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UNIT I: Features of Indian Society

a. Diversity- linguistic, racial, ethnic and religious
b. Unity-through processes of assimilation, accommodation, pilgrimage and political and administrative efforts
c. Basis of social stratification in Indian society-caste, class and tribes;
d. Scheduled caste, scheduled tribe and other backward classes: issue of reservation

UNIT-2 Marriage, family and kinship

a. Marriage-definition, forms and trends; dowry and divorce
b. Family-definition, forms and trends; universality of family; functions and dysfunctions
of family
c. Kinship- definition and forms; kinship system in north and south India-important
features

UNIT-3 Identity, dignity and social justice in India

a. Children and youth
b. Women
c. Aged
d. Physically challenged
e. Religious and ethnic minorities

UNIT-4 Social Change in India

a. Internal social processes of change-sanskritization, universalization and parochilization
b. External sources- modernization and westernization
c. Change initiated through state agencies-education, administrative policies, development processe.

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UNIT-1

Unity in diversity

Vedas and Vedic literature declare that there is only ONE SOURCE for the universe and there are infinite manifestations of this ONE SOURCE. However, these infinite manifestations are described in many ways by the wise ones who have realized and experienced this ONE SOURCE. This is the of the well-known mantra "Ekam sat viprah bahudha vadanti". For example, hunger is common for all beings; however there are infinite types of food that are used to satisfy hunger. Although there are diverse food types that people use to satisfy hunger but hunger itself is one. Another example is that of a tree. In a tree there are infinite leaves coming out of several branches. All the diverse designs of leaves with several branches together make up a tree.

THE FACTORS OF UNITY IN DIVERSITY

We can discuss the following five factors of unity in diversity of India:

1. Geographical and Demographic Factors

The first striking feature about India is its diversity because of India's *geographical environment* and numerous populations. It is difficult to imagine the vast territory that stretches from north to south and east to west as one continuous territory. It is nearly fourteen times as large as Great Britain and over ten times the size of the entire British Isles. The temperature varies from extreme heat to extreme cold. The temperate, the tropical and the polar climates are found in India. In terms of physical features of the population, there is diversity in appearance, skin colour, eye colour, height and figure.

However, geography seems to have played an important role in engendering Indian unity and the sense of Indianans. Shut off from the rest of Asia by the inaccessible barriers of the mighty Himalayas and with the seas and the ocean on all other sides, India is clearly marked out to be a Geographical entity. Not only are her territories thus sharply demarcated from the rest of the world, but nature has generously placed within her boundaries all resources that human beings need for developing a rich and creative life. Thus, Indian geography has facilitated unity and continuity of her history as a country. Attempts either to divide the country or to expand it beyond its natural frontiers have mostly failed.

The vastness of the land influenced the mind of Indians in two ways. The great variety in landscape, climate and conditions of life prepared in the mind a readiness to accept differences. Besides, the vast spaces offered room for slow infiltration by newcomers and allowed each locality unhampered scope of development along its own lines. The geographical unity of the country has had its effects on the economic life of the people. The size of the country and quality of the land permitted gradual increase in population and expansion of cultivation. The fact that India has continually developed and maintained an agricultural economy for almost four or five thousand years explains in part the depth and tenacity of her culture and traditions. The primacy of agricultural economy led to the development of common characteristics and a common outlook. The geographical unity of India is easily missed in her vastness and variety. A permanent and characteristically Indian expression of unity is found in the network of shrines and sacred places spread throughout the country. The visit to holy places as an imperative religious duty has made travelling a habit for Indians. Similarly, the multitude of monuments associated with different religious communities which have adorned the land influence the geographical consciousness of a large number of people.

2. Religious Factors

India is a multi-religious country. There are seven major religious groups in India according to 1991 census. The Hindus constitute the majority of Indian population; about 82 percent. The Muslims constitute the second largest religious group (about 12.12 per cent). The Christians (about 2.34 per cent), the Sikhs (about 1.94 per cent), the Buddhists (about 0.76 percent), the Jains (about 0.40 per cent) and others the Jews, the Zoroastrians or Parsis and the Animists (about 0.44 per cent) may not be numerically big, but their contribution to India is as significant as the other bigger groups. Religion is both a factor of unity and diversity in Indian society. All religious groups are differentiated internally. Caste or caste like status groups are found in Hinduism, Islam, Christianity and Sikhism. Within a homogeneous society, religion plays a highly integrative role but by the same token in a multi-religious society religion can become an issue of contention and lead to conflicts.

Traditionally, different religious groups have lived in India in more or less peaceful coexistence. In recent years, however, harmony between religious groups, which in India we refer to as communal harmony, has been under strain. There are two major aspects to any religion, the spiritual and the temporal. The spiritual aspect of religion is quite similar in all religions. In every religion an emphasis is placed on the moral conduct and transcendence of the selfish ego. While this aspect of religion is a matter of personal devotion, the temporal aspect of religion is always related with the group identity and solidarity is maintained by religious rituals and community's beliefs. At the temporal level, different religious groups differ from each other.

In India, there has not been only a great degree of religious tolerance among the different religious communities, but some religious places have acquired a character and popularity that goes beyond a single religious community. Similarly, some religious festivals are celebrated, at least in a limited way, by many religious communities. Places like Varanasi, Ujjain, Amritsar,

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Mathura, Bodhgaya, Vaishno Devi, Tirupati and Ajmer Sharif are some such religious centers. For instance, a large number of Hindus also visit Ajmer Sharif, a Muslim pilgrimage place. Also, the economy of these religious centers often involves shopkeepers and service providers from other religions.

3. Cultural Factors

The story of Indian culture is one of continuity, synthesis and enrichment Culture is also a source of unity as well as diversity like religion. Powerful kingdoms and empires such as the Mauryas and the Guptas did not aggressively intervene in social and cultural matters; leaving much diversity intact. Although Islam was the politically dominant religion in large parts of the country for several centuries it did not absorb Hinduism, or disturb the Hindu social structure.

Nor did Hinduism, which was demographically and otherwise dominant, seek to eliminate the beliefs and practices, characteristic of other religions. Various beliefs and practices are pursued and maintained by Hindus, Muslims and Christians alike. Over the time Indian society has come to be divided into innumerable tribes, castes, sub-castes, clans, sects and communities each of which seek to maintain their own style of life and code of conduct. Many sociologists have recorded in detail the immense variety in the habits, practices and customs of the people in different geographical regions. The distribution of material traits such as dress, habitation, arts and crafts, endless variety of food and their preparation makes India a living example of regional diversity.

The role played by Indian religion, philosophy, art and literature in bringing about unity is conspicuous. Social institutions like the caste system and the joint family, which are found throughout the length and breadth of the country, are typically Indian. The celebration of festivals is observed all. Over India in much the same manner. Likewise, similarities in art and culture engraved on the temple and palace walls all over India have generated the feeling of oneness. Inspite of their distinctiveness the coexistence of cultures is celebrated.

4. Political Factors

It is generally believed that India's continuity as a civilization was social and cultural rather than political. Order and stability were maintained not by means of the state but through culture and society. The vastness of the country's extreme diversity of physical features, endless variety of races, castes, creeds and languages and dialects have made it difficult to establish an all-Indian empire. This also accounts for the fact that political unity is not the normal characteristic of ancient and medieval Indian history. However, the idea of bringing the whole country under one central authority has always been on the minds of great kings and statesmen of India. It was with this purpose that the kings of ancient India proclaimed the idea of 'Chakravarti'. Kings like Chandragupta Maurya, Ashoka, Samudragupta and Harshvardhana had put this idea into practice. The socio-political contributions of some Muslim rulers such as Akbar and Jehangir were also highly commendable. Akbar's Din-e-elahi and Jehangir's emphasis on justice deserve special mention in this regard.

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After the independence India was united politically and administratively but it was already divided between India and Pakistan. After the independence the unity of India is expressed in the institution of the nation. It is the product of the freedom movement as well as the constitutional legacy of the British rule. There is political and administrative unity today but there are different political parties and diverse political ideologies. Therefore, politics is both a factor of unity and diversity

5. Linguistic Factors

India is a multilingual country. Language is another source of cultural diversity as well as unity. It contributes to collective identities and even to conflicts. Eighteen languages are recognized by Indian Constitution. All major languages have regional and dialectical variations, for example, Hindi has Awadhi, Brij, Bhojpuri, Magadhi, Bundeli, Pahari, Malwi and several other dialects. The situation is further complicated since 179 languages and 544 dialects are recognized in India.

These languages and dialects are divided into three linguistic families— Indo-Aryan, Dravidian and Mundari. Indo-Aryan family of languages includes Sanskrit and other North Indian languages such as Hindi, Bengali, Oriya, Marathi, Gujarati, Punjabi, Urdu, etc. and their dialects. The Dravidian family of languages includes Tamil, Telugu, Kannada and Malaylam. The Mundari group of languages and dialects are found among the tribal communities of India.

Dravidian languages also have a number of Sanskrit words today. Persian, Arabic and English words too have become part of the Indian languages and dialects today. The spirit of accommodation, which united different ethnic groups into one social system, also expresses itself in the literatures of India. Language is also a factor of diversity and separatism. Linguistic separatism has a strong emotional appeal. Political mobilizations and conflicts have arisen between different linguistic groups. However, it is important to note that neither political mobilization, nor linguistic antagonism flows naturally out of linguistic diversities. These political mobilizations and antagonisms are the product of modern historical circumstances. After independence linguistic problems of India were centred around issues:

1. The official languages issue,
2. The demands for the linguistic reorganization of the provinces of India whose boundaries during the British rule did not conform to linguistic division; and
3. The status of minority languages within reorganized states. After many deliberations, Hindi was made the official language of India but English was retained at least for a transition period. Earlier, this transition period was supposed to last for fifteen years. In 1965, English was given the status of an "associate additional official language" of the union and of inter-provincial communication. The major regional languages are used in their own provinces and recognized as other "national" languages through their incorporation into the Eighth Schedule of the Constitution. Hindi is the official language of the country but the "associate additional official language" English has retained its power, status and glamour as well.

Race and Ethnic

Within sociology, the terms race, ethnicity, minority, and *dominant group* all have very specific and different meanings. To understand the sociological perspective on race and ethnicity, it is important to understand the meanings of these concepts.

An ethnic group is a social category of people who share a common culture, such as a common language, a common religion, or common norms, customs, practices, and history. Ethnic groups have a consciousness of their common cultural bond. An ethnic group does not exist simply because of the common national or cultural origins of the group, however. They develop because of their unique historical and social experiences, which become the basis for the group's ethnic identity. For example, prior to immigration to the United States, Italians did not think of themselves as a distinct group with common interests and experiences. However, the process of immigration and the experiences they faced as a group in the United States, including discrimination, created a new identity for the group. Some examples of ethnic groups include Italian Americans, Polish Americans, Mexican Americans, Arab Americans, and Irish Americans. Ethnic groups are also found in other societies, such as the Pashtuns in Afghanistan or the Shiites in Iraq, whose ethnicity is base on religious differences.

A minority group is any distinct group in society that shares common group characteristics and is forced to occupy low status in society because of prejudice and discrimination. A group may be classified as a minority on the basis of ethnicity, race, sexual preference, age, or class status. It is important to note that a minority group is not necessarily the minority in terms of numbers, but it is a group that holds low status in relation to other groups in society (regardless of the size). The group that assigns a racial or ethnic group to subordinate status in society is called the dominant group.

The Main Features of Indian societies as a Caste-stratified Society are:

Social Stratification in India has been basically a caste-based social stratification. The Indian society stand organized on the foundations of caste-system. It involves the presence of social relations based upon a system characterized by several castes. The Indian society is usually described as a caste-based society.

While defining caste in the context of Indian social system, Ketkar has written, "A caste group is a group having two characteristics: i) Member is confined to those who are born of members and includes all persons so born, and (ii) The members are forbidden by an inexorable, social law to many outside the group.

M. N. Srinivas writes, "Caste in India is a hereditary group having a traditional association within occupation and a particular position in the local hierarchy of castes. Relations between

castes are governed among other things by concept of pollution or purity and generally, maximum commensality occurs within the caste. However, each caste is in itself stratified into sub-caste. A complex hierarchy of castes characterizes Indian social system.

1. Segmental Division of Society:
The Indian society stands divided into several castes and the position of each caste is based on traditional importance. The position of each individual is related to the position of his caste group and right at the time of his birth he becomes a member of either a high caste or a low caste.

Each caste group has a definite and determinate set of rules in respect of relation with other castes. Usually inter-caste marriages are prohibited and no one can ever get out of his caste.

2. Social and Religious Hierarchy:
Each caste group stands alone as a particular social group. For example, several castes are considered to be Brahmin castes while several others are considered to be Kashtriya castes.

Some castes are considered to be higher castes while others are considered to be lower castes. All the castes are bound by a well defined system of social and religious functions and relations. Social and religious hierarchy runs along the caste hierarchy.

3. Restrictions of Food-sharing and Social-intercourse:
The members of each social group are involved in exchange of relations among themselves. The higher class always tries to secure the formal purity of his caste. Each caste has its own caste culture which defines the food sharing and social intercourse rules which are to be followed by the members of the caste.

4. Endogamy System:
Each person gets placed in a particular caste at the time of his birth and he remains a member of his caste group throughout his life. Each member can marry persons belonging to his own caste groups. People of a Kshatriya caste can marry only in other Kshatriya castes. Usually no one can marry in his own sub-caste.

5. Caste-based Occupational Groups:
Traditionally castes in the Indian society have been inseparably associated with several professions. Parental occupation is always considered a good and essential occupation for the new generation. Only the son of a prophet or pundit can perform the functions of a prophet or pundit.

6. Civil and Religious Disabilities:
Right from ancient times, the member of each class, particularly the members belonging to the lower class have to live with certain disabilities. A system of civil and religious disabilities has been traditionally associated with different caste groups. In ancient India persons belonging to

some low castes were even not allowed to enter the cities and they were even not allowed to enter the schools.

Even some people used to be denied the right to study Vedas and other religious scriptures. As such several civil and religious disabilities were part and parcel of the Indian caste system and consequently of the Indian system of social stratification.

The Constitution of India prohibits inequalities and discriminations based upon caste, colour, creed, religion, race, sex, place of birth and any similar factor. Untouchability is a crime. Equal citizenship, equal rights and equal opportunities for development have been granted to all persons.

However, some Special protections have been given to the persons belonging to the Scheduled Castes and Scheduled Tribes. This has been done to secure social equality in Indian society.

Indian society has been traditionally a caste-based stratified society. In the past, such stratification acted as a source of inequalities and exploitation of members of some castes by the members of the so-called high castes.

Now the system has been changing and the Constitution of India has laid down several laws for securing the objective of social, economic political justice and equality of status and opportunity for all. Caste based rigid social stratification has been now undergoing changes and the role of the caste is getting diluted in the Indian society.

ASSIMILATION

Assimilation is a general term for a process that can follow a number of different pathways. One form of assimilation is expressed in the metaphor of the "**melting pot**," a process in which different groups come together and contribute in roughly equal amounts to create a common culture and a new, unique society. People often think of the American experience of assimilation in terms of the melting pot. This view stresses the ways in which diverse peoples helped construct U.S. society and made contributions to American culture. The melting-pot metaphor sees assimilation as benign and egalitarian, a process that emphasizes sharing and inclusion.

PILGRIMAGE

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A **pilgrimage** is a journey or search of moral or spiritual significance. Typically, it is a journey to a shrine or other location of importance to a person's beliefs and faith, although sometimes it can be a metaphorical journey into someone's own beliefs. Many religions attach spiritual importance to particular places: the place of birth or death of founders or saints, or to the place of their "calling" or spiritual awakening, or of their connection (visual or verbal) with the divine, to locations where miracles were performed or witnessed, or locations where a deity is said to live or be "housed," or any site that is seen to have special spiritual powers. Such sites may be commemorated with shrines or temples that devotees are encouraged to visit for their own spiritual benefit: to be healed or have questions answered or to achieve some other spiritual benefit. A person who makes such a journey is called a pilgrim. As a common human experience, pilgrimage has been proposed as a Jungian archetype by Wallace Clift and Jean Dalby Clift.

The Holy Land acts as a focal point for the pilgrimages of the Abrahamic religions of Judaism, Christianity, and Islam. According to a Stockholm University study in 2011, these pilgrims visit the Holy Land to touch and see physical manifestations of their faith, confirm their beliefs in the holy context with collective excitation, and connect personally to the Holy Land.

In the early 21st century the numbers of people of all faiths making pilgrimages has continued to rise, with 39 of the most popular sites alone receiving an estimated 200 million visitors every year. There is a growing awareness within the major faith organizations that fulfilling the spiritual obligations of pilgrimage may paradoxically conflict with the spiritual obligation to care for the natural world. In response to these concerns a global Green Pilgrimage Network was inaugurated in 2011, with municipal and religious authorities from Baha'ist, Buddhist, Christian, Daoist, Islamic, Jewish, Shinto and Sikh sacred sites committing to the shared goal of minimizing the environmental impact of pilgrims and, ultimately, achieving a 'positive footprint' for pilgrimage. In 2012 an India Chapter of the Green Pilgrimage Network was launched, with a further ten Buddhist, Hindu, Islamic and Sikh pilgrimage sites from across India.

