

1: Centre for Cultural Resources and Training (CCRT)

Indian dance, music and theater traditions span back more than 2, years, according to Nilima Bhadbhade, author of "Contract Law in India" (Kluwer Law International,). The major classical.

What I have denied and what my reason compels me to deny, is the existence of a Being throned above us as a god, directing our mundane affairs in detail, regarding us as individuals, punishing us, rewarding us as human judges might. When the churches learn to take this rational view of things, when they become true schools of ethics and stop teaching fables, they will be more effective than they are to-day. If they would turn all that ability to teaching this one thing – the fact that honesty is best, that selfishness and lies of any sort must surely fail to produce happiness – they would accomplish actual things. Religious faiths and creeds have greatly hampered our development. They have absorbed and wasted some fine intellects. That creeds are getting to be less and less important to the average mind with every passing year is a good sign, I think, although I do not wish to talk about what is commonly called theology. The criticisms which have been hurled at me have not worried me. A man cannot control his beliefs. If he is honest in his frank expression of them, that is all that can in justice be required of him. Professor Thomson and a thousand others do not in the least agree with me. I try to say exactly what I honestly believe to be the truth, and more than that no man can do. I honestly believe that creedists have built up a mighty structure of inaccuracy, based, curiously, on those fundamental truths which I, with every honest man, must not alone admit but earnestly acclaim. I have been working on the same lines for many years. I have tried to go as far as possible toward the bottom of each subject I have studied. I have not reached my conclusions through study of traditions; I have reached them through the study of hard fact. I cannot see that unproved theories or sentiment should be permitted to have influence in the building of conviction upon matters so important. Science proves its theories or it rejects them. I have never seen the slightest scientific proof of the religious theories of heaven and hell, of future life for individuals, or of a personal God. I earnestly believe that I am right; I cannot help believing as I do. I cannot accept as final any theory which is not provable. The theories of the theologians cannot be proved. That is what I always have been after; that is what my mind requires before it can accept a theory as fact. Some things are provable, some things disprovable, some things are doubtful. All the problems which perplex us, now, will, soon or late, be solved, and solved beyond a question through scientific investigation. The thing which most impresses me about theology is that it does not seem to be investigating. It seems to be asserting, merely, without actual study. Moral teaching is the thing we need most in this world, and many of these men could be great moral teachers if they would but give their whole time to it, and to scientific search for the rock-bottom truth, instead of wasting it upon expounding theories of theology which are not in the first place firmly based. What we need is search for fundamentals, not reiteration of traditions born in days when men knew even less than we do now.

2: Native American Culture

History and Ethnic Relations Emergence of the Nation. India has a history going back thousands of years and a prehistory going back hundreds of thousands of years. There was a long phase of Paleolithic hunting and gathering cultures parallel in time and characteristics with the Paleolithic peoples of.

Theatre[edit] The Indonesian puppet of Amir Hamzah, in Wayang theatre Whilst theatre is permitted by Islam, [11] Islam does not allow for any performances to depict Allah , Muhammad , his companions, the angels or matters detailed in the religion that are unseen. Although it narrates primarily pre-Islamic legends, it is also an important stage for Islamic epics such as the adventures of Amir Hamzah pictured. Karagoz , the Turkish Shadow Theatre has influenced puppetry widely in the region. It is thought to have passed from China by way of India. Later it was taken by the Mongols from the Chinese and transmitted to the Turkish peoples of Central Russia. Other scholars claim that shadow theatre came to Anatolia in the 16th century from Egypt. The advocates of this view claim that when Yavuz Sultan Selim conquered Egypt in , he saw shadow theatre performed during an extacy party put on in his honour. Yavuz Sultan Selim was so impressed with it that he took the puppeteer back to his palace in Istanbul. There his year-old son, later Sultan Suleyman the Magnificent , developed an interest in the plays and watched them a great deal. Thus shadow theatre found its way into the Ottoman palaces. This is a shadow play with live music.. Kheimh Shab-Bazi is a Persian traditional puppet show which is performed in a small chamber by a musical performer and a storyteller called a morshed or naghah. These shows often take place alongside storytelling in traditional tea and coffee-houses Ghahve-Khahve. The dialogue takes place between the morshed and the puppets. Puppetry remains very popular in Iran, the touring opera Rostam and Sohrab puppet opera being a recent example. It is considered to be the first opera house linking Islamic culture with classical music. Dance[edit] Many forms of dancing arts are practised in Muslim cultures, both in religious [16] and secular contexts such as folk and tribal dances, court dances, dances of celebration during weddings and festivals, belly dancing, etc. Some scholars of Islamic fiqh pronounced gender based rulings on dance, making it permissible for women within a female only environment, as is often performed at celebrations, [17] but discouraging men to engage in it. Dhikr, "recollection" of God is a meditative form of worship different from ritual prayer where the seeker focuses all of his senses and thoughts on God in the hope of attaining ma'rifat experiential knowledge of God and triggering mystic states within him- or herself. Traditional Islamic orders have developed varied dhikr exercises including sometimes highly elaborate ritual dances accompanied by Sufi poetry and classical music. Al-Ghazzali discussed the use of music and dancing in dhikr and the mystical states it induces in worshippers, as well as regulating the etiquette attached to these ceremonies, in his short treatise on Islamic spirituality The Alchemy of Happiness and in his highly influential work The Revival of the Religious Sciences. Al-Ghazzali emphasized how the practices of music and dance are beneficial to religious seekers, as long as their hearts are pure before engaging in these practices. In Egypt and the Levant , the Mevlevi form of sama is known as tannoura and has been adopted with some modifications by other Sufi orders as well. The Chishti order, traditionally the dominant Islamic institution in Afghanistan and the Indian subcontinent and the most ancient of the major Sufi orders, also practices forms of sama similar to the Mevlevi, as well as other forms of devotional dance such as dhamaal. The order is strongly associated with the development of Hindustani classical music and semi-classical devotional genres such as qawwali through famed pioneer figures such as Amir Khusrow. The Chishti order remains one of the largest and strongest Muslim religious orders in the world by far, retaining a vast influence on the spirituality and culture of around million Muslims living in the Indian subcontinent. Other examples of devotional dance are found in the Maghreb where it is associated with gnawa music, as well as Sub-Saharan Africa and South-East Asia. In addition to these strictly religious forms of dance, colourful dancing processions traditionally take place in Muslim communities during weddings and public celebrations such as Mawlid , Eid el-Adha , and so on. Many Islamic cultures have also developed classical forms of dance in the context for instance of Mughal , Ottoman , Persian and Javanese court cultures, as well as innumerable local folk and tribal dances for instance amongst Bedouin , Tuareg and Pashto peoples

, and other forms of dance used for entertainment or sometimes healing such as belly dancing principally associated with Egyptian culture. Wahhabi militant groups such as ISIS and the Taliban are repeatedly targeting dhikr ceremonies in terrorist attacks, notably in Egypt and Pakistan. Muslim music Many Muslims are very familiar to listening to music. Because Islam is a multicultural religion, the musical expression of its adherents is diverse.

