
UNIT 5 URBAN SOCIAL STRUCTURE

Structure

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5.0 OBJECTIVES

After studying this unit you should be able to

- discuss the meaning and definition of urban social structure
- explain the urban social structure in terms of kinship, religion, caste, and politics from a sociological point of view
- examine the changes in the urban social structure
- describe issues involved in the study of urban social structure in India.

5.1 INTRODUCTION

You have already studied the characteristic features of rural social structure and patterns of urbanisation in units 2 and 4 respectively. Unit 5 deals with the main features of urban social structures in India. In this respect, the unit explains another significant aspect of Indian social life and highlights the theme of continuity of basic social institutions in urban India.

The unit first gives the meaning and definition of urban social structure and then describes the main features of urban life. These features have been identified in the context of urban life found in industrialised societies. It next

describes the organisational and socio-cultural aspects of urban communities in India.

Here it becomes quite apparent that the features of urban life, discussed in section 5.3 are not exactly features found in Indian urban life. Instead the institutions of family, kinship and caste are dominant features of our urban life.

A brief discussion of politics in urban areas is given to show how the family, kinship and caste network figure prominently in political processes. Finally, we examine some of the issues involved in the study of Indian urban social structure.

5.2 MEANING AND DEFINITION OF URBAN SOCIAL STRUCTURE

When we think of the term “urban” we immediately associate it with the term “city” and also with a distinct way of life. Both the terms “urban” and “city” are frequently used by us to denote the same thing. However, in the ancient civilisations like Greek, Mesopotamian, Sumerian, the term “civitas” was used for the religious and political association of families and tribes while “urbs” was the place of assembly, the dwelling, place where the association of families lived.

During the seventeenth century and ever since then, the term city has come to be understood as a kind of place while urban is understood as a quality of life which is found typically in the cities. It is the size of population and degree of complexity of organisation which differentiates a village from a town, a town from a city, and a city from a metropolis.

According to various social scientists, like Gordon Childe, Max Weber, the crucial feature of a city is the presence of a market and a specialised class of traders in it. Other religious, political, economic, technological institutions, complex administrative structures, religious centres, which complement the trade and commerce networks, find a place in the city. Thus, it is the factor of market economy and commerce, which brings together in a city the people of diverse origins, socio-cultural backgrounds. They all learn to live together. Out of the necessity to fulfil their needs and interests, the people of urban areas learn to organise themselves in relatively complex organisational arrangements. These organisations are based on indirectness of relationships and **rationality** of procedure in their functioning, for example, a hospital organisation, a super market, the court, etc. The rural social structure can be easily separated from the urban social structure in terms of these organisational arrangements, which are the basic ingredients of urban life. Other major features are complexity of outlook and behaviour, heterogeneity of population, anonymity, and impersonality. We will discuss some of these features in section 5.3.

The simplest definition of urban social structure has been given by geographers in terms of demographic criteria such as the size and density of population. The easiest way is to count heads. In the Indian context, for example, the 1961 census defined an urban place as a fixed community with a population of at least 5,000. The definition continued to be the same till 2001 census.

The second view which may be called ecological approach used for defining urban social structure has its origins in biology and botany in particular. Like the botanist who studies how particular plant species exist in nature, the sociologist taking the ecological perspective focuses on the spatial distribution of urban activities such as the residence pattern, markets, political institutions, business centres, etc. and on the processes and forms of urban growth.

Although the demographic and ecological factors are important to study urban social structure, it is essential to relate these factors to the socio-cultural dimensions of society. Only then they become more meaningful for sociological understanding of urban social structure.

The third view, which we may call the socio-cultural approach, emphasises the importance of cultural, psychological and other social dimensions of urban life. It focuses on the distinctive orientations, attitudes, and values of urban dwellers and on the distinctive patterns of human relationships found in urban settings. While it is relatively easy to identify large population concentrations, commonly referred to as urban areas, it is more difficult to characterise the style of life and social interaction patterns within these areas.

The degree of urbanism (urban way of life) of any given community is indicated by its size, density and heterogeneity of population. By heterogeneity, we mean the presence of a large number of people belonging to different socio-cultural castes and communities, having different languages, food habits, etc. For example in Delhi, we find people from all over India living in one colony speaking different languages, wearing different styles of clothes, eating different kinds of foods and so on. In rural society we do not find this kind of diversity. The larger, denser and more heterogeneous a population, the more we expect it to display a distinctly urban-character. Each one of the three indicators is capable of exerting an independent effect on social structure and individual attitudes.

