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MAJOR RELIGIOUS GROUPS OF INDIA

Religion in India is characterised by a diversity of religious beliefs and practices. India is officially a secular state and has no state religion. The Indian subcontinent is the birthplace of four of the world's major religions; namely Hinduism, Buddhism, Jainism, and Sikhism. According to the 2011 census, 79.8% of the population of India practices Hinduism, 14.2% adheres to Islam, 2.3% adheres to Christianity, 1.7% adheres to Sikhism, and 0.7% adheres to Buddhism. Zoroastrianism, Sanamahism and Judaism also have an ancient history in India, and each has several thousands of Indian adherents. 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.

Today, India is home to around 94% of the global population of Hindus. Most Hindu shrines and temples are located in India, as are the birthplaces of most Hindu saints. Prayagraj (formerly known as Allahabad) hosts the world's largest religious pilgrimage, Prayag Kumbh Mela, where Hindus from across the world come together to bath in the confluence of three sacred rivers of India: the Ganga, the Yamuna, and the Saraswati. The Indian diaspora in the West has popularized many aspects of Hindu philosophy such as yoga, meditation, Ayurvedic medicine, divination, karma, and reincarnation. The influence of Indian religions has been significant all over the world. Several Hindu-based organizations, such as the International Society for Krishna Consciousness, the Brahma Kumaris, the Ananda Marga, and others have spread Hindu spiritual beliefs and practices. The Indian subcontinent also contains the largest population of Muslims in the world, with about one-third of all Muslims being from South Asia. By 2050, the Muslim population of India is projected to grow to 311 million and surpass Indonesia to become the world's largest Muslim population, although India will retain a Hindu majority (about 77%).

India is among the most religiously diverse countries in the world. Although India is a secular state, which means that no religion is valued over any other in the eyes of the government, Hinduism is by far the country's most practiced religion, with nearly 80% of the total country identifying as Hindus. This translates to over 1 billion people! Following Hinduism, Islam, Christianity, Sikhism, and Buddhism are also popular. Indian citizens are guaranteed freedom of religion under the country's Constitution. Aside from the country's designation as religiously diverse country, Indian religions are also some of the world's oldest religions. Hinduism, Sikhism, Buddhism, and Jainism all have ties to the Indian subcontinent, and continue to have a considerable amount of followers to date.

1. Hinduism - 79.8%

Hinduism is the most dominant religion in India. It is also one of the oldest religions in the world, having emerged around 3,500 years ago. Hinduism includes lots of religious practices, which differ in practice, and consist of different philosophies and sects. It also contains a

collection of deities but in the manifestation of only one Supreme Deity known as the Brahman. Conversely, it is assumed to be a polytheistic religion that believes in a particular universal essential tenet of the Hindu belief. It is the third biggest religion in the world with about 1 billion followers, about 966 million of whom live in India.

2. Islam - 14.2%

Islam was introduced to India in the 8th century, where it contributed significantly to other cultural improvements of the existing cultures, and moulded the world of Indian classical music. It also motivated an important tradition of the Arabic and Persian languages through literature both secular and religious. Approximately 130 million people in India follow the religion of Islam, most of who converted during the Mughal period, and who mostly reside in parts of western and northern India.

3. Christianity - 2.3%

The Christian religion was introduced to India during the 1st century by the Christian missionary known as Saint Thomas. He converted many Indians in the south of the country, many who have continued to practice Christianity to the present date. Christianity was advanced and strengthened through the coming of Jewish-Christians recognized as Knanaya people during the second century. Roman Catholicism arrived in India during the colonization period that began in 1498 when Vasco da Gama, a Portuguese traveller, arrived on the Indian coasts. In the early 1800s, missionary activities increased, and today, Christianity is among the most prominent minority languages in India.

4. Sikhism - 1.7%

Sikhism started in the Punjab region around 400 years ago. Today, there are around 20.8 million Sikhs living in India, most of who live in the Punjab, which is the leading Sikh region in the world and contains the inherited homes of the Sikhs. Notably, a large number of Sikhs served in the Indian army. The Golden Temple, in Amritsar, is the most famous and popular Sikh Temple in India if not the entire world.

