Socialization of Youth in Indian Family

2.1 Introduction:

This chapter discusses socialization in Indian families and its issues. The socialization process must be understood in the context of the changes that are taking place in Indian society.

2.2. The Concept of Family

MacIver (1977) described Man as cultural animal and had a community life even before the evolution of language. The institution of marriage exists in several forums. In this regard Misra said the impact of time, space and cultural persistence is very much evident. Marriage and family, two institutions with a biological foundation, are complementary to each other. These are permanent elements of our social system (Singh R., 2005, p. 22).

Ahuja (1993) described about family is a social institution universally. It is an inevitable part of human society. Family structures vary from society to society. The smallest family unit is known as the nuclear family and consists of a husband, wife and their immature offspring. A unit larger than the nuclear family is known as joint or extended family, which can be either vertical due to addition of members of a third generation or horizontal due to addition of members of the same generation e.g. the husband’s brother.

2.3. Definitions of Family

1. Family is “a group of persons united by ties of marriage, blood or adoption, constituting a single household; interacting and communicating with each other in respective social roles of husband and wife, mother and father, son and daughter, brother and sister; and creating and maintaining a common culture by (Burgess & Locke, 1950).

2. Family is a group defined as a sex relationship sufficiently precise and enduring to provide for procreation of children and to provide for their upbringing by (MacIver & Page, 1977).

3. As a Social unit, a family is referred to as a “group of persons of both sexes, related by marriage, blood or adoption, performing roles based on age, sex, and
relationship, and socially distinguished as making up a single household or sub-
household” (Ahuja, 1999).

2.4. Institution of family in India: The transition from joint to nuclear and
extended family.

Family is the basic institution of a society. It is primarily responsible for
procreation and socialization of the offspring. The institution of family in the Indian
context has been a subject of several studies by sociologists and anthropologists. Most
of the earlier studies in this area were concerned with the structure of the family and
the changes over time. These studies examined the family and kinship system within
the larger context of the caste system in India. A review of past literature on the
Indian family shows that the discussions mostly centre on the transition from joint
family to nuclear family (Sastry, 1985, p. 203).

In India, traditionally, the basic unit of Hindu Society was not the individual
but the joint family. “A joint family is a group of people who generally live under one
roof, who eat food cooked in one kitchen, who hold common property and participate
in common family worship and are related to one another as some particular type of
kinder” (Karve, 1953, p. 8).

In a joint family, the relationship between father and son was based upon
respect, fear and affection. The feelings towards the father were so strong that an
affective bond was created. Power and authority were vested principally in males of
the older generation, who used to decide the type of education to be imparted to the
young, the type of occupation that the youth should engage in and even selecting a
mate (Ahuja, 1993). The acceptance or rejection of traditional values of hierarchy and
the modern values of socialism and individualism is dependent on the existential
realities experienced by each of these family types (Ooman, 1982).

In the traditional Indian joint family system, lines of authority were clearly
drawn. Age, sex and generational status were important determinants of the authority
a person could wield in his/her family. Expressively open behaviour from any family
member, specially the youth, was discouraged (Kashyap, 1993).

In recent times, the pattern of family life is changing and parents become
more liberal in the upbringing of their children. As a result, parents find that their
children do not have the same attitude and values with which they themselves were
brought up. Consequently, they find themselves unprepared and at a loss for as to the
manner in which they must grapple with the problems they face in relating to their unstable and expressive adolescent children. They often tend to retreat into the security of tradition and conventional patterns of parental authority, which only creates more tensions. In this crucial stage of transition, the adolescents and their parents need guidance and direction in preparing for and successfully navigating this somewhat confused stage of family life (Kashyap, 1993, p. 95).

The twentieth century brought enormous changes in the family system. Due to that traditional family system is steadily on decrease from the urban area. It is unlike trend that reversed. Even in villages, the joint families have been substantially reduced in size or are fragmented form. Many joint families have broken into a number of nuclear families, while others have taken the form of extended or stem families. The extended family is in fact a transitory phase between the joint and nuclear family systems. Available data suggest that the joint family is on its way out in rural areas too noticed by Singh.

(Sastry, 1985) The joint family has not disintegrated but has adapted some changes. Though the joint family has undergone structural changes, it can no longer be considered as a physical aggregation of lineal agnates or collaterals. The joint family system continues in the urban context within the net work of consanguine sentimental factors. The changes in the joint family are limited and have been conditioned by temporal factors.

The Indian family, which is predominantly joint or extended, has remained remarkably stable despite marked and drastic social, political, economic and religious changes over the last thirty years. In spite of the changes, the family has retained its primarily joint or extended characteristics (2007, pp. 30-31).

The institution of family in India, unlike in the west, has been shown by several studies to be intimately linked with its kinship and caste system in its societal aspects and occupational structure in its economic aspects. The kinship and caste structures are changing under the impact of Industrialization and modernization. The traditional links between caste and occupation is fast disappearing. Also, the diversification and secularization of occupations have increased in recent times in India. In addition, the State has adopted a series of measures to tackle the problem of unemployment and fruitfully utilize its manpower resources. These factors, understandably, have brought about a gradual change in Indian family structure (Sastry, 1985, p. 204).
Jones and Ramdas (2004) described that at the kinship level; the focus has shifted away from traditional extended families to more nuclear structures. An associated outcome of this change is a reduction in patriarchal power and control over younger family members. Young people in Asia have greater autonomy today than did previous generations of youth, particularly with regard to choosing a partner. No aspect of family life in Asia has changed more than matrimonial conventions.

These changes in the family structure have contributed to the erosion of many of the traditional constraints imposed on young people with mixed repercussions. Young people have been given the opportunity to exercise their independence, but the support system they were once able to rely upon in times of difficulty have weakened. As traditional norms are increasing challenged and superseded by contemporary mores and values, new lifestyles are emerging that place many young people at risk in their personal and social lives (Department of Economic and Social Affairs, 2007, pp. 26-27).