5.3 MAIN FEATURES OF URBAN LIFE

A close examination of the dominant features of urban life shows that there are significant differences between those who live in cities and those in rural areas. Louis Wirth (1938: 1-24) has described the principal features of urban life. Urban values discussed by Louis Wirth and other sociologists in their studies of urbanism in western countries are not yet completely predominant in India. We can say that they are beginning to take roots in Indian cities. Thus, in the Indian context, the following description is not wholly relevant. It is being given here for the purpose of familiarising you with the following features generally associated with urban life. Another purpose is to urge you to find out for yourself to what extent you can observe these features in Indian city-life.

5.3.1 Formality and Impersonality of Human Relationships

Large size of urban areas prevents intimate and face-to-face contacts among all the members in the community. In urban communities, people interact with each other for limited and specialised purposes, for example, teachers and

students in a classroom, buyers and sellers in a store and doctors and patients in clinics. Urbanites do not usually come to know each other as 'whole persons', i.e., they are not usually concerned with all aspects of a person's life. Apart from their family members and friends they do not normally interact with others, except for limited or specialised purposes. This feature among the urban dwellers results in formal, impersonal, superficial, transitory, segmental and secondary contacts. This is in contrast to the primary contacts of people in villages who share personal, face-to-face, intimate, longstanding relationships with each other.

5.3.2 Rationality

With the impersonal nature of urban relationships, the urban orientations tend to be utilitarian. That is, people then enter into relationships, after calculating potential gains from these associations rather than for the intrinsic satisfaction of association. Here relationships are generally of contractual kind where profit and loss are carefully evaluated. Once the contract is over, the relationship between the people tends to end, as for example, in having the services of a trained nurse for a sick person, or entering into a contract with an agency to advertise your product, etc. This should however not give you an impression that all relationships between individuals in urban areas are only utilitarian. Always, there exists a wide range of variety in individual relationships. Here, we are only pointing out the general character of urban relationships.

5.3.3 Secularism

Heterogeneity of physical such as racial, social and cultural elements in urban life results in routine exposure to divergent life styles and values. People become more tolerant of differences as they become accustomed to seeing others very different from themselves. This rational and tolerant attitude produces secular orientations in life. Even though it is very difficult to measure concepts such as rationality and secularism, it is assumed that secular as opposed to religious orientations have often been thought to be associated with urban social structure. However this feature is not always present since we do find communal riots taking place in Indian cities more often than in rural areas. But generally, in a relative sense, we can say that secular values are associated with urban areas.

5.3.4 Increased Specialisation and Division of Labour

Population growth leads to a higher ratio of people to land, called '**material density**' by Emile Durkheim. He differentiated two types of density, namely (i) material density, that is, simple ratio of people to land and (ii) **dynamic or moral density**, that is, the rate of interaction, or communication within a population. In his theory of social development, Durkheim viewed tribes or families as the basic social units in pre-industrial or pre-urban societies. When they grow in size both their material and dynamic densities also increase simultaneously. This results in greater interaction between formerly separated social units.

Trade and commerce between units serve as stimulus to the **division of labour**. In other words, when similar but separated social units are fused by increased interaction into a larger and denser settlement, the new and larger units exhibit more specialisation in terms of the division of labour than that found in some of the previously separate units.

5.3.5 Decline in the Functions of Family

Many of the educational, recreational and other functions, performed within a rural joint family context, are taken over by other institutions such as schools, clubs and other voluntary organisations in the urban social context. In urban society there is generally a clear demarcation between the home and place of work, which is not always found in rural society. Correspondingly, at a psychological level urban dwellers' identities are not necessarily bound with their family roles. And also because, of' greater geographical mobility, regular contact between kin is often difficult if not impossible in these families. This however does not suggest that families are not vital in urban societies.

