

## CHAPTER II - A

### PROFILES OF SOLAPUR CITY

## CHAPTER II

### (A) PROFILES OF SOLAPUR CITY

#### Solapur district at a glance

In this chapter the researcher has given the historical background of the Solapur district as well as tried her level best to deal with various aspects like area, weather conditions, populations and percentage of literacy of the district and then she has taken the review of the Solapur city with the help of Solapur Gazettier published in the year 1977.

Solapur district is one of the well known district place of Maharashtra state and known as one of the developed district of western Maharashtra which is situated in latitude  $17^{\circ}, 10'$  to  $18^{\circ}, 32'$  North and  $74^{\circ}, 42'$  to  $76^{\circ}, 15'$  East longitude and surrounded by the districts like Ahmednagar, Osmanabad, Sangli, Satara, and Pune as well as the districts from Karnataka like Bijapur and Gulbarga.

#### AREA:

The total area of the Solapur district is 14844.6 sq.kms which indicates 4.82% of the total area of the Maharashtra State, Solapur city is the Head Quarters of Solapur district which is divided in the three division for Revenue like Madha (Kurduwadi) Pandharpur and Solapur.

#### RIVERS:

Bhima river is the main river in Solapur district, Sina and Bhogawati are the sub-tributaries of

the Bhima river. The river flows approximately 13 miles away from the existing Solapur city. Bhima river is having its starting point in the hilly area of Syhadri mountain named as Bhima Shankar Taluka Khed district Pune which passes through Pune district Ahmednagar district, and Solapur district. The talukas like Karmala(west) Madha, Pandharpur and South Solapur, Mangalwedha comes under the water shed of Bhima river. The total length of the river in the district is 289 kms.

#### WEATHER CONDITIONS:

The max.temperature of Solapur district is about 43 °C and the min. temp. is about 7°C observed in January 1995. The monsoon starts always late in the Solapur district and the average rain in Solapur district is about 623 m.m.

#### POPULATION:

According to the census 1991 the total population of the Solapur district was 32,31,057. Out of which 16,70,526 were male and 15,60,541 were females. Compare to 1981 census the increase of population is 24.84%. Solapur district is 6th in the Maharashtra in case of population. According to the 1991 census the population of the rural people is about 23% while remaining percentage of the people are living in the urbanised area.

#### LITERACY:

According to 1991 census the percentage of literacy in the Solapur district was about 56.39% while in

the State of Maharashtra is 64.9%. In rural area the percentage of literacy was 51.15 while in the urbanised area it was 68.99%. The percentage of literacy was highest in North Solapur taluka and at the same time the percentage of literacy was less in Akkolkot Taluka. In case of literacy Solapur district stands 21st Rank in the State.

#### **A) Educational Institutes in Solapur**

Types	Total No.	No.of students.
a) Pre-primary	20	3,651
b) Primary		
i) Single teacher	636	22,005
ii) Lower primary	892	1,54,503
iii) Higher primary	851	2,85,579
c) Secondary	335	1,34,255
d) Higher Secondary	55	64,645
e) General Education (Arts, Sci., Commerce Colleges)	25	35,380
f) B.Ed. Colleges	10	-
g) Law Colleges	2	-
h) Medical College	1	-
i) Ayurvedic College	1	-
j) Homeopathic College	1	-
k) Engineering College	1	-
l) Technical Education College	4	-
m) I.T.I	7	-
n) D.Ed. Colleges	16	-

## STUDY OF SOLAPUR TOWNSHIP TO CITY

### a) FROM 16 VILLAGES TO SOLAPUR TOWN:

The district of Solapur is known after its township headquarters. 'Solapur' is believed to be derived from two words, 'Sola' meaning sixteen and 'pur' meaning village. The present city of Solapur is spread over sixteen villages, viz. Adilpur, Ahmadpur, Chapladev, Fatehpur, Jamdarmadi, Kalajapur, Khandarpure, Solapur, Sonalgi, Sonapur and Vaidkawadi. Recent research work however shows that the name Solapur is derived not from the congregation of 16 villages. It is evident from the inscriptions of Shivayogi Shri. Siddeshwar of the time of the Kalachuris of Kalyani that the town was called Sonnalage which came to be pronounced as sonnalagi.

The town was known as sannalagi even upto the time of Yadavas. A Sanskrit inscription dated 1238 after the downfall of the Yadavas found at Kamati in Mohol shows that the town was called Sonalipur. One of the inscriptions found in Solapur fort shows that the town was called Sonalapur while another on the well in the fort shows that it was known as Sondalapur. During the Muslim period the town came to be known as Sandalapur, the word

---

Gazetteer of India - Maharashtra State, Solapur District  
(Revised edition)

Sandal meaning Sandal-wood. It is therefore most probably that during the course of time the name Solapur was evolved by dropping no from the name Sonalapur. Subsequently the British rulers pronounced Solapur as Sholapur, and hence the present name of the town.

b) POPULATION:

The 71 census figure indicates that the population of the district including city was continuously increasing since last 6 decades. During 1931 to 1941 it was (14.83%) While during 1941-51 it was (22.57%) while during 1951-61 it was 23.57% while during 1961-71 it was (21.17%) during 1941-51 and 1951-61 the population had increased at very high rate viz. 22.6% and 23.6% respectively.

According to Gazetteer the population of Solapur city in 1971 has increased by 429.12% over 1901 and 233.13% over 1921. As per 1971 census the city alone accounts for more than half of the urban population of the district.

The Solapur municipality was established in 1852.

The 1st census of India was taken in 1872.

=====		=====	
Year	Population	Year	Population
=====		=====	
1872	53,403	1941	2,03,691
1881	61,281	1951	2,66,050
1891	69,915	1961	3,37,583
1901	75,288	1971	3,94,361
1911	61,345	1981	5,13,956
1921	1,13,931	1991	6,20,499
1931	1,35,574		
=====			

According to the census 1991. The total population of the Solapur city was 6,20,499. Estimated population and position of youth in the Universe i.e. City population comprising 6,03,870. According to 1991 population figures the city population comprising municipality limits was scattered over as follows. However the population originally included in Nehru-Nagar area 5,127 is not included in it, similarly the newly increased Corporation limits containing manjarewadi village 9,716 is also not included.

#### AMERICAN MARATHI MISSION

##### CHRISTIANS :

Christians are chiefly found in Solapur. Christian, some were Europeans mostly soldiers, some Eurabian and some natives who are mostly converts of the

American Marathi Mission. The mission began its work in the district in 1862. To spread christian knowledge the mission opened schools, kept for sale a large stock of the Holy scriptures and other christian books and tracts, and its missionaries preached to the people. Most of the converts have kept their names and surnames, but in naming their children they generally refer christian to Hindus names. Persons bearing the surname inter-marry; but close relationship is a bar to marriage. They form one community eating together and inter-marrying. But Brahmin and other high class converts are overse from marrying with families who originally were mahar & mangs. They do not differ in food, drink, dress, calling, faith and customs, from Ahmednagar christian.

COMMERCE AND TRADE :

Solapur is well known as Convenient trade centre for the neighbouring states as it is on the broad gauge route from Bombay to Hyderabad, Bombay to Madras, Kanyakumari, and Kanyakumari to Kashmir, Bangalore to Kashmir etc. Barshi trade centre and Akkolkot trade centre are famous in the Maharashtra, Solapur city itself is known as a city of Textile industries, Before 60's the Solapur Spinning and Weaving Mills, Solapur (Juni-mills), was one of the biggest Textile Mills not only in India but also in Asia, as well as the Textile Mills like Lakmi-Vishnu Mills, Jam-Mills, Narsing-Giraji Mills, were also the biggest mills employing more than 5,000 employees in 80's. In 60's due to closure of Solapur Spinning and



Weaving Mills, Solapur the co-operative Spinning mills like Solapur Sahakari - Soot Mills and Yashwant Sahakari Soot Mills started to produce Cotton into Yarn. The retrenched Skilled labourers were engaged in producing handloom and it was developed during 60's and 70's but due to co-operative spinning mills as the yarn was made available the growth of powerloom industries flourished like anything and the Solapur Chaddar, Towels, Napkins, Wall-hangings, Hand-loom Sarees, Kotta and Organdi captured not only the Indian market but also the Export market and Solapur became the trade centre for the cotton textile and the cottage industries producing, the powerloom production. Nowadays number of spinning mills have been started in Solapur district to name a few Swami Samarth Spinning Mill, Valsang, Ambabai Spinning Mills, Madha, Shetkari Sahakari Mills, Sangola, Rajan Textile Mills, Barshi Textile Mills Barshi, Lok-seva Textile Mills Barshi, and apart from that number of Sugar Factories average minimum one sugar factory has been started in all the taluka places. Malshiras taluka and particularly Akluj is suppose to be No.1 trade centre for sugar in Maharashtra as Akluj itself is having 3 sugar factories like Shankar Sahakari Sugar Factory, Yeshwant Sahakari Sugar Factory, Sadashiv Nagar Sahakari Sugar Factory. In Solapur city Siddeshwar Sahakari Sugar Factory has been founded by late Annappa Kadadi at hotgi road Solapur.

