RESEARCH PLATEAU
PUBLISHERS

Original Research Article

Factors contributing to the unity within Indian society

Ashwani Kumar

Department of Political Science, Government College, Bhainswal Kalan, (Sonipat) – 131409, Haryana, India
*Corresponding author, E-mail: ashwani2044.he@hry.gov.in

ABSTRACT
People from various castes, creeds, races, ethnicities, religious groups, and socioeconomic backgrounds make up Indian society. People follow their own traditions, cultures, and social mores. Indian society is divided into three groups: urban, rural, and tribal areas. India is a place where people have immigrated and developed a variety of traits based on their area, language, religion, and other factors. There are several facets of Indian society that foster connections between people from various origins. The major goal of this study work is to understand Indian society in terms of urban, rural, and tribal characteristics, as well as the elements that contribute to Indian society's cohesiveness and its organizational structure. The study paper primarily focuses on the traditional characteristics of Indian civilization, however with the advent of technology and the employment of new, cutting-edge techniques and procedures, there have been changes in the present.

1. Introduction

One needs to learn about urban, rural, and tribal societies in order to understand Indian society. Taking into mind their socioeconomic traits and geographic locations, Indian society is widely divided into urban, rural, and tribal communities. The establishment of businesses, offices, educational institutions, training facilities, and the service sector shapes urban society. People primarily work in non-agricultural professions and embrace a western style of life in urban areas. People pick up knowledge about cutting-edge, contemporary, and innovative procedures and processes. People from rural and tribal communities move to urban regions in search of higher living conditions, and comprehensive health and medical treatment is also made available [1].

Rural societies are those that are based on rural areas and where agriculture is considered to be the main source of employment. There have been various advancements and breakthroughs in rural areas as well.Since over 70% of the population in India lives in rural regions, there has been development of schools, medical facilities, and health care facilities, as well as the implementation of policies to contribute to the advancement and progress of rural populations.

There are indigenous communities spread out across the nation. Tribes are secluded societies with own cultures, traditions, religions, social mores, and way of life. They speak their own languages, and they typically rely on natural resources to support their way of life. They live simple lives and are seen as backward groups in today's society because they frequently lack knowledge of cutting-edge, inventive, and current procedures and approaches. These three different types of cultures have interacted with one another and are heavily reliant on one another [1].

2. Characteristics of urban society

The following has been stated as the features of urban society [1]:

Cities and towns are included in urban regions, which have a higher population density than other locations. People move from rural to urban areas because they are thought to be more developed in terms of education, healthcare, employment possibilities, and other factors. People from rural and tribal communities who live in impoverished and underdeveloped situations hold the belief that moving to urban areas will improve their living circumstances. Urban regions differ from their surroundings in that they have a larger population density and more extensive human features. Urbanization is the process by which urban areas are produced and developed [2].

Cultural diversity is frequently observed in cities. This is a result of widespread population migration to metropolitan regions. Education, employment prospects, access to health care, and availability of medical facilities are the key factors that influence individual migration. Urban areas are defined as areas that meet the following requirements: a minimum population of 5000, at least 75% of the working male population is employed in non-agricultural pursuits, and a population density of at least 400 people per square kilometer [2].

It takes time, but the process of turning the nation into an industrialized, modern society is ongoing. Development and industrial expansion are closely related, as seen in the experience of the industrial economies. Industrialization and the spread of urbanization have led to a quick increase in national income, an improvement in the conditions of poverty, and a decrease in economic disparities. [3. The non-agricultural sector serves as the foundation for the jobs and employment opportunities available to people in metropolitan regions.

People work as professionals in fields including medicine, law, research, teaching, and so forth. Manufacturing, business and commerce, professional work, and government work are among the other professions.

Individuals have higher levels of social mobility in metropolitan environments. People can easily adjust to the class system, which is based on economic factors and might be upper, middle, or lower class. Urbanization growth has aided in the diffusion of technology and other cutting-edge approaches and techniques, the improvement of people's abilities and skills, and the training of managers and administrators [3]. People have become more resourceful, creative, and careful workers as industrial economies have grown. The introduction of industrialisation has resulted in an increase in work prospects for people. People from rural villages who lack a formal education can find jobs in industries and businesses where they can advance their skills and abilities.