Having discussed the general features of urban social structure, it is not out of place to mention that the dichotomy emphasising rural-urban contrasts used by many western scholars is of little value for understanding urban social structure in India. Many studies completed during the fifties and sixties questioned the usual assumption that the process of urbanisation led to decline of family size, weakening of family ties, especially joint family and **secularisation** of caste and religious values, deeply rooted in Indian culture. We are now going to discuss these issues in the next section, dealing with organisational and socio-cultural aspects of urban communities in India.

Check Your Progress 1

- i) List three approaches for defining urban social structure. Use two lines for your answer.

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- ii) List three indicators of the degree of urbanisation. Use two lines for your answer.

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- iii) Tick among the following options those features, which you think characterise urban social relations.

- a) Face to face contact
- b) Secondary contact
- c) Impersonality
- d) Informality
- e) Formality
- f) Superficiality

- iv) Distinguish, in two lines, between material density and moral density.

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5.4 ORGANISATIONAL AND SOCIO-CULTURAL ASPECTS OF INDIAN URBAN COMMUNITIES

Urbanisation has been viewed as an important force of social change. In India, this process has, on the one hand, meant economic growth, political change, new values and new attitudes. It reflects also the elements of continuity between rural and urban social structures. That is why, our discussion of the elements of urban social structure in India is in terms of the basic social institutions of Indian society, namely, family, marriage, kinship and caste. We show how in some respects, basic values and attitudes continue to dominate and how new ideas are gradually taking roots in the urban population.

5.4.1 Family, Marriage and Kinship in Urban India

It is usually assumed that the process of urbanisation leads to a decline in family size, weakening of family ties and break up of joint family system into nuclear families. This assumption presupposes that joint family, as it is found in India, is an institution of rural India associated with agrarian economy.

But as a matter of fact joint families are found in urban areas as well. The correlation of “joint” family with rural areas and “nuclear” family with urban is not tenable. Sociologists have gathered ample proof that joint families are as common in urban areas as in rural and that in both rural and urban areas a family may undergo a process of cyclical change from nuclear to joint and back to nuclear within a period of time.

When we observe the household dimension of family in urban India, the studies by K.M. Kapadia (1956) I. P. Desai (1964), A.M. Shah (1973), R. Mukherjee (1965) indicate that there is no correlation between urbanisation and ‘separate’ nuclear households. Assumption that Indian urbanites live in nuclear households and that urbanisation leads to breaking up of joint families cannot be sustained. Some studies show that not only kinship is an important principle of social organisation in cities but also that there is structural congruity between joint family on one hand and requirements of industrial and urban life on the other. From a detailed case study of nineteen families of outstanding business leaders in Chennai city, Milton Singer (1968) argues that a modified version of traditional Indian joint family is consistent with urban and industrial setting.

The role of wider family relationships is brought out by I.P. Desai. He points out that when there is some serious illness and people need to utilise the hospital facilities not available locally, members of the family and close kin residing in the bigger cities are called in for help (see figure 5.1). Likewise when a person in rural areas needs educational or economic advancement, he calls upon his urban counterparts for help. Recent studies show the important role of family and kinship ‘networks’ for the rural based boys seeking new avenues in the urban setting. They also show how the elders negotiating with urban institutions like banks, the administration, or the polity, ask for the help of their young relatives in cities.

This does not however suggest that there have been no changes in the family structure. Some of the changes, which call attention to the gradual modification of the family structure in urban India, are:

- i) diminishing size of the family, owing to the increasing awareness of family planning measures,
- ii) reduction in functions of family as a result of relegation of certain educational, recreational and other functions previously performed by families to other institutions, and
- iii) relative equality in regard to status and rights of women, as a consequence of more and more women seeking employment resulting in economic independence of women.

