

Chapter 1 : Hijra: India's third gender claims its place in law | Society | The Guardian

Understanding Modern India In this reading, the author introduces five themes that are central to understanding modern India. As with any set of generalizations, there are exceptions, and not all authorities will agree with the author.

Indian Family Structure is believed to be the unit that teaches the values and worth of an honest living that have been carried down across generations. Since the Puranic ages, Indian family structure was that of a joint family, indicating every person of the same clan living together. However, this idea of elaborate living disintegrated in smaller family units. Concept of Indian Family Structure In India, people learn the essential themes of cultural life within the bonding of a family. In ancient days, the basic units of society had been the patrilineal family unit with wider kinship groupings. Loyalty to family is a deeply imbibed in every member of the family. Indian Joint Family The most widely preferred residential unit is the joint family, ideally consisting of three or four patrilineally related generations. All living under one roof, working, worshiping, eating and cooperating together in communally beneficial social and economic activities. Patrilineal joint families include men related through the male line, along with their wives and children. The Indian joint family structure is an ancient phenomenon, but it has undergone some change in the late 20th century. Large families eventually face difficulties to suit with modern Indian life. The modern style of living, modern occupations and beliefs are eventually confronting problems to get adjusted. The joint family is now quite unfamiliar in cities. However, the relative ties are maintained within the kinships; since these very ties can prove to be crucial while any kind of emergency. Indian Nuclear Family With the passing time, nuclear families have evolved that is a couple living with their unmarried children. The Indian joint families grew even larger and finally they divide into smaller units, passing through an expected cycle over time. The breakup of a joint family into smaller units does not necessarily symbolize the rejection of the joint family ideal. Rather, it is usually a reaction to a variety of conditions, including the requirement for some members to move from village to city, or from one city to another to obtain the advantage of employment opportunities. Various other Indian Family Structures Some Indian family structure bears special mention because of their unique qualities. In the sub-Himalayan region of Uttar Pradesh , polygyny is generally practiced. A polygynous family comprises a man, his two wives, and their unmarried children. Various other Indian family structures occur there, including the supplemented sub-polygynous household, where a woman whose husband lives elsewhere, stays with her children and other adult relatives. Among the Buddhist people of the mountainous Ladakh District of Jammu and Kashmir , fraternal polyandry is practiced; a household may include a set of brothers with their common wife or wives. The inhabitants of the north-eastern hill areas are known for their matrilineal order that distinguish the decent and inheritance of a family in the female line rather than the male line. One of the largest of these groups, the Khasis of Meghalaya is divided into matrilineal clans. Here, the youngest daughter receives almost all of the inheritance including the house. Thus, Indian family structure has been varied with the period of time and in different regions of the nation. The society structure and regulations have the highest influence on such formations of Indian family structures.

