

**SOCIAL GEOGRAPHY
CODE – 18KP2G07**

UNIT- I

**SOCIAL GEOGRAPHY: NATURE AND SCOPE OF SOCIAL GEOGRAPHY-SOCIAL
STRUCTURE-SOCIAL PROCESSES**

Social geography

- The term ‘social geography’ carries with it an inherent confusion. In the popular perception the distinction between social and cultural geography is not very clear. The idea which has gained popularity with the geographers is that social geography is an analysis of social phenomena expressed in space. When the term emerged within the Anglo-American tradition during the 1960s, it was basically applied as a synonym for the search for patterns in the distribution of social groups.
- Social geography is the branch of human geography that is most closely related to social theory in general and sociology in particular, dealing with the relation of social phenomena and its spatial components. Though the term itself has a tradition of more than 100 years, [there is no consensus
- However, the term ‘**social phenomena**’ is in its developing stage and might be interpreted in a variety of ways keeping in view the specific context of the societies at different stages of social evolution in the occidental and the oriental worlds. The term ‘social phenomena’ encompasses the whole framework of human interaction with environment, leading to the articulation of social space by diverse human groups in different ways.
- The end-product of human activity may be perceived in the spatial patterns manifest in the personality of regions; each pattern acquiring its form under

the overwhelming influence of social structure. Besides the patterns, the way the social phenomena are expressed in space may become a cause of concern as well. This has attracted scholarly attention, particularly since 1945 when all-embracing changes in the political and economic order of the world started influencing the global society.

- As compared to the other branches of geography social geography has a certain amount of recency. *Eyles* saw the antecedents of contemporary social Geography in the development of the philosophy of possibilism in the late nineteenth century. *Eyles* also visualized social geography as a continuation of the philosophy of Vidal de la Blache and Bobek.

Nature and Scope of Social Geography

Social Geography is primarily concerned with the ways in which *social relations, identities and inequalities* are created.

- How these social creations vary over space and the role of space in their construction is the principle distinction between sociology and social geography.

- *Social Interaction and relations*

- According to PANOPPIO, 1997, Social interaction refers to the mutual inter stimulation and response between two or more persons and groups through symbols, language, gestures and expression of ideas.

- Social interaction is the foundation of society. Without interaction there would be no group life.

Social interaction has different form of interaction:

1. Between individual to individual
2. Between Individual to Groups
3. Between groups to groups
4. Between individual and culture

Formation of Social Groups • Unit of interacting personalities with interdependence of roles and statuses existing between and among themselves •

Collection of people where members interact on a regular basis, guide by structure and agreements, defined by roles and responsibilities.

Characteristics of Social groups

- Group members interact on a fairly regular basis through communication.
- Members should develop a structure where each member assumes a specific status and adopts a particular role.
- Certain orderly procedures and values are agreed upon. • The members of the group feel a sense of identity.

Types of Social Groups

Below are the types of Social Groups:

1. Primary Group (Families, Play groups)
2. Secondary Group (industrial workers, Faculty Staff)
3. According Self-identification
4. According to purpose
5. According to geographic location

Community and Society

- The Primary difference between a community and Society is that a community is limited to a specific geographic location, but a society can be made up of people who live in different places. Another difference is that a society is made up of direct and indirect social connections between people, but a community is made up of individuals who are more closely connected. For example, people who live in town represent a community, whereas everyone who lives in the state the town is located in makes up a society. Several communities can be located within a society but each society is separate from another.
- Societies often include more diversity, with people from different backgrounds, social classes and races. People in communities most often share similar characteristics.

Concept of Social Space

• A social space is physical or virtual space such as a social center, online social media, or other gathering place where people gather and interact. • Some social spaces such as town squares or parks are public places and others such as pubs, websites or shopping malls are private places. • Henri emphasized that in human society all “Space is social: It involves assigning more or less appropriated places to social relations.

Socio-cultural Region

Socio cultural regions help us to understand the soul of the place. The well we know the socio cultural regions, it is easier to understand the people, agriculture, traditions seasons, and buying selling periods.

We can also plot them. For Example Cooking Medium .Some Socio Cultural regions are mustard oil users and some may be ground nut oil users. We can also map hard and soft water. Social planners have many maps. These maps help us to know about the particular region.

Social structure

Social structure, in sociology, the distinctive, stable arrangement of institutions whereby human beings in a society interact and live together. Social structure is often treated together with the concept of social change, which deals with the forces that change the social structure and the organization of society.

Although it is generally agreed that the term *social structure* refers to regularities in social life, its application is inconsistent. For example, the term is sometimes wrongly applied when other concepts such as custom, tradition, role, or norm would be more accurate.

- Studies of social structure attempt to explain such matters as integration and trends in inequality. In the study of these phenomena, sociologists analyze organizations, social categories (such as age groups), or rates (such as

of crime or birth). This approach, sometimes called formal sociology, does not refer directly to individual behaviour or interpersonal interaction. Therefore, the study of social structure is not considered a behavioral science; at this level, the analysis is too abstract. It is a step removed from the consideration of concrete human behaviour, even though the phenomena studied in social structure result from humans responding to each other and to their environments. Those who study social structure do, however, follow an empirical (observational) approach to research, methodology, and epistemology.

- Social structure is sometimes defined simply as patterned social relations—those regular and repetitive aspects of the interactions between the members of a given social entity. Even on this descriptive level, the concept is highly abstract: it selects only certain elements from ongoing social activities. The larger the social entity considered, the more abstract the concept tends to be. For this reason, the social structure of a small group is generally more closely related to the daily activities of its individual members than is the social structure of a larger society. In the study of larger social groups, the problem of selection is acute: much depends on what is included as components of the social structure. Various theories offer different solutions to this problem of determining the primary characteristics of a social group.