In the present day educated family, the husband and wife have an almost equal share of participation in family interactions and decision-making. This near-equality of the sexes within the family and sharing of household work and other responsibilities combined with their new liberal outlook and modernization has a significant and positive impact on the socialization of the child (Sastry, 1985, p. 214).

Increasing longevity has led to a steady rise in the proportion of elders in the country. The traditional family structure and family values which kept both the young and old together in mutual harmony are eroding in modern times. The gap between the youth and the aged is widening, drawing them farther apart. In India, youth have expressed problems with their elders due to their way of living, behaviour, negative outlook to life and continuous criticism of younger generation. Moreover, it is also observed that the relative weight of society is shifting towards children and youth, who will have to live in a competitive world, and away from the elderly. The tendency of youth to rebel or push against the influence of the older relations reflect the weaknesses in family structure as well as their upbringing. It can be said that the youth have grown without a sense of higher values, tradition and culture.

The elderly (or earlier generations) based their goals and decisions on the need for security and peace in the last years of their lives. They worked for a good future of their children and grand children and expected that their dignity would be respected and basic needs would be taken care of in their later years. The values of love,
affection, care, faithfulness, confidence, patience and hard work were uppermost in their minds. However, the youth did not take kindly to the their elders’ criticism of the different set of values held by them as they expected respect, discipline, sound moral values, respect for tradition and culture, good behaviour, affection and spirituality (Sarma & Varghese, 2007).

Young people must be facilitated to manage their special needs in an atmosphere of understanding, respect and mutual trust. Adults should create a safe and supportive environment, help them to build skills, provide counselling and improve health services. Adolescents need reassurance about the way they look. They must be encouraged to love themselves and feel good about their bodies. Parental attitudes and behaviour shape the adolescents’ budding personality. Strict and demanding parents encourage impulsiveness in the adolescent because they do not give him an opportunity to develop controls. Teenagers want their parents to be clear and consistent about rules and, at the same time, limit their indulgence with their freedom and ability to decide for themselves. The best way of approaching them is by “treating adolescents as new born adults not as older children”.

2.5. Concept of Socialization

Socialization is the process through which individuals integrate in society through various agencies such as family, peer-group and educational institutions. In the most general sense, socialization is the process through which individuals acquire the social knowledge and skills necessary to enable them to interact with others.

The process by which an individual develops through interaction with other people, his specific patterns of socially relevant behaviour and experience is called 'socialization'. It is the family's primary responsibility to socialize children in the norms of society. In all human groups, the family is an important agent of socialization. It has flexible human relationships in which family members interact informally and deal with common concerns in an atmosphere of mutual respect and love. The family teaches the child his or her first lessons in social living and helps him or her form basic attitude patterns, ideals and style of life. It creates feelings of social responsibility and teaches the importance of cooperation and mutual respect (refer Appendix- 7).

Children possess great ability to imitate and the family provides supportive conditions in which customs, values and traditions can be learned through imitation.
The child’s personality is formed accordingly and a social identity develops. Socialization develops the child's ability to control him or herself and helps him/her to realize his/her responsibility towards family, community and society.

2.5.1. Definition of Socialization

Socialization is the process by which an individual learns to behave in specific manner that is acceptable to the society.

Elkin and Handel (1972) said that socialization is the social learning of beliefs and behaviour typified by the individual's adaptation and conformity to social norms. This also includes learning of expectations, habits, values, motives, skills, beliefs that are necessary to interact with one's own social groups. Thus, this definition sees socialization as a process that familiarizes us with, and makes us skilled at, the rules for living in society in an effective manner.

Gecas (1981) emphasized the development, or change, of the individual as a consequence of social influences. In support of Gecas, Strykes (1979) viewed socialization as the continuous process of negotiating identities and shaping one’s concept of self, identity, various attitudes and behaviours.

Socialization is also seen as accounting for the continuation of society through successive generations and, thus, helps both the biological and social reproduction of society. Individuals learn to act in accordance to their expectations and that of others. This, obviously mean that the process occurs in a cultural context that is unique to the individual.

2.6. Sociological Theories Related to Socialization


According to Cooley, the self and society are two sides of the same coin. Our ideas, loyalties, attitudes, and points of view are derived from others. One means of their transmission is, as Cooley called it, the ‘looking-glass self. According to him, self-ideas or self-attitudes develop by a process of imagining what others think of us by a kind of ‘looking-glass’ process. For that, he gave three main elements through which we can get to know how it happens: (i) the imagination of our appearance to the other person. (How others are looking at me or thinking about me) (ii) The imagination of his judgment of that (imagined) appearance. (iii) Some kind of self-feeling such as pride or mortification. After all, the individual develops the idea of
self through contact with the primary group, particularly with the members of the family.

This means, the child gets his conception of his self and later, of the kind of person he is by means of what he imagines others take him to be. The child conceives of himself as better or worse in varying degrees depending upon the attitudes of others towards him. The ‘looking-glass self’ assures the child which aspects of the assumed roles will bring him praise and which, blame; which ones are acceptable to others, which ones are not. People normally have their own attitudes towards social roles and adopt the same. Thus, it is clear that we are prone to looking at ourselves through others’ eyes.

### 2.6.2. George Herbert Mead’s Theory of ‘Self’:

G.H. Mead, the famous philosopher and psychologist, stated that ‘the individual, largely through interaction, becomes aware of himself’. It means that the individual comes to know about himself by what is known as ‘role-playing’. ‘Role-playing’, Mead has, is the individual’s means to get a picture of himself by playing the roles of others. In seeing himself as others see him, the individual is actually putting himself in the place of others and imagining what their response might be. This is ‘role-playing’. The ‘others’ may be his parents, close associates and, finally, society itself.