POLITICAL AND ADMINISTRATIVE EFFORTS IN INDIA

Introduction

Political institutions are mechanisms or agencies relating to the exercise of power for maintaining peace and order within a society. Institutions of the modern state always have the purpose of ordering, controlling and providing guidelines for the behavior of people who live within the state. At the same time, the society itself works on the basis of generally recognized and well understood rules of tradition. Rules of governance ensuing from political institutions, therefore, shape social behavior and are influenced in turn by rules of common social behavior.

Thus, there is a complementary relationship between the institutions of state and society in India.

EVOLUTION OF THE STATE AND DEMOCRATIC POLITY IN INDIA

1. The Transformation of the Colonial Legacy

The independent Indian state, which emerged from the freedom movement, inherited two rather contradictory legacies. Some of its institutions were shaped by the needs of colonial rule Though the British introduced certain liberal elements like the rule of law and a relatively independent judiciary, the political institutions created by them were governed by the principles prompted by the demands of colonial power. The structures of the army, bureaucracy, the police, the administrative rules and their distance from the common people were obviously the consequences of this legacy. At the same time, the independent India is also the product of a great national movement, and is committed to the transformation of some of these colonial structures in the interests of the common people. The independent state is trying to decolonise the nature and functions of the political institutions inherited by it from the *British Raj* by making them responsive to the needs and aspirations of India and rendering them accountable to the people.

2. Sovereign, Socialist, Secular, Democratic Republic of India

India adopted its new Constitution after Independence, on 26 November 1949.
It became effective from January 26, 1950. A Constitution contains the fundamental principles of a state, which determine the powers and duties of the Government, and guarantee certain rights to the people and which together constitute the organic law of the land.

The **Preamble** to the Constitution lags out its spirit and broad objectives. According to it, the state of Independent India is *sovereign* i.e., it has supreme power to decide its own course of action relating to the people and territory of India. It is a *democratic* state where power is exercised by the representatives of the people who are directly or indirectly chosen by them.
It is a *republic* where the head of the Government is a President elected by the people.

Independent India has chosen the form of parliamentary democracy. It ensures the people's control over the government (the Council of Ministers) by making it responsible to the popularly elected legislature and by ensuring periodic elections to the House of the People at the centre and legislative assemblies in the 'provincial states' on the basis of **adult suffrage**. No person shall be denied the right to vote in these elections on grounds of religion, race, caste and sex. These provisions of the Constitution (Articles 325 and 326) have brought far reaching changes in a society which has been traditionally marked by caste hierarchy, serious economic disparities and gender inequalities.

Politics in India is not confined to a small aristocracy. India is today the largest democracy and one of the most intensely political societies of the world. Mass participation in politics of modern India increases the legitimacy of the political system and strengthens its effectiveness.

Justice, Liberty and Equality

The Constitution secures social and economic justice through the guarantee of fundamental rights. Part III of the Constitution secures six groups of rights for the individuals. They are:

(1) Right to Equality.

(2) Right to Freedom.

(3) Right against Exploitation.

(4) Right to Freedom of Religion.

(5) Cultural and Educational Rights.

(6) Right to Constitutional Remedies.

Political Parties and Indian Democracy

Political parties are indispensable for the working of a democratic government. They are organized groups of citizens who have common views on public issues and, acting as political units, seek to obtain control of the government in order to implement the programme and policy which they profess. The Indian constitution has recognized the right to the freedom of speech and the freedom of forming associations and also guaranteed periodic elections of their representatives by the people to the legislatures on the basis of Universal adult franchise. India has adopted a multiparty system. The multiparty system offers enough political choice and interaction, especially for minorities and marginal groups. However, the predominance of all-India parties in India indicates the extent to which political unity is firmly established. In the contemporary political scenario, the growth of regional political parties and the experiment of coalition government reflect the articulation of regional and sectional interests

Role of the NGOs

The NGOs (Non-Governmental Organizations) in the voluntary sector, through the last five decades, have worked with communities in every corner of India to bridge the distance between the promises and the reality of development. The important role of NGOs in reaching development schemes to the poor communities has been increasingly recognized by the Indian government. 'Center for science and Environment' (CSE), *'Lokayan'*, *'Sathin'*, 'Self Employed Women Association' (SEWA) and 'Sulabh International' are some of the significant NGOs which are making appreciable contribution to the process of development in the country.

CASTE, CLASS AND TRIBE IN INDIA

Introduction

In every society some form of inequality and differentiation exists. Social differentiation separates people into distinctive categories on the basis of age, kinship, sex, territorial proximity, etc. Social stratification in sociology denotes the placement of individuals and groups in different layers or strata on the basis of social differences in income, occupation, education and ascribed position, etc.

India is one of the most stratified societies. Social, economic and cultural differentiation in India is represented by the institutions of caste, class and tribe. Caste is primarily a social institution whereas class is primarily an economic institution. This, however, does not mean that caste is devoid of the economic dimension or class is without social aspects. It is, only a question of primacy. Caste represents primarily social differentiation while class represents primarily economic differentiation. Both of them result in social and economic inequality and are, therefore, systems of stratification. Tribe is not a form of social stratification like caste and class. Rather, it is a form of social organization or social formation. Instead of representing a stratum, a tribe represents the whole society. In the Indian context, tribe is primarily a linguistic and cultural group. Therefore, tribal and non-tribal contexts denote cultural differentiations. Of course, the deprivation of various opportunities, which has been suffered by the tribal people, has brought them into an area of social stratification. Let us look at caste, class and tribe in detail.

CASTE SYSTEM

Caste is an English term, which is derived from the Portuguese word 'casta' which means a group. Castes are ascriptive groups, membership of which is determined by birth. An individual is born into a caste, and this status is more or less permanent. Initially, European scholars used caste as a synonym for the Indian concept, *Varna,* but later on it was also used for other terms like *jati* and *up-jati.* Most sociologists today translate caste as *jati* and not as *varna.*

Caste and *varna* in Sociology represent two different orders of reality. *Varna* may be described as an abstract classification of people on the basis of mythical origin. Caste, by contrast, is a concrete empirical grouping based on social, ritual and occupational criteria.

Caste or *jati* is a concrete, and generally, endogamous group with characteristics of its own such as its hereditary occupation. Marriage rules, common sale taboos, occupational rigidity and even village politics operate at the *jati* level.M.N.Srinivas says that *varna* has been the model to which the observed differences of jatis are sought to be fitted in.

In the *varna* order there was the scope for social mobility. Vishwamitra, a *Kshatriya* by birth, became a *Brahman* through achievements or *purushartha*. There is hardly any such possibility for social mobility of individual from one caste to another in the caste system. Further, the *varna* model had no room for the concept of Untouchability, though the feature of untouchability proved a baneful aspect of the caste system.

Features of the Caste System

The salient features of the traditional caste system in India include the
Following:

1. Segmental Division of Society: Society is divided into general social groups called castes. Each of these castes is a well developed social group, the membership of which is based on birth. The segmental division of society refers to its division into a number of groups, each of which has got a life of its own and stood in a relationship of higher or lower status to other castes. Mobility from one caste to another is severely restricted. The behavioral pattern, food habits, manners of dialogue and interaction differ from caste to caste.

2. Hierarchy: According to G.S.Ghurye in each linguistic area there are about 300 castes which can be graded and arranged into ahierarchy on the basis of their social precedence. At the top of this hierarchy is the *Brahman* caste and at the bottom is the untouchable caste (shudra). In between there are the intermediate castes. Thus, castes are supposed to be based on the basis of superiority and inferiority and involve gradation on the accepted scale of value and prestige of the caste hierarchy.

3. Restrictions on Commensality and Social Intercourse: There are certain rules regarding eating, drinking and social interaction which are to be followed by all castes in order to avoid defilement or pollution and to uphold rules of purity. These rules are powerfully enforced by the caste *panchayats*. The notions of *karma*, *dharma* and purity and pollution have figured prominently in both religious and legal thought relating to the caste system. There are many taboos regarding the acceptance of *kachcha* (boiled) and *pakka* (fried) food by one caste from another.

4. Lack of Unrestricted Choice of Occupation: Membership in a caste is hereditary and choice of Occupation is not supposed to be free. Traditionally a caste is usually associated with an occupation. It has made the system closed. Different castes depend on each other for fulfillment of various social and economic needs. Thus, the system has an organic character.

5. *Restrictions on Marriage:* Endogamous marriages are an essential feature of the caste system. A person has to marry within one's own caste.

6. *Interdependence:* Each caste is dependent on other castes within the *jajmani* system at the village level. Their dependence is not only economic but also social, cultural and religious.

FUNCTIONS OF THE CASTE SYSTEM

The caste system is credited to ensure the continuity of the traditional social organization of India. It succeeded in accommodating multiple communities by ensuring each of them a monopoly of a specific means of livelihood. The caste system has handed down the knowledge and skills of the hereditary occupation of a caste from one generation to another. It has, thus, helped the preservation of culture and ensured productivity. Simultaneously it has led to interdependent interaction between different castes following different occupations in a village or cluster of villages, through *jajmani* relationships. The notions of *Karma* and *Dharma* sustained through the caste system enforced traditional socio religious control. Performance of rites and rituals promoted cooperation of the members of the caste and among different castes. On the other hand, the superior position of the higher castes, for example, *Brahmans*, had been reinforced through it.

The importance of above functions traditionally performed by caste has no doubt declined today. In recent times caste has proved to be an effective vehicle for political mobilization of the vast rural masses for participation in the electoral process sustaining Indian democracy.

DYSFUNCTIONS OF THE CASTE SYSTEM

The caste system creates obstacles to the unity of the country. It opposes national consciousness by imposing social restrictions and ideas of purity and pollution. Untouchability is the cancer of society .Caste hinders horizontal and vertical social mobility and may, thus, force an individual to carry on the traditional occupation against her or his will and capacity. This is a great hindrance to the industrial development. This may also retard the development of human. Personality in some instances since efficiency and motivation is throttled by the rigidity of the caste system. The caste system usually does not provide opportunity to enhance the status of in the public sphere.

CASTE IN CONTEMPORARY INDIA

Being a member of a caste or sub-caste does not have the same meaning in contemporary India. Caste sanctions have also become weak and do not operate with the same force in all sections of Indian society. There is, however, significant continuity in the realm of marriage. Endogamy is still the dominant mode in contemporary India but inter-caste marriages are also acceptable

The structures and functions of caste system have weakened. The ritual injunctions and interdictions relating to food and physical contact have almost vanished. The association between caste and occupation is, more or less, a thing of the past. The relations of *jajmani* have been fully replaced by market relationships in urban areas. Even in villages *jajmani* relationships are maintained only at the ritual level. Caste dominance no longer depends on ritual status. Factors like numerical strength, economic strength, education, political network and internal cohesion within the class also determines the dominance of a caste in the village today. Caste system is making adequate adjustment with the changing times. It has retained its relevance by becoming more resilient and accommodative.

There are different social processes at work. The most important of such processes include Sanskritisation, Westernisation, industrialisation, urbanisation and constitutional legislation.

CLASS SYSTEM

Social class is a type of social stratification which is most evident in industrial societies. But classes are found in non-industrial societies also. Unlike the other types of strata, classes are neither defined by law nor sanctioned by religion. Social class is generally defined as a stratum of people occupying similar social position in terms of wealth, income, occupation and factors like education. Classes are related to one another in terms of inequality or hierarchy. Class is a system of stratification in which a person's social status depends upon her or his achievement. It permits an individual to strive for and attain an change in her or his status. It encourages individuals to select their occupations. Membership of a class is not inherited as in the case of the caste system. Social status in the caste system is ascribed to a person at the m moment of her or his birth, which she/he bears for life.

 The boundaries between classes are never rigid between people from different classes. Social mobility — upward and downward movement within hierarchy or stratification – is much more common in the class system than in other forms of stratification such as caste system or caste. However, the individual may not achieve upward social mobility in the class system at ease under all the circumstances. Further, a social class is also a cultural group sharing a particular way of life. It is related, of course, to the life chances available for the group. Karl Marx talked about two classes in the capitalist society on the basis of the ownership or lack of ownership of means of production, viz., the bourgeoisie and proletariat. Max Weber had, however, suggested that there can be more than two classes on the basis of social status and political power in society. Cumulative inequality is the characteristic of caste, whereas dispersed inequality is the There are no formal restrictions on inter-marriage characteristic of the class system. Social class constitutes an important segment of social structure in modern India. The social classes as we see them today in India had their origin during the British rule. In pre- British India division of the people into classes did not get crystallised for two reasons. First, the self-sufficient village

communities produced only that much which the villagers needed. There was hardly any surplus and, therefore, there was little differentiation among the village population leading to clearly formed classes. Secondly, even when there was a differentiation along the dimension of class, it was overshadowed by the caste and *jajmani* system. The class division, understood in a broad sense, existed there between the ruler and the ruled. There were also the classes of administrative officers of various ranks of merchants, artisans and specialists of different kinds.

CLASSES IN RURAL INDIA

The British colonial rule in Indiashattered the traditional rural economy. The interdependence of agriculture and village industries and of the people engaged in them was destroyed. Indian economy was subordinated to British commercial interests. All this led to the emergence of a new class structure. The British rule in India introduced new types of land revenue settlements, viz., *Zamindari* settlement, the *Raiyatwari* settlement, and the *Mahalwari* settlement. The *Zamindari* system gave rise to the new class of *Zamindars* who came to enjoy hereditary ownership of very large tracts of land. In the *Raiyatwari* system the cultivator was recognised as the owner of his land, subject to the payment of the land revenue directly to the British government. It created *raiyat* landlords and *raiyat* peasants. The *Mahalwari* settlement of land revenue was made by the government with landlords or heads of families who collectively claimed to be landlords of the village or the estate (*mahal*).

These in turn further sublet their rights to others. Thus developed a chain of 'rent receiving' 'intermediaries' between the state and the actual cultivators. This complicated agrarian class structure continued, though in a modified form, even after the departure of the British. Rural industries and artisans were hard hit under the British system. The British destroyed indigenous villageindustries and crafts in order to secure a market for the goods imported from Britain. Also, the domestic goods made with simple techniques on a small scale could not compete with British goods. For example, cotton spinners and weavers of the villages were almost wiped out as a result of the supply of mill-made cloth from England. The other village artisans too were badly affected by imports from England. Thus scores of artisans became labourers seeking work in agriculture in their village or jobs outside the villages. After the independence various landreform measures were introduced to change agrarian structure in favour of equality and equity and for encouraging productivity in agriculture.

The first step was the abolition of the *Zamindari* system. Its objective was to bring the cultivators into direct relation with state by eliminating the intermediaries who were allowed to retain land for their personal cultivation only.

Secondly, the 'tenancy reform' measures were taken by the state to provide security of tenure and reduction of rent for the owner cultivators and to facilitate acquisition of ownership rights by them. Thirdly, 'ceilings' were imposed on mthe existing family holding as well as on future

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acquisitions. The state would acquire surplus land from the big landowners and distribute the same among the small peasants, marginal peasants and agricultural labourers.

The overall impact of land reforms has not, however, been satisfactory. Smaller tenants received much less protection and suffered more than the bigger ones. The dominance of the landlords continues in a veiled form. The intermediate class of peasants have, however, benefited replacing the older *zamindars* in political-economic matters.

CLASSES IN URBAN INDIA

During the British rule there was a sudden and quick collapse of the urban handicrafts for which India was famous all over the world. The severity of oppression and exploitation compelled the urban craftspeople to abandon their ancestral professions and occupations.

Also, Indian handicrafts could not compete with machine-made cheap goods from England. Modern industries began in India under the British. But they were controlled by the foreign capital. A new class of 'capitalists' comprising industrial, commercial and financial capitalists emerged. They exploited the 'working class' to maximise their profits. Dominant capitalists in colonial India were of British origin. But Indian capitalists gradually gained considerable share in various enterprise

The traditional Indian business communities initially thrived as traders dependent on the British. They also operated as moneylenders. Gradually, they started investing their accumulated capital in the developing indigenous industries, e.g., textile and sugar mills. This industrial class survived and flourished in Independent India.

There were two more classes in urban areas. One of these was the class of 'petty traders' and 'shopkeepers' who were bound up with modern capitalist economy. Then, as a result of the new, system of education and administration, an educated 'middle class' had emerged. It consisted of professionals such as lawyers, doctors, engineers, technologists, professors and teachers, journalists, clerks, and other white-collar workers. These classes have flourished in Independent India. The urban working class is divided into (a) workers in the 'organized sector' and (b) workers in the 'unorganized sector'. Large scale operation in terms of capital and wage labour, modern technology, public and private ownership and regulated and protected markets for labourers and output, skilled labour, etc., are features of the organized sector. Small-scale operation, private or small ownership, labour-intensive and backward technology, unskilled or semi-skilled labour, unregulated market and unprotected labour characterize the unorganized sector. The conditions of the workers in the unorganized sector are far worse than those of the workers in the organized sector. The most important feature of the class structure in modern India is that all the classes have now come to live as integral parts of a single national economy and under a single state regime.