Before these different theoretical views can be discussed, however, some remarks must be made on the general aspects of the social structure of any society. Social life is structured along the dimensions of time and space. Specific social activities take place at specific times, and time is divided into periods that are connected with the rhythms of social life—the routines of the day, the month, and the year. Specific social activities are also organized at specific places;

particular places, for instance, are designated for such activities as working, worshipping, eating, and sleeping. Territorial boundaries delineate these places and are defined by rules of property that determine the use and possession of scarce goods. Additionally, in any society there is a more or less regular division of labour. Yet another universal structural characteristic of human societies is the regulation of violence. All violence is a potentially disruptive force; at the same time, it is a means of coercion and coordination of activities. Human beings have formed political units, such as nations, within which the use of violence is strictly regulated and which, at the same time, are organized for the use of violence against outside groups.

Furthermore, in any society there are arrangements within the structure for sexual reproduction and the care and education of the young. These arrangements take the form partly of kinship and marriage relations. Finally, systems of symbolic communication, particularly language, structure the interactions between the members of any society.

SOCIAL PROCESSES

Social processes are the ways in which individuals and groups interact, adjust and readjust and establish relationships and pattern of behaviour which are again modified through social interactions. The concept of social process refers to some of the general and recurrent forms that social interaction may take. The interaction or mutual activity is the essence of social life. Interaction between individuals and groups occurs in the form of social process. A social process refers to forms of social interaction that occur again and again.

Meaning of Social Interaction:

- Man is a social animal. It is difficult for him to live in isolation. They always live in groups. As members of these groups they act in a certain manner. Their behaviour is mutually affected. This interaction or mutual

activity is the essence of social life. Social life is not possible without interactions.

- Social interactions are reciprocal relationships which not only influence the interacting individuals but also the quality of relationships. According to Gillin and Gillin, “By social interaction we refer to social relations of all sorts in functions – dynamic social relations of all kinds – whether such relations exist between individual and individual, between group and group and group and individual, as the case may be”.
- Eldredge and Merrill say, “Social interaction is thus the general process whereby two or more persons are in meaningful contact-as a result of which their behaviour is modified, however, slightly”. The mere placing of individuals in physical proximity, although it usually results in at least a medium of interaction, does not weld them into a social unit or group.
- When the interacting individuals or groups influence the behaviour of each other it is called social interaction. People in action with one another means interaction of some kind. But not every kind of action is social.
- When people and their attitudes are involved the process become social. Social interaction may then be defined as that dynamic interplay of forces in which contact between persons and groups result in a modification of the attitudes and behaviour of the participants.
- The two basic condition of social interaction are (i) social contact and (ii) communication. In the words of Gillin and Gillin, “social contact is the first phase of interaction”. Social contacts are always established through the medium of someone causes sense organ.
- An object can be perceived by the sense organ only when that object causes communication with that sense organ. Hence the means of

communication are essential adjuncts of social contact. Communication may be the form of direct person to person or it may take place through some medium of long-range contact such as the telephone, telegraph, television etc.

- Social interaction usually takes place in the forms of cooperation's, competition, conflict, accommodation and assimilation. These forms of social interaction are called "social processes".

Meaning of Social Process:

Social processes refer to forms of social interaction that occur repeatedly. By social processes we mean those ways in which individuals and groups interact and establish social relationships. There are various of forms of social interaction such as cooperation, conflict, competition and accommodation etc. According to Maclver, "Social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character"

As Ginsberg says, "Social processes mean the various modes of interaction between individuals or groups including cooperation and conflict, social differentiation and integration, development, arrest and decay".

According to Horton and Hunt, "The term social process refers to the repetitive form of behaviour which is commonly found in social life".

Types of Social Processes:

- There are hundreds of social processes. But we find some fundamental social processes that are found to appear repeatedly in society. These fundamental processes are socialisation, cooperation, conflict, competition, accommodation, acculturation and assimilation etc. Loomis classified social processes into two categories; the elemental and the comprehensive or master processes.

- He describes elemental processes are those by which the separate elements of the social system are articulated and comprehensive processes are those by which several or all of the elements are articulated or involved. These elements are beliefs (knowledge), sentiment, end or goal, norm, status-role (position), rank, power, sanction, and facility.
 - The elemental process are (1) Cognitive mapping and validation, (2) Tension management and communication of sentiment, (3) Goal attaining and concomitant 'latent' activity, (4) Evaluation, (5) Status-role performance, (6) evaluation of actors and Allocation of status-roles, (7) Decision-making and initiation of action (8) Application of sanctions, (9) Utilisation of facilities. The comprehensive or master processes are (1) Communication, (2) Boundary maintenance, (3) System linkage, (4) Social control, (5) Socialisation and (6) Institutionalisation.
-

UNIT – II

Elements of Social Geography – Ethnicity, tribe, dialect, language, Caste and Religion – Concept of Social Well – being.

RACES

Race, Tribe, Dialect, Language, Caste, Religion etc. all are regionally identifiable measures. It enables certain cultural identities. Let us examine the role of each factor in the formation of regions.

The race is a group of people with more or less permanent distinguishing characteristics. There are skin colour and hair colour to which persons concerned attach certain interpretations. Objectives and scientific classification are the division of mankind in to racial groups should be done on the basis of measurable physical features and qualities inherited from a common ancestor. The important features on the basis of which the races are identified and classified include skin colour, stature, shape of head, face, nose, eye, type of hair, and blood group. Human races are classified in to six broad groups:

Distribution of Racial groups

According to B.S.Guha racial classification of the India population is as follows.