3: 10 Indian Folk Art Forms That Have Survived Generations

Customs and traditions have always been an important part of every religion and culture. Human civilization is incomplete without them. As Hinduism is the oldest religion on the earth, there are a lot of Hindu customs and traditions observed in India.

India has long lured spiritual tourists from the West, as a place to escape the modern world. But over the past two decades, India itself has tightly embraced that modern world, at least in urban areas where the large and growing middle-class lives. The Gupta family has seen much prosperity in recent years. As is common in Hindu households, this one has an altar. The daily worship habits and rituals have been passed down for generations in this family. For Bhavana and Deepak Gupta, who runs a photo supplies business, these have changed little. Before anything else, I pray. Then I go every day to the temple before eating anything. I first go there, pray over there. Then I have breakfast. I have the same routine. Then go to temple. Everything we do is after invoking the blessings. The Guptas, however, do worry about the growing influences on their children from the ubiquitous advertising on billboards, on the Internet, on television, influences that they say are already altering the traditionally rigid and hierarchical parent-child relationship. A few years ago, children used to fear their parents. They more treat us like friends now. They argue with us. All the designer labels are coming to India. We used to get slippers for 20 rupees. Now they want rupee brand-name ones. Pramod Joshi leads one of several such enterprises, called Aastha, which means faith or devotion. The mission of the Aastha channel is to take the Indian culture, the Indian heritage, the social and spiritual culture of India to the world. Aastha provides round-the-clock programming, a variety of preachers from Hinduism and closely related South Asian traditions like Sikhism and Jainism. They invoke the ancient scriptures, conduct meditation and yoga and programs reminiscent of evangelical Protestant tent revivals. Most of these gurus pay to get on the channel. How many people do you think you reach? I think in India we reach to at least million viewers. Two hundred and fifty million viewers? There are programs that show a lot of divorce or extramarital affairs and things that way. This is the religion, these are our values, and this is how we live. India is a tradition-bound, generally conservative society, but exactly what religion is has never really been clearly defined, says sociologist Ashis Nandy. There is no word in any Indian language which is a synonym of religion. Instead, Nandy says religious practice is localized and individualized in India, particularly in the predominant Hinduism, which has no centralized leadership. Hindus profess faith in one creator, Brahma, as part of a trinity with Vishnu, the protector, and Shiva, the destroyer of evil, shown in this Aastha channel animation. They are manifest in countless deities and forms. People can and often do choose a personal god or gods informed by family or village traditions, personal experience, or even word of mouth. The pantheon can sometimes transcend what to Westerners might seem firmly drawn lines between religious faiths. A friend of mine did a survey. According to census, only one percent of the citizens of Chennai are Christian. He asked them who is your personal god, and 10 percent said Jesus Christ was their personal god—“one percent Christian; 10 percent have Jesus Christ as their personal god. Gradually, he says, technology—“mostly the Internet and television—“may help forge a sharper sense of religious identity. Traditionally, the South Asian faiths depended not on belief systems like modern Christianity does, but on religious practices. What you did was important, not what you believed. Nobody asked you do you really believe in Krishna, do you really believe in Ram? I suspect that, like the channel Aastha, the modern versions of faith will gradually begin to make inroads into the culture of religion in this society. Back in the Gupta household, the religion channels are on regularly, though only one member, the matriarch, pays much attention to what for her is a service that brings the temple and age-old traditions into her home. We have a deal. There are certain times I will watch my religious programs. Now they can have the TV. Her granddaughters, Siddhi and Riddhi Gupta, however, will have little to do with channels like Aastha. Do you ever watch any of the religion channels, either of you? For their part, parents Deepak and Bhavana Gupta may worry about children arguing too much, about unhealthy outside influences. Yet they also enjoy the upside—“a new intellectual engagement with their two teenage daughters. The children question the Hindu practice of paying priests to perform prayer services for their

intentions, akin to a Roman Catholic tradition of paying a priest to say masses. Now the younger generation, they ask, why? He actually wants us to do something. There are millions of programs, NGOs going on to save child labor. Sometimes I really feel proud with my elder daughter. I know in myself she is right. There may be clashes over material goods and acquisitions like all middle-class teenagers have with parents. But this family sees no clash between modernity and Hinduism which, they say, is inherently eclectic and tolerant.

4: Culture of India - history, people, clothing, traditions, women, beliefs, food, customs, family

Indian English, they say, is a perfectly valid form of English - as is American or east Asian English - excluded only by rank snobbery. As an occasional teacher of journalism to college.