As the child gets older, it can be observed to act towards its dolls or toys as the mother or other members of the family have acted towards him. The child at play is taking on the role of another person. Through ‘role-playing’, (role of the mother) father or other persons, the child is enabled to see himself objectively through the eyes of others. Of these ‘others’, some are more “significant”. Then the child understands the role of the father. He differentiates his father from his mother and then integrates him into the social system. In this way, the number of the ‘significant others’ increase for the child. The child not only differentiates itself from others but also begins to act towards himself from the viewpoint of the whole group. The child then tries to understand the relative roles of various individuals involved in the same social context. The child begins to anticipate the behaviour of all the members of a group in a particular context, in other words, the child generalises the roles of others.

The whole community is the ‘generalised other’ with which the child becomes identified. ‘Self’ and ‘society’, in the child’s experience, are the two sides of the same
coin. This is exactly like a situation in which every one of us are more likely think, ‘what will people think if do this, or that’? The ‘people’ in this expression are not any particular persons; but, rather, generalised persons, or generalised others. This ‘generalised others’ may include the associates of our community. In this way the social explanation of the self is complete.

It is clear from the above description that the self is not something that exists first and then in relationship with others. The ‘self’ is a product of social interaction. ‘It arises in social experience’. The self develops and grows in a social context.

2.6.3. W.I. Thomas’s theory of the ‘Definition of the Situation’:

The views of W. I. Thomas about the process of socialization can be understood by an analysis of his theory of “the definition of the situation. “According to Thomas, the situation in which the child finds himself has already been defined for him. The rules according to which he must behave are determined by the group into which he is born.

The child cannot behave according to his own feelings and believe. He must act according to the expectations of the group and compromise his wishes with those of the group. The wishes and the expectations of the group always call for restraint, order, discipline band self-sacrifice in the child. Thomas argued that, by definitions within the family, by playmates, in the school, by formal instruction, and by signs of approval and disapproval, the child, that is, the growing member learns the norms of his society.

From the theories of socialization discussed here, it can be seen how, in the socialization process, human beings form values, behaviours and perceive the difference between right and wrong, good or bad from situations and experiences. The process of learning values is informal. Human beings are constantly learning from others, looking at themselves from others’ perspectives on whether their own behaviour is suitable/ expected/ acceptable in the given situation. These collective representations or social values directly or indirectly mould the character and the behaviour of the new-born child.

2.7. Psychological Theories Related to Socialization

(http://www.people.vcu.edu/jmahoney/socializ.htm#Psychological Theories of Personality Development)
2.7.1. Freud’s Theory of Personality Development:

One of the earliest theories of personality development was given by the ‘Father of Psychiatry’, Sigmund Freud. Freud emphasized the role of childhood experiences in shaping the adult personality. He claimed that childhood experiences are repeated throughout life and are critical in determining one’s adult relationships. It is now known that childhood experience is pivotal in creating neural networks that shape the personality and person’s expectations of how others will respond to them. According to Freud, each individual goes through various stages of psychosexual development and how an individual progresses through these shapes his/her personality.

Freud suggested that a normal individual’s personality consists of three components the Id, Ego, and Superego. Along with that Freud also describe the number of developmental stages, in which a normal individual passes and learn informally various activities, which is the need of every life stage.

2.7.2. Erik Erikson's Eight Life Stages

Erikson was one of the first to write about socialization as it occurs throughout life. Erikson theorized that there are eight stages of human development. Each stage brings about physiological changes and new social situations. The individual must adapt to these changes and experiences a crisis at each stage. Erikson's theory places heavy emphasis on the early stages of life-- Stages I through IV, (ages 0 through 11) because they set the stage for the rest of one's life. However, he maintains that there are many chances to alter our lives and that the detrimental effects of one stage can be off-set by adjustments at later stages. How the agents of socialization work in each stage of life is described in below table No. 6. These description’s itself is a informal way of learning values or inculcating values among child from birth.
Table No. 2.1
Erik Erikson's Eight Life Stages of Socialization

<table>
<thead>
<tr>
<th>Stage</th>
<th>Age</th>
<th>Agents that Promote Positive Socialization</th>
<th>Agents that hinder positive Socialization</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Trust vs. Mistrust</td>
<td>Birth to 1 year</td>
<td>Providing psychological and physical needs</td>
<td>Lack of physical care and uncertain parental love</td>
</tr>
<tr>
<td>2) Autonomy vs. Shame and Doubt</td>
<td>2 years</td>
<td>Encouragement of exploration through independence and mastering skills; appropriate discipline</td>
<td>Criticism and lack of encouragement of attempts to learn skills; Restrictive and over-protective discipline</td>
</tr>
<tr>
<td>3) Initiative vs. Guilt</td>
<td>3-5 years</td>
<td>Encouragement of child’s interests and parental confidence and pride</td>
<td>Criticism of child’s failures</td>
</tr>
<tr>
<td>4) Industry vs. Inferiority</td>
<td>6-12 years</td>
<td>Guidance and praise of academic and social skills development</td>
<td>Too great or too little expectations for success in school</td>
</tr>
<tr>
<td>5) Identity vs. Diffusion</td>
<td>Adolescence</td>
<td>Role models to help answer “Who am I?”; encouragement of self-esteem and life goals</td>
<td>Lack of role models; inner turmoil from social demands; no sense of identity</td>
</tr>
<tr>
<td>6) Intimacy vs. Isolation</td>
<td>Young Adult</td>
<td>Healthy identity; concern for others; involvement in caring relationships</td>
<td>Overemphasis on self rather than others; fear of being hurt through bad relationships</td>
</tr>
<tr>
<td>7) Generativity vs. Stagnation</td>
<td>Young and middle Adult</td>
<td>Concern for autonomy and growth of others; work fulfilment; self achievement</td>
<td>Failure to develop concern for others; self-centred and despairing; envious of others</td>
</tr>
<tr>
<td>8) Integrity vs. Despair</td>
<td>Later Adult</td>
<td>Self-confidence; complete life; sense of satisfaction</td>
<td>Depressed and unfulfilled; sense of failure</td>
</tr>
</tbody>
</table>

The chart has been adapted from *Canadian Society a changing tapestry*, pgs. 25 and 35.