- 1.The Negritots
- 2.The Proto Australoids
3. The Mongoloids
 - i) Palaeo Mangoloids
 - a).Long Headed
 - b) Broad headed

ii) Tibeto-Mangoloids

4. The Meiterraneans

i) Palaeo-Mediterraneans

ii) Mediterraneans

iii) Orientals

5. The Brachycephals or broad-headed people

i) Alpinoids

ii) Dinarics

iii) Armenoids

6. The Nordics

1. The Negroid

These are the earliest arrivals into India. They are usually called as "black race". They have the darkest skin tone than other races, and other common characteristics are the sloped forehead, thick lips, wide nose, and dark hairs. They are living in Sub-Sahara Africa and at present these are mainly present in the Andaman areas only.

2. The Proto Australoids

These are the second oldest racial group in India and came after the Negritos. The Proto Australoids and Mediterraneans are believed to be the builders of the Indus Valley Civilization. This racial group is represented by Oraons, Mundas, Santhals, Chenchus, Kurumbas, Bhils and Kols. These people differ from the Negritos mainly in the absence of wooly hair.

3. The Mongoloid

They have the folding eye lids, almond shaped eyes, yellowish skin tone, and V shaped cheeks. Native Americans and Eskimo are also classified as Mongoloid.

Compared to the other races, they have the least body hair, least body odour, and smallest limb ratio. Their facial structure is likely to adapt cold mild wind. They are living in East Asia and Himalays Assam , Manipur border area. The original homeland was China.This group is divided into two types.

1.Palaeo Mongoloids

2.Tibeto Mongoloids



Palaeo Mongoloids are further sub-classified into broad-headed and long headed type.They mostly live along the fringes of Himalays , Assam and Manipur area.

Tibeto Mongoloids are supposed to have come from Tibet and living in Bhutan, Sikkim, North-Western Himalaya and Trans Himalayan Regions.

4. The Mediterraneans

This racial group has come from South West Asia.They have three distinct types.

- i) Palaeo-Mediterranean
- ii) Mediterranean
- iii) Orientals

They all are long headed people.They are believe to be the bearers of the earliest form of Hinduism into India. Palaeo-Mediterraneans were the first to enter India. Palaeo-Mediterraneans were the first to enter India. They were medium statured, dark, skinned, slightly built and long headed people.They introduced agriculture in the north-western India. But they were subsequently dislodged from their original

homelands by the latter arrivals. So palaeo Mediterranean along with other sub types today forms the bulk of south Indian population Tamil, Telgu, Brahmins and Nairs come under this category.

Mediterraneans were the builders of Indus Valley Civilization also with the Proto Australoids and introduced the bronze culture in India roughly between 2500-1500 B.C. They were however pushed out from their original homeland by frest arrivals. Today they constitute the bulk of the population of the lower castes throught northersn India. Namboodiri Brahmins and Brahmins of Bengal and Allahabad area.

Oriental came much latter.They are represented by Punjabi Khattris and Rajasthani Banias. They have long and convex nose.

5. **The Brachycephals** or the broad-headed People

This group is also sub-divided into 3 groups.

i) Alpinoids ii) dinaric iii) Armenoids

i) Alpinoids –This isrepresented by Gujarati Banias, Kathis of Kathiawar and Kayasthas of Bengal.

ii) Dinaric is represented by people of Bengal, Orissa and Coorg.

iii) Armenoids is represented by Parsis, Bengali Vaidyas and Kayasthas.

6) **The Nordics**

They were the last to migrate into India. The Aryan speaking Nordics were long headed and fair complexioned, with well developed noses and strongly built bodies. The main concentration of these people are in the North-Western part of the country of the country say in the states of Punjab, Haryana, Rajasthan and North – west frontier province of Pakisthan.

The **Caucasoid** is known as "white people" characterised by the pointy nose, vertical forehead, pinkish/orange skin tone, visible brow ridge, and colourful eyes/hair. Some believe that their light skin tone is meant to receive more sunlight due to Europe's climate. Some believe that their nose structure is meant to keep the nose moisture from getting dried by the wind. They are living in Europe and Middle East.

Characteristic of Major Races

Feature	Caucasoid	Mongoloid	Negroid
Skin colour	Pale reddish white to olive brown.	Saffron to Yellow Brown, reddish brown.	Brown to black brown yellow brown.
Stature	Medium to Tall.	Medium tall to Medium Short.	Tall to very Short.
Face	Narrow to medium broad, tends to high no prognathism	Medium broad to very broad malars high and flat tends to medium high	Medium broad to narrow tends to medium high strong prognathism
Head Form	Long-broad and Short Medium, high-very high.	Medium height, predomi-nantly broad.	Predominantly long, Low height.
Hair color	Light blonde to Dark brown, straight to wavy.	Brown to brown black, Straight.	Brown black light curl and wooly.
Body Build	Linear to lateral slender to refuge.	Tend to be lateral, some linearity evident.	Tend to be linear and muscular.
Nose	Usually high, narrow to medium board.	Low to medium form, medium broad.	Low, medium to very broad.
Blood Group	More A than B.	High in B.	High is Rh(D).
Eye	Colour: light blue to dark brown , lateral eye - fold occasional	Colour: brown to dark brown , medial epicanthic fold very common	Colour: brown to brown black, vertical eye - fold common

Ethnicity

Ethnicity is a concept referring to a shared culture and a way of life. This can be reflected in language, religion, material culture such as clothing and cuisine, and cultural products such as music and art. Ethnicity is often a major source of social cohesion and social conflict. The world is home to thousands of different ethnic groups, from the Han Chinese (the largest ethnic group in the world) to the smallest indigenous groups, some of which include only a few dozen people. Almost all of these groups possess a shared history, language, religion, and culture, which provide group members with a common identity.