Kirloskar groups is having its Engineering unit named Shivaji Works, Solapur at hotgi road which produces the spare-parts required for the Escorts and H.M.T. Tractors, iron - casting and spare parts for the various machinaries as well as it produces the Kirloskar Engines.

Patil group is having its foundry in the Industrial Estate area hotgi road, Solapur, which produces the Laxmi motors and the pumps and the cutter machines and the Chetan Foundries also produces the spare parts required for the H.M.T. and Escort Tractors.

The M.I.D.C. of Akkalkot road is having more than 1300 various small scale units where in the handloom, powerloom, chemicals, engineering works is going on. Recently the new M.I.D.C. area at Solapur Pune road is developed and the Birla-Corp. has entered in Solapur by establishing Cimmco Spinning Mills in Solapur as well as the well known industrialists open their various plants in the M.I.D.C. area Pune road, Solapur. The main reason behind this opening is availability of skilled labour in cheap rate, good transportation facilities, good water facility (due to Ujani canal) facility and the market.

#### POPULATION :

The population of Solapur city including the extension area is follow as :

North Solapur 7,84,361

South Solapur 1,87,157

Total Population is about 9,71,518.

The following statistical data indicates the wardwise voters for the corporation election held in Feb. 1992.

=====		=====	
Ward	Voters	Ward	Voters
No.		No.	
=====		=====	
1	5283	45	4226
2	5542	46	3940
3	6983	47	4553
4	4998	48	4792
5	3849	49	4672
6	3993	50	3961
7	3295	51	5006
8	4093	52	5183
9	3810	53	7872
10	4678	54	10283
11	5715	55	4083
12	3967	56	5846
13	4303	57	7460
14	4247	58	5155
15	3649	59	4690
16	5108	60	6376
17	4212	61	5053
18	3776	62	8163
19	4727	63	4129

Ward No.	Voters	Ward No.	Voters
20	6081	64	9358
21	3691	65	4783
22	4604	66	3837
23	7243	67	4697
24	4155	68	6548
25	3902	69	3292
26	3894	70	3876
27	4887	71	4844
28	4530	72	6403
29	3932	73	6753
30	3593	74	3766
31	4219	75	4886
32	3548	76	7587
33	3664	77	4326
34	4824	78	4942
35	4912	79	3996
36	4508	80	3756
37	4357	81	4118
38	3760	82	4154
39	3980	83	3952
40	5051	84	5477
41	3760	85	4509
42	4464	86	4306
43	6011	87	6105
44	5778		

### RELIGIOUS INFLUENCE :

Solapur is a cosmopolitan city, but the control of religion is very strong in the social sphere. Every religion has determined some laws of behaviour, the obedience of which is considered compulsory. Religion is considered as a powerful weapon of social control also. Because immediately after independence of India the communal riots between Hindu and Muslims were spread all over India and Solapur city was one of the centre where the people were victimised in a large scale. Since then Solapur is supposed to be the sensitive area whenever there is a occurrence of communal riots.

Perticularly in the days of Ganesh festival, Muharrm, Navratra, Ambedkar Jayanti and Shiv Jayanti, the city is found always under the tension of communials riots and that's why nowadays the Police department is ordered to remain alert at such types of festivals.

## **CHAPTER    II    -    B**

### **KEY CONCEPTS**

SECTION - I

SECTION - II

SECTION - III

## CHAPTER II — B

### SECTION — I

- a) Introduction of youth
- b) Challenges & commitments before the youths
- c) Plan strategies, Priorities for youth & limits of youth
- d) Role of the youth
- e) The spiritual force of youth
- d) Planes of youth

## CHAPTER II - B

### KEY CONCEPTS

#### SECTION - I

##### 1) Introduction of youth.

In this section the researcher has covered and discussed the concepts and terms used in the questionnaire for acquiring the information about the youth regarding, the introduction to youth, challenges and commitments before the youth, plan strategies priorities and limits of youth, Role of the youth, the spiritual force of the youth and the phases of youth.

#### INTRODUCTION OF YOUTH

Science and technology, they say is changing the face of the earth. It is true that the progress of science and technology has helped man to advance in more ways than one. But, surprisingly and understably, it has not helped to mitigate the suffering and ignorance of the majority inhabitants on earth and to strengthen human brotherhood and tolerance. The advance of science, knowingly or unknowingly, has made this world a place of incessant war activity and conflicts and today nuclear weapons threaten to wipeout the human culture and civilisation.

---

Youth power in modern world - K. Balan, Agantha Publications, (India) 1985



The need of the hour is a major shake up and change in the mind and outlook of man. This great task has to be entrusted to the youth who are the most powerful force in this world. They have to work hard with clear cut objections to spread the message of human brotherhood, tolerance and peace and to mitigate the hardship and suffering of the people, lest the monsters of "barbarism and arrogance" which were buried by the appearance of modern culture and civilisation will come again and rule our land.

If the advance of Science and technology can help.

- 1) To develop human qualities, intellectual, spiritual and motor powers in the youth of the appropriate age,
- 2) To enrich the knowledge to the required extent.
- 3) To strengthen their character with higher ethical standards and values of life, and
- 4) To give them a broad outlook and clear cut objectives of life, they can change this planet into a more tolerable and a safer place to live in this in turn will help the majority poor inhabitants to make life purposeful and worth living.

To accomplish this task, they have to rise above the clashes of culture, creed, race, religion, and

region, which are unsuitable to the modern civilisation of man, and march ahead awakening the people against injustice, cruelty, corruption, exploitation, inequality and other enemies of a progressive society. Unless and untill this back, groundwork is doen, it will be very difficult to achieve the goal. Youth being the one third ofpopulation everywhere, will be able to make much headway in this direction provided they get proper guidance and direction.

### CHALLANGES AND COMMITMENTS BEFORE THE YOUTH

The youth power is supreme in the life of a nation, for it is the energy, the fire of enthusiasm, the discipline and dedication of youth that protects today's society and builds up a better tomorrow.

Self discipline and self reliance are most important ingredients of youth power which helps them to face the challenge of the changing society. In developing society, it is essential that each individual, each family and the nation as a whole should ensure that the youth is educated and trained in its proper perspective.

The creative effort of the youth has to play a poedominant role in creating, spearheading and spreading a silent revolution in the human society driving away the notorious notion and evil - like qualities such as idleness, selfishness, ignorance, arrongance, indiscipline

and other social disorders. Creative effort of the youth, which will overcome these qualities, has to save the younger generation from the world of misunderstanding, suspicion, prejudices, dogma, superstition and complacency by improving the purity of mind and quality of their thought. It has to destroy the cruel class, caste, colour and race tyrannies, which are unnatural, man made and ugly deformities in human society eroding the values and growth of human society.

The quality of social - consciousness in a meeting together of qualities such as discipline, patience honesty, sincerity, humanism, sympathy etc. in the furance of social and patriotic spirit which calls for the dynamic role of family of the individual in this direction.

The youth of today has to do a lot to reform themselves and the society as a whole by releasing themselves from the cobwebs of burning political pragmatism, prejudices, narrow loyalties and other evils to achieve the goal of stabilising the quality of consciousness. It is the high time for us to awake, arise and dedicate ourselves to achieve this goal so that the quality of social awarness will grow in the mind of younger generation.

Youth of the world must realise that education never ends with the College or Institution or University but it only begins there. It is not a way of earning

livelihood alone but a way of learning to live for the society. They have to learn a lot from outside by self effort from the social policy of the nation, from the outlook of the family from the experience of friends, and from the library and other sources to equip themselves fully and fruitfully and face the challenges and commitments of changing times.

It is pre-requisite that the society needs more and more young men and women with active, balanced and well developed brains and flixible attitude to create and expediate the tempo of social evolution and technological development. Youth should realise that man is not born as intellectuals but it comes out of exploitation of education for human excellence by hard work. The more the society advances and got civilised, the more back word are the major portion of the society, and they face grave economic and social problems.