Indian, Hindu, Bharati Orientation Identification. India constitutes the largest part of the subcontinental land mass of South Asia, an area it shares with six other countries, including Nepal, Pakistan, and Bangladesh. It has highly variable landforms, that range from torrid plains, tropical islands, and a parched desert to the highest mountain range in the world. India, on the southern subcontinent of Asia, is bounded on the northwest by Pakistan; on the north by China and Tibet, Nepal and Bhutan; on the northeast by Bangladesh and Burma Myanmar ; and on the southwest and southeast by the Indian Ocean, with the island republics of Sri Lanka and the Maldives to the south. Excluding small parts of the country that are currently occupied by Chinese or Pakistani military forces, the area of the Republic of India is 1, square miles 3,, square kilometers. The census enumerated ,, residents, including ,, women, and million people defined as urban dwellers. However, with a population growth rate estimated at 17 per one thousand in , by May the national figure reached one billion. Life expectancy in the census was sixty years, and in it was estimated that almost 5 percent of the population was age 65 or older. The population is still primarily rural, with 73 percent of the population in living outside the cities and towns. In , the largest urban centers were Bombay or Mumbai 12,, , Calcutta or Kolkata 11,, , Delhi 8,, , Madras or Chennai 5,, , Hyderabad 4,, , and Bangalore 4,, There are four major language families, each with numerous languages. Indo-Aryan, a branch of Indo-European, covers the northern half of the country, and the Dravidian family covers the southern third. In the middle regions a number of tribal languages of the Munda or Austroasiatic family are spoken. In the northeastern hills, numerous Tibeto-Burman languages are spoken. The national flag, which was adopted in , is a tricolor of deep saffron, white, and green, in horizontal bands with green at the bottom. In the center of the white band is a blue wheel, the chakra , which also appears on the lion column-capital of the Emperor Asoka at Sarnath. This carving, which is over 2, years old, is also a national emblem that is preserved in the Sarnath Museum. The sandstone carving features four lions back to back, separated by wheels chakra , the wheel of law , standing over a bell-shaped lotus. The whole carving once was surmounted by the wheel of law. The national anthem is a song composed by Rabindranath Tagore in entitled Jana-gana mana. The nearly useless Saka-era calendar also may be considered a national symbol, adopted in and still often used officially alongside the Gregorian calendar. History and Ethnic Relations Emergence of the Nation. India has a history going back thousands of years and a prehistory going back hundreds of thousands of years. There was a long phase of Paleolithic hunting and gathering cultures parallel in time and characteristics with the Paleolithic peoples of Europe and East Asia. This was followed, eight thousand to ten thousand years ago, by the development of settled agricultural communities in some areas. In , the first genuinely urban civilization in the Indus Valley and western India India emerged. After its disappearance around B. Buddhism, Jainism, Hinduism, and Sikhism. Despite the extent of the Empire of Asoka " B. India was ruled by the British government after through a viceroy and a council, although several hundred "princely states" continued to maintain a measure of independence. The Indian National Congress, founded in , slowly moved from a position of advisor and critic for the British administration toward demanding the transference of power to native Indian politicians. In , the Indian National Congress, led by Jawaharlal Nehru and Mahatma Gandhi, adopted a policy of civil disobedience with a view to achieving full national independence. It was to be a long struggle, but independence was achieved in , with the condition that predominantly Muslim areas in the north would form a separate country of Pakistan. The departure of the colonial authorities, including the British armed forces, was peaceful, but the splitting off of Pakistan caused a massive population movement and bloodshed on both sides as a result of "communal passions. National identity is not a major political issue; regional identity and the mother tongue seem to be more important. There are still millions of illiterate people who seem hardly aware that they are Indians but can be vociferous in their support of chauvinistic regional politicians. Thus, India has been plagued with secessionist struggles since independence, the most prominent of which have been a Dravidian movement in

the south, an armed struggle among Kashmiri Muslims for a union of their state with Pakistan, a Khalistan movement among Panjabi Sikhs, and a guerilla movement seeking independence for all the Naga tribes in the northeast. India is home to several thousand ethnic groups, tribes, castes, and religions. The castes and subcastes in each region relate to each other through a permanent hierarchical structure, with each caste having its own name, traditional occupation, rank, and distinctive subculture. Tribes usually do not have a caste hierarchy but often have their own internal hierarchical organization. The pastoral and foraging tribes are relatively egalitarian in their internal organization. India is no stranger to ethnic conflict, especially religious wars. Nevertheless, in most parts of the Indian shop workers in the main bazaar in Jaipur, Rajasthan. The walled citadels in some early cities developed into elaborate palisades, walls, and moats to protect the multitude of Iron Age and medieval cities throughout much of the country. The towns and cities are of eight historic types: Architecture developed distinct regional styles that remain apparent. These styles reflect the relative influence of the medieval Tamil kingdoms, Persian and Turkic invaders in the north, Portuguese and British Christianity, and all the distinctive features of the religious monuments of Jainism, Buddhism, Islam, and medieval Hinduism. The landscape is dotted with over half a million villages, and each region has distinctive forms of domestic architecture and village layout. Holy places of the various religions are commonly within villages and towns, but the numerous pilgrimage sites are not necessarily located there.

Food and Economy Food in Daily Life. About half the people eat rice as their staple, while the remainder subsist on wheat, barley, maize, and millet. There are thus major geographic differences in diet. Just as fundamental is the division between those who eat meat and those who are vegetarian. Muslims, Jews, Sikhs, and Christians all eat meat, with the important proviso that the first three groups do not consume pork. Lower-caste Hindus eat any meat except beef, whereas members of the higher castes and all Jains are normally vegetarian, with most even avoiding eggs.

Food Customs at Ceremonial Occasions. Every caste, tribe, town, village, and religion has a panoply of traditional ceremonies that are observed with enthusiasm and wide participation. Most of these ceremonies have a religious basis, and the majority are linked with the deities of Hinduism. With a large proportion of the population being located in rural areas 73 percent, farming is the largest source of employment; for hundreds of millions of people, this means subsistence farming on tiny plots of land, whether owned or rented. In most parts of the country, some farmers produce cash crops for sale in urban markets, and in some areas, plantation crops such as tea, coffee, cardamom, and rubber are of great economic importance because they bring in foreign money. In that period, the average annual inflation was 9 percent. In , national debt was 27 percent of GDP. Over the past half century the economy has been expanding slowly but at a steady rate on the basis of a wide range of industries, including mining operations. Major cities such as Bombay are considered residential creations of British administrators. The United States has been the principal export market in recent years, receiving 17 percent of exports in and Clothing, tea, and computer software are three major categories of exports to the United States.