India is a unique country with great diversity in ethnicities, race, religion, language, culture, cuisine and in every other aspect of the human society. Indian civilization is one of the oldest in the world and primarily consists of the Indo-Aryans of North India and the Dravidians of South India, the people of the Indus Valley Civilization while the former migrated to the country at about 1800 BC. As India has such a diverse cultural demographic, it makes sense that the country is also.

Tribal Religions

Tribal religions are the special forms of ethnic religion. The tribal people are generally in the Neolithic stage of social development. Tribal people are strikingly different and diverse in their culture, social and economic life. They cherish their own distinct and have maintained a close relationship to the land and natural environment.

Most of them live according to their traditions and are engaged in food gathering, hunting, fishing, primitive agriculture etc, there are about 300 million indigenous

people worldwide, constituting about four percent of the total population of the world living in more than sixty countries.

Sometimes the tribal people are being termed as the fourth world. The first – second and third world believed that “the land belongs to the people” whereas the fourth world believes that “the people belongs to the land”.

Tribal Distribution in world

Some major tribal group of the world particularly who are living and struggling

1. Equatorial Forest region: Pigmy, Semang, Sakai, Boro, Papuan, etc.
2. Grasslands: Masai, Kyrghizs, etc.
3. Tropical deserts: Bedowin, Bushman, Aborigines etc.
4. Mountainous region: Bhotia, gujjar, Naga etc.
5. Monsoon regions: Gonds, Santhals, Todas, Bhils, etc.
6. Arctic cold regions: Eskimo, Lapp, Alute, Chukchi etc.

Pigmies

The pigmies are Negroid people and are also called Negrillos. They are the nearest approximation of human being to animal. They are short stature, flat nosed, wooly haired, long headed and black people. The average height of men and women are found 150cm. So they are also called dwarf. The pigmies are those who live in scattered parts of tropical Central Africa. They are found in many sub-groups in the equatorial forest region of Africa mainly in Congo basin 3°N and 3°S latitudes along both sides of the equator. In addition some groups of Pigmies are also found in the forests of Philippines and New Guinea.

Masai

The Masai of east Africa belong to the pastoral society and are known as the best and most typical cattle herders not only of Africa but also of the world. Masai people are tall and slender with long feet, hands and fingers. Their skin colour

ranges from light chocolate to dark brown. They have high and long head, thin face and nose. Their lips are less thick than that of Negroid people. Masai occupy the interior plateau of the equatorial Africa. The territory of the Masai lies between 1°N and 6°S latitudes and covers all the rift valleys in this region.

Bedouin

In Arabic, Bedouin means desert dwellers. The Bedouins are most important among the tribal of South West-Asia and North Africa. They are pastoral nomads and keep camel, sheep, goats, horse etc. The Bedouins occupy the desert areas of the Arabian Peninsula including Saudi Arabia, Yemen, Oman, Syria and Jordan. The Bedouins belong to the mixture of Mediterranean and Armenian races. They are medium stature people with long narrow face, prominent nose, dark eyes and hair. Their complexion is wheatish to pale.

Bushman

Bushman is the tribal people of Kalahari Desert in southern Africa who are still engaged in hunting and gathering economics. They are on constant run for both food and water. Their homeland Kalahari Desert lies in Botswana, Namibia and southern Angola. The bushman territory is a wide plateau about 2000 meters above the sea level with sub tropical climate. The bushman are included in the Negroid stock. They are very short in stature and have long head, short and flat ears, and yellowish brown complexion. On the whole the Negroid characteristics prevail among the Bushman.

Eskimos

Eskimos also called Inuits are tribes of tundra cold region in Canadian northland, Alaska, Greenland and north-eastern Siberian coastal region. The Eskimos are Mongoloid race. The main physical characteristics of the Eskimos are short stature,

Flat narrow face, small snub nose, yellow –brown complexion and coarse straight black hair. Hunting and fishing are the main occupations of the Eskimos. They live in igloo and practice hunting way known as Maupak. The Eskimos wear clothes of caribous or reindeers skin and other furs.

Eskimos are migratory by nature and construct ice houses called Igloos. For travelling on ice shield the Eskimos use sledge which is usually built either of whale bone or of wood whichever is available. It is drawn by two or more dogs, caribous or rain deer.

Tribal in India

India is the home to large number of indigenous people, who are still untouched by the lifestyle of the modern world. With more than 84.4 million, India has the largest population of the tribal people in the world. These tribal people also known as the adivasis are the poorest in the country, which are still dependent on haunting, agriculture and fishing. Some of the major tribal groups in India include Gonds, Santhals, Khasis, Angamis, Bhils, Bhutias and Great Andamanese. All these tribal people have their own culture, tradition, language and lifestyle. There are more than 50 tribal groups in India. Most of the tribal belong basically to the Negrito, Australoid and Mongoloid racial stocks.

Bhils

Bhils are popularly known as the bow men of Rajasthan. They are the most widely distributed tribal groups in India. They form the largest tribe of the whole South Asia. Bhils are mainly divided into two main groups the central or pure bills and eastern or Rajput Bhils.

Gonds :The Gonds are the tribal community mostly found in the Gond forests of the central India. They are one of the largest tribal groups in the world. Gonds have

been largely influenced by the Hindus and for the long time have been practicing the Hindu culture and traditions.

Santhals

Santhals are the third largest tribe in India. They are mostly found in the states of West Bengal, Bihar, Odisha, Jharkhand and Assam. They belong to the pre-Aryan period and have been the great fighters from the time of the British.