5. Buddhism - 0.7%

Buddhism is a minority religion in India, accounting for around 0.7% of the population. Although Buddhism was once widespread across the Indian continent, today observers are really only found in the country's Himalayan region. Today, there has been an undertaking by the government of India to promote the country's ties to Buddhism, primarily for tourism purposes. In Buddhism, places of worship are called temples. India is home to no shortage of notable Buddhist temples, among them the Mahabodhi Temple in Bodh Gaya, which is considered to be one of the most sacred places for Buddhism not only in India but in the world as a whole.

6. Other - 0.7%

The other category includes minority languages in India that have a small following in the country. These religions include the Bahá'í religion as well as Judaism. Although it is estimated that the actual Bahá'í community is much larger, the latest census data from India only recorded a total of 4,752 people who practice the Bahá'í religion. These numbers have been widely criticized as inaccurate. It is estimated that the actual community more likely consists of 1 to 2 million individuals. Jewish people have lived in India for centuries. In fact, Judaism was one of the first religions to ever be recorded on Indian territory. However, today it is estimated that only around 5,000 Jews live in India.

7. Jainism - 0.4%

Although India has the world's largest population of people following the Jain religion, its followers still make up a rather small percentage of religious beliefs in India, at only 0.4%. Jainism was invented in modern-day India around 3,000 BCE. It is considered to be an ancient religion. There are around 5 million Jains in India. A Jain place of worship is called a Jain temple, or a Derasar (in the states of Gujarat and Rajasthan) or a Basadi (in Karnataka). Some of the most famous Jain temples in India include the Ranakpur Jain Temple in Ranakpur and the Palitana Temple in Palitana.

Population trends for major religious groups in India (1951–2011)

Religious group	Population % 1952 A	Population % 1961	Population % 1971	Population % 1981	Population % 1991	Population % 2001	Population % 2011
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%
Zoroastrianism	0.13%	0.09%	0.09%	0.09%	0.08%	0.06%	not counted
Others/Religion not specified	0.43%	0.43%	0.41%	0.42%	0.44%	0.72%	0.9%

Characteristics of religious groups

Religious group	Population (2011) %	Growth (2001-2011)	Sex ratio (2011) (total)	Sex ratio (2011) (rural)	Sex ratio (2011) (urban)	Sex ratio (2011) (child)	Literacy (2011) (%)	Work participation (2011) (%)
Hinduism	79.80%	16.8%	939	946	921	913	73.3%	41.0%
Islam	14.23%	24.6%	951	957	941	943	68.5%	32.6%
Christianity	2.30%	15.5%	1023	1008	1046	958	84.5%	41.9%
Sikhism	1.72%	8.4%	903	905	898	828	75.4%	36.3%
Buddhism	0.70%	6.1%	965	960	973	933	81.3%	43.1%
Jainism	0.37%	5.4%	954	935	959	889	94.9%	35.5%
Others/Religion not specified	0.90%	n/a	959	947	975	974	n/a	n/a

Note: When compared with 2001, India's population rose by 17.7% in 2011 with an average sex ratio of 943 and a literacy rate of 74.4%. The average work participation stood at 39.79%.

MAJOR RELIGIOUS GROUPS OF THE WORLD

The world's principal religions and spiritual traditions may be classified into a small number of major groups, although this is by no means a uniform practice. This theory began in the 18th century with the goal of recognizing the relative levels of civility in societies (which in many modern cultures would be considered offensive).

Worldwide percentage of Adherents by Religion, 2012

Christianity (31.5%)
Islam (23.2%)
Irreligious affiliation (16.3%)
Hinduism (15.0%)
Buddhism (7.1%)
Folk religions (5.9%)
Other religions (0.8%)
Judaism (0.2%)

In world cultures, there have traditionally been many different groupings of religious belief. In Indian culture, different religious philosophies were traditionally respected as academic differences in pursuit of the same truth. In Islam, the Quran mentions three different categories: Muslims, the People of the Book, and idol worshippers.