### 2.7.3. Jean Piaget theory of cognitive development:

Jean Piaget developed and articulated a highly respected and influential theory of cognitive development. Cognitive abilities are intellectual abilities, (perceiving, remembering, reasoning, calculating, and believing). It places emphasis on the internal processes of the mind as it matures through interaction with the social environment. Piaget showed that human beings gradually passed through a series of stages of cognitive development.
2.7.4 Levinson's Life Structure Theory:

Psychologist Daniel Levinson developed a comprehensive theory of adult development. Levinson proposed a theory based on a series of stages that adults go through as they develop. At the center of his theory is the *life structure*, the underlying pattern of an individual's life at any particular time. An individual's life structure is shaped by the social and physical environment. Many individuals' life structures primarily involve family and work, although other variables such as religion, race, and economic status are often important. Levinson's four "seasonal cycles" include pre-adulthood, early adulthood, middle adulthood, and late adulthood. Early adulthood is entered when men begin careers and families. After an evaluation of themselves at about age thirty, men settle down and work toward career advancement. Then another transition occurs at about age forty, as men realize some of their ambitions will not be met. During middle adulthood, men deal with their particular individuality and work toward cultivating their skills and assets. Finally, the transition to late adulthood is a time to reflect upon successes and failures and enjoy the rest of life. In general, Levinson found that women go through the same type of cycles that men do. However, the life stages of women tend to be tied closer to the family life cycle.

2. 8. Factors Responsible for the Socialization Process:

2. 8.1. Family:

The family is the first and the most important agent in the process. The child finds much to learn in the behaviour of his family members, parents, relatives, and friends. He imitates them in their mannerisms, behaviour, formula etc. He tries to avoid such activities which result in punishment or which are considered bad in the family. It is the family environment that helps form his habits and behaviours like good or bad, responsible or otherwise and in extreme cases, even criminal.

(Gore, 1979) described Parental behaviour in traditional families was autocratic and authoritarian. Children in such families were often severely disciplined. Much emphasis was placed on strict conformity to family values and norms. The child remained an integral part of the collective, which was the family. Because of the large number of members that constituted the traditional family, he was lost and he had the dominating feeling of being just one of the groups.
Having a large number of relatives meant he had many adult figures for his identification. Not only his mother, but other members too had a vital role in bringing him up. He passed through many hands and encountered many faces which acted in the place of parents, thereby providing multiple role models before him. Father-child relationship was restrained. There was frequently an element of formality in action and speech in father-child relationships. The father had a limited affective role. Tenderness and affection were seldom expressed, especially before elders. Overtly expressive behaviour was not encouraged (Gore, 1979).

With the weakening of joint family and development of nuclear ones, some healthy trends have set in parent-child relationships. In the nuclear family, the child encounters only his immediate relations. As the family universe is small and he has a limited set of adult models to emulate, he develops a strong sense of personal bond with his parents and there is greater concentration and intensity in parent-child interaction. Consequently, there is greater scope for developing a clear-cut self-identity. The child has greater autonomy and is allowed more initiative. The atmosphere is more permissive and there is less demand for conformity to family norms.

Thus, the child does not develop the conformist attitudes typical of traditional family norms. Because of the limited role of the parents, the child goes out of his family early and becomes a member of peer groups in the community. Consequent to the weakening of the joint family, there is a distinct relinquish of the socialization role by the family, which educational institutions are expected to perform. Peer groups, therefore, play a big role in the process of socialization (Sastry, 1985, pp. 212-213).

(Sastry, 1985) in his paper “Family and Socialization in the context of social change” studied the changes in Indian family and their implications for socialization of the young. The paper studied the nature of structural and functional changes in the Indian family; and their implications in the socialization process.

(Leena, 1993) in her article “Socialization and the family,” stressed the point that the recent debate on the theoretical status of the family, bearing as it does on family sociology, also has a bearing on how we theorize socialization. The obvious reason for this is the fact that in the sociological tradition, the concepts of family and socialization have come to be so tightly locked into each other that any theoretical shifts in one concept will sooner or later produce tension in the other, too.
2. 8.2. School:

The purpose of schooling is the transmission of culture, the process by which the culture of a society is passed on to its children. Individuals learn their culture; acquire knowledge, beliefs, values, and norms.

(Saldana, 2013) studied the socializing function of the school and also the contention that it has remained the most stable traditional agent of socialization as well as the one that teaches and reinforces conformity the strongest. School is the agent responsible for socializing groups of children and young people on specific skills and values in a society.

When a child reaches school age, he/she starts to widen his/her socialising cycle via the school setting. The school helps the child to adapt to the social order through the hidden curriculum and functions in order to prepare the latter for a stable adult life. Moreover, the school is specialised to impart certain technical, intellectual skills and, implicitly, the cultural heritage of society so that the individual is able to integrate into society. In many cases, socialisation provided by the school sometimes erodes the values learnt at home, which may be contrary to the dominant culture.

2.8.3. Media

It is recognised by many sociologists that the mass media exerts a powerful socialising influence; but the extent of its effects is difficult to measure. The mass media are impersonal communications aimed at a vast audience. Mass media is the effect of the advances in communication technology (first, the newspapers; and then radio, television, films, and the Internet). It spreads information on a mass scale has an enormous effect on our attitudes and behaviour and on shaping people's opinions about issues as well as what they must consume. While television provides lot of entertainment; it is also big agent of socialization. Another contemporary threat is the internet. Although, it is undoubtedly an ocean of information knowledge, the internet also constitutes a certain damaging material and fall victim to abuse on social media sites, paedophilia, pornography and other unhealthy, or even criminal, activity on the web. The portrayal of human characters in different Programmemes and in advertisements on television helps in projecting the gender perceptions prevalent in the society, thereby helping in gender construction, eventually, in shaping the attitudes, values, and orientation of the people.
2.8.4. Neighbourhood

Another important agent of socialization, the neighbourhood, varies in its influence with social class. Studies show that children from poor neighbourhoods are more likely to get in trouble with the law, to become pregnant, to drop out of school, and to end up facing a disadvantaged life.

