found within the tribal communities. These are both stateless and state. In the earlier period, there was prevalence of the stateless system, it is when there is not any tribal chief. In the stateless system, the law and order within the community was managed through family and kinship ties. The head of the family was responsible and authority was bestowed upon him. Later on, came the state system, when the tribals nominated and elected their own chiefs. In the present existence, this autonomy is not available and they have become part of the local administration.

The tribal communities have their own religion. Religious beliefs are considered to be imperative amongst them and they worship their own deities. Their forms of religions are known as animism, which means worshipping of the souls or the ancestors, animatism, which worshipping of any non-living object, such as a stone or wood, totemism, which means worshipping of the tree or any animal, as they possess the belief that their ancestor has assumed the form of a tree, and naturism, in this, they worship objects of nature, such as,

river, stream, sun, moon, forest, lake, water bodies, natural resources and so forth. These individuals possess this belief that worshipping of the natural resources will make their living productive.

The basic unit of the tribal communities is the nuclear family. The families consist of husband, wife and their children. For carrying out day to day operations of the households and other concerns, husband and wife are equal partners with equal rights. This equality of status means, that family may live with either the husband's or the wife's tribal group. The men usually consult women in case of making of any kinds of decisions, they usually involve women to express their ideas and give suggestions (Von Furer-Haimendorf, Christoph, 1982). The tribal individuals possess a strong sense of belonging to their family and community, they possess this viewpoint that they are the sons of the soil and possess a strong ethnic identity.

The tribal individuals are dependent upon the forests and the natural resources to meet their nutrition and health care requirements. In case of illnesses and diseases, they usually obtain medicinal roots and plants from the forests and provide cure to their illnesses and health problems. Proper medical and health care facilities are lacking amongst the tribal communities. Their abilities to get involved in indigenous medicine and magical practices have been productive in the past. But in the present existence, the prevention and cure of illnesses and diseases require specialized medical treatment and consultation with professionals. The tribal communities are gradually possessing awareness regarding advanced and innovative medical and health care facilities.

There has been prevalence of agriculture amongst the tribal communities. The kind of agriculture that is prevalent amongst them is known as primitive agriculture. It is known mainly as shifting or slash and burn cultivation. In the present existence, these individuals are leaving these types of agricultural practices. The tribal communities of south India, depended to a great extent upon slash and burn cultivation. The cultivation of products such as, various types of millets, maize, pulses and vegetables were common amongst them. The dwellings of the tribal communities consisted of thatched huts during rains and cold weather and in hot weather conditions, they live in camps in the open, under overhanging rocks or in temporary leaf shelters (Von Furer-Haimendorf, Christoph, 1982).

Factors Contributing to the Unity within the Indian Society

India is a country that is inhabited by people of different cultures, traditions, values, religions, languages and customs. Behind the apparent diversity of the individuals, there is a fundamental unity amongst them within the Indian society. The unity within India is stated to be the product of certain objective factors that are present in the various aspects of the Indian social life (Perspectives of Indian Society-II, n.d.).

Geographical Unity – India is very large in size and possesses geographical unity with natural boundaries. On one side, it is surrounded by the great Himalayas and on the other, by water bodies. Due to the presence of these natural boundaries, geographical unity is given to the land. The term Bharat Varsha is made use of in various frameworks. India has always referred to this massive spread of the land expanding from the Himalayas in the North to the Cape Comorin in the south and from the Brahmaputra in the East to the Indus in the West. Religious thinkers, political philosophers, researchers, writers, poets, statesmen, rulers, leaders and kings have always comprehended Bharat Varsha in this sense. Even in the present existence, Mother India means this massive area of land. The geographical location of the country is regarded as the primary factor that has led to the geographical unity of the country.

Religious Unity – India is a land of many religions. The different religions that are present in the country are, Hinduism, Sikhism, Christianity, Jainism, Buddhism, Parsi, Islam, and Zoroastrianism. India is a secular country, where every person has the right to practice the religion of his or her own choice. The presence of many religions within the country contributes to religious unity. The concept of the unity within the country is stated to be of being a religious one. Hinduism, being the religion of the majority of the individuals makes provision of the basis for unity. It is a fact that there are a number of sects in Hinduism. But all of them have something in common when they preach, with minor variations.

The similar principles like immortality of the soul, transmigration of the soul, rebirth, the law of Karma, Dharma, Moksha etc. Even Buddhism and Jainism are not very much different from Hinduism regarding these beliefs. Religious unity within the country is expressed through the presence of pilgrimages and religious places all over the country. Pilgrimage centres of great religious values such as, Badrinath in the north, Rameswaram in the south, Dwarka in the west and Puri in the east, articulately state about the religious unity of India.