#### **DEFECTS IN OUR CIVILISATION:**

We are know busy with talking and writing about the old and perished civilisations but we are not much bothered about the present civilisation in which we are growing and living in an escalating atmosphere of vituperation, restlessness, indiscipline and narrow mindedness, in a society dominated by cruel, inhuman, barbaric and harsh and unjust activities. Obviously, we called our ancestors barbarians and un civilised

inhabitants of earth because they were cruel, primitive and barbaric in thought and work. They lived in the midst of hatred, suspicion rude behaviour, arrogance, ignorance, inequality, hostility and selfishness. Then, how do we go about deciding the level of our civilisation from that of the barbaric society if we exhibit the same type of qualities even after establishing a society based on liberty, equality and fraternity. And it is for the youth of the day to go deep into these aspects and work for a new civilisation.

In this civilised world, we have made tremendous achievements like aeroplanes, trains, ships etc. and so many other things which are useful to man. But the majority inhabitants of the world have not benefited by such inventions and discoveries. It is for the youth to take the message of development to the doors of the majority poor habitants of the earth.

#### **PLAN STRATERGIES AND PRIORITIES FOR YOUTH AND LIMITS OF YOUTH :-**

The dynamic role of the youth in nation building in preserving the social and cultural values of the nation and in helping to create a better and peaceful human society for tomorrow is important in all ages.

Major portions of the developing parts of the world today is rural and what is taking place in urban areas is not known to those in the rural areas. There

exists wide gap between the life-pattern and life styles of rural life and urban life and what is required in rural reconstruction and development in a planned manner to avoid complexities and problems of the urban area by rural migration. There is need to increase the agricultural production many fold to feed the growing population. This is possible only if there is modernisation of agricultural production. All these can be actived only if the youth is moulded in the manner required and involve them actively and fully in rural reconstruction without wasting their energy and power for wasteful purpose.

About 40% of the population is within the age of 25. These youth have to shoulder the future responsibilities to play a clear - cut objectives and definite role in making a new world for future man.

Keeping in view the necessity and indispensability of the youth in nation building in creating a better future, it is necessary to have planning with definite strategies and objectives at individual level, family level, village level, panchayat level, district level, and state level. Such a planning it introduced and implemented with cent per cent sincerity and understanding, social consciousness and national awareness, will help proper utilization of the youth power for the socio-economic development of the individual, the family and the society as a whole.

## HEALTH FOR ALL BY 2000 A.D. :

### ROLE OF THE YOUTH :

A healthy youth is a best reasources to human society to meet the challange of health problems. But in this world 4/5th of the population lives in slums and rural areas under the label of poor and where unemployment, insanitation, bad housing, unclear drinking water, polution, malnutrition , economic poverty and scarcity of basic goods, low level of education makes the majority inhabitants of the land live in the hot furnance of diseases, the goal aimed at is a challange - A challange to be ment by the youth.

Since 1/3rd of the total population of the world is youth, it will be easy for Government to reach the entire population by involving the youth in the plans and programmes aimed at achieving the goal of health for all. When the youth involve themselves in this task, they will find it difficult to move ahead due to various hurdles to face, some which are social apathy, stigma, susperstitions, and prejudices, lack of reasons and medical personnel, non-coporation of the people and sub-standard politics. These problems are to be faced courageously and they have to work hard to solve thier own health problems and the problems of the society.

The Government and the elders have to ensure the children of today are to be moulded and trained properly to face the challenges of health problems.

The following points are important to achieve success and make the programmes result - oriented.

- 1) Radical transformation of the medical structure and great self-reliance.
- 2) Long and short term plans and programmes aimed at clear cut results.
- 3) Special programmes to fully make use of the youth power in achieving the goal by involving all schools, colleges, and other institutions.
- 4) Propoganda to dispel the ignorance and exterminate superstitious and prejudice about various diseases.
- 5) Equal distribution of health care and medical facilities and establishing health education centres in each village, schools, and colleges with specific objectives and responsibilities.
- 6) Massive propoganda and public opinion movement against adulteration of food, duplication of drugs, use of alcohol, drugs etc. by youngsters, which increases the health problems significantly.
- 7) Programmes to provide hygienic condition and safe drinking water in slum and all villages and rural areas.



- 8) Maternity and child care to prevent death of children.  
Today it is estimated that about 50 lakhs children die each year all over the world due to measles, whooping cough, tetanus, polio, tuberculosis and diphtheria and an equal no. is disabled through brain damage, paralysis, stunted growth, deafness and blindness. This is apparently due to lack of maternity of child care.
- 9) Proper allocation and redistribution of resources to the needy areas and proper assessment of the results achieved.
- 10) Control of locally endemic diseases, appropriate treatment of communicable diseases and availability of drugs, particularly essential drugs are very important.

In our society where health of the people is getting eroded due to various socio-economic problems every youth should be a messenger of health education.

Research projects on health education are to be encouraged in all Universities / Health Research Institutions and its findings should be applied in solving the day to day problems.

## THE SPIRITUAL FORCE OF YOUTH

The youth of today must understand the spiritual insight drawn from the epic age culture and civilisation. Swami Venkananda, the patriot Saint of India, exposed the greatness of Indian spiritualism of the world religious conference which astonished the world. S.Radhakrishnan, Pandit Nehru and several other great Indians spoke eloquently about the mighty spiritual heritage of India and its contribution to the world thoughts and human civilisation. It is known fact that the epic age literature, if practised, in the very young age at home would help them to equip their mind. With a strong spiritual foundation. When children read the old literature, which is gold mine of wisdom and knowledge, loudly and understandably, and when they repeat it continuously, part from the memorising power, the most significant benefit they get is that it enlarges the entire mental and intellectual nerve spectrum making it strong and powerful.

If we go away from the religion, if we keep our children and youth away from spiritual aspects of life, if we keep away them from epic age practises of brain straining through literature, that will weaker their spiritual and moral fibre making them incapable of shouldering the tasks ahead to make a new culture and civilisation for the new un-born men.

In the spiritual world of men, spiritual knowledge is power both in the science of religion and in the science of life. Education, science, culture, socio-political processes and religious are all meant to enlarge the horizons of human activity towards perfection.

Jesus and Gandhiji showed to the world the mighty power of the spirit over the sword, and they drew this power from the epic age of man.

#### **YOUTH MUST LEAD THE DESTINY**

Youth of India must dedicate themselves sacrificing their self-respect, selfishness of narrow interest to save the country from trouble makers, anti-national elements and vested interests and to create a better India for tomorrow where the majority of suffering people can take shelter under the banner of socialism and democracy.

The thought provoking words of Pandit Nehru at the dawn of freedom saying " The future beckons to us, whither do we go and what shall be our endeavour? to bring freedom and opportunity to the common man, to the peasants and workers of India and to fight poverty, ignorance and diseases, to build up a prosperous democratic and progressive nation and to create social, economical and political institution which will ensure justice and fullness of life to every man and woman" are timely and capable of guiding man even today. Considering the socio-

economic perils and problems facing the rural areas today, the concept of a small family has to be accepted by all family planning and welfare has to begin from each family where the socio-economic problems originate and spread, accumulated effect of which shakes the foundation of national development. Population growth of India has been so fast that the birth upto 1981 will leave about 250 million youngsters aged below 21 for education and employment in another 20 years and this is in addition to the new births during 1981-2000 A.D. which has to be controlled necessarily to avoid calamities. Consequences of over populations. Unless and until freedom is need to control population, equality and justice can never be achieved in the process of creating a better India for tomorrow.

Although the population of India is about 638 million in 1981, the productive capacity of the nation is considerably less keeping away the 50% women population and about 35% child population, and setting aside the weak old and sick, the actual work force at the nations disposal is very less. Thus the population which contributes for economic growth is very small and consequently the per capita income very low.

Today about 75% of the world population of youth is in developing countries and it is expected to go upto 84% by 2000 A.D. Surprisingly and understandably, majority

of the youth population is in the rural areas where the facilities to tap their potential are far inadequate, and the result in alarming rate of migration to urban areas. Three factors that tempt these youth to migrate to urban areas are :

- 1) Absence of favourable environment for the right type of education and growth.
- 2) Non-availability of opportunities for work and
- 3) The war of conflict between the old and new values.

The remaining youth population in rural areas today is not finding favourable opportunities for the growth of their potential and its utilisation for socio-economic changes as the time and circumstances of a nation demands.

The devastating effect of drug and alcohol on the physical, mental, intellectual and emotional development of the tender population, stops the growth of the overall personality of the youth and makes them incapable of shouldering of the high responsibilities of nation building and national achievements.