2.8.5. Peer group:

This is the second most important influence that a child encounters during his/her lifetime. Play patterns with his playmates have deep influences on the way he/she thinks and will act later. Peer groups are usually people who are of the same age and have similar status. Association is usually accidental. For instance, a child who enters the standard one and find him/herself in a class of children of the same age and he/she might become friends with only some of them. Yet, the whole class constitutes his/her peer group.

However, as a child grows up, he/she starts to choose his/her peer group on a couple of criteria that are usually based on common interests, activities, similar income level and status. As we can easily note, the peer group is the only socialising agent that is not controlled by adults and they indeed affect the individual in such issues like appearance, lifestyles, fads and fashion, social activities and dating, drugs, sex and technology, stated by Sebald.

2.8.6. Education:

The meaning of education varies according to context and individual perception. Therefore, for this study, the researcher has taken the meaning of education as what the human learns in many ways during the life span. Formal education (through schools, books, etc.) has a characteristic impact. The learning from this impact transmitted to other human beings, formally and informally.

Education has an important influence on the socialization. This can be easily seen. Educated parents would naturally want their children to be educated and socialized in a suitable environment. The point to be noted here is that education can be one of the major factors in child socialization.
2.9. Impact of All Zation’s on the Family in India: (Refer Appendix No.8)

2.9.1 Globalization

The discourse over globalization is a recurrent preoccupation today. Its meaning varies with both individual and the context. Globalization is projected as a powerful driver of growth and is widely believed to have the potential for all-round development of humanity, in a free and liberating environment. In the words of Nobel laureate economist Stieglitz said “I believe that globalization support to the removal of barriers to free trade and the closer integration of national economies can be a force for good and that it has the potential to enrich everyone in the world, particularly the poor”. But he also cautioned that, “If we continue to not learn from our mistakes, globalization will not succeed in promoting development but will continue to create poverty and instability. Without reform, the backlash that has already started will mount and discontent with globalization will grow” (Stieglitz, 2002, pp. 248-249).

(Giddens, 1990) defined globalization as “the intensification of worldwide social relationships, which link distant places in such a way those local happenings are shaped by events occurring many miles away and vice versa”(p.64).

(Sharma S. L., 2003) wrote that: “…it represents a new grammar of international relations for rewriting the rules of the economy, polity and culture of all the countries, particularly Third World countries”(p.15).

The past few decades of industrialization, urbanization, modernization, globalization and the rapid growth of information technology have produced myriad/countless challenges and made a powerful impact on different segments of societies everywhere. It has been argued that any development resulting from globalization should be seen not merely as economic development, but also in terms of how it influence the relationship within the family as well as all other social and cultural aspects of life in a society. The problem posed to global society today ranges from survival to sustainable development and peace (Somayaji & Somayaji, 2006, p. 336).

The impact of globalization on the Indian family may be viewed in two ways. One may argue that in the era of economic restructuring through World Bank, WTO and IMF- led policies of liberalization, privatization and globalization, the family is emerging as a much stronger institution than ever before (Somayaji & Somayaji, 2006).
However, Indian society is among the world’s most rapidly changing ones. One effect of globalization is that urban and educated Indians are increasingly adopting the western style of family life. The attributes of individualism and independence among the urban educated youths and their increased mobility within India and outside is accelerating the rate of change (Somayaji & Somayaji, 2006, p. 337).

However, in today’s world, with the growing inroads of materialism, consumerisms, and changes in lifestyles, youth are heading towards an entirely different way of life. The institution of family is undergoing dramatic changes in India. In our six metropolitan cities and other major urban centres, globalization is influencing the institution of family greatly.

All these factors have brought about a profound transformation in the values, culture and everyday lives of young people. The opening of Asian economies and the exposure of youth to foreign goods, services and information has encouraged the development of an international youth culture. This was facilitated by the spread of western culture and practices, not all of which are positive. Rapidly developing communication technologies have enabled many young people from countries large and small to access information that may otherwise have been unavailable. Youth more readily challenge traditional authority structures that sometimes constrain or guide their development; but they also experience clashes between traditional and modern norms and values.

2.9.1.1 Social and Cultural Impact of Globalization on Family and Marriage as on:

(Raval, 1998) Indian society is undergoing drastically changes as result of globalization. The traditional joint family system is rapidly giving way the nuclear family system, which is increasingly the norm. However, divorce rates are increasing. Urbanisation has resulted in lifestyle as well as significant cultural changes. The breaking up of marriages because of their incompatibility or inappropriateness with personal ambitions and unrealistic expectations is on the rise. At the same time, it must be noted that whether or not the traditional values of hierarchy and the modern values of socialism and individualism are accepted or rejected is dependent on the existential realities experienced by each of these family types (Oomna,1982,p.87).

In the article “Globalization: Imperatives for Indian Education Sector”, (Mukhopadhyay, 1997) discussed the important issues that are affecting the changing
Indian mind set. He also showed how Indians are caught in two contradictory trends, one which has embraced globalization and the other that rejects its existence and impact. Indian society is yet to come to terms with the situation.

(Bhosle, 2007) In his article “Socialization process & abuse of women in the family”, expressed the view that parents must ensure a safe and secure environment for their children in their formative years. Young people need to be taught basic values to live by and parents should set expectations and limits.

In life skills education, the actual practice of skills is vital. The author tries to argue against society’s view that today’s youth are careless; rather, they “are cared for less”. Youth can no longer be isolated from the changes around them. Values regarding society, family relationships, religion, sex, marriage and profession are bound to change drastically because of the effects of a global environment. Youth are becoming increasingly westernized and self-indulgent and losing faith in traditional values. On the positive side, youth are better informed and more responsible in their commitments to life.

