

SOCIETY AND CULTURE DEVELOPMENT IN INDIA

Volume 2 • Number 1 • 2022

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Editorial Note

“Society and Culture Development in India”(SCDI) is a biannual peer reviewed journal that publishes original research, review articles and short commentaries in the social and cultural sciences. The journal provides a forum for articles which theorize the relationship between culture and society. The scope of the journal includes, but not limited to, cultural studies, language, religions, arts, films, fashions, public perceptions and cultural dynamics under the globalization and industrialization background, societal development, society and population, development and sustainability, etc. The journal is interdisciplinary in orientation and is not tethered to particular theoretical or research traditions. *Culture and Society* is at the cutting edge of recent developments in social and cultural theory. The journal has helped to break down some of the disciplinary barriers between the humanities and the social sciences by opening up a wide range of new questions in cultural theory. *Culture and Society* builds upon the heritage of the classic founders of social theory and examines the ways in which this tradition has been reshaped by a new generation of theorists.

The journal contains fourteen articles and a short commentary in this issue. **Ahuejere Leonard** discusses about the mmarital dissolution and their contextual determinants are concerns to the government and other stakeholders in South Africa. Findings suggest that an insignificant proportion of the study sample were ever married. The level of those ever married increased with mother’s age, while the highest proportion of those never married reside in KwaZulu-Natal (88,3%) province. The study recommends that these findings be considered in all programme and policy developments around the issue in South Africa. **Chinmay Biswas** in his commentary brings an insight of the position of an individual in society after the affection of Covid -19, in the light of Anthropology. It brings to light a bit of the position of a person in the ‘pandemic time primarily has flashed, and that position of the people reflects a new type of society which represents the E-Social structure. **Falak Butool** presents the socio-economic mobility of scheduled caste is studied in terms of educational and occupational mobility. It is clear that most of

the scheduled caste workers in both the generation are involved in primary sector of economy though their percentage has slightly declined in the second generation. **Kabiraj Behera** elaborates how transgender people have a gender identity or gender expression that differs from their sex assigned at birth, which is laden by the social stigma at the expression in grown up stage. The study tries to investigate the problem faces by transgender community due to stringent stigma of the binary concept of gender in this globalised society on the grounds of education, political pressure, social acceptance and employment. **Minaketan Bag** tries to examine the changing context of family due to industrialization around the Hirakud reservoir in Odisha, India. The study reveal that industrialization has led to vulnerable condition of the project affected family compared to non-affected family and later become a dominant structure influencing the social institutions- family, kinship and marriage- of former.

Mohd. Aslam Bhat discusses the process of globalisation, point at variety of perspectives, which have led to rather contrary analysis and interpretations vis-à-vis the globalisation and its bearing on individuals and groups across regional, national and local domains. This article at empirical level aspires to participate in a dialogue on globalisation, health inequality and global burden of disease with special reference to mental health of young people in India and china. **Nikos Gousgounis** in his paper presents through the example of tourism some cases of intercultural meetings under a paradigmatic assumption entailing not only anthropological self-criticism but also the consideration that this self-criticism anthropology prescribes is also morally and originally pointed. Social change has to be analysed objectively and in the same time from all points of view and this consists the challenge of anthropology in our era. **Nirban Ray** in his paper tires to explain the Indian state can be said to revolve around a shift, a transfer or shifting of the state from the Mughals to the Britishers. This paper will highlight upon the shifting of the state in the Bengal borderland or frontiers and its implications on smaller, native (princely) and peripheral states. The paper will solely focus on the case of the Koch Bihar/ Cooch Behar/Kamatapur state, which this study considers as a peculiar case from the periphery of the periphery. **Ramu Kumar Das** discusses how Saint Ravidass became prominent because he unleashed a frontal attack on the long tradition of social oppression and untouchability in the Hindu society. His stature grew still further when the Ad Dharm movement made him its patron Saint and a political rallying point. His fellow low caste followers, who consider him Guru, dedicated to him temples, memorial halls, educational institutions/chairs, cultural organizations, and hospitals.

Ranjan Das elaborates how women play critical role in managing natural resources on family and community levels. This paper tries to look out the role of women in environmental management. This paper also tries to explore how the women of north east India is contributing towards managing the diversity of ecosystem. **Robert Gabriel Mac-Machado** investigates the pre and post natal acceptances, avoidances, antidotes, related taboos and other rites and rituals the community celebrates at large. The study was conducted in Vandari village of Narnada district of Gujarat. The findings reveal a dominant magico - religious approach with the help of traditional folk remedies to ward off the endangering threat to mother and child health. **Rukshana Zaman** discusses the life history, documents the life of Bhabananda Barbayan an *udasin bhakat* (celibate) from the Uttar Kamalabari *satra* of Majuli in Assam. This paper is a humble attempt to understand the functioning of the *satra* and the life of the *udasin bhakats* who spend their lives in the search of the ultimate being through songs and dance. **S.Narayana Rao** in his paper explains about the health seeking behavior of PVTGs like Gadaba, Kondh and Porja living in visakha agency forest ecology, which is part of Eastern Ghats eco-system of Andhra Pradesh. It also deals with the fertility and morality trends in the PVTGs population of sample households covering the afore said three tribes concentrated in Chinthapalli mandal of Paderu ITDA Tribal- Sub Plan area. **Surendra Govindu** tries to highlight how the Marathas of Tanjore maintained a separate identity from the date of its inception. In this paper an attempt has been made to deal with the contribution of Maratha Rajas of Tanjore to Telugu Literature and Culture. Telugu literature that flourished in their Maratha Raja's period ruled over a part of the country is considered as a separate school in Telugu literature with distinct characteristics of its own. **T.Lakshmanasamy** in his paper analyses the effects of the Indira Gandhi National Old Age Pension Scheme (IGNOAPS) on the well-being of households with elderly women in India using the 2011-2012 India Human Development Survey-II data and applying the nonparametric propensity score matching (PSM) method. As the programme is unconditional cash transfers to the targeted elderly women, the entire household derives the larger benefits in terms of increased consumption. Thus, IGNOAPS is welfare improving.

I would like to acknowledge the Odisha Higher Education Program for Excellence and Equity (OHEPEE), Government of Odisha, India for their support through World Bank.

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