It is believed that effective communication is crucial to people's development and welfare. For all of their daily activities to be carried out, people need to communicate with one another. People engage with one another, for instance, at home, at work, on the streets, at markets, and so on. Urban areas are characterized by secondary contact rather than primary contact as the basis for interpersonal connection. It indicates that individuals typically interact with one another using technology and other technical tools, such as emails, messaging, SMS, and so forth. In metropolitan regions, face-to-face interaction and individual-to-individual interaction are significantly less likely to occur. In other words, technology is utilized more frequently.

Telecommunications have been crucial to the expansion and development of the economy in metropolitan areas. There is a significant chance that this will result in an expansion of the nation's telecommunications services. Fax, data transfer, and leased circuits are examples of advanced communication services that are increasingly used. The adoption of all kinds of transactions and operations using technology has greatly accelerated individual development in metropolitan settings [3]. In offices, people utilize technology to create paperwork, reports, and communication channels with other people.

In cities, people typically continue to be preoccupied with their own lives. They typically adopt a city lifestyle. Normal daily routines for people who work full-time include leaving their houses in the mornings and returning in the evenings. Six days a week offer full-time employment prospects, with eight to ten hours per day of labor necessary. Some characteristics of the individuals include formal interaction, impersonal behavioral qualities, and non-kinship relationships. The construction of shopping malls, parks, playgrounds, clubs, and other amenities have all attracted people to live in metropolitan regions.

Families in metropolitan regions tend to be nuclear, and family breakup is seen as a significant characteristic. People are moving to foreign countries in large numbers in the modern world. People may live apart from their parents in the nearby urban regions as well. Urban families are said to have an unstable family structure. People typically leave their homes and relocate to different areas in search of education or employment possibilities. When one has the goal of looking for a better living opportunity, moving away from the family is not viewed negatively.

3. Characteristics of rural society
The following has been stated as the features of rural society [1]:

According to reports, agriculture is the main line of work for people who live in rural areas. It is regarded as the way of life of the people as well as their main source of income. They view their employment in the farming and agricultural industries as their main source of income. In the modern era, agriculture and farming techniques have made use of technology and new approaches. With the growth of agriculture, people started living more established lives, and human groups started to become more stable. The rural settlements show how people's lives have changed from being largely migratory to being more firmly entrenched and stable [2].

When opposed to urban areas, rural communities are smaller in size and have fewer residents since they are spread out over smaller geographic areas. India has a large number of small villages, each with a population of no more than 500 [2]. The villages' tiny population has made it possible for people to interact with one another face to face and on an individual level; they primarily behave in a group. Rural residents are less likely to be familiar with contemporary and cutting-edge approaches to carrying out chores and activities. They have a straightforward existence and still carry out domestic duties using conventional means today.

Kinship and familial ties form the foundation of the rural residents' social structures. The people care deeply about their families and, in the majority of cases, favor having sons. They hold the belief that men are the family's greatest assets and will help to increase the family's riches and prestige. The people support giving male children access to education and suitable employment possibilities. On the other side, they support getting their daughters married at a young age, discourage them from going to school, and educate them on how to carry out home duties.

Most people in rural areas are part of one big family. Joint families are those that share a common roof with two or more nuclear families. These families share a kitchen, own land together, organize numerous ceremonies and events together, take part in them together, and have close links to one another. In the event of difficulties or crises, the families help and support one another. This idea in rural areas offers details on how to fortify social ties and bring stability to society in a variety of ways [2]. People in rural areas raise knowledge among themselves on the proper ways to interact with other people.