The younger generation today is subjected to greater pressure and anxiety due to the rapid changes and intense competition. Indian society is at the crossroads. As a result of the impact of industrialization, urbanization and modernization, traditional institutions and organizations like the joint family, caste, kinship group and religion have lost their original significance and hold on the youth to a considerable extent. The youth are disappointed with the corrupt and discredited authority. Corruption, craze for power, moral lapses, opportunism, nepotism or favouritism, discrimination, etc, in the political and social leadership have made the youth to have nothing but dislike or contempt for them (Bhosle, 2007, pp. 32-35).

2.10 Urbanization

Urbanization is the process by which large numbers of people become permanently concentrated in relatively small areas, forming cities. Internal rural to urban migration means that people move from rural areas to urban areas. By this process, the number of people living in cities increases compared to the number of people living in rural areas. Organic increase in urbanization can occur if the natural population growth in the cities is higher than in the rural areas. This scenario, however, rarely occurs.
A country is considered to be urbanized when over 50 per cent of its population live in the urban areas mentioned by Long. An urban area is spatial concentration of people who are working in non-agricultural activities. The essential characteristic here is that urban means non-agricultural. Urban can also be defined as a fairly complex concept. Criteria used to define urban can include population size, space, density, and economic organization. Usually, however, urban is simply defined by some base line population size, like 20,000 people. The definition varies between regions and cities argued by Long.

2.10.1 The Urban Family:

(Pandey R. K., 2006) Among all social institutions, family is the most important, universal, ageless, inculcative, organizing and common to almost all social systems of the world. The modern family size, its roles, its impacts, patronage, from and almost all the aspects of family have undergone tremendous transformations.

(Sharma R. K., 2004) Urban families are nuclear, small, unstable and sometimes even disorganized. This may be seen from the growing number of divorces in Indian and western urban areas.

The functions of the family are changing because other agencies are taking over its functions. The main agencies of this nature are: 1) maternity hospitals, 2) women hospitals, 3) baby clinics, 4) creches, children parks and the kindergarten, 5) hotels and restaurants, 6) public aid to the family, 7) club, cinema and other means of recreation (Sharma R. K., 2004, p. 90).

2.10.1.1 Changes in Modern Urban Family:

The institution of family is undergoing several changes and modifications. The main changes are briefly mentioned by Sharma as follow:

1. Reduction in the Economic Functions of Family: In the modern age, many of the economic functions, which were previously being performed by the family, are now being performed by factories, government aid and other agencies.

2. Reduction in other Activities of Family: Many of the other functions of the family have been taken over by other agencies.

3. Increase in Family Recreation: With the arrival or advent of radio, television and indoor games, families have been transformed into centres of recreation.
4. Changes in the relationship between man and woman: According to Mowrer (1932), “The husband is no longer the head of the household in many families in spite of the fact that he still provides the family name as well as the Christian name which his wife uses on more formal occasions. Within the family circle, however, he is no longer the autocrat whose word is law. In fact he is lucky if his children look upon him other than as a meddlesome outsider or as an ally or supporter to be catered to when support is needed in breaking down his wife’s opposition to some Programme of the children. The wife on the other hand, finds herself equal to her husband in the family circle, if not superior. She rules the destiny of the family group with a sympathetic, but nonetheless determined hand. She is no longer the drudge and slave of the other days. So far as the children are concerned, her commands are even more to be taken into account than of the father” (pp.274-275).

5. Laxity or negligence in Marital and Sexual Relationship: The rigidity that was traditionally associated with marital and sexual relationship no longer characteristics the modern family. To quote Sutherland and Woodward, “The family has been greatly affected by the changes in sex mores”.

6. Increase in the importance of children: In the modern family the importance of children has increased. They are now only rarely physically punished, but are instead taught lovingly. The modern families tend to become child-cantered families (Mowrer, 1932, p. 274).

7. Decrease in the Importance of blood relationships: In the modern family, there has been continuous decrease in the importance of blood relationship. The family is now constituted of a husband, a wife and their children. The modern family is no longer joint. The joint family is rapidly being disorganized (Sharma R. K., 2004).

8. Smaller Family: Due to the widespread use of contraceptives and the tendency to regard children as an obstacle in the enjoyment of life and attainment of personal goals, the birth rate is continuously falling and the modern families are becoming smaller.

9. Family Disorganization: The process of disorganization is quite apparent in the modern family. The number of divorces is on the increase. The control which the family exercises over the individual is being lessened.
10. Instability: The modern family is no longer a permanent association. It is precarious or unstable and can be rendered or cause void at any time. Marriage has been reduced to a mere social contract which is not difficult to break in the event of even the slightest infarction. In comparison with the ancient and medieval families, the modern family is weak and unstable (Sharma R. K., 2004).

The traditional Hindu Family, which was regarded as a social institution, has lost much of its importance, especially in urban areas. Joint families have declined in numbers and also are not able to exercise much influence over family members. Nuclear families are increasingly the norm.

Earlier, different family members would assume responsibility for administrative, occupational, insurance, schooling, recreational and other roles within the family. These tasks are no longer carried out within modern families. The police, courts, schools, colleges, hospitals, dispensaries, cinema halls, clubs, hotels and restaurants have assumed greater importance with the decline of traditional family system (Sharma R. K., 2004, p. 93).

2.11. Modernization:

(Madan, 1973) defined modernization as the interrelated changes at individual and social levels. A change in the social system may lead to changes at the individual level. In the same manner, “the aggregation or accumulating of multitude of individual changes may produce a system-level alteration”.

Prof. Srinivas (1970) uses the term ‘modernization’ to indicate the division of societies into traditional and modern. This involves a value judgment, which carries the idea of ‘good’ or ‘desirable’. The obstacle to modernization comes from people who are conservative, desirous of preserving the older order in a world changing under the influence of modern technology, communication and advancement of knowledge. In other words, a society can flourish only as an open society, which is necessarily a modern one. To put it differently, modernization is impossible without ‘openness’. He also pointed out that there cannot be a society or culture which is purely modernized or purely traditional. He also showed another lacuna in the understanding of modernization as a process of westernization (p.11).
According to (Dube, 1970) modernization generates various forces that make a powerful impact on society and gives rise to stresses and strains, alienation and animosity or bitterness, which are prominent in societies undergoing rapid transition.