Christian categorizations

Initially, Christians had a simple dichotomy of world beliefs: Christian civility versus foreign heresy or barbarity. Daniel Defoe described the original definition as follows: "Religion is properly the Worship given to God, but 'tis also applied to the Worship of Idols and false Deities." At the turn of the 19th century, in between 1780 and 1810, the language dramatically changed: instead of "religion" being synonymous with spirituality, authors began using the plural, "religions," to refer to both Christianity and other forms of worship. In 1838, the four-way division of Christianity, Judaism, Mahommedanism (archaic terminology for Islam) and Paganism was multiplied considerably by Josiah Conder's *Analytical and Comparative View of All Religions Now Extant among Mankind*.

Conder's work still adhered to the four-way classification, but in his eye for detail he puts together much historical work to create something resembling the modern Western image: he includes Druze, Yezidis, Mandeans, and Elamites under a list of possibly monotheistic groups, and under the final category, of "polytheism and pantheism," he listed Zoroastrianism, "Vedas, Puranas, Tantras, Reformed sects" of India as well as "Brahminical idolatry," Buddhism, Jainism, Sikhism, Lamaism, "religion of China and Japan," and "illiterate superstitions" as others. The modern meaning of the phrase "world religion," putting non-Christians at the same level as Christians, began with the 1893 Parliament of the World's Religions in Chicago. In the latter half of the 20th century, the category of "world religion" fell into serious question, especially for drawing parallels between vastly different cultures, and thereby creating an arbitrary separation between the religious and the secular^l Even history professors have now taken note of these complications and advise against teaching "world religions" in schools. Others see the shaping of religions in the context of the nation-state as the "invention of traditions."

Classification

Religious traditions fall into super-groups in comparative religion, arranged by historical origin and mutual influence. Abrahamic religions originate in West Asia, Indian religions in the Indian subcontinent (South Asia) and East Asian religions in East Asia. Another group with supra-regional influence are Afro-American religion, which have their origins in Central and West Africa.

Middle Eastern religions:

Abrahamic religions are the largest group, and these consist mainly of Judaism, Christianity, Islam, and the Bahá'í Faith. They are named for the patriarch Abraham, and are unified by the practice of monotheism. Today, at least 3.8 billion people are followers of Abrahamic religion and are spread widely around the world apart from the regions around East and Southeast Asia. Several Abrahamic organizations are vigorous proselytizers.

- Iranian religions, partly of Indo-European origins, include Zoroastrianism, Yazdânism, Uatsdin, Yarsanism and historical traditions of Gnosticism (Mandaeism, Manichaeism).
- Indian religions, originated in Greater India and partly of Indo-European origins, they tend to share a number of key concepts, such as dharma, karma, reincarnation among others. They are of the most influence across the Indian subcontinent, East Asia, Southeast Asia, as well as isolated parts of Russia. The main Indian religions are Hinduism, Jainism, Buddhism and Sikhism.
- East Asian religions consist of several East Asian religions which make use of the concept of *Tao* (in Chinese) or *Dō* (in Japanese or Korean). They include many Chinese folk religions, Taoism and Confucianism, as well as Korean and Japanese religion influenced by Chinese thought.

African religions:

- The religions of the tribal peoples of Sub-Saharan Africa, but excluding ancient Egyptian religion, which is considered to belong to the ancient Middle East;
- African diasporic religions practiced in the Americas, imported as a result of the Atlantic slave trade of the 16th to 18th centuries, building on traditional religions of Central and West Africa.
- Indigenous ethnic religions, found on every continent, now marginalized by the major organized faiths in many parts of the world or persisting as undercurrents (folk religions) of major religions. Includes traditional African religions, Asian shamanism, Native American religions, Austronesian and Australian Aboriginal traditions, Chinese folk religions, and postwar Shinto. Under more traditional listings, this has been referred to as "paganism" along with historical polytheism.
- New religious movement is the term applied to any religious faith which has emerged since the 19th century, often syncretizing, re-interpreting or reviving aspects of older traditions such as Ayyavazhi, Mormonism, Ahmadiyya, Pentecostalism, polytheistic reconstructionism, and so forth.

Largest religious groups

Religion	Number of followers (in billions)	Cultural tradition	Region
Christianity	2.4	Abrahamic religions	Middle East
Islam	1.8	Abrahamic religions	Middle East
Hinduism	1.2	Indian religions	Indian subcontinent
Buddhism	0.52	Indian religions	Indian subcontinent

NATURE OF AGRICULTURAL AND URBAN INDUSTRIAL SOCIETY

Societies are classified on the basis of dominant types of economic activity into agrarian and industrial societies. In an agrarian society the dominant type of economic activity is agricultural whereas in an industrial society factory production is the dominant type of economic activity. Only in the past century and a half has the world known industrial society.