CHARACTERISTICS OF CASTE SYSTEM IN INDIA

1. Hereditary

Caste status of an individual is determined strictly by his heredity, i.e. the caste into which one is born. No amount of personal accomplishments or efforts can alter his caste status.

2. Endogamous:

It endogamous character strictly prohibits inter-caste marriages. Accordingly a person born in low caste can never hope to marry someone in higher caste. Each individual is supposed to marry within his caste and sub-caste. Marrying outside caste makes an individual or 'without a caste which is the lowest category even below Shudra'.

3. Hierarchal:

Caste system has a system of superiority and subordination. According to Hindu Caste hierarchy. Brahmin occupies the highest followed by kshatriya, Vaishya and Shudra.

4. Fixed Occupations:

Members of any caste are obligated to adopt the professions of their caste. Having developed from Varna system the occupation in caste system is definite; son of blacksmith persues the occupation of his father, son of carpenter becomes carpenter and so on. (With development of industries people belong to many castes have lost their occupation and have taken agriculture or some other occupation).

5. Restricted Food Habits:

Higher castes try maintaining their traditional purity by different food habits. Thus Brahmins will only take 'Satwil' or 'Pure' food. Kshtriya and Vaishya will take 'Royal' food. A Shudra takes 'Tamsi' food. Each individual caste has its own laws which govern the food habits. There is no restriction against fruit, milk, butter, dry fruit etc. but food can be accepted only from the members of ounces own or higher caste.

6. Untouchability:

In Indian caste system Shudra and out castes are considered to be untouchables. In certain times

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of day even seeing a shudra is considered to be pollution. Even if shadow of a low caste falls on a Brahmin, latter is said to have been polluted.

7. Absence of Vertical Mobility:

In a caste system, there is no mobility movement of its members, up or down, the social status ladder. A person's status at birth is his life time status.

8. Reinforcement by Religious Beliefs:

Religious beliefs have played a significant role in making caste system unavoidable. Religion has described Brahmin as sacred and also an element of reverence and awe is attached to him. In absence of religious support such rigid caste system was not possible.

JAMANI SYSTEM

According to Webster's Dictionary jajman is "a person by whom a Brahmin is hired to perform religion services, hence a patron, a client.

Jamani system is the backbone of rural economy and social order. Oscar Lewis has defined it thus: under this system each caste group within a village is expected to give certain standardised services to the families of other castes, thus, the barber dresses the hair of villagers; carpenter meets the wood-work requirements and iron smith makes agricultural implements and other household effects like tongs, hammer, buckets etc, which are made of iron.

Indian Society is structured on caste patterns and the economic and professional relationship between various castes in this set up is called jajmani system. It is a pre-established division of labour among the castes sanctioned by religious and social traditions.

Jajmani is a peculiarity of Indian villages. In India professions are generally hereditary and there is a long tradition of families carrying on self-same professions over generations. Normally, there is no deviation from the hereditary professions. Thus the son of a carpenter will become carpenter and the son of an iron-smith will become an iron smith. Every Indian villager considers it natural right to engage in professions peculiar to his caste and, on account of long tradition, feels at home in it and easily acquires proficiency.

CHARACTERISTICS OF JAJMANI SYSTEMS:

The chief characteristics of Jajmani system are the following:

1) Relationship under Jajmani is permanent:

As is obvious from the various definitions given above the most striking and essential feature of the Jajmani system is that it ensures the availability of certain essential services to farmers. Thus on account of this system certain individuals or groups of them needed for assistance in agriculture or to meet the essential requirements of the agriculturists stay permanently in villages. Thus a village is able to function as a relatively self-sufficient unit it is on account of this system that if any Kameen leaves a village he provides for his substitute.

We also come across examples where Jajmani rights are sold. According to Shree Inderdatta Singh a Sweeper can sell his Jajmani rights for about Rupees 200. However, generally Jajmani rights are not sold. These are not even exchanged or transferred, because a kameen does not like to leave a particular village to go to some other village. Thus the system of Jajmani ensures that no one moves away from the village in which he was born so that there may be no disruption of services available in a village.

Thus a permanent structure of economic order and relationship among various classes in the villages is provided for and its continuance ensured by Jajmani system. In fact abdication of Jajmani rights amount to abandonment of natural birth rights. The abdication of these rights is not only economically hurtful but hurts also the prestige. Sometimes in order to prevent migration of a kameen from a village, great pressure is brought to bear his caste members.

2) Jajmani is hereditary:

Second major feature of Jajmani system is its being hereditary. According to Shri N.S. Reddy, the rights of Jajmani jobs are considered to be proprietary. These are passed on to sons from his father and in case of separation of brothers these rights are also split among them. If someone has no son but only a daughter Jajmani rights pass on to the husband of the daughter.

However Jajmani right are not equally distributed among families. For example, an iron smith may be giving services to 30 families, whereas another may have only 10 or less clients. Moreover, with the increase in the number of male members a family Jajmani rights are split among them and this leads to reduction in the number of clients. On the other hand, if there is rapid increase in the member of Jajman families the number of clients may grow.

3) Goods against Services:

Another important characteristics of Jajmani system is that instead of receiving cash payment against his services, the kameen is paid in kind, that is, he receive grains like wheat, rice etc, thus, under Jajmani system the relation between Jajmani and kameen is not that of employer and employee, as the case under the capitalist system. In fact, in return for the services of kameen, Jajman is anxious about the needs and welfare of the kameen and furnishes him goods he needs most.

The relationship between Jajman and kameen is not purely economic but is a human relationship. Accordingly, Jajman takes full responsibility for the welfare of kameen and kameen serves Jajman with devotion and dedication. Jajman not only provides kameen with food but also gives him clothing and residential accommodation. The amount of food grain given to kameen depends on the nature of services rendered.

In his study of Jajmani system in Rampur, Oscar Lewis collected following data regarding the amount of food given for each kind of work:

4) Peace and contentment:

According to W.H.Wiser a significant feature of Jajmani system is the peace and contentment which it provides to villagers. The Kameens of a Jajman feel a sense of security. They are free from the worry of finding employment to make booth ends meet. As the nature of the tasks they have toper form is well-known to them in advance, they feel great mental peace and are well prepared for these tasks, and this saves them the botheration of adjustment.

However, the picture is to altogether rosy. There are quite a few instances in which kameens are exploited and given little for their services.

5) Differences in the scope of work:

Under Jajmani system the range of activity of different Kameens is not uniform. It is not necessary that a certain Kameen should work only for a single family or even a single village. If the nature of his work or activity is such that he can effectively cater to the needs of two or three villages there is no provision in Jajmani system against such an arrangement.

Thus in many villages we do not find one shop keeper carrying on his duties exclusively is one village in which he has his headquarters. The range, scope or spread of activities of any Kameen is determined by the nature of his activity. For example, while it is not possible for a sweeper to cater to the needs of more than a handful of families, a barber or a shop keeper may be able to operate in more than one village.

Another factor which restricts or widens the spread of one's activity is the nature of demand and supply. If a village is prosperous it may have one or more shop keeper but if the village is small and demand of goods is low, there may not be one exclusive shop keeper in that village. We do not find shoe-makers in every village. S.S. Nehru studied 54 North Indian villages and found that only in 18 of them there were shoe makers.

CLASSES

In village India, where nearly 74 percent of the population resides, caste and class affiliations overlap. According to anthropologist Miriam Sharma, "Large landholders who employ hired labour are overwhelmingly from the upper castes, while the agricultural workers themselves come from the ranks of the lowest--predominantly Untouchable--castes." She also points out that

household-labor-using proprietors come from the ranks of the middle agricultural castes. Distribution of other resources and access to political control follow the same pattern of caste-cum-class distinctions. Although this congruence is strong, there is a tendency for class formation to occur despite the importance of caste, especially in the cities, but also in rural areas.

In an analysis of class formation in India, anthropologist Harold A. Gould points out that a three-level system of stratification is taking shape across rural India. He calls the three levels Forward Classes (higher castes), Backward Classes (middle and lower castes), and Harijans (very low castes). Members of these groups share common concerns because they stand in approximately the same relationship to land and production--that is, they are large-scale farmers, small-scale farmers, and landless laborers. Some of these groups are drawing together within regions across caste lines in order to work for political power and access to desirable resources. For example, since the late 1960s, some of the middle-ranking cultivating castes of northern India have increasingly cooperated in the political arena in order to advance their common agrarian and market-oriented interests. Their efforts have been spurred by competition with higher-caste landed elites.

The middle class is bracketed on either side by the upper and lower echelons. Members of the upper class--around 1 percent of the population--are owners of large properties, members of exclusive clubs, and vacationers in foreign lands, and include industrialists, former maharajas, and top executives. Below the middle class is perhaps a third of the population--ordinary farmers, trades people, artisans, and workers.

CHARACTERISTICS OF SOCIAL CLASS

A social class is essentially a status group. Class is related to status. Different statuses arise in a society as people do different things, engage in different activities and pursue different vocations. Status in the case of class system is achieved and not ascribed. Birth is not the criterion of status. Achievements of an individual mostly decide his status. Class is almost universal phenomenon. It occurs in all the modern complex societies of the world. Each social class has its own status in the society. Status is associated with prestige. The relative position of the class in the social set up arises from the degree of prestige attached to the status. A social class is relatively a stable group. A social class is distinguished from other classes by its customary modes of behavior.

The basis of social classes is mostly economic but they are not mere economic groups or divisions. Subjective criteria such as class-consciousness, class solidarity and class identification on the on hand and the objective criteria such as wealth, property, income, education and occupation on the other hand are equally important in the class system. Class system is associated with class consciousness. It is a sentiment that characterizes the relations of men towards the members of their own and other classes. It consists in the realization of a similarity of attitude and behavior with members of other classes.

Sociologists have given three-fold classification of classes which consists of - upper class, middle class and lower class. Sorokin has spoken of three major types of class stratification -they are economic, political and occupational classes. Lloyd Warner shows how class distinctions contribute to social stability. Veblen analyzed the consumption pattern of the rich class by the concept of conspicuous consumption. Warner has classified classes into six types- upper-upper class, upper-middle class, upper-lower class, lower-upper class, the lower middle class and lower class. Anthony Giddens's three class model is the upper, middle and lower (working) class

DIFFERENCE BETWEEN CLASS AND CASTE

SR. NO	Caste	Class
1	Membership of a cast is hereditary and no amount or struggle and change it.	A person is placed class by virtue of his acquisition of education, wealth or other achievement.
2	There is no social mobility.	Social mobility is possible, i.e. it is possible to improve social status
3	Members are normally not conscious of their social status.	Members are generally conscious of their social status.
4	Caste system expects members of follow certain customs, folkways, rituals etc.	Social class has no prescribed customs rituals and folkways
5	Inter-caste marriage is not possible, because it will earn wrath of society	Marriage between two individuals belonging to different classes is possible without earning displeasure of the society
6	Caste system is based on inferiority or superiority of human beings. Therefore, does not promote democracy.	Social classes are based on superiority or inferiority of social status of an individual. Social classes help in working of democracy.
7	In caste system the members must follow a particular religion.	Members of social classes may follow any religion
8	Caste system is a closed class system in which hereditary status is the life time status.	Social classes are open class system in which movement from one class to another is completely unrestricted.
9	In caste system, there is no	As a member of social class one

	occupational mobility, i.e. one has to follow occupation of ancestors and it cannot be changed	can adopt any occupation and change it at will.
10	Social gap between members of different castes is too wide.	Social gap is not so wide as in caste system.
11	Caste system is supported on religious grounds as a manifestation of God's will.	Social classes have no such religious a support.

TRIBAL SOCIETY/ TRIBE

The tribal population of India represents a distinctive feature in the mosaic of Indian civilization and culture. It should be noted at the same time that in the Indian context, unlike the situation of tribes in Australia and North America, there have been contact and interaction between the tribal's and the non-tribal. Interestingly enough, in India this contact and interaction has not resulted in the loss and submergence of tribal identity or in the physical elimination of tribes as it happened elsewhere. Tribes in India are called *Janjati*, *Vanyajati*, *Vanavasi*, *Adimjati*, *Adivasi* etc.

According to D.N.Majumdar, a tribe is a collection of families or groups of families bearing common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well established system of reciprocity and mutuality of obligations.

DISTINCTIVE FEATURES OF TRIBES IN INDIA

Some of the distinctive features of tribes in India are:

1. Common name: Each tribe has a distinct name of its own.

2. Common territory: Tribes generally occupy common geographical areas.

3. Common language: Members of one tribe speak the same language or dialect of a language.

4. Endogamy: Each tribe has the practice of marrying members within their own tribe.

5. Political organization: All tribes have their own political organisation which includes council of elders.

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6. *Economy:* They follow ancient occupations such as gleaning, hunting and gathering of forest products. Most of the tribes are engaged in one or the other type of agriculture.

7. *Religion:* Most tribes in India are traditionally nature or totem worshippers.

8. *Inter-personal relations:* Members of a tribe have strong feeling of unity. They have a common descent and are related to one another by blood relations.

9. *Closeness to nature:* Traditionally tribal societies had a close symbiotic relationship with nature. However, every tribe does not share all of the above features.

TRIBES IN CONTEMPORARY INDIA

According to Oxford Dictionary "A tribe is a group of people in a primitive or barbarious stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor.

The tribal's had maintained an autonomous existence till their territories were opened up by the British for strategic reasons. These reasons involved exploitation of forest and mineral resources as well as regular supply of cheap labour. Once the tribals were exposed to the wider world, they had traumatic experience of losing their land and right to forest and getting forcibly incorporated into a system about which they knew little. The tribals became vulnerable to various forms of social, economic and cultural exploitation.

In today's India the tribals suffer the adverse effects of imbalanced development. They assert their ethnic identity to earn a greater share of political power to protect their cultural and economic interests. Equal distribution of the benefits of modernization and development is a positive remedy against the grievances of the tribals. The constitutional guarantees for the Scheduled Tribes do not reach to the countless tribals. The new groups of tribal elites tend to monopolise them. Individualism and inequality have crept into the tribal life also. It will have to be matched by a positive concern and effective steps for reaching the benefits of the modernisation and economic development to the poor tribal masses.

D.N Majumdar defines tribe as a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes. According to Ralph Linton tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests.

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TRIBAL MARRIAGE

- Marriage by exchange.
- Marriage by capture is where a man forcibly marries a woman.
- Marriage by intrusion is where a woman forcibly marries a man.
- Marriage by probation allow a man to stay at woman place for weeks together after which if they decide to get married.
- Marriage by purchase or giving b ride price. A man is required to give an agreed amount of cash/kind to the parents of the bride as price which usually varies according to the physical beauty and utility of the bride.
- Marriage by service is where the man serves at his father-in-law's house before marriage.
- Marriage by trial.
- Marriage by mutual consent.
- Marriage by elopement.

ISSUE OF RESERVATION/POLICIES FOR SCS, STS AND OBCS

Sociologists have differentiated between the compensatory discrimination provided to the SCs or STs and the privileges given to the OBCs. If SCs and STs are by now easily recognizable groups in Indian society the same cannot be said about the OBCs. Policies regarding OBCs differ from state to state and different groups of people are included. We can underline the following special features of compensatory discrimination in favor of OBCs:

1. Other Backward Classes are usually not defined in exactly the same way in different parts of the country. The most important measures adopted or recommended for their advancement are reservations in the educational institutions, especially in professional and technical colleges and government service.

2. Reservations for the SCs and STs are directed basically towards the goal of greater equality in society.

3. The OBCs have a very different position in Indian society from that of the SCs and STs. The *Harijans* and the *adivasis* have been the victims of active social discrimination through segregation in the first case and isolation in the second. The same cannot be said to be true of OBCs.

MARRIAGE

Marriage is one of the universal social institutions established to control and regulate the life of mankind. It is closely associated with the institution of family. Infact both the institutions are complementary to each other. It is an institution with different implications in different cultures. Its purposes, functions and forms may differ from society to society but it is present everywhere as an institution. Westermarck in 'History of Human marriage' defines marriage as the more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of offspring. According to Malinowski marriage is a contract for the production and maintenance of children. Robert Lowie describes marriage as a relatively permanent bond between permissible mates. For Horton and Hunt marriage is the approved social pattern whereby two or more persons establish a family.

TYPE OF MARRIAGES

Polygyny:

It is a form of marriage in which one man marries more than one woman at a given time. It is of two types --- Sororal polygyny and non sororal polygyny

Sororal polygyny:

It is a type of marriage in which the wives are invariably the sisters. It is often called sororate.

Non-sororal polygyny:

It is a type of marriage in which the wives are not related as sisters.

Polyandry:

It is the marriage of one woman with more than one man. It is less common than polygyny. It is of two types---- Fraternal Polyandry and non fraternal polyandry.