Singh (1973) considers modernization as a form of cultural response involving attributes that are basically universalistic and evolutionary. These attributes are pan-humanistic, trans-ethical and non-ideological. Modernization may, in this respect, be treated as a kind of ‘cultural universality’.

Understanding how these changes occurring in Indian society and facilitate the modernization process is important. The analysis necessarily requires a discussion on modernization of Indian society.

2.11.1. The impact of Modernization on Family:

In simple and peasant societies, the family was the unit of production as well as a primary unit of society. In industrial societies, the family lost this position and has been replaced by the individual as the primary unit of society. The individual works as a wage-earner or professional. The roles of family and marriage have undergone significant change in industrial societies. But even today, the family occupies a unique place in industrial as well as pre-industrial societies. Families assume diverse forms and functions that vary from region to region, and express the social condition of the place. It is seen that the family in Asia is moving slowly towards the Western nuclear family model but, at the same time, retaining certain structural forms and traditional values (2007, p. 30).

2.11.2 The impact of modernization on educated Indian youth.

1. Society and modernization: Modernization implies that an underdeveloped society is traditional value-oriented and a modern society is oriented towards modern values.

2. Youth revolt: Youth revolt or rebellionism means that they usually seek rapid advances and sweeping changes in the various aspects of life. Broadly speaking, youth revolt has to be understood as a product of (and reaction to) the authoritarian rules imposed on the younger generation by the preceding one (Jaiswal, 1992, p. 39).
3. Revolt as an atavistic sentiment: In developing societies, youth is prone to build up a contra-culture that is opposed to the world of norms and values created by their elders.

(Jaiswal, 1992) Presented the results of a research aimed at finding the impact of modernization on educated Indian youth. The study viewed both the problems of youth and impact of modernization from a new perspective. In particular, social change, modernization and sociology of youth, concepts like cosmopolitanism, empathy and fatalism or predetermine and activism were discussed as the emerging dimension of the modernization process. The most distinguishing feature of the study is that it attempted to reveal the social reality in terms of the values of youth in India.

2.12. Industrialization

Most studies on changes in the modern family in India are based on the assumption that these changes are brought about primarily by industrialization. Thus, industrialization is taken to be the independent variable and family changes a dependent one. It is taken for granted that as the country is undergoing rapid changes in its economic structure, as the changes in the family structure is its consequence.

The normative family structure in India in the past was that of the joint family. In the general opinion of social scientists, the joint family, caste system and the village community were the basic features of the Indian social structure. Thus, family structures in India approximate the family structure of the more industrialized western countries where the nuclear family has been the normative type of family for the long time. Therefore, it was readily inferred that the changes in the family structure in India was brought about by industrialization. It may, however, be pointed out that not all studies on the Indian family structure indicate a change from the joint family type to the nuclear.

I.P. Desai (1955) and Ramakrishna Mukherjee (1965) are among those who hold the view that the joint family in India continues to be as important as ever. In a sample survey conducted in Nagpur district, Driver found that in cities as compared to towns and in towns as compared to villages, the joint families were prevalent in a lesser degree. Since industrialization and urbanisation are generally correlated, it may be presumed that with a higher degree of industrialization the incidence of the joint families diminishes (Driver, 1962).
Fame (1982) identified two general approaches to study the Indian family: one group of social scientists studied family as a dependent variable with industrialization and urbanization as independent variables to explain the changes in family structure. The common assumption in this approach is that the transition from joint family to nuclear family type is the inevitable consequence of industrialization and urbanization (Kulakarni, 1960; Ross, 1961; Driver, 1962; Sharma, 1964; Sen, 1965; and Goode, 1963). Goode’s thesis concluded that the process of industrialization and urbanisation is also an independent variable (Sastry, 1985, p. 203).

(Sinha D., 1984) In his paper, “Some recent changes in the Indian Family and their implications for Socialization”, examined how the Indian family adapted to the all-round social changes resulting from industrialization, urbanization and socio-economic changes. Though the family’s structure, role and interrelationships altered, the basic elements have tended to tolerate or endure. The paper also outlines how these changes have increased vulnerability to mental disturbance.

2.13. Westernization

According to Srinivas, Westernization is the product of changes brought about in Indian society and culture as result of over 150 years of British rule. The term means changes that occurred and continue to occur at different levels: technology, institution, ideology and values. The British rule produced radical and lasting changes in Indian society and culture. Technology and advances in communication enabled the British to integrate India country as never before in its history. Pax - Britannica ended once and for all, the local wars which were endemic or common in pre-British India. During the 19th century the British laid the foundations of a modern state by surveying land, settling revenues, creating a modern bureaucracy, army and police institutions, law courts, codifying the law, etc.

(Singh Y., 1975) Observes that though “the traits of western culture are making their way into our cultural life, but the extent to which they have the potential to alter the systemic cultural world-view remains a matter of surmise”. It is widely accepted that the main drivers of change are modern education, development Programmemes and urbanization. The direction of change is from collectivist to increasing individualism (International Day of Families, 2007).

(Sastry, 1985) Changes are certainly taking place both in the family and the kinship organization. These changes are partly androgenic and partly attributable to
the influence of technology, industrialization, liberal education, western ideology and the influence of mass media.

The basic concern of the present study is to study the changes that are taking place in the Indian family and examine their implications for the socialization of the young in the family. In other words, the study focuses on the nature of structural and functional changes in the Indian family and how these changes affect the socialization process in youth development.