Agrarian Society:

An agrarian society, or agricultural society, is any community whose economy is based on producing and maintaining crops and farmland. Another way to define an agrarian society is by seeing how much of a nation's total production is in agriculture. In an agrarian society, cultivating the land is the primary source of wealth. Such a society may acknowledge other means of livelihood and work habits but stresses the importance of agriculture and farming. Agrarian societies have existed in various parts of the world as far back as 10,000 years ago and continue to exist today. They have been the most common form of socio-economic organization for most of recorded human history. Even today, from two-third to three-fourths of the world's people live in agrarian or peasant societies. The earliest men lived in relatively small bands, formed on the basis of family and blood ties. Their economy consisted of seed and root gathering, of hunting and fishing. It was the domestication of plants and animals which laid the foundation of agrarian society. The development of agriculture greatly altered the social structure and institutions.

Structure and Features of Agrarian Society:

(i) Occupational Structure:

An agrarian society is generally associated with the domestication of plants and animals. The domestication of plants means farming and that of animals means herding. Often there is mixture of farming and the use of such domesticated animals as cow, goat and sheep. But along with agricultural and herding there are other economic activities of the people in an agrarian society. Thus there are artisans like weavers, potters, blacksmiths, petty shopkeepers, service holders such as sweeper, watchman, domestic servant and others pursuing lowly occupations.

(ii) Forms of Land Ownership in Agrarian Societies:

Generally, there are landlords, supervisory farmers, cultivators and share croppers. The landholders own the land but do not work on it. They let it out for sharecropping. The supervisory farmers are those who live by having their land cultivated by hired labourers. The cultivators cultivate the land for themselves. The share-croppers are those who live by tilling other people's land or; a crop-sharing basis. The artisans own their means of production and produce by their own labour in their homesteads. The traders are not large size businessmen. It may be noted that the artisan and trader class in an agrarian society sometimes also own land which they either cultivate through hired labour or let it out for shareholding.

(iii) Village Community System:

An agrarian society is highlighted by the institution of village community system. The agrarian economy made fixed dwelling houses necessary. Living close together for protection and co-operation and living nearer to the land gave birth to agricultural villages. The village is not only the residential place of farmers; it is also the social integrator. It serves as the nucleus of the society and life operates almost completely within the village. The life-patterns of the people are fixed. Their habits, attitudes and ideas are sharply marked off from those of the people living in the industrial society. The production-relations between the different classes living in the village community become so stabilised that even the new forces find it difficult to break them through.

(iv) Minimal Division of Labour:

Another structural feature of agrarian society is a minimal division of labour. Except for the basic division founded on age and sex differences, there are few specialized roles. There is only one predominant type of occupation i.e., domestication of plants and animals. For all the people the environment, physical as well as social, is the same. The agrarian society is a homogeneous society where people are engaged in the same economic pursuit. There is not much division and sub-division of work. There is no multiplicity of organisations, economic and social. There are no trade unions or professional associations. The different physical types, interests, occupational roles, values, religious groups and attitudes so obvious in an industrial society are absent from the agrarian society.

(v) Role of Family:

One striking feature of the agrarian society is the great importance of the family, not only as a reproductive and child-rearing agency but as an economic unit. In many societies it is not the individual as such but the entire family as a group that tills the soil, plants and harvests the crops, and carries out co-operatively the other necessary farm functions. The farm family is of the patriarchal type: the father is the final arbiter in most of the family's major decisions. The status of the family is the status of the individual. Since there are not many special organizations, family is the only organisation to perform the tasks of aid and protection.

(vi) Sense of Unity:

The members of an agrarian society exhibit a strong in-group feeling. Since the whole of their social lives is wrapped up in a society which is physically, economically and socially homogenous, they are inclined to view the entire outside world as an out group. There is a strong 'we- feeling'. In the name of village glory, the people are ready to sacrifice their lives. Any outsider violating the village norms and customs is heavily punished. The relations among the village people are personal. In an agrarian society neighbourhood is one of the important units which has disappeared from the industrial society.