Folk culture refers to the culture of rural areas. This culture consists of customs, laws, and values that are learnt and passed down orally and are largely unwritten. The rural areas are uniform in character. They all come from similar socioeconomic backgrounds, and they share the same outlook on life. Due to their belief in their own religions, people engage in child marriage. they often live modest lives and carry out daily tasks using traditional methods and traditions. For example, they often use firewood to prepare meals.

The caste system is the foundation of rural societies. The hierarchy is reflected in the ranking of the caste system. The priests and teachers that make up the Brahmin class are at the top. The Kshatriyas, who are the kings and warriors, are in second place, followed by the Vaishyas, who are the merchants and traders, and the Shudras, who are the cleaners and sweepers, who are in last place. Because they carry out the roles of educating and performing ceremonies, Brahmins are thought to be the purest. Shudras are considered impure since they work in the cleaning industry.

People in rural areas are less familiar with current technology, and as a result, they are less aware of the need to use novel approaches and processes in day-to-day activities. Even in the agriculture sector, they occasionally cultivate using old-fashioned techniques. The agriculture industry has become more productive because to the usage of animal power [4]. The rural areas still employ antiquated techniques for farming and for finding answers to the issues that they face on a daily basis. Being a labor-intensive profession, they must put in long hours every day.

People in rural areas are heavily reliant on the environment, especially if they live close to water supplies. For daily use, they fetch water from them. The residents of rural areas need to be made aware that they should not throw any form of rubbish into water bodies in order to pollute them. The majority of the people keep animals, and they rely on their cattle to provide a source of income. People must understand the proper methods for caring for their cattle if they are to maintain them. People in rural areas engage in the manufacture of a variety of handicrafts, which act their main source of income. The activities of agriculture and farming, the creation of handicrafts, the care of livestock, etc. are some of the means by which their revenue is generated.

4. Characteristics of tribal society

The following has been presented as the traits of tribal society [1]:

Typically, tribal people inhabit forested and hilly terrain. They typically have a region that is clearly defined geographically. They are heavily reliant on the natural resources for their livelihood. They hunt and gather fruits, tubers, and edible roots for their diet. The stones that the tribal people of the Palaeolethic Age used on the surface of several regions of the Deccan are the only remnants they left behind [5].In order to fulfill their needs and requirements, these people rely heavily on the forests. The tribal people don't have many possessions; the majority of what they have are tools, instruments, and some clothing.

The tribal groups don't have a functioning financial economy. Typically, they use a barter system. They are able to support themselves financially and are self-sufficient. There is no excess in their economy because it is built on the subsistence level. They employ outdated techniques and are unaware of the benefits of using cutting-edge tools and creative approaches. When goods are swapped for one another, such as when one product is given in exchange for another, this is known as the barter system. By exchanging goods for goods, the indigenous communities are able to support themselves through this system.

Tribal communities speak their own language without the use of any writing system. The tribal communities communicate with one another using their unique languages. There is a strong sense of freedom and individual independence among the indigenous people. They have the freedom to move about and change locations. They follow their own traditions, practices, and cultures and are not constrained by any laws or restrictions. Their distinctions can be characterized by their respective levels of material and intellectual growth [5]. Based on their respective cultures, customs, values, and behaviors, they could be different from one another.

The tribal societies have their own form of government. Within the tribal societies, there are two different types of political systems. Stateless and state both apply to these. The stateless system, which is when there is not a tribal chief, was common during the previous era. In the stateless society, ties to family and kin were used to maintain community law and order. The family's patriarch had responsibility and was given power. Later, the tribals began electing their own chiefs within the state system. Currently, this autonomy is unavailable, and they are now a part of the local government.

The tribal groups practice their own distinct religion. They worship their own deities and believe that religious convictions are essential. They practice totemism, which is the worship of trees or other animals because they believe that their ancestors have taken the form of trees, animism, which is the worship of the souls or ancestors, animatism, which is the worship of any non-living object, such as a stone or wood, and naturism, in which they worship natural objects like rivers, streams, the sun, moon, forests, lakes, water bodies, natural resources, and so on. These people have the view that worshiping the environment will improve their standard of existence.

