VALUE EDUCATION: INDIAN SOCIETY, PEOPLE AND CULTURE
NAME : 

ROLL NO. : 

CLASS : 

VALUE EDUCATION: INDIAN SOCIETY, PEOPLE AND CULTURE – 300 G /400 G

(FOR II YEAR UG STUDENTS)
THIRD/FOURTH SEMESTER
OUR SOURCE OF INSPIRATION
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VALUE EDUCATION: INDIAN SOCIETY, PEOPLE AND CULTURE – 300 G /400 G  
(FOR II YEAR UG STUDENTS)  
THIRD/FOURTH SEMESTER

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1. To introduce the realities of our Indian society to students.
2. To promote the sense of national unity and integration among the students.
3. To realise the importance of marriage and family as an Institution.
4. To prepare the students to face the current socio-cultural issues with confidence.

UNIT I
a. Cultural diversity
b. Regional diversities - Disparities - Discriminations and their impact on socio-cultural dynamics.

UNIT II
a. Society - meaning - characteristics - Community - difference between society and community.
b. Socialisation - agents - role of culture in socialization.
c. Social control - meaning - nature - function - purpose - agencies.

UNIT III
a. Marriage - meaning - importance - forms - recent trends in Hindu marriage.
c. Caste - class - power - definition - merits & demerits of caste system - difference between caste and class.

UNIT IV
a. Contemporary social problems.
b. Problems of youth and the aged.

UNIT V
b. Social change - nature - characteristics - causes of social change - role of values - role of greatmen - role of IT.
MODEL QUESTION PAPER
(UNDER CHOICE BASED CREDIT SYSTEM)
DEGREE: ALL UNDER GRADUATE COURSES
THIRD / FOURTH SEMESTER
VALUE EDUCATION: INDIAN SOCIETY, PEOPLE AND CULTURE- 300G1/ 400G1

DURATION: 3 HOURS
MAXIMUM MARKS: 75

SECTION – A

ANSWER ANY FIVE QUESTIONS
(5 X 5= 25 MARKS)

1. India is a land of varied culture. Explain.
2. Define Community.
3. Describe process of socialization.
4. What is social control?
5. Analyze the meaning of Family?
6. What is Monogamy?
7. List out some social problems.
8. What is social change?

SECTION – B

ANSWER ALL QUESTIONS
(5 X 10=50 MARKS)

9. a) Illustrate the regional diversities of India.
   OR
9. b) India is a country of contrasts. Discuss.

10. a) What is social control? Briefly describe its nature and purpose. Mention Some of the important agencies associated with social control.
    OR
10. b) Write a note on the meaning and nature of society. List out the different between society and community.

11. a) Define marriage. Give its importance and write essay on difference forms of marriages.
    OR
11. b) Write an essay on changing family patterns. Justify the merits and demerits of joint family?

12. a) Describe the social problems preventing in India?
    OR
12. b) Classify the problems of aged? Suggest remedial measures to overcome this problem?

13. a) Explain the role of science and technology in bringing about change in our life?
    OR
13. b) What is social change? Give its nature and discuss how social values and great men influence the society?
Unit -1
INDIAN SOCIETY, PEOPLE & CULTURE

1. REGIONAL DIVERSITY

India in the past, witnessed successive waves of migration from various foreign forces like the Persians, Arabs, British and Turks. Though, with time, all of them retreated, they left behind their indelible mark which is still reflected in the culture and traditions of India. From one state to another, there is so much variation in the language, attire, beliefs and the demographic aspects of the citizens. However there are some prominent features that bind all Indians to the brand “Hindustani”. These traditions range from aarthi done to welcome the guest on touching the feet of the elders. The cultural traditions of India have been passed on from generation to generation and have become deeply rooted in the Indian way of living.

India with its centuries old civilization is perhaps one of the few nations, which has a cultural heritage i.e. Rich, diverse and unique. The richness and diversity of the Indian culture has its roots in its history. The history of India is testimony to the fact that foreign invasions influenced the polity and culture of India. Right from ancient times when Alexander invaded India and brought with him Greek influences till the arrival of British in the 16th century, India was constantly targeted by many invaders. These invasions from outside made India the melting pot of different faiths and cultures. With these invasions came the art and architecture, different beliefs and customs of the invaders to India. The cultural heritage of India is not limited to the art and architecture that we see today in the form of many architectural wonders that dot many Indian cities but it traverses beyond that. Cultural heritage of India is the embodiments of all things beautiful that makes one stand and take notice.

India is a big country comprising many racial groups with a great number of spoken languages and dialects. There are several religions which reflect in customs through rituals, dresses and festivals. India is the cradle of many cultures. Inspite of the diversities the people are united. Though several foreign invaders attacked India and succeeded in destroying the basic Indian culture, good qualities of new culture emerged out as a richer culture after their invasions.

India is a composite cultural society where world religions like Christianity, Islam, Buddhism, Jainism, etc... have co-existed with Hindu and Sikh religions. There are certain common links and bonds that unite people of different religions. The constitution of India guarantees each individual the freedom to profess, practice and propagate his religion. We believe in the theory of dharma and karma. The theory of rebirth and purification of soul, and the philosophy of hell and heaven holds good everywhere. Our scriptures are the warehouses of the spiritual wisdom. The west is fast inclining towards our spiritual values which include meditation, charity, love, universal brotherhood, fear of god, control of passions, etc...

During the British rule in India, the people from all sections and communities stood for a common cause which resulted in the revolt of 1857. It was the first time in Indian history that people from all walks of life, irrespective of their castes, religion and region stood together against a common enemy. Though the revolt didn’t succeed the British realized that unity in diversity was a threat to their empire. With the passage of time, the resentment against the British rule picked up momentum. Gandhiji worked to develop harmony between the Hindus and Muslims. This was a grave threat to the British rule.

The Indian society has always been tolerant of different cultures. It is for this reason that it has remained alive though many ancient civilizations and influence of various cultures gave the significant contribution by the Aryans, Dravidians, Mongolians, Greeks, Persians, Arabs, Mughals and Europeans. The Persians and western influence on our art, literature, painting and dress have now become an integral part of our own culture.
India has a rich cultural heritage. She is a treasure house of music, fine arts, dance, drama, theater, literature and sculpture. The temples of the south, the caves of the Khajuraho, Ajanta and Ellora are shining examples of Indian sculptures and architecture. The Taj mahal, Red fort, Jama Masjid, etc... show a blend of Indian and Mughal architecture. The variety, color and emotional richness of dances is a feature of India’s cultural unity. It projects the cultural unity of Indians in the eyes of the world, and the heritage serves as a bond of unity between people of different faiths and creeds.

2. CULTURAL DIVERSITY

The culture of India is the way of living of the people of India. India's languages, religions, dance, music, architecture, food, and customs differ from place to place within the country. The Indian culture often labeled as an amalgamation of several cultures, spans across the Indian subcontinent and has been influenced by a history that is several millennia old. Many elements of India's diverse cultures, such as Indian religions, Indian philosophy and Indian cuisine, have had a profound impact across the world.

Cultural diversity in India has a history of thousands of years. People have been living here since the Stone Age and people belonging to different regions of the world became one with the Indian culture.

Though there is a variety in languages, literature and art as Indians we are all one. It is this diversity which has created a sense of unity among the Indians. India's languages, religions, dance, music, architecture and customs differ from place to place within the country, but nevertheless possess a commonality. The culture of India is an amalgamation of these diverse sub cultures spread all over the Indian subcontinent and traditions that are several millennia old.

2.1. Religions and Spirituality

India is the birth place of Hinduism, Buddhism, Jainism and Sikhism collectively known as Indian religions. Today Hinduism and Buddhism are the world’s third and fourth largest religions respectively with over two billion followers all together.

India is one of the most religiously diverse nations in the world, with some of the most religious societies and cultures. Religion still places a central and definitive role in the life of most of its people. The reason of 80% of the people are Hindus. Islam is practiced by around 30% of all Indians. Sikhism, Jainism and especially Buddhism are spread not only in India but across the world. Christianity, Zoroastrianism, Judaism and Baha’I faith are also practised but they are numbers are smaller. Despite the strong role of religion in Indian life, Atheism and Agnostics also have visible influence along with a self - ascribed tolerance to other people.

2.2. Family

Family plays a significant role in the Indian culture. For generations, India has had a prevailing tradition of the joint family system. It is a system under which extended members of a family – parents, children, children’s spouses and their off spring, etc... live together. Usually the eldest male member is the head in the joint Indian family system. He makes all important decisions and rules and other family members abide by them.

2.3. Marriage

For centuries, arranged marriages have been the tradition in the Indian society. Even today, the vast majority of Indians have their marriages planned by their parents and other respected family members, with the consent of the bride and groom. They also demand dowry which has been outlawed by the Indian government, but Indian society and culture still promotes and maintains it. They get around by not letting the authorities know the arrangements of money. Arrange marriages are made after taking into account factors such as age, height, personal values and taste, back ground
of their families (wealth, social standing), their caste and the astrological compatibility of the couples horoscopes.

2.4. Festivals
Radha and Gopikas celebrating Holi known as the festival of colors. India, being a multi cultural and multi religious society celebrates holidays and festivals of various religions. The three national holidays are: Independence day, Republic day and Gandhi Jayanthi are celebrated with zeal and enthusiasm across India. In addition, many states and regions have local festivals depending on prevalent religious and linguistic and demographics. Popular religious festivals include the hindu festivals of Navarathri, Diwali, Ganesh chathurthi, Durga pooja, Holi, Rakshabandhan and Dussehra. Several harvest festivals such as Chankaranthi, Pongal and Onam are also fairly popular. Certain festivals in India are celebrated by multiple religions. Notable examples include Diwali which is celebrated by Hindus, Sikhs and Jains, and Buddh Purnima celebrated by Buddhism and Hindus. Islamic festivals such as Eid ul- Fitr, Eid al-Adha and Ramzan, are celebrated by muslims across India. Sikh festivals such as Gurunanak Jayanthi, Baisakhi are celebrated with Sikhs and Hindus adding colors to the culture of India.

2.5. Names and Languages
Indian names are based on a variety of systems and naming conventions which vary from region to region. Names are also influenced by religion and caste and may come from the Indian epics. India’s population speaks a variety of languages.

2.6. Food
Food is an important part of Indian culture playing a role in everyday life as well as in festivals. Indian cuisine varies from region to region, reflecting the varied demographics of the country. It is categorized into northern, southern, eastern, western and north eastern cuisine. India is known for loved food and spices.

2.7. Clothing
Traditional clothing in India varies across different part of the country. And influenced immensely by local culture by geography and culture. Popular styles of dress include draped garments such as saree for women and dhoti or lungi for men. In addition, stitched clothes such as salwar kameez for women and kurtha paijama and European-style trousers and shirts for men are also popular.

2.8. History
Rabindranath Tagore, a prominent Bengali novelist and poet and Asia’s first nobal laureate. With its oldest core dating back as early as 1500 B.C, the Rig Vedic sanskrit is one of the oldest attestation of any indo-iranian language. Sanskrit has a profound impact on the languages and literature of India. Hindi, India’s most spoken language is a “sanskritized register” of the khariboli dialect. In addition, all modern Indo Arian languages, munda languages and dravidin languages have borrowed many words either directly from Sanskrit or indirectly via Indo Aryan languages.

2.9. Poetry
Illustration of the battle of Kurukshetra. with more than 74,000 verses, long prose passages and about 1.8 million words in total, the mahabharatha is one of the longest epic poems in the world. Throughout India’s history poetry has not only served spiritually and social reform goals, but has also served as a non-violent tool of rationalism and freedom. These traditions can be traced back to influential medieval Indian poets such as Vasaveshwara, Kabeera and Purandaradasa. Examples of influencial poets during the modern era include Rabindranath Tagore, Kuvempu and K. S. Narasimaswamy.
2.10. Epics

The Ramayana and Mahabharatha are the oldest preserved and well known epics of India. Versions have been adopted as the epics of South East Asian countries like Thailand. The Ramayana played a pivotal role in establishing the role of dharma as a principle ideal guiding force for Hindu way of life. Other regional variations and unrelated epics include the tamil Ramavataram, Kannada Pamba Bharata, Hindi Ramacharitamanasa and Malayalam Adhyathmaramayanam. In addition to these great Indian epics there are 5 major epics like Silappatikaram, Manimekalai and Civaka - chintamani, Valayapathi and Kundalakesi.

3. SOCIAL DYNAMICS

Social dynamics refers to the behaviour of groups that results from the interactions of individual group members as well as the study of the relationship between individual interactions and group level behaviours.

Socio-cultural dynamics

Indian society, being no exception, has also been subject to this complex process. Subsequent discussion on socio-cultural dynamics in Indian society shall focus on two aspects (A) what has been the context of change (B) How these change came about.

(A) Taking Aryan society of the Vedic times as a point of departure, we can have an overview of these changes in demographic, familial, stratification, economic and political spheres. They constitute various sub structure of Indian society. Thus these changes are to be termed as structural changes. They have been both endogenous and exogenous in nature.

3.1. Demography:

Indian society has been continuously subject to demographic change both due to influx of foreigners as well as due to the internal growth of the population. Aryans being outsiders were followed by other settlers like Greeks, Saka, Kushan, Huns, Arabs, Turks Mongols and Afghans. Finally came the British initially as merchants and traders but later stayed as colonial rulers. Although numerically they constituted an insignificant minority their presence had far reaching consequences. Mere influx of population is not a structural change, but it has structured consequences. Firstly, such influx involved frequent wars which brought about change at social and political levels. Secondly assimilation of these groups in Indian society led to transformation of the simplistic Varna based stratification system.

3.2. Stratification:

The earlier occupation based hierarchy of Varnas gave way to highly complex hierarchy of Jatis. In this hierarchy Brahmins were at the top and untouchables were at the bottom of the ritual hierarchy. Hereditary nature of Jati membership rendered the hierarchy very rigid permitting only limited mobility. This has been an important reason for the conversion of low ranking Jati to more egalitarian religions like Buddhism, Islam and Christianity. Traditionally these Jatis have been performing multiple functions. They acted as occupational interest groups as well as extended kin groups. However in the post British period, there had been considerable changes in their functions due to modernization.

3.3. Family:

Not much is known about the nature of family system in early Vedic period but definitely towards the later Vedic period, joint family system was established. It constituted the basic household unit of the village community. Joint family constituted a world by itself and performed numerous functions viz, economic, religious, educational, recreational etc. There exists a consensus among sociologists that the above mentioned attributes of joint family remained more or less
unchanged till quite recent times. Only of late the joint family in India has started to disintegrate and the nuclear households are proliferating.

3.4. Economy:

Indian society during early Vedic time had a semi-nomadic or pastoral type of economy. Towards the later Vedic times, settled agricultural communities came into existence. During the post-Vedic period with the availability of agricultural surplus, trade and commerce developed under the regulation of guilds. The guilds not only helped in promotion of trade and craft but also exercised control through guild’s laws and even interfered in the personal lives of the guild members. Later overseas trade developed and trade contact was established with the Romans and with Central and North-East Asia. However, with the decline of the Gupta dynasty, trade and commerce also declined only to be revived during the Mughal times.

This was the period when numerous crafts developed to meet the luxury and military needs of the ruling class. Finally, under the British rule, a new transformation came about in the Indian economy. It was reduced primarily to a producer of raw material and was rendered a mere colonial appendage to the British economy. For the first time, India was exposed to the forces of modernization. During this contact, Indian economy did undergo modernizing change, though to a limited extent and in an uneven manner. Only after independence, a deliberate and sustained effort has been made to develop modern national economy.

3.5. Polity:

The early Aryan polity consisted of the king guided by the tribal council. It was during the Mauryan period that a strong and paternalistic monopoly developed, which under Ashoka’s rule acquired even-some totalitarian character. Subsequently, the power of the king declined and centrifugal tendencies developed. This trend continued till the beginning of the Muslim rule. However, at no time was the king an absolute monarch. He was to be guided by Dharma and interpreted by the Brahmin priest.

With the beginning of the Muslim rule two developments are to be witnessed. Firstly, the priest lost his pre-eminence in the imperial court. Secondly, a renewed effort was made towards centralization of political authority. The Muslim rulers including the Mughals were partly successful in this. A constant feature of Indian polity during the Mughal times was the absence of legal rational type of administrative organization. It can be best described as the patrimonial type of political structure. It was only after the British conquest that the process of centralization was completed and the emergence of a bureaucratically organized modern nation state was laid down.

3.6. Religion:

The religion during early Vedic times was characterized by worship of forces of nature conceived in anthropomorphic forms (human forms). In the later Vedic period, with the classification of Varna hierarchy, Brahmin became dominant and the religion acquired magical and animistic character. Frequently, sacrificial rituals were resorted to manipulate and even coerce the supernatural. This is an example of magical practices. Performance of ‘Vajna’ which is practiced even today is also a relic and magical practices of Vedic times. Examples of animism can be seen in the attribution of totem like supernatural qualities to various entities like Sun, Moon, and Fire etc. However, excessive violence and destruction of animal life due to frequent sacrificial rituals led to disenchantment of the masses from Brahmanism. This, in turn, led to the rise of heterodox sects like Buddhism and Jainism.

Rise of Buddhism is particularly of importance. It directly attacked the ritualistic violence and indirectly attacked the ritualistic violence and indirectly attacked the rigid caste hierarchy by propagating egalitarianism. It reached its height of popularity during Ashoka’s reign. Later, other religious change is to be seen in the period of Muslim rule when an altogether new religion was introduced into Indian society. Islamic contact stimulated changes in Hinduism too, as manifested in
the rise of devotional cults and later in the emergence of Sikhism. Next came the Christian missionaries and further conversions took place during the British rule.

3.7. Architecture and Literature:

Not much is known about the Vedic architecture. Only during the Mauryan time, Indian architecture began to develop. During Ashoka’s time stone and brick replaced wood as building materials and rock cut caves were built which functioned as Chaityas and Viharas. Ajanta and Ellora caves are the finest example of such architecture. Later in Southern India the Dravidian style emerged in the temple architecture characterized by ‘tower shikharas’ etc.

Further significant changes are to be noticed during Islamic and British period. Islamic period witnessed the emergence of Indo-Islamic architecture characterized by domes, arches and minars. British architecture was synthetic in character assimilating numerous styles.

Talking of literature one finds that the early Indian literature was primarily religious and philosophical in nature. Secular themes are to be found in the South Indian literature of the Sangam period. During the Islamic period, the literature was rather varied; religious, secular and Romantic. Urdu, Hindustani and even vernacular languages were used to express the aspiration of common people. Further development took place during British period. Literature of this period was characterized by realism, patriotic aspiration and linear perspective.

3.8. Basic Values:

According to Prof. Yogendra Singh, the basic values and norms governing traditional Indian society are Hierarchy, Holism and Continuity. Example of this can be found in the Varna rank order, unity of different Varna into one body social and belief in the Karma theory respectively. These themes continued to be dominant in the Indian society till the contact with the British. The basic values of traditional Indian society like any other traditional society have been those of ascription, particularism, affectivity and collective orientation. This has resulted into what Fred Riggs calls a prismatic society and co-existence of such mutually opposed values is causing conflict as can be seen in the various spheres of Indian life.

(B) Having briefly described the socio-cultural dynamics, now we have to address ourselves to the second aspect viz how did these changes take place? There are two ways of looking at them.

One way of explaining these changes is in terms of needs i.e. these changes took place because they fulfilled certain essential needs of the Indian social system. Thus various substructures adapted themselves to suit the changing needs of the social structure. For example, the proliferation of jatis with the expansion of Indian social system can be explained as an adaptive change in the Varna system to assimilate the new population including the foreign settlers into the social structure. Another example can be economic system. During the British rule the autonomous village communities ceased to exist. The village came to be linked with the international economic activity. To suit the changing economic situation, the economic substructure underwent changes and its modernization started. Similarly, changes in the political and educational substructures can be explained as an adaptive response to the changed needs.

The other way of explaining these changes is through the Marxist viewpoint. According to Marx, the economic sub structure plays a primary role in shaping the super structure which includes all other sub systems’ the value consensus, norms, art, literature and even sciences. Thus the Marxists say that the principal forces which caused the socio-cultural dynamics are located in the economic substructure. The contradictions which develop in the sub-structure stimulate change everywhere, while they are being resolved into new synthesis.

They regard the conquest of India by the British as a result of the development of capitalism in Britain. Subsequently a gradual capitalistic development took place in the Indian economy also. This, in turn, triggered a process of change in other spheres also, Idealisation of individual initiative in economic activity appeared in the political system as individuals right of freedom and equality.

The same individuality and the need for skilled manpower in the modernizing economy brought change in the educational system. Education was made open to all and scientific and
technical education began. Similarly change in religion, family and the value system etc. can also be explained as adaptations to the changing economic system. There is a truth in both the viewpoints but none of them by themselves fully explains the complex socio-cultural dynamics of Indian society.

In conclusion, one special feature of the socio-cultural dynamics in Indian society needs to be mentioned. The process of modernization that has taken place in the Indian society has not replaced the traditional structure rather the traditional structure has adapted to perform the modern functions. For example, the castes have adapted themselves into associative type organization to secure benefit of modernization for their members. Similarly, with the introduction of competitive modern electoral politics, religion and caste are being used for political mobilization leading to communal conflicts.

3.9. Continuity and Change:

The word ‘continuity and change’ refers the features of traditional Indian society which are still leading and those features which have completely changed or have been changing in the modern Indian society. To know about it, one should be aware of the modern or present social value system, structure, institutions and characteristic features of the society. Some of the chief characteristic features of Indian society are: the caste system, unity in diversity, spirituality, joint family, importance of kinship, the democratic political system, agricultural economy, great relevance of religion etc.

Firstly, the caste system is the foundation stone of the social stratification in India. The origin of caste system may be traced to the Varna system of Rig Veda. With the impact of modern secular value, industrialization, urbanization, education etc. This traditional system of stratification has been totally disorganized in the modern society.

The Indian economy has been an agricultural based economy. During the ancient and medieval period it was same. But the productivity and means of agriculture have been changed to great extent in India. In the ancient and medieval period various revenue and taxes were the sources of income of the Government. It is still leading in changing form.

The another core area of change are the family, marriage and kinship. The size and functions of the family is rapidly changing due to impact of industrialization and urbanization. Many of the functions of the family have been taken away by the modern institutions of the society.

In the context of social change in India, we find both continuity and change. Indian culture has been modified continuously by outside contacts, but essentially remains Indian. Continuity and change is very much the accepted concept in our life style.

The traditional social institutions, in society are still existing with its changing and original form. These institutions are concerned with social, economic, religious and various other spheres of life. Since society is in a continuous process of change and development, the social institutions have also adapted to it with the modification of its structural and functional set up. The factors of change have affected the social institutions, but the intuitions still exist and gradually make adaptation to the changing word.

India occupies the position of distinction in the world for her spirituality and Yogic tradition. Whenever a multination company is laying the foundation stone of industry, Ganga-jal, home and sacred ceremonies are still being performed.

Much of what is valuable in the past is being retained although in a somewhat changed form, that is, institutions, systems, customs, habits and norms are different in appearance. Like any society, Indian society is a continuation of the past. India is a synthesis of Aryan and Dravidian cultures. The synthesis has created change and continuity from the ancient period up till today. Detachment from cultural heritage, institutions and customs has not been favourable to Indians.

4. A number of factors are responsible for ensuring continuity in the social system. These are as follows:

1. By and large Indians are orthodox and tradition-bound. They are not in favour of violent changes.
2. Each institution has some social roots. It is felt that any change in one will have the adverse impact upon the other for which society is not prepared.
3. Most of the institutions in India are linked with the idea of God. These are given religious orientations and it is felt that any violation of any social institution amounts to displeasing God.
4. In the society, the forces of changes are vitiated by vested interests. They generally swing the balance in their own favor.
5. Undoubtedly each social institution has its own advantages, which in no way can be underestimated.
6. A vast majority of population in India is illiterate and as such it becomes difficult to convince them of the need of eradication of evil social institutions.
7. A vast majority of the people in India live a hand to mouth existence and they are averse to understand social problems.
8. India is a vast country and people live in far flung areas where access is difficult. It becomes difficult for our social and religious leaders to reach the people, particularly when means of transportation and communication are difficult.
9. Our foreign rulers did not make any effort to make the people conscious of social problems, leave alone removing the evils.

Our leadership in independent India and even during freedom struggle did not favor complete break with the past. Gandhiji favoured the idea of continuance of small scale industries rather than installation of heavy industries, which he felt was not at all suited to India. Indian leadership has always believed that radical and drastic changes in any field are bound to do more harm than good in the society.

Despite all these, there is continued increasing tendency towards change. The process of industrialization and urbanization have become quick. It is now realized that unless there is rapid industrialization, the country will be economically backward. In the religious field the role of superstitions and ritualistic practices has been considerably diminished.

Though vast majority of India still resides in villages, migration to cities has taken a positive turn. The system of democratic decentralization at the village level has become an accepted fact. The concept of liberty has become very popular. Democracy has made the people believe that all are equal. Rapid progress without traditional resistance is being made in the field of science and technology.

To conclude, continuity and change are very ancient and universal phenomena and they would not cease to be with us. They would also continue to be there tomorrow unless the world of Huxley's Brave New World comes true because of genetic engineering and cloning. Indeed the continuity and change of India has been 'is' and would be slightly different from what these two would be in any other society because the environment and the cultural heritage of each society are different.

Rise of Buddhism is particularly of importance. It directly attacked the ritualistic violence and indirectly attacked the rigid caste hierarchy by propagating egalitarianism. It reached its height of popularity during Ashoka's reign. Later, other religious change is to be seen in the period of Muslim rule when an altogether new religion was introduced into Indian society. Islamic contact stimulated changes in Hinduism too, as manifested in the rise of devotional cults and later in the emergence of Sikhism. Next came the Christian missionaries and further conversions took place during the British rule.

The effects of discrimination in society are reflecting on race, religion, and disabled discrimination. One of the main reasons cause violence is race discrimination. It is easy to find evidence from Hollywood movies. The black people always fight with white people because they were discriminated. Now in Australia, the aborigines are discriminated. Many people do not understand their culture, so the Australian looks down on these people. In addition religion discrimination can endanger the world peace. Different religion has different god and the numbers of believers are huge. Once the conflict between different religions break out, which can easily cause a
Studies carried out in the field of racial discrimination provide also direct proof of this humiliating nature of discrimination, as it has been found that experiences of racism and racial discrimination have a direct bearing on the psychological well-being of persons who have suffered ethnic discrimination: such experiences were found to increase symptoms related to anxiety and depression. There are no reasons to believe that the same would not apply with regard to the other grounds as well.

Victims of discrimination cope with these experiences in a variety of ways. As a response to experiences of discrimination, victims often - consciously or unconsciously - develop a strategy of survival. Some engage themselves in what might be called denial of discrimination. They may explain the incident in terms other than discrimination, or even believe that the discriminatory framework was legitimate, blaming themselves for what happened. One very typical strategy of survival is avoidance, by way of which an individual seeks “voluntarily” to avoid situations in which the probability to end up discriminated against is particularly high, by way of self-imposed restrictions. From the point of view of the society this is not however a desirable strategy, as lessened social contacts ruin the possibility of integrating vulnerable groups to the general society. World peace will elude our grasp while discrimination continue to bedevil the collective life of humanity.
leverage point to counter the effects of prejudice and discrimination. While many agree that the various international instruments to protect people against prejudice and discrimination are still not universally followed or even implemented, it is clear that a new international consciousness is indeed emerging and is, in fact, intensifying.

6. Conclusion

Discrimination runs against the most fundamental values of a modern society. In fact, it is a threat to democracy, which is predicated on the idea of a society in which arbitrary hierarchies and preferences based on, for example gender, ethnic origin, and wealth have been eliminated with a view to achieve equality. Democracy recognizes worth and equal rights of all whereby, equality prohibits discrimination which is also the cornerstone of human rights.

Discrimination not only forms a menace to the society, but also to the individual who is subjected to such an adverse treatment as it is a direct denial of the equal worth of the victim. It is a violation of a person's identity. The consequences of discrimination match the severity of the offence, a causal link to alienation, exclusion, radicalization and decreasing psychological well-being.

Therefore, discrimination is wrong because it is selfish. Discrimination throughout the world today occurs to many extremes. From one extreme to another, it is in any way wrong. Discrimination is happening all over the world, today for many reasons. One being because parents have taught their children to believe and think the way they do. The only thing we can do about it is to raise our children to not discriminate against others. It could lead to more tension and fighting within people and groups. To sum up, discrimination can cause many problems. The government should constitute laws to avoid it, and society should also set up some organizations, programs or communities to help build a better plateau - rid of discrimination.
Unit -2

2.SOCIALISATION AND CULTURE

2.1. Meaning of Socialisation:

Socialisation stands for the development of the human brain, body, attitude, behaviour and so forth. Socialisation is known as the process of inducting the individual into the social world. The term socialisation refers to the process of interaction through which the growing individual learns the habits, attitudes, values and beliefs of the social group into which he has been born.

From the point of view of society, socialisation is the way through which society transmits its culture from generation to generation and maintains itself. From the point of view of the individual, socialisation is the process by which the individual learns social behaviour, develops his ‘self’. The process operates at two levels, one within the infant which is called the internalisation of objects around and the other from the outside. Socialisation may be viewed as the “internalisation of social norms. Social rules become internal to the individual, in the sense that they are self-imposed rather than imposed by means of external regulation and are thus part of individual’s own personality. The individual therefore feels an urge to conform. Secondly, it may be viewed as essential element of social interaction. In this case, individuals become socialised as they act in accordance with the expectations of others. The underlying process of socialisation is bound up with social interaction.

Socialisation is a comprehensive process. According to Horton and Hunt, Socialisation is the process whereby one internalises the norms of his groups, so that a distinct ‘self’ emerges, unique to this individual. Through the process of socialisation, the individual becomes a social person and attains his personality. Green defined socialisation “as the process by which the child acquires a cultural content, along with selfhood and personality”.

According to Lundberg, socialisation consists of the “complex processes of interaction through which the individual learns the habits, skills, beliefs and standard of judgement that are necessary for his effective participation in social groups and communities”. Peter Worsley explains socialization “as the process of “transmission of culture, the process whereby men learn the rules and practices of social groups”.

H.M. Johnson defines socialisation as “learning that enables the learner to perform social roles”. He further says that it is a “process by which individuals acquire the already existing culture of groups they come into”.

The heart of socialisation”, to quote Kingsley Davis.” is the emergence and gradual development of the self or ego. It is in terms of the self that personality takes shape and the mind comes to function”. It is the process by which the newborn individual, as he grows up, acquires the values of the group and is moulded into a social being.

Socialisation takes place at different stages such as primary, secondary and adult. The primary stage involves the socialisation of the young child in the family. The secondary stage involves the school and the third stage is adult socialisation.

Socialisation is, thus, a process of cultural learning whereby a new person acquires necessary skills and education to play a regular part in a social system. The process is essentially the same in all societies, though institutional arrangements vary. The process continues throughout life as each new situation arises. Socialisation is the process of fitting individuals into particular forms of group life, transforming human organism into social being and transmitting established cultural traditions.
2. Features of Socialisation:

Socialisation not only helps in the maintenance and preservation of social values and norms but it is the process through which values and norms are transmitted from one generation to another generation.

Features of socialisation may be discussed as under:

1. **Inculcates basic discipline:**
   Socialisation inculcates basic discipline. A person learns to control his impulses. He may show a disciplined behaviour to gain social approval.

2. **Helps to control human behaviour:**
   It helps to control human behaviour. An individual from birth to death undergoes training and his behaviour is controlled on numerous ways. In order to maintain the social order, there are definite procedures or mechanism in society. These procedures become part of the man's life and man gets adjusted to the society. Through socialisation, society intends to control the behaviour of its members unconsciously.

3. **Socialisation is rapid if there is more humanity among the agencies of socialisation:**
   Socialisation takes place rapidly if the agencies of socialisation are more unanimous in their ideas and skills. When there is conflict between the ideas, examples and skills transmitted in home and those transmitted by school or peer, socialisation of the individual tends to be slower and ineffective.

4. **Socialisation takes place formally and informally:**
   Formal socialisation takes through direct instruction and education in schools and colleges. Family is, however, the primary and the most influential source of education. Children learn their language, customs, norms and values in the family.

5. **Socialisation is continuous process:**
   Socialisation is a life-long process. It does not cease when a child becomes an adult. As socialisation does not cease when a child becomes an adult, internalisation of culture continues from generation to generation. Society perpetuates itself through the internalisation of culture. Its members transmit culture to the next generation and society continues to exist.

3. Types of Socialisation:

   Although socialisation occurs during childhood and adolescence, it also continues in middle and adult age. Orville F. Brim (Jr) described socialisation as a life-long process. He maintains that socialisation of adults differ from childhood socialisation. In this context it can be said that there are various types of socialisation

Types of Socialisation:

1. **Primary Socialisation:**
   Primary socialisation refers to socialisation of the infant in the primary or earliest years of his life. It is a process by which the infant learns language and cognitive skills, internalises norms and values. The infant learns the ways of a given grouping and is moulded into an effective social participant of that group.
   The norms of society become part of the personality of the individual. The child does not have a sense of wrong and right. By direct and indirect observation and experience, he gradually learns the norms relating to wrong and right things. The primary socialisation takes place in the family.
2. **Secondary Socialisation:**
   The process can be seen at work outside the immediate family, in the ‘peer group’. The growing child learns very important lessons in social conduct from his peers. He also learns lessons in the school. Hence, socialisation continues beyond and outside the family environment. Secondary socialisation generally refers to the social training received by the child in institutional or formal settings and continues throughout the rest of his life.

3. **Adult Socialisation:**
   In the adult socialisation, actors enter roles (for example, becoming an employee, a husband or wife) for which primary and secondary socialisation may not have prepared them fully. Adult socialisation teaches people to take on new duties. The aim of adult socialisation is to bring change in the views of the individual. Adult socialisation is more likely to change overt behaviour, whereas child socialisation moulds basic values.

4. **Anticipatory Socialisation:**
   Anticipatory socialisation refers to a process by which men learn the culture of a group with the anticipation of joining that group. As a person learns the proper beliefs, values and norms of a status or group to which he aspires, he is learning how to act in his new role.

5. **Re-socialisation:**
   Re-socialisation refers to the process of discarding former behaviour patterns and accepting new ones as part of a transition in one’s life. Such re-socialisation takes place mostly when a social role is radically changed. It involves abandonment of one way of life for another which is not only different from the former but incompatible with it. For example, when a criminal is rehabilitated, he has to change his role radically.

4. **Theories of Socialisation:**

   1. **Development of Self and Personality:**
      Personality takes shape with the emergence and development of the ‘self’. The emergence of self takes place in the process of socialisation whenever the individual takes group values. The self, the core of personality, develops out of the child’s interaction with others. A person’s ‘self’ is what he consciously and unconsciously conceives himself to be. It is the sum total of his perceptions of himself and especially, his attitudes towards himself. The self may be defined as one’s awareness of and ideas and attitudes about his own personal and social identity. But the child has no self. The self arises in the interplay of social experience, as a result of social influences to which the child, as he grows, becomes subject.
      In the beginning of the life of the child there is no self. He is not conscious of himself or others. Soon the infant feels out the limits of the body, learning where its body ends and other things begin. The child begins to recognise people and tell them apart. At about the age of two it begins to use ‘I’ which is a clear sign of definite self-consciousness that he or she is becoming aware of itself as a distinct human being.
      Primary groups play crucial role in the formation of the self of the newborn and in the formation of the personality of the newborn as well. It can be stated here that the development of self is rooted in social behaviour and not in biological or hereditary factors.
      In the past century sociologists and psychologists proposed a number of theories to explain the concept of self.
      There are two main approaches to explain the concept of self – Sociological approach and: Psychological approach.
2. **Charles Horton Cooley:**

Charles Horton Cooley believed, personality arises out of people’s interactions with the world. Cooley used the phrase “Looking Glass Self” to emphasise that the self is the product of our social interactions with other people.