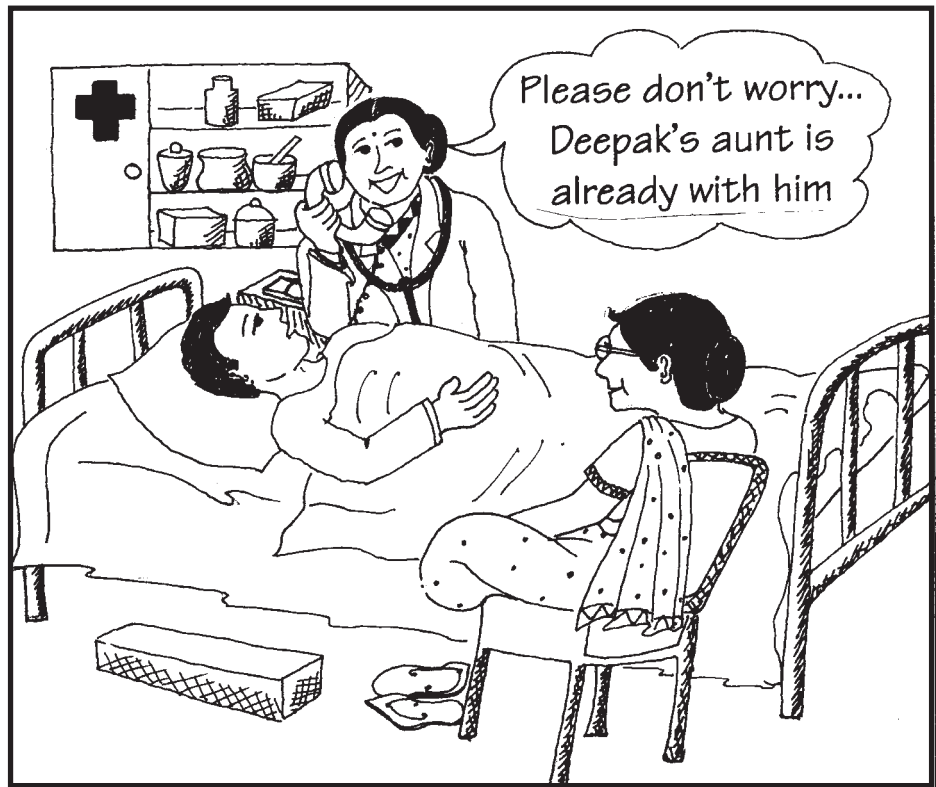


Fig. 5.1: Dependence on close kin is important also in urban areas

The phenomenon of inter-caste, inter-communal and inter-regional marriage, no matter how infrequent, in cities points to the changing attitudes of the urban individual. Similarly one can see the change in the selection pattern too. In selection for their bride, a higher proportion of men from urban middle class background tends to favour urban educated, preferably working girls. Thus, the non-traditionality as regards bride selection is found largely in urban areas. The evidence also suggests that the new concept of wifhood, i.e., emphasis on conjugal relationship, in India is associated with urban living. There has also been some evidence of increase in age at marriage in urban areas. Simplification of rituals at marriages and incidence of court marriages in the cities reveal a gradual separation of the institution of marriage from its sacred religious complex. Attitude of Indian urban youth towards marriage reflects willingness to depart from the traditional practices but often they are not able to put it in practice due to traditional sanctions and moral pressure which have retained their rigours to an appreciable degree in cities.

Still there is a general preference for arranged marriages, marriages within one's caste group and dowry. The increasing incidence of bride burning or

dowry deaths as they are called, clearly shows the increasing emphasis on dowry both in terms of cash and goods like coloured television sets, cars etc. In this regard, value of the college-educated urban youth of India has increased in the matrimonial 'market'.

Activity 1

Describe the nature of at least ten marriages in your own and wider family, in terms of

- i) Age at marriage for the boy and girl
- ii) Education level of the boy and girl
- iii) Occupation of the boy and the girl
- iv) if the marriage is within the caste, inter-caste, inter-communal, interregional
- v) the place of marriage ceremonies (e.g. bride's house, court, temple etc.)
- vi) the traditional gift-exchange (bride-price, dowry, any other form of giving and taking of gifts) at the marriages.

5.4.2 Caste

Generally caste is thought to be a phenomenon of rural India mainly associated with agrarian economy. Caste system has been viewed as a system, which has restricted the development of non-agrarian economy. It is assumed that urbanisation along with industrialisation would induce certain essential changes in the caste-based system of stratification.

Sociologists, like Ghurye (1962), Gore (1970), D'Souza (1974), Rao (1974), have conducted studies in urban areas. Their studies have shown that caste system continues to play an important role in urban areas. Opinions are, however, divided regarding the degree of persistence or degree of flexibility in the caste system found in urban setting. In this section we will discuss how the caste system has continued to persist and exert its influence in some sectors of urban social life while it has changed its form in some other sectors. For this purpose, we take examples from sociological studies of urban life in India.