2.14. Base of Role Models:

Kirpal (1976) examined the lack of appropriate role models for youth in the changed social context. The teachers in the schools have ceased or discontinue being role models for various reasons. Political leaders have become self-centred, opportunistic and do not have the commitment to work for healthy development of society. Therefore, today’s youth do not have anyone that they can draw inspiration from as models. Although influential in shaping attitudes, the mass media, including cinema, has also failed to help in the socialization process.

Thus, children decide how they feel about themselves by how their parents react to them. They respond better to criticism when it is given positively and with love. Parents must ensure a safe and secure environment for the growth of their children in their formative years. Young people need to be taught basic values to live by. Parents should set expectations and limits. They should also insist on self-control but, at the same time, allow teenagers their space. Parents and adults in families are the role models and must set the example for young people to emulate.

Studies show that adults are reluctant to talk with their children on sensitive issues like sex. They find it difficult to identify with their children's experiences. This may lead to difficulties in discussing things that they don't usually talk about nor have little understanding of.

Children are products of the communities that they live in. They grow up learning the norms, values, interests and hopes of the social environment that they are brought up in. Therefore, preparing children to face the conflicts and challenges of everyday life should be both a family and community initiative. Having a family, just like forming a community, means taking responsibility. The obligation includes supporting institutions such as schools to become more responsible and to provide the
services they are expected to. Thus, if the nation is in crisis, but the community is stable, your children are far more likely to be healthy (Sastry, 1985).

The problems experienced by adolescents become still more serious when parents and other adult members do not appreciate the changes and development they are undergoing. Instead of getting help and guidance, the youth are generally misunderstood by the adults. A problem, which may be unimportant to an adult, may have overwhelming impact on an adolescent.

Parents, families and communities are responsible for providing their children with the necessary life-skills in matters such as sex, drug abuse and civic education. For the most part, however, this is not being done. In this era of "free sex" and concerns about the impact of a globalized media on children, talking to children about sex, drugs and, especially, HIV/AIDS is essential. But the role of parents and schools in sex education remains a challenge that has yet to be satisfactorily overcome.

The impact of socialization on an individual is reflected throughout the person’s life in how he (she) walks, talks, looks, thinks, acts, etc. Thus, can industrialization, urbanization and modernization have an impact on changes and problems that are seen in the development process of the youth?

(Planning Commission, Govt.of.India, 2001) Adolescence is at the base and the starting point of a youth’s development. Adolescents have often been viewed as a group of people with problems, disturbances and prone to rebellion. However, the reality is somewhat different. The attitudes and behaviour of a youth is influenced by his (or her) adolescence. Wherever positive simulation and a congenial environment have been provided, adolescents have risen to the occasion and done us proud in their adult years. They are keen to be recognized as useful, productive and active citizens of society. However, where the right environment has not been provided, they have taken to violence and have even been drawn into crime. Adolescents are full of idealism with a strong sense of justice and truth. The time has come for us, as a nation to seriously think of providing the right stimulus, role models and environment for adolescents in order for them to become assets for nation building. They have the potential; now is the time to provide them with the opportunities.

(Gulati, 2008) in “Socializing Young India for Social Values”, throws light on the greatest challenges that today’s society is facing, which is the “Generation Gap”. Elders feel that there is mental and moral decay, degradation of moral values, crisis of confidence, trust, and character, break down of traditional discipline among the
younger generation. At the same time, youth say that the times have changed and ideologies must also change. In our failure to reconcile the two extreme views, the young generation is continuing to go astray, mainly because they have no role model to emulate or imitate.

2.14.1. Online Media

Online marriage sites have enabled young men and women to find partners without much family involvement. The communication revolution, modern democratic and political processes, and electronic media exposure have influenced the value systems of youth throughout the country. As result, “the family institution that provides normative stability to the youth, are under great structural and functional stress, both in the cities and the villages” (Singh Y., 1975, p. 120).

According to (Gulati, 2008) the glitter of the media and internet is luring people. Youth are trying to develop relationships on the internet. They seek love and friendship online and are often prey to frauds and betrayal. There are about 1 lakh Indian and 10 lakh internet sites that carry undesirable or morally perverted content, which can upset the physical and mental balance of our young. Thus, their minds get polluted at a young age.

2.14.2. Working Women

2.14.2.1 Working Women:

(Sastry, 1985) The spread of higher education among women, career and life goals and economic pressures have compelled many women belonging to the middle and upper class families to join various professions. They have entered the administrative and foreign services and have been elected to the legislature and parliament. Today, women hold many official positions of importance. This has resulted in radical changes in the individual status of women who were, till recently, and had subservient and dependent roles in the traditional family system. Promilla Kapur, pointed out that women, because of their changed economic status, have inevitably begun to have an important say in decision-making and enjoy, at least partially, the income earned by them although male attitudes have not changed in a corresponding manner.
The position of women in the Indian family system has thus changed considerably from a position of perpetual tutelage as envisaged by Manu, the law-giver of Hindu society.

According to Kapur (1970), although women’s roles and relationships have changed and continue to change, there is still a big gap between their legal, political, economic rights and privileges and what they actually enjoy. Society’s attitude, in general, has not changed significantly towards women’s role and status. The absence of consequential changes in the attitude of men has become a frequent source of conflict and marital maladjustment. Individual case studies have revealed the presence of role conflict, tensions and anxiety among women who are in employment, especially from the middle and higher classes.

(Dail, 1994), in “Problems in Socialization: Women and Men Working Together”, explains the various problems faced by men and women working together. He made an attempt to develop a conceptual framework that could help in the understanding of the inter relationship between participation in the labour force and socialization for the roles which women and men must assume within the context of both work and family life.

The basic concern of the present study, thus, is to study the changes that are taking place in the Indian family and examine their implications in the socialization of the young. In other words, the study focuses on the nature of socialization with the help of the agents of socialization and how this socialization process promotes the inculcation of values in youth as well as how these values influence their development.

The next chapter discusses the informal ways of value education and the impact on the overall development of youth. Structural and functional changes taking place in the Indian family affect the process of socialization and youth development.