#### **PHASES OF YOUTH:**

##### **THE MULTI FACETED PERSONALITY OF YOUTH :**

The human personality is perhaps the most complex and sensitive mechanism.

According to a writer and philosopher of olden days "Youth, in fact, viewed as to its essential qualities, is not a state into which we are born, and which we grow out of and leave behind, but a state to which we gradually advance.

#### YOUTH AND THE FAMILY :

In the west, youth groups tend to share certain ideological and life styles which differentiate them from the rest of the society, in India on the other hand they are more easily differentiated from each other by geographical (urban-rural) and social (caste, parental occupational and income) characteristics.

Though rural communities are generally considered to be traditional in outlook and custom and resistant to change, there is reason to believe that subtle changes are taking place in rural society because of community development programmes, mass communication media and the spread of urban influences.

---

The Indian family & in the change & challenge of the seventies -1972. Indian Social Institute

### CATEGORIES OF YOUTH :

Some of the more uncontroversial factual statements about Indian Youth now follow. We have in India 36 to 37 million persons in the age group 15-19 and 20-24 respectively as against over 49 million in the 10-14 age range. Males are slightly larger in number in 10-14 and 15-19 groups while in the 20-24 age group females lead by about a million. As of 1965-66, the College/University population is almost 3 million males and females combined in which males outnumber 3 to 1.

Young persons are those society deems young.

- a) Rural youth whose status is ambiguous on account of the quasi-adult they play in rural economy.
- b) City youth under - employed or out of work, often a human drain from the country side.
- c) Young people without schooling in a state of permanent social, civic and economic stagnation.
- d) Young workers who see how technology transforms their jobs and are concerned with vocational guidance, training mobility and job security.
- e) College and University students who represent the vanguard in terms of knowledge and could well be the most privileged.

---

(Paper of the- "Asian Youth Seminar on National Youth Policy". Youth situation in Asian countries-(New Delhi-Vishwa Yuvak Kendra 1970, Mimco) -- Ibid.

The youth in the frame work of Indian society.

According to G.R. Madan. Aims and Objectives of Youth Movements : Having this in view the youth movement needs to have two objectives :

- 1) It should take up those activities that contributes towards self-expression, personality development, character formation and citizenship. In other words, the objective should be "to offer individual young people in their leisure time opportunity of various kinds, complementary to those of home, formal education, and work, to discover and develop their personal resources of body, mind and spirit and thus the better to equip themselves to live the life of mature, creative of responsible members of the true society.
- 2) Those activities that lead to organised action in the service of the community and the nation. Having there two objectives in mind youth movement has to be developed and revitalised in the new set up of the country.

#### **YOUTH WELFARE ORGANISATION :**

Various types of youth welfare organisation in the country such as :

- i) Scout and Guides organisation.
- ii) National Cadet corps.
- iii) Students Union.
- iv) Sports and athletics association.
- v) Dramatic clubs etc.



#### **PROGRAMMES OF YOUTH WELFARE :**

The Planning Commission as well as the ministry of education has given serious thought to the problem of youth in the above content of self expression, the problem of the youth in the Colleges and Universities as well as outside.

#### **YOUTH COUNSELLING SERVICES :**

Youth need guidance, advice and help with regard to personality problem, sex, difficulties and situation in home and community life. In the first Five Year Plan the planning Commissioner suggests the rural urban community centres will make youth counselling as the matured persons.

#### **YOUTH HEALTH SERVICES :**

To encourage the youth towards sports and games, it is necessary to provide proper medical examination and treatment of the diseases. The youth is made healthy and cheerful. It is necessary to start Pilot projects on health services in researched areas where students will receive proper medical attention.

#### **SERVICES FOR POOR STUDENTS :**

Poor parents who cannot afford the expenses or properly give the nourishment need active community assistance, one way to help them is to give them scholarship, and free concession, Part time employment and

school meals. Central Government has to set up certain small-scale workshops in high schools and colleges with technical training.

**YOUTH AND SOCIAL SERVICES :**

- 1) Educational Aspect (National Basis)
- 2) Economical Aspect (National Basis)
- 3) Training of youth in community development programmes.
- 4) National service scheme.
- 5) National physical efficiency drive.
- 6) Youth services in rural areas.
- 7) The non-student youth welfare projects.
- 8) Co-ordination of youth welfare activities.
- 9) The social change and reform movement : To change the ideas of the primitive people . Raja Ram Mohan Roy, Justice Ranade, Kashav Karve, Mahatma Phule, Rama bai Pandit, Vidya Gokhale, Ghure has given there clear concept regarding the change in the value and religion of the community or in the family.

## **CHAPTER    II    —    B**

### **SECTION — II**

- I)    An Approach to study Indian society
- II)    Classical Approach & Western perspective
- III)    Synthes of social sciences

## KEY CONCEPTS

### CHAPTER II - B

B)

#### SECTION - II

In this chapter and particularly in section - I the researcher has covered the study regarding the origin of society, classification and characteristics of society, classical approach, and western approach and synthesis of social sciences.

#### AN APPROACH TO STUDY THE INDIAN SOCIETY.

Man cannot live without an organisation. He can only satisfy his needs within the framework of an organisation. The collectivity which man has created during the long course of his evolution is called society. In a society we find a definite order of mutual behaviour and relationship. Hence the organisation in which different associating individuals are found together in terms of social relationship may be termed as society. The question of relationship between the individual and the group or society is as old as their existence. Society is a web of social relationship. Some of these relations are simple and some complex, some are permanent and some are only temporary.

The existence of man without society is unthinkable. In society there is interdependence between

---

(Social Stratification - Vidyabhushan & D.R.Sachdeva)

the individual. Every member in the society depends upon other members. There is a proverbial question of society in similar to this. The question of relationship between the individual and society has drawn the attention of economists, politician and sociologists. The economists belonging to classical school of thought believed in the theory of laissez faire (free trade) they argue that the proper development and growth of the nation, the society should least intervene and provide maximum freedom to the individuals, freedom of individuals will provide free competition and thus shall be conducive to excessive economic production.

Society should regulate the conduct and behaviour of the individual. If the society fails to exercise its powers the result shall be that due to their selfish nature, the individuals will quarrel with each other and the whole social order will be disturbed.

#### THE ORIGIN OF SOCIETY

The divine origin theory makes society the creation of God. Just as God created all the animals and inanimates object of their world, so he created the society as well. This theory in course of time, particularly in the 16th and 17th centuries took the form of divine rights theory. The force theory makes society the

---

(Individual & Society - Dr. G.Das)

result of superior physical force. According to this theory the society originated in the subjugation of the weaker section by the strongers. In the primitive times the man of exceptional physical strength was able to overcome his fellowmen and to exercise some kind of authority over them. Thus through physical coercion or compulsion men were brought together and made to live in society. The patriarchal and matriarchal theories make society the expansion of family system. Sir Henry Maine defines patriarchal theory as "the theory of the origin of the society in separate families, held together by the authority and protection of the eldest male descendant. The matriarchal theory suggests that polyandry and transient marriage relation were more common in primitive times than monogamy and polygamy. Under such circumstances descent is traced through the mother for, as Jenks points out, motherhood in such cases is a fact while paternity is only an opinion.

#### **DEFINITION OF SOCIETY**

- 1) "Society is the Union itself, the organisation, the sum of formal relatives in which associating individual are bound together.

- Giddings.

- 2) "Society is the complex of organised society in India  
- Dr. Hans Raj  
associations and institutions within the  
community - G.D.H. Cole.

(Society in India By Dr. Hans Raj)

## **GENERAL CHARACTERISTICS OF SOCIETY**

- 1) Abstractness of society.
- 2) Interdependence in Society.
- 3) Society involves likeness and differences.
- 4) Society involves both co-operation and conflict.

An attempt to study of society in India is therefore, always useful and helpful to both interesting and informative; it is particularly so because in India all processes of social change have been evolutionary and never violent.

The community people constitute one of the oldest integrated societies of the world. Their social organisation reveals the earlier phases of the Indian culture and civilisation. It represents the fundamental ideas and aspirations of our ancient thinkers. It is an organisation of society which is well planned and well balanced, its ideas and thoughts are not mere theoretical propositions but they have rather devised into concrete human conduct and behaviour. Thus an adjustment is made between actual and ideal life.

Indian and oriental scholars have dealt with features of Indian society differently.

## **CHARACTERISTICS OF THE HINDU SOCIAL ORGANISATION :**

For a proper understanding of the Indian society it is necessary to analysis the main characteristics of

its own organisation revolves round the following institution.