Munda

Munda tribe mainly inhabit in the region of Jharkhand, although they are well spread in the states of West Bengal, Chhattisgarh, Odisha and Bihar. Munda generally means headman of the village. Hunting is the main occupation of the Mundas tribe.

Khasi

Khasi tribe is mainly found in the Khasi Jaintia hills in Meghalaya and in the states of Punjab, Uttar Pradesh, Manipur, West Bengal and Jammu and Kashmir. They form the large part of the population in the state of Meghalaya.

Angami

Angami tribe belongs to the extreme north eastern part of the country, in the state of Nagaland. The total population of the Angamis is around 12 million. They are quite popular for their woodcraft and artwork. Sekrenyi is the main festival celebrated among the Angamis in Nagaland .

Bhutia

Bhutia tribes are of the Tibetan origin. They migrated to Sikkim around 16th century. In the northern part of the Sikkim they are known as the Lachenpas and Lachungpas. Bhutias forms 14% of the total population of Sikkim. Losar and Losoong are the main festivals celebrated among the Bhutia tribes.

Chenchu

Chenchu inhabit in the Nallamalai hills, which have been the part of the Nagarjuna Sagar Tiger Sanctuary for centuries in Andhra Pradesh, India. They are mainly found in the districts of Mahabubnagar, Nalgonda, Praksham, Guntur, and Kurnool.

Great Andamanese

Great Andamanese is the Negrito tribe inhabitant in the Andaman group of Islands. They form the largest population among the other tribes found in these islands. According to the census the population of Great Andamanese is now limited to few individuals.

Tribals in Tamilnadu

Tribes of Tamil Nadu are concentrated mainly in the district of Nilgiris. Of all the distinct tribes, the Kodas, the Thodas, the Irulas, the Kurumbas and the Badagas form the larger groups, who mainly had a pastoral existence. Other tribes include, Kattunayakan and Paliyan amongst others.

According to census 2011, tribal population in Tamil Nadu is 7, 94,697. There are around 38 tribes and sub-tribes in Tamil Nadu. The tribal people are predominantly farmers and cultivators and they are much dependant on the forest lands.

Toda: Men from the family of the tribes are occupied in milking and grazing their large herds of buffaloes. Their settlements are known as 'Munds'. They do not worship any god and their consciousness is cosmic. They live in Nilgiris. Today, there are about a thousand Todas left.

Badaga: The Badagas belong to the backward class and are not classified as tribal. They are an agricultural community, dwelling in the higher plateau of the Nilgiris district in the state of Tamil Nadu. They are engaged in tea cultivation and potato growing. They form the largest group of tribes and boast a rich oral tradition of Folk tales, songs and poetry. These tribes are Hindu and belong to the shiva sect.

Kota: The Kotas are mainly concentrated in the Tiruchigadi area in the Nilagiri hills. They are distinguished by their colourful Folk dances and are basically musicians, who play at Badaa funerals. They are mainly engaged in producing handicrafts. These tribes of Tamil Nadu are expert iron smiths, potters and carpenters. In order to maintain distance and status in society, the Kotas implement elaborate tattoos.

Kurumbas: The Kurumbas tribes of this state inhabit the intermediate valleys and forests in Villages and were known for their black magic and witchcraft in the past. Their way of living today has changed from their original gathering and hunting existence to working in Coffee and Tea plantations as labourers. Kurumbas are perhaps the only main caste in southern India that has a specialized and distinctive Kurumbas Language.

Irula: The Irula tribes of Tamil Nadu occupy the lower slopes and forests at the base of the Nilgiri Hills. They constitute the second largest group of tribes after the Badagas and are similar to the Kurumbas in many ways. This tribe produces honey, fruits, herbs, roots, gum, dyes etc., and trades them with the people in the plains. In the recent times the Irulas help in catching snakes and collect the snake venom.

Paliyan: They are of the food gathering communities of Tamil Nadu. It is believed that the Paliyan originally belonged to the Palani hills. They are distributed in the districts of Madurai, Tanjavour, Pudukkottai, Tirunelveli and Coimbatore.

Dialect

A distinct linguistic form peculiar to a region or social group but which nevertheless, can be understood by speakers of other forms of the same language. The two main types of dialects are the **geographic dialect**, spoken by the people of the same area or locality, and the **social dialect** used by people of the same social class, educational level or occupational group.

Major dialects in India

More than 40 languages or dialects in India are considered to be endangered and are believed to be heading towards extinction as only a few thousand people speak them officials said.

According to a report of the census Directorate, there are 22 scheduled languages and 100 non –scheduled languages in India. The scheduled languages are 11 from Andaman and Nicobar, Seven from Manipur and Four from Himachal Pradesh. There are 42 languages spoken by less than 10,000 people. Some other languages also are in endangered position in India.

Major dialects in Tamil Nadu

Tamil is an interesting language with a range of native dialects. The language has several charming improvisations in different regions of the state. Many people are familiar with the old and familiar dialects of Tamil such as Chennai, Coimbatore, Madurai and Tirunelveli.

Language

Language is an identification mark for different cultures. Because language is essential to communication, it strongly influences the sort of political, social and

economic we create. As a result, economic and religious system frequently follows patterns of language distribution and political borders quite often parallel linguistic boundaries. In modern times linguistic diffusion has been facilitated by trade, tourism, media and international organizations. It has helped in the development of the linguistic pluralism. The greatest linguistic diversity is attributed to heterogeneous societies.

Major linguistic Families of the World

The classification of languages by origin and historical development is known as a genetic classification. The languages which are the descendants of common ancestral language are called proto – language.