(vii) Informal Social Control:

An agrarian society is regionally divided into villages. In a village community the force of traditional mores is more dominant than in the urban community. In the village everybody is known to everybody. The members in a village community help each other and share the joy and sorrows of each other. Crime in an agrarian society is rare. Behaviour is governed by folkways and mores; there is little formal law. Infernal pressures are sufficient to enforce the norms.

(viii) Simplicity and Uniformity:

Life of the people in an agrarian society is marked by simplicity and uniformity. Their main occupation is agriculture which largely depends upon the vagaries of nature. The farmer acquires an attitude of fear and awe towards natural forces and starts worshipping them. The people thereby come to develop deep faith in religion and deities. An agrarian society is a religious society. Moreover, the farmers lead a simple life. Their clothing, agricultural practices and vehicles have been carried out with little change for generations. They regard simple life as good life. They are far away from the evils of industrial civilization. Their behaviour is natural and not artificial. They live a peaceful life. They are free from mental conflicts. They do not suffer heart-strokes. They are sincere, hardworking and hospitable. They view land as the most substantial of all heritages.

To conclude, it may also be said that agrarian society is being influenced more and more by the features of industrial society. The farmer now produces surplus goods for a wider market, makes use of the money economy of industrial era and takes part in a larger political order by paying taxes and voting. The continued extension of commercial farming with an eye to profits, along with the introduction of machinery has greatly influenced the social

organisation of agrarian societies. The Indian society which is an agrarian society is gradually undergoing transformation under the impact of industrialisation. The introduction of commercialization and mechanization into agriculture means that the urban ways of life more and more influence agrarian culture. And once the shift gets well under way, business and industrial views and methods will affect not only production and marketing but the level of living and other cultural patterns as well.

Industrial Society:

Industrial society is a society driven by the use of technology to enable mass production, supporting a large population with a high capacity for division of labour. Such a structure developed in the Western world in the period of time following the Industrial Revolution, and replaced the agrarian societies of the pre-modern, pre-industrial age. Industrial societies are generally mass societies, and may be succeeded by an information society. A very important factor in the history of society has been the Industrial Revolution which has brought about far-reaching consequences in the structure of societies. Prior to the Industrial Revolution most workers secured their own raw materials and owned their own tools. They worked under their own roofs on their own time, and determined both the quality and quantity of what they produced and sold the finished product to the consumer. The worker took pride in his product and he used to establish his reputation as a man who had made the best product. He lived a life of simplicity controlled by traditional community mores. His children saw his father working on the product, helped him and gradually learnt the job the father was doing. This social structure began to change with the beginning of Industrial Revolution. An entrepreneur, an individualist capitalist came in and took over some of the operations. He was an intelligent, ambitious man and established a factory. He secured the raw materials, gauged the market, and took workers from under their own roofs to produce things in his factory. He took the produce and sold it. In this process the worker came to be separated from the means of production. He now owned neither the raw material, nor the tools, nor the building nor the product. He was now a labour. Factory production, fixed capital and free labour were the characteristics of this revolution. As a result of this economic revolution, several important alterations occurred in the social structure and a new type of society called industrial society was born.

Features of Industrial Society:

An industrial society is marked by the following features:

(i) Emergence of Modern Family:

The emergence of modern family in place of traditional patriarchal family is the first feature of industrial society. The family in industrial society has moved from an institution to companionship. The woman is no longer the devotee of man but an equal partner in life with equal rights. It is not only the males who go to the factory and offices for work, but the women also are as good earning members as the men. The family has changed from a production to consumption unit. It now no longer performs the functions which it did in the pre-industrial society. The machines and appliances have lessened the drudgery of cooking, bathing, cleaning and washing. The family members of industrial society are individualized in their outlook. In short, the structure and functions of the family in industrial society are different from those in the agrarian society.