Fraternal polyandry:

When several brothers share the same wife the practice can be called alelphic or fraternal polyandry. This practice of being mate, actual or potential to one's husband's brothers is called levirate. It is prevalent among Todas.

Non - fraternal polyandry:

In this type the husband need not have any close relationship prior to the marriage. The wife goes to spend some time with each husband. So long as a woman lives with one of her husbands; the others have no claim over her.

Monogamy:

It is a form of marriage in which one man marries one woman .It is the most common and acceptable form of marriage.

Serial monogamy:

In many societies individuals are permitted to marry again often on the death of the first spouse or after divorce but they cannot have more than one spouse at one and the same time.

Straight monogamy:

In this remarriage is not allowed.

Group Marriage:

It means the marriage of two or more women with two or more men. Here the husbands are common husbands and wives are common wives. Children are regarded as the children of the entire group as a whole.

RULES OF MARRIAGE

No society gives absolute freedom to its members to select their partners. Endogamy and exogamy are the two main rules that condition marital choice.

Endogamy:

It 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.We have caste endogamy, class endogamy, sub caste endogamy, race endogamy and tribal endogamy etc.In caste endogamy marriage has to take place within the caste. Brahmin has to marry a Brahmin. In sub caste endogamy it is limited to the sub caste groups.

Exogamy:

It is a rule of marriage in which an individual has to marry outside his own group. It prohibits marrying within the group. The so-called blood relatives shall neither have marital connections nor sexual contacts among themselves.

Forms of exogamy:

Gotra Exogamy: The Hindu practice of one marrying outside one's own gotra.

Pravara Exogamy: Those who belong to the same pravara cannot marry among themselves.

Village Exogamy: Many Indian tribes like Naga,Garo,Munda etc have the practice of marrying outside their village.

Pinda Exogamy: Those who belong to the same panda or sapinda(common parentage) cannot marry within themselves.

Isogamy: It is the marriage between two equals (status)

Anisogamy: It is an asymmetric marriage alliance between two individuals belonging to different social statuses. It is of two forms - Hypergamy and Hypogamy.

Hypergamy: It is the marriage of a woman with a man of higher Varna or superior caste or family.

Hypogamy: It is the marriage of high caste man with a low caste woman.

Orthogamy: It is the marriage between selected groups.

Cerogamy: It is two or more men get married to two or more women.

Anuloma marriage: It is a marriage under which a man can marry from his own caste or from those below, but a woman can marry only in her caste or above.

Pratiloma marriage: It is a marriage of a woman to a man from a lower caste which is not permitted.

HINDU MARRIAGE

The Hindu community has been giving great importance for marriage since time immemorial. There are different forms of marriage -

- **Brahma Vivaha** is where a father marries his daughter to a learned man of good moral character.
- **Asura Vivaha** is marriage by paying bride price.
- **Rakshasa Vivaha** is by capture or abduction without obtaining the consent of a girl or her parents.
- **Gandharva Vivaha** is based on mutual love.
- **Prajapatya Vivaha** is where no ceremony is performed but the groom is honoured.

MUSLIM MARRIAGE

In the Muslim community marriage is universal for it discourages celibacy. Muslims call their marriage Nikah .Marriage is regarded not as a religious sacrament but as a secular bond. The bridegroom makes a proposal to the bride just before the wedding ceremony in the presence of two witnesses and a maulavi or kazi.The proposal is called ijab and its acceptance is called qubul.It is necessary that both the proposal and its acceptance must take place at the same meeting to make it a sahi Nikah.It is a matter of tradition among the Muslims to have marriage among equals. Though there is no legal prohibition to contract marriage with a person of low status, such marriages are looked down upon. The run-away marriages called kifa when the girls run away with boys and marry them on their own choice are not recognized.

Marrying idolaters and slaves is also not approved. There is also provision of preferential system in mate selection. The parallel cousins and cross cousins are allowed to get married. Marriage that is held contrary to the Islamic rules is called batil or invalid marriage.Meher or dower is a practice associated with Muslim marriage. It is a sum of money or other property which a wife is entitled to get from her husband in consideration of the marriage.Muta is a special type of marriage for pleasure which is for a specified period only.Iddat is the period of seclusion for three menstrual periods for a woman after the death /divorce by her husband to ascertain whether she is pregnant or not. Only after this period she can remarry. Muslim marriage can be dissolved in the following ways: Divorce as per the Muslim law but without the intervention of the court: They are of two types-Kula where divorce is initiated at the instance of the wife and Mubarat where initiative may come either from the wife or from the husband.Talaq represents one of the ways according to which a Muslim husband can give divorce to his wife as per the Muslim law by repeating the dismissal formula thrice. The talaq may be affected either orally by making some pronouncements or in writing by presenting talaqnama.Divorce as recognized by Shariah Act 1937 provides for three forms of divorce:Illa,Zihar and Lian.There is also provision of divorce as per the Dissolution of Muslim Marriage Act 1939.

TRIBAL MARRIAGE

- Marriage by exchange.
- Marriage by capture is where a man forcibly marries a woman.
- Marriage by intrusion is where a woman forcibly marries a man.
- Marriage by probation allow a man to stay at woman place for weeks together after which if they decide to get married.
- Marriage by purchase or giving b ride price. A man is required to give an agreed amount of cash/kind to the parents of the bride as price which usually varies according to the physical beauty and utility of the bride.
- Marriage by service is where the man serves at his father-in-law's house before marriage.
- Marriage by trial.
- Marriage by mutual consent.
- Marriage by elopement.

CHRISTIAN MARRIAGE IN INDIA

Christian Marriage in India has great similarity with Hindu marriage. Like the Hindus, the Christians also believe that marriage takes place because of the divine will. It is, however, not a religious duty as among the Hindus. It has got a religious aspect but it is primarily a social institution among the Indian Christians.

The marriage partners are selected either by parents or by children themselves. While selecting partners the focus is on avoiding close relations, and giving importance to social status of the family, character, education, physical fitness etc. of the boy and the girl. Marriage rules among the Christians and Hindus are quite similar. After the engagement ceremony the marriage custom includes the following steps:

(a) Producing a certificate of character,

(b) Submitting an application for marriage in the church, three weeks before the due date of marriage,

(c) The church priest then invites objections against the proposed marriage and when no objection is received, marriage date is fixed; and

(d) The marriage ring — the second ring, different from engagement ring — is exchanged in the Church and the couple declares that they take each other as wedded partner in the presence of two witnesses and in the name of Lord Christ.

The ritual of marriage takes place in the church. A community feast is organized after marriage among the Christians as among all other Indian communities irrespective of religious identity. Christians do not permit polygamy. The Church like the Hindu tradition does not permit divorce; however, among christians divorce does occur. Christians in India are guided by the

Church customs as well as by the rules of Indian Constitution.

MARRIAGE IN CONTEMPORARY INDIA

Marriage in India today is primarily of monogamous type. The age at marriage is increasing among all the socio-religious communities. Most marriages are settled by the parents but the interests and opinions of the concerned children are being taken into account increasingly. Inter-caste and inter-community marriages are somewhat increasing in urban areas.

Dowry is spreading even among those communities which did not practice dowry earlier. For example, dowry is increasing among Muslim and Christian families and some of the tribal groups as well. The traditional system of *Dahej* was a voluntary form of gift giving. The modern practice of dowry, instead, is negotiated and demanded either in cash or in kind or both given by the bride's family to the groom's family. The custom of dowry represents the declining role of 'community' and 'collective ideals' and increasing emphasis on individual and family interests in the short term.

The prevalence of dowry system seriously affects the bond of love and affection between the bride and her in-laws, particularly where her natal family is forced to spend enormously on dowry. It creates endless sufferings for the bride whose parents are unable to meet the greed of the groom's family. Legislation against dowry has been passed.

Economic self-sufficiency of women and their sense of dignity as well as enlightenment of the prospective grooms is expected to minimize dowry. The rate of divorce and separation is also increasing. Even in stable marriage contexts, the conjugal bond is increasingly under stress. However, wives are gradually becoming aware of their rights and they have become relatively assertive. As a result conjugal relationship is being redefined in tune with the democratic ethos. It is not uncommon for husband to take part in the domestic work, especially when the wife is also working. In comparison to other societies, however, stability of marriage as an institution is still intact in Indian society

DIVORCE.

 SECTION-13 OF HINDU MARRIAGE ACT

(1) Any marriage solemnized, whether before or after the commencement of this Act, may, on a petition presented by either the husband or the wife, be dissolved by a decree of divorce on the ground that the other party

(i) has, after the solemnization of the marriage, had voluntary, sexual intercourse with any person other than his or her spouse; or

(ia) has, after the solemnization of the marriage, treated the petitioner with cruelty; or

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(ib) has deserted the petitioner for a continuous period of not less than two years immediately preceding the presentation of the petition; or]

(ii) has ceased to be a Hindu by conversion to another religion; or

(iii) has been incurably of unsound mind, or has been suffering continuously or intermittently from mental disorder of such a kind and to such an extent that the petitioner cannot reasonably be expected to live with the respondent; or

(iv) has been suffering from a virulent and incurable from of leprosy; or

(v) has been suffering from venereal disease in a communicable from ; or

(vi) has renounced the world by entering any religious order; or

(vii) has not been heard of as being alive for a period of seven years or more by those persons who would naturally have heard of it, had that party been alive.

Either party to a marriage, whether solemnized before or after the commencement of this Act, may also present a petition for the dissolution of the marriage by a decree of divorce on the ground- (i) that there has been no resumption of cohabitation as between the parties to the marriage for a period of one year or upwards after the passing of a decree for judicial separation in a proceeding to which they were parties; or

There has been no restitution of conjugal rights as between the parties to the marriage for a period of one year or upwards after the passing of a decree for restitution of conjugal rights in a proceeding to which they were parties.

A wife may also present a petition for the dissolution of her marriage by a decree of divorce on the ground,- (i) in the case of any marriage solemnized before the commencement of this Act, that the husband had married again before such commencement or that any other wife of the husband married before such commencement was alive at the time of the solemnization of the marriage of the petitioner: Provided that in either case the other wife is alive at the time of the presentation of the petition ; or (ii).that the husband has, since the solemnization of the marriage, been guilty of rape, sodomy or bestiality; or

(iii) that in suit under section 18 of the Hindu Adoptions and Maintenance Act, 1956, (78 of 1956.) or in a proceeding under section 125 of the Code of Criminal Procedure, 1973 a decree or order, as the case may be, has been passed against the husband awarding maintenance to the wife notwithstanding that she was living apart and that since the passing of such decree or order, cohabitation between the parties has not been resumed for one year or upwards;

(iv) that her marriage (whether consummated or not) was solemnized before she attained the age

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of fifteen years and she has repudiated the marriage after attaining that age but before attaining the age of eighteen years. Explanation.-

In any proceeding under this Act, on a petition for dissolution of marriage by a decree of divorce, except in so far as the petition is founded on the grounds mentioned in clauses (ii), (vi) and (vii) of sub-section (1) of section 13, the court may, if it considers it just so to do having regard to the circumstances of the case, pass instead a decree for judicial separation.

13B. DIVORCE BY MUTUAL CONSENT. (1)Subject to the provisions of this Act a petition for dissolution of marriage by a decree of divorce may be presented to the district court by both the parties to a marriage together, whether such marriage was solemnized before or after the commencement of the Marriage Laws (Amendment) Act, 1976, (68 of 1976.) on the ground that they have been living separately for a period of one year or more, that they have not been able to live together and that they have mutually agreed that the marriage should be dissolved. (2) On the motion of both the parties made not earlier than six months after the date of the presentation of the petition referred to in sub-section (1) and not later than eighteen months after the said date, if the petition is not withdrawn in the meantime, the court shall, on being satisfied, after hearing the parties and after making such inquiry as it thinks fit, that a marriage has been solemnized and that the averments in the petition are true, pass a decree of divorce declaring the marriage to be dissolved with effect from the date of the decree.

DOWRY

A dowry is the money, goods, or estate that a woman brings to a marriage.[1] (A dowry consisting mainly of linen and clothing, or the contents of a hope chest is called a trousseau.) Dowry contrasts with bride price, which is paid by the groom or his family to the bride's parents, and with dower, which is property given to the bride herself by the groom at the time of marriage. The same culture may simultaneously practice both dowry and bride price. Dowry is an ancient custom, and its existence may well predate records of it. Dowries continue to be expected in some parts of the world, mainly India.

DOWRY SYSTEM: SOCIAL EVIL IN INDIA

Indian society is surrounded with many problems such as unemployment, illiteracy, population growth, terrorism, etc. Among these problems, a problem which is deep rooted in Indian society is the problem of dowry system. In modern Indian political discourse the custom of dowry is often represented as the cause of serious social problems, including the neglect of daughters, sex-selective abortion, female infanticide, and the harassment, abuse etc etc. This fact that it is condemned by every modern citizen of this country and yet it still flourishes at a very large scale in our society is a testimony of how deeply rooted this system is in the Indian society. Official statistics show a steady rise in dowry crimes.

The dowry system is so deeply rooted in Indian culture, that sometimes one feels that there's

going to be no way out - at least not for another century. Dowry (dahej) is one of the most ancient practices of India. The Vedas prescribe that a dowry be given by the bride's family to the groom. The Rig Veda states that cows and gifts given by the Aryan father of the bride to the daughter accompanied the bride's procession *'Kakshivat'* in the Vedas says he became rich by the father-in-law giving him 10 chariots and maids and 1060 cows during the marriage ceremony. Dowry is referred to as `Streedhana' and is an ancient practice. This custom implied that women were, in addition to being viewed as mere sex objects, severe economic liabilities for the parents. Indeed, the *Brahmins* raised the level of dowry to such ridiculous levels that the non-Brahmins were forced to murder their female children or face economic ruin. In this manner, the non-Brahmins exterminated their own females, perpetuating Brahmin dominance. We see this philosophy in action today.

The ancient marriage rites in the *Vedic period* are associated with *Kanyadan*. It is laid down in *Dharamshastara* that the meritorious act of *Kanyadan* is not complete till the bridegroom was given a *dakshina*. So when a bride is given over to the bridegroom, he has to be given something in cash or kind which constitutes *varadakshina*. Thus *Kanyadan* became associated with *varadakshina* i.e. the cash or gifts in kind by the parents or guardian of the bride to the bridegroom. The *varadakshina* was offered out of affection and did not constitute any kind of compulsion or consideration for the marriage. It was a voluntary practice without any coercive overtones. In the course of time, the voluntary element in dowry has disappeared and the coercive element has crept in. it has taken deep roots not only in the marriage ceremony but also post-marital relationship. What was originally intended to be a taken *dakshina* for the bridegroom has now gone out of proportions and has assumed the nomenclature *'dowry'*. The social reformers of the nineteenth and early twentieth century's have striven hard for the abolition of various social evils including the evil of dowry system.

Section 498A of Indian Penal Code (IPC)

498A. Husband or relative of husband of a woman subjecting her to cruelty.—Whoever, being the husband or the relative of the husband of a woman, subjects such woman to cruelty shall be punished with imprisonment for a term which may extend to three years and shall also be liable to fine.

For the purpose of this section, "cruelty" means—

(a) Any willful conduct which is of such a nature as is likely to drive the woman to commit suicide or to cause grave injury or danger to life, limb or health (whether mental or physical) of the woman; or

(b) harassment of the woman where such harassment is with a view to coercing her or any person related to her to meet any unlawful demand for any property or valuable security or is on account of failure by her or any person related to her to meet such demand.

Though law has provided stringent measures to curb this menace; Unless there is a strong awareness in the minds of the people, unless the entire society believes that dowry is an evil, unless the entire society objects to the demand for dowry, unless every mother-in-law thinks that at one time she too was a daughter-in-law, unless every mother thinks that the treatment which she gives to her daughter-in-law can also be received by her own daughter, the evils of dowry will remain in society. Society and we as a member of the society can do a lot to prevent offences of harassment, dowry death, etc by taking the following steps:

THE FAMILY

Family is a basic and universal unit of human society. It performs functions that are necessary for the continuity, integration and development of social life. In most traditional societies family has been the unit of social, cultural, religious, economic and political activities and organizations.

In modern industrial societies, the family performs primarily the functions of reproduction, Socialization and provision of emotional satisfaction. Sociologists talk about family in two senses. It refers (i) to an empirical entity of a specific type, and (ii) to an analytical concept. The empirical type of family varies from community to community and region to region. As an analytical concept, family is a universal institution. It refers to groups composed of parents and children. If parents live with their immature — economically and emotionally dependent, usually unmarried — children, it is called nuclear or elementary family. If parents live with their mature children and their spouses, it is called joint family. Family as an analytical concept is primarily concerned with legitimate mating and sanctioned procreation in all human societies. In modern industrial and urban societies family provides the chief principle of kin-group formation. In traditional societies, however, the family is dominated by principles of kinship organization and ties of filiations or blood relationships.