Land Tenure and Property. In an economy based on agriculture, the ownership of land is the key to survival and power. In most parts of the country, the majority of the acreage is owned by a politically dominant caste that is likely to be a middle-ranking one, not a Brahmin one. However, the various regions still have different traditions of land tenure and associated systems of land taxation. India has only recently seen the last of the rural serfs who for centuries supplied much of the basic farm labor in some parts of the country. There are still numberless landless wage laborers, tenant farmers, and landlords who rent out their extensive lands, and rich peasants who work their own holdings. India has had many traders, transport agents, importers, and exporters since the days of the Indus civilization four thousand years ago. Market places have existed since that time, and coinage has been in circulation among urban people for years. In modern times, an expanding investment scene, combined with continuing inflation, has formed the background to an extensive import and export trade. The major industries continue to be tourism, clothing, tea, coffee, cotton, and the production of raw materials; in the last few years, there has been a surge in the importance of the computer software industry. The modern infrastructure was created by the British administration in the nineteenth and early twentieth centuries. The country still relies on a vast network of railroad track, some of it electrified. Railroads are a government monopoly. Roadways, many of them unsurfaced, total about 1. The first air service, for postal delivery, grew

into Air India which, along with Indian Airlines, the internal system, was nationalized in 1952. In the 1960s a number of private airlines developed within the country, while international connections are provided by a multitude of foreign companies as well as Air India. Political animosities have long ensured that trade with neighboring South Asian countries remains minimal, although there is now considerable transborder trade with Nepal, Sri Lanka, Bangladesh, and Bhutan. The division of work is based on gender. Age also separates out the very old and the very young as people unable to perform the heaviest tasks. Those jobs are done by millions of adult men and women who have nothing to offer but their muscles. Beyond these fundamental divisions, India is unique in having the caste system as the ancient and most basic principle of organization of the society. Each of many hundreds of castes traditionally had one occupation that was its specialty and usually its local monopoly. Social Stratification Classes and Castes. The caste system is more elaborate than that in any of the other Hindu or Buddhist countries. Society is so fragmented into castes that there can be twenty or thirty distinct castes within a village. This society has a hierarchy of endogamous, birth-ascribed groups, each of which traditionally is a family at the Taj Mahal, one of the most famous buildings in the world. Because an individual cannot change his or her caste affiliation, every family belongs in its entirety and forever to only one named caste, and so each caste has developed a distinctive subculture that is handed down from generation to generation. Hindu religious theory justifies the division of society into castes, with the unavoidable differences in status and the differential access to power each one has. Hindus usually believe that a soul can have multiple reincarnations and that after the death of the body a soul will be reassigned to another newborn human body or even to an animal one. This reassignment could be to one of a higher caste if the person did good deeds in the previous life or to a lower-status body if the person did bad deeds. The highest category of castes are those people called Brahmins in the Hindu system; they were traditionally priests and intellectuals. Below them in rank were castes called Ksatriya, including especially warriors and rulers. Third in rank were the Vaisyas, castes concerned with trading and land ownership.

5: India Culture Today is a Mix of Traditional Values and Newer Cultural Ideas.

Seafaring peoples along southern coast, usually outside large empires of northern India were particularly active. These southern Indians, the Tamils, traded cotton, silks, dyes, drugs, gold, ivory, often earning great fortunes.

What India Culture Today is Like India culture today was influenced by the ancient culture of India, but something new is happening that is stirring up differences in Indian society. For one thing, younger generations have become more independent and have accepted new ideas from western cultures. For example, sexual expression and display of affection have been kept behind closed doors for the most part in India many past generations, while these things have been culturally accepted in the U. The Kama Sutra is a Hindu guide that teaches people about erotic pleasure and human sexual behavior. The older Indian generations still consider it taboo for a man and woman to hold each others hands in public, while younger couples have their own ideas of what is acceptable in India culture today. Another visible change in India culture today can be found in Indian films. These fantastic films are an expression of Indian art and are filled with great music, amazing dancing, and Indian celebrities. In the past, Bollywood films were pretty conservative in regards to the amount of skin they would reveal and the body language that dance scenes displayed. However, in the last decades, the dancing in Bollywood Films has become much more provocative and the clothing has become much racier than in films of the past. The outfits often look like something you might see on the U. Another change to the traditional culture in India involves arranged marriages. Traditionally, parents found a marriage partner for their son or daughter and would arrange a marriage marriage between the two. In some cases, a man and a woman were promised to one another in their teens and had no say in the decision. Many times, the bride and groom-to-be never actually met until their wedding day! Arranged marriages were popular for hundreds of years. This was in part because pressure from family members was so strong, but mostly because this type of marriage was deeply ingrained in the culture in India. Another factor was that divorce was considered so taboo in India. Many couples stayed together even when unhappy. Flash forward to today, perceived independence brought change. While arranged marriages still exist, they have mutated. India culture today allows young men and women have more freedom of choice. Now many youths pick who they will marry, and most certainly have a chance to meet their future life partner. When Indian families attempt to arrange marriages today, things are done differently. Nowadays, parents of the young man or woman will allow their kids to meet potential mates in advance. If there is not a reciprocal liking between the two, they may decline and meet other candidates. These meetings are like auditions, or speed-dates. The difference being that your family is there with you. Can you say awkward? Indians refer to a marriage like ours as a love marriage, because we made the choice to get married based on love, rather than what may have been more traditionally accepted in the culture in India. Another factor for changes to Indian culture today is the influence of western culture. Many young men and women are sent to the United States, or other countries, to study and to acquire jobs. While away from India, they experience new rights of passage, independence and accept new cultural ideas. Plus, the internet has allowed people from different countries and cultural backgrounds to connect with one another, and to keep up on global events. Most important, the Indian culture today is still rich, beautiful and accepting of other cultural beliefs.

6: Hinduism and Modern India | January 22, | Religion & Ethics NewsWeekly | PBS

The culture of India refers collectively to the thousands of distinct and unique cultures of all religions and communities present in www.enganchecubano.com's languages, religions, dance, music, architecture, food, and customs differ from place to place within the country.