Cultural Unity – The cultural unity within the country is found in all aspects of social life. The fundamental approaches to philosophy, art, traditions, norms, values, literature and

customs are found all over the country and illustrates cultural unity. Social institutions, such as the caste system and the joint family system are typically Indian. The individuals possessing different cultures, have one primary area in common, i.e. treat all individuals with respect and courtesy. All cultures have the same viewpoint that one should be good in their attitude and behavioural traits and should not attempt to harm or hurt anybody. Every individual should always perform good deeds. The social institution of the caste system makes provision of the common cultural idiom to all religions. Every Indian, whether he is a Hindu, Muslim, Christian, Jain, Sikh or belong to any religion finds himself in the world of caste. Rituals and festivals that are practiced within the country have many kinds of similarities.

Political Unity – It is has found that all Indians are aware of the concept of political unity. The kings and rulers of the earlier times had the primary objective of creating unity amongst people of all religions, castes, creeds, races, ethnicity and socio-economic backgrounds. There should not be any kinds of discriminations on the basis of these factors. The concept of ‘chakravarti’ refers to the political unification of India under one authority. The individuals within the country were ranked in the hierarchy of upper, middle and lower castes. In the caste system, there was the hierarchy of Brahmins, Kshatriyas, Vaishyas and the Shudras. In the caste system, Brahmins were the top-most individuals, they were the teachers and the priests, then came the Kshatriyas, they were the rulers and the warriors then came the Vaishyas, these were the merchants, artisans and the traders and at the lower position were the Shudras, they were the sweepers and the cleaners.

Leaders and individuals of higher authority even perform rituals to have political unity within the country. Political unity primarily means when individuals, irrespective of their status and backgrounds should be given equal rights and opportunities. In the present existence, there has been political unity within the country. Individuals, whether they belong to wealthy or poverty stricken families have the right to acquire education. Individuals have the right to exercise all kinds of political rights and also get engaged in employment opportunities in accordance to their qualifications and abilities. Therefore, prevalence of political unity has made provision of rights and opportunities that would lead to empowerment of the individuals.

Emotional Unity - The individuals within the country work and interact with each other to carry out all types of activities and functions. For instance, within the organizations

or classroom settings in educational institutions, there are people belonging to different religions, and backgrounds. In spite of this fact, they do work and communicate with each other. There is an emotional bond between the individuals that binds all the inhabitants of the land. In educational institutions and training centres, teachers provide knowledge to all the students and evaluate them on a fair basis, there are not any kinds of discriminations between them. The absence of discriminatory treatment, provision of equal rights and opportunities for all the individuals, treating everybody with respect and kindness, communicating effectively with all the individuals and making available social service are some of the factors that depict emotional unity amongst the individuals.

Structure of the Indian Society

In acquiring information about the structure of the Indian society, the concepts of untouchability, slavery, jajmani system, family and marriage have been taken into account (Indian Social Structure, n.d.).

Untouchability – The concepts of purity and pollution within the Indian society are reflected in the formation of a category known as the untouchables. These people were considered as belonging outside of the Brahmanical society. The concept of untouchability took origins during the last phase of the Vedic period and became a distinct social category in the age of the Buddha. Sometimes they were called the fifth varna. Chandala is the term used lightly for most of the types of untouchables. They were not permitted to belong to the caste villages and had to reside in special quarters outside the key settlements. Their main task was to carry and cremate the corpses.

The law books have suggested that they should be dressed in the garments of the corpses they cremated, should eat food from the broken vessels and should wear only iron ornaments. By the Gupta period, their position declined to a much greater extent that they were compelled to further strike a wooden clapper on making an entry into the town. The hunters, fishermen, leather workers, sweepers, and basket makers all were considered to be untouchables. Dom and Domb were the tribes which became part of the untouchable category after coming into contact with the caste divided groups. The prevalence of untouchability has exist till recent times. Although the practice of untouchability is considered a misconduct but in the present existence, in rural areas, it still prevails. Mahatma Gandhi initiated a campaign against this practice. He gave untouchables a name which is known as harijans. The Government of India has endorsed many laws against anyone practising or promoting

untouchability. Education and social movements have contributed towards connecting the large difference between them and others. It is hoped that this practise will soon be eradicated.