Chapter 2 : Module III. Thought and Contemporary Society III

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Read this article to learn about relationship between education and society! Society may be viewed as a system of interrelated mutually dependent parts which cooperate more or less to preserve a recognisable whole and to satisfy some purpose or goal. Social system refers to the orderly arrangement of parts of society and plurality of individuals interacting with each other. Social system presupposes a social structure consisting of different parts which are interrelated in such a way as to perform its functions. To perform its functions every society sets up various institutions. Five major complexes of institutions are identified: These institutions form sub-systems within social system or larger society. Education as a Sub-System: Education is a sub-system of the society. It is related to other sub-systems. Various institutions or sub-systems are a social system because they are interrelated. Education as a sub-system performs certain functions for the society as whole. There are also functional relations between education and other sub-systems. For example, Education trains the individuals in skills that are required by economy. Similarly education is conditioned by the economic institutions. The effectiveness of organised activities of a society depends on the interaction and inter relationships of these institutions which constitute the whole. Now we will examine the role of education for the society and the relationship between education and other sub-system of society in terms of functionalist perspective. The functionalist view of education tends to focus on the positive contributions made by education to the maintenance of social system. Without these essential similarities, cooperation, social solidarity and therefore social life would be impossible. The vital task of all society is the creation of solidarity. This involves a commitment to society, a sense of belonging and feeling that the social unit is more important than the individual. Durkheim argues that to become attached to society the child must feel in it something that is real, alive and powerful, which dominates the person and to which he also owes the best part of himself. Education in particular the teaching of history, provides this link between the individual and society. If the history of his society is brought alive to the child, he will come to see that he is a part of something larger than himself, he will develop a sense of commitment to the social group. Durkheim argues that in complex industrial societies, the school serves a function which cannot be provided either by family or peer groups. Membership of the family is based on kinship relationship, membership of the peer group on the personal choice. Membership of society as a whole is based neither of these principles. Individuals must learn to cooperate with those who are neither their kin nor their friends. The school provides a context where these skills can be learned. As such, it is society in miniature, a model of the social system. In school, the child must interact with other members of the school in terms of fixed set of rules. School acts a bridge between the family and society as a whole, preparing the child for his adult role. However, in advanced industrial society, status in adult life is largely achieved. Thus, the child must move from particularistic standards and ascribed status of the family to universalistic standards and achieved status of adult society. The school prepares young people for this transition. Schools operates on meritocratic principle, status is achieved on the basis of merit. Like Durkheim, Parsons also argue that the school represents society in miniature. By reflecting the operation of society as a whole, the school prepares young people for their adult roles. As part of this process, schools socialise young people into the basic values of society. These values have important functions in society as a whole. Finally, Parsons sees the educational system as an important mechanism for the selection of individuals for their future role in society. Thus, schools, by testing and evaluating students, match their talents, skills and capacities to the jobs for which they are best suited. The school is therefore seen as the major mechanism for role allocation. Like Parsons, Davis and Moore see education as means of role allocation. But they link the educational system more directly with the system of social stratification. According Davis and Moore social stratification is a mechanism for ensuring that most talented and able members of society are allocated to those positions which are functionally most important for the society. High rewards which act as incentives are attached to these positions which means that all will win through. The education system is one important part

of this process. According to Althusser, a French philosopher, as a part of the superstructure, the educational system is ultimately shaped by infrastructure. It will therefore reflect the relations of production and serve the interests of the capitalist ruling class. For the ruling class to survive and prosper, the reproduction of labour power is essential. He argues that the reproduction of labour involves two processes. First, the reproduction of the skills necessary for an efficient labour force. Second, the reproduction of ruling class ideology and the socialisation workers in terms of it. These processes combine to reproduce a technically efficient and submissive and obedient work force. The role of education in capitalist society is the reproduction of such a work force. Althusser argues that the reproduction of labour power requires not only reproduction of its skills, but also, at the same time a reproduction of its submission to the ruling ideology. Ideological State Apparatus transmit ruling class ideology thereby creating false class consciousness. Education not only transmits a general ruling class ideology which justifies and legitimates the capitalist system. It also reproduces the attitudes and behaviour required by the major groups in the division of labour. Like Althusser, the American economists Bowels and Gintis argue that the major role of education in capitalist society is the reproduction of labour power. In particular, they maintain that education contributes to the reproduction of workers with the kind of personalities, attitudes and outlooks which will fit them for their exploited status. They argue that social relationships in schools replicate the hierarchical division of labour in their work place. It can be stated here that education performs certain role for the society. At the same time education is also conditioned by the social structure. Society crates educational institutions such as schools, colleges and universities to perform certain functions in accomplishing its end. The educational system may be viewed as a part of the total social system. It reflects and influences the social and cultural order of which it is a part. The class system, the cultural values, the power structure, the balance between individual freedom and social control, the degree of urbanisation and industrialisation all these factors exercise a profound influence on school system of any society.