Any culture is a system of learned and shared meanings. People learn and share things over the course of generations, and so we say they are a culture. Traditional and modern culture function similarly because both are ways of thinking, ways of relating to people and to the universe. The beginning of culture was language. The first word was culture. Someone looked up from whatever else was going on and said something, and that first word was the building block of all human culture. You could pass it around. You could imitate it or change it. Its meaning could be shared among people. Maybe the word was "food" or "love" or "God. And the word constituted culture, because the word carried meaning. If there were only one concept to be considered in the discussion of culture, it is this: How do we know whether the group of letters a-p-p-l-e represents that sweet-tart yellow or red fruit, or a brand name of computer? How do we know whether the group of letters l-e-a-d represents that blue-gray metallic chemical element, or the verb that signifies "to show the way? It is because we have learned to share the meanings of words. Of course meanings are not limited to written words but began with thought words and spoken words, signed words, gestured words, pictured words. All these kinds of words carry meaning. And it is in the meanings of things that culture resides, regardless of whether it is traditional or modern culture. So we can commence with the idea that our traditional ancestors, like their modern descendants, learned and shared meanings. Traditional and modern culture are alike in another way. Both developed to accommodate their surroundings. Both traditional and modern culture work for people because they are suited to local environmental conditions. A farming culture would not work as well in Antarctica. Inuit Eskimo culture would not survive as well in the Sahara. Bedouin culture would not function as well in Manhattan. Culture of any kind works best and longest if it is well adapted to local conditions. It should perhaps be noted that there is apparently nothing genetic about the presence or absence of traditional culture; traditional culture is not the sole province of any one ethnic group. For example, in ancient Europe the Celts and Teutons lived traditional culture. In ancient North America the Anishinabe and Lakota lived traditional culture. In ancient Africa the Bantu and Yoruba lived traditional culture. At some point back in history all human beings -- regardless of what continent they occupied and which ethnic group they constituted -- all lived in a traditional tribal culture. Modern culture developed in some areas of the planet as human societies grew larger. Mass organization in some form -- first the development of large work forces and armies, and later the development of mechanized means of production -- was an important force in changing traditional culture into modern culture. The shift from rural life to urban life is at the core of the development of modern culture. While traditional and modern culture may be similar in some ways, in some very significant ways they are clearly different from each other. Traditional culture, such as our human ancestors enjoyed, is held together by relationships among people -- immediate family, extended family, clan and tribe. Everyone knows how he or she fits into the mix because relationships, and the behaviors that go along with them, are clearly defined. If I violate what is expected, everyone will know. Perhaps there will be severe consequences. But this does not rob the humans who live traditional culture of their individuality. Some brothers act differently from other brothers. But in general, well-defined family and clan relationships, and the kinship terms that signal them, make daily operations in traditional society take a workable course. If you have the proper relationship with someone, you can get just about anything accomplished. You learn that kinship terms are key phrases in getting along. In traditional culture, relationships and people seem to be what matters. In the modern culture of mainstream America, most people live in nuclear families: Mom and Dad and 2. Many have only occasional contact with family members outside the immediate household. Young people quickly learn that their importance depends on how many and what kind of things they can control. Eventually they learn that power -- personal, economic, social, political, religious, whatever -- gets things done. Modern culture has a tendency to spread out, to build empires, to capitalize on as many resources as possible. Modern

culture seems to be held together by power and things, not by people and relationships. In modern culture people learn that business life is separate from personal life, for example that church and state can be kept apart. We learn to compartmentalize our lives. During the week we can be shrewd business-makers in a competitive marketplace where there are happy winners and tragic losers. On the weekend we can go to church or temple and ask forgiveness for our transgressions, and then go back on Monday and start all over again. We learn in some form two key phrases: Similarly, the principles and values that guide spiritual and ceremonial life are the same principles and values that guide political life. Thus in traditional culture, the compartmentalizing or separating of business and personal life, of religious and political life, would not work. You cannot separate how you treat your trade partners from how you treat your cousins if they are the same people. You cannot separate your spiritual values from your political values if they are the same values. Another way in which the two differ is that traditional culture tends to stay relatively the same for long periods of time. It is basically a conservative system. Does this mean that new ideas are not incorporated from time to time, that traditional culture is static? The traditional culture of our ancestors changed in response to the same kinds of forces that produce biological change. The invention of new things in traditional culture for example, new technologies such as ceramics or the bow and arrow work in the same way as genetic mutations: Preferences for especially useful things and ideas in traditional culture work in the same way as natural selection: Ways of thinking and doing things in traditional cultures flow from one culture to another just like genes flow from one biological population to another: Isolation of a small, unusual sample of people in a traditional culture causes whatever that thing is that makes them unusual to become more common in future generations for example, if a small group of people sets off to start a new village, and they all just happen to like to wear their hair a certain way, then their offspring would tend to wear their hair that way too -- in just the same way that genetic drift operates. Ancient traditional culture did change. But it was such a conservative system that it tended to resist change whenever it could. In contrast, modern culture thrives on change. It creates new goods and services, and teaches us to want them. It adds new technologies, things and ideas at an increasingly rapid rate, such that the amount of cultural change experienced in America between and is far greater than the amount of change experienced in the entire eighteenth and nineteenth centuries in America. Change in modern culture is propelled by all the same forces that cause change in traditional culture, only in modern culture the changes happen more quickly. Modern culture is a more mutable system that tends to change often. Another way in which traditional culture and modern culture differ is in their relationship to environment. Traditional cultures lived in close contact with their local environment. This taught that nature must be respected, cooperated with, in certain ritualized ways. One did not make huge changes in the environment, beyond clearing fields for agriculture and villages. Society saw itself as part of nature; its spiritual beliefs and values held humans as the kinsmen of plants and animals. In contrast, modern culture creates its own environment, exports that cultural environment to colonies in far away places. It builds cities and massive structures. It teaches that nature is meant to be manipulated, to be the source of jobs and wealth for its human masters. It sees itself as being above nature. Its religions commonly cast humans as the pinnacle of nature: These differences in the way traditional and modern culture perceive and interact with the environment have various consequences for the humans in those cultures. Not the least of these is the difference in sustainability. A culture that lives in relative harmony with its environment has a greater likelihood of sustaining itself than does a culture that destroys its environment. The culture of our human ancestors existed for thousands of years without doing any substantive damage to the ecosystem. In a very few centuries modern culture has eliminated or endangered numerous plant and animal species, degraded many waterways and negatively impacted the health of many of its citizens: A closely related comparison between traditional and modern culture concerns ways of thinking. Modern culture is built upon knowledge. The more bits of knowledge one controls -- a larger database, a larger computer memory -- the more power one has. Modern culture produces new bits of knowledge so rapidly that sometimes our computers tell us "Memory is Full! Modern culture is long in knowledge. The traditional culture had a broad base of knowledge, as well. All plants and animals in the local environment were known by name and by their potential usefulness to humans. Weather, geology, astronomy, medicine, politics, history, language and so on were all parts of a complex

integrated body of knowledge.