- 1) Ashram system
- 2) Varna system
- 3) Caste system.
- 4) Joint family system.

**ASHRAM SYSTEM :**

Human life has been divided into different stages of training they are :

- a) Brahmacharyashram
- b) Grihastashram
- c) Vanprastashram
- d) Sanyasashram

**CASTE SYSTEM :**

Caste is an endogamous group. The institution of caste has been in existence from definite past. Its influence on the development of thought and society has been an abiding and penetrating nature. Races which came to India in different ages gradually merged in its vicious influence. No Indian, irrespective of his colour and creed has been able to escape from its clutches. Its laws have been obeyed by all without any hesitation. Although in all ages anti social caste movements were launched, even then it is as firm as ever.



A system of stratification continues to exist because the members of society who are in the highest strata want the same system to continue unchanged. Chief's, kings, Aristocrats or the upper class all have the same interest to secure their position, to discourage outsiders and thereby control power relations. So completely that they alone determine who can enter their circle. Therefore, it is really elite control.

Social stratification means division of society into social classes, therefore we shall examine the idea of 'Social class'.

#### **MIDDLE CLASS :**

The division of society into capitalists and proletariat was not, however the final division of society. A new class, middle-class, arose which modified the classical capitalist proletarian dualism of the social structure. The new middle class was different from the medieval class in which the tradesmen predominated and which was a homogeneous group. The present day middle class is a heterogeneous group consisting not only of tradesmen but also of doctors, lawyers, engineers, teachers, architects, and many others white collar workers whose number is on the increase. The middle class, as its very name signifies, stands below the capitalist and above the proletariat class. It is inferior to the former but superior to the latter in social class.

### SUB DIVISION OF MIDDLE CLASS :

The middle class has been sub-divided into three sub-classes in terms of income and standard of living. The sub-classes are upper middle class, middle class and lower middle class. The upper middle class identifies itself with the upper strata of society, so that sometimes it becomes difficult to draw the line between them and the upper class. The lower middle class feels more and more attracted towards the middle class, though some of its members may not be better off than the members of the working class. In point of fact, writes Lopiere, in general, the upper ranks of the labouring classes receives a higher daily wage than do the members of the lower middle class.

Society is a vague term while defining society, it emphasize relationship, co-operation, participation therefore others lay emphasis on the basis of action such as norms, values, institutions, morals and taboos. Still other concentrate on three attributes of society, namely,, relationship, culture and form. Society is the holder of relationship and not the relationship as such as co-operation, participation; it can be also negative. Conflict, dis-order, tension, violence are as real as firendship, love, affection, compassion, mercy and so on. Thus the society did not come into being by virtue of a

---

(Society an attempt at redefinition - Society Today & Tomorrow - B.D. Tripathi )

past or special provision, it emerged spontaneously and followed its own live of development. It passed through several stages of evolution before reaching its modern complex form. According to August Comte, the society passed through three stages. The theological, the metaphysical, and the positive. According to Herbert Speneer Society is subject to the some laws of evolution to which all organic and inorganic matter is. To him also evolution meant progress. Human society has advanced from a savage state to a civilized state. He marked out these stages, the primitive, the militant and the industrial in the course of social evolution.

#### CLASSICAL APPROACH AND WESTERN PERSPECTIVE

Indian society is considered to be the classic society because of its rich cultural heritge followed from generation to generation. In the earlier days people were much rigid and static to their work. Sanskritizaion implies mobility within the framework of caste on the other hand westernization implies mobility outside the framework of caste. In the process of sanskritization, lower castes adopt the Brahminic way of life. The lower caste are adopting the customs and ways of life of higher castes. There is a frequent adoption of Brahminical way of life by the lower castes. Such an adoption has been manifested in every sphere of life, such as marrige, conjugal relation, kinship ideas and values. Further

sanskritization is not only confined with the adoption of new customs and habits; it has been reflected in the sphere of new ideas and values. In the British period development of communication and transportation helped in the expansion of sanskritization amongst low castes.

Since 19th century, westernization is being reflected among higher castes. The higher castes having literacy tradition found themselves in a favourable position for obtaining the new knowledge. They adopted some of the customs and values of western society - dress, diet, manners and speech. Further high castes have adopted all new occupations which previously were prohibited.

Thus there has been general secularization in the caste system. According to Prof. Srinivas, "one of the many interesting contradistinctions of Modern Hindu Social life is that while the Brahmins are becoming more and more westernised the other castes are becoming more and more sanskritized. In the lower castes of the hierarchy, caste are taking up customs which the Brahmins are busy discarding. There are various factors which are responsible for the development of sanskritization and westernization of castes are : 1) Political 2) Economical 3) Social and 4) Technological.

### **SYSTHESIS OF SOCIAL SCIENCES:**

Social work in its present form deals with the study of social problems and their scientific solution. It functions towards establishing intergrating between the various units of society. Social work suggests the means and way through which accomodation and adjustment is achieved between the various units of society. Both sociology and social work look to society as essentially a network of social relationships but sociology provides a scientific analysis of society and its problem where as social work provides the most suitable means and methods for their scientific solutions. Social work is socially oriented process. It discovers the causes and solutions of social problems. Thus being a socially oriented subjects, social work is very near to sociology. Both the branches of knowledge are dependent on each other.

### **SYNTHESIS VIEW :**

To study society as a whole or sociology is a generalizing science. The organic science are synthetic and not analytic i.e. the phenomenon is complex and to be studied as a whole. We must trace the history of social phenomena. One can understand the decline of ideological and military spirit only if we trace its origins in the past centuries.

The subject of social sciences wanted to be established Sociology was the history of human race regarded as a whole.

According to Comte a certain type of society is dying and another being born before his eyes. The type being born scientific and industrial. From the movement men think scientifically, the chief activity of collectivities ceases to be the war of man against man and becomes the struggle of man against nature, the systematic exploitation of natural resources. It was through social reforms (and not through revolutions). Synthesis of the sciences and by the creation of positive politics that society will be perfected. He wanted with the help of scientists and philosophers (who were to replace priests) to reform the society. (As against his thought Karl Marx wanted change through revolution, and Montesquieu and Tacequeville through liberalism).

Spencer observes society is made of individuals. If individuals are good the society is good. The properties of individuals are properties of society. But society is not a group of individuals, when individuals disperse there is no group, but relation continues.

## **CHAPTER II — B**

### **SECTION — III**

#### **The Indian family & Community**

- a) Meaning & Definitions
- b) Characteristics & Features of a family
- c) Origin of the family
- d) Family as a process in India
- e) Forms of family in India
- f) Concept of Rural & Urban continuum

## CHAPTER II - B

### KEY CONCEPTS -- SECTION - III

#### THE INDIAN FAMILY AND COMMUNITY :

In this section the researcher has given the meaning and definitions as well as tried to discuss on characteristics and features of family, origin of the family, family process in India, forms of the family and the concept of Rural and Urban continuum as well as the society and community, society and institution, and society and culture.

#### THE INDIAN FAMILY :

In the midst of great social, economical and political changes over the centuries, India has a large heritage of stable family life and family structure, and the spirit of family solidarity has remained a sustaining power, which has provided meaning to the daily lives of the Indian people . The traditional pattern of living was that of a joint family whose members were bound together by ties of common ancestry and common property.

The traditional joint family had certain advantages. The aged and the infirm were assured of shelter, care and protection. What is more, they were respected and given the assurance of being wanted and useful. As regards the child, it grew up in an atmosphere

- 
- (1. Andre Beteille "Family & Social Change". In India & South Asian Countries", Economic Weekly Annual, XVI (1964)
  2. Aileen D. Ross, The Hindu family in its urban setting (Bombay Oxford University Press, 1961)



of security and affection, both essential for the growth and development of personality. There was no problem of the single or neglected child. And the son grew into his father's profession, occupying confidence and still in the family business through an almost life-long association with his male relations. The young wife and mother too learnt a great deal from the wisdom and experience of others older women in the family who normally took charge of food, clothing etc. and consequently did not have to experiment with her own child. The joint family also had its own norms, values and internal regulatory mechanism. There seems to have been no difficulty in boy-girl relationship as there was a fixed code of conduct. Premarital relationships were strongly discouraged and deviations from this social norm were penalised. Marriage were arranged by parent and there was no problem of the single woman. Married women were not expected to work outside their homes, except in the case of the poor labourer classes. The problem of working wives and mothers, which we know have to face in urban India not arise.