Functional Relationships between Education and other Sub-Systems: What are the functional relationships between education and other sub-systems of society. Many functionalists have argued that there is functional relationship between different sub-systems. For example there is a functional relationship between education and economic system. Skills and values learned in education are directly related to the way in which the economy and the occupational structure operate. Education trains the individuals in skills that are required by the economy. Similarly, education is also influenced by economy. Education reflects these changes in the economy. In this context Halsey and Floud argue that, the educational system is bent increasingly to the service of the labour force. This can be seen from the steady increase in the school leaving age, the increasing specialisation of educational provision and the rapid expansion of higher and vocational education. These institutions are social system because they are interrelated. A social system reveals a balance between its parts which facilitates its operation. Occasionally it may reveal imbalance, but it tends towards equilibrium. For example, when a country changes its Constitution, the change is never confined to its political institutions. Corresponding changes take place in economic relationships, in the educational system, in the class structure and so on. All the social institutions would be in balance, each being adjusted to other, forming a single unified scheme.

Social Origins and Orientation of Students and Teachers: Education is a social concern. It is a social process. Its objective is to develop and awaken in the child those physical, intellectual and moral states which are acquired of the individual by his society as a whole and the milieu for which he is specially destined. It is the significant means of socialisation. The function of education is to socialise the young by imparting to them norms and values, culture and heritage, and to provide them with skills and placement. This is traditionally, the accepted role of education. In the West, for long, literacy was not considered essential for all. It remained confined to the priests, ruling classes and to commercial class. The education imparted was literary and religious. The valuation of education was not very high. In the Indian social milieu, education has been traditionally given significant importance. Education has been given greater prominence in India than in Western or Islamic societies or in China. Eighteenth century, witnessed the total disruption of educational system.

Chapter 3 : The Relationship between Education and Society (Words)

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Not only in our society but marriage as such is a universal social institution that has been established by the human society and works as a cornerstone of the same. Marriage can have different implications in different cultures, its purposes, functions and forms may differ from society to society. In the Indian context; a great importance has been given to marriage since time immemorial. Marriage is almost obligatory and unavoidable for an average Indian, life without marriage is almost unthinkable in our country and there is a deep-rooted, long-standing and widespread tradition here in favour of marriage as a basic ritual. Since the ancient time marriage has been considered as a sacrament and not a contract, even the Rig Veda itself speaks of the sanctity of the institution of marriage. Marriage was a ritual which enjoined the husband to regard his wife as a God-given gift it is basically a religious sacrament which is considered primarily a complex of obligations, religious and moral, on the one and social and economic on the other. But this vitality of marriage has now been drastically transformed in the modern times, today the young generation of India; perceives this old-established social institution with new and transformed visions. In the modern era the social institution of marriage has observed many changed trends and the ones who are responsible to bring about those changes are the young individuals for whom the meaning, significance and purposes of marriage have entirely transformed. Although we cannot completely state that marriage has lost its emphasis for the youth, but certainly it has undergone some radical changes. The Indian youth are now getting more influenced by the modern and western values, their perceptions and ideologies are getting reshaped within the structure of westernization, modern education, urbanization and reformed Legislations, and this has also impacted the implications of marriage within our Indian society. The youth of the modern era has come up with new and fresh dogmas and they rather seek the authenticity in the bonding of marriage, with the time numerous of things have changed and for the youth as well the institution of marriage has also been reformed as a sacrament of companionship, love and trust. Following are the changing trends of marriage among the Indian youth of the modern era: Change in the Aim or Purpose of Marriage: For them, marriage is taking place not very much for the performance of religious duties but for obtaining a life-long companionship of the individual of the opposite sex. Change in the Process of Mate Selection: Change in the Field of Selection: Their selection has become enough wide to include the inter-sub castes or inter-caste marriages. They look for a good person rather than sticking to the caste or an ethnic identity. Change in the Party of Selection: This trend is reflected in the increase in the instances of love marriages. Change in the Criteria of Selection: In the modern times the young individuals give much importance to their personal interests, preferences and considerations rather than to family considerations. Change in the Age of Marriage: They believe to make themselves economically and mentally strong before they step into the phase of marriage and that is why most of the young individual now get married at an older age. Where earlier girls preferred to get married at the age of years and boys years now in the modern times it has changed to years for girls and years for men respectively. Change in the Economic Aspect of Marriage: Many educated youth refuse to take even a single penny from their in-laws and maintain their dignity. Increase in Divorces and Desertion: Thus, we can say that however the youth of the modern era perceives the institution of marriage with modernized and westernized visions, marriage has not been reduced to the level of a mere civil contract although the sanctity of the same is little affected. The youth rather trying to embrace the companionship of a husband and a wife on the foundation of empathy, trust and mutual consents.