7: Hindu Customs and Traditions | Hinduism Facts | Facts about Hindu Religion

Style of Dress India is a land of color and diverse cultures, so evident in the varied dresses that grace its people. Indian traditional way of dressing is marked by variations, both religious and regional with a wide choice of textures and styles.

So much so that whenever architecture is thought of in conjunction with India, images of the Taj Mahal, Fatehpur Sikri and South Indian temples are conjured up in our minds. The question that comes to our mind is: Do we have anything today as representative of Modern Architecture which could be compared with our old buildings? The question which is difficult to answer - demands more than skin deep analysis of modern architecture in the context of India. The answer to this question also depends on the spirit behind it. If the curiosity behind the question concerns the quantum of construction done in post-independence years, the answer can be one impressive list of statistical figures, a fine achievement for building science and technology. But, if on the other hand the questioning mind is concerned about new architectural and planning thought generated in the same post-independence years, which have resulted in buildings and cities suited to our socio-economic, cultural and climatical circumstances, our achievements are not very impressive so far. But considering the fact that formation of thoughts and ideas, in this relatively young field, has been going for only the last quarter of century and with the limited resources that we have, it is evident that we are on the verge of making a break-through. It is not out of context here to go into details how things have been happening in the field of architecture in years preceding the following independence. Architectural material was stone; tools, chisel and hammer, and the aim was glorification. In contrast, the every-day needs of a common man were ruthlessly neglected. Then the British arrived on the scene, it was through them that the first introduction to elementary modern building construction and planning was introduced into India. Their aim, however, was to house their organisations, and their people and whatever was necessary to control an empire as big as India. Apart from self-serving military cantonments and civil lines, they also left the basic problems well alone. It was no intention of the British to educate Indians in the art and science of architecture. Consequently Indian minds, during the British reign, were completely out of touch with the progressive thinking taking place in the rest of the world. The most significant architectural phenomenon that took place during the first half of this century in this country was building of Imperial Delhi. It is interesting to note that at the same time as the construction of Delhi, Europe was having "Heroic period of modern architecture" in such schools of thought as "Bauhaus". Independence woke us to a changed situation. In place of religion or royal concern with architectural immortality, this situation demanded attention to those problems that had so far been ruthlessly neglected. The ordinary man, his environment and needs became the centre of attention. Demand for low cost housing became urgent. Industrialism that was to follow in India, spawned its own problems of townships and civic amenities for workers. Fresh migration from rural areas to existing cities also strained already, meagre housing capacities of existing cities. The very scale of the problem was and still is unnerving. To face staggering problems of such magnitude, twenty-five years ago, there were few Indian architects in the country and practically no planners. There was only one school of architecture in Bombay. But there was the will to build, with the limited resources and technological know-how at our disposal. We marched ahead and built an impressive number of houses and other buildings of utilisation nature. In the process we made mistakes and learnt from them. Each fresh attempt was a step closer to building of forms more suitable for the Indian climate and socio-economic conditions. In this process, architects also became aware of the need for a certain amount of research work in new ways of building and planning if we were to face the problem squarely as they say. Since government was the agency with the largest resource, it had to carry the heaviest responsibility for construction. Need for various kinds of organisation on the national and regional level was felt. Following is the list of governmental bodies that we have today, which in some way or the other are responsible for building industry in India. This is a national organisation with affiliated bodies at state level called Public Works Department P. It looks after all the construction of government office buildings, residential accommodation for government employees, institutional buildings like the I. A number of other buildings, like Libraries, research institutes, airports, radio and T. Centres, Telecommunication

building, factories and workshops are also looked after by the C. Activities of the C. The department also looks after engineering, construction of granaries, warehouses, bridges and canals that have helped the country in its fight against food shortage. The Horticultural wing of the department has involved itself with the creation of environmental comforts, like Parks such as Buddha Jayanti Park and Mughal Gardens. Activities of the department at present have extended beyond the borders of the country. The Sonali-Pokhra road project in Nepal has been completed and a hospital for children in Kabul had just been completed and the department had been appointed as consultant for work of the Mahatma Gandhi Memorial Institute at Mauritius. In other words this organisation is responsible for earmarking National land for various uses, such as Towns, cities, industry etc. Apart from this the organisation is engaged in preparing development plans for existing cities such as Delhi to ensure controlled growth of these cities. Its main objectives are: It is a research oriented organisation. Apart from all these, are state housing boards in all the mentioned above bodies which are responsible for implementation and designing of the housing needs, and general controlled growth of the existing cities according to drawn up master-plans for development. Together with the help of all the organisation, by no means an exhaustive list, government performs various roles, from public works to deployment of financial resources, from research to distribution of fundings to building industry. Much has been done, much remains to be done. On the architectural horizon today find us with a new generation of architects and planners. Today we have nearby fifteen architectural schools throughout the country and certain equipment and knowhow of naturalized building science and technology and a growing experience with new material and methods and large scale planning. All this had not been easy. However, it was not huge, building institutions, but individuals that have been responsible for evolving a new aesthetics bridging the hiatus between traditionalism and modernism. Painstakingly these individuals have worked, over the years, learning both from abroad and our experiences with traditional architecture, to bring about various schools of thought responsible for the spirit of modern Indian architecture. The emphasis now lies not on awesome monumentality, but factionalism with accompanying virtues of economy, simplicity and utility. It is relevant here to go into the development of these ideas. As a matter of fact some ideas of modern architecture were not to come to us until , when Le Corbusier at that time was a leading figure in architectural circles created Chandigarh, one of his most ambitious projects. This had a tremendous impact on the mind of Indian architects, who had so far only seen-either glorious temples or forts of the past or the Imperial British capital of New Delhi in the name of modern architecture. Overwhelmed, they found this expression of modern architecture quite acceptable. It was grand and sensational and at the same time was based on rational basis of climatic analysis and planning freedom. In the years to follow, buildings spring up all over India which had similar expression and the same materials. But ideas of Le Corbusier had to be crystallized before they could be adopted in India. Some realized that concrete and plastic forms were after all not the solution for all Indian architectural problems, howsoever sensational they might be. There was another parallel phenomenon going on at the same time which was to influence the course of modern architecture in India to come. Indian architects were going to Europe and America to seek higher education and cultural inspiration. The Indian architectural community took its inspiration from ideas developed in the western world. During the sixties these architects who received their education in the western countries commanded high positions as professionals as well as teachers. They taught, practiced and experimented with what they had learnt in the west against the harsh realities of India. The process of fermentation of ideas was turned on. There were many realizations that were to form the rational basis for architecture to come. First of these realizations was that if we have to do anything worthwhile in India for Indians under Indian socio-economic and climatic conditions, the west was no place to look for inspirations or solutions. We will have to evolve our own patterns of development and physical growth, our own methods and materials of construction and our own expression of foregoing. This realisation created a sense of vacuum and because of the poignancy of the feeling of vacuum, the search began, and architects started looking in different directions for various answers. In each direction partial perception of truth was declared as the total truth. The fact however, remains that in each direction we have moved closer to rational basis of modern architecture. One of the first places where Indian architects looked for inspiration for expression of total architecture of India, is our own village and folk architecture.