(ii) Economic Institutions:

The most important difference between the industrial society and pre-industrial society can be seen in the structure of economic institutions. The industrial society is marked by a new system of production, distribution, and exchange. In place of house-holds there are factories where the work is divided up into little pieces. Large plants have been set up. Corporations

have come into existence. Ownership has been separated from control. The large industrial business, such as Tata's and Birla's is owned not by one man but by millions of people. The stockholders among whom this diversified ownership is spread do own their companies. But they delegate control of the corporation to salaried management. As a matter of fact, we have a sort of collectivization of ownership in an industrial society. Capitalism with all its necessary features is an important aspect of industrial society. Thus it is marked by the institutions of private property, division of labour, profit, competition, wage and credit. The growth of trade unions is also an important feature of industrial society.

(iii) Occupational Sub-cultures:

As referred to above, there is extreme division of labour in industrial society. Both the production of goods and management of factory are divided into little pieces leading to occupational specialities. There are thousands in a factory to produce specialized tasks in order to produce, say, a pair of shoes. Like-wise, the management work is also divided, one looking to the purchase of raw material, the other one looking to the maintenance of plant and machinery, the third one looking after advertisement and publicity and so on. The industrial society as it is marked by extreme occupational specialisation is thus fragmented by occupational sub-cultures. This can be seen at its extreme when doctors in India and United States have more to talk about with each other than either group has with the farmers from its own country.

(iv) Segmentalized Roles:

People in industrial societies have segmentalized roles. One may be a welder, a religious preacher, a father, a member of a political group, a member of the cricket team. No one of these bears the same necessary relationship to another that the roles filled by a tribe's man in a tribal society do. In such a society, one need only know his clan membership to predict his occupation, his relation and his educational attainment.

(v) Impersonality of Relationship:

An industrial society is marked by impersonal rather than personal relationships. Occupational specialization contributes a good share to impersonality of industrial life. The secondary character of association, the multiplicity of occupations, the specialization of functions and areas and competitiveness narrow the attachments and detract the individual from a feeling of identification with the entire society. Further the separation of place of work from place of residence removes working fathers from the view of their children. Most children do not know what daddy does when he goes to work. They just know that he goes and comes back. As a matter of fact, not only do most children not know what their fathers do, but neither do many wives know exactly. The wife only knows that her husband works in the textile mill, but what he actually does there, whether he works on the assembly line, or is he a machine operator or is he a supply man, is not known to her. Under such circumstances, family fails to enable the child to walk out of adolescence into an adult occupational role.

(vi) Status to Contract:

The most important feature for an understanding of industrial society is the trend that sociologists describe as movement from status to contract. In medieval society the serfs had lands because of their status. In an industrial society most people work for big organizations and contracts are substituted for status system. There is a wage contract, a social security contract, an unemployment insurance contract and so on. In place of mutual obligation system there is found contract system in industrial society.

(vii) Social Mobility:

Since an industrial society has moved from status to contract, therefore, as a consequence thereof, it is marked by social mobility. The member of industrial society can by his achievement raises or lowers his status during his life time. The role of caste as a factor in determining status gets minimised in an industrial society.

(viii) Position of Women:

In an agrarian society there are few economic pursuits open for women. They are mostly confined to household drudgeries; and render help at the time of planting and harvesting of the crops. In an industrial society there are more opportunities open for women. Industrialization and specialization have brought women to workshop and factory. They have entered into the wider life which has altered their outlook and liberated them from the exclusiveness of domesticity. Seats are now reserved for them in legislatures and other elective bodies. The 'lib' movement is a contribution of industrial society.

(ix) Deviance and Anomie:

The industrial society is a mass society with differing sub-cultures. Its members live under stresses and strains caused by acute competitiveness. The factories run day and night. People indulge in too many activities and work at tremendous speed. They are surrounded by complex and heterogeneous rules of behaviour laid down by various agencies which impose an enormous number of constraints on human behaviour. Capitalism, exploitation, class conflicts, cultural lags, impersonality of relationships, predominance of individualism and mechanical life are the attributes of industrial society which create mental and emotional disorders. The members of industrial society suffer from neurosis, psychosomatic disorders and psychosis. The incidence of suicide and drug addiction is also higher in industrial society. To conclude, the industrial society has brought about great changes in the institutional structure and norms. The American society is an industrial society where the people are highly literate, scientifically trained, economically prosperous but individualistically oriented. Will human relationship in such a society be more stable and integrated? The answer is not definite. However, more and more agrarian societies are entering the phase of industrialization and in future we shall have more industrial societies.