When it comes to every day reality caste plays a significant role. Harold Gould's (1974) study of the *rickshawallas* of Lucknow shows that, as far as their occupation is concerned, they (i.e. the *rickshawallas*) follow secular rules but when it comes to personal, family matters, such as marriage, the caste identities are all important. Thus, a dichotomy exists between workplace and domestic situation.

To take another example, M.S.A. Rao (1974) has shown that caste system exists in cities. But he points out some significant organisational changes in the way it exists in cities. He says that due to the introduction of modern industry, growth of professions and the emergence of new occupational categories there has emerged a new class structure along with new status groups. Due to the impact of democracy and the electoral system adopted by India,

the power axis, i.e. distribution of power and the formation of different kinds of elites, has changed from the traditional system.

In respect of the change in the distribution of power, we find that in pre-British India, upper caste was also the upper class. It would seem that now with education and new types of occupations this correlation of caste and class is no longer the case. A. Beteille (1971) has pointed out that higher caste does not always imply higher class. This disharmony is most often found in the Indian cities where new job opportunities have developed.

In spite of these changes caste has not disappeared and in the process of establishing social identities it is still widely used in all parts of India. In fact, some sociologists say that it is not necessary at all that with the process of urbanisation it will give way to class system of stratification in urban areas.

The establishment of caste association in order to help their caste fellows in terms of educational and occupational opportunities, political power, etc. again reveals the vitality of caste system. The most powerful role that caste identity is playing in contemporary period is in politics which governs the power dimension. The need to gain power through the modern political System has forced leaders to mobilise people of not only one's immediate sub caste but also the wider caste group itself. Caste provides a ready made identity and people align themselves along with the caste lines. In India we have at all levels a parliamentary democracy where the number of votes become very important. Therefore, in today's India, horizontal unity of caste over a wide area, in both rural and urban sectors, provides a vote 'bank' that can ensure the election of a candidate from one's own caste.

Caste seems to have also become a basis for organising trade union like associations. These trade unions are nothing but interest groups which protect the rights and interest of its caste members, such as the, Gujarat Bania *Sabha*; the Kshatriya *Mahasabha* (Gujarat), Jatava *Mahasabha* of Agra (U.P.); etc. These are caste associations, which perform the functions of a trade union for its caste members. On the one hand, this can be viewed as the strength of a caste; on the other, as pointed out by Leach (1960) once a caste becomes a trade union-like organisation, it becomes competitive and therefore it becomes a class group.

Certain aspects of behaviour associated with caste ideology have now almost disappeared in the urban context. The rules of commensality have very little meaning in the urban context where one may not know or may ignore the caste identity of one's neighbours, friends, servants, etc. Though in family and marriage matters, caste is still quite important but other factors such as, education, occupation etc. of the partners are also just as important as caste. The frequency of inter-caste, inter-region marriages have increased with the young people coming more in contact with each other in urban areas. It is clear that caste is still significant in urban areas, although its functions have changed and become modified. We may say that it has lost some of its earlier rigidities and has become more flexible.

In the Indian context, there have been very scant sociological studies relating to neighbourhood relations in urban settlements. M.S. Gore (1970) has studied the relationships among immigrant groups in neighbourhoods of Mumbai. He tends to suggest that neighbourhood interaction is marked by a high degree of

informality and that caste, kinship and other traditional collectivities are the major basis of such participation. In this sense the concept of urban neighbourhood does not appear to be a significant feature of urban life in India.

Sylvia Vatuk (1972) has shown that there has not been any marked change in the traditional family and kinship system in the urban areas. Neither does the Indian urbanite suddenly become an anonymous, city-bred person who is totally isolated from primary contacts outside the nuclear family. She found that the kinship organisation in the old wards (*mohalla*) of Meerut city in the past, and amongst the poorer section of the population in the city even today, follows the same pattern as in the rural districts of this region. The persistence of the similar pattern of kinship organisation, as found in the villages, in the older and poorer sections of the city goes to show that there is no sharp cultural discontinuity between the masses of the pre-industrial towns and the peasants of the countryside.

Let us now go back to the discussion of the relevance of caste in politics and the nature of politics in urban area.