To quote Cooley, “As we see our face, figure and dress in the glass and are interested in them because they are ours and pleased or otherwise with according as they do or do not answer to what we should like them to be; so in imagination we perceive in another’s mind some thought of our appearance, manners, aims, deeds, character, friends and so on and variously affected by it”.

3. **The looking glass self is composed of three elements:**
1. How we think others see in us (I believe people are reacting to my new hairstyle)
2. What we think they react to what they see.
3. How we respond to the perceived reaction of others.

For Cooley, the primary groups to which we belong are the most significant. These groups are the first one with whom a child comes into contact such as the family. A child is born and brought up initially in a family. The relationships are also the most intimate and enduring. According to Cooley, primary groups play crucial role in the formation of self and personality of an individual. Contacts with the members of secondary groups such as the work group also contribute to the development of self. For Cooley, however, their influence is of lesser significance than that of the primary groups.

The individual develops the idea of self through contact with the members of the family. He does this by becoming conscious of their attitudes towards him. In other words, the child gets his conception of his self and latter of the kind of person he is, by means of what he imagines others take him to be Cooley, therefore, called the child’s idea of himself the looking glass self.

The child conceives of himself as better or worse in varying degrees, depending upon the attitudes of others towards him. Thus, the child’s view of himself may be affected by the kind of name given by his family or friends. A child called ‘angel’ by his mother gets a notion of himself which differs from that of a child called ‘rascal’.

The ‘looking glass self assures the child which aspects of the assumed role will praise or blame, which ones are acceptable to others and which ones unacceptable. People normally have their own attitudes towards social roles and adopt the same. The child first tries out these on others and in turn adopts towards his self.

The self thus arises when the person becomes an ‘object’ to himself. He is now capable of taking the same view of himself that he infers others do. The moral order which governs the human society, in large measure, depends upon the looking glass self.

This concept of self is developed through a gradual and complicated process which continues throughout life. The concept is an image that one builds only with the help of others. A very ordinary child whose efforts are appreciated and rewarded will develop a feeling of acceptance and self-confidence, while a truly brilliant child whose efforts are appreciated and rewarded will develop a feeling of acceptance and self – confidence, while a truly brilliant child whose efforts are frequently defined as failures will usually become obsessed with feelings of competence and its abilities can be paralyzed. Thus, a person’s self image need bear no relation to the objective facts.

A critical but subtle aspect of Cooley’s looking glass is that the self results from an individual’s imagination of how others view him or her. As a result, we can develop self identities based on incorrect perceptions of how others see us. It is because people do not always judge the reactions of others accurately, of course and therein arise complications.
Stages of Socialisation:

1. G.H. Mead:

The American psychologist George Herbert Mead (1934) went further in analysing how the self develops. According to Mead, the self represents the sum total of people’s conscious perception of their identity as distinct from others, just as it did for Cooley. However, Mead’s theory of self was shaped by his overall view of socialisation as a lifelong process.

Like Cooley, he believed the self is a social product arising from relations with other people. At first, however, as babies and young children, we are unable to interpret the meaning of people’s behaviour. When children learn to attach meanings to their behaviour, they have stepped outside themselves. Once children can think about themselves the same way they might think about someone else, they begin to gain a sense of self.

The process of forming the self, according to Mead, occurs in three distinct stages. The first is imitation. In this stage children copy the behaviour of adults without understanding it. A little boy might ‘help’ his parents vacuum the floor by pushing a toy vacuum cleaner or even a stick around the room.

During the play stage, children understand behaviours as actual roles—doctor, firefighter, and race-car driver and so on and begin to take on those roles in their play. In doll play little children frequently talk to the doll in both loving and scolding tones as if they were parents then answer for the doll the way a child answers his or her parents.

This shifting from one role to another builds children’s ability to give the same meanings to their thoughts; and actions that other members of society give them—another important step in the building of a self.

According to Mead, the self is compassed of two parts, the ‘I’ and the ‘me’. The ‘I’ is the person’s response to other people and to society at large; the ‘me’ is a self-concept that consists of how significant others—that is, relatives and friends—see the person. The ‘I’ thinks about and reacts to the ‘me’ as well as to other people.

For instance, ‘I’ react to criticism by considering it carefully, sometimes changing and sometimes not, depending on whether I think the criticism is valid. I know that people consider ‘me’ a fair person who’s always willing to listen. As they I trade off role in their play, children gradually develop a ‘me’. Each time they see themselves from someone else’s viewpoint, they practise responding to that impression.

During Mead’s third stage, the game stage, the child must learn what is expected not just by one other person but by a whole group. On a baseball team, for example, each player follows a set of rules and ideas that are common to the team and to baseball.

These attitudes of ‘other’ a faceless person “out there”, children judge their behaviour by standards thought to be held by the “other out there”. Following the rules of a game of baseball prepares children to follow the rules of the game of society as expressed in laws and norms. By this stage, children have gained a social identity.

2. Jean Piaget:

A view quite different from Freud’s theory of personality has been proposed by Jean Piaget. Piaget’s theory deals with cognitive development, or the processes of learning how to think. According to Piaget, each stage of cognitive development involves new skills that define the limits of what can be learned. Children pass through these stages in a definite sequence, though not necessarily with the same stage or thoroughness.

The first stage, from birth to about age 2, is the “sensorimotor stage”. During this period children develop the ability to hold an image in their minds permanently. Before they reach this stage. They might assume that an object ceases to exist when they don’t see it. Any baby-sitter who has listened to small children Screaming themselves to sleep after seeing their parents leave, and six months later seen them happily wave good-bye, can testify to this developmental stage.

The second stage, from about age 2 to age 7 is called the preoperational stage. During this period children learn to tell the difference between symbols and their meanings. At the beginning of
this stage, children might be upset if someone stepped on a sand castle that represents their own home. By the end of the stage, children understand the difference between symbols and the object they represent.

From about age 7 to age 11, children learn to mentally perform certain tasks that they formerly did by hand. Piaget calls this the “concrete operations stage”. For example, if children in this stage are shown a row of six sticks and are asked to get the same number from the nearby stack, they can choose six sticks without having to match each stick in the row to one in the pile. Younger children, who haven’t learned the concrete operation of counting, actually line up sticks from the pile next to the ones in the row in order to choose the correct number.

The last stage, from about age 12 to age 15, is the “stage of formal operations. Adolescents in this stage can consider abstract mathematical, logical and moral problems and reason about the future. Subsequent mental development builds on and elaborates the abilities and skills gained during this stage.

3. Sigmund Freud:

Sigmund Freud’s theory of personality development is somewhat opposed to Mead’s, since it is based on the belief that the individual is always in conflict with society. According to Freud, biological drives (especially sexual ones) are opposed to cultural norms, and socialization is the process of taming these drives.

4. The Three-part self:

Freud’s theory is based on a three-part self; the id, the ego, and the superego. The id is the source of pleasure-seeking energy. When energy is discharged, tension is reduced and feelings of pleasure are produced, the id motivates us to have sex, eat and excrete, among other bodily functions. The ego is the overseer of the personality, a sort of traffic light between the personality and the outside world. The ego is guided mainly by the reality principle. It will wait for the right object before discharging the id’s tension. When the id registers, for example, the ego will block attempts to eat spare types or poisonous berries, postponing gratification until food is available.

The superego is an idealized parent: It performs a moral, judgemental function. The superego demands perfect behaviour according to the parents’ standards, and later according to the standards of society at large.

All three of these parts are active in children’s personalities. Children must obey the reality principle, waiting for the right time and place to give into the id. They must also obey the moral demands of parents and of their own developing super egos. The ego is held accountable for actions, and it is rewarded or punished by the superego with feelings of pride or guilt.

6. Agencies of Socialisation:

Socialisation is a process by which culture is transmitted to the younger generation and men learn the rules and practices of social groups to which they belong. Through it that a society maintains its social system. Personalities do not come ready-made. The process that transforms a child into a reasonably respectable human being is a long process.

Hence, every society builds an institutional framework within which socialisation of the child takes place. Culture is transmitted through the communication they have with one another and communication thus comes to be the essence of the process of culture transmission. In a society there exists a number of agencies to socialise the child.

To facilitate socialisation different agencies play important roles. These agencies are however interrelated.

1. Family:

The family plays an outstanding role in the socialisation process. In all societies other agencies besides the family contribute to socialisation such as educational institutions, the peer group etc. But family plays the most important role in the formation of personality. By the time other
agencies contribute to this process family has already left an imprint on the personality of the child. The parents use both reward and punishment to imbibe what is socially required from a child. The family has informal control over its members. Family being a mini society acts as a transmission belt between the individual and society. It trains the younger generation in such a way that it can take the adult roles in proper manner. As family is primary and intimate group, it uses informal methods of social control to check the undesirable behaviour on the part of its members. The process of socialisation remains a process because of the interplay between individual life cycle and family life cycle.

According to Robert. K. Merton, “it is the family which is a major transmission belt for the diffusion of cultural standards to the oncoming generation”. The family serves as “the natural and convenient channel of social continuity.

2. Peer Group:

Peer Group means a group in which the members share some common characteristics such as age or sex etc. It is made up of the contemporaries of the child, his associates in school, in playground and in street. The growing child learns some very important lessons from his peer group. Since members of the peer group are at the same stage of socialisation, they freely and spontaneously interact with each other.

The members of peer groups have other sources of information about the culture and thus the acquisition of culture goes on. They view the world through the same eyes and share the same subjective attitudes. In order to be accepted by his peer group, the child must exhibit the characteristic attitudes, the likes and dislikes.

Conflict arises when standards of the peer group differ from the standards of the child’s family. He may consequently attempt to withdraw from the family environment. The peer group surpasses the parental influence as time goes on. This seems to be an inevitable occurrence in rapidly changing societies.

3. Religion:

Religion play a very important role in socialisation. Religion instills the fear of hell in the individual so that he should refrain from bad and undesirable activities. Religion not only makes people religious but socialises them into the secular order.

4. Educational Institutions:

Parents and peer groups are not the only agencies of the socialisation in modern societies. Every civilised society therefore has developed a set of formalised agencies of education (schools, colleges and universities) which have a great bearing on the socialisation process. It is in the educational institutions that the culture is formally transmitted and acquired in which the science and the art of one generation is passed on to the next.

The educational institutions not only help the growing child in learning language and other subjects but also instill the concept of time, discipline, teamwork, cooperation and competition. Through the means of reward and punishment the desired behaviour pattern is reinforced whereas undesirable behaviour pattern meets with disapproval, ridicule and punishment.

In this way, the educational institutions come next to the family for the purpose of socialisation of the growing child. Educational institution is a very important socialiser and the means by which individual acquires social norms and values (values of achievement, civic ideals, solidarity and group loyalty etc) beyond those which are available for learning in the family and other groups.

5. Occupation:

In the occupational world the individual finds himself with new-shared interests and goals. He makes adjustments with the position he holds and also learns to make adjustment with other workers who may occupy equal or higher or lower position.
While working, the individual enters into relations of cooperation, involving specialisation of tasks and at the same time learns the nature of class divisions. Work, for him, is a source of income but at the same time it gives identity and status within society as a whole.

6. Political Parties:
Political parties attempt to seize political power and maintain it. They try to win the support of the members of the society on the basis of a socio-economic policy and programme. In the process they disseminate political values and norms and socialise the citizen. The political parties socialise the citizen for stability and change of political system.

7. Mass Media:
The mass media of communication, particularly television, play an important role in the process of socialisation. The mass media of communication transmit information and messages that influence the personality of an individual to a great extent.

In addition to this, communication media has an important effect in encouraging individuals to support the existing norms and values or oppose or change them. They are the instrument of social power. They influence us with their messages. The words are always written by someone and these people too – authors and editors and advertisers – join the teachers, the peers and the parents in the socialisation process.

To conclude, environment stimuli often determine the growth of human personality. A proper environment may greatly determine whether the social or the self-centered forces will become supreme. Individual’s social environment facilitates socialisation. If his mental and physical capacities are not good, he may not be able to make proper use of environment. However, the family plays perhaps the important part in the process of socialisation.

The child learns much from the family. After family his playmates and school wield influence on his socialisation. After his education is over, he enters into a profession. Marriage initiates a person into social responsibility, which is one of aims of socialisation. In short the socialisation is a process which begins at birth and continues unceasingly until the death of individual.

7. Importance of Socialisation:
The process of socialisation is important from the point of view of society as well as from the point of view of individual. Every society is faced with the necessity of making a responsible member out of each child born into it. The child must learn the expectations of the society so that his behaviour can be relied upon.

He must acquire the group norms in order to take the behaviour of others into account. Socialisation means transmission of culture, the process by which men learn the rules and practices of social groups to which belongs. It is through it that a society maintain its social system, transmits its culture from generation to generation.

From the point of view of the individual, socialisation is the process by which the individual learns social behaviour, develops his self. Socialisation plays a unique role in personality development of the individual.

It is the process by which the new born individual, as he grows up, acquires the values of the group and is moulded into a social being. Without this no individual could become a person, for if the values, sentiments and ideas of culture are not joined to the capacities and needs of the human organism there could be no human mentality, no human personality.

The child has no self. The self emerges through the process of socialisation. The self, the core of personality, develops out of the child’s interaction with others.

In the socialisation process the individual learns the culture as well as skills, ranging from language to manual dexterity which will enable him to become a participating member of human society.
Society is also concerned with imparting the basic goals, aspirations and values to which the child is expected to direct his behaviour for the rest of his life. He learns the levels to which he is expected to aspire.

Socialisation teaches skills. Only by acquiring needed skills individual fit into a society. In simple societies, traditional practices are handed down from generation to generation and are usually learned by imitation and practice in the course of everyday life. Socialisation is indeed an intricate process in a complex society characterised by increasing specialisation and division of work. In these societies, inculcating the abstract skills of literacy through formal education is a central task of socialisation.

Another element in socialisation is the acquisition of the appropriate social roles that the individual is expected to play. He knows a role expectation, that is what behaviour and values are a part of the role he will perform. He must desire to practise such behaviour and pursue such ends.

Role performance is very important in the process of socialisation. As males, females, husbands, wives, sons, daughters, parents, children, student’s teachers and so on, accepted social roles must be learned if the individual is to play a functional and predictable part in social interaction.

In this way man becomes a person through the social influences, which he shares with others, and through his own ability to respond and weave his responses into a unified body of habits, attitudes and traits. But man is not the product of socialisation alone. He is also, in part, a product of heredity. He generally possesses, the inherited potential that can make him a person under conditions of maturation and conditioning.

8. Role of culture in socialisation:

Socialisation is mainly a matter of social learning or cultural learning. Cultural learning is the process by which the individual learns the fundamental culture of patterns of the society in which he will live. Through cultural conditioning one learns to walk, talk, wear dress, greet friends, handle social obligations, develop the attitudes approved in his society. Still cultural learning does not completely determine socialisation. In learning to live in society; an individual gets some experiences which influence his personality but which do not teach him the culture he will share. Those experiences may be his unique experiences. They are not cultural but personal.

Culture defines situations, culture defines social situations for us. It not only defines but also conditions and determines what we eat and drink, what we wear, when to laugh, weep, sleep, love, to make friends with, what work we do, what God we worship, what knowledge we rely upon, what poetry we recite and so on.

Culture defines attitudes, values and goals. Attitudes refer to the tendency to feel and act in certain ways. Values are the measure of goodness or desirability. Goals refer to the attainments which our values define as worthy. It is the culture which conditions our attitudes towards various issues such as religion, morality, marriage, science, family planning, prostitution and so on. Our values concerning private property, fundamental rights, representative government, romantic love etc., are influenced by our culture. Our goals of winning the race, understanding others, attaining salvation, being obedient to elders and teachers, being obedient to elders and teachers, being loyal to husband, being patriotic etc., are all set forth by our culture. We are being socialised in these models.

Culture decides our career. Whether we should become a politician, a social worker, a doctor, an engineer, a soldier, a farmer, a professor, an industrialist, a religious leader and so on is decided by our culture. What career we are likely to pursue is largely decided by our culture. Culture sets limitations on our choice to select different careers. Individuals may develop, modify or oppose the trends of other culture but they always live within its framework. Only a few can find an outlet in the culture.

Culture provides Behaviour Patterns. Culture directs and confines the behaviour of an individual. Culture assign goals and provides means for achieving them. It rewards his noble work and punishes the ignoble ones. It assigns him statuses and roles. We see, dream, aspire, work, strive,
marry, enjoy according to the cultural expectations. Cultural not only controls but also liberates human energy and activities. Man, indeed is a prisoner of his culture.

No individual is completely culturally determined. Every individual is unique in any culture. The uniqueness may be based on individual differences in ability, aptitude and learning. The impact of culture on the individual is not always identical in every case. Every individual is sooner or later exposed to influences which are not completely predetermined by culture. He meets other people outside the culture. Travelling, books, radio, cinema, television, theatre, newspapers expose an individual to many influences outside the culture. Various biological and social factors bring about the uniqueness of the individuals in any culture.

2. CHARACTERISTICS OF SOCIETY

2.1. Society – meaning:

As against its commonsense usage, sociologists use this term in a specific sense and in a precise way. In social sciences since nineteenth century there is a long debate about the use of the concept ‘society’. It was taken to mean as tissues of manners and customs that hold a group of people together. In some sense, ‘society represented something more enduring and deeper than the ‘state’, less manipulative and certainly more elusive. Sociologists have defined society with two angles:

1. In abstract terms, as a network of relationships between people or between groups.
2. In concrete terms, as a collection of people or an organization of persons.

An earlier social scientist, L.T. Hobhouse (1908) defined society as “tissues of relationships”. R.M. Maclver (1937) also defined it in more or less the same terms as “web of social relations, which is always changing”. Refining this definition, Maclver, along with his co-writer Charles Page, later on defined it in his new book Society: An Introductory Analysis (1949) thus: “It (society) is a system of usages and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behaviour and of liberties. This ever changing, complex system we call society.” For Maclver and Page, society is an abstract entity as they write, “We may see the people but cannot see society or social structure but only its external aspects … society is distinct from physical reality”.

Talcott Parsons (Encyclopedia of the Social Sciences, 1934) wrote: “Society—may be regarded as the most general term referring to the whole complex of relations of man to his fellows.”

2.2. Society in concrete terms: “a society”:

When society is viewed from the point of view of persons who constitute it, it takes the shape of ‘a society’ instead of ‘society’ in general terms. A society is the largest number of human beings who interact to satisfy their social needs and who share a common culture. “A society may be defined as a network of interconnected major groups viewed as a unit and sharing a common culture” (J.H. Ficther, Sociology, 1957). A similar definition of society is offered by Ian Robertson (Sociology, 1977): “A society is a group of interacting individuals sharing the same territory and participating in a culture.” This definition of ‘a society is quite rearer to the definition of ‘community explained in the following pages. Thus, a society is different from society in general; ‘a society is any organization that enables people to carry on a common life.

It is concrete, having physical reality and is an aggregate of persons while society is abstract and is something more than an aggregate of individuals and the sum of individuals. It refers to the whole constellation of associations that characterize a people. When we talk about Indian society, French society, or American society, we generally have the idea of ‘a society’ in our mind. Defining society Mike O’Donnell (1997) writes:

“A society consists of individuals belonging to groups which may vary in size.” Anthony Giddens (2000) states; “A society is a group of people who live in a particular territory, are subject to a common system of political authority, and are aware of having a distinct identity from other groups around them.”
This definition is a mixture of characteristics of a community and a nation-state. From this view, some societies, like those of hunters and gatherers are very small; others are very large involving millions of people such as modern Indian society.

2.3. Characteristics of society:
1. Society is abstract:
   If society is viewed as web of social relationships, it is distinct from physical entity, which we can see and perceive through senses. As written earlier, MacIver argued, “we may see the people but cannot see society or social structure, but only its only external aspects”. Social relationships are invisible and abstract. We can just realize them but cannot see or touch them. Therefore, society is abstract. Reuter wrote: “Just as life is not a thing but a process of living, so society is not a thing but a process of associating”.

2. Likeness and difference in society:
   Society involves both likeness and difference. If people are all exactly alike, merely alike, their relationships would be limited. There would be little give-and- take and little reciprocity. If all men thought alike, felt alike, and acted alike, if they had the same standards and same interests, if they all accepted the same customs and echoed the same opinions without questioning and without variation, civilization could never have advanced and culture would have remained rudimentary. Thus, society needs difference also for its existence and continuance.
   We can illustrate this point through the most familiar example of family. The family rests upon the biological differences between the sexes. There are natural differences of aptitude, of capacity, of interest. For they all involve relationships in which differences complement one another, in which exchange take place.
   Likeness and difference are logical opposites but for understanding likeness, comprehension of its relation to the other is necessary. Society exists among those who have some degree of likeness in mind and in body. F.H. Giddings called this quality of society as “consciousness of kind” (a sense of likeness). Though likeness and difference both are necessary for the society to exist, but difference is always subordinated to likeness in society. Likeness has a predominant share in the constitution of society.

3. Cooperation and conflict in society:
   Cooperation and conflict are universal elements in human life. Society is based on cooperation but because of internal differences, there is conflict also among its members. This is why, MacIver and Page observed that “society is cooperation crossed by conflict”. We know from our own experience that a person would be handicapped, showed down, and feels frustrated if he is expected to do everything alone, without the aid of others. “Cooperation is most elementary process of social life without which society is impossible” (Gisbert, 1957).
   Though cooperation is essential for the constitution of society but modern conflict theorists (such as Marx) have highlighted the role of conflict in society. If there is no conflict, even in small measure, society may become stagnant and people may become inert and inactive. However, the expression of disagreement in the form of conflict must always be held within tolerable bounds.

4. Society is a process and not a product:
   “Society exists only as a time sequence. It is becoming, not a being; a process and not a product” (MacIver and Page, 1956). In other words, as soon as the process ceases, the product disappears. The product of a machine endures after the machine has been scrapped. To some extent the same is true not only of material relics of man’s past culture but even of his immaterial cultural achievements.
5. Society as a system of stratification:
   Society provides a system of stratification of statuses and classes that each individual has a relatively stable and recognisable position in the social structure.

2.4. Meaning of Community:
   The word community has been derived from two words of Latin namely ‘com’ and munis. In English ‘com’ means together and ‘munis’ means to serve. Thus, community means to serve together. It means, the community is an organisation of human beings framed for the purpose of serving together. Community is a people living within a geographical area in common interdependence. It exists within the society. It is bound by the territorial units. It is a specific group while society is abstract. “Community living is natural to man. He is born in it and grows in the community ways. It is his small world. Men, we have seen began with group life. Over the time, they occupied a habitat and while in permanent occupation of it; they developed likeness, common habits, folkways and mores, interdependence and acquired a name.

   They developed amongst themselves a sense of togetherness and an attachment to their habitat. A community thus has a habitat, strong community sense, and a manner of acting in an agreed and organized manner. There are various definitions of community. Osborne and Neumeyer write, “Community is a group of people living in a contiguous geographic area, having common centers of interests and activities, and functioning together in the chief concerns of life.”

   According to Kingsley Davis, “Community is the smallest territorial group that can embrace all aspects of social life.”

   As Sutherland points out, “It is a local area over which people are using the same language, conforming to same mores, feeling more or less the same sentiments and acting upon the same attitudes.”

   Maclver defines community as “an area of social living, marked by some degree of social coherence.

   For Bogardus it is a social groups with some degree of “we feeling” and “living in a given area.

   Mannheim describes community as “any circle of people who live together and belong together in such a way that they do not share this or that particular interest only but a whole set of interest.

2.5. Basic Elements of Community:
   According to Maclver and Page, there are two main bases or essential elements on the basis of which community is formed.

   (i) Locality:
   Locality implies a particular or territorial area unless a group of people lives in a particular locality; they cannot establish relations and generate the we-feeling among themselves. Living together facilities people to develop social contacts, give protection, safety and security. Locality continues to be a basic factor of community life. Maclver says, though due to the extending facilities of communication in the modern world the territorial bond has been broken, yet “the basic character of locality as a social classifier has never been transcended.

   (ii) Community Sentiment:
   Community can be formed on the basis of community sentiment. It is extremely essential. It implies ‘a feeling of belonging together.” It is a ‘we-feeling’ among the members of a community. People living in a community lead a common life, speak the same language, conform to the same mores, feel almost the same sentiment and therefore, they develop a feeling of unity among themselves.
In other words, it can be said that community feeling has the four important aspects such as we-feeling, interdependence, participation and community control. The community sentiments are developed by we-feeling. The members of community develop we-feeling by their mutual interdependence. They contribute to the progress of the community by participating in its activities. Community controls the behaviour of its members. The obedience to community rules brings uniformity among the members.

2.6. Other Elements of Community:
Some other elements of community are as follows:

(i) Group of people:
Fundamentally, a community consists of a group of people. A solitary individual cannot form a community when a group of people share the basic conditions a common life, they form community.

(ii) Naturality:
A community is not deliberately or purposively created. It is a spontaneous or natural growth. An individual is born in a community. It is my virtue of community that he develops.

(iii) Permanence:
A community is generally not temporary or short-lived like a crowd or a revolutionary mob. It is a permanent organisation or durable social group. This durability is evident from the age-old communities existing in modern times. A community continues as long as members are there.

(iv) Likeness:
In a community there is a likeness or similarity in language, custom, mores, traditions etc. among the members. So A. W. Green has rightly said, “A community is a cluster of people living within narrow territorial radius who share a common way of life.”

(v) A Particular Name:
Every community is always known with a particular name, their immediate bases of origin give such community a particular name. For example based on the linguistic condition people living in Orissa are called Oriyas; living in Kashmiri culture are called Kashmiris.

(vi) Spontaneity:
Every community grows itself spontaneously. A community is not deliberately or purposively created. A kind of natural force acts behind the origin and development of communities. Various factors like customs, conventions, and religious beliefs bind the individuals together.

(vii) Common Life:
Some sociologists like Elwood says that the life of the people in a community is near about the same. There is no epochal difference between the way of life of the individuals. Their eating pattern, dressing style, language etc. are found to be similar. Due to their inhabitation on a particular geographical area, they develop a kind of emotional and cultural uniformity. Community is never formed with a particular aim. But they are the outcome of social uniformity among the individuals.

(viii) Common Interests:
In community, all the members have common and collective interests. People live in community and work together to fulfill these interests. Thus, Newmeyer says, community is a group of people living in a delimited geographic area, having common interests and activities and functioning together in their concern of life.
2.7. Difference between society and community
The constituent elements and behaviour patterns of both community and society are distinctive. We may describe the distinction between community and society as follows:
1. Society is a web of social relationships. But community consists of a group of individuals. It is a specific group.
2. Society is abstract. Community is concrete.
3. A definite geographical area is not necessary for society. But a definite geographical area is essential for a community. It is bound by the territorial units.
4. There can be more than one community in a society. Most societies consist of more than one community, varying in size, physical appearance, organization and specialized functions. But there cannot be more than one society in a community.
5. Society is an intangible artifact. But community is a natural entity.
6. In the society, the group is merely means to an end. But in the community, the group has a life of its own, superior to that of its temporary members. The group is an end in itself.
7. Community sentiment or a sense of unity is not essential in a society. But community sentiment is indispensable for a community.
8. In a society the common objectives are extensive and coordinated. But in a community, the common objectives are comparatively less extensive and coordinated.
9. In a society, the common interests and common objectives are not necessary. But in a community, a common agreement of interests and objectives necessary.
10. In the society, members have doctrine, public opinion, contractual solidarity and individual will. But in the community, members have faith, customs, natural solidarity and a common will.

A community may be big or small. A big community, such as a nation, contains within it a number of small communities and groups with more close, numerous common qualities. Small communities like village or neighborhood are the examples of the primitive world. Both the types of communities, big or small, are essential to the full development of life.

2.8. The process of socialization
Every man tries to adjust himself to the conditions of his social environment. This process of adjustment is itself socialization. The social order is maintained largely by socialization. Individuals learn to conform to the norms of the group. This helps the group to maintain its order. Socialization is a process of transforming the human animal into a human being of conveying the biological being into a social being. It is true that direct socialization begins only after birth.

2.9. Socialization is the continuous process
Socialization is a process of inducing the individual into the social world. It consists in teaching culture which he must acquire and share. Socialization is social learning. This learning is not intermittent but continuous. The more we try to learn the more remains to be learnt. Perfection in social learning is rarely achieved. The process of socialization is something that continues throughout life. We must not think that there is stage in learning at which a man has learnt everything about his group and that thereafter, he ceases to learn.

Man belongs to different groups at different stages of his life. As there groups change, so we must learn new rules, new patterns of behavior. Moreover, we do not remain within the same role. Even though, we are members of family all our life, we are constantly changing our roles within it acquiring new roles, dropping or modifying old ones. We begin as children, pass through adolescence into adulthood, marry, become parents, enter middle age, retire and grow old. With each role come new patterns of behavior that we must learn. Thus, throughout our life, we are involved in the socialization process. Even at the door of death we are being socialized. The staffs of hospitals, for example, have a conception of what is a ‘good’ way to die. They try to socialize their dying patients into the ways of dying in a ‘proper’ manner.
2.10. Socialization and Development of the ‘self’

The heart of the process of socialization is the emergence and gradual development of the ‘self’ or ‘ego’. It is in terms of the self that personality takes shape and mind comes to function. The notion of self begins to arise as the child learns something of the world of sensations about him.

Everyone who is alive, in any society, has a consciousness of self. When a child is born it has no consciousness of itself or of others. He does not possess those behavior mechanisms which make an individual part and member of any group. The child at birth is not conscious of any of the self and other relationships. These relationships the child learns through the process of socialization.

The ‘Self’ is social. The terms ‘self’ is often used to mean ‘self image’ some writes like G.Murphy view the self simply as the person’s conception of himself as a totality. But G. H. Mead would rather regard self as purely ‘social’ in nature. It is true that the self develops out of the child’s communicative contact with others. The idea of self develops in conjunction with the idea of other things. He learns that they are distinct beings and that he too has individuality. Acquaintance with his name and use of pronouns such as ‘I’, ‘Me’, ‘Myself’, etc. help the process of self-discovery. Little children’s answers to such questions as ‘what is your name?’ and ‘whose boy are you? ‘Etc., would emphasis the idea of self in relation to others.

2.11. SOCIAL CONTROL MEANING, NEED, PURPOSE, AGENCY

2.11.1. SOCIAL CONTROL

From childhood days how our parents urged us to eat with our right hand, to respect our elders and our teachers, to be punctual and to help the needy. Subsequently, we learn that we should drive on the left side of the road and to obey the laws of the land. Still later, we are made aware about responsibilities towards aging parents, towards children and professional responsibilities that come with one job.

It is clear that our behaviour is regulated by family, by prevalent customs and traditions, by society and by the state, too. The notion that unrestrained freedom will lead to anarchy and a demise of social order. Therefore, it is considered imperative for any society to maintain order and progress.

2.11.2. MEANING OF SOCIAL CONTROL

For the smooth functioning of any society, it is essential that its members conduct themselves in a manner that is acceptable to other members of that society. Our behaviour in everyday life is quite orderly and disciplined. We normally do not wish to antagonize (oppose) people we interact with, we do try to stick to various rules and to observe discipline in schools etc. those who do not obey these norms of society are criticized or looked down upon.

Social control is a general method of regulating the behaviour of individuals in a society through accepted social norms. It is a way to channelize the behaviour of individuals in society so that they conform to the accepted code of conduct. Social control is defined as “the way in which the entire social order coheres and maintains itself, operates as a whole, as a changing equilibrium.”

This social control refers to the way society controls our behaviour, either through norms and practices or through the state and its compelling force. The regulation of behaviour in society, whether of individuals or of groups is undertaken in two ways :-

(a) by adhering to established norms and values of society; and
(b) by the use of force

The term “social control” is generally used by sociologist to refer to this first kind of regulation.

2.11.3. NEED AND PURPOSE OF SOCIAL CONTROL

1. NEED

The need and importance of social control has been recognized by all social thinkers. Individuals differ in their interest and capabilities. If each individual is allowed unrestricted freedom to act and behave, it may lead to anarchy and disorder in the society. The resultant conflicts, frequent and persistent, would be a constant drain on society’s energy and efficiency.
As an analogy, we could consider traffic movements on roads in the absence of any traffic rules and traffic signals, etc. it is easy to imagine the chaos that would rule the road and the unending traffic jams that would follow. If we add to it the end result is totally undesirable. The fact that traffic rules help to maintain order and efficient movement of vehicles is only due to the presence of control.

The situation in society would be no different if there was no accepted mode of behaviour. Individuals, therefore, have to be made to co-exist in a manner that benefits them as well as the groups they comprise of social control becomes a necessity for the following reasons:-

(i) To maintain the old order:- For continuity and uniformity of a social group, it is important that the old social order is maintained. This function is fulfilled by the family. The old members of the family initiate any socialize the young ones into their traditions, value patterns and accepted forms of behaviour.

(ii) To regulate individual behaviour:- Individual vary in their ideas, interest, attitudes and habits, etc. Even children of the same parents think and behave differently. Thus their behaviour needs to be regulated in accordance with the established norms that would lead to uniformity.

(iii) To check cultural maladjustment:- Society is changing at a rapid pace. The changes threaten to uproot the existing social system and replace it with a new system. There is a need for greater social control in order to distinguish between good and bad and to retain one’s sense of balance and judgment.

2. PURPOSE
Sociologist attributes many purpose of social control. The aim of social control is to bring about conformity in a particular group or society.

At times, out of sheer ignorance, individuals could act in a manner that may or may not benefit them. But certainly society’s interest lies at the collective level. There are other situations when the individual is perfectly aware of the ill effects of his actions on the society but he continues with his behaviour because it increases his welfare. For instance, in an industry where the owner is fully aware of the harmful effects of pollution but does not install pollution control device because he wants to maximize his profits at the cost of safeguarding the collective interest. Society seeks to regulate the individual behavior. The purpose of social control is to regulate the interest of both the individual and the group in a way that is beneficial to both.

3. MEANS OF SOCIAL CONTROL – FORMAL AND INFORMAL
At all times, all societies have had some means of maintaining order and control in their respective situation.

Individuals and groups comply with social norms through a network of social institutions, like family, kin groups, caste, village, education, state, religion and economic institutions, etc., Sociologists have classified the mechanisms of social control into:

(a) The informal means of social control and
(b) The formal means of social control

1. Informal Means of Social Control
In primary groups, the relationships are close, direct and intimate. Social control is often maintained by informal mechanisms, i.e, customs, traditions, folkways, mores and religion. These are adopted means by informal groups.

Informal mechanisms of social control include established and accepted institutions relating to socialization, education, family, marriage and religion etc.,
It is executed through informal sanctions, which may be positive or negative. Positive sanctions include smile, a nod of approval, rewards and promotion, etc., For instance, Good performance in an examination may be rewarded with a bicycle or a watch by the parents. Negative sanctions include a frown, criticism, physical threats and punishments. The unruly behaviors in school may result in detention or severe punishment is an example of negative sanction.