The nuclear family is the fundamental building block of primitive societies. The family are made up of a husband, a wife, and their kids. Husband and wife are equal partners with equal rights for carrying out daily household tasks and other problems. The family is allowed to live with either the husband's or the wife's tribal group due to their equality of status. When making decisions of any kind, males typically contact women; they frequently invite women to share their opinions and offer suggestions [5].The tribal people have a strong sense of belonging to their family and society, they believe they are the sons of the soil, and they have a clear understanding of who they are as an ethnic group.

To meet their needs for food and medical treatment, the tribal people rely on the forests and other natural resources. They typically gather medicinal roots and plants from the forests to treat their ailments and other health issues when they arise. The indigenous communities lack adequate medical and healthcare facilities. Their past participation in traditional healing and magical techniques has been fruitful. However, in the modern world, specialist medical care and professional advice are necessary for the prevention and treatment of illnesses and diseases. The tribal groups are becoming increasingly knowledgeable about cutting-edge medical and healthcare facilities.

The tribal communities have a strong agricultural tradition. They practice primitive agriculture, which is the type of farming that is most common there. It is mostly known as

shifting or slash-and-burn agriculture. These people are currently moving away from these kinds of agricultural methods. Slash and burn cultivation was a major source of income for the tribal inhabitants in south India. They frequently cultivated crops like different kinds of millets, maize, pulses, and vegetables. In times of rain and cold weather, tribal tribes lived in thatched huts; in times of heat, they camp outside, behind overhanging rocks, or in temporary leaf shelters [5].

5. Factors contributing to the unity within the Indian society

People from many diverse cultures, traditions, values, religions, tongues, and customs live in India. Behind each person's outward appearance of individuality lies a basic bond that binds them together as members of Indian society. It is claimed that certain objective factors seen in the various facets of Indian social life are what led to the country's oneness [6].

Geographical Unity - India is a relatively big country with a geographically unbroken system of natural borders. It is encircled by the massive Himalayas on one side and by water on the other. The existence of these geographic borders lends the area its geographical coherence. There are several frameworks that utilize the word Bharat Varsha. The vast expanse of land that stretches from the Himalayas in the north to Cape Comorin in the south and from the Brahmaputra in the east to the Indus in the west has traditionally been referred to as India. Bharat Varsha has always been understood in this way by religious thinkers, political philosophers, scholars, writers, poets, statesmen, rulers, leaders, and kings. Mother India still refers to this enormous geographic region today. The country's location in relation to other countries is seen to be the main cause of its geographic unity.

Religious unity: India is a multireligious country. The country is home to a number of various religions, including Hinduism, Sikhism, Christianity, Jainism, Buddhism, Parsi, Islam, and Zoroastrianism. India is a secular nation where each individual is free to follow the religion of their choosing. The diversity of religions in the nation promotes religious harmony. It is claimed that religion plays a role in the concept of national unity. Hinduism provides a foundation for unification because it is the religion practiced by the majority of people. Hinduism has a variety of sects, which is a reality. However, with some small changes, they all have something in common when they preach.

Similar concepts include the soul's immortality, transmigration, and rebirth, as well as the laws of Karma, Dharma, and Moksha. In terms of these beliefs, Hinduism is not substantially different from Buddhism or Jainism. The presence of pilgrimages and holy sites around the nation is an expression of its religious unity. Great religious pilgrimage sites like Badrinath in the north, Rameswaram in the south, Dwarika in the west, and Puri in the east articulately state that India is a nation of all religions.

Cultural unity: The country's culture is unified in all facets of social life. The commonalities in philosophy, art, literature, traditions, norms, values, and customs across the nation show the country's cultural diversity. Common social structures in India include the caste system and the joint family system. Treating everyone with respect and decency is the main point of agreement among people from many cultures. The idea that one should be good in their attitude and behavioral features and should not strive to damage or harm someone is shared by all cultures. Everyone should strive to do nice things all the time. The shared cultural idiom is made available to all religions by the social institution of the caste system. Every Indian, regardless of his or her religion—Hindu, Muslim, Christian, Jain, Sikh, or any other—finds themselves in the caste system. The country's holidays and rituals share many different types of similarities.