The group formed around the primacy of marriage is composed of spouses and dependent children. It is called nuclear or conjugal family. It is upon the conjugal relation that the solidarity of elementary family depends. Matrilineal family is constituted by the descendents of the 'mother' and children are known by the name of the mother. After marriage the husband may go to live with his wife and her family or, in some societies, stay with his sister. The family property is transmitted from the mother to the daughter but it is usually managed by the mother's brother. The management right is transferred from the mother's brother to the sister's son. Patrilineal families may be either nuclear or joint but matrilineal families are mostly joint.

THE FAMILY IN INDIA

According to I.P.Desai the concept of family as nuclear family is still not the Indian concept. To the Indian the family is that which is the joint family in English. Sociologists like A.M. Shah have differentiated between joint family and a residential household. In both modern and traditional India nuclear households did exist. Joint family remained for most Indians the ideal

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pattern of family life.

Contemporary sociologists have reported from different regions of India that nuclear family or household is merely a stage in the developmental cycle of the joint family. Households in India develop into joint and nuclear structures in a cyclical order. This is linked with the natural process of death of the older generation and birth of the new generation. This cycle is usually completed within thirty years times and a new cycle begins after that. Iravati Karve says that the joint family is a group of people who generally live under one roof, eat the food cooked at one hearth, hold property in common, participate in common family worship and are related to each other as some particular type of kindred.

According to I.P.Desai, co-residence and common kitchen are not as important elements of the joint family as intra-family relationships. He has suggested that there are five types of family life in India:

1. Nuclear Family: The smallest family which consists of wife, husband and their unmarried children.

2. Functional Joint Family: When two families having blood relationship are living separately but function under one common authority, it is called functional joint family.

3. Functional and Substantial Joint Family: When a functional joint family is also joint in terms of property it is called functional and substantial joint family.

4. Marginal Joint Family: When two generations of family members live together functionally and substantially it is called marginal joint family.

5. Traditional Joint Family: It consists of three or more generations of people living together in one household, own property commonly and participates in the family rituals. Joint and nuclear households and the cultural norm of joint family have The solidarity of joint family depends primarily on the mutual trust among family members.

Sociologists also talk about patrilineal and matrilineal families. A patrilineal family is constituted by the children of the 'father' and children are known by the name of the father. After marriage the daughter goes to live with her husband and the spouse of the male child comes to live with her husband's family. Family property is primarily transmitted from father to son. A existed side by side in India. Changes are now taking place both in the structure of households and the degree of sentiment of jointness.

STRUCTURAL FEATURES OF JOINT HOUSEHOLDS

1. Common Residence and Kitchen:
The members live under one roof. The entire residence is divided into many small rooms for the

use of different brothers and their families. Jointness in living fosters a common bond among the different members of the family. There is a single kitchen for the whole household. Generally, the wife of the head of the house or an elderly woman remains in charge of the common kitchen.

2. *Large Size:* It consists of a number of people. It may even consist of people of three or more generations including at least grandparents, grandchildren, uncles, aunts, cousins and so on.

3. *Common Property:* The property of the family is held in common. Both movable and immovable property are owned jointly. Everyone works according to one's efficiency and earnings are pooled together in a common fund. Wealth and goods of joint family are produced and consumed collectively. The head of the family, known as the *'karta'* remains in charge of it. Every male member is legally a co-owner of the family property.

FUNCTIONAL ELEMENTS OF JOINT FAMILY

1. *Common Rituals and Ceremonies:*
Every joint family has its own rites and rituals in accordance with the caste norms and religious obligations. This common pattern of worship is inherited from generation to generation. This brings unity and integration to the family. The common God they worship i.e., the family deity is known as *kul devta.*

2. *Role of the Karta:* In the household, the authority to take decisions and maintain peace and discipline in the family lies in the hands of the *Karta* .All the earning members keep their earnings with him and the entire property is kept under his control. Family ceremonies and celebrations are held under his guidance and direction. He also settles the disputes within the household. In nutshell, the *Karta* is the trustee of the family and enjoys unquestionable authority.

3. *Mutual Obligations:* Members of the joint family are bound together by mutual obligations. No one works against the interests of the others. All members are responsible for each other and are bound by mutual understanding, love, reciprocal relationships and cooperative spirit. These bonds and relation-ships are said to be the sustaining force of the joint family. The individual's interests are sub ordinate to the interests of the family as a whole.

4. *Socialist System:* It is a functional unit based on socialistic norms. Everyone works for the welfare of the family as a whole. The rights and privileges are distributed equally among the members. Each member contributes according to her or his capacity and gets according to her or his needs.

FUNCTIONS OF THE JOINT FAMILY

The Indian joint family system is considered the backbone of Indian social organization. As a

system of social organization it has been prevalent for many centuries till today. It, evidently, follows that this ancient institution has performed some beneficial functions for the society. Some positive functions of the joint family are the following:

Reproduction

The family functions as the usual legitimate site of reproduction. Human fertility and procreation are determined to a large extent by the family. The responsibility of child raising is shared with the wider kin group. Consequently, numerous offsprings are viewed as a positive asset to the group, providing security to the parents in their old age.

Socialisation

Following from the family's role as the site of reproduction, the family is the first and primary agency of socialisation. The young are always under constant guidance and discipline. The family imparts the values of tolerance, co-operation, sacrifice and sympathy to its members.

It involves the young in the care of elders. It helps one to grow into a mature, responsible full-fledged social being. In the process of growing as an adult it emphasises among its members inculcation of traditional norms associated with general roles as a female or male. The family is greatly concerned about children's education, employment and marriage; and it plays a crucial role in the social placement of the younger generation.

Agency of Social Control

The joint family is a self-regulating administrative unit, operating under the guidance of the *Karta* whose authority is questioned only in terms of exceptional use of power. It acts as an informal means of social control. The elder members in a joint family check the indiscipline and anti-social tendencies of its young. The family ensures that its members grow up as well behaved and disciplined people.

Welfare

A major function of the family is that of care and nurture of the young, the handicapped, the sick, and the aged. It takes special care of the infant and the pregnant or lactating mother. The joint family organisation is well adapted to provide the maximum degree of security to its members, especially so in the times of distress. The joint family, thus, creates a conducive and friendly social environment for its members. It also provides opportunities for recreation and participation in cultural functions.

DYSFUNCTIONS OF THE JOINT FAMILY

Despite the numerous advantages, there are also dysfunctions and pathological aspects of the joint residential pattern of the family in India. Some of these, noted by sociologists, are as follows:

The joint household is a centre of conflict with respect to petty issues .There is often lack of adjustments, accommodation and assimilation between the members. Differences and bitterness lead to internal contradictions and thus prepare the way for dissolution of the household.

The joint family stands in the way of development of the individual' autonomous personality. Since the family-head makes important decisions, there is less scope for taking into consideration limitations of individual members or their likes and dislikes. Thus, independent thinking is restrained and creative potential of members is not fully tapped or expanded.

Sometimes there is psychological dissatisfaction and misunderstanding as intimacy fails to develop between newly married couples. Under the joint family system, most of the time of young married women may be spent on catering to the needs of all the members. This sometimes leaves them with little free time or opportunities to enjoy and sometimes even to look after their health properly.

Since the joint family has both old and young members, there is an intergenerational conflict. The old people strictly abide by the traditional norms and beliefs and do not accept new cultural limits and trends. This sometimes creates problems and disrupts peace in the family. The young oppose supposedly authoritarian, unfair, unjust behaviour and emphasise on individualism

THE FAMILY IN CONTEMPORARY INDIA

Although the cultural norm of family in most socio-religious-cultural groups in India has been joint, nuclear households have existed since earlier times at the empirical level. During the modern period different factors like urbanization, migration, industrialization, spread of western education and the process of westernization have led to the development of a new type of household and family in India. These factors have not led to the demise of the joint family in the structural sense, but have certainly strengthened the existing nuclear households and families. To some extent nuclear families have even emerged as an alternative cultural norm. The modern media has played a significant role in the spread of the new cultural norm of the nuclear family.

Among the nuclear households the following features are reported:

(1) Small size of the household facilitates greater freedom and independence to the members.

(2) Sense of individual responsibility is greater in such households in comparison to the joint households.

(3) In the urban context, nuclear households have become economically more viable for the prosperous middle classes.

(4) Nuclear households are supposed to promote more adaptability to cope with crisis situations in the contemporary context. Modern facilities like insurance, banking and medical clinics have made the traditional security and care offered by joint households less attractive to the prosperous professional classes.

(5) From children's point of view, however, nuclear households have both negative and positive aspects. The role of grandparents and other senior relatives in child development is well recognized by psychologists and social scientists.

In nuclear households, sometimes, both the parents are working outside. As a result, children feel a lot of loneliness and anxiety. They have to rely on servants, house-keepers, playschools and other formal childcare agencies. In many instances this leads to emotional strain and emotionally vulnerable personalities, although in most cases children learn to cope and develop an attitude of independence and individualism. A large number of Indians even today live in joint households and the norm of joint family is more or less intact. The cultural ethos of jointness and the emotional bond between the members is, however, under strain. The moral authority of the family head or *Karta* has been undermined. Instead, family decisions are mostly the result of negotiated procedures. The Indian parliament has passed various Acts to safeguard the interests of female members in the family. Education has also empowered women and children.

MAIN CHARACTERISTICS OF FAMILY

Universality: There is no human society in which some form of the family does not appear. 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.

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 is built upon sentiments of love, affection, sympathy, cooperation and friendship.

Limited size: The family is smaller in size. As a primary group its size is necessarily limited. It is a smallest social unit.

Formative influence: The family welds an environment which surrounds trains and educates the child. It shapes the personality and moulds the character of its members. It emotionally conditions the child.

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.

Responsibility of the members: The member of the family has certain responsibilities, duties and

obligations. MacIver points out that in times of crisis men may work and fight and die for their country but they toil for their families all their lives.

Social regulation: The family is guarded both by social taboos and by legal regulations. The society takes precaution to safeguard this organization from any possible breakdown

KINSHIP

Kinship is the relation by the bond of blood, marriage and includes kindered ones. It represents one of the basic social institutions. Kinship is universal and in most societies plays a significant role in the socialization of individuals and the maintenance of group solidarity. It is very important in primitive societies and extends its influence on almost all their activities. A.R Radcliffe Brown defines kinship as a system of dynamic relations between person and person in a community, the behavior of any two persons in any of these relations being regulated in some way and to a greater or less extent by social usage.

AFFINAL AND CONSANGUINEOUS KINSHIP

Relation by the bond of blood is called consanguineous kinship such as parents and their children and between children of same parents. Thus son, daughter, brother, sister, paternal uncle etc are consanguineous kin. Each of these is related through blood. Kinship due to marriage is affinal kinship. New relations are created when marriage takes place. Not only man establishes relationship with the girl and the members of her but also family members of both the man and the woman get bound among themselves. Kinship includes Agnates (sapindas, sagotras); cognates (from mother's side) and bandhus (atamabandhus, pitrubandhus, and matrubandhus).

DESCENT

A descent group is any social group in which membership depends on common descent from a real or mythical ancestor. Thus a lineage is a unilineal descent group in which membership may rest either on matrilineal descent (patrilineage) or on matrilineal descent (matrilineage). In a cognatic descent, all descendants of an ancestor\ancestress enjoy membership of a common descent group by virtue of any combination of male or female linkages. However, cognatic descent is sometimes used synonymously with either 'bilateral' or 'consanguine descent. A clan is a unilineal descent groups the members of which may claim either partilineal (Patriclan) or matrilineal descent (Matriclan) from a founder, but do not know the genealogical ties with the ancestor\ancestress.

A phratry is a grouping of clans which are related by traditions of common descent. Mythical ancestors are thus common in clans and phratries. Totemic clans, in which membership is periodically reinforced by common rituals such as sacred meals, have been of special interest to social anthropologists and sociologists of religion. Where the descent groups of a society are organized into two main divisions, these are known as moieties (halves). The analysis of descent

groups is crucial for any anthropological study of pre-industrial society, but in most Western industrial societies the principle of descent is not prominent and descent groups are uncommon.

TYPE OF KINSHIPS

Primary kins:

Every individual who belong to a nuclear family finds his primary kins within the family. There are 8 primary kins- husband-wife, father-son, mother-son, father-daughter, mother-daughter, younger brother-elder brother, younger sister-elder sister and brother-sister.

Secondary kins:

Outside the nuclear family the individual can have 33 types of secondary relatives. For example mother's brother, brother's wife, sister's husband, father's brother.

Tertiary kins:

Tertiary kins refer to the secondary kins of our primary kins.For example wife's brother's son, sister's husband's brother and so on. There are 151 types of tertiary kins.

KINSHIP USAGES

Kinship usages or the rules of kinship are significant in understanding kinship system. They serve two main purposes:

- They create groups or special groupings or kin. For example- family extended family, clan etc.
- Kinship rules govern the role of relationships among the kins.

Kinship usage provides guidelines for interaction among persons in these social groupings. It defines proper and acceptable role relationships. Thus it acts as a regulator of social life. Some of these relationships are: avoidance, teknonymy, avunculate, amitate, couvades and joking relationship.

Avoidance:

It means that two kins normally of opposite sex should avoid each other. In almost all societies avoidance rules prescribe that men and women must maintain certain amount of modesty in speech, dress and gesture in a mixed company. Thus a father-in-law should avoid daughter-in-law. The purdah system in Hindu family in the north illustrates the usage of avoidance.

Teknonymy:

According to the usage of this usage a kin is not referred directly but is referred to through another kin. In a traditional Hindu family wife does not directly utter the name of her husband but refers to her husband as the father of so and so.

Avunculate:

It refers to the special relationship that persists in some societies between a man and his mother's brother. This usage is found in a matriarchal system in which prominence is given to the maternal uncle in the life of his nephews and nieces.

Amitate:

The usage of amitate gives special role to the father's sister. Here father's sister is given more respect than the mother. Among Todas the child gets the name not through its parents but through the father's sister. Naming the child is her privilege.

Couvade:

The usage of couvades prevalent among the Khasi and the Todas tribes makes the husband to lead the life of an invalid along with his wife whenever she gives birth to a child. He refrains from the active work, takes diet and observes some taboos which are observed by his wife. According to Malinowski the usage of couvade contributes to a strong marital bond between the husband and wife.

Joking relationship:

A joking relationship involves a particular combination of friendliness and antagonism between individuals and groups in certain social situations. In these situations one individual or group is allowed to mock or ridicule the other without offence being taken. The usage of the joking relationship permits to tease and make fun of the other.

KINSHIP SYSTEM IN INDIA

Kinship in India represents the diversities of marriage customs and practices. It is not possible to talk of kinship in India at the level of all India generality. Kinship as an organisation in India is mostly an aspect of the regional cultures. Iravati Karve has talked about four regions (North, South, East and West) of kinship in India. Many others, however, talk about two systems of kinship in India: the North Indian and the South Indian. The North Indian and the South Indian Kinship systems are also known as Aryan and Dravidian kinship systems.

KINSHIP SYSTEMS OF NORTH INDIA AND SOUTH INDIA

In the Southern Zone one usually finds a preference for a marriage with certain categories of close kin, in particular, with one or the other or both of the cross cousins but never parallel cousins or even with the elder sister's daughter. On the whole, the inter-marrying groups are of comparable status. The marriage will involve groups which are geographically quite proximate – even from the same village – and the bride will already be familiar with her in-laws

In South India, the existing bonds between kin groups are strengthened by the new marriage relationship. The circle of kinship does not widen.

In North India, by contrast crosscousin marriages are not permitted. In fact, in this region brides are given to andtaken from villages or towns, often at a considerable distance. Here the emphasis is on extending the circles or boundaries of 'kinships' and not so much on intensification of the existing bonds. The bride in North Indian kinship system comes to her husband's family as a stranger. She may sometimes become vulnerable to various types of unkind treatment from her in-laws. In North India it is also often the case that marriages unite groups whose social status is already unequal, the bride-givers being of inferior status than the bridetakers (hypergamy). The marriage transaction commonly takes place in the form of dowry payment which may create problems for the bridemarriages are not encouraged between those who are already closely related. A rule of village exogamy also operates in most places.

KINSHIP IN CONTEMPORARY INDIA

Kinship ties are still important for majority of Indians. In times of crisis majority of Indians rely primarily on their kinship networks. When a kin dies, all kinsmen and women rally to support the aggrieved family. When a person migrates to another place, she or he contacts the relatives by birth or by marriage. When she or he requires a job, she or he is given all the possible help by her or his relatives. In a new place she or he stays initially with her or his kin or relatives. When she or he is to be married, the marriage proposal comes by the mediation of the kinship networks. In the same way, when marriage takes place in a family, the members of the kinship group are obliged to give gifts to the bride or the groom they are related to. In the life of the majority of Indians, kinship still provides the framework of social and cultural life. Caste, class, club and neighborhood are also important but the role of kinship are perhaps more decisive than any one of these.