2. **Formal Means of Social Control**

The formal means of social control come from institutions like the state, law, education, and those that have legitimate power. They apply coercion in case of deviance. For instance, a person convicted of having stolen someone’s property may be sentenced to imprisonment. In other words, these institutions exercise the legal power to control the behaviors of the individual and the group. We shall now deal with the various forms of informal and formal means of social control.

Which it is exercised informal mechanisms of control very accordingly. Besides family, informal social control is also exercised by other social institutions, like neighbourhood, kin group, clan and village, etc.,

1. **FOLKWAYS**: Folkways are norms to which individuals conform. It is customary to do so. Conformity to folkways is not enforced by law or any other agency of the society. It is the informal acceptance of established practices in each group or society. Folkways are manifested in matters of dress, food habits, observance of rituals, forms of worship and method of greeting, etc., For instance, the food habits in North and South India are different and these habits persist even when the person has moved to a different location away from his earlier surroundings.

2. **Mores**: Mores refer to moral conduct as distinct from the customary practice of folkways. They influence the value system of a society and are in the form of social regulations which aim to maintain social order. Mores seek to regulate the relationship between individuals in defined situations. E.g., between husband and wife, parents and children and siblings, etc. They may also refer to general social relationships in terms of honesty, truthfulness, hard work and discipline, etc., since mores are consciously designed and created with a view to preserve them. Violations of these often entail penalties. They are perhaps the strongest mechanisms of informal social control.

3. **CUSTOMS**: Customs are the long established practices of people, which occur spontaneously but gradually. Along with regulating social life, they also bind them together. In primitive societies, customs were powerful means of social control but in modern times, they have weakened due to rise in the forces of individualism and diversity.

4. **RELIGION**: Religion exercises a powerful influence on its adherents. Emile Durkheim defines religion as the unified system of beliefs and practices related to sacred things. Those who have common beliefs and practices united into one single moral community through religion. Religion occupies a significant place in the life of an individual and fulfills the spiritual, social and psychological needs of an individual.

Religion helps in the process of social control in the following ways:

a. Every religion has the concept of sin and virtue. Since early childhood, individuals are exposed to these concepts and to the notions of good and bad. These become ingrained in the individual’s personality and guide his decision making during his life.

b. Religious conventions and practices determine marriage, mutual relations among family members, property relations, rules of succession and inheritance etc.,

c. Religion leaders regulate the behavior of individuals by exhorting them to follow a prescribed code of conduct.

d. By organizing community activities, prayer meetings and by celebrating religious events and festivals, religious institutions contribute to this process by bringing believers together and strengthening the common belief systems thereby, regulating individuals behavior.
3. FORMAL MEANS OF SOCIAL CONTROL

I. Law

II. Education

III. State.

1. **Law**: In primitive societies, the groups followed similar occupations and individuals share a direct, personal and intimate relation among themselves. These folkways, mores and customs sufficed in controlling the individual behavior. There was almost unquestioned compliance with the informal mechanism of social control.

In contrast, the modern societies are characterized by immense diversity, individualism, division of labour and differentiation in terms of work, ethics and lifestyle. Urbanization and accelerated movement of people striving for more and more has changed the character of social groups. Relationships have become formal. Customs and folkways seem insufficient to control diverse population groups. Simultaneously, the state has grown stronger and more specialized in nature. It is now necessary and possible to regulate individual behavior by formulating a set of common laws which are backed by the legal, administrative and political machinery of the State. Laws and enforcement agencies are replaced by customs and mores as the regulations of behavior and ensure social order and control.

Law has been defined in two ways. Some theorists have defined it in terms of “ideal behavioral norms, while others have referred to it as rules that are promulgated by the state, which are binding in nature.

Individuals obey laws due to two prime reasons:

i. **Fear of punishment**—Punishment by state results in curtailment of essential freedoms of individuals and hence acts as a deterrent.

ii. **Rule conforming habits**... Many individuals believe that adherence to laws is necessary for their own well-being and prosperity as also for social stability and progress. This is called the “rule conforming habit”. The family, educational institutions and religious preachers all play a role in inculcating and sustaining this behavior.

Laws have their origin in customs, traditions, religion and judicial decisions. As such, they very often have a moral dimension and the fact that laws are supported by legal and institutional arrangements enable them to bring about a degree of conformity in human behavior. Laws that have both customary and legislative support (e.g. prohibition of bigamy) are readily accepted.

In Modern states, laws are promulgated by legislative organs and enforced by the state through the governments. The government, in this context, includes all official agencies and functionaries through which the state achieves its ends. Laws thus regulate and control social behavior by ensuring uniformity and conformity.

It may be noted that laws are different from customs in the following ways:

(i) Law has a coercive character. Therefore, it compels people to act in a particular way. Customs, on the other hand, are respected and practiced because of the sensitive of traditions and social approval associated with them.

(ii) Customs are specific to groups and clans while laws have a more general and universal nature.

(iii) Breach of law entails punishment by the state while disregard of customs is frowned upon by the society and only in an extreme case may result in ostracism.

(iv) Laws are a more recent phenomenon associated with the growth of the state and its institutions, while customs existed in one form or another at all times and in all societies.

With the emergence of modern nation states, an establishment of relationship among them such as political, trading and military, international laws have become necessary to maintain
world order. Just as national laws are meant for establishing order and control within domestic boundaries, international laws seek to establish orderly behavior on the part of nations.

2. **EDUCATION**: Along with laws, education has been an important agency of social control. It prepares the child for social living and teaches him the values of discipline, cooperation, tolerance and integration. Educational institutions at all levels, (i.e. school, college and university) impart knowledge as well as ethics through formal structured courses as well as behavioral inputs.

   The different pace of the educational system in different societies depends upon changing social mores, level of development and social needs. Thus, in ancient Indian society, the emphasis was on religious scriptures, philosophy and, metaphysics. The focus shifted as social development has resulted in an increased, demand for knowledge in other areas and managerial skills.

   At schools, the ideas of democracy, secular are, equality and national goals are communicated to students in addition to the emphasis on our shared history, culture, heritage, norms and values. By inculcating the concepts of good moral behavior, morality, discipline and social etiquettes, the educational system serves its role as an agent of formal social control.

3. **STATE**: State has a vital role in administering social control. Sociologists have defined the state as “an association designed primarily to maintain order and security, exercising universal jurisdiction within territorial boundaries, by means of law backed by force and recognized as having sovereign authority”.

   State functions through the government. Modern nation states strive to be welfare states, i.e. they seek to provide to the citizens a wide range of social services like education, medical care, old age pension and unemployment allowance. These are achieved by means of the co-operation of individuals and through collective efforts of the media, the NGOs and other social Institutions. For example, the pulse polio programmes of the government are extensively supported by the use of television, posters, NGOs and educational institution, all of which try to educate the public on the advantages of the government measures. In the above mentioned context, the state acts as an informal agency of social control, eschewing coercion.

   However, certain function, like maintenance of law and order, defense, foreign relations and currency, require the state to intervene in a formal and sometimes in a coercive manner.

   India has a federal polity and government manifests itself at various levels village, block, district, state and at the national level. At all these levels, its functionaries can enforce rules and laws. In modern societies, state has become increasingly important as an agent of social control.

4. **AGENCIES OF SOCIAL CONTROL – FAMILY, NEIGHBOURHOOD AND PUBLIC OPINION:**

   1. **Family**

      A child is a product of its genes and environment. He is born with certain inherent capabilities, which either grow or stunted depending upon the environmental stimuli. In this, his situation is skim to that of a flower. With proper nourishment and care, it will bloom. If denied, it will decay.

      Family is the most important agency of social control. Every child learns from his immediate environment, while is first provided by the family. Etiquettes, habits and attitude are first learnt from
the immediate role models (i.e. parents, sibling’s kin groups etc). The family socializes the child into the norms, values, traditions and customs of the group. Thus, family has a predominant role in shaping the personality of the child.

In villages, an individual gets his status from his family. The elders have a dominant role in shaping the personality of the individual. This is manifested in the individual attitudes, Interests and lifestyle, etc. Marriages are mostly arranged by the elders and seen as an alliance between families rather than between two individuals.

In cities, the family continues to play a predominant role in shaping an individual’s personality. However, industrialization, limited income and the paucity of space have contributed to the prevalence of nuclear family. This is very different from what is encountered in villages. Hence, families tend to focus upon themselves. This results in an increased account open individualism as opposed to collectivism common in villages. The function of socialization that the classroom, playground, peer group and the media. Unlike in a rural surrounding, the individual derives his social status partly from his family but more importantly from his personal achievements. Parents and elders still largely arrange marriages outside caste and religions are also on increase, thus, we see that individual choice is becoming increasingly important. However due to the absence of the strong family support on both sides, individual disagreements are more likely to lead to separation and divorce as opposed to the rural setting where the family network provides a readily available conflict resolution mechanism.

2. Neighbourhood:

Neighbourhood in villages comprises people normally belonging to the same kin group or caste. Hence, relationships that exist are intimate and informal. Beyond the immediate neighbourhood, the bonds are strong, as is evident from the fact that the son-in-law of a family is regarded as the son-in-law of a much larger group, sometimes of the entire village.

In contrast, relationships between neighbours in the urban environment are characterized formally. They are marked by intermittent interactions and hence are far weaker than what is seen in the rural environment. In big cities, the ties of neighbourhood are almost relegated to the backseat. This is hardly any interaction between neighbours.

Thus, the village neighborhood is an enthusiastic participant in many daily activities of a family. It thereby fulfills its role as a medium of social control. It ensures uniformity and conformity and corrects deviant behavior. For instance, in a village neighbours would subject a son not looking after his aging parents to sharp disapproval and even sarcasm.

In cities, while not controlling individual behavior so closely, individual actions that affect community are monitored by the neighbourhood, e.g. a person throwing trash in the open would be pulled up by his neighbours for spoiling the ambulance of the neighbourhood.

Public Opinion: Public Opinion is commonly used to denote the aggregate views that individuals hold regarding matters that affect the interests of community.

Newspapers, radio, television, motion pictures, legislations, pamphlets and even the word of mouth mould public opinion.

Remote village communities, which do not have access to television and newspapers rely on “gossip” for information about the happenings around them and to express their opinion on these subjects. However, radio has increasingly become an important source to obtain news about events in distant places. There are group readings of newspapers too. Of late, television has also been
introduced in the villages. In independent India, the introduction of adult franchise. Panchayati Raj institutions and planned development processes have all contributed to bringing villages in the mainstream of Indian polity and economy.

In cities, the print and visual media play a dominant role in shaping public opinion. As the audiovisual medium is more powerful, television has slowly gained ascendancy over newspapers. However, newspapers continue to influence opinions among the educated group.
UNIT - 3

1. MARRIAGE

Marriage: Meaning of marriage - Functions of marriage - Types of marriage - Polygamy - Polyandry - Monogamy.

Marriage is one of the universal social institutions. It is established by human society to control and regulate the sex life of man. It is closely connected with the institution family. In fact, family and marriage are complementary to each other. As Gillin and Gillin have said, “marriage is socially approved way of establishing a family procession”. As Westermarck has remarked, “Marriage is rooted in the family rather than the family in the marriage”. Marriage is an institution of society which can have different implications in different cultures. It purpose, functions and forms many differ from society, but it presents everywhere as an institution.

1. Definition and Characteristics of Marriage

Definition of marriage

There is no definition which adequately covers all types of human marriage. It has been given a number of definitions and explanations amongst which the following may be noted.

(i) Edward Westermarck in his “History of human marriage” defines marriage as “the more or less durable connection between man and woman beyond the mere act of propagation till after the birth of offspring”.

(ii) Malinowski says that marriage is a “contract for production and maintenance of children”.

(iii) According to Robert R. Lowie, “Marriage is a relatively permanent bond between permissible mates”.

(iv) Broadly speaking, however, marriage may be defined as “a social sanctioned sex relationship involving two or more people of opposite sex, whose relationship is expected to endure beyond the time required for gestation and the birth of children” - Duncan Mirchell’s “A dictionary of sociology”

(v) Alferd McClung Lee writes, “Marriage is a public joining together, under socially specified regulations of a man and women as husband and wife”.

Characteristics of marriage

1. Universality.

Marriage is more or less a universal institution. It is found among the preliterate as well as literate peoples. It is enforced as a social rule in some of the societies. Examples: In Japan, celibacy is publically condemned. In Korea, unmarried individuals are called “half” persons. Among the Hindus, marriage is a sacrament which is regarded as more obligatory. The Todas of Nilagiri refuse to perform funeral rites for a girl if she dies before her marriage. But they do perform after completing some sort of marriage ceremony for the corpse. According to the Chinese philosopher Confucius, an individual who remains unmarried throughout his life commits a great crime. As Levi - strauss has observed the unmarried primitives of Central Brazil are made to lead a miserable life.

2. Relationship Between Man and Woman.

Marriage is a union of man and woman. It indicates relationship between one or more men to one or more women. Who should marry whom? One should marry how many? - are questions which represent social rules regarding marriage which differ significantly.
3. **Marriage Bond enduring.**
   Marriage indicates a long lasting bond between the husband and wife. Hence it is not coextensive with sex life. It excludes relationship with prostitutes or any other sexual relationship which is viewed as casual and not sanctioned by custom, law or church. The Hindus, for example, believe that marriage is a sacred bond between the husband and wife which even death cannot break.

4. **Marriage Requires Social Approval.**
   A union of man and woman becomes a martial bond only when the society gives its approval. When marriage is given a hallmark of social approval, it becomes a legal contact.

5. **Marriage is Associated with some Civil or Religious Ceremony.**
   Marriage gets its social recognition through some ceremony. This ceremony may have its own rites, rituals, customs, formalities, etc. it means marriage has to be concluded in a public and solemn manner. Sometimes it receives as a sacrament the blessing of religion. Marriage among the Hindus for example, is regarded as a sacrament. It is connected with rituals such as-Homa, Saptapadi, Panigrahana, mangalayadharana, etc.

6. **Marriage creates Mutual Obligations.**
   Marriage imposes certain rights and duties on both the husband and wife. Both are required to support each other and their children.

**FUNCTIONS AND IMPORTANCE OF MARRIAGE**

The importance of marriage consist in the functions that it performs. The main function of marriage are as follows:

1. **Regulation of Sex Life.**
   Marriage is a powerful instrument of regulation of sex life of man. Sexual impulse is powerful in man. It has to be controlled and regulated in a proper manner to avoid chaos and confusion for sex life. Marriage regulates sex relation also. It prohibits sex relation between the close relatives, that is, between father and daughter, mother and son, brother and sister, etc. Such a kind of prohibition is called “incest taboo”. Marriage also puts restriction on the premarital and extra-marital sex relations.

2. **Marriage leads to Establishment of the Family.**
   Sexual satisfaction offered by marriage results in self-perpetuation. It means marriage insists on couple to establish a family of procreation. It is here the children are born and bred up. It is marriage which determines the descent of the new born individual. Inheritance and succession follow the rules of descent.

3. **Provides for Economic Co-operation.**
   Marriage makes division of labor possible on the basis of sex. Partners of marriage distributive and divide work among themselves and perform them. In some of the primitive tribes we find a clear cut division of work between husband and wife. Even in modern industrial societies, we find husband and wife working outside the family to get marriage.

4. **Marriage aims at social Solidarity.**
   Marriage not only brings two individuals of the opposite sex together but also their respective families, groups and kindred. Friendship between groups is reinforced through marriage between different groups, castes, races, classes, religious, linguistic and communities, it is possible to minimize the social distance between groups and strengthen their solidarity.
FORMS OF MARRIAGE
The main forms of marriage are: polygamy, polyandry, monogamy, and group marriage. Each of these types may be analyzed here.

Polygamy
Polygamy is a marriage in which one man marries more than one women at a given time. Polygamy is more popular then polyandry but not as universal as monogamy. It was in practice in most of the ancient civilizations. It prevailed among the ancient Hebrews, Assyrians, Babylonians, Indians, and others. At present, it is widespread among primitive tribes but it is often simply confined to wealthier classes. Polygamy is in practice among Eskimo tribes, Crow Indians, Hidatsa of North America, African negroes, the Nagas, Gonds and Baigas of India. However, it is permitted in Muslim Community.

Types of polygamy
Polygamy is of two types: (i) Sororal polygamy and (ii) Non-sororal polygamy.
(i) Sororal polygamy is a type of marriage in which the wives are invariably the sisters. It is often called ‘sororate’. The latin word ’soror’ stands for sister. When several sisters are simultaneously, or potentially the spouses of the same man, the practice is called ‘sororate’. It is usually observed among the tribes which pay a high bride price. The death of the wife or her childlessness is compensated by supplying new spouse who is generally the young sister of the deceased women.
(ii) Non-sororal polygamy as the term indicates, is a type of marriage in which the wives are not related as sisters. For social, economic, political, and other reasons, both the types are practiced by some people

Causes of Polygamy
Sociologists and anthropologists have made several studies to find out the cause of polygamy some of the reasons mentioned by them are follows:
(a) More Women Less Men.
Polygamy becomes a natural practice whenever there is an excess of females over males. Even though the balance of sex ratio is normally maintained, it is likely to be upset for some reason or the other. Such a situation makes the members to practice either polygamy or polyandry if they want to have legitimate sex life. Plains, Indians and Eskimos, for example, practice polygamy due to the imbalance in the sex ratio.
(b) Economic Advantage
Some of the African tribes (Ex: Longos and the Thongas) practice polygamy for economic reasons. In the tribes women contribute to the family income by various means. Sometimes the first wife compels the husband to go for second marriage so that she can reduce her load of work at home.
(c) Women as Badges of Distinction.
Among some tribals, a man social status is often measured in terms of the number of wives that he has greater the number of women greater is the prestige Early kings used to marry more women for this reason also.
(a). Childlessness of the first wife. Barrenness on the part of the first wife is also the cause of polygamy. The childless wife herself may insist on the husband to go for a second marriage.
(c) Constancy of sex urge in man. Unlike the woman, man is susceptible to sex stimulation throughout the year. Polygamy provides him opportunity to enjoy sex life throughout the life.
(f) Other factors in addition to the above, the following factors also favors polygamy.
(i). Taste for variety. Men go after several women for they have taste for variety.
(ii). Enforced celibacy, sex relations with a woman during her menstrual, pregnancy and lactation periods are tabooed. This enforced celibacy is a case in favour of polygamy.
(iii). Earlier ageing of the female. Among some tribes man marry more women because, they believe that ageing is faster in women.
(iv). Desire for more children. The desire for more children on the part of men also supports polygamy. The African ‘guni’ and ‘Hihi’ tribals practice polygamy for this reason.
(v). Captured women in wars and fights are normally taken and enjoyed by the victorious men as their additional wives.
(vi). Men may also marry more women to establish their masculinity.

POLYANDRY

Polyandry is the marriage of one woman with several men. It is much less common than polygamy. It is practiced among the Tibetans, Marquesan islanders of Polynesia, the Bahama of Africa, the tribals of Samoa and others. In India, the tribes such as Tiyan, the Toda, the Kota, the Khasa and Ladakhi Bata also practise polyandry. The Nairs of kerala were polyandrous previously.

Types of polyandry

Polyandry is of two types. (i) Fraternal polyandry and (ii) Non-fraternal polyandry

(i). Fraternal polyandry:- When several share the same wife, the practice can be called aelphic or fraternal polyandry. This practice of being mate, actual or potential, to one’s husband’s brothers is called “levirate”. It is prevalent among the Todas.

(ii). Non-fraternal polyandry:- In this type, the husbands need not have any close relationship prior to the marriage. The wife goes to spend some time with each husband. So long as a women lives with on of her husbands, the others have no claim over her. Nair polyandry was of this type Tibetans too have this type. Both these type of polyandry must be distinguished from “wife-sharing” or “wife-lending”, which is much more common among the primitives, but in all cases it is temporary.

Causes of polyandry

No universal generalization can be made with regards to the causes of polyandry. Still factors such as scarcity of women, the desire to keep the property intact, heavy bride price, poverty and the sterility of men, etc., are favourable to polyandry though not always.

The Todas of India used to practice female infanticide prior to the British influence. This led to a surplus of males and naturally to polyandry. For the same reason the Marquesan islanders practice polyandry. Still in Ladakh is practiced even though women outnumbered men there.

Polyandry is often practiced due to poverty and heavy bride price. Poor young men who are not capable of paying the bride price and maintaining the wife individually often marry a women collectively. Still in some instances even the rich people practiced polyandry.

Among the Todas, property considerations and sex-parity have also caused polyandry. The Tibetans practiced polyandry in order to keep the joint property intact.

Social implications of polyandry

Polyandry has its own implications. It gives rise to the problem of determining biological paternity of the child. But the primitives have their own social methods of determining the father—hood of the child. Such kind of fatherhood is known as, ”sociological fatherhood”.

Among the Todas; one of the husbands goes through what is called a “bow - and-arrow” ceremony with the women and thereby becomes the legal father of her child. He continues to be called the father of the children born to her till the other husband(s) goes through the same ceremony.

Among the Samoars, the children after the first few years are given the liberty to choose their parents’ for their permanent stay. The selected parent becomes the actual father of the children. If they feel that they are not treated properly they may move on to others.

Polyandry is said to be an adjustment with poverty. it tends to keep the birth-rate at a low level even by providing sexual satisfaction to all; hence, it tends to have an adverse effect on the growth of populations. The practice of polyandry requires good understanding between the wife and the husbands on the one hand and among the husbands themselves. It may also lead to extra-marital and pre-marital sex relations. The polyandrous Khasa wife has to follows the norms of marriage, but her unmarried daughter can freely mix with visitors at home.
It is to be noted that polyandry is not the common practice even among the communities where it is permitted. On the contrary, monogamy is becoming popular everywhere. Polyandry is slowly disappearing.

**MONOGAMY**

Monogamy is the form of marriage in which one man marries one woman. This is the most wide spread form of marriage found among the primitives as well as civilised people. If it was very popular during the early times, it has almost become a universal practice at present. It is practised among the tribals such as kadors, santals, the khasis the canella, the hopi, the irequois, the and a man islanders, the vaddas of Ceylon, the sevangas of Malaya and others.

Monogamy has a long history of its own. W estermarck is of the opinion that monogamy is as old as humanity. Ancient greek philosopher Aristotle had recommended only monogamous marriage.ancient romans and partans also had given recognition to it. Ancient jews,Christians and Indians had given importance to it. Ancient hindus regarded monogamy as the most ideal form of marriage.

**Advantage of monogamy**

Monogamy seems to be superior to other forms of marriage. It enjoys certain merits over other forms. Some of them may be noted.

- Universally practicable, since there is one to one ratio (one man to one woman) in almost all the societies. Only monogamy can provide marital opportunity and statisfication to all the individuals. Neither polygamy nor polyandry can equally satisfy all.
- Economically better suited. No man of ordinary income can think of practising polygamy. Only a rich man can maintain a couple of wives and their children. Only monogamy can adjust itself with poverty. For example even though koran a muslim to have four wives at a time, no ordinary muslim can think of marrying four wives for the simple reason that he cannot maintain them.
- Promotes better understanding between husband and wife. Monogamy produces the highest type of love and affection between husband and wife. It contributes to family peace, solidarity and happiness. Vatsayanaan authority on “kama sutra” remarked,” at best a man can only please one woman physically, mentally and spiritually, therefore the man who enters into marriage relations with more than one woman, voluntarily courts unhappiness and misery.
- Contributes to stable family and sex life. Monogamous family is more stable and long lasting, It is free from conflicts that are commonly found in polyandrous and polygynous families.

There is no scope for sexual jealousy also. Unlike polyandry and polygamy, it does not give opportunity for having extra-marital sex relationship because sex relations are more strictly regulated here. Herbert Spencer has said that monogamy is more stable and the consequent family bond is stronger.

(v) Helps to better socialisation. Since husband and wife have better understanding, they can give attention to the socialisation of their children. Children are well looked after and the parents can give their special attention to them. Under polygamy, the husband cannot devote himself fully to each of his wives and children because they are too numerous.

(vi) Aged parents are not neglected. It is only in monogamy that old parents are protected and looked after properly. Under polygamy, old wives are often discarded and in their place younger wives are brought in.

(vii) Provides Better Status of Women are given only a very low position in polygamy. Their rights are never recognised. They can be divorced at will. But in monogamy, women enjoy better social status. In modern societies they enjoy almost equal social status with men.
GROUP MARRIAGE

Theoretically group marriage means the marriage of two or more women with two or more men. But this arrangement is practically rare. Here the husbands are common husbands and wives are common wives. Children are regarded in the entire group as a whole. Children call men of such a group their fathers and all the women their mothers. Some of the tribals in Australia, India, Tibet and Ceylon are believed to have practiced group marriage.

Some writers have said that group marriage is not in existence. If at all it is in practice, it is clubbed with polyandry. For example, two Toda brothers marry two women as their common wives.

It is also said that monogamous or polygynous or polyandrous marriage associated with the practice of concubinage, sexual hospitality or socially tolerated adultery, is mistaken to be group marriage. Many studies have revealed that the practice of group marriage is almost on the verge of extinction.

MARRIAGE RESTRICTIONS OR RULES OF MARRIAGE

No society gives absolute freedom for its members to select their life-partners. Even in societies where 'free marital choice' is allowed, the selection is not absolute but relative. Rules regarding "who should marry whom" always govern such a selection. Endogamy and exogamy are the two main rules that condition marital choice.

ENDOGAMY

Endogamy is a rule of marriage in which the life-partners are to be selected within the group. It is marriage within the group and the group may be caste, class, tribe, race, village, religious group etc.

Thus we have caste endogamy, class endogamy, subcaste endogamy, race endogamy, trible endogamy and such other forms.

For example in caste endogamy, marriage has to take place within the caste, Brahmin has to marry a Brahmin. In subcaste endogamy, it is limited to the subcaste groups. Here a Shivalli Brahmin has to marry within shivalli subcaste, a gangadiagar vokkaliga has to marry within his sub- caste group, and so on endogamy prohibits marriage outside the group. Even today intercaste marriages are not encouraged.

Factors such as the policy of separation, virtual geographic separation of people, the desire to keep wealth within the group, religious, racial and cultural differences between the peoples, sense of superiority or inferiority etc., are said to be causes of endogamy.

Endogamy as a rule of marriage has its own advantages. It contributes to the group unity and solidarity. It keeps women happier within their group. It helps to preserve the property within the marriage.

Group... it also safeguards the purity of the group, finally it helps to keep under secret the strength and weakness and also the professional secrets of the group.

Endogamy has its disadvantages also..., (i) by dividing the society into small endogamous groups it stikes at national unity (ii) by limiting the choice of life-partners, it often gives scope for civil practice such as polygamy, dowry system bride price etc..., (iii) it may also make its followers to develop hatred and contempt for other groups (iv) it is also said that close- in-breeding caused by endogamy may effect the biological potentiality of the offsprings. For these disadvantages endogamy is condemned. The modern civilised people are more in favour of exogamy than endogamy.

EXOGAMY

Exogamy is almost the opposite of endogamy. Exogamy is a rule of marriage in which an individual has to marry outside his own group. It prohibits marrying within the group.
The rule of exogamy insists that the so-called blood relatives shall neither have marital connections nor sexual contacts among themselves. Near relatives are not supposed to marry among themselves.

But the degree of nearness differs from community to community. In Malaysia and Australia among some people, a son may marry his father’s wife, if she is not his direct mother. Similarly marriage of cousins is allowed among Muslims.

Forms of exogamy
- Gotra exogamy: the Hindu practice of one. Marrying outside one’s own ‘gotra’ is gotra exogamy.
- Pravara exogamy: Those who belong to the same pravara (uttering the name of a common saint at religious functions) cannot marry among themselves.
- Village exogamy: Many Indian tribes (example Naga, Garo, Munda) have the practice of marrying outside their village.
- Pinda exogamy: Those who belong to the same ‘pinda’ (or sapinda) cannot marry within themselves.

Causes of exogamy
- Various factors must have caused exogamous marriages.
  1. The desire on the part of a few to show that they are distinct from others have encouraged exogamy.
  2. Some people feel that they become very cheap and insignificant if they marry within the known circle of relatives and friends, hence they want to go out of the group to select their life partners.
  3. The practice of female infanticide must have compelled a few tribes to go out of the tribe to find out mates for them, due to the shortage of girls they are forced to do this. Some used to kidnap girls belonging to other groups.

It may be noted that endogamy and exogamy are not mutually exclusive. In some societies both rules may coexist. For example in India both are practised by the caste Hindus Caste and subcastes are endogamous in nature, but ‘Gotra’ - a small unit of subcaste is exogamous, such rules differ from society to society.

Today there is a greater trend towards exogamous marriages. Endogamy is said to be conservative. It is widely criticized. Exogamy is appreciated as progressive and more scientific. Exogamy has brought peoples of various castes, races, religious, tribals together. It can effectively reduce social distance among peoples and encourage and support social solidarity and communal unity.

MARRIAGE IN INDIA

Marriage and family, the two social institution with biological foundations, are complementary to each other. Both have a long standing history of their own. In the Indian context also both the institutions have been in existence since time immemorial. Both have withstood the ravages of time and the shocks of centuries. They are the permanent elements in our social system.

In the Hindu social heritage marriage has never been looked at from the materialistic point of view. Marriage among the Hindus is sacrament and not a contract. The tie of marriage was regarded even at that stage also as a binding force all through life. Marriage was a ritual which enjoined the husband through his wife as a God given gift. Centuries have rolled on since then. The Hindu marriage though it has undergone vast changes has not totally lost its sanctity.

With the marriage sacrament of ‘vivah samskara’ men and women as husband and wife establish the family or the ‘Griha’. Grihasthakarma is not merely a biological necessity but is also a social ideal. In the “Indian social evolution the family has always meant the joint family “. Grihyasutras have highlighted the importance of the Hindu family. The Hindu joint family is said to be the bedrock on which Hindu values, beliefs and attitudes are built. The family is also a sacred institution for the Hindus deriving sanctions from religion and social traditions.
Here is a glance of these two social institutions with a special reference to their importance and the changes taking place in them. The chapter also makes a brief survey of the Muslim marriage in India.

THE HINDU MARRIAGE

The Hindus have been giving great importance for marriage since time immemorial. Marriage is almost obligatory and unavoidable for an average Indian. Life without marriage is almost unthinkable in this country and there is sharp social stigma attached to those who remain unmarried for long. There is a deep-rooted, long-standing and tradition here in favour of marriage as a basic ritual. Hence C.B. Mamoria rightly commented that “we are a much marrying people. We marry early and we marry in large number”.

Hindu Marriage - A Religion Duty and not a contract:

Marriage is a matter of religious duty for the Hindus. Every Hindu is committed to marriage for it is regarded as great sacrament. For the Hindus, marriage is not a matter of “social contract”, nor is it deemed as “a licence for sex life”. In the Hindu scheme of the Ashrams, one can enter the much praised “grihasthasharma” only after the marriage. With the marriage sacrament, man and woman as husband and wife establish the family, the home or “Griha”.

THE HINDU MARRIAGE - A SACRAMENT

Among the Hindus, marriage is not a social contract, it is religious sacrament. Marriage to a Hindu is of great individual and social significance. It is a socially approved union of man and woman aiming at procreation, pleasure and observance of certain social obligations.

The Hindu ideal emphasizes the individual as well as social aspects of marriage. K.M. Kapadia in his “Marriage and Family in India” has given much information in support of the view that Hindu marriage is a sacrament. His explanation can be analysed from three angles: (A) Aims of the Hindu Marriage; (B) Main rituals which are involved in the Hindu marriage; and (C) the basic beliefs and values underlying the Hindu Marriage.

(A) Aims of the Hindu Marriage:

As Kapadia has pointed out, the main aims of the Hindu Marriage are ‘dharma’, ‘praja’ and ‘rati’. Of these aims, dharma is given the first place, ‘rati’ or pleasure is given only the third place, and ‘praja’ or progeny is given the second place.

1. Dharma: The Hindu thinkers regarded Dharma as the first and the highest aim of the Hindu marriage. Marriage is desired not so much for sex or for children as for acquiring a partner for the fulfillment of one’s religious duties.

    On the marriage, the sacred fire is enkindled, and it is the duty of the householder to offer “panchamahayajnas” daily in the company of his wife. These obligations would cease to exist only on the death of the householder. They get disturbed on the death of the wife, and hence the house-holder could marry immediately a second wife. The basic aim of marriage is dharma for it necessarily involves the fulfillment of a number of moral duties.

2. Praja: The desire to get issues or children is completely felt by the people. Psychologists call it parental instinct. The desire for ‘praja’ or progeny is regarded by the Hindu Shastrakaras as one of the sacred purposes of marriage. The Upanishads have also stressed the continuance of the line of progeny. Getting a son is essential for a Hindu, for it is believed that one can fulfil one’s “Pitri Rina” only by getting a son. It is ‘Kutumba Dharma” also. In one of the important marriage rituals called “saptapadi” also the husband prays to the wife to fetch children for the family.

3. Rati: Though sex is one of the functions of marriage it is given the third place. It is least desirable aim of marriage. To stress the lower role of sex in marriage, the marriage of a Shudra is said to be pleasure only. The Brahmanic legislations enjoins that the Shudra wife would be taken
only for pleasure. However, sex is never condemned or degraded. It is given the third place because dharma is more expected of vivaha than kama.

(B). Important Rites associated with Hindu Marriage:

Among the Hindus there are certain rites which must be performed for marriage to be complete. The main rites are: vagdana, kanyadaana, homa, panigrahana, saptapadi and mangalyadharana. These rites and the importance attached to them have added to the sanctity of the Hindu marriage.

(i) Vagdana: In the presence of the people gathered for the marriage the names, Gotras and Pravaras of the bride and the bridegroom are announced after which they are ready for the marriage. This ritual is known as “panigrahana sankalpa” or vagdana.

(ii) Homa: ‘Homa’ refers to the offspring in the sacred fire. A number of ‘homas’ or fire rituals are observed in the marriage of which “Laja Homa” is an important one. This ‘homa’ is symbolic of fecundity and prosperity. Fred grains dipped in ghee are offered to fire by the couple with a prayer to the God requesting him to bless them with progeny and prosperity.

(iii) Kanyadaana: This is the most important ceremony connected with marriage. It is the ceremony of giving away the bride as a gift to the bridegroom in the presence of the sacred fire and in the presence of the people gathered. The father of the bride gifts her away to the bridegroom with a promise on his part that he would not transgress her “in the attainment of piety, wealth and desire”. The same promise is repeated thrice and the bridegroom affirms his promise thrice.

(iv) Panigrahana: This ritual refers to taking the right hand of the bride with the words ‘I seize they hand for the sake of happiness that you may live to old age with me….’” With this the bridegroom takes the responsibility of looking after the bride.

(v) Mangalaya Dharana: This involves the act of tying the tali or mangalasutra round the neck of the bridegroom. This ritual for which there is no reference in the Dharmashastras is more in practice in South India than in the North. It has even influenced the Catholic Christians of the south.

(vi) Saptapadi: This is the ritual in which the bride and the bridegroom go ‘seven – steps’ together. The husband makes the bride step forwarded in the northern direction seven steps with the words “One step of the sap,two for juice ,three for wealth, four for comfort, five for cattle, six for seasons, friend be with seven steps united to me”. This ritual is important from the legal point of view, for the Hindu marriage is regarded legally complete only on the performance of the sacred rites accompanied by the sacred formulae”.