G.L. Trage has classified the languages of the world into 7 linguistic phylum and 30 linguistic families. Linguistic families are further classified in to sub families of languages, which denote major languages.

1. Indo-European - a. Indo-Iranian, b. Latin or Romantic, c. Germanic, d. Balto – Slavic, e. Celtic, f. Hellenic
2. Sino-Tibetan - a. Chinese, b. Tibetan, c. Burman
3. Afro-Asiatic – a. Semitic, b. Egyptian, c. Cushitic, d. Chadic
4. African – a. Niger – Congo (Atlantic, Voltaic, Benu-Nagar)
b. Sudanic (Chari-Nile, Saharan,)
c. Click Languages (Khoisan)
5. Ural-Altaic - a. Finno-Igric, b. Turkic, c. Mangolic, d. Tunguzic
6. Dravidian- malayo – Polynesian- - a. Dravidian, b. Malayan, c. Melanesian, d. Micronesian, e. Polynesian, f. Austro- Asiatic.
7. Palaeo Asiatic- a. Yukaghir

Major Languages of India

India has a rich Linguistic heritage and has heterogeneous ethnic and social groups, which have their own languages and dialects. According to census of India 1961, there were 187 languages spoken by various sections of Indian society. 23 major languages were spoken by about 97 percent population of the country. 22 languages excluding English are mentioned in the eighth schedule of the constitution of India as follows; Kashmiri, Punjabi, Hindi, Urdu, Bengali, Assamese, Gujarati, Marathi, Kannada, Tamil, Telugu, Malayalam, Sindhi, Sanskrit, Oriya, Nepali, Kongani, Manipuri, Bodo, Dogri, Maithili and Santali of these languages, 14 were initially included in the Constitution. Subsequently, Sindhi was added in 1967 by 21st constitutional amendment act; Konkani, Manipuri and Nepali were added in 1992 by 71st Constitutional Amendment Act; and Bodo, Dogri, Maithili and Santali were added in 2003 by 92nd Constitutional Amendment Act. Indian Languages belong mainly to four linguistic families

1. Austric – Munda, Mon-Khmer
2. Dravidan – Tamil, Telugu, Kannada, Malayalam, Gondi, kurukh, olean, etc.
3. Sino- Tibetan- Bodo, Karen, Manipuri, etc.
4. Indo - Aryan – Hindi, Urdu, Sans.

Caste

The **caste system in India** is the paradigmatic ethnographic example of caste. It has origins in ancient India, and was transformed by various ruling elites in medieval, early-modern, and modern India, especially the Mughal Empire and the British Raj. It is today the basis of affirmative action programmes in India. The caste system consists of two different concepts, *varna* and *jati*, which may be regarded as different levels of analysis of this system.

The caste system as it exists today is thought to be the result of developments during the collapse of the Mughal era and the rise of the British colonial government in India. The collapse of the Mughal era saw the rise of powerful men who associated themselves with kings, priests and ascetics, affirming the regal and martial form of the caste ideal, and it also reshaped many apparently casteless social groups into differentiated caste communities. The British Raj furthered this development, making rigid caste organisation a central mechanism of administration. Between 1860 and 1920, the British formulated the caste system into their system of governance, granting administrative jobs and senior appointments only to Christians and people belonging to certain castes. Social unrest during the 1920s led to a change in this policy.

From then on, the colonial administration began a policy of positive discrimination by reserving a certain percentage of government jobs for the lower castes. In 1948, negative discrimination on the basis of caste was banned by law and further enshrined in the Indian constitution; however, the system continues to be practiced in parts of India.

Caste-based differences have also been practiced in other regions and religions in the Indian subcontinent like Nepalese Buddhism, Christianity, Islam, Judaism and Sikhism. It has been challenged by many reformist Hindu movements, Islam, Sikhism, Christianity, and also by present-day Indian Buddhism. About 90% of scheduled castes people live in rural areas and work as agricultural labourer. The chief occupation of these people are.

- i) Landless agricultural labourers.
- ii) Cultivators with small holdings.
- iii) Services particularly polluting or dirty services.
- iv) Leather tanning shoe-making etc.

v) Artisans work.

Religion

Religion is not a vague fear or unknown powers not the child of terror, but rather a relation of all the members of a community to a power that has the good of the community at heart and protects its law and moral order. Religion produces a distinct attitude towards life which affects the further development of the society. Indeed most cultural situations show the mutual interaction between religion and socio-economic and politico-cultural factors.

Classification of religion

Religion may be classified based on the belief in god. Monotheistic: the followers of monotheism believe in a single god (Islam, Christianity). Polytheistic: the followers of polytheism believe in many gods (Hinduism). Another classification is on the basis of areas of origin such as Eastern religion, Western religion, far Eastern religion, African religion, Indian religion, etc. Geographers generally classify religions into following;

- Universalizing religions – Christianity, islam, Buddhism.
- Ethnic religions – Hinduism, shintoism (Japan), Chinese faiths, Judaism.
- Tribal or traditional religions – animism, shamanism, secular (non religious and atheists).

Major religions of the world

Major religions of the world are classified based on the followers. They are Christianity, Islam, Hinduism, Buddhism, and Judaism. Other important religions include Chinese folk religions, Sikhism, Confucianism, Shintoism etc.,

Christianity is a universal religion which has the largest number of followers in the world. They are spread in Europe, Anglo America, Latin America, Africa, Asia

and Oceania. Its sacred book is “Bible”. Islam is the second largest religion of the world. The largest concentration of the Islam is in the South West Asia, Central Asia, South Asia and South East Asia Followed by the North Africa. Shia and Sunni are its two main sects. Its sacred book is Kuran.