The joint family however, has not been without its draw backs. Being tradition bound, the family protocol left little room for gifted individual to take any

---

3. Jacob S. Quiamboo, the Asian family in a changing society (Manila; EACC 1965)

4. Conflict, Tension & Cultural Trends in India -  
L.P. Vidyarthi (ed) (Calcutta; Punthi Pustak, 1969)

leadership, and as a individual effort would not bring a personal gain, there was not enough incentive for hard work. The joint family, by and large, left little scope for enterprise and initiative and made for rigidity of custom and resistance of change".

The family is the most important primary and universal social grouping found in every society and climate. It is a small social group (i.e. biological social unit). Consisting of the husband, wife and the children born of their wedlock. It is both a functional as well as an economic unit which performs a large no. of functions necessary for the healthy existence of its members and which provides present satisfaction to the individual as well as to the other members.

#### **MEANING AND DEFINITION :**

The word "Family" has been borrowed from the Roman word "Famulus" meaning a servant. In Roman Law, the word denoted the group of producer and slaves and other servants as well as members connected by common descent marriage.

Def.1: imkoff observes that a "Family is a mere or less durable association of husband and wife with or without children, or of a man or woman alone with children".

---

Nimbkoff, meyer, F, marriage and the family

Def.2 : KINGSLEY DAVIS Says that "family is a group of persons whose relation to one another are based upon Consanguinity and who are therefore kin to another.

Def.3 : ANDERSON and PARKER define a "FAMILY" as a socially recognised unit of people related to each other by kinship, marital and legal ties.

### CHARACTERSTIC FEATURES OF A FAMILY :

According to MacIver & Page :-

- 1) A family comes into existence when a man and woman establishes mating relations between them for biological and physiological satisfaction on the individual plain : on the collective plain, it ensures the survival of the group and its culture.
- 2) A family is known by a name and has its own system at reckoning descent - may be through the 'male live' or the 'Female live'. Property inheritance, descent and succession usually determine the existance of a family.
- 3) Family is a functional Unit.
- 4) The family is also educational and social - cultural agency in so far it teaches the accepted patterns of behaviour to the child.

Thus, "all of the Mores, Folkways and

---

Davis Kingsley, Human society, The MacMillian Company, New York, 1963 .  
Anderson and Parker. Society, Van nostrald Company, New York, 1964.

Institutional control developed in regulating courtship, the marriage, rituals, the wedding presents, the division of labour between different sexes, the honeymoon, the cultivation of manly attitudes and womanly graces, conventional taboos, and regulations of conduct, and this intimate and public relationship of the husband and wife are part of the super structure scared upon the family's needs and traditional functions.

### ORIGIN OF THE FAMILY

No one is yet definite as to how earlier family originated. "Original state of mankind was one of the animal like Sexual promiscuity with no stable marital relationship among them. There was neither family nor marriage but there was promiscuous relations between men and women. According to Briffault, man originally lived in a state of social promiscuity and that the earliest human family consisted of a mother and child. It was only after the mother began realizing the economic advantages of having a man attached to her that she tried to turn the casual attachment with a male into a more permanent relationship. Such institutions as the sevirate, the sororate the levirate, , sex hospitality, exchange of wives point out to an early state of promiscuity.

---

Louice, Robert H, Social Organisation, Routledge & Kegan Paul, London, 1950

Modern Anthropological evidence supports the view of lowie that "the family and especially the bilateral family, has been an absolute universal unity of human society".

The family as such has its origin in certain needs of man.

- a) The need for procreation, for perpetuating the family.
- b) The need for satisfaction of sex urge. Manu regarded sexual satisfaction as the primary objective of the family.
- c) The economic needs for physical survival, led both man and women to combine in a family.

#### **EVOLUTIVARY STAGES OF A FAMILY :**

Morgan provides five stages through which a family is brought into existence.

- 1) Consanguine family:-In which state marriage between blood relations was not forbidden.
- 2) Punalvan family:- In which stage restriction were imposed, upon incestuous marriage but sex relation among different persons were indefinite.
- 3) Syndamain family:-In which stage one man married with one woman but the sex relations of the woman married into family were not clearly defined and certain.

- 4) Patriarchal family:-In this stage man's ascendancy was established, he could marry many women and have sexual relationship with them.
- 5) Monogamous family:-In this stage, one man could marry only one woman at a time.

**FAMILY AS A PROCESS IN INDIA. :**

In the formative stage, the child is prepared for his adulthood roles as a responsible members of the community. He is given the earliest instructions in the family life and made familiar with the pattern of social behaviour on different occasions.

Thus, In India the family is an ever continuing process.

# FORMS OF FAMILY

1	2	3	4	5	6	7
On the basis of authority	On the basis of structure	On the basis of residence	On the basis of marriage	On the basis of Ancestry	On the basis in-group & out-group affiliation	On the basis of blood relation- ship
1.Patriarchal	1.Nuclear	1.Matrilocal	1.Monogamous	1.Matrilineal	1.Endogamous	1.Conjugal
2.Matriachal	2.Extended.	2.Patrilocal	2.Polygamous	2.Patrilineal	2.Exogamous	2.Consangui- nous.
			3.Polyandrous			

### THE FORMS OF FAMILY :

In India no aspect of social structure offers more striking divergences than family life. The same pattern of family does not prevail everywhere in India.

The family may be classified variously viz.

- 1) On the basis of Authority
  - 2) On the basis of Structure.
  - 3) On the basis of Residence.
  - 4) On the basis of Marriage.
  - 5) On the basis of Ancestry.
  - 6) On the basis of ingroups and outgroups affiliation; &
  - 7) On the basis of blood relationship.
- 1) The Patriarchal family: A patriarchal family authority of male member or husband is supreme. He had complete and absolute authority, and control over the members of his family and even could kill or sale them. The women were required to work under his guidance and control supposed to obey him. They had no independent sanctity of their own and all inheritance to property, descendent to family etc. was in his name.
  - 2) The matriarchal family: In the past all authority in the family was vested in the hands of mother. Since the father lived usually outside the house for hunting and was also engaged in earning his livelihood. The children know only of the mother. In the primitive society when the institution of family and marriage



had not fully well established themselves the offsprings were not certain of their father but they knew only the mother with confidence.

- 3) Patrilocal Residence : In it wife lives in the residence of the husband, this is quite common these days.
- 4) Matrilocal Residence: In it residence of female has got more importance than that of the male member. In fact husband moves to the residence of wife and begins to live there.
- 5) Changing Residence: In this system neither husband nor wife permanently lives in each other's residence but live alter natively at each other's residence.
- 6) Matrilineal family: In this family mother is the basis for all authority. All rights and privileges are decided on the basis of once relationship with the mother. Even the right of inheritance is decided in the lineage of the mother.
- 7) Patrilineal Family: Father, instead of mother, is the main source of authority.
- 8) Immediate Family: It is the type of family in which there is only father, mother and their children and no other person is included in it.

- 9) Conjugal Family : In it only husband and wife live together.
- 10) Consanguine Family : In this family blood relations live long with the family i.e. sisters, brothers etc. live along with husband and wife.
- 11) Extended Family: It is the type of family in which not only husband and wife alone but also other relatives of the family live along with the family.
- 12) Matronymic Family: In this form of family descent starts with the mother.
- 13) Patronymic Family : It is just the reverse of the above and descent starts with the father.
- 14) Orientation Family: A family in which individual is born is called orientation family.
- 15) Procreation Family: A family in which individual gets married is called procreation family. Thus husband's family is procreation family for the wife and vice versa.
- 16) Polygamous Family : In it a woman is permitted to marry more than one wife and keep them all in his house.
- 17) Polyandrous Family: In it a woman is allowed to marry more than one husband and keep them all with herself in the family.
- 18) Monogamous Family: It is the type of family in which one man is allowed to have only one woman and neither of them is allowed to have more than one at any stage.

### CONCEPT OF RURAL-URBAN CONTINUUM :

The concept of rural-urban continuum is based on the assumption that rural and urban structural patterns represent two distinct modes of life. The structural pattern of rural life is based on villages, while the structural pattern of urban life is based on cities. These two types of phenomena represent the two distinct mode of living. According to Prof.A.R.Desai, "Social life in the country side moves and develops in a rural setting just as a life in the urban area moves and develops in an urban setting their respective settings considerably determine rural and urban social life ". From the analytical point of view the characteristics of these two modes of living are represented by two concepts namely 'ruralism' and 'urbanism'. Urbanism signifies urban mode of living in which there is predominance of impersonal relations, individualism and associations. On the other hand Ruralism signifies rural mode of living in which there is predominance of traditions, customs folk culture and joint family. The rural social world is different from urban social world. Their composition of population, cultural heritage, social structure and social contacts are quite different from each other.