(C) Sacred Beliefs and Values involved in the Hindu Marriage:

The Hindu marriage is a sacrament from the point of view of the sacred beliefs and values involved in it.

(i). Indissoluble Marital Bond: According to the traditional Hindu belief, marital bond is said to be inseparable and irrevocable. The parties to the marriage cannot dissolve it at will. They are bound to each other until the death of either of them. The belief states that the wife is supposed to be bound to her husband even after his death.

This concept of marriage that is indissoluble, is itself a sublime one which makes the husband and the wife to adjust their tastes, tempers, ideals, interests, choices and preferences. It thus involves sacrifices on the part of both the husband and the wife for each is called upon to bear with the other. Each individuals is here called upon to make marriage a success by means of compromises and adjustment.
(ii). Belief that marriage is a social duty towards the family and the community: The question of conflict between the husband and the wife did not perhaps arise in the old days for it never involved purely individual interests. The husband never expected any intellectual co-operation from his wife. The wife was more of a passive partner in the performance of religious duties than an intellectually active participant in all his affairs. “Marriage was a social duty towards the family and the community and there was little idea of individual interest”. The social background provided by the authoritarian joint family and the semi-sovereign caste never gave any scope for the recognition of any personal factor, individual interest or aspirations, in the relations between the husband and the wife.

(iii). The ideal of ‘Pativratya’ associated with marriage: As per the ideal “pativratya” popularized by the puranic writers, the wife is expected to be devoted to her husband alone. It implies that fidelity and modest service to the husband are the sole duty and main purpose in her life. As a river merging itself in the ocean loses its identity so a wife is supposed to merge her individuality with that of her husband. Her only concern in life is to provide all services to the husband; for the satisfaction of her husband is her sole joy in her life. The wife is expected to prove herself as a real “sati” with all dedication and reverence to her husband.

- The Glorification of ‘sati’ system: The ideal of ‘pativratya’ was stretched too much. It made the wife to be not only attached to the husband as long as he lived, but even after his death, because a ‘sati’ could never conceive of a second marriage or a second husband. Hence on the death of the husband the wife had either to live chastely, renouncing all the joys of life, or to follow her husband by jumping into the funeral pyre. The ideal of Pativratya gave rise to and glorified the practice of sati or self-immolation.

  With the passing of time, the ideal of pativratya became to deeprooted in the mind of the Hindu woman that immolation became not only customary but a woman’s highest aspiration.

- Marriage, the only sacrament for women: The Hindu marriage is a sacrament in another sense also. A Hindu male goes through the performance of several sacraments during the course of his life. These begin with the laying of the foetus and end with the cremation of his body. For the Hindu woman marriage is said to be essential for it is the only sacrament that can be performed for her. The Hindu women normally prefer to marry and aspire to marry for they know that the unmarried women are always put to hardship in the Indian social set up.

**DOES THE HINDU MARRIAGE CONTINUE TO BE SACRED?**

The Hindu marriage has undergone changes in the last few decades. These changes have given rise to two questions: (i) Does the Hindu marriage continue to be sacred? ; (ii) Has it lost its sanctity or is it to be treated as a contract?

Three significant changes: Three significant changes in the Hindu marriage may be noted here.

1. The Hindu young men and women today marry not very much for performing religious duties but for life long companionship.
2. The marital relations are no longer treated as unbreakable, or irrevocable, as divorce is socially and legally permissible.
3. The ideal of ‘pativratya’ has lost its significance for there is legal provision for widow remarriage and divorce.

The above cited changes in the Hindu marriage have not affected its main character. Widow remarriages and divorces have not become the order of the day. Though they are legally permitted they are still looked down upon socially. Mutual fidelity and devotion to the partner are still considered to be an essence of marriage. "So long as marriage is not performed for sex gratification alone but for "Living together" and "Begetting children", Marriage will continue to be a sacrament for Hindus. Freedom in marriage (Male selection etc.) does not destroy but rather confirms the stability of marriage and purifies its practise."
Changes are taking place in the Hindu marriage but they have not disturbed its universality and damaged its sanctity. As Kapadia writes,"......... marriage will continues to be a sacrament; only it is raised to an ethical plane. We rather go back to our Vedic ideal embodied in the 'sapatapadi' formula. "I take the to be my companion in life,"

RECENT TRENDS IN THE HINDU MARRIAGE
The Hindu marriage system has undergone radical changes especially after independence. Even though the basic religious beliefs associated with marriage have not crumbled down, many of its practices, customs and forms have changed. The recent trends in this regard may be briefly discussed here.

1. CHANGES IN THE FORMS OF MARRIAGE.
The Traditional forms of Hindu marriages (as described by Shastrakara mamu) such as 1.) Brahma 2.) Daiva 3.) Arsha 4.) Prajapatiya 5.) Asura 6.) Gandharva 7.) Rakshasa and 8.) Paisacha-are no more in practice. Polygamy, olyandry and even Bigamy are also not found for they are legally prohibited. Only monogamers marriages are unevenly practiced.

2. CHANGE IN THE AIM ARE PURPOSE OF MARRIAGE.
The traditional hindu marriage considres "Dharma" has its primary object. Where as the modern hindus give more importance to "Life - Long companionship" between husband and wife. Marriage has taking place not very much further performence of religious duties, but for obtaining "Life Long Companionship" of the individuuals of the opposite sex.

3). CHANGE IN THE PROCESS OF MATE SECTION.
In the three areas of mate section we find significant changes today
1. Field of selection has become very wide. Its wide enough to include inter subcaste and intercaste marriages
2. PARTY to selection: Parent do not take active roles in the selection of life patterns of the children. The practise of young men and women selecting their partner themselves is popular today.
3. Criteria of selection. Much importances is given to individual interests, preferences. and considerations rather than to family considerations This trend is refected in the increase in the instances of love marriages
4. Change in the Age at Marriages. Child marriages (atleast at the level of middle and upper class people and educated people) are Virtually not found now. As per the presence marriage at (i.e) 1978 amendment to the child marriage restraint act 1929. A boy below 21 years and a girl below 18 yeas cannot marry. Prepuberity marriages have thus given place to post puberty marriages.
5. Change in the stability of marriage. Legislative provision of diverse has virtually affected the stability of the marriages. The Hindu marriage is not more regarded has indissoluable. The legislative provisions of diverse and widow remarriage undermined the importance of the value of "Pativratya". The concept of Equality of sex also affected the value of "Pativratya".
6. Change in the Economy aspects of marriage. The practise of plain dowry is associated with marriage. The practise has grown into a big social evil today. Bride's parents are compelled to pay a huge amount of money has dowry. This practise has made marriage a costly affair. Marriages are often settled only on considerations of dowry.

Marriage ceremony is also becoming a costly affair since huge amount of money is lavishly spent on decorations, processions, band sets, Video shooting, Music, Orchestra and so on....
7. An increase in the instance of divorce of desertions; though the Hindu marriages is regarded as a sacrament instance of divorce and desertions are on the increase.
Though these new trends are observed today, the importance of marriage has not diminished. It is universally practised. Though its sanctity is affected a little, it is not reduced to a level of the mere civil contract. Hindu men and women are still emotionally involved in their marriages. There is no aspects in danger as such to the Hindu marriage at present.

Factors affecting Hindu Marriage: Industrialization, Urbanization, Education, Legislation

The Hindu marriage has undergone vast changes during the recent years. Traditional values of marriage, (the form of marriage type of ceremony, the way of selection of life-partners in marriage, age at marriage and in such other areas significant changes have occurred. These changes have been caused by a number of factors among which the following may be noted; Industrialization, Urbanization, Education and Legislation.

INFLUENCE OF INDUSTRIALIZATION:

Industriallization refers to the phenomenal growth of modern sophisticated industries and its consequent dominance over agriculture. "Industrialization is a term conveying in general terms, the growth in a society hitherto mainly agrarian, of modern industry with all its attendant circumstances and problems, economic and social. "Industrialization directly affected the institutions of family and marriage and brought about changes in both.

Modern industries have minimized economic functions of the families and have replaced joint families. People have started "going to family "for work, for eking out their livelihood. Women also have joined men in these process of finding out jobs and earning money. This has boosted the self-confidence and self-respect of women. Men could no longer boss over women and suppress their attempts to become self-reliant. These developments have affected the institution of marriages.

Employed women today take an active role in the selection of their life-partners. They do not just leave it to the decision of their parents. In addition to a girl's beauty, family to which she belong ,education and character and such other considerations , is given today to her job and the salary she gets before she is selected as life partner .

Daughters", earnings in many instances have reduced the financial burdens of their parents in marriage. Daughter's job itself may function as a "substitute for dowry". Parents who were searching a suitable match for their daughters within the narrow circle of relatives and friends are now ready to go beyond the borders of even the state, because they want to fix a suitable and a good life-partner for their daughters. Instances of young men and women working in the same industry or office falling in love with each other and getting married are also not uncommon today.

IMPACT OF URBANISATION

Industrialization and urbanization normally go together. Industrialization accelerates the process of urbanization. "Urbanization" refers to the phenomenal growth of towns and cities or urban centers. It "Denotes a diffusion of the influence of urban centres to a rural hinterland ". It is a process of becoming urban, moving to cities, changing from agriculture to other pursuits, common. to cities and corresponding changes of behavior patterns.”

Growth of cities and cities environment has its impact on the institution of family and marriage. Selection of life partner, age at marriage, nature and type of marriage ceremony, expenses of marriage etc., are affected by the modern environment. Normally young men and women of citied want to select their life pattern of their own. Arranged marriages have become rarer in cities. in comparison with villages, urban people delay their marriage. Child marriage does not take place in cities. Marriage are often held in cities more as social or civil ceremony than a religious ceremony, Non-availability of seasoned priest, scarcity of and too expensive chouliers and ‘kalyanamanap’ difficulties involve in collecting number of items necessary for the conduct of a traditional type of marriage-all must have added new trend in marriage. Hence marriage ceremony in cities is tending towards modern than traditionalism. Huge amount is spent sometimes running a couple of thousand, and few lakhs on the ceremony to make to make it a ‘grand gala’. Money is spent lavishly for
decorating marriage manap, putting up pandals, arranging grand dinners, take-home sweets, music orchestra, video shooting, photography, marriage procession etc. The duration of marriage is also cut short in city. Elaborate customs are either shortened or avoided. Then, the whole ceremony is over within couple of hours. It is rarely stretched over several days.

It is generally observed that in a city a bigger number of instances of divorce, desertion, separation etc is found than in villages. There is greater scope for developing pre-matrial and extra-matrial sex relation in cities.

**ROLE OF EDUCATION**

Modern education has played its role in initiating some changes in marriage. It is through modern education that some of the modern values and western ideologies such as rationalism, Individualism, equality sex, democracy, individual freedom, and secularism, etc. have influenced the outlook of our educated young men and women. Hence they want to take their independent decision on the main event of their life such as line of education, job and marriage. Thus our educated have their own views and stands on matters like to marry or not to marry, when to marry, whom to marry ,how to marry etc. They do not want their families to decide their matters.

In the circle of the college educated young men and women marriage is a simple ceremony losing many of its rigid customs. They give more importance to personal preferences and choices in marriage rather than to the gotra rules, family traditions and rules of horoscope. Some of them are even ready for inter-caste marriages and if necessary, even for registered

Modern education has influenced marriage in different ways Parents cannot impose any unwanted marriage on their educated daughter in the name of "family decision or prestige". Well educated people are expected not to insist on dowry in marriage. In India paradoxically, higher educated modern man demand a higher dowry than the uneducated or less educated. Educated and employed women are also not able to resist such a demand. They are normally yield to its pressure and some of them even become victims of dowry disasters. Instances of divorce, desertion and separation are found in larger numbers in the circle of educated persons than in the midst of uneducated.

**INFLUENCE OF LEGISLATION ON MARRIAGE**

Many of the belieters, values, ideals and rules of marriage laid down by the *Hindu shastrakaras* marriage in India, have lost their original meaning and purpose now. As a result, the Hindu marriage has developed some defects. Attempts were also made by some of the social reformers to remove these defects and correct the system. During the British rule and after independence, legislations were passed in order to bring about desirable modifications in the Hindu marriage system.

The laws enacted in India related to (i) age at marriage (ii) field of mate selection (iii) number of supposes in marriage (iv) breaking of marriage; (v) dowry to be given and taken (vi) remarriage. The most important legislation relating to these aspects of marriage passed from time to time could be briefly explained here.

1. **The Prevention of Sati Act 1829.**

The glorification of the idea of "pativrata" had led to the inhuman practice of "sati". Widows were often were made to make vow or "sangalpa" to die after their husbands. Some were forcibly pushed to their husband's funeral pyres. Famous Brahma Samajist, Sri Raja Ram Mohan Roy took up the cause of women and impressed upon Lord Bentick who was the British Governor General of India to bring a legislation prohibiting the practice of "sati". The prevention of Sati Act, 1829 made the burning or burying alive of widows cupable homicide punishable with fine and /or imprisonment. This legislation could save the lives of number of widows though it could not immediately stop the practice totally.
2. The Hindu Widow Remarriage Act, 1856
   This legislation was complementary to the previous legislation, that is, 'Prevention of sati act of 1829'. Though widows were saved from the jaws of death they were subjected to exploitation and humiliation. To remove the deplorable condition of the Hindu widows, a leading social reformer of the day, Pandit Ishwara Chandra Vidya Sagar brought pressure on the British government to make legal provision for widow marriages. The Hindu widow Remarriage Act of 1856 was hence passed.

3. The Civil or special Marriage Act, 1872
   This legislation treated Hindu marriage as a "civil marriage" and provided legal permission for inter-caste, inter-religious and even "registered" marriages. [This Act was repealed by the Special Marriage Act of 1954. According to this Act, the parties interested in registered marriage must notify the Marriage Officer at least one month before the date of marriage. It insists on the presence of two witnesses is for marriage].

   This Act came into force on April 1, 1930. The Act restrains the marriage of a child. According to this Act, the marriage of boys under 18, and girls under 14 years of age was an offence.

   Latest Amendment.
   The Act was amended in 1978 which further raised the age for boys to 21 and for girls to 18 years. The violation of this Act prescribes penalty. It provides punishment [three months simple imprisonment and a fine upto Rs.1000/-] for bridegroom, parent, guardian and the priest who are party to the marriage. No women is, however, punishable with imprisonment under this Act.

5. The Hindu Marriage Act-1955
   This act which came into force from May 18, 1995 brought about revolutionary changes not only in the marital relations but also in various other social aspects. This Act applies to the whole of India except Jammu and Kashmir. The word "Hindu" in the Act includes Jains, Sikhs, Buddhists, and scheduled Castes.

   Conditions for valid as provided in this Act. (1) neither party has a suppose living; (2) neither party [bridegroom or bride] is an idiot or a lunatic; (3) the groom must have completed 21 years and the bride 18 years of age as per the 1978 Amendment brought under this Act; (4) the parties should not be 'sapindas' of each other unless the custom permits such a marriage.

   Condition under which divorce is permitted as part of this Act. (i) The spouse must have been Important at the time of marriage and continues to be so eve afterwards; (ii) party to the marriage was an idiot or lunatic at the time of marriage (iii) consent of the petitioner or of the guardian was obtained by force or fraud; (iv) the wife was pregnant by some person other than petitioner at the time of marriage.

   Other conditions providing for divorce. The dissolution of marriage may be obtained on the grounds of adultery, conversion of religion, unsound mind, leprosy, venereal disease, renunciation, desertion for seven years and cohabitation not resumed after two years after judicial separation.

   Other important aspects of marriage.
   1. This Act gives permission for intercaste and interreligious marriages;
   2. It provides for equality of sex
   3. It provides equal rights for men and women in marriage divorce or separation;
   4. Its 1996 amendment permits divorce on the ground of incompatibility and mutual consent
   5. During judicial separation and after divorce, both husband and wife have the right to claim maintenance allowance.
6. The Dowry prohibition Act-1961. This Act which prohibits the practice of dowry was Passed on May 20th 1961. The Act does not apply to Muslims. It permits exchange of gifts for not more than Rs. 2000. It prescribes a penalty of 6 months imprisonment or a fine up to Rs.5,000/- or both for its violation. This Act got amended in 1986 and thereafter its rules have become still more stringent. The above mentioned legislations in addition to many other social legislations have affected the Hindu marriage in several ways. These legislation, have not transformed it into a mere legal contract. The Hindu beliefs and values relating to marriage are still alive and legislations have only strengthened it by removing some of the anomalies associated with it.

TRADITIONAL FAMILY, JOINT FAMILY, ChangiING FAMILY PATTERNS

1. TRADITIONAL FAMILY

DEFINITION
A basic social unit consisting of parents and their children, considered as a group, whether dwelling together or not: the traditional family. A social unit consisting of one or more adults together with the children they care for: a single-parent family.

THE TRADITIONAL INDIAN FAMILY

Any generalizations about the Indian family suffer from over simplification, given the pluralistic nature of the Indian culture. However, in most sociological studies, Asian and Indian families are considered classically as large, patriarchal, collectivistic, joint families, harboring three or more generations vertically and kith and kin horizontally. Such traditional families form the oldest social institution that has survived through ages and functions as a dominant influence in the life of its individual members. Indian joint families are considered to be strong, stable, close, resilient and enduring with focus on family integrity, family loyalty, and family unity at expense of individuality, freedom of choice, privacy and personal space.

Structurally, the Indian joint family includes three to four living generations, including grandparents, parents, uncles, aunts, nieces and nephews, all living together in the same household, utilizing a common kitchen and often spending from a common purse, contributed by all. Change in such family structure is slow, and loss of family units after the demise of elderly parents is counterbalanced by new members entering the family as children, and new members (wives) entering by matrimonial alliances, and their off springs. The daughters of the family would leave following marriage. Functionally, majority of joint families adhere to a patriarchal ideology, follow the patrilineal rule of descent, and are patrilocal; although matrilocal and matriarchal families are quite prevalent in some southern parts of the country. The lines of hierarchy and authority are clearly drawn, with each hierarchical strata functioning within the principal of “collective responsibility”.

Rules of conduct are aimed at creating and maintaining family harmony and for greater readiness to cooperate with family members on decisions affecting almost all aspects of life, including career choice, mate selection, and marriage. While women are expected to accept a position subservient to males, and to subordinate their personal preferences to the needs of other, males are expected to accept responsibility for meeting the needs of others. The earning males are expected to support the old; take care of widows, never-married adults and the disabled; assist members during periods of unemployment and illness; and provide security to women and children. Psychologically, family members feel an intense emotional interdependence, empathy, closeness, and loyalty to each other.

TRADITIONAL FAMILY SYSTEM

The patrilineal family system traces relationships through the father's family. Among Hindus, spouses (husbands and wives) must be unrelated-no cousins (or even more remotely related women
and men) may marry. Among Muslims, cousins may marry. For Hindus, the bride and groom must usually be from different places of birth or residence. Local exogamy, where the bride marries out of the village, is the rule. The bride goes to live in her groom's village—often within his extended family. Family males tend to cooperate in their work. Men frequently receive help from other men to whom they are related by blood—often their brothers. Hindu women generally do not inherit land or houses for their own use or in their name. Women generally do not act as the links through which property is given or willed to their sons.

**SOCIAL RELATIONS**

"Wife - givers" (the bride's family) are considered socially inferior to the "wife-takers" (the groom's family). It is considered an honorable deed for a family to find an acceptable family for a daughter to marry into. The family of a son who receives the daughter as a bride has higher status and is treated with great respect by the bride's family. Dowry payments are expected to be given by the bride's family to the groom's family. Dowry payments may increase with the age of the bride—the older the bride, the higher the dowry. Marriages are usually arranged by the families. Often the bride and groom have not met before their marriage day. In villages girls marry young. The average age at marriage, according to the 1981 census, is 15. Brides are expected to be virgins upon marriage. Early marriage helps to assure that the bride will be a virgin. A bride is a stranger in the family she enters. Because a young bride's loyalty has been to her natal [birth] family, she will be closely watched and supervised until she becomes a part of her husband's family. Senior family wives—particularly the mother-in-law—usually dominate young wives. A bride's natal [birth] family loses much of her labor (and the labor of children born to her) upon her marriage. Her family can expect little help from her after she has moved to her new home. She probably will not be available to help parents in their old age. Her children will provide labor to her husband's family. Adult women are frequently restricted in their activities by seclusion and veiling (purdah). Preferred employment for women is in jobs in which women associate with other women, such as teaching in a girls' school or nursing in all-female wards.

**2. DISAPPEARING JOINT FAMILY SYSTEM**

Since time immemorial the joint family has been one of the salient features of the Indian society. But the twentieth century brought enormous changes in the family system. Changes in the traditional family system have been so enormous that it is steadily on the wane from the urban scene. There is absolutely no chance of reversal of this trend. In villages the size of joint family has been substantially reduced or is found in its fragmented form. Some have split into several nuclear families, while others have taken the form of extended or stem families. Extended family is in fact a transitory phase between joint and nuclear family system. The available data suggest that the joint family is on its way out in rural areas too.

The joint family or extended family in rural areas is surviving in its skeleton or nominal form as a kinship group. The adults have migrated to cities either to pursue higher education or to secure more lucrative jobs or to eke out their living outside their traditional callings, ensuing from the availability of better opportunities elsewhere as well as the rising pressure of population on the limited land base. Many of the urban households are really offshoots of rural extended or joint families. A joint family in the native village is the fountainhead of nuclear families in towns. These days in most cases two brothers tend to form two independent households even within the same city owing to the rising spirit of individualism, regardless of similarity in occupation, even when the ancestral property is not formally partitioned at their native place. The nuclear family, same as elsewhere, is now the characteristic feature of the Indian society. According to the Census of India data, of all the households nuclear family constituted 70 percent and single member or more than one member households without spouse comprised about 11 percent. The extended and joint family or households together claim merely 20 percent of all households. This is the overall picture about the entire country, whereas in the case of urban areas the proportion of nuclear family is somewhat higher still.
The emergence of financially independent, career-oriented men and women, who are confident of taking their own decisions and crave to have a sense of individual achievement, has greatly contributed to the disintegration of joint family. Disintegration of joint family has led to closer bonds between spouses, but the reverse is also true in certain cases. For many, nuclear family is a safer matrimonial home to a woman. In bygone days people generally lived in joint families, yet familial discord never escalated into extreme physical violence or death, as we so often come across such instances in our day-to-day life and also know through national dailies, both electronic and print media.

3. RECENT CHANGES IN THE FAMILY SYSTEM IN INDIA

In India, the old traditional joint family system no longer continues. It was patriarchal in nature, its size was large, status of women in the family was very low, members of family had no individual identity, and the decision-making power lied exclusively with the eldest male member of the family. The members were the blood relations, and had property, residence and hearth, and even worship, in common The members in a joint family could be of three or more generations, and were morally bound to one another by rights and duties. Indian family system has undergone drastic change in response to development in terms of industrialization, education and urbanization. Industrialization and urbanization, leading to accelerated rate of rural-urban migration, diversification of gainful economic activities and individual-friendly property laws, have had consequential impact in terms of drastic reduction in the size of family in the country. Most families, particularly in urban areas, have only one or two generation members (i.e., parents and their unmarried children). But, it does not mean that the Indian family is becoming nuclear. Actually, the existence of nuclear family in India is only circumstantial.

The culture and attitude of people is still in favour of the joint family system. Existing nuclear families in the country (whatsoever is the number) are only a temporary phase. In reality, the joint family has been a tradition of India. The nuclear families also existed though it is not an Indian tradition. The family in the country is no longer patriarchal in true sense of the term; it exists as a patri-local household. There is a lot of individual autonomy and no longer is decision-making the exclusive right of the eldest male member of the family. The family is now essentially democratic and most of the decisions in the family are taken collectively. However, the extent of autonomy and democracy may vary from region to region, community to community and caste to caste, depending upon the degree of its adaptation of the modern values and the urban way of life.

The family in India is passing through a contradiction. Even educated males, though are in favour of modern education for their girl children, continue to expect them to remain inside homes and have their decisions be taken by the elder male members, particularly their parents. They also wish them to be working women but continue to expect them to work in the house and, in some cases, observe purdah. As most people have now started taking up jobs in different parts of the country leaving their parental family behind, they are having separate households. Such small households look forward to maintaining relationship with the parental family and extending help and support to it. Changes in the structure and function of joint families in India are thus following a reconciliatory pattern, a pattern common in the structural changes in the Indian society. In mate selection, the principle of personal choice, especially in urban families, is today increasingly reconciled with parents’ approval; the wife’s freedom in middle-class homes to work outside in offices and schools operates within the traditional framework of the husband’s approval and sometimes the approval of husband’s or even wife’s parents. Such reconciliations are, however, not without tension which is an inalienable aspect of social change. Despite these changes, traditional views on joint family still prevail. Passing away of the traditional joint family system and not being replaced by nuclear family system has resulted into a new kind of family set-up in the country. Today, most families form as nuclear kind of households and continue to exist as constituents of joint families. Therefore, today, it has become more relevant to study households rather than joint or nuclear families.
CHANGING PATTERN OF FAMILY IN INDIA:
STRUCTURAL CHANGE AND INTERACTIONAL CHANGE

Is joint family structure being nuclearised? Our contention is that “jointness of family in India is not disappearing and that stage can never be envisaged when the joint family will be lost in the mental horizon of the people; only the ‘cutting off point of jointness is changing. Instead of large joint families, we will have only locally functioning effective small joint families of two generations or so. At the same time, a nuclear fissioned family (of husband, wife and unmarried children) will not be totally independent but will be functionally dependent on (i.e., remain joint with) some primary kin like father or brother, etc. This is evident from various empirical studies conducted by various scholars in different parts of the country. The analyse change in jointness at two levels: structural and interactional.

Structural Changes:

We cite six empirical studies conducted in last four decades by scholars like LP. Desai, K.M. Kapadia, Aileen Ross, M.S. Gore, A.M. Shah and Sachchidananda.

Desai studied urban families (in Mahuwa in Gujarat) and found that:
(i) Nuclearity is increasing and jointness is decreasing;
(ii) Spirit of individualism is not growing, as about half of the households are joint with other households;
(iii) The radius of kinship relations within the circle of jointness is becoming smaller. The joint relations are mostly confined to parents-children, siblings, and uncles-nephews, i.e., lineal relationship is found between father, son and grandson, and the collateral relationship is found between a man and his brothers and uncles.

Kapadia studied rural and urban families (18% urban and 82% rural) in Gujarat (Navasari town and its 15 surrounding villages). His main conclusions were:
(1) In the rural community, the proportion of joint families is almost the same as that of the nuclear families.
(2) Viewed in terms of castes, in villages, higher castes have predominantly joint family while lower castes show a greater incidence of nuclear family.
(3) In the urban community, there are more joint families than nuclear families.
(4) In the ‘impact’ villages (i.e., villages within the radius of 7 to 8 km from a town), the family pattern closely resembles the rural pattern and has no correspondence with the urban pattern.
(5) Taking all areas (rural, urban and impact) together, it may be held that joint family structure is not being nuclearised.
(6) The difference in the rural and the urban family patterns is the result of modification of the caste pattern by economic factors.

Ross studied only Hindu families in an urban setting (Bangalore in Karnataka state), She found that:
(1) The trend of family form is towards a breakaway from the traditional joint family form into nuclear family units.
(2) The small joint family is now the most typical form of family life.
(3) A growing number of people now spend at least part of their lives in single family units.
(4) Living in several types of family during life-time seems so widespread that we can talk of a cycle of family types as being the normal sequence for city-dwellers.
(5) Distant relatives are less important to the present generation than they were to their parents and grand-parents.
(6) City - dweller son has become more spatially separated from all relatives.
Classifying families as simple (consisting of whole or part of the parental family) and complex (consisting of two or more parental families), he found that one-third families were complex and
two-thirds were simple, indicating the breakdown of joint family system in rural India. Gore studied families in an urban (Delhi), rural, and fringe areas (of Rohtak and Hissar districts in Haryana) and found that two types of families: one, the in which husband, wife and unmarried children, and second type is two husband, wife, unmarried and married sons-dominated over all others.

**Sachchidananda studied families in 30 villages in one district (Shahabad) in Bihar and found that:**
(1) One-fourth families were nuclear and three-fourth were joint, indicating predominance of traditional families.
(2) There were more nuclear families in upper castes than in middle and lower castes.
(3) Nuclearity tends to rise with the level of education.

**Kolenda used data from 26 studies and found that:**
(1) Majority of the families are nuclear.
(2) There are regional differences in the proportions of joint families. There are higher proportions of joint families in Gangetic plain than in Central India or Eastern India (including West Bengal).
(3) The joint family is more characteristic of upper and landowning castes than of lower and landless castes.
(4) Caste is more closely related to the size and the proportion of joint families.

**Ramakrishna Mukherjee studied family in West Bengal. He found that:**
(1) Size is not an indicator of nuclear or joint structure of family. His own survey of 4,120 family units gave 4.50 and 4.83 as the average size of a nuclear and a joint family respectively.
(2) Size of joint family is not large because the ‘root couple’ does not remain alive beyond 75 years or so. The husband and wife become ‘parents’ for the first time when the man is in the age group of 25-29 and the woman in that of 20-24. They become ‘grandparents’ for the first time when the man is in the age group of 45-49 and his wife in that of 40-44.
They become ‘great grandparents’ for the first time when man in the ‘root couple’ is in the age group of 75-79 and his wife in that of 70-74, and their first son in the age group of 25-29 becomes a ‘parent’ for the first time with his wife in the age group of 20-24. The expansion of collateral relationship in a family is between two ‘distant’ cousins. Subsequently, the joint families expand within a limited generational extension.
(3) In his analysis of studies on families (44,657) made in 30 villages and towns in 15 states in India by 18 scholars (like S.C. Dube, M.S.A. Rao, Kolenda, I.P. Desai, Kapadia, Irawati Karve, Kulkarni, T.N. Madan, Driver, Sovani, Mukherjee, Bose, Srivastava, etc.) Mukherjee found that the percentage of nuclear to total families ranged from 35 to 63. This points out the central tendency in Indian society to pursue the joint family organisation.
(4) The joint family is successively shaking off the collateral relations beyond grandparents’ generation.

**Taking all studies on structural changes in family together, we conclude:**
(1) The number of fissioned families is increasing but even living separately, they fulfill their traditional obligations towards their parental families.
(2) There is more jointess in traditional (rural) communities and more nuclearity in communities exposed to forces of industrialisation, urbanisation and westernisation.
(3) The size of the (traditional) joint family has become smaller.
(4) So long the old cultural values persist among people, the functional type of joint family will be sustained in our society.
(5) Changes from ‘traditional’ to ‘transitional’ family include trends toward new-local residence, functional jointness, equality of individuals, equal status for women, increasing opportunity to individual members to achieve their aspirations and the weakening of family norms. What are the set of
values which nurtured, stabilised and sustained the joint family organisation and the values which are now breaking the joint family in India?

The important values which sustained joint family structure are:
(1) Filial devotion of sons.
(2) Lack of economic viability of some brothers, i.e., their inability to support their children economically.
(3) Lack of a stage - organised system of social security for the old - age men and women.
(4) A material incentive for organising the size of labour unit since it constituted the major share of the capital required for production of goods and services and people had to depend on family labour.

The factors which are now breaking the joint family are:
(1) Differential earnings of brothers generating tensions in the family, as unit of production and service today is predominantly an individual. Up to a point, the values the members inculcate may enable them to subside tension by mutual adjustment and compromise but brothers separate when they focus on the conjugal units.
(2) The death of the ‘root couple’ who holds economic power, and inability, incompetence and self-interest of sons and their wives to take up the role of ‘parental couple’.
(3) Incentive of depending on family labour is disappearing with the emergence of a cash nexus.
(4) System of social security, savings and extended earning opportunities of the people are leading to nuclearisation of joint family structures.

Interactional Changes:

The changes in intra-family relations may be examined at three levels: Husband-wife relations, parental-filial relations, and relations between daughter-in-law and parents-in-law. The relations between husband and wife in Indian family have been reviewed by Goode, Kapadia, Gore and Murray Straus. These studies indicate change in (a) power allocation in decision-making, (b) emancipation of wife, and (c) closeness. In traditional family, wife had no voice in family decision-making. But in contemporary family, in budgeting the family expenditure, in disciplining the children, in purchasing goods and giving gifts, the wife now credits herself as equal in power role. Though husband continues to play the instrumental role and wife the expressive role, yet both often talk things over and consult each other in the process of arriving at a decision. This also does not mean that husband-dominant family is changing into wife-dominant or equalitarian family. The assumption of economic role and the education of wife have made wives potential equals.

The source of power has shifted from ‘culture’ to ‘resource’, where ‘resource’ is ‘anything that one partner may make available to the other helping the latter satisfy his/her needs or attain his/her goals’. As such, the balance of power will be on the side of that partner who contributes greater resources to the marriage. Murray Straus’ study on ‘husband to wife power score’ also supported the hypothesis based on ‘resource theory’ rather than the ‘cultural values theory’. He found that the middle-class husbands have a higher ‘effective power’ (+) score than the working class husbands. It indicated that compared to middle-class families, working class families are more role-segregated or ‘autonomic’, i.e., working class families have less joint husband-wife activity of all types.

It also means that in middle-class families, both husband and wife take more active part than do working class families in attempting to direct the behaviour of the family group toward solution of the problem. Straus’s study thus indicated that both nuclearity and low socio-economic status are associated with reduction in the husband’s power. Emphasising ‘resources’ factor does not mean that ‘culture’ (what Max Weber has called ‘traditional authority’) has lost its importance. In fact, both factors are important today in ‘conjugal bonds’. It may thus be averred that though an average Indian family is husband-dominant yet the ideological source of power of women is giving place to a pragmatic one. The change in conjugal bonds is also evident from the increasing emancipation of wife. In urban areas, wife going with husband for social visits, taking food with husband or even
before he does, going together to restaurants and movies, etc.- indicate increasing ‘companion’ role of wife. Husband no longer regards his wife as inferior to him or devoid of reasoning but consults her and trusts her with serious matters. As regards closeness of man to his wife and mother, man, particularly the educated one, is now equally close to both.

The relations between parents and children may be assessed in terms of holding authority, freedom of discussing problems, opposition of parents by children, and modes of imposing penalty. In traditional family, while power and authority was totally vested in the patriarch and he was virtually all powerful who decided everything about education, occupation, marriage and the career of children in the family, in contemporary family-not only in nuclear but also in joint family-the grandfather has lost his authority. The authority has shifted from patriarch to parents who consult their children on all important issues before taking any decisions about them. Ross also maintains that grand - parents are no longer as influential as they were earlier. Gore also found that it is now parents who take decisions about schooling, occupation and marriage of their children. Children have also started discussing their problems with parents. They even oppose their parents. Kapadia and Margaret Cormack (1969) also found that children today enjoy more freedom. Some legislative measures have also given powers to children to demand their rights. Perhaps, it is because of all this that parents do not use old methods of punishing their children. They use economic and psychological methods (denying money, scolding, restricting freedom, reasoning) more than the physical methods (beating). In spite of these changes in relations between parents and children, the children do not think only of their rights and privileges but also of the welfare of parents and siblings. They respect and fear their elders. The relations between daughter – in - law and parents -in - law have also undergone change. However, this change is not so significant in daughter- in-law and mother - in - law (DIL - MIL) relations as in daughter - In - law and father-in - law (DIL - FIL) relations. The educated DIL does not observe dah from her FIL and discusses not only the family problems but also the social and even the political issues. Taking all three types of relations (husband-wife, parents-children, and DIL - PIL) together, it may be said:

(1) Younger generation now claims more individuality.
(2) Consanguineous relationship does not have primacy over conjugal relationship.
(3) Along with ‘culture’ and ‘ideological’ factor, the ‘resource’ factor also affects relations.