5.5 URBAN POLITICS

Urban areas were places where the first experiments in political representation were tried in India during the British rule. Long before state (provincial) governments were democratised, almost a hundred years ago some form of elections based on limited franchise had been introduced in the Indian cities. With only municipal governments opened for public participation, some of the most qualified persons entered public life through the municipal institutions. Even Subhas Chandra Bose had taken active interest in Kolkata municipal affairs. Mumbai had its sherifs, and the municipality at Mussoorie ran a post graduate college on its own; some others maintained hospitals. A number of princely states too had begun to associate peoples' representatives with activities like inspection of public transport systems, running of schools, and primary health service in 'capital' cities. From the point of view of the then rulers, these were half way measures to meet the demand for local government and initial training in democracy.

The independence movement had its counterparts in urban setting in the nature of promotion of the Swadeshi movement and organisation of the trade unions, the two elements of the independence movement were widely supported by urbanities of many cities. Gandhiji advocated the idea of the entrepreneurs becoming the trustees of the labour class and succeeded in organising the trade union in Ahmedabad. Trade unions, which started as political wings of political activities, have shown their relevance for elections and for acting as pressure groups.

The city government in independent India shows the nature of urban politics first in the elections to the municipal bodies, second in the working of these institutions, and thirdly in relation to state and national elections. We may ask the question- is the new political system transforming the existing socio-cultural system into new forms and are new political institutions adapted to the existing social structure? Many authors studying various aspects of urban politics

indicate the resistance of the traditional social structure in the face of democratic politics. Rosenthal's (1970: 71) study of municipal politics in Agra and Poona and Khadija A. Gupta's (1971) study of political process in Uttar Pradesh suggest that wealth, communal, sectarian and caste factors prevail over secular factors in politics and that political processes are by and large the same everywhere in urban India.

Evidence also suggests that during elections, the traditional element of caste plays a dominant role. Adrian Mayer (1958) studied municipal elections in the town of Dewas in Madhya Pradesh, and found that political party and its units were main bases of support for one of the candidates, and the management of local leaders and their kinsmen for the other. A weak political structure makes the ad-hoc arrangements based on caste kinship and neighbourhood more important for political activities. Mayer calls these ad-hoc arrangements, which may no longer be activated after elections as 'action-sets'. Robert G. Wirsing (1981) has on the other hand observed a proliferation of diverse types of voluntary organisations in urban areas. These organisations serve as major means of the democratisation of urban politics. During recent years the bodies such as Citizens for Democracy, People's Union for Civil Liberties (PUCL), Sampurna Kranti Manch, Samprdayikta Virodhi Samiti, Common Cause etc. may be seen as important non-party organisations playing an important role in the process of democratisation, politicisation, and secularisation in urban areas.

Check Your Progress 2

- i) Which of the following statements is correct?
 - a) Joint family is an institution of rural India associated with agrarian economy.
 - b) There is no direct correlation between urbanisation and separate nuclear households.
 - c) There is a direct correlation between urbanisation and secularisation.
 - d) The traditional correlation between caste and occupation has weakened in urban areas.

ii) How is the institution of marriage in the cities gradually separated from its sacred religious complex today? Use three lines for your answer.

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iii) How does the city government in independent India show the nature of urban politics? Use four lines for your answer.

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5.6 URBAN SOCIAL ISSUES

The process of urbanisation brings in its wake a host of problems, which were discussed in section 4.5 of unit 4 on Patterns of Urbanisation. The general problems of population and urban growth present the social issues which most of the developing countries are facing at the present time. In this section we will discuss how in the context of urban India, certain features of urban social structure, specially the persistence of social relationships pertaining to rural areas, give rise to the particular issues.

The pattern of social relationships and interaction among various sections of Indian cities show that both caste and religion cut across the lines of class. This gives caste and the religious affiliations a significant meaning for the emerging pattern of social mobility in urban areas. The new opportunities for jobs, available in cities and the presence of caste groups besides various religious and ethnic groups among the Indian urbanites widen the scope of inter-caste/religious/ethnic competition. Hostilities and opposition to those in profession, industry, commerce and government jobs characterise the pattern of conflict or cooperation among various groups for their share in power structure. The role of these new urban groups and their ideologies become the subject of research for sociologists interested in urban issues.