13B. DIVORCE BY MUTUAL CONSENT. (1)Subject to the provisions of this Act a petition for dissolution of marriage by a decree of divorce may be presented to the district court by both the parties to a marriage together, whether such marriage was solemnized before or after the commencement of the Marriage Laws (Amendment) Act, 1976, (68 of 1976.) on the ground that they have been living separately for a period of one year or more, that they have not been able to live together and that they have mutually agreed that the marriage should be dissolved. (2) On the motion of both the parties made not earlier than six months after the date of the presentation of the petition referred to in sub-section (1) and not later than eighteen months after the said date, if the petition is not withdrawn in the meantime, the court shall, on being satisfied,

after hearing the parties and after making such inquiry as it thinks fit, that a marriage has been solemnized and that the averments in the petition are true, pass a decree of divorce declaring the marriage to be dissolved with effect from the date of the decree.

DOWRY

A dowry is the money, goods, or estate that a woman brings to a marriage. (A dowry consisting mainly of linen and clothing, or the contents of a hope chest is called a trousseau.) Dowry contrasts with bride price, which is paid by the groom or his family to the bride's parents, and with dower, which is property given to the bride herself by the groom at the time of marriage. The same culture may simultaneously practice both dowry and bride price. Dowry is an ancient custom, and its existence may well predate records of it. Dowries continue to be expected in some parts of the world, mainly India.

DOWRY SYSTEM: SOCIAL EVIL IN INDIA

 Indian society is surrounded with many problems such as unemployment, illiteracy, population growth, terrorism, etc. Among these problems, a problem which is deep rooted in Indian society is the problem of dowry system. In modern Indian political discourse the custom of dowry is often represented as the cause of serious social problems, including the neglect of daughters, sex-selective abortion, female infanticide, and the harassment, abuse etc etc. This fact that it is condemned by every modern citizen of this country and yet it still flourishes at a very large scale in our society is a testimony of how deeply rooted this system is in the Indian society. Official statistics show a steady rise in dowry crimes. More than 9,5000 women are killed every year in India over dowry

 The dowry system is so deeply rooted in Indian culture, that sometimes one feels that there's going to be no way out - at least not for another century. Dowry (dahej) is one of the most ancient practices of India. The Vedas prescribe that a dowry be given by the bride's family to the groom. The Rig Veda states that cows and gifts given by the Aryan father of the bride to the daughter accompanied the bride's procession 'Kakshivat' in the Vedas says he became rich by the father-in-law giving him 10 chariots and maids and 1060 cows during the marriage ceremony. Dowry is referred to as `Streedhana' and is an ancient practice. This custom implied that women were, in addition to being viewed as mere sex objects, severe economic liabilities for the parents. Indeed, the *Brahmins* raised the level of dowry to such ridiculous levels that the non-Brahmins were forced to murder their female children or face economic ruin. In this manner, the non-Brahmins exterminated their own females, perpetuating Brahmin dominance. We see this philosophy in action today.

The ancient marriage rites in the *Vedic period* are associated with *Kanyadan*. It is laid down in *Dharamshastara* that the meritorious act of *Kanyadan* is not complete till the bridegroom was given a *dakshina*. So when a bride is given over to the bridegroom, he has to be given something in cash or kind which constitutes *varadakshina*. Thus *Kanyadan* became associated

with *varadakshina* i.e. the cash or gifts in kind by the parents or guardian of the bride to the bridegroom. The *varadakshina* was offered out of affection and did not constitute any kind of compulsion or consideration for the marriage. It was a voluntary practice without any coercive overtones. In the course of time, the voluntary element in dowry has disappeared and the coercive element has crept in. it has taken deep roots not only in the marriage ceremony but also post-marital relationship. What was originally intended to be a taken *dakshina* for the bridegroom has now gone out of proportions and has assumed the nomenclature *'dowry'*. The social reformers of the nineteenth and early twentieth century's have striven hard for the abolition of various social evils including the evil of dowry system.

Section 498A of Indian Penal Code (IPC)

498A. Husband or relative of husband of a woman subjecting her to cruelty.—Whoever, being the husband or the relative of the husband of a woman, subjects such woman to cruelty shall be punished with imprisonment for a term which may extend to three years and shall also be liable to fine.

 For the purpose of this section, "cruelty" means—

(a) Any willful conduct which is of such a nature as is likely to drive the woman to commit suicide or to cause grave injury or danger to life, limb or health (whether mental or physical) of the woman; or

(b) harassment of the woman where such harassment is with a view to coercing her or any person related to her to meet any unlawful demand for any property or valuable security or is on account of failure by her or any person related to her to meet such demand.

Though law has provided stringent measures to curb this menace; Unless there is a strong awareness in the minds of the people, unless the entire society believes that dowry is an evil, unless the entire society objects to the demand for dowry, unless every mother-in-law thinks that at one time she too was a daughter-in-law, unless every mother thinks that the treatment which she gives to her daughter-in-law can also be received by her own daughter, the evils of dowry will remain in society. Society and we as a member of the society can do a lot to prevent offences of harassment, dowry death, etc by taking the following steps

CHILDREN AND YOUTH

The Convention on the Rights of the Child defines basic rights of children covering multiple needs and issues. India endorsed it on December 11, 1992.

Following are a few rights in the immediate purview of Smile Foundation as well as India.

The right to Education: 50% of Indian children aged 6-18 do not go to school Dropout rates increase alarmingly in class III to V, its 50% for boys, 58% for girls.

The right to Expression: Every child has a right to express himself freely in whichever way he likes. Majority of children however are exploited by their elders and not allowed to express.

The right to Information: Every child has a right to know his basic rights and his position in the society. High incidence of illiteracy and ignorance among the deprived and underprivileged children prevents them from having access to information about them and their society.

The right to Nutrition: More than 50% of India's children are malnourished. While one in every five adolescent boys is malnourished, one in every two girls in India is undernourished.

The right to Health & Care: 58% of India's children below the age of 2 years are not fully vaccinated. And 24% of these children do not receive any form of vaccination. Over 60% of children in India are anemic. 95 in every 1000 children born in India, do not see their fifth birthday. 70 in every 1000 children born in India, do not see their first birthday.

The right to protection from Abuse: There are approximately 2 million child commercial sex workers between the age of 5 and 15 years and about 3.3 million between 15 and 18 years. They form 40% of the total population of commercial sex workers in India. 500,000 children are forced into this trade every year.

The right to protection from Exploitation: 17 million children in India work as per official estimates. A study found that children were sent to work by compulsion

and not by choice, mostly by parents, but with recruiter playing a crucial role in influencing decision. When working outside the family, children put in an average of 21 hours of labour per week. Poor and bonded families often "sell" their children to contractors who promise lucrative jobs in the cities and the children end up being employed in brothels, hotels and domestic work. Many run away and find a life on the streets.

The right to protection from Neglect: Every child has a right to lead a well protected and secure life away from neglect. However, children working under exploitative and inhuman conditions get neglected badly.

The right to Development: Every child has the right to development that lets the child explore her/his full potential. An unfavorable living condition of under privileged children prevents them from growing in a free and uninhibited way.

The right to Recreation: Every child has a right to spend some time on recreational pursuits like sports, entertainment and hobbies to explore and develop. Majority of poor children in India do not get time to spend on recreational activities.

The right to Name & Nationality: Every child has a right to identify himself with a nation. A vast majority of underprivileged children in India are treated like commodities and exported to other countries as labour or prostitutes.

The right to Survival: Of the 12 million girls born in India, 3 million do not see their fifteenth birthday, and a million of them are unable to survive even their first birthday. Every sixth girl child's death is due to gender discrimination.

Child Rights in India: An Introduction

India is a party to the UN declaration on the Rights of the Child 1959. Accordingly, it adopted a National Policy on Children in 1974. The policy reaffirmed the constitutional provisions for adequate services to children, both before and after birth and through the period of growth to ensure their full physical, mental and social development.

Accordingly, the government is taking action to review the national and state legislation and bring it in line with the provisions of the Convention. It has also developed appropriate monitoring procedures to assess progress in implementing the Convention-involving various stake holders in the society.

India is also a signatory to the World Declaration on the Survival, Protection and Development of Children. In pursuance of the commitment made at the World Summit, the Department of Women and Child Development under the Ministry of Human Resource Development has formulated a National Plan of Action for

Children. Most of the recommendations of the World Summit Action Plan are reflected in India's National Plan of Action- keeping in mind the needs, rights and aspirations of 300 million children in the country. The priority areas in the Plan are health, nutrition, education, water, sanitation and environment. The Plan gives special consideration to children in difficult circumstances and aims at providing a framework, for actualization of the objectives of the Convention in the Indian context.

Status of Children in India

Recent UNICEF (2005) report on the state of the world's children under the title "Childhood Under Threat" , speaking about India, states that millions of Indian children are equally deprived of their rights to survival, health, nutrition, education and safe drinking water. It is reported that 63 per cent of them go to bed hungry and 53 per cent suffer from chronic malnutrition.

The report says that 147 million children live in kuchcha houses, 77 million do not use drinking water from a tap, 85 million are not being immunized, 27 million are severely underweight and 33 million have never been to school. It estimates that 72 million children in India between five and 14 years do not have access to basic education. A girl child is the worst victim as she is often neglected and is discriminated against because of the preference for a boy child.

National Commission for Protection of Child Rights

In order to ensure child rights practices and in response to India's commitment to UN declaration to this effect, the government of India set up a National Commission for Protection of Child Rights.

The Commission is a statutory body notified under an Act of the Parliament on December 29, 2006. Besides the chairperson, it will have six members from the fields of child health, education, childcare and development, juvenile justice, children with disabilities, elimination of child labour, child psychology or sociology and laws relating to children.
The Commission has the power to inquire into complaints and take suo motu notice of matters relating to deprivation of child's rights and non-implementation of laws providing for protection and development of children among other things.
Aimed at examining and reviewing the safeguards provided by the law to protect child rights, the Commission will recommend measures for their effective implementation. It will suggest amendments, if needed, and look into complaints or take suo motu notice of cases of violation of the constitutional and legal rights of children.

The Commission is to ensure proper enforcement of child rights and effective

implementation of laws and programmes relating to children- enquiring into complaints and take suo motu cognizance of matters relating to deprivation of child rights; non-implementation of laws providing for protection and development of children and non-compliance of policy decisions, guidelines or instructions aimed at their welfare and announcing relief for children and issuing remedial measures to the state governments.

Responsibilities of Youth

The following are the responsibilities as enumerated by the National Youth Policy:

- To contribute to sectoral, family and self development and to promote social and inter-generation understanding and gender equality
- To extend respect to teachers and elders, parents and the family, in consonance with our cultural norms and traditions
- To uphold the unity and integrity of the Nation, maintain peace and harmony, observe Fundamental Duties and respect the Fundamental Rights and Freedoms guaranteed under the Constitution to all sections of the people
- To respect others' faiths and beliefs in the religious, cultural and social spheres and to different schools of thought and to neither exploit nor be instrumental in the exploitation of fellow citizens and other persons, especially women
- To promote appropriate standards of ethical conduct in individual and social life, to maintain honesty and integrity of character and be committed to fight against all forms of corruption, social evils and practices
- To preserve and protect the Environment; and
- To commit themselves to create a discrimination and exploitation free environment and to devote their time and energy in nation building activities

AGED AND PHYSICALLY CHALLENGED

SCHEMES & FACILITIES PROVIDED BY CENTRAL & STATE GOVERNMENT

RULES & REGULATIONS

i.   Amended Rules for Persons with Disabilities (New)

ii. The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Rules, 1996

iii.   The National Trust Rules, 2000

iv.   The National Trust Regulations, 2001

v.   Rehabilitation Council of India Regulations, 1997

vi.   Rehabilitation Council of India (Conditions of Service of the Member-Secretary, the officers and other employees) Regulations, 1998

vii.   Rehabilitation Council of India (Standards of Professional Conduct, Etiquette and Code of Ethics for Rehabilitation Professionals) Regulations, 1998.

FOLLOWINF ARE THE BENEFITS WHICH ARE GIVEN TO THE AGED AND PHYSICALLY CHANGLLED PERSON:

Promotion

Income Tax Concessions

Age Relaxation

Reservation of Jobs

Railway Travel Concession

Scholarships for the Disabled

GUIDELINES

i.   Guidelines for issue of Disability Certificates (New)

ii.   Guidelines for evaluation of various disabilities and procedure for certification (New)

iii.   Guidelines and Space Standards for Barrier Free Built Environment for Disabled and Elderly Persons

iv.   Guidelines for submitting Research Proposals for Development of suitable assistive

devices for the persons with disabilities under its scheme of Science and Technology Project in Mission Mode.

WOMEN IN INDIA

Inequality against woman and cruelty towards them had been at many occasions in our Parliament as well as in other sectors came up for discussions at length ended up with achievement of no goals. Many of them found a theoretical solution but their practical effects were almost nil. It is a shame on us that in a democratic country like India lacks infrastructure, support system to implement the laws made by us. In the circumstances even in this 21st century, it is again an exercise over the same issues unless and until we make aware of the person about their special rights, obligation and legal support which is available to them. Some progressive moves on the existing laws and introduction of certain special laws try their maximum input aiming for the development of Indian women. We could put forward and identify many of the human rights as well as gender issues from the Vienna Accord of 1994 and the Beijing Declaration which acknowledged the necessity of protection of human rights especially that of women and children.

This is an effort to make you people aware of the present scenario of legal side of the issues and the support and machinery which is available as such. There are certain legal provisions as well as special laws which address the gender issues with practical support and structure. Yet, the remedies are not in capsules but in action with determination and persistence.

THE PRESENT STATUS OF WOMEN

After Independence, a lot of improvement has been made in the position of women in society. Women belonging to the educated, urban and high-income group are the major beneficiaries of the developmental measures. The life of an average Indian woman is one long battle against discrimination and deprivation. The life of a poor Indian woman is characterized by too many illnesses and too many children. Gender inequality in India stems from three important sources:

(i) difference in women's and men's economic roles and potential power,

(ii) cultural traditions restricting the movement and autonomy of women; and

(iii) marriage and family practices. We shall get a comprehensive
picture if we analyse various indicators of the status of women in the present society.

Sex ratio in India is always biased in favour of the male population. There is a downward trend from 972 females per thousand males in 1901, to 930 per thousand in 1971. In the 2001 census, it shows an improvement of 6 points, from 927 per thousand in 1991 to 933 per thousand males.

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The adverse sex ratio can be attributed to a number of factors such as, preference for male child, discrimination against the female child, female foeticide and female infanticide. Female literacy rate has always been lagging behind male literacy and the national average. There are widespread regional variations in female literacy too. Women's access to income and control over economic resources is even worse. Their work tends to be invisible and under-rewarded. Most working women remain outside the organised sector. On the domestic front, women always work longer hours than their male counterparts. Violence against women is on the rise. This increase in violence can be attributed to the low status of women in a patrilineal society, an increase in lawlessness, poor enforcement of legal provisions, consumerism, and erosion of traditional values

I. THE CONSTITUTION OF INDIA, 1950

The basic provisions in Articles 14,15,16,19 and 21 help us to identify our rights ensured by the constitutional law.

ARTICLE 15 is the prohibition of discrimination on grounds of religion race, caste, sex or place of birth.

15 (3) says that nothing in this articles shall prevent the state from making any special provision for women and children.

Article 15 (1) is against discrimination of citizen on grounds of religion, race, caste, sex, place of birth or any of them. State is prohibited from such discrimination.

Article 15 (2)
No citizen on the above grounds, be subject to any disability, liability, restriction or condition with regard to their access to public places or the use of government machineries or places dedicated to the use of general public.

Article 16   is with regard to the equality of opportunity in matters of public employment on the above grounds.

An article 21 is an extensive provision of our constitution which addresses many issues from beauty contests to employment of AIDS patients. It includes right to life in various forms,

II. INDIAN PENAL CODE, 1860
It is a penal law as it seems which is also subject of discussion here in the context of offences against and by woman and their punishments. The sections like section 268 (Public Nuisance), 271 (Disobedience to Quarantine rules), 274 (adulteration of drugs), 275 (sale of adulterated drugs) 278 (making atmosphere noxious to health) 294 (obscene acts and songs), 304 B (dowry death), section 311 to 318 with regard to causing of miscarriages, of injuries to unborn children, of the Exposure of infants of the concealment of Births, 342 (wrongful confinement)

Section 359 (Kidnapping) 361, 362, 366A, 366B, 372, 373 like kidnapping from lawful

guardianship, Abduction, procreation of minor girl, importation of girl from foreign country, selling minor for the purpose of prostitution, Buying minor for the purpose of prostitution.

Then 375 to 376 D about rape against women in different circumstances and their punishment. Requirement of the offence is seems to be strange. Keep in mind that rape is a degradation of the very soul of the helpless female who is subjected to the offence. Rape victim demands more care and protection than any victim of other offences.

 Offences relating to marriage in section 493, 494, 495, 496, 497, 498 about cohabitation caused by a man deceitfully inducing belief of lawful marriage, marrying again during lifetime of husband or wife, marriage ceremony fraudulently gone through without lawful marriage, adultery, enticing or taking away with criminal intent a married woman.