**Meaning and Characteristics of a Family**

The word “family” has been taken over from the latin word “famulus” which means a servant. In Roman law the word describes a group of producers and slaves and other servants as well as members connected by common word marriage. Thus, originally, family, consisted of a man and woman with a child or children and servants. The meaning of family can be explained better by the following definitions:

1. M. F. Nimkuff says that “Family is a more or less durable association of husband and wife with or without child or of a man or woman alone, with children”
2. Murgess “Family is a group of persons united by ties of marriage, blood or adoption constituting a single household interacting and intercommunicating with each other in their respective social roles of husband and wife, father and mother, son and daughter, brother and sister, creating a common culture”.
3. Eliot and Mern Family is “The biological social unit composed of husband, wife and children”.
4. Maclver “Family is “a group defined by sex relationship sufficiently precise and enduring to provide for the upbringing of the children.

**General characteristics of the family**

1) **A mating relationship.** A family comes into existence when a man and woman establish mating relation between them.
2) **Selection of partner.** Wife or husband may be selected by parents or by the elders, or the choice may be left to the wishes of the individuals concerned. Various rules govern this selection.

3) **A form of marriage.** The mating relationship is established through the institution of marriage. Marriage is an institutional arrangement made by the society according to which the individuals establish marital relationships among themselves. Marriage may assume any one of the forms monogamy, polygamy, polyandry or group marriage.

4) **A system of nomenclature.** Every family is known or recognized by a distinctive name.

5) A way of tracing the descent: Every family has its own mode of tracing the descent. Descent refers to the social recognition of biological relationship among themselves. Descent may be traced through the male line or through the female line or through both the lines.

6) **A common residence:** Family requires a home or house hold to live in. After marriage the wife may reside in husband’s parental home or she may stay her in parental home.

7) **An economic provision:** Family provides for the satisfaction of the economic needs of it’s members.

**DISTINCTIVE FEATURES OF THE FAMILY**

The family is an organization per excellence. Of all the social organizations, large or small, family is of the greatest sociological significance. It occupies the central position in our social structure. The family, unlike other institutions, enjoys a unique position in society. It’s distinctive features may be noted here:

1. **Universality:** After having made an analysis of more than 250 societies, Murdock concludes that the family is universal. There is no human society in which some form of the family does not appear nor has there ever been such a society. B. Malinowski writes: “The typical family, a group consisting of mother, father and their progeny, is found in all communities, savage, barbarians, and civilized”. The irresistible sex need, the urge for reproduction and the common economic needs have contributed to this universality.

2. **Emotional basis:** The family is grounded in emotions and sentiments. It is based on our impulses of mating, procreation, maternal devotion, fraternal love and parental care. It’s built upon sentiments of love, affection, sympathy, co-operation and friendship.

3. **Limited size:** The family is smaller in size. As a primary group it’s size is necessarily limited. It seems to be the smallest social unit. The biological conditions have also contributed to its small size.

4. **Formative influence:** The family is the earliest social environment which surrounds, trains and educates the child. It shapes the personality and moulds the character of its members. It emotionally conditions the child. It is the ‘nursery of human nature’, and the breeding ground of our mores and the nurse of our loyalties.

5. **Nuclear position in the social structure:** The family is the nucleus of all other social organizations. The whole social structure is built of family units. It influences the whole life of society.

6. **Responsibility of the members:** The member of a family has certain responsibilities, duties and obligations. The smooth running of family depends on how best the members discharge their responsibilities in co-ordination with the other individuals of the family. As Maclver points out,” In times of crisis men may work and fight and die for their country, but they toil for their families all their lives”.

7. **Social regulation:** The family is peculiarly guarded both by social taboos and by legal regulations. The society takes precaution to safeguard this organization from any possible break down: by divorce, desertion or separation.

8. **The permanent and the temporary nature of the family:** The family as an institution is permanent. Since it’s based on the organic and emotional nature of man, it continues to exist. But family as an association may be temporary in character. These characteristics indeed reveal the sociological significance of the family.
FUNCTIONS OF THE FAMILY

The family as a social institution performs several functions. Various opinions have expressed regarding the functions of family. Kingslev Davis speaks of four main functions of the family: (1) reproduction, (ii) Maintenance, (iii) placement and (iv) socialization.

Ogburn and Nimkoff have mentioned six major functions of family: (i) affectional (ii) economic (iii) recreational (iv) protective (v) religious and (vi) educational. Reed has described four functions of the family: (i) Race perpetuation (ii) Socialisation (iii) regulation and satisfaction of sex needs and (iv) economic functions.

Primary and secondary or Essential and non-essential functions

Maclver classifies the functions of family into two types: Essential and non-essential functions. According to him, the essential functions include (i) the stable satisfaction of sex need, (ii) production and rearing of children, and (iii) provision of home. Under the non-essential functions he includes, religious, educational, economic, health and recreation and other functions.

The primary functions

Some of the functions of the family are basic to its continued existence. They are referred to as essential functions by Maclver. They may also be regarded as primary functions of family. They are explained below.

(i) Stable satisfaction of sex need. Sex drive is powerful in human beings. Man is susceptible to sexual stimulation throughout his life. The sex need is irresistible also. It motivates man to seek an established basis of its satisfaction of the sex need for man. Even the Hindu law-giver and Vatsyayana, the author of Kamasutra, has stated that sexual satisfaction is one of the main aims of family life.

(ii) Reproduction or procreation. Reproductive activity is carried on by all lower and higher animals. But it is an activity that needs control or regulation. The result of sexual satisfaction is reproduction. The process of reproduction is institutionalized in the family. Hence it assumes a regularity and a stability that all societies recognizes as desirable. Thus family introduces a legitimacy into that act of reproduction. All societies surrounded this function with norms and support them with strong sanctions. By fulfilling its reproductive function family has made it possible to have the propagation of species and the perpetuation of the human race.

(iii) Production and rearing of the child. The family gives the individual his life and a chance to survive. We owe our life to the family. The human infancy is a prolonged one. The child which is helpless at the time of birth is given the needed protection of the family. Further, family is an institution par excellence, for the production and rearing of children. No other institution can as efficiently bring up the child as can the family. This can be referred to as the function of ‘maintenance’ also.

(iv) Provision of home. Family provides the home for its members. The desire for home is strongly felt in men and women. Children are born and brought up in homes only. Though, often children are born in hospitals, clinics, maternity homes etc., they are nursed and nourished in the homes only. Even the parents who work outside are dependent on home for comfort, protection and peace. Home remains still the ‘sweet’ home.

(v) Family - an instrument of culture transmission and an agent of socialization. The family serves as an instrument of culture transmission. The family guarantees not only the biological continuity of the human race but also cultural continuity of the society of
which it is a part. It transmits ideas and ideologies, folkways and mores, customs and traditions, beliefs and values from one generation to the next.

The family is an agent of socialization also. Socialization is its service to the individual. Socialization is the process whereby one internalises the norms of one’s groups so that a distinct ‘self’ emerges unique to the individual. The family indoctrinates the child with the values, the morals, beliefs and ideas of the society. It prepares its children for participation in larger world and acquaints them with a larger culture. It is a chief agency which prepares the new generation for life in community. It emotionally conditions the child. It lays down the basic plan of the personality.

(vi) **Status ascribing function.** The family also performs a pair of functions (i) status ascription for the individual and (ii) social identification for the individual. Statuses are of two kinds: Ascribed and achieved. The family provides the ascribed statuses. Two of these, age and sex are biological ascriptions. Others, however, are social ascriptions. It is the family that serves almost exclusively as the conferring agency or institution.

(vii) **Affectional function.** Man has his physical, as well as mental needs. He requires the fulfillment of both of these needs. Family is an institution which provides the mental or the emotional satisfaction and security to its members. The individual first experiences affection in his parental family as parents and siblings offer him love, sympathy and affection. Lack of affection actually damages an infant’s ability to thrive. A person who has never been loved is seldom happy.

**Secondary functions of family**

In addition to the above described essential or primary functions the family performs some secondary or non-essential functions in some way or the other. Of these, the following may be noted.

(i) **Economical functions.** The family fulfils the economic needs of its members. This has been the traditional function of family. Previously, the family was an economic unit. Goods were produced in the family. Men used to work in family or in farms for the production of goods. Family members used to work together for this purpose. It was to a great extent self-sufficient. A clear cut division of labour between sexes, that is, between men and women, was evident. But today, the situation has changed. The family members do not work together by division of labour.

(ii) **Educational functions.** The family provides the basis for the child’s formal learning. In spite of great changes, the family still gives the child his basic training in the social attitudes and habits important to adult participation in social life. The manner in which he learns how to get along which his family will be carried over to his interactions with school authorities, religious leaders, the police and other agents of social control. When the child grows up, he learns to manage situations outside the home and family. He extends his interests to other groups. With all this his intelligence, his emotions and his social habits develop until he wants himself from the original dependence on the mother, father and other family members.

(iii) **Religious functions.** The family is a centre for the religious training of the children. The children learn from their parents various religious virtues. Previously, the homes were also centres of religious quest. The family used to teach the children religious values, moral precepts, way to worshipping God, etc. Even today, it is in the family that the foundations are laid down for the moral standards that are to guide the children throughout their life. The family meets the spiritual needs of its members. It is through the family that the religious inheritance is passed on to the next generation.

(iv) **The recreation function.** At one time, recreation was largely family based. It fostered a close solidarity. Reading aloud, visiting relatives, family reunions, church socials,
singing, dancing, playing indoor games etc., brought together the entire family. Elders would organize social gathering among themselves or together with other children. Often parents and children would join together in the same recreational activities. The effect of this on the cohesion of the family was considerable.

Recreation is now increasingly organized outside the family. Modern recreation is not designed for family-wide participation. Whether in the form of movies, sports events, plays, cricket, 'kabaddi', tennis, dinner parties, or yakshngans; it is designed for the couple or individual participation.

THE CHANGING FAMILY PATTERNS

The family as a basic social institution has been undergoing change. The modern family radically differs from that of the traditional one. The family has never been at rest. Both in its structure and functions changes have taken place. Some of these changes may be examined here.

Changes in the functions of the family

Some of the functions of family have radically changed today while some others have received more attention of the public. A glance at these changes would clarify this point.

1. The sexual regulation function of the family has not changed much. The family through its agent, marriage, still regulates the sexual impulse of the people. Illicit sexual behavior is fairly uncommon. But it is true that in the Western societies pre-marital and extra-marital sex relations are on the increase.

2. The reproductive function of the family has suffered particularly in the Western societies. In the Western societies it is said that parents no longer desire more children. Absence of children has become the most glaring feature of the Western families. However, it is impossible to take away this reproductive function of the family. The very survival of the human race is based on reproduction.

3. In the past fifty years the parental and Educational functions of the family have been shifted to certain external agencies like hospitals, out-patient clinics for mothers, maternity homes, the baby clinics, nurseries, kindergartens etc. ‘The modern home is not equipped to train children for their adult careers, because the specialized division of labour requires specialized training, which only the specialized agency of the school can supply’. - A.W.Green.

4. The protective function of the family have declined particularly in the West. Families are no more the place of protection for the physically handicapped, mentally retarded, aged, diseased, infirm and insane people. Other agencies have taken over this function. But, for the young children it continues to provide physical and economical protection.

5. The economic function of the family has been disturbed a great deal. The family is no longer the economic unit, neither is it self sufficient, it is no longer united by shared work, for its members work separately. It is more a consuming unit than a producing centre. However, the family is not completely losing this function, but it is transforming this function to some external agencies.

6. It seems that the socialization function of the family is gaining increased attention particularly in the Western society. An earlier generation knew little about the personality development. We know something today of role of emotional development, school progress, career success, physical well being and practically all other aspects of the good life.

7. The status - ascription function has been weakened since in modern society much emphasis is laid on achieved status. Still, the ethnic, religious, class, residential, nationality and other kinds of statuses or ascribed by the family to the individual at least in the initial stages in some way or other.

8. The recreational function of the family is losing importance. External agencies have taken away this function. Modern recreation is highly commercialized. Movies, dance halls, night clubs, gambling centres have come into being. People leave home to seek these
commercialized recreation. But they tend to leave as single adults or married couples, as adolescence or children, rather than as a family unit. This has affected the cohesion of family.

TYPES OR FORMS OF THE FAMILY

Sociologists have spoken of different forms or types of family. They have taken into consideration different factors as basis for the classification of the family. A few classifications can be mentioned.

1. On the basis of marriage family has been classified into three major types: i) polygamous, or polygynous family ii) polyandrous family and iii) monogamous family.

2. On the basis of the nature of residence family can be classified into 3 main forms: 1) family of matrilocal residence 2) family patrilocal residence 3) family of changing residence.

3. On the basis of ancestry or descent family, family can be classified into 2 main types 1) matrilineal family 2) patrilineal family.

4. On the basis of the nature of authority family, can be classified into 2 main types: 1) matriarchal family and 2) patriarchal family.

5. On the basis of size or structure and the depth of generations family, family can be classified into 2 main types: 1) the nuclear or the single unit family and 2) the joint or the undivided family.

6. On the basis of the nature of relations among the family members, the family can be classified into 2 main types: 1) the conjugal family which consists of adult members whom there exist sex relationship and 2) consanguine family which consists of members among whom there exists what is known as “blood relationship” - Brother and sister, father and son etc.,

Matriarchal family:

The matriarchal family is also known as the mother - centered or mother - dominated family. Here, the mother or the woman, woman is the head of the family and she exercises authority. She is the owner of the property and the manager of the household. All the other members are subordinate to her. L.H. Morgan, Bachopen, Tylor, Briffault and others are of the opinion that matriarchal family has been the earliest type of family. But Some have expressed their doubts regarding their very existence. Such controversial opinions still prevail. On the basis of some studies now it’s known that matriarchal family are formed among the Eskimos, Malay islanders, Odama Indians, Labrador Indians, Trobsiand islanders.

Characteristic of matriarchal family

1. Descent, inheritance and succession. Here, the descent is traced through the mother. Hence it’s matrilineal in descent. Daughters inherit the property of the mother. They succeed their mother and the sons. The status of the children is mostly decided by the status of the mother.

2. Matrilocal residence, matriarchal family is matrilocal in residence. After the marriage, the wife stays back in mothers house. The husband who normally stays in his sister’s house, pays occasional visits to the wife’s house. He is treated as a “Privileged visitor”. But he is given only secondary position. Sex relations between husband and wife tend to be very loose and both may often develop extra marital sex relations.

3. Exercise of power, in theory, the mother exercises authority and power in the matriarchal family. She is the head of the family and her decisions are final. But in practice, some relative of the mother, mostly her brother, exercises authority in the family and looks after property. Ex: among the Malay people, the wife’s brother exercises authority in the family and among the labrador Indians the wife’s father manages the household.

4. The structure of the family. The maternal family brings together the kinsmen, and welds them together into a powerful group. This type of family is normally associated with exogamy.
**Patriarchal family**

The patriarchal family is also known as father-centered or father-dominated family. Here, the father or the elder man is the head of the family and exercises authority. He is the owner of the family property. On all family matters, he is the final voice and opinion.

**Characteristics of patriarchal family**

1. **Descent, inheritance and succession.** These are recognized through the male line. Patriarchal families are patrilineal in character because the descent is traced through the male line. Here, only the male children inherit the property of the father. In some instances, the eldest son enjoys some special rights.

2. **Residence.** Patriarchal family is patrilocal in residence. Sons continue to stay with the father in his own house even after their marriages. Only the wives come and join them. Women have secondary position in these families for they have to be at the mercy of their menfolk. Children are brought up in their father’s family.

3. **Authority.** Here the father or the eldest male member of the family is the dominant person. All the members are subordinated to him. He dictates terms for other members. All the major decisions pertaining to the family affairs are taken by him only. Nobody has the authority to question him. He is the owner and the manager of the family property.

**Some examples of patriarchal families:**

The typical patriarchal families are not found today in the modern industrial societies. But they prevailed among the ancient Hebrews, Greeks, Romans and the Aryans of India. The Roman patriarch have the patria polestas” (power of the father) which gave the head of the family an unlimited authority over all the members. There was no legal jurisdiction to challenge the authority of the patriarch. In ancient Palestine the father could sell his daughter into servitude. In the same way the Hebrew patriarch exercised despotic power over all his dependants. In India also, during the Vedic period, woman was subject to 3 kinds of successive obediences - to her father before her marriage, to her husband after the marriage and to her son during her widowhood or old age. In ancient Athens, women were not given an opportunity to lead public life. On the other hand, wife and daughters were kept in secluded “women’s apartment”

**The nuclear family**

The individual nuclear family is a universal social phenomenon. It can be defined as “a small group composed of husband and wife and immature children which constitutes a unit apart from the rest of the community.

In simple words, a nuclear family is one which consists of the husband, wife and children. Soon after the marriage, the children have their parental home and establish their separate household. Hence a nuclear family is an autonomous unit free from the control of the elders. Since there is physical distance between their parents and their married children, there is minimum interdependence between them.

The nuclear family is the characteristics of all the modern industrial societies. It does not matter whether marital relations are permanent or temporary. Whether there is polygamy or polyandry or sexual license., the one fact stands out beyond all others that everywhere the husband, wife and immature children constitute a unit apart from the remainder of the community.

**The structure of nuclear family**

The nuclear family depends very much on incessant taboos. The member of the family cannot have marriage from among themselves. Hence it’s confined to two generations only. A third generation can be established by the formation of a new families. This can be done by an exchange of males and females between existing nuclear families. It means daughters can be given in marriage to other nuclear families and girls of the other nuclear families can be taken in as spouses to the sons.
This gives rise to two kinds of nuclear families: a) the family of orientation and b) the family of procreation.

Every normal adult in every human society belongs to 2 nuclear families. The first is the family of orientation in which the person was born and brought up, and which includes his father, mother, brothers and sisters. The second is the family of procreation which the person establishes by his marriage and which includes the husband or wife, the sons and daughters.

The structure of the nuclear family is not the same everywhere. ‘Bottomore’ makes a distinction between two kinds of family system; i) the family system in which the nuclear family is relatively independent, and ii) systems in which the nuclear family is incorporated in, or subordinated to, a large group, that is to the polygamous or the extended family. The independent nuclear family is more often incorporated in some larger composite family structure.

The independent nuclear family which is dominant in modern industrial societies has emerged mainly due to the growth of individualism and intense geographic and social mobility. The social welfare functions of the modern state have also affected it. The State now comes to the help of the individual to face misfortunes. Hence he is no longer dependent on his family in times of distress.

The modern nuclear family is mostly found in the advanced societies of the west and in USA. It’s solidarity largely depends on sexual attractions and the championship between husband and wife and between parents and children. But the family bonds tend to weaken as the children grow up.

**RECENT TRENDS IN THE MODERN NUCLEAR FAMILY**

The family has undergone some radical changes in the past half a century. Its structure has changed, its functions have been altered and its nature has been affected. Various factors – social, economic, educational, legal, cultural, scientific, technological, etc., have been responsible for this. It is indeed, difficult to analyse the recent trends in the family and to account for its causes. Still, a few significant trends may be noted:

i) **Industrialization**: The industrial revolution of the 18th century and the consequent birth of the factory system of production affected the economic functions of the family. Family transferred it’s economic functions to the factory and became more a consumption unit than a productive centre.

ii) **Urbanisation.** Industrialization and urbanization often go together. Cities are growing in size and its number. Family is cut to size. Families are now the smallest and home ties are the weakest. Trends towards disorganization are set in motion.

iii) **Democratic ideals.** Democratic ideals and values are in currency today. Democracy assures equality and provides liberty to all, to women too. Women now play not only domestic roles but also economic and political roles. They have now become property owners and business managers.

iv) **The decline of the influence of mores and the religious beliefs and the spread of secular attitude.** Morality and religion are slowly losing grounds. Family members have become more similar in outlook. The religious functions of the family have diminished. Religious sentiments, beliefs and attitudes have come to be dissociated with the family.

v) **The sprit of individualism and romantic love.** Today individualism and romantism are widespread. Their very sprit has destroyed the authority of the family over the individual members. Individualism has affected love-making and marriage. Romanticism has encouraged the idea for free choice of mates on the basis of love. Marriage has become as easily dissolvable as it is entered into by a mutual consent of the patterns.

vi) **Economic independence of women.** Employment opportunities are thrown open for women also. The woman has become now the earning member. She now works in offices, factories, banks, schools, colleges, hospitals, administrative offices, ministeries etc., the economic independence has
increased her status, but affected her attitude. The age-old doctrine men for the field and women for the kitchen - is exploded.

vii) **Emancipation of women.** Women are now liberated from the chains of traditionalism. They stand on an equal footing with men. Aggressive leaders of the woman’s liberation movements have attacked the double standard of morality. They are demanding more rights and liberty for women.

viii) Decline in birth rate. The size of the family is becoming smaller. Joint family is fairly uncommon. The birth rate is adversely affected. Absence of children is a glaring feature of the western families.

x) **Parent youth conflict.** Inter-personal conflicts in the family are increasing. An unusual amount of conflicts between parents and their adolescent children is taking place. This is often denoted in terms of the generation gap. Kingsley Davis says that ‘the stress and strain in our culture is symptomatic of the functionless instability of the modern small family’.

Many sociologists have expressed their grave concern regarding the rapid changes that are taking place in it. Some have said that “family has gone to the dogs” while some others said that family is heading towards disorganization. But it would be more appropriate to say that “it (family) is merely seeking to adopt itself to changed condition”.

**Functions of modern nuclear family**

The modern nuclear family continues to stay because of the essential functions that it performs even today. Those essential functions are explained below.

i) **Stable Satisfaction of sex need.** The modern nuclear family continues to be the executive means of providing sexual satisfaction to its members. No other agency has been able to taken up this task to the satisfaction of the members. The family does this task through its agent- the marriage. Though pre-marital sex relations are on the increase especially in the West, they are still treated as deviant trends or stray instances.

ii) **Procreation and upbringing of children.** The modern family still fulfills the functions of procreating and upbringing of children. The family is regarded as the “proper” authority to produce children and to bring them up. Even today most of the children are born and brought up in the family only. Family alone is well equipped to produce and bring up children. This function has been associated with family since centuries. It continues to be biological group for procreation and for the physical care of the children.

iii) **Socialisation of children.** The modern family still remains as the main architect of socializing the new born child. The child develops a ‘self’ and a personality of its own mainly in its family. Most of the social social norms, values and ideals are picked up by the child in the family only. Parents are showing more interest now-a-days in giving proper social trainings to their children.

iv) **Provision of home.** The modern family provides for its members house to live in. Due to economic and other agencies, family members may go out for some time but they spend much of their time in the home itself. It is happy place to live in both for parents and their children. It still continues to be the noblest centre of human affection, love and sympathy. Other agencies such as hotels, hostels, lodging houses etc., may provide shelter to the members, but not the needed love and affection. Only the home can provide permanent homely atmosphere for its members.

The general view of the modern nuclear family is that it is not a highly ritualized and institutionalized entity. It is rather what Burgess has called “a unit of interacting personalities. Set in a cultural framework, responsible for a limited number of social functions and for a biological
function”. It is held together by internal cohesion rather than external pressure. It is more unstable than what it was in the past. Still it is more free to fit in the variations in human personality.

THE JOINT FAMILY

The joint family is also known as ‘undivided family’ and sometimes as ‘extended family’. It normally consists of members who at least belong to three generations: husband and wife, their married and unmarried children and their married as well as unmarried grand childrens. The joint family system constituted the basic social institution in many traditional societies, particularly in the eastern societies. In India, this system prevailed among the Hindus as well as non Hindus.

THE JOINT FAMILY IN INDIA

The joint family, the caste system and the village system are often regarded as the pillars on which the whole hindu social edifice is built. The joint family is the bedrock, on which Hindu values and attitude are built. It is found in almost all the parts in India. Family for a Hindu is a sacred institution deriving sanction from religion and social conditions with myths and legends. Hence, this forms of family still found in India. It is deeply in the traditional Hindu culture.

Definition of joint family

i) The joint family is the mode of combining smaller families into larger family units through the extension of three or more generations including atleast grandparents, parents and children.

ii) The joint family is one which consists of members related through blood and spread over several generations living together under a common roof and work under a common head.

iii) Definition given by Smt. Iravall Kane seems to be more satisfactory. According to her, the joint family may be defined as “a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common, and who participate in common family worship and are related to each other as some particular type of kindred”.

Types of joint family’

Under that the joint family may assume two forms:

i) Patriarchal joint family   ii) Matriarchal joint family.

Both the forms are found in India.

The patriarchal joint family is father centered and the matriarchal joint family is mother dominated. Ex: the patriarchal joint families are found among the Nambudaries of Malabar, the Mundas of ChottaNagpur and the Angami Nagas of Assam. The Nambudary joint family is generally described as “IlloM”. The matriarchal joint families are found among the Nairs of Malabar, Khasis and Garos living on Garo hills of Assam. The Nair joint family is popularly known as ‘Tarawad’.

Characteristics of joint family

i) Depth of generations. The joint family consists of people of 3 or more generations including atleast grandparents, parents and children. Sometimes, other kith and kin such as uncles, aunts, cousins and great grandsons also live in the joint family itself.

ii) Common roof. Members of the joint family normally reside together under the same house-hold. Due to the scarcity of accommodation or due to educational and employment problems, members of the joint family may reside separately. Still, they try to retain regular contacts and the feelings of belonging to the same family.

iii) Common kitchen. Members eat the food prepared jointly at the common kitchen. Normally, the eldest female member of the family supervises the work at the kitchen. In the patriarchal joint families, women serve the food to men at first and take their meals afterwards.
iv) **Common worship.** The Hindu joint family derives it’s strength from religion. Hence it is associated with various religious rituals and practices. Every family may have it’s own deity of ‘kuladeveta’ and it’s own religious tradition. Members of the family take part in common worship, rites and ceremonies.

v) **Common property.** The members hold a common property. As Melley writes the joint family is a cooperative institution similar to a joint stock company in which there is a joint property’. The head of the family manages the family property like a trustee. The total earnings of the members are pooled into a family treasury and family expenses are met out of that.

vi) **Exercise of the authority.** In the patriarchal joint family usually the eldest male member exercises authority. The super-ordination of the eldest member and the subordination of all the other members to him is a key note of the joint family. His commands are normally obeyed by others. As opposed to it, in the matriarchal joint family the elder female member in theory exercises the supreme authority.

vii) **Arrange marriages.** In the joint family: the head considers it as his privilege to arrange the marriage of the members. The individuals right to select his/her life partner is undermined. The younger members rarely challenge their decisions and arrangements. But nowadays the feelings of younger ones are being given due weightage.

viii) **Procreation:** the size of the joint family is by nature bigger. It’s found to be associated with higher rate of production. It’s so because in the past procreation was regarded as religious duty. Members rarely practiced birth control measures. But today the situation has changed.

ix) **Identification with obligations towards the family.** The members tend to identify themselves with their family. Every member has his own duties and obligations towards the family. The family in turn, protects interests and promotes the welfare of all. The senior-most member of the family act as the guide for other members.

x) **Self sufficiency.** There was a time when the joint family was mostly self sufficient. It used to meet the economic, recreational, medical, educational and other needs of the members. The rural agricultural joint families were mostly self reliant. But they can hardly depend on themselves today. No type of family is self reliant that way today.

**Merits and demerits of joint family**
The joint family claims certain merits and suffers from certain defects. Some of them may be mentioned here.

i) **Stable and durable.** The joint family is more stable and durable than the single unit family. Individual may come and go but the family as a unit stands. It contributes much to the continuation of the cultural tradition.

ii) **Ensure economic progress.** The joint family meets the basic needs of it’s members-food, clothing and shelter- a first condition of economic progress. Further, it provides larger labour force especially for the agricultural communities. It prevents the sub-divisions and fragmentation of land-holdings and helps scientific farming.

iii) **Ensures economy of expenditure.** Savings are possible here since the household purchases are done jointly. No single member has an absolute right in family property. Everyone is bound to become spend thrift. The head of the family does not permit the members to become extravagant.
iv) **Services and the advantage of Division of labour.** Here the work is distributed among the members on the basis of age and sex. Members co-operate with one another since they hold the property in common. Especially for agricultural tasks, the joint family is better fitted. As K.M.Kapadia has pointed out: “The Indian farmer used to be producer, seller, labourer and investor combined. Each of these functions can be performed efficiently to the advantage of the family if it is a joint one.”

v) **Serves as a social insurance company.** For the people such as orphans, widows, the deserted, divorced, separated and the neglected, the joint family serves as a social insurance company. It gives them food, shelter and projection.

vi) **Provides social security.** The joint family gives social security to the weak, aged, sick, infirm, the unable, the disabled and such other needy persons. An individual’s life from cradle to cremation is looked after by the joint family. In times of accidents, crisis and emergencies, one can rely on one’s joint family for the needed help. Serves as a social insurance company. It gives them food, shelter and protection.

vii) **Provides leisure.** Since the work is shared by all the members on the basis of age, sex, and experience, they get more leisure time. More hands at home can finish off the work with the minimum time and provide enough leisure to the members to relax. Here the woman are the main beneficiaries of leisure.

viii) **Provides recreation also.** The joint family is an ideal place of recreation for all the members. Childish play between the too aged and the little babies, the funny talks of the old, the broken language of the younger ones, the expression of sisterly, brotherly and motherly love and the like make the joint family life pleasurable one. Social and religious ceremonies that take place at the family bring even the relatives together and tightens the ties.

ix) **Helps Social control.** The joint family by exercising control over the behavior of it’s members acts as an agency of social control. The individuals are taught to subordinate their individual interests to the group interests.

x) **Provides psychological security.** The joint family provides psychological security to it’s members. By creating a harmonious atmosphere in the family, it contributes to the development of social solidarity. It prevents the growth of excessive individuation inside the family.

xi) **Promotes cooperative virtues.** Joint family is said to be a breeding ground of love, self help, cooperation, tolerance, discipline, loyalty, generosity, sacrifice, service mindedness and obedience and such other virtues of life. It instills the socialistic spirit among the members. “Work according to ones ability and attain according to ones needs”, and “All for one and one for all”, are said to be the motto of a joint family.

**Demerits of joint family**

i) **Retards the development of personality.** The joint family does not provide enough scope for the members to develop qualities of adventure, self determination, industriousness etc... The elder ones take up so many responsibilities and the younger ones are over protected.

ii) **Damages individual initiative and enterprise.** The joint family does not provide proper opportunities for the members to develop their talents. Any new enterprise or adventure on the part of young people is discouraged by the head of the family. This adversely affects the individuality, originality and creativity of the young members.
iii) **Narrows down loyalties.** Joint family makes the members to develop narrow mindedness. It is said that a member is more likely to develop a sense of loyalty to the family rather than to the larger society. These family units develop strong opposite principles which result in disintegration and division within the society at large.

iv) **Promotes idleness.** The joint family is said to be the home of idlers and drones. Since all the members are assured of their basic necessities of life, no one takes much interest in the productive activities. Further, all the relatives may flock to the joint family with their idle habits and may become life long parasites.

v) **Not favorable for saving and investment.** The need for saving does not arise here because all are assured of their basic needs. There is no inspiration for the accumulation of capital and investment. Saving is not possible also, for one has to share one’s income with the large family.

vi) **The centre of quarrels.** The joint family is said to be a hotbed of quarrels and bickering especially among the womenfolk. Since woman come to the family (after the marriage) from diverse socio economic and religious backgrounds, they may find it difficult to adjust themselves properly. Quarrels very often take place between the elder and the younger members of the family.

vii) **Denies privacy.** Since the joint family is always over crowded. Privacy is denied to the newly wedded couple. They cannot express openly their love and affection for the invariable presence of other members causes embarrassment for them. They rarely get opportunity to talk about their personal matters. Hence they fail to develop intimacy.

viii) **Affects socialization of children.** Due to the lack of intimacy and privacy between the husband and wife, the socialization of children is affected very badly. The parents cannot always give personal attention to the upbringing of their children. The children become more attached to their grand parents and often they pick up the ideal habits and age old ideas.

ix) **Undetermines the status of women.** In patriarchal joint families, women have only secondary role. They are not given sufficient freedom to express and to develop their personality. Their inner feelings are never recognized. They are made to work like servants. Women are treated as non entities here. They can hardly resist their elders even for just causes because obedience is enforced upon them. In such families sons are preferred to the daughters.

x) **Encourages litigation.** The joint family encourages litigations. Normally disputes over the common property crop up at the time of partition. Such disputes are taken to the courts which are dragged on for years leading to the waste of time, energy, money, and more than that loss of mental peace.

xi) **Favors uncontrolled reproduction.** The joint family is found to be associated with higher birth rate. Members do not feel need to adopt birth control measures. Since the joint family takes up directly the responsibility of feeding, rearing and educating the children, the married members do not experience the urgency and necessity of restricting the number of issues.

xii) **Limits social mobility.** The joint family is said to be more conservative in nature. Since it is dominated by tradition, it is slow to respond to the modern trends. It does not encourage it’s members to go after change. Members are more concerned with safeguarding their statuses rather than with changing them. Hence social mobility is very much limited here.
xiii) **Encourages nepotism.** Some are of the opinion the joint family system is the root cause of nepotism and discrimination. It’s said that the public servants and officials belonging to one or other family or more likely to favor their own kit and kin on public issues or in matters of providing job even at the cost of merit.

**CAUSES FOR THE CHANGES IN THE JOINT FAMILY SYSTEM**

The traditional joint family system of India has undergone vast changes. These changes have not destroyed the system as much. They have definitely affected it’s structures and functions and also it’s stability. Milton Singer (1968) has identified five factors which have affected the family most. These are education, industrialization, urbanization, changes in the institution of marriage, specially in the age of marriage and the legislative measures.

i) **Influence of education.** Modern system of education introduced by the British government affected joint family in several ways. It has brought about a change in the attitudes, beliefs, values and ideologies of the people. Education which is spreading even amongst the females has created and aroused the individualistic feelings. While the male literacy level has increased from 9.8 % in 1901 to 55.7% in 1991, among the females it has increased from 0.6% to 30.09% during the same period.

The increasing education not only brings changes in the philosophy of life of men and women, but also provides new avenues of employment to the latter. After becoming economically independent, women demand more freedom in family affairs. They refuse to accept anybody’s dominance over them. Education is this way brings changes in relations in the family. As the level of education rises, the percentage of those in favor of nuclear families increases and the percentage of those supporting joint family living, decreases.

ii) **Impact of industrialization.** Factory system of production, new system of organization and management and new style of life have also affected the joint family. It has made young men and women leave their joint family to far away places in search of better prospects and employment. It has resulted in the breakdown of the link between the kinship and occupational structure. Many of the traditional skills, craft and household industries associated with the joint family have declined because of the onslaught of factory system of production.