Architects studied with keen interest the way people solved problems long before western influence was felt in India. From desert settlements of Jaisalmer, to village developments of hills, plains and sea-coasts, all became the focus of study. Complex planning were analysed and looked into for inspirations. There are some daring architects who have gone as far as to study the human settlements in the heavily populated areas of existing metropolitan cities, built without the help of architects, looking for solutions of high density, low rise economical housing; a challenging problem for India. It is the contention of these farsighted architects, with a hard nosed realism, that in such kinds of dense developments, with simple methods of construction and conventional low cost materials, when laid out in a planned manner, that we will find the answer urban housing for our really poor masses. While some of these architects were busy looking for answers in what we already have in our traditional settlements, others were exploring how industry can be made use of in solving the aspect of building problems. Prefabrication has potential in large scale housing, large span structures and industrial buildings on anywhere were repetitive units can be employed. But so far in India, industrialization of the building industry has not made great headway for lack of technological infrastructures to support it, therefore its influence is only limited to fascination of imagery. However, one aspect of technology that can be successfully applied in architecture is invention and manufacture of new building materials from industrial waste to replace the traditional building materials like steel and cement of which there are tremendous shortages. Supreme Court, Delhi There is the growing realization among architects that just to build visually beautiful buildings will be useless, unless it is backed by infrastructure of services, such as water supply, electrical supply and communication system of rapid mass transit, etc. In other words it is not an individual building but the total environment that matters. All this calls for serious attention on patterns of physical growth that will take care of layouts of all these services in an organised manner. The screen resolution desired is x or above.

8: The Ancient World | India | Culture | The Guardian

In India's male-dominated tradition, and everywhere in Vedic, classical, medieval, and modern Hinduism, the paradigms in myths, rituals, doctrines, and symbols are masculine.

Music of India Indian music includes multiple varieties of folk , popular , pop , and classical music. India is made up of several dozen ethnic groups , speaking their own languages and dialects. Alongside distinctly subcontinental forms there are major influences from Persian , Arab and British music. Indian genres like filmi and bhangra have become popular throughout the United Kingdom, South and East Asia , and around the world. American soul , rock and hip hop music have also made a large impact, primarily on Indian pop and filmi music. Other highly popular forms are ghazal , qawwali , thumri , dhrupad , dadra , bhajan , kirtan , shabad , and gurbani. Filmi music is often said to have begun in , with the release of Ardeshir M. In the earliest years of the Indian cinema, filming was generally Indian classical and folk in inspiration, with some Western elements. Over the years, the Western elements have increased, but without completely destroying the Indian flavour. Most of the Indian movies are musicals and feature elaborate song and dance numbers. There is constant work for pop music composers or music directors, to use the Indian term. Movie soundtracks are released as tapes and CDs, sometimes even before the movie is released. Indian classical dance and Indian folk dances Indian classical dance is performed in different styles. The Natya Shastra is the most important ancient treatise on classical Indian dance. It is also called the fifth Veda in reference to the foundation of Hindu religion and philosophy, from which sprang the related South Indian musical tradition of Carnatic music. Bharatanatyam is a classical dance form originating in Tamil Nadu. It is thought to have been created by Bharata Muni. In ancient times Bharatanatyam was performed by mandir Hindu temple Devadasis. Many of the ancient sculptures in Hindu temples are based on Bharatanatyam dance postures karanas. Odissi is one of the oldest surviving forms of dance, with depictions of Odissi dancing dating back as far as the 1st century BC. Like other forms of Indian classical dance, the Odissi style traces its origins back to antiquity. Dancers are found depicted in bas-relief in the hills of Udaygiri near Bhubaneswar dating back to the 1st century BC. The Natya Shastra speaks of the dance from this region and refers to it as Odra-Magadhi. Kathakali katha for story , kali for performance or play is a form of dance- drama. It originated in the South Indian state of Kerala over years ago. It is a spectacular combination of drama, dance, music and ritual. Characters with vividly painted faces and elaborate costumes re-enact stories from the Hindu epics, Mahabharata and Ramayana. Kuchipudi is the name of a small village in the Divi Taluq of Krishna district that borders the Bay of Bengal and with resident Brahmins practising this traditional dance form, it acquired the present name. Mohiniaattam is a traditional dance from the South Indian state of Kerala. Mohini is an Apsaras in the Hindu mythology and aattam in Malayalam means dance. So Mohiniaattam essentially means "dance of the enchantress". The theme of Mohiniaattam is love and devotion to god. The costume worn by the dancers are typically white coloured kasavu saree with golden borders. Originally a Northern Indian temple dance, it was transformed to a court dance in the Mughal era. The new Muslim influence brought with it certain changes to the dance form: The Sattriya dance is believed to be a creation of the great Vaishnavite bhakti guru Srimanta Sankardeva considered the lead architect of Assamese literature and culture. He created this magnificent Sattriya dance to accompany the Ankiya Naat a form of Assamese one-act play, another creation of Sankardeva which was usually performed in Satras Assamese monasteries. Since the dance developed and grew within the Satras, it is named after these religious institutions. Folk dances are performed for every possible occasion, to celebrate the arrival of seasons, birth of a child, a wedding and festivals. The dances are very focused on gestures, postures, and expressions. The dances burst with verve and vitality. Men and women perform some dances exclusively, while in some performances men and women dance together. On most occasions artists sing the main lyrics and are accompanied by instruments. Each form of dance has a specific costume. Most costumes are flamboyant with extensive jewels. Bhangra is a form of music and dance that originated in the Punjab region of India. Bhangra dance began as a folk dance conducted by Punjabi farmers to celebrate the coming of Vaisakhi , a sikh festival. The specific moves reflect the manner in which