Along with the persistence of kinship and caste structures in urban areas, we also witness the co-existence of areas with a markedly rural social make-up and highly urbanised sections in Indian cities. Then, there are immigrants who live between rural and urban cultures. The interaction among these elements of urban life and emerging social relationships bring before us the issues peculiar to our urban social structure. For example, in every city we have the proliferation of slums inhabited by migrants from rural areas. The slum-dwellers provide essential services to the urban population. But they do not share the civic amenities available to citizens.

In addition, the new values of equality, autonomy and individual freedom and attitudes associated with economic growth, technological and political changes are gradually taking roots in urban populations. Often the conflict between new values and attitudes and those of caste/religion/ethnicity is felt at different levels- individual, family and the nation. To take the example of the first two levels, we find that generally in the city women have more freedom of movement and more access to education and jobs in organised sector. This is sometimes not appreciated by the older generation. Then, women in paid employment need to be away from their homes. With the wife at a full-time job outside the home, the husband may have to undertake some domestic chores, like cooking, washing, cleaning. He may have to take leave from his work if the child is sick. The traditional pattern of male-female roles within and outside the family does not provide a framework for these kinds of changes taking place in urban areas. As a result, we come across many instances of familial conflicts and role strains.

To take the example of conflict at wider levels, let us look at the norm of equal opportunity for jobs and other civic amenities. With better opportunities available to only those with higher socio-economic status, there is a growing conflict between what is believed to be possible in terms of equal opportunities

for jobs, education and other means of improving one's socio-economic status and to what actually happens in real life. In actuality, often we find caste or kinship being used as a criterion for allotting seats or selecting people for jobs rather than merit.

Activity 2

1) Do you live in an urban area?

If yes, then carry out the following activity on the basis of your actual observation. If no, then take up this activity on the basis of your visit to a town or city. Go to a slum-area, look around and talk to the people before answering the following questions:

- a) How many people (approximately) live in the slum, visited by you?
- b) Give the number of water taps, electricity poles, primary schools, dispensaries (homoeopathic, allopathic and Ayurvedic) and public parks in that area.
- c) Is the area served by garbage - removalists?
- d) Does the area have sewage - system?
- e) Are there any public conveniences?
- f) Are those public conveniences regularly cleaned?

5.7 LET US SUM UP

In this unit you studied the meaning and definition of urban social structure. You also learnt about main features of urban life as identified by scholars of urban areas in developed societies. In the Indian setting, it was pointed out that the basic institutions of family, marriage, kinship and caste continue to form the important elements of urban social structure. Then you briefly looked at the nature of politics in urban areas and finally at some of the urban issues in India.

5.8 KEYWORDS

Division of Labour

A concept referring to different people performing different functions according to the criteria of age, sex, knowledge, skill, etc.

Material Density

It is the density of population as described by Emile Durkheim. It refers to simple ratio of people to land.

Dynamic or Moral Density

It is the density of interaction between people of a society as described by Emile Durkheim.

Rationality

It is the practice of treating reason as the basis of belief and knowledge.

Urban Social Structure**Secularisation**

The process by which religions or sacred values are replaced by scientific and rational values.

5.9 FURTHER READING

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Gore, M.S. 1970. *Immigrants and Neighbourhoods: Two Aspects of Life in Metropolitan City. Bombay*. Tata Institute of Social Sciences: Bombay

Jaiswal, Suvira 1998. *Caste: Origin, Function and Dimensions of Change*. Manohar: New Delhi

5.10 SPECIMEN ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

- i)
 - a) Demographic approach,
 - b) Ecological approach,
 - c) Socio-cultural approach.
- ii)
 - a) Size of population,
 - b) Density of population,
 - c) Heterogeneity of population.
- iii) b, c, e, f
- iv) Material density refers to the simple ratio of people to land and moral density refers to the rate of interaction or communication within a population.

Check Your Progress 2

- i) b, d
- ii) Simplification of rituals at marriage and incidence of court marriage in the cities show a gradual separation of the institution of marriage from its sacred religious complex.
- iii) The nature of urban politics is shown in the city government in Independent India in
 - a) the election process of the municipal bodies,
 - b) the working of these institutions, and
 - c) the links between city politics and state and national elections.

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