Some important effects of industrialization on joint family system may be noted here.

i) The family, which was a principal unit of production has been transformed into a consumption unit. Instead of all family members working together in an integrated economic enterprise, a few male members go out of the home to earn the family’s living. This affected family relation.

ii) Factory employment has freed young adults from direct dependence upon the families. This financial independence of the youngsters has weakened the authority of the head of the household over those earning members. In many cities even women too joined men in working outside the families on salary basis.

iii) In the changed social situation children have ceased to be a economic assets and have become liabilities. Children’s education requirements have increased. They are to be supported to a very long time till they get into good jobs.

iv) Industrialisation separated the home from the work. This has made the working members to bear themselves all the burden and headache connected with their job. Their families can hardly lend support in this regard.

iii) **Influence of urbanization.** The phenomenon of urbanization has become now widespread. Urban population is increasing steadily. In the mid of 18th century, around 10% of the population in India were urban residents. Their percentage increased to 36.19 % in 1991. The studies made by Allem Ross, M. S. Gore, Milton Singer and others have revealed that the city life is more favourable to small nuclear families than to big joint families.
On the basis of the studies made, it could be said that the urban living weakens joint family pattern and strengthens nuclear family patterns. Educated persons in urban areas are less in favour of joint family norms. Cities provide opportunities to women also for gainful employment and when women starts earning. She seeks freedom in many spheres. She tries to break away more and more from her husband’s family of orientation. Urban residence thus seems to introduce a certain measure of variation in family pattern in our society.

iv) **Change in marriage system.** Change in the age at marriage, freedom in male selection and change in the attitude towards marriage has also affected our family system. Modern young men and women not only marry at a late age but also take personal decisions in this matter. They do not wait for parental permission. Parents role in the male selection has diminished. Marriages are not very much considered a religious affair but only a social ceremony. Modern marriage does not symbolize the superior authority of the family head over other member.

v) **Legislative measures.** The impact of legislative measure on the family system cannot be ignored. Prohibition of early marriage and fixing the minimum age of marriage by the Child Marriage Restrained Act, 1929 and the Hindu Marriage act 1955 have lengthened the period of education. The freedom of male selection and marriage in any caste and religion without the parents consent after certain age permitted through by the Special Marriage Act 1954 gave a blow to the parental authority to decide their children’s marriage. Other legislation such as the Widow Remarriage Act 1856 which gives sanction for widow marriage, the Hindu Marriage Act 1955 which permits divorce and the Hindu Succession Act 1956 which gives share to daughters in parental property- all have modified interpersonal relations within the family, the composition of the family and the stability of the joint family.

vi) **Other cause influence of western values:** The western values relating to modern science, rationalism, individualism, equality, free life, democracy, freedom of women etc., have exerted tremendous influence on the Hindu family system. The modern educated youths who came under the influence of these values took the earliest opportunity to become free from the tight grip of the joint family.

Awareness among women: increasing female education, widened freedom and employment opportunities for women created awareness among women particularly middle and upper class. They also sought chances of becoming “free” from the authoritarian hold of the joint family.

**Is the Hindu joint family disintegrating?**
Scholars have been discussing since several years the question of the disintegration of the Hindu joint family in India. No social institution can withstand change for long. The Indian family system including the traditional Hindu family system, too has undergone changes. The question that is debated is whether these changes are causing the disintegration of the family or not. There are three views among the scholars relating to this question. They are mentioned below.


ii) Joint families are successfully continuing in India withstanding all the disintegrating force: this view has been held by the scholars K. M. Kapadia [1956], I.P. Desai [1964], B. R. Agarwala, M. S. Gore [1968] and others on the basis of their field studies conducted at Surat Navsari, Baroda, Poona, Kheda, Delhi and other places.
iii) Joint families, though changing fast, continue to stay with relatively smaller size: Dr. Iravathi karvy and others strongly held the opinion.

Joint family facing changes. It is true that joint family system is undergoing vast changes. Some of these changes have disintegrating influence also. This disintegration is more evident in big cities and in industrial centers than in rural areas. But the disintegration rate is slow and not fast. If some forces are at work towards the breaking up of family system, some other forces are striving for maintaining it's existence.

Forces of change are not destroying them system as such. Since India is a land of villages, joint family system has still scope for continuation in the villages. The forces of mechanization, industrialization, urbanization, education etc., have not taken place to the extent of destroying all prevailing joint families.

Joint family is not dying out. As K. M. Kapadia as pointed out, “The general assumption that the joint family is dying out is invalid.” The rural people who deserve joint families and move to the cities due to some economic and other exigencies still want to have their connection with their parental joint families. They want to visit their native families atleast at the time of marriages, festivals and such other family ceremonies. Educated Indians still feel morally obliged to retain their links the traditional joint families. They considered it their moral duty to bring up their younger brothers and sisters in the lines of education and employment. The sentiment of jointness is very much alive in them and they cherish it as a cultural objective. Hence a joint families do not dwindle away so easily. On the contrary they are making enough compromises with the modern trends for their survival.

CASTE & CLASS
Caste & Class are the two main forms of social stratification. They decide largely the position that a man occupies in society. A person’s status is recognized mainly through his caste and class. The caste system is unique to India, the class system is Universal in nature. Both of them however influence and conditioned the way of life of people to a very large extent.

THE CASTE SYSTEM
The caste system, joint family system and the village system of life are often regarded as the three basic pillars of Indian social system. Caste is an inseparable aspect of Indian society. It is peculiarly Indian in origin and development. There is no comparable institution else where in the world for the caste system. It is found is India alone.

Caste is closely connected with the Hindu Philosophy, religion, customs, traditions, food and dress habits, occupations and hobbies. The caste system is believed to have had a divine origin and sanction. It is supported by rituals and ceremonies. It is also a deep rooted and a long casting social institution of India. India is a classical land of caste. We find more than 2800 castes and sub castes with their specialties.

The term caste is derived from the Spanish word ‘casta’ which means ‘breed’. The Portuguese used the term ‘caste’ firstly to denote the divisions in the Indian Caste systems. The Sanskrit word for caste is ‘Varna’ which mean colour. The popular equivalent of caste is ‘Jadi’. In Indian Society, it has originated in the ‘chaturvarna’ system. According to this system the Hindu society was divided into four major varnas.

POWER
Power is defined as the ability to control the behaviour of others even in the absence of their consent. Power is the capacity to participate affectively in a decision making process.

Power can be defined as the capacity to get things done despite of obstacles and resistance. It can be pointed out that there are mainly types of power and many ways of overcoming resistance; one can threaten, influence, beg, blackmail, inspire, etc to get things done.

Power may be exercised legally or illegally, justly or unjustly. It may be derived from sources such as wealth, status, prestige. Its ultimate basis is the ability to compel obedience if
necessary through the threat or use of force. Social power has been identified in different ways with prestige, influence dominance, rights, strength, force and authority.

Merits and Demerits of Caste System

The Indian caste system has its own merits and demerits. Some of its merits and demerits may be mentioned here.

**Merits:**
(1) Caste represents a harmonious division of society based mainly on division of labour and occupation. (2) Caste promotes the spirit of cooperation and fellow-feeling at least within its range. It helps the poor, the needy and strengthens the group sentiment. (3) Caste is a source of social stability. It has given strength to the Indian society to withstand the “Shocks of politics and the cataclysms of nature”. (4) The caste functions as the constitution of the Hindu society. It rendered most important services in the past and continues to sustain the social order and its solidarity. (5) Caste preserves the racial purity by prohibiting inter-marriages and by imposing endogamy on its members. (6) It defines the economic pursuits and provides professional career to each individual. (7) It provides for cultural diffusion within the group. The ‘Caste culture’ is passed on from one generation to the next, very systematically.

**Demerits of Caste:**
(1) The caste system has unwarrantedly divided the Hindu society into mutually hostile and conflicting groups and sub-groups. It has given scope to the inhuman practice of untouchability. It has cut across the social solidarity. (2) It has hindered the growth of a strong national unity. The spirit of ‘caste-patriotism’, endangers the growth of national consciousness. (3) The excessive caste locality has brought political disunity. It has wrecked the successful working of the multi-party system. (4) It has prevented the proper growth of democracy. Strictly speaking, democracy and caste cannot go together. The caste engenders inequality while democracy assures equality. (5) It has retarded progress. The caste system is more conservative, reactionary and orthodox. (6) It has hindered mobility; it has made our society more static than dynamic. (7) It has lowered the status of women. (8) It has given scope for religious conversions.

**DIFFERENCE BETWEEN CASTE AND CLASS**

<table>
<thead>
<tr>
<th>Caste</th>
<th>Class</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Particular: The system with all its peculiarities is unique to India. It is peculiar to India and hence it is not universal</td>
<td>1. Universal: The class system is universal in nature. It is found in almost all the modern complex societies.</td>
</tr>
<tr>
<td>2. Ascribed status: Status is ascribed to the individuals by birth. Birth is the criterion of status and nor achievement. Status can neither be changed be improved.</td>
<td>2. Achieved Status: Status is achieved by the individuals. There is scope for achievement. Hence, status can be changed or improved.</td>
</tr>
<tr>
<td>3. Closed System: Caste is a closed system. It restricts social mobility i.e, the movement of people from one social status to that of the other.</td>
<td>3. Open-system: Class is an open system. It provides for social mobility. Individuals can move from the lower class to the upper class.</td>
</tr>
<tr>
<td>4. Divine Origin: The caste system is believed to have had a divine origin. It is closely associated with Hindu tradition.</td>
<td>4. Secular: The class system is secular. It has nothing to do with religion. It has been given no religious explanation.</td>
</tr>
<tr>
<td>5. Purity and Impurity: The idea of purity and impurity is associated with the caste. Some castes are called ‘pure’ while others are regarded as ‘impure’. ‘Impure’ castes are regarded as ‘untouchables’.</td>
<td>5. Feeling of Disparity: There is a feeling of disparity on the part of the members of a class. The question of purity and impurity does not arise. Hence there is no practice of untouchables.</td>
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<tr>
<td>6. Regulation of relations: The caste system controls the activities and regulates the relation of its members to a great extent.</td>
<td>6. No Limits on relations: The class system, on the other hand, do not limits the range of contacts and communication of its members. Individuals are more free in a class.</td>
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<tr>
<td>7. Greater Social Distance: There is comparatively a greater distance being kept between different castes.</td>
<td>7. Less Social Distance: There is less social distance between different classes. Members distance between different classes. Members are more tolerant than others.</td>
</tr>
<tr>
<td>8. Conservative: The caste ridden system tends to become conservative, orthodox and reactionary.</td>
<td>8. Progressive: The class laden system is regarded as more progressive. Classes give more freedom to the members. It permits greater social mobility.</td>
</tr>
<tr>
<td>9. Endogamous Group: Caste is an endogamous social unit. Accordingly, every caste member has to marry within the group selecting the life partner from his or her own caste. Inter caste marriages are not allowed.</td>
<td>9. Non endogamous: A class is not an endogamous unit. The members are free to select his or her life partner from any of the classes. The class system never imposes restrictions on marriage.</td>
</tr>
<tr>
<td>10. Complexity: The caste system is a complex system. The very fact that more than 2800 castes and sub castes are found in India.</td>
<td>10. Simplicity: The class system is known for its simplicity. Broadly speaking, there are only three classes- the upper, middle, the lower and hence the network of relations is also simple</td>
</tr>
<tr>
<td>11. Caste-consciousness: Caste consciousness is more dangerous to democracy. Democracy and caste strictly speaking, cannot go together, because caste is based on inequality. Caste-feeling may also endanger the growth of national ‘statements and unity’. Caste restricts the amount of community feeling. Casteism has been a great hindrance to the national integration in India.</td>
<td>11. Class-consciousness: Class-consciousness is not inimical to democracy. Class and democracy go together. Class on the other hand, does not restrict the amount of community feeling. In spite of the Communist influence to internationalise, the class system never disturbs the growth of national sentiments.</td>
</tr>
</tbody>
</table>
Indian society is a complex mix of diverse cultures, people, beliefs and languages which may have come from anywhere but now is a part of this vast country. This complexity and richness gives Indian society a unique appearance of a very vibrant and colorful cultural country. The social problems such as, honor killings, acid attacks, cyber crimes, alcoholism, communal violence, drug abuse, child abuse, violence against women, youth unrest, population explosion, juvenile delinquency, unemployment, poverty, urbanization, and illiteracy have been discussed.

4.1. OVER POPULATION

According to the Indian census, carried out in 2011, the population of India was exactly 1,210,193,422, which means India has crossed the 1-billion mark. This is the second most populous country of the world after China and the various studies have projected that India will be world’s number-1 populous country, surpassing China, by 2025. Inspite of the fact that the population policies, family planning and welfare programmes undertaken by the Govt. of India have led to a continue decrease in the fertility rate, yet the actual stabilisation of population can take place only by 2050. The two main common causes leading to over population in India are: i). The birth rate is still higher than the death rate. We have been successful in declining the death rates but the same cannot be said for birth rates. ii). The fertility rate due to the population policies and other measures have been falling but even then it is much higher compared to other countries.

4.2. POVERTY

Poverty is relative to richness. Poverty is one of the foremost social problems facing India and other countries. Poverty exists when one is not able to get sufficient food and necessities of life. Poverty is a situation that gives rise to a feeling of a discrepancy between what one has and what one “should have”. What one should have is an internal construct: hence person’s feeling and experience of an poverty is individual and unique. but the feeling of powerlessness and resourcelessness is possessed by all poor people.

According to Adam Smith, “Man is rich or poor according to the degree in which he can afford to enjoy the necessaries, the conveniences and the amusements of life.”

4.3. UNEMPLOYMENT

Closely associated with the problem of poverty is the problem of unemployment because when people remain idle they become poor. If there are needs to be satisfied, then men must be employed in satisfying them. Unemployment leads not only to suffering and privation but also affects adversely the social organisation which is the main interest of Sociologists.

Defining unemployment, Karl Pribram has written that “Unemployment is a condition of the labour market in which the supply of labour is greater than the number of available openings.” According to Fairchild, “Unemployment is forced and involuntary separation from remunerative work or the part of the normal working force during normal working time, at normal wages and under normal conditions.”

4.4. BEGGARY

Associated with the problems of poverty and unemployment is the problem of beggary which is a social problem of great magnitude and grave concern in developing and under developed countries where it exists in a crude form but the developed countries also are not immune from it where it exists in less degree. Begging is a curse both for the individual beggar and the society.
The beggar suffers from a sense of humiliation, shame and leads a life of squalor and filth. Beggary is a problem for children beggars. For them it is an undesirable environment in which to grow up. It implies undernourishment and inadequate opportunities for education.

It means idleness, bad company and delinquency. Begging is a problem for society in as much as a large number of beggars means non-utilization of available human resources and a drag upon the existing resources of the society. Beggars are also a public health hazard. They are often carriers of infection and disease. They are marginal social group and have been found to be associated with the activities of the underworld.

4.5. MALNUTRITION

The World Bank estimates that India is one of the highest ranking countries in the world for the number of children suffering from malnutrition. Malnutrition refers to the situation where there is an unbalanced diet in which some nutrients are in excess, lacking or wrong proportion. Simply put, we can categorise it to be under-nutrition and over-nutrition. Despite India's 50% increase in GDP since 1991, more than one third of the world's malnourished children live in India. Among these, half of them under 3 are underweight and a third of wealthiest children are over-nutriented. One of the major causes for malnutrition in India is gender inequality. Due to the low social status of Indian women, their diet often lacks in both quality and quantity. Women who suffer malnutrition are less likely to have healthy babies. In India, mothers generally lack proper knowledge in feeding children. Consequently, new born infants are unable to get adequate amount of nutrition from their mothers.

4.6. CRIME

Crime or delinquency is a great social problem facing every society. According to C. Darrow, “Crime is an act forbidden by the law of the land and for which penalty is prescribed.” According to Barnes and Teeters, “Crime is a form of anti-social behaviour that has violated public sentiment to such an extent as to be forbidden by statute.” Crime is the omission of an act which the law of the land asks to do or commission of an act which it forbids to do. The law may be written or unwritten. Crime is the price paid for the advantage of civilization. Crime is said to be a major social phenomenon of modern civilized and advanced societies.

4.7. CHILD LABOUR

The children of today are the future of tomorrow; this powerful statement assumes special significance in our context as children (0-14 years) comprise one third of the total population in the country. Every child, on provision of a conducive and an enabling environment, may blossom into an ever fragrant flower, to shine in all spheres of life. Child labour is a system of involving children in any economic activity. Children at the age of playing engage themselves into economic activity for their family.

Child Marriage

According to the United Nations report, India has the second highest number of child marriages. Marriage is considered to be a sacred union between two mature and consenting individuals who are ready to accept each other and share responsibilities for a lifetime. With respect to this context, child marriages happen to be an unsound institution. Child marriage changes the innocence of childhood. The Indian Constitution provides for prohibitions against child marriage through various laws and enactments. The first law that was designed was the Child Marriage Restraint Act of 1929 which extended to the whole of India except Jammu and Kashmir.

4.8. ILLITERACY

Illiteracy is a condition which becomes a blot on the development of nation. India possesses the largest illiterate population. Illiteracy in India is a problem which has complex dimensions attached to it. Illiteracy in India is more or less concerned with different forms of disparities that exist in the country. There are gender imbalances, income imbalances, state imbalances, caste imbalances, technological barriers which shape the literacy rates that exist in the country. The Indian
government though has launched several schemes to combat the menace of illiteracy but due to the poor conditions of sanitation and expensive private education and defective mid-day meal schemes and illiteracy still prevails.

4.9. CHILD ABUSE

Child abuse is a state of emotional, physical, economic and sexual maltreatment meted out to a person below the age of eighteen and is a globally prevalent phenomenon. However, in India, as in many other countries, there has been no understanding of the extent, magnitude and trends of the problem. The growing complexities of life and the dramatic changes brought about by socio-economic transitions in India have played a major role in increasing the vulnerability of children to various and newer forms of abuse. Despite hectic planning, welfare programmes, legislation and administrative action in the past six decades, a large majority of the Indian children continue to remain in distress and turmoil. In most families, the parents neglect them, caretakers batter them and in work-place employers sexually abuse them. Though this problem of emotional, physical and sexual abuse of children in India is increasing, it has failed to capture the attention of sociologist and psychiatrists in our country.


4.10. VIOLENCE AGAINST WOMEN

Social status and roles of women are defined not only in terms of the gender dimension but also in terms of the norms, values, beliefs, traditions, and customs of the society. Women as a social category cut across the boundary of caste, class, race, estate etc. social groupings. Please keep it in mind that women do not form a homogeneous category. The problem of violence against women is not a new issue. Women in the society have been victims of humiliation, torture, discrimination, deprivation, desperation and exploitation since written records of social organization and family. In spite of the legislative measures adopted in favor of women in our society after independence, the spread of education and women's gradual economic independence, countless women still continue to be victims of violence. They are beaten, kidnapped, raped, burnt and murdered. Before proceeding ahead it is of paramount importance to understand the concept of ‘violence’ against women.

4.11. VIOLENCE AGAINST WIDOWS

Violence against women is one of the most widespread violations of human rights, affecting women of all backgrounds, ages, cultures and countries. Widows are no exception and may in fact be at particularly high risk of violence. A widow is a woman whose husband has died and who has not married again. There are three kinds of widows. One is a young girl with no children, Second a woman who becomes a widow after some years of marital span and has children. And the third is case of a woman who is widow of 50 years and above of age. Widows are often evicted from their homes and physically abused. Some even killed by members of their own family. In many countries, a woman's social status is inextricably linked to her husband's, so that when her husband dies, a woman no longer has a place in society. To regain social status, widows are expected to marry one of their husband's male relatives, sometimes unwillingly.

4.12. CASTEISM

The Indian social system is caste-bound. Though the forms of caste oppression have undergone changes, the content of caste domination, subordination, oppression and exploitation remains the same. A number of castes are placed in subordination and superordination to each other in relation to the status of Brahmins. Stratification based on caste system not simply implies division of labour in Hindu society but this pattern of division in Hindu society solidified its base and members of a particular caste identified themselves only with their own caste. Thus narrow caste loyalties developed the feeling of superiority / inferiority among the members of a particular caste and simultaneously undermined the interests of other castes and ultimately led to the ignorance of human values and social welfare. This partial or extreme one-sided loyalty may be termed as
Casteism. Casteism has led to many problems in Hindu society and has become a major threat to national integration because of its divisive tendencies.

4.13. DRUG

Any substance (usually chemical) which influences our bodies or emotions when consumed may be called a drug, i.e. it is a chemical substance, that, when put into your body can change the way the body works and the mind thinks. These substances may be medicinal i.e. prescribed by a doctor for reducing minor ailments or problems, e.g. lack of sleep, headache, tension, etc. but are also used without medical advice, used for an excessively long period of time and used for reason other than medical ones. The use of such drugs is usually legal. Some drugs may be non-medicinal in nature. Their use is illegal e.g. heroin. Another group of drugs are those that are legal, but are harmful for the person if consumed in excess, regularly, e.g. alcohol. There are other substances like cigarettes, coffee, tea etc. which can be termed as socially accepted legal drugs. But these are not seen as harmful. Some drugs like alcohol, brown sugar, etc. are dangerous and addictive.

4.14. CORRUPTION

Corruption is a complex and multifaceted phenomenon with multiple causes and effects, as it takes on various forms and functions in different contexts. The phenomenon of corruption ranges from the single act of a payment contradicted by law to an endemic malfunction of a political and economic system. The problem of corruption has been seen either as a structural problem of politics or economics, or as a cultural and individual moral problem. The definition of corruption consequently ranges from the broad terms of “misuse of public power” and “moral decay” to strict legal definitions of corruption as an act of bribery involving a public servant and a transfer of tangible resources. Corruption in simple terms may be described as “an act of bribery”. It has also been described as “the use of public power of private profits in a way that constitutes a breach of law or a deviation from the norms of society”.

4.15. ALCOHOLISM

Alcoholism is also known as Alcohol-use-disorder. Alcoholism has been described as chronic illness which is characterized by repeated drinking of alcoholic drinks, to the extent that it exceeds customary use and social standards of a community and interferes with the drinker's health and social or economic functioning and leads to continuing problems. It deteriorates the health of the drinker and in medical term, it is considered a disease. Alcoholism can cause cancer in any parts of the body mainly in kidney, liver, and stomach etc. Alcoholism can also create depression and behavioral change. This can affect his personal life and his relationships with friends and families. It also hampers the digestive system of the body.

4.16. RELIGIOUS CONFLICTS

Religious conflicts are the most harmful social issues of today. Sometimes violence, war, conflict, etc. arises because of religious fanaticism. People become fearful and it affects the overall progress of the country. The lack of communal harmony in society leads to disunity.

The causes are briefly discussed as follows:

- **Difference in beliefs:** People belonging to different religions have difference in their beliefs. This difference often leads to conflict.
- **Poor upbringing:** The religious belief of a person has its root in his childhood. People learn what they see. If their ancestors were intolerant towards other religions, then they also do the same thing. Human beings themselves create religious violence.
- **Lack of education:** Illiterate people can be easily mis-guided by people who want to spread violence in the name of religion.
- **The mindset of some people who think other religions as small often leads to communal conflict.** These people try to dominate over people of other religion.
The solution for religious violence is in the hands of the people only. People should gain proper knowledge and develop better understanding. By removing the thoughts of cruelty, one can correctly judge what’s right or wrong. Awareness must be created and for this mass media will be very useful.

4.17. JUVENILE DELINQUENCY

Juvenile delinquency is also termed as Teenage Crime. Basically, juvenile delinquency refers to the crimes committed by minors. The crimes by teenage boys or girls are generally done without having proper knowledge of it as they know very little about the world.

The crimes by minors affects not only the children but to the family and the society. Children’s are the future generations of the country. Education of the children is hampered and the status and reputation of the family also goes down. People become less secured and there is always a sense of tension and distress.

There are numerous reasons behind Juvenile delinquency, such as:

- **Lack of knowledge**: They know very little about the outside world. They sometimes commit crime unknowingly.
- **Trauma**: Trauma of any childhood or teenage incident may have negative effect on mind.
- **Violent films and movies**: Watching any stuff like murder, violence, etc. may again negatively affect the mind of the teenager.
- **Family Disturbance** also cause for the crime.

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“**We cannot always build the future for our Youth, but we can build our youth for the future.”**

Franklin .D. Roosevelt.

1. INTRODUCTION

Youth of today are the citizens of tomorrow, so the future of a country is determined to a large extent by what the youth learn in their formative years. That is why every civilized country pays adequate attention to the needs, training, education and general upbringing of youth. In fact, the maturity and quality of a nation can be judged by the extent of attention it pays to its youth. Youth can build the nation. They have to prepare themselves for a really constructive citizenship. The present day world is unstable and the youth have to be given opportunities for their proper development so as to ensure peace in the world and orderly growth and prosperity of the mankind.

India urgently needs highly responsible and conscientious citizens who would never ignore their duties and obligations. Since the future of the country lies in the hands of youth, the builders of tomorrow, the more care we bestow on them, the richer would. India be, socially, economically and politically. Thus the dictum that the youth are the wealth of the nation is true in every sense of the word.

What kind of person one will become later in life depends largely on what kind of childhood and boyhood one has had. At the twing is bent, the tree is inclined. Mother can play a vital role in building up the character and quality of the citizens of tomorrow. Hence the need to educate women on sound lines, the more educated the mothers, the better the prospects of a truly wealthy country because of the brighter chances of having enlightened children.

East or west, North or South, youth everywhere under the sun, is in a state of restlessness and revolt. It was so in the past and it shall be so in future as well, howsoever glamorous and glittering the social fabric might become and howsoever secure and stable they might feel under the new dispensation. The young have never rested on their past laurels nor have they felt contented with their present possibilities. The chords of their impulses, instincts and intuitions are always vocal and vibrant. No
doubt the problems of youth in different parts of the world under different socio-political systems differ in contours and contents. But one thing is almost certain that the modern youth is up against problems, the like of which did not exist in the past.

**Demographic Features:** Approximately 600 million population in India is younger than 25 years of age and close to 70% of the total population is less than 40 years of age. Near about 40% of the Indian population is aged between 13 to 35 years that is defined as youth according to the National Youth Policy. Such a huge population of young is not only exceptional in India but also in the world. In case, this demographic dividend is not used properly then it may result in demographic disaster in India. The youth then will not be on right track.

Also if we look at the median age of the country and the average age of our leaders then it is clear that country’s median age is 25 years whereas the average age of our cabinet ministers is 65 years. Hence there exists a gap in age which leads to a gap between thoughts. This gap in India is much wider than the gap in any other country, such as United States the gap is of 23 years whereas in Germany the gap is less than 10 years. History reveals that in such a scenario where there exists such a wide gap and most of the population is comprised of youth then it definitely leads to one or more political movements in the country.

Youth population in India, in the age-group of 15-35 is about one third of the total population. Of this age-group nearly 20 percent are urban youth, while the remaining 80 percent are rural youth. If we take the income distribution of the families, the youth represent the same highly skewed distribution pattern of opportunities as of the general population in respect of education, health employment and other services. The widespread illiteracy especially in rural areas, unemployment among the educated youth, crisis of ideology, lack of proper guidance, lack of access to organizations and services meant for youth: ‘brain drain’ of educated rural youth to urban areas, wastage of time and energy in delinquent activities are some of the major problems faced by the rural youth.

This enthusiasm among today’s youth is lacking somewhere leading to frustration and lack of Zeal. The reason may be unnecessary burden in the form of competition, unemployment, lack of job skills and skill based job, etc. Indian youth at present is also facing acute pressure in every field from getting job to perform at the job.

In coming decade, it is expected that the Indian labour force will grow. More and more youth will enter into the labour market. So the real challenge in front of the policy makers is to create enough jobs in the market for this educated workforce so as to direct the youth and nation.

2. Some key areas of concern for today’s youth:

(i) **Education:** The constitution of India, written over 50 years ago, guaranteed all Indian children up to the age of 14 the right to "free and compulsory" education. Universal education, however, has yet to fully materialize, and it is estimated that it will not be realized until the year 2010. The goal is increasingly hard to achieve because of the rapidly growing size of the population. Public funds are insufficient to cover education costs, and schools throughout India experience shortages of teachers, books, and basic facilities. Retention of both students and teachers is alarmingly low, particularly in rural areas.

Gender discrimination also keeps attendance rates for girls far below that of boys in the same age group. In Rajasthan, only 45 percent of girls are enrolled in primary school as opposed to 55 percent of boys. At the secondary level, this rate lowers to 36 percent for girls compared to 66 percent for boys. For girls, the ultimate goal is often portrayed as marriage, and not the attainment of a solid educational background. Often, families cannot afford to pay for the schooling of all their children so parents frequently decide to prematurely end schooling for their daughters. For many impoverished families, schooling is viewed as an impracticable financial burden, allowing them to reserve money for more pressing needs.
With growth in the youth population and limited opportunities for admission in schools and colleges, and specifically in professional courses, the youth are under great pressure to perform. The previous academic standards of first class and second class are hardly adequate in modern India. The parents, right from the nursery level, make higher demands on their children to study hard and get good marks or ranks. The admission fees at various levels, both in public and private institutions have increased considerably which makes a heavy economic burden to the parents. Having made such payments, the parents create guilt feelings in the children as "bad boys", "bad girls", and "irresponsible children". Such demands from the parents and the society serve as stresses upon the youth. India has maximum number of rich people in the world. Aspiration levels of the youth have increased. What is success? What is the process of achieving success?

(ii) Role and Value Conflicts

India has moved from the traditional stable society, mostly agrarian, to a highly developed, industrial and space society. The traditional joint cohesive family has changed to a micro and incohesive family. There is a change from rural to urban living. In such a society, where the youth came from various strata of the society, with diverse cultures, religions, economic status, language and life styles, the youth experience difficulty in adaptation to the changing roles and value systems. This results in alienation, withdrawal, interpersonal relationship difficulties, depression and even suicidal behaviours. The problem gets aggravated when the parents come from different religions and cultures and expect their children to be mature and develop their own value systems and roles without appropriately guiding them. What are the core value systems of the Indian Culture? Who are the role models in India in different spheres of life?

(iii) Career Decision and Unemployment

Unemployment in all sections in India is increasing, particularly in the higher educated groups. The inflation rate is also increasing. To cope up with the economic demands of life, the youth experience a conflict between economic survival in a competitive society vis-a-vis pursuit of inner human interests and services to the society. A high percentage of youth, after graduation at Bachelor’s level or at post-graduation levels in engineering, medicine, law, nursing, and other disciplines remain unemployed or under-employed and under-paid. It has been observed that one year of unemployment reduces the life expectancy by five years. Hypertension, cardiac problems, psychoneurosis, depression, suicide are rising among youth as also other behaviours including joining anti-social groups such as terrorists, naxalites etc. Alcoholism, drug addiction, smoking, and rash driving behaviours have increased. These behaviours are to take revenge against the society which has made the youth develop low self-esteem due to unemployment or not being able to be a productive member of the society. The suicide rate in the high school going children has been increasing steadily. It is estimated that 67.2% of the youth are unemployed. As compared with the general population, incidence of psychiatric problems is much higher among youth (12- 15% as compared with 5% among general population): the youth are under great pressure to make a success in life, to prove themselves to their parents and the society, and yet the opportunities are limited.

(iv) Emotional and Sexual Adjustment

Youth is a period of life which is heightened in its emotional aspects. The sexual drive is highest at this time of life, which the youth need to be able to control and sublimate through socially approvable behaviours. This is a period where right interaction with the opposite sex is learned. It has been estimated that reproductive health problems are steeply rising - teenage marriage and pregnancy, teenage pregnancy outside marriage, sexually transmitted diseases (2/3rd of STD problem is estimated to be affecting the youth); AIDS is reported to be a critical problem among the youth in major metropolitan cities and drug addicts; high rates of anaemia in female adolescents after menarche. Accidents are also steeply rising - (about 15 to 20,000 accident deaths and 15-20,000 permanent handicaps in youth every year which is projected to increase to 30,000 deaths and an equal number of handicaps every year by 2000); suicide (15-20,000 suicidal deaths every year by
youth and 15-20 lakh attempted suicides); smoking, alcohol and drug abuse (10% of male non-
student youth were estimated to be smokers). The youth do not know where to go and seek medical
and counselling help for their reproductive health problems.

(v) Pressure of Dowry
Many young girls feel that they are an economic burden on parents and commit suicide. The
girls are also exploited by the in laws to ask for continuing favours from their parents. This results in
emotional conflict and psychiatric problems in the female youth.

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PROBLEMS OF AGED PEOPLE

1. INTRODUCTION
In India, elderly population consists of 7% of the total population, in which two third resides
in villages and almost half of them live in poor conditions. There is rapid growth in number of older
population in India that present issues that need to be taken care of if economic and social
development is to proceed effectively. It is affected by the change in socio-economic condition of the
elderly that adversely affects the individual's way of life after retirement. Economic loss comes from
a change that is due to transformation from salaried to pensioner or unemployment leading to
economic dependency on children or closed ones i.e., from independency to dependency. A feeling
of low self-worth creeps in that is due to the loss of social recognition and earning power.

Traditionally, elderly had occupied the position of power and prestige but now they are
becoming inactive, dependent, sick and weak. All these phenomena lead to many physical,
psychological and sociological problems. This mental status of a person is harmful. In coming times
this stress needed to be taken care of effectively because if not than many health related problems
will rise. Though at present due to technical advancement in fields general health, education,
medicine and medical facilities, national food related schemes and food availability, there is decline
in death rate of all age groups resulting in continuous incline in population with the age of sixty years
and more.

As per India’s 2011 Census, current population is more than 1.21 billion people, with total
population of nation growing at the rate of 1.41 %. The expectation of life at birth has increased from
about 32 years in 1941-51 to 62.8 years for males and 63.4 years for females in 1996-2001 and
according to census 2011 life expectancy at birth increased about 65.77 years for males and 67.95
years for females. On one hand elderly population has increased over decades but on the other hand
society based support system has weakened and currently it is showing signs of collapse.

2. FACTORS CONTRIBUTING TO PROBLEMS OF ELDERS
There are several factors that are contributing to the problems of elderly. These factors are as
follows:
a. Decrease in purchasing power.
b. Increased life expectancy has led to longevity.
c. Disintegration of social support system.
d. Migration of kin pin due to economic opportunities.
3. CONDITIONS & PROBLEMS OF ELDERS

Ageing is the natural stage of human life, it brings with it innumerable problems for the people who have grown old. These problems can be distinguished under subheads health, economic, physiological, housing and elder abuse related. A more comprehensive approach to explain the problems is as under:

1. Economic Insecurity:
   This problem arises when elderly are unable to sustain themselves economically. They either lack the capacity to be productive or lack the opportunity as they were before. They lose their independency due to increase in competition from young generation, sluggishness in physical and mental faculties, mindset of society, malnutrition, decrease in access to resource, lack of awareness about the rights and entitlements with changing times. These all things play significant roles in lowering the ability of old aged to remain financially productive. Financial security is not only relevant to elders only but to those of other age groups. It should be taken care of that elderly who are capable should be motivated and if necessary should be given a helping hand for engaging them in economically productive manner. Those who are not able to support themselves should be given full or partial social welfare basic relief. The first motivation comes from the family and community so they should be encouraged to support the elders via counseling and self-governance.

2. Incomplete Preparedness for Old Age:
   Majority of people enter the age of elderly with very little or no awareness of what it is about to offer to them. While age of 60 years demographically acknowledges a person that he/she belongs to old age, there is no such clear indicator available to the individual. Each individual has different trigger point after which he or she feels that he is physiologically and functionally old enough. This trigger point can be before or after 60 years of age. India lacks behind in it as there is absence of formal awareness programs that should prepare them for old age. This problem of preparedness can only be prevented. An initiative to spread awareness can be started within the work place where Human Resource department can take an active role in preparing employees to face retirement and facing old age issues. For those who work in unorganized sector or self-employed this work or awareness generation can be done by government departments or NGOs.