 And finally and in great importance section 498-A with regard to cruelty of husband or relatives of husband.

Out of these provisions section 304 B and 498 A, 354 attracts our attention in our context. We are proud of our heritage and civilization. But the Quantum of cases shocks us to make a realization that we are such a bunch of barbarians.

Section 304 B
Dowry death

Section 354
Assault or criminal force to woman with intent to outrage her modesty

III. PROTECTION OF WOMEN FROM DEMESTIC VIOLENCE ACT, 2005
Domestic violence undoubtedly a human rights issue and a serious deterant to
development. The phenomenon of domestic violence is widely prevalent but has remained
largely invisible in the public domain. Where a woman is subjected to cruelty by her husband
or his relatives, it is an offence under section 498 A of the Indian Penal Code. The civil law
does not address this phenomenon in its entirety. The Domestic Violence Act covers those
women who are or have been in a domestic relationship with the abuser where both parties have
lived together in a shared household and are related by consanguinity, marriage or through a
relationship in the nature of marriage or adoption. In addition, relationships with family
members living together as a joint family are also included. Even those women who are sisters,
widows, mother, single woman or living with the abuser are entitled to legal protection under
the Act.
Section 2 deals with definition of "aggrieved person," child, compensation order, custody
order, domestic incident report, domestic relationship, domestic violence, dowry, Magistrate,
Medical facility, monetary relief,   service provider, shared household and shelter home.

- Section 3 is all about the kinds of abuses like physical, sexual, verbal/emotional and economic abuse.

- Sec.7 is about duties of Medical facility
- Sec.12   Application to Magistrate for getting reliefs for an aggrieved person.
- Sec.17   Right to reside in a shared household.
- Sec.18 Protection orders.
- Sec 19   Residence orders
- Sec 20   Monetary reliefs
- Sec 21   Custody orders
- Sec 22   Compensation orders
- Sec 23 Power to grant interim exparte orders.

IV. THE DIVORCE ACT 1869

With a view to uniformity in practice in the several branches of jurisdiction the Act   provides that the procedures of Code of Civil Procedure shall be followed. It is the law relating to the divorce of persons professing Christian religion.

Sec. 10   Grounds for dissolution of marriage.

Sec. 10 A Dissolutions of marriage by mutual consent

Sec. 41   Custody of children - Unsubstantiated allegations of chastity and adulterous behavior by husband amounts to cruelty.

V.   DOWRY PROHIBITION ACT, 1961

 Sec. 2 – What is dowry?

Any property or valuable security given or agreed to be given either directly or indirectly by one party to a marriage to the other party to the marriage,   by the parents of either party to a marriage or by any other person to the either party to the marriage or to any other person,   at or before or anytime after the marriage in connection with the marriage of the said parties.

Does not include the dower or Mahr in case of Persons to whom the Muslim Law applies.

- Sec. 3- Penalty for giving and taking dowry.
- Sec. 4 – Penalty for demanding dowry
- Sec. 7 – Abetment of suicide.

Even if there is no marriage there can be demand of dowry and are not excluded from the purview of Sec 304 B and Sec 498 A of Indian Penal Code. AIR 2009 SC 2684

VI. HINDU WIDOWS REMARIAGE ACT, 1856.

Hindu succession Act as well as the marriage laws have not made any special protection or provision to a Hindu woman. In earlier Indian society remarriage of Hindu widow was prohibited by custom. This Act made the remarriage and inheritance of Hindu widows lawful.

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Sec. 14- Inheritance from former husband.

VII. Immoral traffic (prevention) act, 1956.
An Act to provide in pursuance of the international convention signed at New york for the prevention of immoral Traffic.

- Sec. 2- Definitions
- Sec. 3- Punishment of keeping brothel
- Sec 5- Procuring, inducing , or taking person for the sake of prostitution
- Sec.6- Detaining a person for prostitution
- Sec. 9- Seduction of a person in custody.

Sexual intercourse with a male and female inside a room will amount to prostitution only if sexual abuse or exploitation is done for a commercial purpose.

VIII. Juvenile justice (care and protection of children) act, 2000
Deals with welfare of children mainly orphaned, abandoned and adopted.

- Sec . 2- Definition clause
- Sec.3 - Juvenile Justice Board
- Sec 8- Child welfare committee
- Sec 12, 15,16,49,53 are important.
- Sec 49- Juvenile in conflict with law. Whether the accused was a   Juvenile on the date of occurrence Voters list is not decisive. 2009(7) SCC 415.
-

IX. Medical termination of pregnancy act, 1971
Sec. 3 is very important

Ordinarily a pregnancy can be terminated only when a medical practitioner is satisfied that a continuance of the pregnancy would involve a risk to the life of the pregnant women or mental health or when there is a substantial risk that if the child were born, it would suffer from such physical or mental abnormalities as to be seriously handicapped.

A welfare institution of Government cannot take a decision about termination of pregnancy of victim even though she is an orphan/mentally retarded / rape victim etc..

 X. Maternity benefit act, 1961

Centre providing 100% funds. State not utilizing such funds

Sec. 28- Modification and introducing of a New scheme.

The employees are eligible for 135 days leave with full salary and emoluments for a pregnant lady as maternity benefit.

The same benefits are available on MTP if it is claimed.

XI. Muslim women (protection of rights on divorce) Act, 1986.
An Act to protect the rights of Muslim Woman who have been divorced by, or have obtained divorce from their husbands and to provide for matters connected there with or incidental thereto.

Sec. 2- Definition clause

Sec. 3- Mahr or other properties of Muslim woman to be given to her at the time of divorce.

Sec.4 – Order for payment of maintenance.

Payment must be enough to take care of future needs of the woman in the prevailing socio economic scenario.

Maintenance is available for any woman divorced by way of Talaq, Khula or Mubarat.

XII. Pre-conception and pre-natal diagnostic techniques (prohibition of sex selection) act, 1994
Sec 5,6- Maintenance of accurate records.

Sec. 28- A complaint can be filed by any officer authorized on that behalf by the appropriate authority

XIII. Registration of marriages (common) act, 1908,

Registration of marriages (common) rules, 2008

Rule-17- solemnization & registration of marriages

Parties to the marriage-personal presence.

XIV. The indecent representation of women (prohibition) act , 1986

Sec 2- Definition clause

Sec. 2 (c)- Indecent representation of woman

Means the depiction in any in manner of the figure of a woman her form or body or any part thereof in such a way as to have the effect of being indecent or derogatory to or denigrating women or is likely to deprive, corrupt, injure the public morality or morals.

Sec. 7- Offences by companies.

Sec.9 – Protection of action taken in good faith.

XV. Kerala women's commission act, 1990
To provide the constitution of a womens commission to improve the status of women in State of Kerala and to enquire into unfair practices affecting women and for matters connected therewith or incidental thereto.

Sec. 4- Application of other laws not barred.

Sec.15- Powers of the commission.

I t is only a guideline. You can research further about the above and other laws including Family Law, Criminal Procedure Code etc.

RELIGIOUS AND ETHNIC MINORITIES

Introduction

Religion is a very important institution of society. It is considered a bulwark of morality, a source of public order and inner individual peace. Human beings live in conditions of perpetual uncertainties. Human being's capacity to control and affect the conditions of her or his life is inherently limited. This generates a need to enter into a relationship with the supra empirical Aspects of reality, a need that is fulfilled by religion.

Emile Durkheim, "A religion is a unified set of beliefs and practices related to sacred things, that is to say, things set apart and forbidden, beliefs and practices which unite into one single moral community called a church to all those who adhere to them". In other words, religion presupposes a classification of all things into two classes or opposed groups, generally designated as sacred and profane.

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Many sociologists also emphasise another aspect of religion: It serves as a mechanism to help people solve the problem of meaning of life, death, illness, failure, success, happiness etc.
It, thus, provides an overall sense of direction and meaning to human life.

A religion has three aspects — rituals, beliefs, and organization. Rituals deal with religious behavior. Beliefs deal with the sources as well as the patterns of faith. Organization deals with the mechanism by which religions manage the behavior, expectations, status and role of the members concerned.

The different religions practiced in India can be broadly classified into the following two groups:

1. *Religions of Indic Origin:* Hinduism, Jainism, Buddhism, and Sikhism. These are rooted in the long religious tradition of India.

2. *Semitic Religions:* Judaism, Christianity and Islam. These are rooted in the prophetic tradition of Adam and Abraham. No village or town in India is devoid of a religious monument—temple, mosque, church and Gurudwara etc. There are two aspects of religion in India, the individual aspect and the collective aspect. It is the latter aspect which is emphasized in India.

Religion, Law and the State in India

Indian tolerance of beliefs and acceptance of diversity are proverbial. India is a multi-religious state in which various faiths are entitled to the protection of their religious laws to an extent. The Indian Constitution respects the religious laws of different communities under the rubric of personal law. 'Personal law' refers to the system of religious rules, customs and practices related with family, marriage and succession, for different religious groups.

The Indian Constitution does not refer to religious pluralism as such, but its overall effect is often described as 'secular'. It gives equal importance to all religions and these accords well with the traditions of pluralism in India. Article 25(1) of the Indian Constitution grants the right to freely profess, practice and propagate one's religion. It is guaranteed to all persons subject to considerations of public order, morality and health.

Religion as a Way of Community Life in India

THE HINDU COMMUNITY IN INDIA

THE MUSLIM COMMUNITY IN INDIA

THE CHRISTIAN COMMUNITY IN INDIA

JAINISM

BUDDHISM

SIKHISM

FUNCTIONS AND DYSFUNCTIONS OF RELIGION

Religion is interconnected with the other elements of society and culture in complex ways. It plays the following positive functions vis-à-vis society and individuals:

(1) It provides support, consolation and reconciliation to individuals in the times of uncertainty, disappointment and conflict of goals or norms.

(2) Religion offers a relationship to the 'other world' through priests and the ceremonies of worship.

(3) Religion provides divinity to the norms and values of the society.

(4) Religion provides standards of values in terms of which social norms may be critically examined.

(5) Religion involves the performance of priestly functions by participation in religious ritual and worship. Religion also plays corresponding.

DYSFUNCTIONS:

(1) Religion may inhibit protest and act as a force for social changes, which might prove detrimental to the welfare of society and its members.

(2) Religion can lend authority to certain rigid ideas and provincial attitudes, which may be detrimental to the development of knowledge, in general, and science and technology, in particular.

(3) Religious identification may prove divisive in a multi-religious society.

(4) Religion often develops among its adherents, dependence upon religious institutions rather than helping them to become mature and wise.

MINORITIES

Minority is a term, which is difficult to define with any degree of precision. It may refer to a

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relatively small group of people either dominated by or capable of being dominated by a preponderant majority. It is now widely felt that population size is not the only feature of minority status. If a group is discriminated on the basis of religion, race or culture it can be considered a minority group. The International Encyclopaedia of Social Sciences defines minority as a group of people differentiated from others in the same society by race, nationality, religion or language, which think of themselves as differentiated group and are thought of by others as a differentiated group with negative connotations.

The issues of minority are really relational i.e. in terms of the location and the majority. The wish to preserve distinctive features of one's social and cultural life is an essential feature of a minority community. Such a group may be held together by shared descent, physical characteristics, traditions, customs, language and religious faith, or by a combination of these. They very often organize themselves into a coherent group drawing on shared values, cultures, languages or religions. For example, the Muslims in India are a minority group on the basis of their religion in comparison to the majority of Hindus.

But they constitute a majority in the State of Jammu and Kashmir. The wish to represent their demands often gives rise to political demands by minority groups.

Contribution of Minorities

The minority communities have made significant contributions in practically all fields. They actively participated in India's freedom movement. Following points show their contributions in different fields:

1. In the political field they have occupied the posts ranging from the President of the world's largest democracy to the Chief Justice of the Supreme Court of India.

2. Punjab, dominated by the Sikhs, is the foremost producer of wheat and they have made *Green Revolution* a success.

3. On the cultural front too minorities have made splendid contributions. Urdu by itself is an excellent example. The language imbibes some of the best cultural traditions of Hinduism and Islam.

4. Many Muslims, Christians and members of other minorities have richly contributed to literature in other Indian languages too. They have also contributed to classical music, dance and films etc.

5. Indian science, journalism and sports are richer by the contribution of minority members.

6. Parsis have played significant roles in the industrialisation of the country.

7. Minorities have done their best in promoting national interests within their reach.

Constitutional Provisions for the Minorities

The Constitution of Independent India has guaranteed various rights to the minorities. The rationale for this is that while the majority community by virtue of its number can guard its interest, a minority community needs additional support to safeguard its interests. The Constitution has guaranteed them the following rights:

(1) Under Article 29(1), if there is a cultural minority which wants to preserve its own language and culture, the State would not by law impose upon it any other culture belonging to the majority of the locality. This provision gives protection not only to religious minorities but also to linguistic minorities.

(2) Under Article 350(A), the Constitution directs every State to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups.

(3) Under Article 350(B), there has been a provision for a special officer for linguistic minorities to investigate all matters relating to the safeguards provided for linguistic minorities under the Constitution. Under the Constitutional provision, there can be no discrimination in admission into any state educational institution on grounds only of religion, race, caste or language.

(4) Under Article 300(1), all minorities shall have the fundamental right to establish and administer educational institutions of their choice. Their property cannot be acquired by the State without paying compensation. With regard to granting aid, the state cannot discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language. In 1964, the Supreme Court upheld the right of the minorities to choose the medium of instruction in their schools.

UNIT-4

SANSKRITIZATION

Sanskritization may also refer to introduction of Sanskrit vocabulary in another language or dialect (such as in Hindi).

Sanskritization or Sanskritisation is a particular form of social change found in India. It denotes the process by which castes placed lower in the caste hierarchy seek upward mobility by emulating the rituals and practices of the upper or dominant castes. It is a process similar to passing in sociological terms. This term was made popular by Indian sociologist M. N. Srinivas Srinivas in the 1950s, although earlier references to this process can be found in *Castes in India: Their Mechanism, Genesis and Development* by Dr. B. R. Ambedkar. The earliest references to this process of "descent of imitation from the top to the bottom of social ladder", in another context, can be found in *The Laws of Imitation* by Gabriel Trade.

DEFINITION

Srinivas defined sanskritization as a process by which "a *low* or *middle* Hindu caste, or tribal or other group, changes its customs, ritual ideology, and way of life in the direction of a high and frequently *twice-born* caste. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant class by the local community.

One clear example of sanskritization is the adoption, in emulation of the practice of twice-born castes, of vegetarianism by people belonging to the so-called "low castes" who are traditionally not averse to non-vegetarian food.

According to M.N. Srinivas, Sanskritization is not just the adoption of new customs and habits, but also includes exposure to new ideas and values appearing in Sanskrit literature. He says the words *Karma, dharma, paap, maya, samsara and moksha* are the most common Sanskritic theological ideas which become common in the talk of people who are sanskritized. This phenomenon has also been observed in Nepal among Khas, Magar, Newar and Tharu people.

THEORY

Srinivas first propounded this theory and writes in the book:

"The caste system is far from a rigid system in which the position of each component caste is fixed for all time. Movement has always been possible, and especially in the *middle regions of the hierarchy*. A caste was able, in a generation or two, to rise to a higher position in the hierarchy by adopting vegetarianism and teetotalism, and by Sanskritizing its ritual and pantheon. In short, it took over, as far as possible, the customs, rites, and beliefs of the Brahmins,

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and adoption of the Brahminic way of life by a low caste seems to have been frequent, though theoretically forbidden. This process has been called 'Sanskritization' in this book, in preference to 'Brahminization', as certain Vedic rites are confined to the Brahmins and the two other 'twice-born' castes."

The book challenged the then prevalent idea that caste was a rigid and unchanging institution. The concept of sanskritization addressed the actual complexity and fluidity of caste relations. It brought into academic focus the dynamics of the renegotiation of status by various castes and communities in India.

Prof. Yogendra Singh says as follow:

"... Sanskritization fails to account for many aspects of cultural changes in the past and contemporary India as it neglects non-sanskritic traditions. It may be noted that often a non-sanskritic element of culture may be a localized form of sanskritic tradition. ... Sanskritic rites are often added to non-sanskritic rites without replacing them.

UNIVERSALIZATION

In social work practice universalization is a supportive intervention used by the therapist to reassure and encourage his/her client. Universalization places the client's experience in the context of other individuals who are experiencing the same, or similar challenges, and seeks to help the client grasp that his/her feelings and experiences are not uncommon given the circumstances. The therapist or social worker using this supportive intervention intends to "normalize" the client's experience of his/her emotions and reactions to the presenting challenge. By normalizing the client's experience the therapist is attempting to help avert the client's natural feelings of "being alone", or that "no one understands me".