Political unity: It has been discovered that all Indians are familiar with the idea of political unification. The main goal of the monarchs and rulers of former times was to bring people from various religions, castes, creeds, races, ethnicities, and socioeconomic backgrounds together. There shouldn't be any discrimination of any kind based on these elements. Chakravarti, a notion, alludes to the political unification of India under a single ruler. The hierarchy of top, medium, and lower castes was used to rank the people in the nation. There was a hierarchy of Brahmins, Kshatriyas, Vaishyas, and Shudras inside the caste system. In the caste system, Brahmins held the highest positions and served as teachers and priests, followed by Kshatriyas, who served as rulers and warriors, the Vaishyas, who served as merchants, artisans, and traders, and Shudras, who served as sweepers and cleaners.

Leaders and others in positions of authority go so far as to undertake rituals in order to maintain political harmony across the nation. Political unity generally refers to the idea that everyone should have access to the same opportunities and privileges, regardless of their status or background. There has been political unification in the nation in the present. Everyone has the right to pursue an education, regardless of their family's financial situation. People have the freedom to exercise their political rights, and they can also engage in employment opportunities based on their skills and qualifications. Therefore, the prevalence of political unification has resulted in the creation of rights and opportunities that will empower individuals.

Emotional Unity - People in the nation cooperate and communicate with one another to carry out a variety of tasks and duties. For instance, individuals from various backgrounds and religions can be found in organizations or classroom settings in educational institutions. They nevertheless collaborate and communicate with one another. All of the people that live in the land are connected by an emotional connection. There are no forms of prejudice in educational institutions or training centers where teachers impart knowledge to all pupils and evaluate them fairly. A few of the elements that show the individuals' emotional unity include the absence of discrimination, the provision of equal rights and opportunities for everyone, treating everyone with respect and kindness, effectively communicating with everyone, and providing social services.

6. Structure of the Indian society

The notions of untouchability, slavery, the jajmani system, family, and marriage have been taken into consideration when learning about the organization of Indian culture [7].

Untouchability - The creation of a group known as the untouchables is a reflection of the ideas of purity and impurity

that exist in Indian society. These individuals were viewed as not being a part of the Brahmanical community. The idea of untouchability was first introduced during the final stage of the Vedic era and developed into a distinct social class during the Buddha era. They were sometimes referred to as the sixth varna.The majority of untouchables are referred to be chandalas. They were required to live in particular quarters outside the important settlements and were not allowed to remain in the caste villages. Their major responsibility was to move and cremate the bodies.

According to the law books, they should wear the clothing from the bodies they incinerated, eat from broken dishes, and accessorize exclusively with iron. By the Gupta era, their situation had significantly deteriorated to the point where they were required to clap louder before entering the town. All were regarded as untouchables, including hunters, fisherman, leather workers, sweepers, and basket makers. Following contact with the caste-separated communities, the Domand Domb tribes were added to the untouchable category. Untouchability has been prevalent for a long time. Untouchability is still a practice that exists today, even though it is viewed as improper, especially in rural areas. Mahatma Gandhi started a movement to stop this behavior. He gave untouchables the moniker harijans, which they presently go by. Numerous laws against the practice or promotion of untouchability have been approved by the Indian government. Social movements and education have helped people understand the stark differences between themselves and others. We anticipate that this practice will soon cease to exist.

Slavery - Compared to ancient Greek and Roman slavery, slavery in India was different in both ideas and practices. Because of this, Megasthenes was unable to locate slaves in India. The legal status of the owner and slave was clearly established, and slavery was acknowledged. For instance, if a female slave gave birth to a boy for her master, not only was she free legally, but the kid also had the legal status of the master's son. throughout the past, slavery existed throughout the nation. Within the nation, the Sultans held a lot of slaves. The Khalisa, also known as the crown land, used a significant number of slaves to labor in its industries and workshops. When Britain ruled India, there was this type of slavery present. However, the slave trade was completely outlawed after India got independence. The idea of slavery has been entirely abolished in all regions of the nation in the modern age.