Hinduism is the oldest ethnic religion of the world which was founded about 3000 B.C (B.C.E) in India. Today it has over 8 million followers in the world but main concentration is in India and Nepal. Nearly 99 percent of the total Hindu population is concentrated in south Asia. Its sacred books include the Vedas, the Upanishads, the Epics, the Ramayana and Mahabharata, and the Bhagavad Gita. Buddhism is also one of the oldest religions of India which was founded by Lord Buddha around 525 B.C (B.C.E). Its spread in several Asian countries (China, Myanmar, India, Srilanka, japan, Mangolia, korea and South East Asian countries) due to its liberal philosophy. Its two main sects are Hinayana and Mahayana.

Judaism is the oldest Monotheistic faith which is regarded as the parent of Christianity. It originates 4000 years ago in the Middle East. At present it has about 14 million followers living in U.S.A, Europe and Asia. Chinese religions include two main beliefs called Confucianism and tao-ism. Confucianism was established by Confucious (551-479 B.C (BCE)). Taoism was established by Lao Tse (604-517 B.C (BCE)).

Jainism is also born in India as a reaction to orthodox Hinduism. It was founded by Lord Mahavir who was a Contemporary of Lord Buddha. Its followers are mostly concentrated in India. It is an offshoot of Hinduism which was established in the 15th century by Guru Nanak. It remained confined to Punjab state and has accepted Gurumukhi as its language.

Religion in India is characterised by a diversity of religious beliefs and practices. The preamble of the Indian constitution states that India is a secular state. The Indian subcontinent is the birthplace of four of the world's major religions: namely Hinduism, Buddhism, Jainism, and Sikhism—collectively known as Dharmic religions that believe Moksha is the most supreme state of the *Ātman*¹ (soul). According to the 2011 census, 79.8% of the population of India practices Hinduism, 14.2% adheres to Islam, 1.72% adheres to Sikhism, 2.3% adheres to Christianity, 0.7% adheres to Buddhism and 0.37% adheres to Jainism. Zoroastrianism, Yungdrung Bon, the Bahá'í Faith, Sanamahism, and Judaism also have a history in India, and each has at least several thousand adherents in India.

India had given refuge to followers of persecuted religions across its history. In the post-classical period, sanctuary was granted to Hebrew Jews who fled captivity in Babylonia, Aramaic Christians who fled the Islamic invasion of Syria in the 7th century, and Persian Zoroastrians who fled persecution in Persia in the 9th century following the Muslim conquest of Persia. In the 20th to 21st centuries sanctuary was granted to Russian, Persian and Afghani Jews,^[5] Christians, Jains, Sikhs, Hindus, and Ahmadiyyas who fled persecution in Pakistan. As a result, India has the largest population of people adhering to Zoroastrianism (i.e. Parsis or Iranis) in the world.

Throughout India's history, religion has been an important part of the country's culture. Religious diversity and religious tolerance are both established in the country by the law and custom; the Constitution of India has declared the right to freedom of religion to be a fundamental right.

Hinduism is an ancient religion with the largest religious grouping in India, with around 966 million adherents as of 2011, composing 79.8% of the

population.^[87] Hinduism is diverse, with monotheism, henotheism, polytheism, panentheism, pantheism, monism, atheism, agnosticism, and gnosticism being represented. The term *Hindu*, originally a geographical description, derives from the Sanskrit, *Sindhu*, (the historical appellation for the Indus River), and refers to a person from the *land of the river Sindhu*. The Hindus call their religion as Sanatana Dhrama (or "Eternal Way"). The adherents of Sanatana Dharma call themselves as "Sanatani", the original word for the adherents of Sanatana Dharma.

Islam

Islam is a monotheistic religion centered on the belief in one God and following the example of Muhammad; it is the largest minority religion in India. About 14.2% of the country's population or approx. 200 million people identify as adherents of Islam (2018 estimate). The Islamic Invasion during Medieval Era has obtained the religion a significant population of adherents. The religion is regarded as "Minority religion" and the adherents are given "Special privileges" It makes India the country with the largest Muslim population outside Muslim-majority countries. Muslims are a majority in states Jammu and Kashmir and Lakshadweep, and live in high concentrations in Uttar Pradesh, Bihar, West Bengal, Assam, and Kerala. There has been no particular census conducted in India with regards to sects, but sources suggest the largest denomination is Sunni Islam with a substantial minority of Shiite Muslims and Ahmadi Muslims. Indian sources like Times of India and DNA reported the Indian Shiite population in mid-2005–2006 to be between 25% and 31% of entire Muslim population of India, which accounts them in numbers between 40 and 50 million.

Christianity

Christianity is a monotheistic religion centred on the life and teachings of Jesus as presented in the New Testament. It is the third largest religion of India, making up 2.3% of the population. St. Thomas is credited with introduction of Christianity in India. He arrived on the Malabar Coast in 52 AD. Christianity expanded under the colonial rule of British and Christian Missionaries played a major role by denouncing the native Indian religions and tribal customs and promoting Jesus Christ as the Sole Saviour, for example, in Goa, and North Eastern Provinces such as Nagaland and Mizoram. Christians comprise a majority in Nagaland, Mizoram, and Meghalaya and have significant populations in Kerala and Goa.

