



FEATURES AND CONTEMPORARY CHANGES OF INDIAN SOCIETY

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ABSTRACT:

This article is meant to introduce you to Indian society from a sociological rather than common sense point of view. Major determinants of social and political organization in India today are: Religion, Caste, and Language. There are more job opportunities in the private sector and better chances of upward social mobility now; hence India has begun a quiet social transformation in this area. The government has recognized 18 official languages; Hindi, the national language, is the most widely spoken, although English is a national lingua franca. About 80% of the population is Hindu; India is the home of more than 138 million Muslims, the third largest Muslim population in the world. India's population also includes Christians, Sikhs, Jains, Buddhists, and Parsis.

KEYWORDS: *Indian society, Major determinants of social and political organization.*

1. INTRODUCTION:

The position framework depends on word related and socially characterized progressions. There are 4 standings: 1) clerics (Brahmin), 2) warriors (Kshatriya), 3) brokers/craftsmans (Vaishya), and 4) ranchers/workers (Shudra). - These classifications are commonly comprehended all through India. The station framework does exclude the innate individuals and those outside the standing framework in the past known as "untouchables", or dalits. In actuality, Indian culture is partitioned into a large number of jatis- - neighborhood, endogamous gatherings dependent on occupation and composed progressively as indicated by complex thoughts of virtue and contamination. Segregation dependent on standing is formally illicit, however stays predominant, particularly in country territories. Government exertion, extending instruction, land change and financial open door through access to data, correspondence, transport, and credit are reducing the harshest components of the rank framework.

2. FEATURES OF INDIAN SOCIETY

2.1 Rural

The village social life has its own peculiar characteristics. The village social life norms strengthen the authoritarian and hierarchical norms in administration. The village social life, which is based on the hierarchical exchange relations greatly influence the behaviour of civil servants in public organizations. Sociologists think that for defining an Indian village, its population, physical structure, and modes of production are definitely important. Usually, a village has less than five thousand individuals. It is rightly said 'India is a country of villages'. Agriculture is the main occupation of the Indians and majority of people in India live in the villages. Our villages help in strengthening our social

bonds and bringing stability to our society in many ways. Our villages also help our society in another way namely that of preserving our culture. The Indian rural society has undergone considerable change in the recent past, particularly since the Independence as a result of a series of the land reform legislations that have accelerated the pace of this change. India has a rich cultural heritage and is a land of diversities. The diversity in social life is reflected in multi-social, multi-lingual, multi-religious and multi-caste nature of the society. The important features of the Indian social structure are- predominant rural habitation in small villages; multi-religious and multi-caste social identities and important role of family in the social life. In recent years, the communal organisations have become very active in social life resulting in communal clashes in different parts of the country. The villages form the units of the Rural Society.

These rural societies have their own structure. The structure formed out of the following units:-
1) Family 2) Caste System 3) Internal Organisation 4) Religion 5) Economic System.

The major features of rural society are given below:

1. Small size of village community, 2. Intimate relations, 3. Jajmani System, 4. Isolation, 5. Social homogeneity, 6. Informal Social Control, 7. Dominance of Joint Family, 8. Status of Rural Women, 9. Occupation, 10. Role of neighborhood, 11. Faith in religion, 12. Self Sufficiency, 13. Widespread caste system, 14. Simplicity, 15. Feelings, 16. Fellow feelings, 17. Conservatism, 18. Observance of moral norms, 19. Poverty, 20. Illiteracy, 21. Desire for Independence, 22. Dominance of primary relations, 23. Social Homogeneity, 24. Occupations, 25. Preservers of the Ancient culture of the society, 26. Legal Self Government, 27. Change in the Villages.

2.2 Urban

As a result of development in science and technology, there has been industrial development. Due to industrial development there is urbanization as a result of which urban societies created. Every country has its own urban society. Every village possesses some elements of the city while every city carries some feature of the villages. Different criteria are used to decide a community as urban. Some of them are, for example, population, legal limits, types of occupations, social organizations. The city in the words of Louis wirth refers to "a relatively large, dense and permanent settlement of socially heterogeneous individuals."

An urban area is characterized by higher population density and vast human feature in comparison to area surrounding it. Urban areas are created and further developed by the process of urbanization.

Urban areas are places which satisfied the following criteria:

1. A minimum population of 5,000.
2. At least 75% of the male main working population engaged in non agricultural pursuits
3. A density of population of a least 400 persons per sq.km.