3. Housing Related Problems:
   Housing for elderly should be suitable not only to the living pattern which they have established in optimum health, but also to conditions of failing health and illness. Majority of housing that is there for elderly may be found not adequate and not suitable to their needs. The sizeable populations of elderly widows and elderly males have been facing problem of shortage of peaceful place to live in. With age a common complaint of many elderly is the feeling of loneliness and sense of being isolated. In most case isolation is imposed purposefully by the families or communities where the old age people live in. Changing lifestyles and values, job culture, various means of distractions like internet, television, societal shift such as nuclear family structures and redefined priorities have led to increased neglect of the elderly by families or communities, and with this isolation comes in. With it the problem of housing rises again. It is not only terrible thing but also it leads to detrimental quality of life. It is important to address this issue by making the elderly feel included in the things going around them.

4. Health Problems:
   During the course of old age metabolism processes slows down. People became weak both physically and mentally. They are more prone to sickness, diseases, syndromes, etc. The immunity of a person is lowered. Older people are mostly vulnerable to non-communicable diseases. Reducing health due to increasing age is complicated by non-availability to good quality, age-sensitive, health care for a large proportion of older persons in the country. In addition to this poor accessibility and reach, lack of information and knowledge in combination with high costs of disease management
makes old age care beyond the reach of older persons, especially those who are poor and disadvantaged. Few diseases which are common with advancing age obesity, diabetes, greying of hair color, lessened hearing, wrinkling of skin, liver spots on the skin, agility and slower reaction times, reduced ability to clear thinking, diminished eyesight, difficulty recalling memories, weakness to bone diseases such as osteoarthritis.

5. Psychological Problems:
With onset of old age mindset also changes. First of them is fear which is faced by both rational and irrational elderly. Idleness is other in which old age person is made to believe in that he or she is not physically productive or useful and with it he or she can’t do much meaningful in his or her life. It occurs due to infused inactivity, lack of personal goals, and withdrawal from responsibilities. This has a huge negative emotional impact on person. Last one being the lowered self-esteem. It includes neglect, reduction is responsibility, decrease in value, deteriorating worth, and isolation.

6. Problem of Elder Abuse:
Elder abuse is defined as any ill treatment to an older person. Around 81 percent of the elders face the verbal abuse problem, 53 percent of them face neglect, 37 percent face material abuse and 23 percent face physical abuse. In abuse person is usually harmed by a person who is the part of family or closed to the person. As elderly are relatively weak, they are prone to physical abuse. They are abused financially, emotionally, and mentally as well for various reasons and in various ways.

4. RECOMMENDATIONS
The best form of protection from problems of elders is to prevent them. This should be carried out through awareness generation in families and in the communities. Elders can be motivated and trained to work on productive activities that would elders to keep boredom away from them and will strengthen them mentally. Recreational activities are to be promoted at little or no additional cost. Motivating them to do certain work utilizing their skills is far more challenging task so it requires dedicated person that are determined to work with them in their environment. Restoring self-confidence is also a difficult task as one has to identify and address the cause and remove it. The cost of health treatment has to be addressed so that no person is denied necessary health care for financial reasons. Rehabilitation, community or home based disability support and end-of-life care should also be provided where needed, in a holistic manner, to effectively address the issue to failing health among the elderly.

For all this to happen government intervention is very much important along with high-level social organizations. Holistic approach to address the issue of social problems of elders is need of the hour.

5. CONCLUSION
The benefits of government’s various social welfare schemes are there but the numbers who are benefitted by it are insignificant when compared to the very high size of their population and the growth rate among them. With rapid industrialization and urbanization in addition to rapid decline of social order it is becoming a critical area that needed a more concrete intervention. As far as India is concerned, social security schemes should be coupled with anti-poverty programmes. With continuous increase in aged population there will always be a social change and economic transformation. With this view an all-round approach to address elderly population taking social, economic and cultural changes into consideration is needed to effectively solve the emerging problems of the elderly.
1. INTRODUCTION

Earlier women were facing problems like child marriage, sati pratha, parda pratha, restriction to widow remarriage, widows exploitation, devadasi system, etc. However, almost all the old traditional problems have been disappeared gradually from the society but given rise to other new issues. Women are continuously facing many problems even after having self-confidence, individuality, self-respect, personality, capacity, talent, and efficiency more than men. They are facing problems in their daily life even after they are given equal rights and opportunities like women by the Constitution of India. Some of the major problems modern women are still facing mentioned below:

1. **Disparity in education**: Women education percentage is low in India especially in the rural areas because they are discouraged for higher education like professional and technical education. Girl education is another area that is languishing in our country. According to the Census 2011, female literacy in the country stood at 65.46%, the highest ever. However the figure is still 20 percentage less than that of their male counterpart. The disparity is even higher in rural areas where over 60% or more women remain unlettered.

2. **Selective abortion and female infanticide**: It is the act of aborting a fetus because it is female. Foetal sex determination and sex selective abortion by medical professionals has today grown into a Rs. 1,000 crore industry (US$ 244 million). Social discrimination against women and a preference for sons have been promoted. According to the decennial Indian census; the sex ratio in the 0-6 age group in India went from 104.0 males per 100 females in 1981, to 105.8 in 1991, to 107.8 in 2001, to 109.4 in 2011. The ratio is significantly higher in certain states such as Punjab and Haryana.

3. **Dowry system**: It is another huge women problem in the society which is increasing day by day. Women are ill-treated, man-handled, disrespected, tortured and suffered other cruelties (violence, murder and suicide) because of the lack of dowry at the time of marriage. It cause degradation of women status to a great extent. Marriage very often is a financial transaction in India. With economic prosperity our greed has only grown. Rich and poor alike expect to make a small fortune when they get their sons married. According to the Indian National Crime Bureau reports there were about 6787 dowry death cases registered in India in 2005, a 46% jump over 1995 level of 4,648, which was 10-fold more than the figure of 400 deaths a year in the 80s.

4. **Child Marriages**: Child marriages were common throughout history for a variety of reasons, including poverty, insecurity, as well as for political and financial reasons. Many people marry their daughters often as children to escape dowry. In rural India, 70% girls are married before 18 and 56% of those married bear children before 19. Even though child marriage has reduced it has not been completely eradicated.

5. **Inadequate Nutrition**: One of most understated problems facing the Indian girl child is that of poor nutrition. Girls belonging to the lower middle class and poor families suffer the most. Because of limited incomes it is an unsaid rule that while the male siblings are provided with milk, fruit and eggs, the girl but has to make do with the regular rice and lentil or sometimes even less. It is for this reason that girls are more susceptible to poor health and disease. Various surveys indicate that women's caloric content is about 100 calories (per women per day) less than they spend, whereas men show an 800 caloric surplus intake. Women expend a great deal of energy working inside and outside the house, whereas they often have insufficient food. It has also lead to many cases of death during childbirth.
6. **Violence against women**: Women are getting affected by the various violence almost every day which is disrupting the society. Women are being victims of violence at huge level day by day because of increasing crimes against women. Women may face violence within the family (dowry related harassment, death, marital rape, wife-battering, sexual abuse, deprivation of healthy food, female genital mutilation, etc) or outside the family (kidnapping, rape, murder, etc). It is endemic and widespread. Around 70% of women in India are victims to domestic violence according to Renuka Chowdhury junior minister for women and child development.

7. **Sexual harassment**: Among the worst countries in crime, India has an abhorrent track record in all forms of sexual exploitation. In homes, on streets, in public transports, at offices, even on vacations. No place is safe. And the most terrible fall out of this is the lack of self worth and feeling of degradation following the emotional and physical trauma that constant harassment creates. Such is the recurrence of these incidents that Delhi has earned the ignoble nickname of the ‘Rape Capital’. While most cases go unreported as it is considered an act that puts one to shame, only 20% of the registered cases for sexual harassment reach actual conviction.

In every 10 rape cases, 6 are of minor girls.
Every 7 minutes, a crime is committed against women.
Every 26 minutes, a women is molested.
Every 34 minutes, a rape takes place.
Every 42 minutes, a sexual harassment incident occurs.
Every 43 minutes, a women is kidnapped.
Every 93 minutes, a women is burnt to death over dowry.
A shameful plight!!!

8. **Gender discrimination**: Women are considered as weaker section of the society than men and given less importance. Girl children are becoming real victims of the discrimination. There are also discrimination of power and work between men and women because of the patriarchal system families in India. Gender discrimination affects women in the areas like nutrition, education, healthcare, decline of female population, job, public life, etc.

9. **Problems related to unemployment**: Women are getting more problem in searching their suitable work. They become more prone to the exploitation and harassment in the work areas. They are given more work and hard tasks by their boss intentionally. They have to prove their devotion, seriousness and sincerity towards work time to time. Women who are uneducated are more prone to divorce and desertion by their husbands on any stage of life. They have to live whole life with fear of divorce. In some cases they have to finish their life because of unbearable conditions.

10. **Equal pay for equal work**: While there have been several court rulings guaranteeing the right of earning the same pay for the same amount of work, it remains a distant reality in practice. This is particularly true of the unorganized sector especially dealing with manual labour where the Minimum Wage Act norms are often violated. Besides these women get no maternity leave, or proper transportation facilities especially in the night shifts. Unequal pay for the same job happens to be one major problem that women face.

11. **Property rights**: While the law of the land enshrines equal property distribution to the family of the deceased in the absence of a will irrespective of the sex, this is again normally just on paper. In practice most families leave daughters out of property rights and payment or dowry is symbolic of the girl's disinherance vis-à-vis finance. Besides different religions have different takes on the matter.
Women constitute an integral part in the socio-economic life of any country in the world. The status of women in India has been discussed under various heads.

1. Women in Ancient India
   Traditionally, India had seen a woman as a member of the family or a group and not as an individual with an identity or right of her own. The principle of equality of women and men has been basic to traditional Indian thinking and the Hindu religious philosophy. Historically Indian women are equal to men. The concept of woman as Shakti, the primal energy force, finds expression in the famous epic Mahabharata. In this epic woman is glorified as a “light of the house, mother of the universe and supporter of the earth and all its forests”. The Mahabharata further says that there is no guru like the mother. In earlier Vedic, age a woman held higher and honored situation in gender relationship. Another evidence of equality of women at par with men in gender relations was that a woman enjoyed freedom of movement and had the same rights and access to reading Vedas, getting education and having a say in the choice of her marriage partner. Thus, during the Vedic periods women actively played in the intellectual and social life of the country.

2. Women in medieval India
   With the coming of Muslim rule, medieval India witnessed enhanced dependency of women on men. The Islamic custom of Purdah (veiling of women) forced the public world to be separated from the private world, with women confined to the latter. Following its subjugation by the Muslims, and fearing adverse outcomes for its women, a large part of the Hindu India accepted the practice of veiling. Through this privatization, Indian women were forced to trade their mobility for safety. Repeated invasions by the Muslims further pushed the Indian women towards inhuman “traditions” such as child marriage, the dowry system, purdah and sati (the immolation of the widow on the dead husband’s pyre). The challenge of Islamic aggression also made Hindu India defensive and introverted causing a desperate return to orthodox Hindu beliefs and practices and further constraining the status of Indian women. Thus, during the medieval period, Indian women lost their earlier status and were at the lowest ebb. However, women like Razia Begum rose to become a ruler, Chand Bibi, Tara Bai and Ahaliya Bai Holker, left their great imprints for their ruling capabilities.

3. Women in British India
   British occupation of India began in 1772, and the British crown assumed charge of administering the colony from the British East India Company in 1858. Although, the common women faced male domination and atrocities during the medieval and English period but at the higher level a women could become a ruler or regent of her children at the death of her ruler husband, she had the right to get training in war tactics. This is evident from the fact that Maharani Laxmi Bai, participated in the ‘First War of Independence’ in 1857. Reformist organizations such as Brahmo Samaj founded by Raja Ram Mohan Roy in 1828, the Arya Samaj set up by Dayanand Saraswati in 1875, and Ramakrishna Mission created by Vivekananda in 1897 and individual male reformers like Eshwarchandra Vidyasagar, Ramakrishna Paramahans, Keshab Chandra Sen, Maharishi Kare, Mahadev Ranade and Gopal Krishna Gokhale led the fight against women’s oppression by condemning such practices as polygamy, early marriage, enforced widowhood and by advocating female literacy. The Britishers along with Indian reformers raised their voice to eliminate brutal practices against woman, which had placed them at the marginalized position in the society such as: female infanticide, child marriage, enforced widowhood and sati. Thus, in order to raise the status of Indian women, the British rule led to number of socio-religious reforms in the country.

4. Current status of Indian Women
   The position of women in modern India has changed considerably. Her position in modern India is equal to that of men, socially, economically, educationally, politically and legally. Her
sufferings from Sati, Child Marriage, institution of temple prostitution do no longer exist. Today women have the right to receive education, inherit and own property and participate in public life. She has become economically independent. She can seek employment anywhere and remain as a free individual. She enjoys the equal status with man in all. Several factors like women’s education, reform movements, women’s participation in politics and many social legislations are responsible for the changes in the day-to-day life of women in today’s India, some of the important statutory legislations to improve the positioning of women are:

- The Hindu Widow Re-marriage Act of 1856
- The Child Marriage Restraint Act of 1929
- The Hindu Women Right to Property Act of 1937
- The Hindu Marriage Act of 1955
- The Hindu Succession Act of 1956
- The Suppression of Immoral Traffic in Women and Girls Act of 1956-57, and

Even though we have several legislations their condition remains unchanged even during the modern times with only little changes. In India, women were never given any right of liberty and equality. Even after six decades of Indian Independence, women are still one of the most powerless and marginalised sections of Indian Society. The 2011 Census shows that the sex ratio for India is 943, which is lowest in the world. Percentage of female literacy is 65.46 (Census 2011) against male literacy of 82.14 per cent. In India, women’s representation in Parliament and in the State Assemblies has never been beyond 10 per cent respectively. The era of liberalisation has registered an increase in labour force participation by women, everywhere in the world. Women comprise half the Indian population and account for nearly 1/3rd of the total workforce. According to the information provided by the Registrar General of India, the work participation rate for women was 25.68 per cent in 2001. This is an improvement from 22.73 per cent in 1991 and 19.67 per cent in 1981. Though there has been an improvement in the work participation rate of women; it continues to be substantially less in comparison to the work participation rate of men. Women in India work in lower level positions – unskilled, low paying and with little control over the basic tools of production. In addition, jobs and career opportunities for women depend on education, class, caste, religious, regional, urban/rural location, and family background. Violence against women is on the rise. According to the National Crime Records Bureau of India, reported incidents of crime against women increased 6.4% during 2012, and a crime against a woman is committed every three minutes.

WOMEN EMPOWERMENT

1. Introduction:

Empowerment is defined as "the enhancement of assets and capabilities of diverse individuals and groups to engage, influence and hold accountable the institutions which affect them. Empowerment of women is the prerequisite to transform a developing country into a developed country. Women empowerment generally has five components: firstly, women’s sense of self worth; secondly, their right to have the power of control their own lives, both within and outside home; and lastly, their ability to influence the direction of social change to create a just social and economic order nationally, internationally and universally.

Educational attainment and economic participation are the key constituents in ensuring the empowerment of women. The economic empowerment of women is a vital element of strong economic growth in any country. Empowering women enhances their ability to influence changes and to create a better society.

2. Why Empowerment?

For a balanced development, not only sociologically but also mathematically - as they constitute fifty percent of the human race, it is imperative that every section of the society develops equally and in harmony with each other. Be it the rich and influential or the not so rich. Therefore, it
is important to harness the capabilities of women irrespective of the strata of society to which they belong. Unless society accepts gender equality as a fundamental principle of human existence all efforts will only partially bear results.

National Commission of women was created in 1992 and Convention of elimination of all forms of discrimination against women was ratified in 1993. Apart from the laws and policy formulations the violence against women can be only tackled through attitudinal change that need to take place in the family, in the society and the female members of the society as well. Only this attitudinal change and proactive action against violence by every single individual will help in galvanizing the slumbering structures of the government and society towards further concrete steps and action.

3. Need for Women Empowerment:

In this contemporary world, women need to gain the same amount of power that men have. Now, it is time to forget that men are the only holders of power. In India, women are still facing different obstacles in male-dominated cultures. The things are related to women’s status and their future. However, I believe that Indian women are slowly getting empowerment in the sectors like education, politics, the work force and even more power within their own households. The worth of civilization can be arbitrated by the place given to women in the society. Today, women are busy running in the presidential campaign. The work force is covered with intellectual women who currently hold the CEO positions at large companies which were never held by Indian women in long ago. In our country, women have reached a long way eventually and have discovered a new path for them to come. Women rights are human rights. Often the women are victimized in the cases like rape, dowry harassments, sexual harassments, kidnapping etc. The verdicts of many of such cases go against women because of the non-availability of witness, discontinuation of suits, difficulty of proving the incidents etc. Therefore women should be empowered and strengthened. Teamwork by people is the key to eradicating this menace. People must come forward to help in rooting out such social evils.

4. Empowerment and Economic Development:

Women empowerment and economic development are closely related: In one direction, development alone can play a major role in driving down inequality between men and women; in the other direction, empowering women may benefit development. Discrimination against women is found in every culture and society in varying degrees. It is manifested in various domains of life and activity: economic, social, political and Religious. As a result of gender discrimination the status of women is subordinate to men and they have little access to education, food, nutrition, health care, employment and wages. Empowerment of women involves the improvement of their status in the family, community and society.

5. Efforts made for Women Empowerment in India before Independence

A few social reform measures were taken towards the later 19th and early 20th century during the British regime.

- Raja Ram Mohan Roy the founder of “Brahma Samaj” succeeded in getting passed the Prevention of Sati Act in 1829 and raised voice against child marriage and purdah system.

- Ishwar Chandra Vidyasagar pleaded for widows remarriage and educating women and succeeded in passing the Widow Remarriage Act in 1856.

- Maharshi Karve established Smt. Nandubai Damodar Thackersy University for Women (S.N.D.T) at Poonain 1916.
• Maharsi Dayanand Saraswathi started the “Arya Samaj” and advocated equal rights to women as in the Vedic period.

• Swami Vivekananda established “Shri Ramakrishna Mission” and gave importance to women education and self-dependence.

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After Independence: The status of women has changed. The political and cultural changes and independence of the country provided equal opportunities to women in education, employment and political participation by which the extent of exploitation of women came down.

5. Legislative Measures For Safeguarding Women’s Interest:

After independence the government of India has taken following legislative measures for safeguarding women:

• The Special Marriage Act, 1954 - this Act fixed the age of marriage at 21 for males and 18 for females and provided right to women for inter-caste marriage, love marriage and registered marriage.

• The Hindu Marriage Act, 1955 - prohibits child marriage, polygamy, polyandry & provides equal rights to women to divorce and to remarry.

• The Hindu Succession Act, 1956 - provides right to parental property.

• The Hindu Adoption and Maintenance Act, 1956. According to this Act childless woman can adopt a child and claim maintenance from her husband if she is divorced by him.

• The Dowry Prohibition Act, 1961 - prevents giving and taking dowry and women exploitation.

• The Suppression of Immoral Traffic of Women and Girls Act, 1956.

• The Medical Termination of Pregnancy Act, 1971.

• The Criminal Law Amendment Act, 1983.

• The Family Court Act, 1984.

• The Indecent Representation of Women (Prohibition) Act, 1988.

Constitutional Provisions for Empowering Women in India

• quality before law for all persons (Article-14);

• prohibition of discrimination on grounds of religion, race, caste, sex or place of birth (Article 15(i)); However, special provisions may be made by the state in favor of women and children Article 15(3);

• equality of opportunity for all citizens relating to employment or appointment to any office under the state (Article 16);
• State policy to be directed to securing for men and women equally the right to an adequate means of livelihood (Article 39(a); (v) equal pay for equal work for both men and women (Article 39(d);
• provisions to be made by the state for securing just and humane conditions of work and maternity relief (Article 42);
• promotion of harmony by every citizen of India and renouncement of such practices which are derogatory to the dignity of women Article 51A(e)
• reservation of not less than one-third of total seats for women in direct election to local bodies, viz; Panchayats and Municipalities (Articles 343(d) and 343(T)

6. Key Issues and Stages Of Women's Empowerment:

1) Empowering Women
The first step therefore, is to initiate a change in the mindset not only of men, but also women themselves. While there are many things that can be done at the institutional or the governmental level like equality in education, medical treatment, job opportunities, etc; more can come in form of change in attitudes of the masses. For women's empowerment and equality it is therefore fundamental that women have the right to decide upon their choices without coercion or violence and have the freedom to participate more fully and equally in society.

2) Importance of Gender Equality:
Gender equality ensures same opportunities, rights and obligations for women in every sphere of life. This in turn implies equality in opinion, equal opportunities, financial independence and equal access to facilities like education and business as well as the opportunities to develop their personal ambitions.

3) Shifting of Roles:
The roles that men and women play in a society are overlapping and changing rapidly. Unlike in the medieval times, these roles are not biologically determined these days, but are more interchangeable and are socially determined. Therefore, for a stronger social fabric it is important that a woman's potential contribution is harnessed to the optimum.

4) Identification of Needs and Concerns
To address any issue regarding women, firstly, the role that they play needs to be determined. This is governed by factors such as age, urban/rural orientation, social status and educational attainment. While women in general may have many common interests, the choices that they have may widely vary from region to region. Certain groups need more attention in order to address specific concerns.

5) Education for the Girl Child-
Although education is important for all, it is more so for the girl child. Governments across the world have realized that investing in girls' education leads to overall reduction of poverty. Educated girls generally marry later and have smaller families. Similarly, educated women are more aware of health care and are better caretakers. Education also helps them to know about their rights and privileges. An educated mother generally has a greater influence in a household which help in securing more resources for herself and her children.
6) Giving Women More Autonomy

This can be done by focusing on letting women manage their own lives as far as issues like size of their family, education, employment, etc are concerned. Empowering women by giving them equal say in deciding such issues results in families benefitting, which in turn has ripple effects for the development of future generations. Women's empowerment deals with the entire gambit of day to day life which includes right to education, health and an equal status in work environment. It should also include the political empowerment that would guarantee women equality in basic human and legal rights, control of resources, land etc, and an equal opportunity in employment and earning.

To conclude, it might be observed that India has enacted many constitutional and legislative provisions for empowerment of women. Many development schemes especially for women have also been launched for improving their fortune. Such measures have started giving positive outcomes relating to women's problems. But the position of women in our country still leaves much to be desired. Top priority should be given in our developmental plans for improving female literacy and creating skills and capability among women for enabling them to stand on their own feet.

POSITION OF WOMEN AND FUTURE PROSPECTS

"You can tell the condition of a nation by looking at the status of its women"
- Jawaharlal Nehru

In Vedic times, women were not treated as inferior or subordinate but equal to men in all matters of life. They were given education and had a voice in the selection of their husband. Marriage was regarded as a religious bond. Child marriage was unknown. Often there were love marriages known as Gandharva Vivaha. Monogamy was a general rule. Polygamy was almost unknown. Women had an honorable place in the society. They were not secluded from men and freely participated in public life. They attended great assemblies and state occasions. They studied the Vedas and composed hymns. They also distinguished themselves in science and learning at their times. The position of women in ancient India was quite high esteemed however it got deteriorated with the passage of time and mentality of people towards women. Slowly the practice of polygamy, sati pratha, dowry system, female infanticide, etc became dominated and gave rise to the male dominated country. Great Indian leaders had worked a lot to again raise the position of women in the Indian society. Because of their hard work bad practices against women in the Indian society have been banned to a great extent. Government of India has implemented various effective laws regarding safety and empowerment of the women. In the Panchayati Raj system around 33% of the seats are reserved for women thus women are being more conscious and come forward to fight for their rights.

“"It is impossible to think about the welfare of the world unless the condition of women is improved. It is impossible for a bird to fly on only one wing."" - Swami Vivekananda

Later, there was a little development in the women status. There were many women reformers in India who worked for the uplift & betterment of their female counterparts. Female writers emerged in the society. In the latter half of the 19th century and the first quarter of the 20th century some steps were taken to abolish or change some social customs through legislative measures. The most significant legislations relating to the problems faced by the Indian (Hindu) women passed during British period were as follows:

1. Abolition of Sati Act, 1813.
2. The Hindu Widow Remarriage Act, 1856.
3. Civil Marriage Act, 1872.

After Independence:

In addition to the measures to uplift the position of women in India initiated by Britishers, many vigorous steps (legal, social, economic and political) have been taken by Government of India after independence by removing the hurdles put in their way by traditional past. The efforts of the social reformers and their movements launched in the pre-independence period also bore fruits. The Indian National Movement also led to the emancipation of Indian women. The leaders of the national movement realized that the liberation of the country from the bondage of imperialism was impossible without the active participation of women who constituted half of the population of the country. Most of the social reformers and thinkers of the 19th and 20th centuries were influenced by the tenets of the liberal philosophy of the West, which emphasized the principle of contract rather than status, a rational outlook of life and problems, freedom of speech, criticism of authority, questioning of accepted dogmas and finally the recognition of the value of the individual and insistence on the rights of man as opposed to his duties. They also got impetus from Upanishads and other Hindu scriptures. The decades after independence have seen tremendous changes in the status and position of the women in Indian society. The Constitution of India has laid down as a fundamental right the equality of sexes. But, the change from a position of utter degradation of women to a position of equality is not a simple case of the progress of women in the modern era. To uplift the status of women, many legislations pertaining to women were enacted after independence. These were mainly related to marriage, divorce, inheritance of property and employment.

Some of the important Acts are mentioned below:
2. The Special Marriage Act, 1954.

Besides, the Acts especially related to employment are:
2. Employees Insurance Act, 1948.

For such measures incentive was provided to them by some social reformers, such as Raja Ram Mohan Rai, Ishwar Chandra Vidyasagar, Dayanand Saraswati, Keshab Chandra Sen, Swami Vivekanand, Maharashi Karve, Justice Ranade, Mahatma Gandhi and others. Through the efforts and the various movements launched by these great social leaders, it had been possible to get many legislations passed and public opinion mobilized in favour of some issues of social reforms. These steps have paved the way in removing the obstacles in the progress of women. Not only this, it had
helped in eliminating inequalities between men and women and giving proper respect to the other-half of the society.

Statistics say that close to 245 million Indian women lack the basic capability to read and write, which is a large number. Only 13.9% women are employed in the urban sector, and 29% in the domestic and agriculture sector, where too a majority of women are exploited by the men. The sex ratio of India shows that the Indian society is still prejudiced against female, and a lot is yet to be achieved in this context.

Women of India slowly started recognizing her true potential. She has started questioning the rules laid down for her by the society. As a result, she has started breaking barriers and earned a respectable position in the world. Today Indian women have excelled in each and every field from social work to visiting space station. There is no arena, which remains unconquered by Indian women. Whether it is politics, sports, entertainment, literature, technology everywhere, its women power all along. The Modern Indian woman, does not let social constraints to keep her behind, but prioritizes her education or her career before anything else. From a time when there no woman writer in India who was taken seriously, today names like Arundhati Roy, Anita Desai, Kiran Desai, Shobhaa De, Jhumpa Lahiri can put any other writer to shame. In the field of cinema, women like Rekha, Smita Patil, Shabana Aazmi and Vidya Balan and Konkona Sen are such names who don’t play feminized roles, but have asserted themselves over this male-dominated realm. In the field of Politics, from Indira Gandhi to Shiela Dixit, Uma Bharti, Jayalalitha, Vasundhra Raje and Mamata Banerjee today, women are making their presence felt. Today modern woman is so self-sufficient that she can be easily called a superwoman, juggling many fronts single handedly. Women are now fiercely ambitious and are proving their metal not only on the home front, but also in their respective professions. As compared with past women in modern times have achieved a lot but in reality they have to still travel a long way.

**Future prospects**

The Indian woman has to make her way through all the socialized prejudices against her, and the men yet have to allow and accept the women to be equal participants in the country’s way farward. "Only a life lived for others is a life worthwhile". Today there is a greater awakening among women. Even in rural India with education, women have shown better performance. Educating women is absolutely essential in straightening her personality. The need of the hour is to provide an opportunity in a conducive atmosphere free from gender differences. The need for awareness motivation and courage to correct the faults of male counterparts is great challenges today. It is, therefore, encouragement of the growing intensity of motivation amongst educated young women for coming in the entrepreneurial stream and extends support with scientifically designed package of the technical and financial assistance. The non-governmental organizations have a bigger role in stimulating and nurturing the spirit of entrepreneurship among women. Towards this end, an integrated approach is necessary for the success of Indian women. For this purpose, both the government and non-government agencies have to play a vital role.
UNIT-5

UNIT V
MODERNIZATION

1. INTRODUCTION

The term Modernization only symbolizes a process of change. It does not denote any philosophy or movement. It is understood as a process which indicates the adoption of the modern ways of life and values. It is also described as social change involving the elements of Science and Technology. Modernization and the aspirations to modernity are probably the most overwhelming theme which has engaged the attention of sociologists, political scientists, economists and many others. In recent years the term ‘Modernization’ has come to be used with starting frequency to characterize the urge for change.

‘Modernizing’ means simply giving up old ways and traditions to recent or most recent ones. The general features of a developed society are abstracted as an ideal type and so a society is called ‘Modern’ to the extent it exhibits modern attributes. The general configuration to highly modernized societies may be judged from the high column of indicators of economic development and social mobilization. In some respects, these advanced societies may appear to have completed the process of change. In other words, these advanced societies are characterized by various indicators of Modernization such as nationalist ideology, democratic associations, increasing literacy, high level to industrialization, urbanization and spread of mass media of communication.

2. DEFINITION

1. Wilbert E. Moore defines Modernization as “the ‘total’ transformation of a traditional or pre-modern society into the types of technology and associated social organisation that characterize the ‘advanced’, economically prosperous, and relatively politically stable nations of the Western World”.

2. According to Neil J. Smelser, the term Modernization “refers to the fact that technical, economic and ecological change ramify through the whole social and cultural fabric”.

3. Modernization is a complex set of change that takes place almost in every part of society as it attempt to be industrialized. It involves ongoing change in a society’s economy, politics, education, traditions and religious.

4. The basic process in modernization is the application of modern science to human affairs.

3. PROCESS OF MODERNIZATION

Modernization is a set of change that affects the whole society. Each is linked to others. These changes are many and complex. Modernization involves transformation of social, political and economic org. The process of modernization as it has obtained, is global in character. But the response to this process has been different in different countries of the world depending upon their historical, socio-cultural patterns and political systems.

1. It involves a change from simple traditional techniques towards the use of scientific knowledge and technology.

2. Agricultural shifts from traditional farming to commercial farming on a larger scale.

3. In industry, there is movement away from the use of human and animal power towards the use of machineries.

4. The society change from the farm and the village centered one to the city centered one.

In addition to these, other patterns of change have also been observed in modernizing social structure. The powerful religious ideologies are changed, the family change in its structure and function, extended families break into smaller units. In education the rate of literacy has been increased, mass media serves the purpose of educational resource and into channel. Some
psychological changes also take places in the society’s members. A man is not much carried away to the traditional influence. He is ready for new experience, challenges and ideas. He is much more open minded and flexible.

4. CHARACTERISTICS OF MODERNIZATION
The scholars of modernization have given new labeling and added new terminologies. Therefore, it becomes necessary to examine the general characteristics of modernization for better understanding.

The modern society is characterized by ‘differentiation’ and ‘social mobilization’. These are called pre-requisites of modernization. As social systems modernize, new social structures emerge to fulfill the functions of those that are no longer performing adequately.

Differentiation refers to the development of functionally specialized societal structures. According to Smelser, modernization generally involves structural differentiation because, through the modernization process, a complicated structure that performed multiple functions is divided into many specialized structures that perform just one function each.

‘Social mobilization implies the process in which major clusters of old social, economic and psychological commitments are eroded and broken and people become available for new patterns of socialization and behavior. It is a process by which the old social, economic and psychological elements are transformed and new social values of human conduct are set up.

As we know the process of modernization has different dimensions. Broadly speaking the process of modernization reveals the importance of characteristics. Modernization includes a temple of science, reasons and rationalism, secularism, high aspiration and achievement orientation, overall transformation of attitudes, norms and values creation of new institutions involves an increase in social unrest fill the social system in responsive to new aspirations and attitudes, built up by the modernization process.

5. CRITERIA OF MODERNITY ON MEASURES OF MODERNIZATION
Modernization has been refer to as a process where by less developed societies acquire characters common to more developed societies. They include specific aspects of change such as
i. Industrialization of Economy
ii. Secularization of ideas
iii. Remarkable increase in geographic and social mobility
iv. Spreading of scientific and technical education
v. Transition from ascribed to achieved status.
vi. An increase in material standard of living
vii. High proportion of working force employed in manufacturing and production.
viii. Spread of literacy and media participation
ix. High expectancy of life and worth
x. Creative measure of public participation in the polity.

6. CAUSES OF MODERNIZATION:
Modernization is not caused by a single factor. It is the net result of a number of factors. The 5 main instruments which make modernization possible are.

1. EDUCATION: It involves a sense of national loyalty, creates and attitudes essential for technological innovation. Skill great people feel that formal education is not sufficient for teaching skills. We cannot underscore the importance of education in national development which is definitely associated with modernization.

2. MASS COMMUNICATION: The process of modernization hinges on the phenomenon of mass communication. The mass media is to open up to the large masses is society, new thoughts, new attitude, new info, this leads to new achievements. It should under the control
of government. So mass communication is given utmost importance in recent decades of education.

3. **IDEOLOGY BASED ON NATIONALISM:** Nationalism and democracy are very much linked with modernization. Nationalism is connected with national awareness. They help in changing the behavior of masses people. The role of mass media is very vital in this regard. The nationalistic ideologies serve as a unifying influence in bridging social cleavages within plural societies.

4. **CHARISMATIC LEADERSHIP:** A charismatic leader is in a better position to impress upon the people to adopt modern beliefs, values, practices leaders does not take advantage of his position for his personal glorification rather than national development.

5. **COERCIVE GOVERNMENT AUTHORITY:** A strong and stable government adopts coercive measures to compel people to accept the modern values and way of life. It may also bring pressures on other government and people to follow the same.

6. **OTHER FACTORS:**
   a. Urbanization
   b. Industrialization
   c. Universal legal system

We decide to modernization our society at various levels.
- At social level, we wanted social relations to be based on concepts like equality human dignity and social values.
- At the economic level, we wanted technical and technological growth and distributive justice.
- At the cultural level, we wanted secularism rationalism and liberation.
- At the political level, we desired representative government, democratic institution.

7. **PROBLEMS OF MODERNIZATION**
   The five main problems of modernization
   1. Modernization demand that society must change in all ways at once but such a regular and co-coordinated pattern of growth cannot be planned and materialized. Ex. Discrepancy between mass education and employment opportunities.
   2. During the period of modernization structural change mostly remains unnerves. Ex. Industries can be modernized but religious systems remain conservative.
   3. Mod of social and economic institutions can create conflicts with the traditional pattern of life. Ex. Trained MBBS doctors may pose a threat to the traditional medical practices.
   4. Most often roles adopted by the people are modern but their values continue to be traditional. Ex. New business firms, shops, establishments are inaugurated as per the traditional pattern.
   5. There is a lack of co-operation among agencies which modernize and among those institutions and systems which are already modernized. This is more or less like a problem of cultural lag.