## RURAL - URBAN DIFFERENCE :

1) Material Culture: Material culture reveals the social connotation of rural - urban differences. The people of rural urban areas differ in their cultural attainments. From the cultural point of view, distinction can be drawn between village, town and city, the amenities of urban life mould the people towards particular social characteristics.

2) Family Organisation: In cities and towns nuclear and limited families are frequently found. On the other hand, in rural areas, there is predominance of joint and extended families. In rural areas family regulates social as well as individual life. Further since there is no provision for meeting social and cultural needs, in rural life family serves the purpose of recreation.

3) Caste Practice and Ideology: As regards caste practice and ideology, the rural - urban continuum is quite evident. In rural areas, people generally pursue their caste occupation, but in urban areas, there is no such restriction. The rural folk are more traditional in their social organisation and ideology than the town folk and city dwellers. The rural people as a whole enhance their social positions by taking such occupations as are rated higher.

4) Nature of Occupation: In rural life, the majority of population is engaged in agricultural pursuits while in

urban set-up, people are principally engaged in manufacturing, mechanical pursuits, commerce, trade and other allied works. Consequently, village life to some extent is constant while urban life is dynamic and changing.

5) Social Relation: Social relation in rural areas are primary, while in Urban areas, there is pre-dominance of secondary relations. Relations in rural areas are personal and co-operative. There is greater discipline and inter-dependence. But in urban society, relations are mostly secondary and contractual. They are short, impersonal and superficial.

The origin of community and society and their division was studied by sociologist and in this connection mentioned on Pitrim Sorokin, Karl Marx, Max Weber, Emile Durkheim, and other political thinkers need to be reviewed.

#### **COMMUNITIES AND OTHER DIFFERENTIATE GROUPS:**

Innumerable types of groups are found in society. They are formed on the basis of some common interest, physical proximity or some other factors. Thus there may be a family group based on sex interest,

---

Pitrim Sorokin, Karl Marx, Emile Durkheim, Mas Weber

economic group, political group, friendship group etc. These group may be primary or secondary, voluntary or involuntary, permanent or transitory, ranked or of equal status, territorial or extra territorial.

According to Sorokin the important groups are those which exert a powerful casual meaningful influence upon individual, upon other groups and upon the course of socio-cultural phenomena generally. These groups are unbonded or multibonded. Among the important unbonded groups he includes groups based on race, sex, age, kinship, territorial proximity, occupational, religious, educational etc. Among the Multibonded groups he includes family, clan, tribe, nation, social class etc. Among these groups which are most important from our point of view are :

- 1) Family economic groups, political groups, religions groups has been discussed.
- 2) The communities on territorial groups, the racial or ethnic groups and some temporary groups of larger size, such as crowd, audience and public.
- 3) There are groups based on status, known as social classes or castes.

### COMMUNITIES AS GROUPS :

There are certain types of groups which are formed not on the basis of a specific interest, but some general interests. Among such groups may be included communities residing in a particular territory. thus we may the term "community" to a pioneer settlement, a village, a city, a tribe or a nation. As defined by MacIver and Page, "Wherever the members of any group, small or large, live together in such a way that they share, not this or that particular interest, but the basic conditions of a common life, we call that group as a community. The mark of a community is that one's life may be lived wholly within it. One cannot live wholly within a business organisation or social club. However a community need not be self-sufficient. The basic criterion of a community is that all of one's social relationship may be found within it. We may live in a metropolis and yet be members of a very small community because our interests are circumscribed within a narrow area. The community is an area of social living marked by some degree of social coherence. The basis of community are then locality and community sentiment. Communities exists within greater communities The town within the region, the region within a nation and the nation within the world. Community which, perhaps, is in the process of development.

---

(Dr.G.R.Madan)

Durkheim was the first modern thinkers who emphasised on the reality of society. He laid emphasis on social facts are provided a separate ground to sociology from that of psychology. According to him social facts are exterior and exercise constraint on individual. He gave a new direction to the study of sociology.

German Sociologist, the German Sociologists - Von Wiese, Tonnies, Vier Kandt Simet and Max Weber have also greatly influenced the development of sociology. Simmel developed the formal school of sociology .

(Emile Durkheim, Max Weber.)

#### SOCIETY AND COMMUNITY :

According to MacIver Society is "a web of social relationships', which may be hundreds or thousands of types. Society is something universal and pervasive, a tissue of relations of which it is difficult to find the beginning or the end. "A society' is a definite collection of people united by certain special relations with one another and in one way marked off from the others who do not enter into them, possessing in fact a certain unity and a general structure or certain life of its own. Society means likeness, society also implies differences - differences subordinate to likeness, interdependance, co-operation. In the socieity (Gesellschaft) the group is merely a means to an end, we have doctrin, public opinion, fashion, contractual solidarity, private property, and individual will.



According to Osborne and Neumeyer Community is "a group of people living in a contiguous geographical area, having common centres of interest and activities and functioning together in the chief concerns of life. According to Kingsley Davis Community is " the total organisation of social life with a limited area. Community is the smallest territorial group that can embrace all aspects of social life". In the community (Gemeinschaft) the group has a life of its own, superior to that of its temporary members. The group is end in itself. We have faith, customs, natural solidarity, common ownership of property, and a common will.

#### **SOCIETY AND INSTITUTION :**

People often use the word institution to mean an organisation with some specific purpose, as a public or charitable institution. Sometimes it is used to denote any set and people is organised interaction as a family or club or government. Society is a system of social relationship. While institution is the organisation of rules, traditions and usages. Institutions are the forms of procedure which are recognised and accepted by society. Institutions exist for the society and govern the relations between members of the society. Society represents human aspect while an institution is a social condition of conduct and behaviour. Institution is more stable than other means of social control. Institutions are performed to satisfy the primary needs of men.

## SOCIETY AND CULTURE :

Society and culture both are independent upon each other and it is not possible to separate the two. A society is a group of individuals in which common customs, traditions, attitudes, and feelings of unity characterize their interaction. They are bound together in a system and relationship and observe common ways of life including not only overt behaviour but also values, sentiments, and beliefs. These common ways of living together, of looking at life, of responding to situations, their feelings and beliefs, their attitudes towards the material universe, toward each other, toward other groups and towards the mysterious, in the outer world in their own personalities constitute the culture. Such things are the unifying characteristic which make them a society.

Culture is the cement binding together into a society its component individuals through various kinds of groups. However, culture and society are not the same thing.

1) Society may change its culture but it is still a society. and 2) Culture may be transmitted from one society to another and in the same society from one generation to another.

In more general terms, human society is people interacting; culture is the patterning of the behaviour, or how individuals should interact, when they meet each

other. The ways of interacting differ due to different cultures and thus there are different societies.

CHAPTER        II        -        C

RESEARCH        METHODOLOGY

## **CHAPTER     II     -     C**

- a)    Criteria For Good Research
- b)    Objective Of The Study
- c)    Hypothesis
- d)    Jurisdiction & Coverage
- e)    Sampling
- f)    Tools Of The Study
- g)    Methods Of Data Collection
- h)    Time & Duration
- i)    Analysis & Interpretation Of Data
- j)    Report Writing

## CHAPTER II - C

### RESEARCH METHODOLOGY

The Webster's International Dictionary gives a very inclusive definition of research as, "A careful critical enquiry or examination in seeking facts or principles; Diligent investigation in order to ascertain something".

Research in common parlance refers to a search and knowledge. Research, Simply put, is an endeavour to discover answers to problem (Intellectual and Practical) through the application of scientific method to the knowable Universe. Research is essentially a systematic enquiry seeking facts through objectives variable methods in order to discover the relationship among them and to deduce from them broad principles or laws. It is really a method of critical thinking. It comprises defining and re-defining problems, formulating hypothesis or suggested solutions, collecting, organising and evaluating data, making deduction and conclusions and at last careful testing the conclusions to determine whether they fit the formulated hypothesis. Thus the term research refers to a critical, careful and exhaustive investigation or enquiry or experimentation or Examination having as its aim the - revision of accepted conclusions, in the light newly discovered facts.

Since definitions are rather abstract, a summary of some of the characteristics of research may help to clarify its spirit meaning and methodology.

- a) Research is directed towards the solution of a problem.
- b) Research Emphasises the development of generalisation of principles or theories that will help in predicting future occurrences.
- c) Research requires coverage.
- d) Research demands accurate observation and description.
- e) Research requires expertise i.e. skill necessary to carry out investigation, search the related literature and to understand and analyse the data gathered.
- f) Research strives to be objective, logical, applying every possible test validate the procedures employed, the data collected and the conclusions reached.
- g) The research involve the quest for answers to unsolved problems.
- h) Research is carefully recorded and reported.