Buddhism

Buddhism is an Indian, transtheistic religion and philosophy. Around 8.5 million Buddhists live in India, about 0.7% of the total population.^[100] Buddhism as a religion is practised mainly in the foothills of the Himalayas and is a significant religion in Sikkim, Arunachal Pradesh, Ladakh, Darjeeling in West Bengal and the Lahaul and Spiti districts of Himachal Pradesh. Besides, a significant number of Buddhists reside in Maharashtra. They are the Neo-Buddhists or Navayana Buddhists who, under the influence of B. R. Ambedkar embraced Buddhism in order to escape the casteist practices within Hinduism. Ambedkar is a crucial figure, along with Anagarika Dharmapala of Sri Lanka and Kripasaran Mahasthavira of Chittagong behind the revival of Buddhism in India in the 19th and 20th centuries. The escape of the 14th Dalai Lama, Tenzing Gyatso to India fleeing Chinese occupation of Tibet in 1959 and the setting up of the Tibetan Government in Exile at Dharamshala in Mcleodganj in Himachal Pradesh has also accelerated the resurgence of Buddhism in India. The effective

							87]
Hinduism	84.1%	83.45%	82.73%	82.30%	81.53%	80.46%	79.80%
Islam	9.8%	10.69%	11.21%	11.75%	12.61%	13.43%	14.23%
Christianity	2.30%	2.44%	2.60%	2.44%	2.32%	2.34%	2.30%
Sikhism	1.79%	1.79%	1.89%	1.92%	1.94%	1.87%	1.72%
Buddhism	0.74%	0.74%	0.70%	0.70%	0.77%	0.77%	0.70%
Jainism	0.46%	0.46%	0.48%	0.47%	0.40%	0.41%	0.37%
Zoroastrian ism	0.13%	0.09%	0.09%	0.09%	0.08%	0.06%	not counted
Others/Reli gion not specified	0.43%	0.43%	0.41%	0.42%	0.44%	0.72%	0.9%

Judaism.

Judaism is also present in India, a monotheistic religion from the Levant. There is today a very small community of Indian Jews. There were more Jews in India historically, including the Cochin Jews of Kerala, the Bene Israel of Maharashtra, and the Baghdadi Jews near Mumbai. In addition, since independence two primarily proselyte Indian Jewish communities in India: the Bnei Menashe of Mizoram and Manipur, and the Bene Ephraim, also called *Telugu Jews*. Of the approximately 95,000 Jews of Indian extraction, fewer than 20,000 remain in India. Some parts of India are especially popular with Israelis, swelling local Jewish populations seasonally. Around 0.07% of the people did not state their religion in the 2001 census

Other religions

As of the census of 2001, Parsis (followers of Zoroastrianism in India) represent approximately 0.006% of the total population of India,^[113] with relatively high concentrations in and around the city of Mumbai. Parsis number around 61,000 in India.^[114] There are several tribal religions in India, such as Donyi-Polo. Santhal is also one of the many tribal religions followed by the Santhal people who number around 4 million but only around 23,645 follow the religion.

It is difficult to establish the exact numbers of Bahá'ís in India. The official membership claims "more than two million"^[115] in India, but the 2011 census listed only 4,572. There is little commentary on the discrepancy. Official rolls, then only 1,000, swelled after 1960, and the large numbers enrolled as Bahá'ís, in rural areas of Gwalior, may have accepted the new ideas without rejecting their cultural heritage as Hindu, leading to halfway conversions.^[117] Bahá'í membership rolls record who has professed belief, but no action is required to maintain membership, so as a result they tend to overestimate the number of self-identifying Baha'is.^[118] The Association of Religion Data Archives (relying on World Christian Database) estimated in 2015 that the Bahá'í community represents 0.2% of the total population of India.

Concept of Social Well-Being The concept of social well being is given by David M,Smith Social well being and the quality of life seems to be synonymous, but this is not so. Quality of Life implies a rather personalized concept. whereas reference to aggregates of people defined by area of residence more appropriately addresses the welfare of some social group.

The research conducted by Bradburn and Caplovitz in 1965 and by Bradburn in 1969 on happiness has indicated possibilities for the analysis of levels of psychological well-being or self-esteem through survey methods. Stagner in 1970

proposed a set of psychological urban indicators that would focus on the frequency and intensity of satisfaction/Dissatisfaction with aspects of urban life perceived as important by the inhabitants of the city. Indeed the use of Massive surveys designed to find out what the people themselves think of the quality of life and the themselves think of the quality of life and the criteria or conditions impinging on it may be the only way to avoid introducing the biased values of the academicians and government officials concerned professionally with social indicators.

The concept of social well being ought eventually to relate to human happiness of the capacity of individuals to realize their perception of the good life, because this is the ultimate criterion for determining whether a society is well or sick. The concept of social well being considers a society in which people will have incomes adequate for their basic needs of food, clothing, shelter and a reasonable standard of living, people will not live in poverty. The status and dignity of the people or individual will be respected and he will be socially and economically mobile. Good quality education and health services will be available to all and their use will be reflected in a high level of physical and mental health and the people should be able to perform their societal roles in a satisfactory manner.

People should and should enjoy a good quality of physical environment. They should have access to recreational facilities including culture and the arts and adequate leisure time to enjoy it. Society should show low degree of disorganization. With few personal social pathologies, little deviant behavior, low crime incidence and high public safety and order. The family should be a stable institution with few broken homes. Individuals should be able to participate in social, economic and political life and should not be alienated as the basis of race, religion , ethnic origin, or any other cause.

Although all the conditions mentioned above for social well being requires clarification or reservation. For example ;a case of establishing scientifically what constitutes an income adequate for basic human needs or what constitutes decent housing. The standard can not be fixed for all the places. It varies from place to place but it is true that concept of social well-being is generally concerned with the inequalities existing in the society.

Reference

1. Blau, P.M. A macrosociological theory of social structure. American Journal of Sociology 83 (1978)
2. *www.britannica.com*.
3. *www.tandfonline.com*
4. www.oxfordreference.com
5. *Onlinelibrary.wiley.com*