**Westernization and Modernization – comparative views**
1. The term westernization is to characterize the changes brought about in the Indian society. Modernization is a broader one and has a wider range of application.
2. Westernization includes the behavioural aspects like eating, drinking, etc., knowledge aspects and the value aspects. Modernization involves a transformation of social, political and economic org.
3. West is mostly a middle class phenomena, where as modernization is a mass process involving mass media
4. Westernization is inadequate and parochial whereas modernization process involves the replacement of sacred revelation by secular enlightenment in the guidance of human affairs.
5. Rather than westernization, modernization is more appropriate and relevant in providing a satisfactory explanation of social change.

CONCLUSION
Though modernization raises the aspirations of people, the social system does not provide enough chance to materialize them. This creates disappointment, frustration and social unrest.

SOCIAL CHANGE
Change is the law of nature. What is today shall be different from what it would be tomorrow. Modern world is a world of rapid change. People too much change and acquire the facility of change. The social structure is also subject to change. Over a period of fifty years the government is changed. Family, religion etc. are also changed. Our understanding of the society will not be complete unless we take into consideration the changeable nature of society; however, differences emerge and discover the direction of change. So let us see what are social change and its characters.

1. MEANING
Change is an ever-present phenomenon. Society is influenced by many courses and factors which causes changes. The term social change is used to indicate the changes that takes place in human interactions and retains. Society is a web of social relationships and hence social change means a change in the system of social relationships.
Change implies all variations in human societies. When changes occur in the modes of living of individuals and social relation gets influenced, such changes are called social changes.
Social change refers to the modifications which take place in life pattern of people. It occurs because all societies are in a constant state of disequilibrium.

DEFINITION
Social change may be defined as a new fashion or mode, either modifying or replacing the old, in life of a people or in the operation of society.

2. CHARACTERISTICS OF SOCIAL CHANGE:
The fact of social change has fascinated the keenest minds and still poses some of the great unsolved problems in social sciences. The phenomenon of social change is not simple but complex. It is difficult to understand this in its entirety. The unsolved problems are always pressurizing us to find an appropriate answer. To understand social change well, we have to analyze the nature of social change which are as follows:

1. Social Change is Social:
Society is a “web of social relationships” and hence social change obviously means a change in the system of social relationships. Social relationships are understood in terms of social processes and social interactions and social organizations.
Thus, the term social change is used to describe variation in social interactions, processes and social organizations. Only that change can be called social change whose influence can be felt in a community form. The changes that have significance for all or considerable segment of population can be considered as social change.
2. Social Change is Universal:
Change is the universal law of nature. The social structure, social organization and social institutions are all dynamic. Social change occurs in all societies and at all times. No society remains completely static.

Each society, no matter how traditional and conservative, is constantly undergoing change. Just as man’s life cannot remain static, so does society of all places and times. Here adjustment takes place and here conflict breaks down adjustment. Here there is revolution and here consent. Here men desire for achieving new goals, and here they return to old ones.

3. Social Change occurs as an Essential Law:
Change is the law of nature. Social change is also natural. Change is an unavoidable and unchangeable law of nature. By nature we desire change. Our needs keep on changing to satisfy our desire for change and to satisfy these needs, social change becomes a necessity. The truth is that we are anxiously waiting for a change. According to Green, “The enthusiastic response of change has become almost way of life.

4. Social Change is Continuous:
Society is an ever-changing phenomenon. It is undergoing endless changes. It is an “ongoing process”. These changes cannot be stopped. Society is subject to continuous change. Here it grows and decays, there it finds renewal, accommodates itself to various changing conditions.

Society is a system of social relationship. But these social relationships are never permanent. They are subject to change. Society cannot be preserved in a museum to save it from the ravages of time. From the dawn of history, down to this day, society has been in flux.

Social change manifests itself in different stages of human history. In ancient times when life was confined to caves (Stone Age), the social system was different from that of the computer age today. There is no fixity in human relationships. Circumstances bring about many a change in the behaviour patterns.

5. Social Change Involves No-Value Judgement:
Social change does not attach any value judgement. It is neither moral nor immoral, it is amoral. The question of “what ought to be” is beyond the nature of social change. The study of social change involves no-value judgment. It is ethically neutral. A correct decision on what is empirically true is not the same as correct decision on what ought to be.

6. Social Change is bound by Time Factors:
Social change is temporal. It happens through time, because society exists only as a time-sequences. We know its meaning fully only by understanding it through time factors. For example, the caste system which was a pillar of stability in traditional Indian society, is now undergoing considerable changes in the modern India.

There was less industrialization in India during 50s. But in 90s, India has become more industrialized. Thus, the speed of social change differs from age to age. The reason is that the factors which cause social change do not remain uniform with the changes in time.

7. Rate and Tempo of Social Change is Uneven:
Though social change is a must for each and every society, the rate, tempo, speed and extent of change is not uniform. It differs from society to society. In some societies, its speed is rapid; in another it may be slow. And in some other societies it occurs so slowly that it may not be noticed by those who live in them. For example, in the modern, industrial urban society the speed and extent of change is faster than traditional, agricultural and rural society.
8. Definite Prediction of Social Change is Impossible:
   It is very much difficult to make out any prediction on the exact forms of social change. A thousand years ago in Asia, Europe and Latin America the face of society was vastly different from that which exists today. But what the society will be in thousand years from now, no one can tell.
   But a change there will be. For example, industrialization and urbanization has brought about a series of interrelated changes in our family and marriage system. But we cannot predict the exact forms which social relationships will assume in future. Similarly, what shall be our ideas, attitudes and value in future, it is unpredictable.

9. Social Change Shows Chain-Reaction Sequences:
   Society is a dynamic system of interrelated parts. Changes in one aspect of life may induce a series of changes in other aspects. For example, with the emancipation of women, educated young women find the traditional type of family and marriage not quite fit to their liking.
   They find it difficult to live with their parents-in-law, obeying the mother-in-law at every point. They desire separate homes. The stability of marriages can no longer be taken for granted. The changing values of women force men to change their values also. Therefore, society is a system of interrelated parts. Change in its one aspect may lead to a series of changes in other aspects of the society.

10. Social Change takes place due to Multi-Number of Factors:
   Social change is the consequence of a number of factors. A special factor may trigger a change but it is always associated with other factors that make the triggering possible. Social change cannot be explained in terms of one or two factors only and that various factors actually combine and become the ’cause’ of the change. M. Ginsberg observes: “A cause is an assemblage of factors which, in interaction with each other, undergo a change”. There is no single master key by which we can unlock all the doors leading to social change. As a matter of fact, social change is the consequence of a number of factors.

11. Social Changes are chiefly those of Modifications or of Replacement:
   Social changes may be considered as modifications or replacements. It may be modification of physical goods or social relationships. For example, the form of our breakfast food has changed.
   Though we eat the same basic materials such as meats, eggs corn etc. which we ate earlier, their form has been changed.
   Ready-to-eat cornflakes, breads, omelets are substituted for the form in which these same materials were consumed in earlier years. Further, there may be modifications of social relationships. For example, the old authoritarian family has become the small equalitarian family. Our attitudes towards women’s status and rights, religion, co-education etc. stand modified today.

12. Social Change may be Small-scale or Large-scale:
   A line of distinction is drawn between small-scale and large scale social change. Small-scale change refers to changes within groups and organizations rather than societies, culture or civilization. According W.E. Moore, by small-scale changes we shall mean changes in the characteristics of social structures that though comprised within the general system identifiable as a society, do not have any immediate and major consequences for the generalized structure (society) as such.

13. Short-term and Long-term Change:
   The conceptualization of the magnitude of change involves the next attribute of change, the time span. That is to say, a change that may be classified as ‘small-scale from a short-term perspective may turn out to have large-scale consequences when viewed over a long period of time, as the decreasing death rate since the 1960 in India exemplifies.
14. Social Change may be Peaceful or Violent:

At times, the attribute ‘peaceful’ has been considered as practically synonymous with ‘gradual’ and ‘violent’ with ‘rapid’. The term ‘violence’ frequently refers to the threat or use of physical force involved in attaining a given change. In certain sense, rapid change may ‘violently’ affect the emotions, values and expectations of those involved.

According to W.E. Moore, ‘A ‘true’ revolution, a rapid and fundamental alternation in the institutions or normative codes of society and of its power distribution, is rapid and continuous by definition and is likely to be violent, but may well be orderly as opposed to erratic’.

‘Peaceful’ has to do with the changes that take place by consent, acceptance or acquisition and that are enforced by the normative restraints of society.

15. Social Change may be Planned or Unplanned:

Social change may occur in the natural course or it is done by man deliberately. Unplanned change refers to change resulting from natural calamities, such as famines and floods, earthquakes and volcanic eruption etc. So social change is called as the unchangeable law of nature. The nature is never at rest.

Planned social change occurs when social changes are conditioned by human engineering. Plans, programmes and projects are made by man in order to determine and control the direction of social change.

Besides that by nature human beings desire change. The curiosity of a man never rests; nothing checks his desire to know. There is always a curiosity about unknown. The needs of human beings are changing day by day. So to satisfy these needs they desire change.

16. Social Change may be Endogenous or Exogenous:

Endogenous social change refers to the change caused by the factors that are generated by society or a given subsystem of society. Conflict, communication, regionalism etc. are some of the examples of endogenous social change.

On the other hand, exogenous sources of social change generally view society as a basically stable, well-integrated system that is disrupted or altered only by the impact of forces external to the system (e.g., world situation, wars, famine) or by new factors introduced into the system from other societies. For example, technological transfer and brain drain, political and cultural imperialism may lead to the diffusion of cultural traits beyond the limits of single societies.

17. Change Within and Change of the System:

The distinction between kinds of change has been developed by Talcott Parsons in his analysis of change ‘within’ and change ‘of the system, i.e., the orderly process of ongoing change within the boundaries of a system, as opposed to the process resulting in changes of the structure of the system under consideration. Conflict theorists draw our attention to the fact that the cumulative effect of change ‘within’ the system may result in a change ‘of’ the system.

CAUSES OF SOCIAL CHANGE

The causes of Social Change It has briefed about the direction in which social change has taken place. But none of the above theories strikes the central question of causation of change. Among the causal theories change the deterministic theory is the most popular.

Deterministic theory

According to this theory there are certain forces, social or natural or both, which brings about social change. It is not reason or intellect, but the presence of certain forces and circumstances, which determines the course of social change. Summer and Keller stated that social change is automatically determined by economic factors. Conscious effort has very little effect to change, social change is essentially unconscious process. Many sociologists held the religion as the chief
initiator of social change. The theory of religious determination has been criticized by Sorokin in his Contemporary Sociological Theories. According to him change is caused by the interaction of various parts of a culture and none of them is considered as primary. It means that change is pluralistic rather than monistic in origin.

Factors of Social Change

Social Change has occurred in all societies and in all periods of time. But the rate of change differs from society. In one society the rate is rapid while in another it is slow. There are various factors which determine the rate and direction of social change.

Some of the factors are:

I. Biological Factors

By biological factors we mean the factors that determine the number, composition, the selection and the hereditary quality of the successive generations. Every human element in society is always changing. If we compare ourselves with our parents, we will know that we are different from them in our make-up, ideas and in most other things. No new generations are an exact replica of the old. Each new generation is a new beginning. The changes in population in both number and composition have effect on society. For example, in a society where the number of girls is greater than the number of male children one will find out a different system of courtship, marriage and family organization from where the case is reverse.

II. The physical factors

The surface of our planet is never at rest. There are slow geographical changes as well as occasional convulsions of nature in storm, earthquakes and floods. These changes in the physical environment sometimes bring about important changes in society. The flood in India may hasten the birth of model village in place of those which have been washed off or they may lead to the construction of dams in order to prevent future floods.

III. Technological Factors

Technology affects society greatly. A variation in technology causes a variation in some institution or custom. The introduction of machine technology as a result of the discovery of the new sources energy has made such far-reaching consequences that it is often described as 'revolution'. Invention and discovery are significant characteristics of our age. The present age is often called the "age of power", the scientific age. For example mechanization has changed not only the economic structure of society but also led to a study devaluation of old forms of social organization and old ideologies.

a) Changes in the production technology

Our attitudes, beliefs and traditions have crumbled before technological advance.

Take the familiar example of status of women in industrial age. Industrialism has destroyed the domestic system of production, brought women from the home to the factory and the office and distinguished their earnings. It has meant a new social life for women. Changes in agricultural techniques have affected the rural community. With the invention of new agricultural tools, chemicals and fertilizers agricultural production has increased and thereby the standard of living of rural people rose. Fewer people needed for agricultural labours shifted to cities.

b) Changes in the means of communication

The changes in the means of communication have also affected the social life greatly. However, the changes in the means of communication depend upon the production technology, for example, the newspaper and automobile are industrial products that have been made possible by modern technological developments. The primary techniques of communication are speech and gesture, which greatly influences the intimacy and understanding between people of different
societies and groups. The press has influenced entertainment, education, politics, and trade. Similarly radio, telegraph, telephone, television, etc has influenced the business, public opinion, recreation and furthered the development of new modes of organization.

c) Changes in the means of Transportation
   Transport is the physical consequent of space. The methods and means of transportation determine how easily man can move themselves and easily meet the people of other places or other societies to exchange goods or ideas. Modern man lives so much on wheels. If the wheels are stopped for a single day, the life of modern society would be put out of gears.
   Transport has broken the barrier to cultural isolation. People who were culturally isolated may under modern means of transportation technology become a host for the entire world. The new transport modes have played significant role as the diffusion of cultural elements.

d) Derivative Social Effects
   Invention influences the institution or customs. The influence does not stop there, but continues on and on. For example, the influence of cotton gin in USA was to increase cotton process more quickly with less labour. But cotton cultivation could not be increased without more labor. So additional Negroes were brought from outside and slavery grew very rapidly. The increase in slavery was the second derivative influence of the cotton gin. The increase in slavery led to the Civil war, the third derivative influence of the cotton gin.

e) Social inventions may bring social changes
   Technological invention may also give rise to social inventions. Social inventions are inventions that are not materials and not a discovery in natural science. Non co-operation movement, boycott, representations, old age pensions, juvenile court, civil service, matrimonial bureau, rotary and other such clubs, are some of the examples of social inventions. So, non-material inventions are social inventions. This social invention brings about social changes. It is quite evident.

IV. Cultural Factors
   The social and cultural factors are so closely interwoven. All cultural changes involve social change. Culture is not something static. Culture gives directions to social behavior.

ROLE OF SOCIAL VALUES IN SOCIAL CHANGE
   Social Values are values (standards) concerned with social aspects of human life. For example, truth, honesty, justice, kindness, generosity, tolerance, patriotism, perfection, excellence, etc. the business organisations are expected to participate in the development of social values through educative advertising, cultural programmes, national integration programmes, assistance to educational institutions, etc.

1. Economic Progress: -Social Values foster economic progress of a society. For instance, if truth and honesty are practised by everybody, it will promote fair dealings in all walks of life such as business, education, political, social services, etc.
2. Social Development: -Social Values foster social development also, for instance, several industrialists and charitable institutions have shown generosity and started schools, colleges, hospitals, cultural centres for the benefit of common people.
3. Social relations: -Social values like co-operation, tolerance, respect for seniors, etc. tend to improve social ties or relations. When a person extends his hand of co-operation to others, even the enemies will have to check their inimical relations.
4. Regional Co-operation: -Social Values like co-operation, patriotism, and tolerance can help to mitigate the differences between the regions, states and countries. These three values, if practised it will promote social and economic development of the nations.
5. **Love, peace and happiness:** - Values like respect for others, co-operations, tolerance develop a bond of togetherness. As a result, conflicts and clashes get solved through mutual understanding.

6. **Standard of living:** - Values of perfection and excellence enables people to develop new methods, process and techniques. As a result, new and better products and services become available in the market. This ultimately led to raising the standard of living.

**Importance of Social Values in Society!**

Social values are an important part of the culture of a society. Social values, norms and institutions explain the way in which social processes operate in a given society. They are the social sources of patterned interaction. Values account for the stability of a social order. They provide general guidelines for conduct.

In doing so, they facilitate social control. Values are the criteria people use in assessing their daily lives, arranging their priorities, measuring their pleasures and pains, choosing between alternative courses of action. In simple words, values may be defined as measure of goodness or desirability.

According to Peter Worsley, “values are general conceptions of “the good”, ideas about the kind of ends that people should pursue throughout their lives and throughout the many different activities in which they engage.”

It is clear that values represent wide range of ideas about the ends that men should pursue in their life. The values of a society provide goals or ends for its members to aim for. These goals or ends are to be pursued in different, contexts and situations.

If the dominant value is “Success”, then it expects all the individuals to become successful at school, in work, at sports and in life, in general. Values provide the general guidelines for the behaviour of the people. Thus, values such as respect for human dignity, fundamental rights, private property, patriotism, fidelity to wife or to the husband, religiosity, sacrifice, helpfulness, co-operation, individual enterprise, free marital selection, individuality, social equality, privacy, democracy, etc., guide our behaviour in various ways.

Here are seven social values:

1. Respect
2. Justice/Fairness
3. Honesty
4. Service/Giving Back/Contribution
5. Responsibility
6. Family
7. Community

**ROLE OF GREAT MAN IN SOCIAL CHANGE**

Role of **Great Men** in Social Change – Great men and their leadership constitute an important source of social change. Great men of genius, revolutionary thoughts, extraordinary talents, powerful expression, ability and efficiency, may sometimes bring about revolutionary and also long lasting changes in society. Human history provides innumerable examples of such men and women, who brought about far-reaching changes.

The political interpretation of social change, leads quickly and easily into the so called “great- man” theory of history. According to this theory, human history is the serialised biographies of great men. It is to be understood not in terms/of the movements of nameless masses but in terms of the achievements of elites.

**Nelson Mandela**

Almost two decades have passed since the end of legalized racial segregation in South Africa, yet the abolition of apartheid remains the biggest legacy of Nelson Mandela.
Anyone aged 18 or under will not have witnessed the public separation of whites and blacks enshrined in law, yet that was the daily reality in a country where races had been kept apart since colonial times.

South Africa continued to enforce racial division, denying blacks the right to vote, until Mandela’s release from prison in 1990 allowed him to begin negotiations with then-president Frederik Willem de Klerk. Apartheid ended with the arrival of multi-racial elections in 1994. This transformation was achieved almost entirely peacefully despite the country’s long history of racial violence and a brutal police force.

On his release from captivity in 1990, Mandela’s African National Congress continued its historic commitment to an armed struggle against apartheid. The 1993 assassination of ANC figurehead Chris Hani by right-wing white extremists heightened fears that the country was destined for a racial bloodbath, but Mandela issued an appeal: “Now is the time for all South Africans to stand together against those who, from any quarter, wish to destroy what Chris Hani gave his life for – the freedom of all of us.”

Here are six other ways Mandela changed his country:

**Forsaking bloodshed**

The renunciation of violence was one of the defining moments of the political process, and earned Mandela and de Klerk the 1993 Nobel Peace Prize.

**Forging a political path**

The transition formally turned South Africa into a democracy, bringing in one of the world's most progressive constitutions and allowing blacks not only into polling booths, but also into the corridors of power.

In doing so, South Africa also lost its global pariah status. Apartheid had been punished by sanctions including a trade embargo and a ban on direct flights to dozens of countries, like the United States.

**A global player**

In his inauguration speech in 1994, Mandela heralded the country’s re-entry onto the world stage, saying it should become “a rainbow nation” that would never again be seen as “the skunk of the world.” He said: “We enter into a covenant that we shall build a society in which all South Africans, both black and white, will be able to walk tall, without any fear in their hearts, assured of their inalienable right to human dignity - a rainbow nation at peace with itself and the world.”

**Peace and forgiveness**

Mandela’s biggest influence on the new South Africa was his personal determination that anger over the crimes of the past, including his 27 years as a political prisoner, should not motivate future laws and actions. Key to this was his 1995 establishment of a Truth and Reconciliation Commission that investigated historic human rights violations and gave vent to grievances.

**A cultural power**

That same year, South Africa hosted the Rugby World Cup – the first event of its kind to be held there since the end of the apartheid-era sporting boycott. Along with cricket, rugby was a game played and enjoyed almost exclusively by whites, making the event tough for Mandela’s fledgling democratic government to "sell" to a wider population. Despite resistance on both sides, Mandela swung the rainbow nation behind both the team – the Springboks – and the tournament, which South Africa won. That achievement, documented in the 2009 film “Invictus” starring Morgan Freeman and Matt Damon, illustrated the extent of South Africa’s rehabilitation and also set the country back on the path of sporting success.
A generous soul

Mandela’s other key legacy is his extensive charitable work, including the creation of the Nelson Mandela Foundation, the Nelson Mandela Children’s Fund and 46664 – the HIV-AIDS initiative named after his prison number. In 2009, the United Nations declared that July 18, Mandela’s birthday, would be a worldwide day of community service known as Nelson Mandela International Day.

MALALA YOUSAFZAI

The youngest Nobel laureate at the age of 17, Malala has already made her mark on history. A tireless advocate for girls' education, Malala's first blog in 2009 exposed how the Taliban's increasing control over the Swat Valley in Pakistan was hindering girls' education. Enraged by her courage, the Taliban shot her in the face on a school bus in a failed assassination attempt Oct.9, 2012.

"They thought that the bullets would silence us. But they failed," the teen remarked during her powerful speech at the United Nations this past July. (The UN christened July 14, 2014, as Malala Day.) "And then, out of that silence came, thousands of voices. The terrorists thought that they would change our aims and stop our ambitions but nothing changed in my life except this: Weakness, fear and hopelessness died. Strength, power and courage was born."

"I am the same Malala. My ambitions are the same. My hopes are the same. My dreams are the same."

Since the attempt on her life, Malala has been an unstoppable advocate for children's education, specifically the education of girls, as well as gender equality.

As Thorbjorn Jagland, chairman of the Norwegian Nobel Committee, said during the morning's announcement, "Despite her youth, Malala Yousafzai, has already fought for several years for the right of girls to education and has shown by example that children and young people too can contribute to improving their own situations. This she has done under the most dangerous circumstances. Through her heroic struggle she has become a leading spokesperson for girls' rights to education."

In an era increasingly awash in newly minted celebrity feminists, Malala is the real deal. The Nobel committee's decision is an encouraging step towards a new age of global consciousness about gender equality. Arguably, not since the likes of Hillary Clinton's 1996 statement that "women's rights are human rights." has someone so embodied the spirit of worldwide feminism.

Here are eight of the many ways Malala has made the world a better place for women:

1. She knows that girls' rights are human rights.

Through her composure, intelligence and advocacy, Malala has proven that girls demand respect, and they demand human rights. The importance of elevating this perspective was highlighted by the Girl Declaration, which outlines the policy and cultural changes necessary for girls to attain human rights and which Malala signed along with dozens of other important thinkers and advocates from around the globe.

"I have a name and it's not anonymous or insignificant or unworthy waiting to be called," the declaration reads in part. "This is the moment when my rising no longer scares you. This is the moment when being a girl became my strength, my sanctuary not my pain."

2. She advocates for women as peacemakers; the politics of feminism should not driven by hate or revenge.

Malala has never intimated violence as the solution or advocated for revenge against those who tried to do her harm. "I do not even hate the Talib who shot me," she told the UN General Assembly in 2013. "Even if there is a gun in my hand and he stands in front of me. I would not shoot him. ... This is what my soul is telling me, be peaceful and love everyone."
3. She shows that women care about other women.
   Malala's travels around the world, specifically her visits to Nigeria this year to highlight Boko Haram's abduction of dozens of young girls, have demonstrated how women can be each other's greatest champions.

   "I am focusing on women's rights and girls' education because they are suffering the most," Malala began her UN speech. "There was a time when women social activists asked men to stand up for their rights. But, this time, we will do it by ourselves. I am not telling men to step away from speaking for women's rights rather I am focusing on women to be independent to fight for themselves."

   But she is not only leading through her words. Indeed, Malala celebrated her 17th birthday with some of the girls who had escaped Boko Haram and are now back home in the village of Chibok. She also spoke with Nigeria's president, Goodluck Jonathan, who promised to ensure the rest of the kidnapped girls' safe return.

4. She works for the rights of all girls to receive an education.
   During her UN speech Malala directly asked all "developed nations to support the expansion of educational opportunities for girls in the developing world."

   "Education is our right," she reiterates in her memoir, I Am Malala. "Just as it is our right to sing. Islam has given us this right and says that every girl and boy should go to school. The Quran says we should seek knowledge, study hard and learn the mysteries of our world."

5. She highlights how education can lift girls out of poverty.
   Malala understands how education can change the lives of girls and women, enabling them with the tools and resources to find jobs and become economically self-sufficient.

   "Education is the best weapon we have to fight poverty, ignorance and terrorism," she wrote in an op-ed for the Guardian in June.

6. She understands that education is the key to gender equality.
   "In Pakistan when women say they want independence, people think this means we don't want to obey our fathers, brothers or husbands," she writes in I Am Malala. "But it does not mean that. It means we want to make decisions for ourselves. We want to be free to go to school or to go to work. Nowhere is it written in the Quran that a woman should be dependent on a man. The word has not come down from the heavens to tell us that every woman should listen to a man."

7. She champions literacy as a way to make women warriors.
   "The wise saying, 'The pen is mightier than sword' was true," she observed during her UN speech. "The extremists are afraid of books and pens. The power of education frightens them. They are afraid of women. The power of the voice of women frightens them."

   "We must believe in the power and the strength of our words. Our words can change the world ... let us pick up our books and pens. They are our most powerful weapons."

8. She proves that fear and violence will not stop women from fighting for equal rights.
   Thanks to Malala's example, women around the world know they no longer need to be intimidated by fear or violence. Her bravery and resilience is a shining beacon to all of us when we feel the fight for gender equality might be insurmountable.

   "The terrorists thought that they would change our aims and stop our ambitions," she told the UN delegates. "But nothing changed in my life except this: Weakness, fear and hopelessness died. Strength, power and courage was born."
APJ ABDUL KALAM

APJ Abdul Kalam was a practical educational thinker and visionary who always stand for incorporate ancient and advance learning principles for growth of a balanced Indian society. APJ Abdul Kalam had done many contributions to advancement of Society, science and education etc. Below is a list that tries to do fairness to his many achievements. APJ Abdul Kalam serves as the 11th President of India, following K. R. Narayan.

APJ Abdul Kalam Contribution to Society

Encouraging medical organization to continuously struggle towards working for the poor, President APJ Abdul Kalam wanted more study in medicine particularly in searching a cure for AIDS and for making low cost healthcare.

Conveying Annual Oration Speech at Maulana Azad Medical College, APJ Abdul Kalam worried on need to reach out to rural areas and carry in advance technological progress which will help doctors in making low cost healthcare.

Social Problems like female feticides, dowry system and problem of drug abuse are some of the obstacles in the growth of a nation. If offering Urban Facilities in Rural Areas is taken as a mission, it will attain prosperity for villagers throughout the country and since 750 million citizens are living in rural community, any mission for growth of country has to be comprehensive of this section of population. He gave away all his wealth and savings to a trust called PURA.

APJ Abdul Kalam contribution towards Science

APJ Abdul Kalam is known as “father of Indian missile program”, having recognized a number of centers for investigation of missile technology and commissioned many defense schemes.

He also joined Defence Research Development Organization (DRDO) in 1958 and served as a senior scientific assistant, bearing a small team that urbanized a sample hovercraft. Defence Minister V.K. Krishna Menon travel in India's first original hovercraft with Kalam at the controls Kalam’s team also started various satellite programmes.

He has planned a research programmed for increasing bio-implants. He was a supporter of pen resource software over proprietary answers and believes that the use of open source software on a large scale will get more people the advantages of Information Technology.

He has yet put onward a project plan for beginning bio-implants. APJ Abdul Kalam is also an passionate advocate of open source software over proprietary explanations to churn out more earnings in the field of information technology in India.

He also supervised it completely well by effectively performing the Pokhran-II nuclear tests that drive out an obvious signal that India could protect itself well. An iron hand and clear principles is what it takes to guide a nation, and Kalam proved it hit on.

Dr. APJ Abdul Kalam considers his work on India’s nuclear weapons program as a way to declare India’s place as a future superpower also known as Missile Man of India.

APJ Abdul Kalam contribution towards Education

There are few important factors of Dr. A.P.J Abdul Kalam did for betterment of Education. Every school must have essential facilities such as a big building prepared with airing and lighting. The rooms must be airy and have large classrooms. The school must also have a library, laboratories including current Information Technology tools and communications, safe drinking water, clean toilets and a playground. This is likely by assigning the additional 2 to 3 per cent of GDP.

Being a passionate advocate, he gave thrust to Information Technology facilitated learning at various levels in rural India. He also projected the supported for future learning for the country by joining science and technology with spirituality.

He lights the young brains in schools and colleges of India with strong strength by saying, "The dream is not what you see in sleep…, dream is which does not let you sleep".
Dr. Kalam travelled comprehensively throughout India and abroad and encouraged thousands of students, academicians and teachers at various levels, through his lecture and made them aware of importance and purity of mission they have undertaken.

**ROLE OF IT ON SOCIAL CHANGE**

**Impact of Technology Change**

**Industrialization:**
Technology has contributed to the growth of industries or to the process of industrialization. Industrialization is a term covering in general terms the growth in a society hitherto mainly agrarian of modern industry with all its circumstances and problems, economic and social. It describes in general term the growth of a society in which a major role is played by manufacturing industry. The industry is characterized by heavy, fixed capital investment in plant and building by the application of science to industrial techniques and by mainly large-scale standardized production. The Industrial Revolution of 18th century led to the unprecedented growth of industries. Industrialization is associated with the factory system of production. The family has lost its economic importance. The factories have brought down the prices of commodities, improved their quality and maximized their output. The whole process of production is mechanized. Consequently the traditional skills have declined and good number of artisans has lost their work. Huge factories could provide employment opportunities to thousands of people. Hence men have become workers in a very large number. The process of industrialization has affected the nature, character and the growth of economy. It has contributed to the growth of cities or to the process of urbanization.

**Urbanization:**
In many countries the growth of industries has contributed to the growth of cities. Urbanization denotes a diffusion of the influence of urban centers to a rural hinterland. Urbanization can be described as a process of becoming urban moving to cities changing from agriculture to other pursuits common to cities and corresponding change of behavior patterns. Hence only when a large proportion of inhabitants in an area come to cities urbanization is said to occur. Urbanization has become a world phenomenon today. An unprecedented growth has taken place not only in the number of great cities but also in their size. As a result of industrialization people have started moving towards the industrial areas in search of employment. Due to this the industrial areas developed into towns and cities.

**Modernization:**
Modernization is a process which indicates the adoption of the modern ways of life and values. It refers to an attempt on the part of the people particularly those who are custom-bound to adapt themselves to the present-time, conditions, needs, styles and ways in general. It indicates a change in people's food habits, dress habits, speaking styles, tastes, choices, preferences, ideas, values, recreational activities and so on. People in the process of getting themselves modernized give more importance to science and technology. The scientific and technological inventions have modernized societies in various countries. They have brought about remarkable changes in the whole system of social relationship and installed new ideologies in the place of traditional ones.

**Development of the means of transport and communication:**
Development of transport and communication has led to the national and international trade on a large scale. The road transport, the train service, the ships and the aero planes have eased the movement of men and material goods. Post and telegraph, radio and television, newspapers and magazines, telephone and wireless and the like have developed a great deal. The space research and the launching of the satellites for communication purposes have further added to these developments. They have helped the people belonging to different corners of the nation or the world to have regular contacts.
Transformation in the economy and the evolution of the new social classes:

The introduction of the factory system of production has turned the agricultural economy into industrial economy. The industrial or the capitalist economy has divided the social organization into two predominant classes—the capitalist class and the working class. These two classes are always at conflict due to mutually opposite interest. In the course of time an intermediary class called the middle class has evolved.

Unemployment:

The problem of unemployment is a concomitant feature of the rapid technological advancement. Machines not only provide employment opportunities for men but they also take away the jobs of men through labor-saving devices. This results in technological unemployment.

Technology and war:

The dangerous effect of technology is evident through the modern mode of warfare. The weaponry has brought fears and anxieties to the mankind. They can easily destroy the entire human race reveal how technology could be misused. Thus greater the technological advancement the more risk for the mankind.

Science and technology

Science is a systematic study of knowledge, while technology is a use of scientific discoveries to solve a practical problem. Technology and technological developments have reached within their heights in the modern society. Technology is much older than science. Moreover science or scientific knowledge is not universal. Technological innovations may perceive the scientific investigations. Science and technology together support modernization.

Technology and society

Through technology has assumed to have a great importance in the present world, it is yet to acquire a prominent place in sociological thinking. Major types of societies are mostly distinguished by the differences in technology. Our own way of life and social behavior in fact are much more influenced by technologies available to us in all ways. The influence of technology on society seems to be very powerful.

Since technology is a part of society it is sure to affect and influence the course of our social life. People in the days to come would rather to find it more difficult to adjust and accommodate themselves to the ever growing technology.

EFFECT OF TECHNOLOGY ON SOCIETY ARE:

I) EFFECT ON FAMILY LIFE

Modern technology has changed the family organization and relations in several ways. It has led to the disintegration of the joint family system. The employment of women in factories and offices has changed the family structure. It has led to the liberation of women. It has reduced the size of the family by the invention of birth control devices. It has increased the number of divorces. Inter caste marriage, late marriage and love marriage have become a part and parcel of the present day society. It has lessened the importance of family as an agency of social control.

II) EFFECTS ON ECONOMIC LIFE

Industry has been taken from the household and new type of economic organizations life factions, agencies, stores and banks have come up.

1. Economy has acquired a global character.
2. It has led to the concentrations of industries into huge closely packed cities.
3. It has given birth to capitalism and its attendant evils.
4. It has brought in higher standard of living
5. It has also caused economic depression, unemployment, industrial disputes, accidents and diseases.
6. Division of labor and specialization are all the byproduct of technology.
7. It has given birth to trade union movements.
8. It has created a middle class of white collared employees.

III) EFFECTS OF SOCIAL LIFE
1. It has led to the decline of community life.
2. The sense of individualism has grown.
3. It has created the problem of slums in the cities
4. Recreation has become commercialized.
5. It has become the basis of social stratification from birth to wealth.
6. It has narrowed the gap of caste system.
7. The modern man due to technology suffers from mental, strain, emotional, instability and economic insecurity.
8. It has led to consumerism.

IV) EFFECTS ON THE STATE
It large numbers of functions have been transferred from the family to the state.
1. The idea of social welfare state is an off-shoot of technology
2. The role of the state activity has been enlarged
3. It has led to a shift of functions from the local government to the central government
4. The barriers of nationalism have been broken and the idea of world state is going ground.
5. Democracy has become the common form of government.
6. It has made the state secular

V) EFFECTS ON THE RELIGIOUS LIFE
With the growth of scientific knowledge the role of superstitions has decreased. There is more religious tolerance now. The followers of different religious have shed off their orthodoxy and mixed with each other. Religion has now become more secular and scientific. Religious fundamentalism is on the decline.

CONDITIONS FOR THE SUCCESS AND TECHNOLOGY
Science and technology are an inseparable aspect of modern life and hence progress without science and technology is not possible. Science and technology cannot assure progress or service to humanity by themselves. They depend on certain condition to make available for the society and people. The conditions for the success of science and technology are

1. Presence of scientists and technologists.
2. Institution to support research
3. Presence of potential user
4. Proper market and enterprise.
5. Strong government support.