The growth of large cities that contain the bulk of a society's population is very recent development. Urbanization is a part of development process. The major features of urban society are given below:

1. Social Heterogeneity, 2. Secondary Relations, 3. Anonymity, 4. Secondary Control, 5. Largescale Division of Labour and Specialization, 6. Large-scale social mobility, 7. Individuation, 8. Voluntary Association, 9. Social Reference, 10. Unstable Family, 11. Special Segregation, 12. Lack of community feeling, 13. Lack of unity in family, 14. Moral Laxity, 15. Unbalanced personality, 16. High incidence of crime, 17. Social disorganization, 18. Peculiarities of marital life, 19. Dynamic life, 20. Voluntary associations are formed quickly, 21. Artificial life.

3. RELIGIOUS DIVERSITY IN INDIA

The preamble of the Constitution of India proclaims India to be a secular republic where citizens may freely worship and propagate any religion of their choice. The right to freedom of religion is also declared as a fundamental right by the Constitution of India. Indian religions have exerted significant influence all over the world.

The major Negative impact of religions is follows:

- 1) Groupism—religion divides people such divisions may come in the way of development of the country
- 2) Frequent conflicts—people belonging to different religions feel that their religion is superior. They even try to impose their religious practices on others which would lead to conflict situations. In India communal conflict has become a common feature.
- 3) Dogmatism—every religion has a set of beliefs which may be superstitious quite often. Such ideas block the development of society and the progress of individuals e.g. in some communities there is no improvement of status of women on account of religious attitude.
- 4) Block social change—it is highly challenging to transform the attitude. Unity and diversity of India is unique. It presents endless varieties of physical, social and cultural patterns. It is probably in India that one can find all the major religions of the world. These are strong unifying factors which bind the nation as a homogeneous socio-cultural entity.

4. STRUCTURAL AND FUNCTIONAL CHANGES OF SOCIETY

The system of society has undergone qualitative changes because of industrialization, urbanization, migration, revolution in the field of transport and communication, increasing influence of the state and the influence of the individualization philosophy of life. The changes have been so fast in some parts of the world. With the advent of industrial civilization with modern technology the structure and functions of the family have changed. Today most of the traditional activities of the family were transferred to outside agencies; this further weakened the bonds that in the past kept the family together. There occurred a reduction in the educational, recreational, religious and protective functions of the family which have been more or less taken over by various institutions and agencies created for that purpose. The school, the commercial and communal, recreational facilities, church, hospitals etc. are performing many tasks earlier performed by the family. Some of the major changes in the family are discussed below.

a) Changes in society

The family which was a principal unit of production has been transformed into the consumption unit. Rather than all individuals cooperating in an incorporated monetary venture, a couple of male individuals leave the home to gain the family's living. These influenced family relations.

b) Factory employment

Industrial factory work has liberated youthful grown-ups from direct reliance upon their families. This functional independence of the youngsters has weakened the authority of the head of the household over those earning members. In many cities even women too joined men in working outside the families on a salary basis.

c) changes in social situation

In the changed social circumstance youngsters have stopped to be financial resources and have started to be financial liabilities. Children's educational requirements have increased. They are to be supported for long time till they get into some good job.

d) Industrialization

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

e) Influence of urbanization.

The phenomenon of urbanization has become now widespread. The studies made by Aileen Ross, M.S. Gane, Milton Singer and others have revealed that the city life is more favorable to small nuclear families than to big joint families. On the basis of the studies made, it could be said that the urban living weakens joint family pattern and strengthens nuclear family patterns.

f) Changes in Marriage System.

Changes in the age of marriage, freedom in mate-selection and change in the attitude towards marriage have also affected our family system parents' role in mate-selection has diminished marriage is not very much considered a religious affair but only a social ceremony. Modern marriage does not symbolize the superior authority of the family head over other members.

g) Legislative Measures.

The effect of administrative measures on the family framework can't be overlooked. Restriction of early marriage and fixing the base time of marriage by the tyke marriage Restraint Act, 1929, and the Hindu Marriage Act, 1955 have extended the time of instruction. The freedom of mate selection and marriage in any caste and religion without the Parent's consent after certain age permitted through by the special Marriage Act, 1954. Other legislations such as the Widow Remarriage Act, 1856, Hindu Marriage Act, 1955, Hindu succession Act, 1956, all have modified inter personal relations within the family, the composition of the family and the stability of the joint family.

CONCLUSION

Here we discussed different aspects of Indian Society, the comparative study of Rural and Urban society and its respective changes. Today globalization is being challenged around the world. In effects of globalization, in India, to the path of developmental at a more rapid rate than ever before. It is true that globalization brings in its wake great enquiry, mass impoverishment and misery. It is almost irreversibly widens the gap between the developed and the developing nations. What we learn from this process of globalization is that it is more harmful for the developing and the under developing countries. The choice for the devolving countries like India lies not in total global integration, but less of global integration and more of self relines and self sustenance with an emphasis on indigenous and traditional production and knowledge system.

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