#### **CRITERIA FOR GOOD RESEARCH :**

Whatever may be the types of research works and studies, following is the criteria for good research.

- a) The purpose of the research should be clearly defined and common concepts be used.

b) The research procedure used should be described in sufficient detail to permit another researcher to repeat the research for further advancement, keeping the continuity of what has already been attained.

c) The procedural design of the research should be carefully planned to yield results that are as objective as possible.

d) The researcher should report with complete frankness, flows procedural designs and estimate their efforts upon the findings.

e) The analysis of the data should be sufficiently adequate to reveal its significance and the methods of analysis used should be appropriate. The validity and reliability of the data should be checked carefully.

f) Conclusions should be confined to those justified by the data of the research and limited to those for which the data provide an adequate basis.

g) Greater confidence in research is warranted, if the researcher is experienced, has a good reputation in research and is a person of integrity.

In other words we can state the qualities of good research as under.

- 1) Good research is systematic.
- 2) It is logical, empirical and replicable.



## INTRODUCTION

The youth of today has to do a lot to reform themselves and the society as a whole by realising themselves from Cobwebs of burning political fragmentation prejudice, narrow loyalties and other evils to achieve the goal.

Nowadays the youth particularly in the age group of 18-25 is found to be aimless regarding their achievements in the life as well as they are reluctant towards their responsibilities. They desire more than they deserve. Their outlook towards the family and the community is not that much up to the mark and the youth are generally self-centered and selfish.

Today we are amidst most ugly and complex shaped of families concerning to the very old traditional, orthodox, religious and the dogmas followed by every individual of the family. Considering to an Indian culture the joint family system was very good and helpful to all the members because there was a division of labours, the work was distributed to all the family members. There was much more respect to the elders, and younger people were having chances to learn certain good things from the elders. But nowadays as the joint family is has been collapsing rapidly, the youth are becoming irresponsible towards their families and community. The researcher was eager to know the reason behind it and that's why she has

selected the following topic for her studies i.e. "A study of attitudes and aspiration of youth towards family and community in Solapur City."

#### **AIMS AND OBJECTIVES OF THE STUDY**

The study is aimed to understand the attitudes and aspirations of the youth i.e. The youngsters between the age group (18-35) towards their families and the community in which they live and also to understand the opinion towards family system, marriage, health, and hygiene etc.

#### **OBJECTIVES OF THE STUDY**

- 1) To known and understand the personal information of the respondents.
- 2) To know and understand the family background of the respondents.
- 3) To know and understand the total monthly income and total monthly expenses of the family.
- 4) To know and understand the attitudes of the respondents towards their family and family life.
- 5) To understand the attitude of the respondents towards the female members of their family.
- 6) To know the attitude of the respondents towards marriage system.
- 7) To know the attitudes of the respondents towards the children.

- 8) To know the attitude of the respondents towards health and hygiene.
- 9) To know the attitudes of respondents towards religious faiths and beliefs.
- 10) To understand the aspirations of the youth towards the educational system, employment system, life-style, life partner, religion and culture etc.
- 11) To understand the aspiration of youth towards community.
- 12) To understand the aspiration of youth towards National Problem.
- 13) To gather data of different types of youth viz. rural, urban and rurban towards commitments and democracy in India.
- 14) To analyse the collected data and present the precise findings and conclusions and suggest the solutions for the various problems.

#### **HYPOTHESIS**

For the existing study the following hypothesis were formed by the respondents.

- 1) The youth are more exposed towards social and cultural activities and less bothered for family responsibilities.
- 2) Youth in general have no positive attitude about National issues and National problems.

3) There is a generation gap in attitudes and aspirations in Contemporary family life which affects Sound/Cordial/Happy/Family life.

4) The methods of Medias of communication influence more to develop the sense of responsibility.

5) The youth are dreamy regarding their life partners and life- style and they won't consider the realities.

#### **JURISDICTION AND COVERAGE**

The study is restricted to the Solapur city converging the 20 peths (Areas) of Solapur Municipal Corporation named Bhavani Peth, Mangalwar Peth, Budhwar Peth, Guruwar Peth, Shukrawar Peht, Raviwar Peth, Shaniwar Peth, Somwarpeth, Murarji Peth, South Sadar Bazar, North Sadar Bazar, Laskhar, Railway lines, Bijapur road, Indira Nagar, Jule Solapur (MHADA), Soregaon, North Kasba and South Kasba, Civil Lines. Ten respondents each from the above peths were selected for the existing study to cover the required data, as well as the respondents from both i.e. Nuclear and joint families were also selected.

#### **SAMPLING :**

Out of the estimated population and position of youth in the Universe i.e. Solapur city comprising 9,71,518 according to the information available in the diary published by the Solapur Municipal Corporation in the year 1993-94. The researcher has completed the data

collection in the 20 peths of Solapur municipal corporation the researcher has applied the stratified sampling method for her studies as 200 samples were interviewed from the 20 peths in a proportionate manner, i.e. 10 Ten respondents each from every peth or area. The researcher has interviewed 100 male and 100 female respondents.

#### **TOOLS OF THE STUDY :**

The researcher decided to conduct the survey for the studies with the help of interview schedule. Accordingly the questionnaire was prepared by the researcher and the pilot study was conducted and 10 samples were interviewed to test the applicability of the interview schedule. Certain changes were made according to the necessity of the study. Some questions were omitted and some questions were added and the modified questionnaire approved by the Guide. The interview schedule covering the areas like personal information of youth, family background, monthly and annual income, attitude towards, family, female members, marriage, children, health and hygiene, Religious faiths and beliefs, and aspirations towards community, present educational system, employment system, life style, family life, life partner as well as Aspiration towards National problems was prepared and the same was administered as a tool of the study.

### METHOD OF THE DATA COLLECTION

The researcher has applied the survey method for the data collection with the help of questionnaire. She could interview the respondents. The researcher went in the field personally, and met the respondents covering that the study is of academic nature and will not affect on their personal status and position in the society. The researcher has interviewed the youth respondents belonging to the age group of 18-35 comprising the employed, unemployed and professional youth like Govt. employees, Employees in private sector, professional like Doctors, Advocates, Engineers, Agriculturalists, Businessmen, students and House wives etc.

### TIME AND DURATION

Survey method of data collection is a time consuming process that's why the researcher has taken period of more than 50 days to complete her data collection. The researcher could complete 4 to 5 respondent per day. The researcher has started the data collection from 21st of December 1994 and could complete the data collection till 15th Feb 1995. It was very difficult to convince majority of the respondents regarding the studies and that's why the period of data collection was prolonged.

## **ANALYSIS AND INTERPRETATION OF DATA**

After completion of the data collection the whole data was given codes and the code book was prepared. With the help of code book the researcher could prepare the Master sheet wherein the data was made available in the form of code. The researcher could prepare the statistical tables from the master sheet and she was able to process the entire data in the form of tables.

The statistical data formed in the tables were analysed and interpreted properly by which the researcher could reach the proper findings and conclusions and precise suggestion were give by the researcher.

## **REPORT WRITING**

Report writing is the formal phase of the study. A report is the detailed description of what has been done and how it has been done with respect to a perticular area or topic or research. A research report may be helpful to throw some new light which can make the building up of a new hypothesis and thus can make possible new theorizing. The purpose of a report is the discription of knowledge, broadcasting of generalization and helping further research in the related field. The style of the thesis writing may not be same everywhere but by the large a pattern emerges somewhat same everywhere like the followings i.e.

- 1) The title of the topic.
- 2) Aims and Objectives of the problems.
- 3) The chapterizations like
  - a) Introduction to the study,
  - b) Introduction to the organisation,
  - c) Research methodology,
  - d) Interpretation and analysis of data
  - e) Finding, conclusions and suggestion.
  - f) Bibliography.
  - g) Appendices.

For the existing study the researcher has divided her research work in the following chapters.

- |             |     |   |
|-------------|-----|---|
| Chapter I   | -   | Introduction to the subject                       |
| Chapter II  | A - | Profiles of Solapur City                          |
|             | B - | Key Concepts                                      |
|             | C - | Research Methodology                              |
| Chapter III | -   | Interpretation & Analysis of Data.                |
| Chapter IV  | -   | Summary of Findings, Conclusions and Suggestions. |
|             |     | Bibliography                                      |
|             |     | Appendices * Graphs * Maps                        |