The Jajmani SystemThe jajmani system was a significant institution that emerged in rural culture from the early medieval era and persisted into the contemporary era. There was a delicate balance between the groups of the major farming castes and the service and artisan castes. In this system, the dominating castes and the peasant castes, who owned the land, received services from the service castes.They were given permission to use historically predetermined portions of the crop, and in some circumstances, even a small plot of land. As a result, the priests, garland makers, ploughmen, leather workers, barbers, priests, and various sorts of smiths worked for the high castes or other major landowner groups and occasionally received payment in kind or in the form of a land allotment. Such service castes, however, have always had some discretion over how they market and sell their

goods. Under the effects of monetization, urbanization, and industrialization, this structure of service relationships is currently breaking down. This network of connections served as protection during natural catastrophes and other calamities during the medieval era. As a result, it was discovered that during famines, artisans who were free from the constraints of the jajmani system had more difficulties than those living in extreme poverty in rural areas.

Family is recognized as the fundamental building block of society. The joint family is the common term for the enormous kinship network that makes up the traditional Indian family. In a joint family, two or more nuclear families living under one roof, or under separate roofs that share a common hearth. The lineage's permanent assets are owned jointly by all of the members. This family is often patriarchal and patrilineal, meaning that the head of the home and the property administrator is the father or the oldest male member, and the headship passes down the male line. There are a lot of nuclear families, which are made up of a husband, a wife, and their children, in contemporary communities. These households also tend to be patriarchal and patrilineal. However, there are many places where families are matrilineal, meaning that the headship always passes down through the female line. Examples of these places include Kerala and the northeastern states of Nagaland and Meghalaya. The relationships inside the family provide one a feeling of security. Individuals seek aid from the extended family in both happy and difficult times, and they assign duties to one another.

Marriage: The occurrence of a ritual known as marriage is what causes families to be formed. According to its nature, marriage can take many different forms, such as anuloma and hypergamous, which involves a high-caste man marrying a low-caste woman, or hypogamous, which involves a low-caste man marrying a high-caste woman. Monogamous, polygamous, and polyandrous marriages are based on the quantity of spouses, while pratilomais are based on an alliance between several varna or castes. Within Indian civilization, there are instances of weddings of every kind.

The parents of the pair, who typically belonged to the same castes but different gotras—i.e., people with common ancestors and banned degrees—organized weddings in the past. But many tribes have succeeded in obtaining gotras for themselves. Marriage is not permitted between people who have a paternal ancestor within seven generations or a maternal ancestor within five generations under the strict limits of forbidden degrees. Contrarily, this regulation has never been followed in the southern region of India, where it is documented that cross- and cousin weddings are both legal and appropriate in public. These communities are given exceptions under the Hindu Marriage Act of 1955.

7. Conclusions

In the recent past, the Indian society has seen numerous changes in all fields.Plans that had as their main goal the advancement and development of the nation and its population were developed after the country gained its independence. India is a country of diversity and has a rich cultural past. The multi-social, multi-lingual, multi-religious, and multi-caste aspect of society highlights the diversity in social life. Major rural habitations in small villages, many religion and caste

social identities, and the importance of the family in social life are key characteristics of the Indian social structure.

The theorists' and researchers' ideas reflect the characteristics of Indian society. Every area, religion, caste, background, occupation, and status in Indian society has unique qualities that are influenced by factors like an amalgam of power, space, market, and cultural traits. Unity means oneness, and it is through unity that people with different qualities may connect with one another and develop relationships. Ethnic origins, religions, castes, tribes, dialects, social practices, cultural and subcultural beliefs, political philosophies and ideologies, and geographic differences are only a few of the factors that contribute to India's diversity. Indian society has seen many recent changes and advances, and steps are being taken to address the issues of homelessness, unemployment, illiteracy, and poverty.

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