Slavery – Slavery, as it occurred in India was different both in methods and principles, from the classical Greek and Roman slavery. That has been the reason, Megasthenes could not find slaves in India. Slavery was a recognized association and the legal relationship between the owner and slave was evidently defined. For example, if a female slave bore her master a son, not only was she legally at liberty, but the child was entitled to the legal status of the master's son. Slavery existed within the country in ancient times. The Sultans within the country kept a large number of slaves. The large numbers of slaves were utilized in the Khalisa, which is termed as the crown land and they worked in factories and workshops. This kind of slavery was existence when there was British rule in India, when the country gained its independence, there was complete prohibition of the slave trade. In the present existence, the concept of slavery has been completely eradicated in all parts of the country.

Jajmani System – An important institution that developed during the early medieval period and continued till the modern times in the rural society was the jajmani system. It was a balancing relationship between the groups of dominant peasant castes on one hand and service and artisan castes on the other. In this system, the service castes rendered services to the peasant castes, who were land owners and to the dominant castes. They were authorized to traditionally fixed shares of the produce and in some cases, even to a small plot of land. Thus, the leather workers, barbers, priests, garland makers, ploughmen, and various types of smiths performed their job duties for the high castes or dominant landowning groups and were paid in kind on certain occasions or in the form of a land allotment. However, such service castes always retained some freedom to sell their products and services. This system of service relationship is now disintegrating under the influence of monetisation, urbanisation and industrialisation. During the medieval period, this system of relationships represented as a protection during the occurrence of natural disasters and calamities. Therefore, it was noted during famines, the artisans, who were not bound into the jajmani system were experiencing problems even as compared to the poverty stricken individuals in rural areas.

Family – Family is regarded to be the primary unit of the society. The traditional Indian family is a huge kinship group normally described as the joint family. A joint family is one in which two or more nuclear families reside under one roof or different roofs having a common hearth. All the members own the permanent property of the lineage in common.

This family is commonly patriarchal and patrilineal, that is, the father or the oldest male member is the head of the household, he is the administrator of the property and the headship descends in the male line. In modern towns, a large number of nuclear families exist which consists of husband, wife and their children. Such families are also patriarchal and patrilineal. But there are many regions where families are matrilineal in which the headship descends in the female line such as, in Kerala and in the north-eastern regions of Nagaland and Meghalaya. The connection between the family members provide a sense of social security. During the times of happiness and distress, individuals seek assistance from the extended family members and they divide responsibilities amongst themselves.

Marriage – The creation of the families is due to the occurrence of a ceremony which is known as marriage. On the basis of its nature, marriage is of many kinds such as, hypergamous, which takes place between the man belonging to high caste and woman belonging to low caste, or anuloma and hypogamous, this includes, man belonging to low caste and woman belonging to high caste. Pratiloma is based on an alliance between different varna or caste and monogamous, polygamous and polyandrous marriages are based on the number of spouses. Examples of all kinds of marriages can be found within the Indian society.

Traditionally stating, marriages were organized by the parents of the couple who usually belonged to the same castes, but of different gotras i.e. persons having common ancestors and prohibited degree. However, a large number of communities have attained gotras for themselves. The rules of prohibited degrees are severe where marriage is prohibited between persons with a common paternal ancestor within seven generations or a maternal ancestor within five. In the southern part of India, however, this rule has never been put into practice and there are records of marriage between cousins and cross cousin marriages which are considered legal and publicly appropriate. Exceptions are provided for these groups in the Hindu Marriage Act of 1955.

Conclusion

The Indian society has undergone numerous transformations in all the areas in the recent past. After the country achieved its independence, there have been formulation of plans which had the major objective of bringing about progression and development of the country and its citizens. India has a rich cultural heritage and is a land of diversities. The multiplicity in social life is revealed in the multi-social, multi-lingual, multi- religious and multi-caste nature of the society. The vital features of the Indian social structure are major

rural habitations in small villages; multi-religious and multi-caste social identities and central role of the family in the social life.

The nature of the Indian society is represented in the thoughts of the theorists and the researchers. In the Indian society, every region, religion, caste, background, occupation and status has its distinctive characteristics, determined by the variables as amalgamation of power, space, market and cultural characteristics. Unity implies oneness, through unity, the individuals who possess diverse characteristics form a relationship and get connected to each other. The sources of diversity in India may be found through a variety of ways, these are, ethnic origins, religions, castes, tribes, languages, social customs, cultural and sub cultural beliefs, political philosophies and ideologies, and geographical variations. There have been numerous changes and developments within the Indian society in the recent past and measures are being implemented to eliminate the problems of poverty, illiteracy, unemployment and homelessness.

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