Chapter 4 : CHANGING TRENDS OF MARRIAGE AMONG THE INDIAN YOUTH OF MODERN ERA

School of Distance Education Indian Society and Social Change Page 5 MODULE 1 FEATURES OF INDIAN SOCIETY Features of Indian Society-Rural Among the earliest human groups, gathering was the main source of food.

It was introduced into India by the Mughals and widely used since then. Its meaning varied, referring to a region that encompassed northern India and Pakistan or India in its entirety. Jainism came into prominence during the life of its exemplar, Mahavira. Politically, by the 3rd century BCE, the kingdom of Magadha had annexed or reduced other states to emerge as the Mauryan Empire. The Indian early medieval age, CE to CE, is defined by regional kingdoms and cultural diversity. Although at first disruptive for the Indian elites, the sultanate largely left its vast non-Muslim subject population to its own laws and customs. Areas directly governed by the British are shaded pink; the princely states under British suzerainty are in yellow. The appointment in of Lord Dalhousie as Governor General of the East India Company set the stage for changes essential to a modern state. These included the consolidation and demarcation of sovereignty, the surveillance of the population, and the education of citizens. Technological changes—among them, railways, canals, and the telegraph—were introduced not long after their introduction in Europe. Fed by diverse resentments and perceptions, including invasive British-style social reforms, harsh land taxes, and summary treatment of some rich landowners and princes, the rebellion rocked many regions of northern and central India and shook the foundations of Company rule. Proclaiming a unitary state and a gradual but limited British-style parliamentary system, the new rulers also protected princes and landed gentry as a feudal safeguard against future unrest. Mahatma Gandhi right led the independence movement. The rush of technology and the commercialisation of agriculture in the second half of the 19th century was marked by economic setbacks—many small farmers became dependent on the whims of far-away markets. It was marked by British reforms but also repressive legislations , by more strident Indian calls for self-rule, and by the beginnings of a nonviolent movement of non-co-operation, of which Mohandas Karamchand Gandhi would become the leader and enduring symbol. All were capped by the advent of independence in , but tempered by the partition of India into two states: Indian movies, music, and spiritual teachings play an increasing role in global culture. Geography of India A topographic map of India India comprises the bulk of the Indian subcontinent, lying atop the Indian tectonic plate , and part of the Indo-Australian Plate. It extends as far north as the Satpura and Vindhya ranges in central India. These parallel chains run from the Arabian Sea coast in Gujarat in the west to the coal-rich Chota Nagpur Plateau in Jharkhand in the east.

Chapter 5 : Indian Family Structure, Indian Society

How Does the Caste System Affect Indian Society? While it has been illegal in India to discriminate against others based on caste since the s, the system continues to affect society in terms of economic inequality, genetic disease and even the election of politicians.

Chapter 6 : India - Wikipedia

The India society is divided: the various group are rigidly defined and one's member ship is determined by birth and hereditary. Even if discrimination against Dalits still exists in rural areas, it has largely disappeared in urban area, it has largely disappeared in urban area.

Chapter 7 : History of India - Wikipedia

Modern Indian society has been shaped by the core spiritual beliefs of Hinduism, the religion practiced by 80 percent of the nation's population of billion people.