UNIVERSALIZATION AND PAROCHIALIZATION

The concept of universalization and parochialization were given by Mckim Marriott in his "Little Communities in an indigenous Civilization ".He examined the socio-religious organization in an Indian village Kishangarhi in Uttar Pradesh. According to Marriott, an indigenous civilization is one whose Great Tradition originates by universalization or a carrying forward of materials which are already present in the Little Tradition which it encompasses. Such an indigenous Great Tradition has authority in so far it constitutes a more articulate and refined restatement or systematization of what is already there. He explains the concept by giving examples from the festivals of Little Tradition in Kishangarhi village. He refers to the Festival of Lights in which the local goddess of prosperity and wealth is propitiated. Marriott comments that Saurti of this Little Tradition could have been universalized into the goddess Lakshmi of the Great Tradition who stands for prosperity and wealth also.

The reverse of universalization is parochialization .It is a process of localization of limitation upon the scope of intelligibility of deprivation of literary form,of reduction to less systematic and less reflective dimensions.The process of parochialization constitutes the characteristic creative work of little communities within India's indigenous civilization.He explains the process through examples from Kishangarhi ,the festival of Navarathri in which Nine Durgas are worshiped for nine successive days.In Kishangarhi a female deity Naurtha made of mud is worshiped for nine deities.Marriott points out that Durga has been parochialized into Naurtha the name also being parochialized deriving from nava ratra or nine nights.

Marriott concludes that seen through its festivals and deities the religion of the village of Kishangarhi may have originated as resulting from continuous process of communication between a little, local tradition and great traditions .Since both Great and Little traditions exist within the religion of little communities and these communities study of the religion of a little community can contribute to the understanding of processes of universalization and parochialization.

MODERNIZATION

Modernization or modernization refers to a model of an evolutionary transition from a 'pre-modern' or 'traditional' to a 'modern' society The teleology of modernization is described in social evolutionism theories, existing as a template that has been generally followed by societies that have achieved modernity

Historians link modernization to the processes of urbanization and industrialization, as well as to the spread of education. As Kendall (2007) notes, "Urbanization accompanied modernization and the rapid process of industrialization." In sociological critical theory, modernization is linked to an overarching process of rationalization. When modernization increases within a society, the individual becomes that much more important, eventually replacing the family or community as the fundamental unit of society.

GLOBALIZATION AND MODERNIZATION

Globalization can be defined as the integration of economic, political and social cultures and is related to the spreading of modernization across borders. It theorizes the development of a global economy in the sense that the world is moving in the direction of more efficient use of resources and the means of production.

Globalization has many advocates some of which are globalists, transformation lists and traditionalists. Globalists are globalization modernization theorists so are therefore very positive about the concept. They argue that globalization is good for everyone as there are benefits for all including vulnerable groups such as women and children. This is done because globalization is

typically western and it's the western values which are transmitted therefore allowing women to rights they wouldn't have had before, such as reproduction rights.

WESTERNIZATION

Westernization is a process whereby societies come under or adopt Western culture in areas such as industry, technology, law, politics, economics, lifestyle, diet, language, alphabet, religion, philosophy, and values. Westernization has been a pervasive and accelerating influence across the world in the last few centuries, with some thinkers assuming westernization to be the equivalent of modernization, a way of thought that is often debated. The overall process of westernization is often two-sided in that Western influences and interests themselves are joined with parts of the affected society, at minimum, to change towards a more Westernized society, in the hope of attaining Western life or some aspects of it. To assume, however, Western societies are not affected or changed by this process and interaction with non-Western groups is misleading.

Westernization can also be related to acculturation and enculturation. Acculturation is "the process of cultural and psychological change that takes place as a result of contact between cultural groups and their individual members." After contact, changes in cultural patterns are evident within *one* or *both* cultures. Specific to westernization and the non-Western culture, foreign societies tend to adopt changes in their own social systems relative to Western ideology, lifestyle, and physical appearance, along with numerous other aspects, and shifts in culture patterns can be seen to take root as a community becomes acculturated to Western customs and characteristics – in other words, westernized.

EDUCATION

The evolution of India's education policy

Traditional Hindu education served the needs of Brahmin families: Brahmin teachers would teach boys to read and write. Under the Moguls, education was similarly elitist, favouring the rich rather than those from high-caste backgrounds. These pre-existing elitist tendencies were reinforced under British rule.

British colonial rule brought with it the concept of a modern state, a modern economy and a modern education system. The education system was first developed in the three presidencies (Bombay, Calcutta and Madras). By linking entrance and advancement in government service to academic education, colonial rule contributed to the legacy of an education system geared to preserving the position and prerogatives of the more privileged. In the early 1900s, the Indian National Congress called for national education, placing an emphasis on technical and vocational training. In 1920 Congress initiated a boycott of government-aided and government-controlled

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schools and founded several 'national' schools and colleges. These failed, as the rewards of British-style education were so great that the boycott was largely ignored. Local elites benefited from the British education system and eventually used it expel the colonizers.

Nehru envisaged India as a secular democracy with a state-led command economy. Education for all and industrial development were seen as crucial tools to unite a country divided on the basis of wealth, caste and religion, and formed the cornerstones of the anti imperial Struggle. Following Independence, school curricula were thus imbued with the twin themes of Inclusiveness and national pride, placing emphasis on the fact that India's different communities could live peacefully side by side as one nation.

The need for change: the National Policy on Education

Operation Blackboard (1987–8) aimed to improve the human and physical resources available in primary schools.

• Restructuring and Reorganization of Teacher Education (1987) created a resource for the continuous upgrading of teachers' knowledge and competence.

• Minimum Levels of Learning (1991) laid down levels of achievement at various stages and revised textbooks.

• National Programme for Nutritional Support to Primary Education (1995) provided a cooked meal every day for children in Classes 1–5 of all government, government-aided and local body schools. In some cases grain was distributed on a monthly basis, subject to a minimum attendance.

• District Primary Education Programme (DPEP) (1993) emphasized decentralized planning and management, improved teaching and learning materials, and school effectiveness.

• Movement to Educate All (2000) aimed to achieve universal primary education by 2010 through microplanning and school-mapping exercises, bridging gender and social gaps.

• Fundamental Right (2001) involved the provision of free and compulsory education, declared to be a basic right for children aged between 6 and 14 years.

Education in British India

The entry of *East India Company* in the early seventeenth century, brought far reaching changes in Indian society. The British rule in India laid the foundation of modern education in India. During the modern period — both the British and the post-Independence period — education has been concerned primarily with the secular, scientific, technical and managerial skills. Some of

the Britishers like Hastings, Jones, Wilkins and Wilson were great admirers of the classical traditions of India and under their influence the East India Company became a patron of oriental learning.

This gave a new lease of life to traditional classical learning in India although the traditional elementary education was crumbling down in the absence of the British patronage. The British were initially attracted to the classical aspect of Indian culture and education. The British established the Calcutta *madrasa* in 1781. Warren Hastings, the Governor General of Bengal, promoted the classical study of Indian culture and institutions. He was instrumental in attracting reputed scholars of Islamic theology, law, mathematics and grammar to this *madrasa*. He also encouraged scholars like Charles Wilkins to publish Indian classics written in Sanskrit and Persian. William Jones founded the *Asiatic Society of Bengal* in 1784. The aim was to discover, edit and publish rare Sanskrit manuscripts. The British had established institutions of oriental as well as modern European learning.

There was, however, another group of British intellectuals who were not admirers of oriental learning and Indian culture. They, under the leadership of Charles Grant, James Mill and Macaulay were able to plead the case of European education through English language in place of Indian education and culture. During the period 1790 to 1835, there was a heated debate between the Indians and the British about the education policy of the British East India Company. A group of middle class Indians was also in favour of European education through English language. This group led by Raja Rammohan Roy strengthened the hands of Bentick and Macaulay and a new education policy was announced in 1835. Between 1824 and 1830, the teaching of English had already been initiated in oriental institutions at Kolkata, Delhi and Varanasi. A decision was taken to stop the use of government funds for the promotion of oriental education and instead promote European literature and science through English education.

During this period, some prominent Indians also started two types of educational institutions:

(i) Traditional institutions like Deoband and Lucknow seminaries; Gurukul Kangari, Kashi Vidyapeeth, Gujarat Vidyapeeth and Jamia Milia Islamia, reflecting their own educational aspirations during the British rule; and

(ii) Modern institutions like Aligarh Muslim University (AMU), Banaras Hindu University (BHU), Vishva-Bharti at Shantiniketan etc.

In Pre-Independence India, three schools of thought pertaining to education were visible:

1. The nationalist and revivalist school which rejected everything that was foreign and not enshrined in the ancient heritage of India.

2. The second school of thought, aimed at indigenization of education, was not against modern

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learning of foreign origin. Their principal objective was to make education nationalistic and more relevant to Indian conditions. The AMU and the BHU are some of the examples of this school.

3. The third school of thought, supported by the British, focused on setting up educational institutions of the British model.

Examples of such institutions were the universities of Calcutta, Bombay, Madras and Delhi. English education was primarily helpful in acquiring government jobs. It did not promote mass education but provided an entry into an exclusive elite club to middle class Indians.

EDUCATION IN INDEPENDENT INDIA

Mahatma Gandhi disliked the inherent elitism and the irrelevance of English

EDUCATION IN INDIA STRUCTURE OF INDIAN SOCIETY

Education within the Indian context. He felt that English education was hampering integral development of the child and it had created a cleavage between the cultures of the English educated few and the uneducated many.

It had made one a stranger in one's own land. Gandhi condemned this education as 'intellectual dissipation.' Gandhi formulated a new blueprint for education in the independent India, called *Nai Talim* or Basic education. The emphasis here was on practical ways of acquiring knowledge. Basic Education was needed because Gandhi wanted each village, community, as well as the country as a whole to be self-sufficient and self-reliant. Through *Nai Talim* Gandhiji wanted to impart socially and economically productive skills such as spinning, weaving, carpentry, pottery, animal husbandry to the students.

For him, handicraft was the medium that would enable the learner to relate ideas to practice as well as arouse student's curiosity and enthusiasm in learning. He wanted the 'lessons' to be rooted in the learner's vocation. He wanted free/compulsory education for seven years, mother-tongue as the medium of instruction, education centred around some form of manual/ productive work and a self- supporting education. However, the Gandhi an agenda did not succeed, and attempts to operationalise this model of education have not been successful as yet. Tagore was also critical of colonial education. Its alien character, its remoteness from the rhythm of everyday life, and English as the medium of instruction were not acceptable to him. The idea of a school as a 'factory' was not appealing to him. Instead he pleaded for a child-centred holistic education patterned on the ancient *gurukuls*.

The Government set up another Commission under the chairmanship of D.S. Kothari. It is

known as Education and National Development in India or *Kothari Commission* (1964-66). It deals with all the levels of education and examines their roles in national development. It stressed the need of scientific education for modern India, in order to augment productivity, self-sufficiency, economic growth and to generate opportunities for employment.

The Kothari Commission recommended that

(i) science should be taught in such a way that it enables the learner to understand its basic principles;

(ii) to develop problem solving analytical skills and the ability to apply scientific principles to the problems of the material environment and social living; and

(iii) it should promote the spirit of enquiry and experimentation.

The National Education Policy, 1986 stressed the necessity of promoting technical and management education for the growth of the industry and the economy. It also emphasized the importance of computer education. Thus, education in Independent India is primarily oriented towards science and technology.

The other significant aspect of education in contemporary India includes preservation, promotion and dissemination of Indian culture. Indian education has tried to promote an attitude which is receptive to both Western modernity and Indian culture tradition. The National Education Policy, 1986 stressed that education can and must bring about the fine synthesis between change-oriented tendencies represented by modern technologies and the country's continuity of cultural tradition.

The attempt has been to combine the best of all traditions in that educational system in order to have a vibrant democratic and plural society. This is critical for education and significant for the making of citizens

PATTERN

10+2+3 pattern

The central and most state board uniformly follows the "10+2+3" pattern of education. In this pattern, 10 years of primary and secondary education is followed by 2 years of higher secondary (usually in schools having the higher secondary facility, or in colleges), and then 3 years of college education for bachelor's degree. The 10 years is further divided into 5 years of primary education and 3 years of upper primary, followed by 2 years of high school This pattern originated from the recommendation the Education Commission of 1964–66.

Primary education system in Indi

The Indian government lays emphasis on primary education up to the age of fourteen years, referred to as elementary education in India. The Indian government has also banned child labour in order to ensure that the children do not enter unsafe working conditions. However, both free education and the ban on child labour are difficult to enforce due to economic disparity and social conditions. 80% of all recognized schools at the elementary stage are government run or supported, making it the largest provider of education in the country.

This primary education scheme has also shown a high Gross Enrollment Ratio of 93–95% for the last three years in some states. Significant improvement in staffing and enrollment of girls has also been made as a part of this scheme. The current scheme for universalization of Education for All is the Sarva Shiksha Abhiyan which is one of the largest education initiatives in the world. Enrollment has been enhanced, but the levels of quality remain low.

Secondary education

The National Policy on Education (NPE), 1986, has provided for environment awareness, science and technology education, and introduction of traditional elements such as Yoga into the Indian secondary school system.Secondary education covers children 14–18 which covers 88.5 million children according to the Census, 2001. However, enrolment figures show that only 31 million of these children were attending schools in 2001–02, which means that two-third of the population remained out of school.

A significant feature of India's secondary school system is the emphasis on inclusion of the disadvantaged sections of the society. Professionals from established institutes are often called to support in vocational training. Another feature of India's secondary school system is its emphasis on profession based vocational training to help students attain skills for finding a vocation of his/her choosing.A significant new feature has been the extension of SSA to secondary education in the form of the Madhyamik Shiksha Abhiyan.

A special Integrated Education for Disabled Children (IEDC) programme was started in 1974 with a focus on primary education. but which was converted into Inclusive Education at Secondary Stage .Another notable special programme, the _Kendriya Vidyalaya_ project, was started for the employees of the central government of India, who are distributed throughout the country. The government started the _Kendriya Vidyalaya_ project in 1965 to provide uniform education in institutions following the same syllabus at the same pace regardless of the location to which the employee's family has been transferred.

Open and distance learning

At school level, National Institute of Open Schooling (NIOS) provides opportunities for continuing education to those who missed completing school education. 14 lakh students are enrolled at the secondary and higher secondary level through open and distance learning. In 2012 Various state government also introduce "STATE OPEN SCHOOL" to provide distance education.

The Open Learning System allows a learner to determine his pace of learning and provides education at the doorstep of the learner. The mode of transaction is through self-learning print material, supplemented by audio and video programmes. It has further scope of students accessing material through internet and various other media.

Women's education

Women have a much lower literacy rate than men. Far fewer girls are enrolled in the schools, and many of them drop out. A conservative cultural attitude prevents some girls from attending school.

The number of literate women among the female population of India was between 2–6% from the British Raj onwards to the formation of the Republic of India in 1947 Concerted efforts led to improvement from 15.3% in 1961 to 28.5% in 1981. By 2001 literacy for women had exceeded 50% of the overall female population, though these statistics were still very low compared to world standards and even male literacy within India Recently the Indian government has launched Saakshar Bharat Mission for Female Literacy. This mission aims to bring down female illiteracy by half of its present level.

Sita Anantha Raman outlines the progress of women's education in India:

> Since 1947 the Indian government has tried to provide incentives for girls' school attendance through programmes for midday meals, free books, and uniforms. This welfare thrust raised primary enrollment between 1951 and 1981. In 1986 the National Policy on Education decided to restructure education in tune with the social framework of each state, and with larger national goals. It emphasized that education was necessary for democracy, and central to the improvement of women's condition. The new policy aimed at social change through revised texts, curricula, increased funding for schools, expansion in the numbers of schools, and policy improvements. Emphasis was placed on expanding girls' occupational centres and primary education; secondary and higher education; and rural and urban institutions. The report tried to connect problems like low school attendance with poverty, and the dependence on girls for housework and sibling day care. The National Literacy Mission also worked through female tutors in villages. Although the minimum marriage age is now eighteen for girls, many continue to be married much earlier.

Therefore, at the secondary level, female dropout rates are high.

The education of women in India plays a significant role in improving livings standards in the country. A higher women literacy rate improves the quality of life both at home and outside of home, by encouraging and promoting education of children, especially female children, and in reducing the infant mortality rate. Several studies have shown that a lower level of women literacy rates results in higher levels of fertility and infant mortality, poorer nutrition, lower earning potential and the lack of an ability to make decisions within a household. Women's lower educational level is also shown to adversely affect the health and living conditions of children. A survey that was conducted in India showed results which support the fact that infant mortality rate was inversely related to female literacy rate and educational level. The survey also suggests a correlation between education and economic growth.

In India, it was found that there is a large disparity between female literacy rates in different states. For example, while Kerala actually has a female literacy rate of about 86 percent, Bihar and Uttar Pradesh have female literacy rates around 55-60 percent. These values are further correlated with health levels of the Indians, where it was found that Kerala was the state with the lowest infant mortality rate while Bihar and Uttar Pradesh are the states with the lowest life expectancies in India. Furthermore, the disparity of female literacy rates across rural and urban areas is also significant in India. Out of the 24 states in India, 6 of them have female literacy rates of below 60 percent. The rural state Rajasthan has a female literacy rate of less than 12 percent.

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