villagers farmed their land. This musical art further became synthesized after the partition of India, when refugees from different parts of the Punjab shared their folk dances with individuals who resided in the regions they settled in. This hybrid dance became Bhangra. The dance started from just one move and evolved later on. It has been popularized by Punjabi artists from the Sikh communities, with which it is now commonly associated. Thirayattam is a ritual performing dance of south malabar region kozhikode and malappuram Dt: Thirayattam enacted in courtyards of sacred groves and village shrines, during Thirayattam festival. Sculpture in India first sculptures in India date back to the Indus Valley civilization , where stone and bronze carvings have been discovered. This is one of the earliest instances of sculpture in the world. Later, as Hinduism , Buddhism and Jainism developed further, India produced some of the most intricate bronzes in the world, as well as unrivaled temple carvings. Some huge shrines, such as the one at Ellora were not actually constructed using blocks, but instead carved out of solid rock, making them perhaps the largest and most intricate sculptures in the world. Although India had a long sculptural tradition and a mastery of rich iconography, the Buddha was never represented in human form before this time, but only through some of his symbols. This may be because Gandharan Buddhist sculpture in modern Afghanistan displays Greek and Persian artistic influence. Artistically, the Gandharan school of sculpture is said to have contributed wavy hair, drapery covering both shoulders, shoes and sandals, acanthus leaf decorations, etc. The pink sandstone sculptures of Mathura evolved during the Gupta period 4th to 6th century to reach a very high fineness of execution and delicacy in the modeling. Newer sculptures in Afghanistan , in stucco, schist or clay, display very strong blending of Indian post-Gupta mannerism and Classical influence, Hellenistic or possibly even Greco-Roman. Meanwhile, elsewhere in India, less anatomically accurate styles of human representation evolved, leading to the classical art that the world is now familiar with, and contributing to Buddhist and Hindu sculpture throughout Asia. If you would like more information on this topic please let us recommend. A selection of Indian sculptures of various ages and styles Main article: Indian painting The earliest Indian paintings were the rock paintings of pre-historic times, the petroglyphs as found in places like Rock Shelters of Bhimbetka , and some of them are older than BC. Such works continued and after several millennia, in the 7th century, carved pillars of Ellora , Maharashtra state present an example of Indian paintings, and the colors, mostly various shades of red and orange, were derived from minerals. Thereafter, frescoes of Ajanta and Ellora caves appeared. But, it is believed that some form of art painting was practiced in that time. Indian Art was given a new lease of life by the British in early 19th century when the new government required painters to document Indian life and times. Indian art, ancient and medieval Cinema[edit] This article contains wording that promotes the subject in a subjective manner without imparting real information. October Main article: Cinema of India India is a major regional center for cinema. The Indian film industry is the second largest in the world movies released in the year Each of the larger jrods supports its own film industry: Similar neologisms have been coined for the Kannada Karnataka State film industry Sandalwood based on Karnataka being known for Sandalwood, Tamil film industry Kollywood , from the Kodambakkam district of Chennai and the Telugu film industry Tollywood. Tollygunge is a metonym for the Bengali film industry, long centered in the Tollygunge district of Kolkata. Radio[edit] Radio broadcasting was, until recently a government monopoly under the Directorate General of All India Radio “established in and since also known as Akashvani” a government-owned, semicommercial operation of the Ministry of Information and Broadcasting. There are five regional headquarters for All India Radio: All India Radio covers The government-owned network provides both national and local programs in Hindi, English, and sixteen regional languages. Commercial services, which were inaugurated in , are provided by Vividh Bharati Service, headquartered in Mumbai. India has an extensive network of medium wave and shortwave stations. In there were eighty-five FM stations and seventy-three shortwave stations that covered the entire country. The broadcasting equipment is mostly Indian made and reaches special audiences, such as farmers needing agroclimatic, plant protection, and other agriculture-related information. The number of radio receivers increased almost fivefold between and , from around 14 million to nearly 65 million. Most radios are also produced within India. In seventy hours of news, features, and entertainment programs were broadcast daily in twenty-five languages using thirty-two shortwave transmitters. The principal target audiences are listeners in neighbouring countries and the large

overseas Indian community. In addition, some premium channels are available at an extra cost. This service requires special receivers which are often subsidized by world space. Recently The Department of Space DoS indicated it is exploring the possibility of setting up a multi-media satellite platform that would include satellite radio, video and data channels. Television in India Television service is available throughout the country. Doordarshan is a government-owned broadcaster established in and a part of All India Radio until It operates of one national network and seven regional networks. In there were sixty-three high-power television transmitters, medium-power transmitters, seventy-six low-power transmitters, and twenty-three transposers. Regular satellite transmissions began in the same year colour transmission began. By some 6 million people were receiving television broadcasts via satellite, and the number was expected to increase rapidly throughout the rest of the decade.

9: Islamic culture - Wikipedia

India is a land of the oldest, most magical cultures, religions and customs. People of different religions live in the vast country. It is a land that has fascinated the world with its snake charmers, peacock and elephants on one side, and with the works of Aryabhata, Shusruta and Tagore, on the.

It is in the major outlook on relationships that Indians are vastly different, in the way they perceive the institution of marriage, to those beliefs of other countries especially in the west. Many people have a pretty major misunderstanding of the topic of arranged marriages and in fact have a fairly negative attitude regarding arranged marriages. The best way to understand the reasoning behind such cultures is to put aside your own beliefs, opinions, and preconceived ideas in order to see more clearly before dismissing it as wrong. Here are some points to better understand the Culture of Arranged Marriages in India: The Acceptance of Arranged Marriages in India Although most westerners cannot fathom marrying someone they do not love, it is incredibly interesting to note that arranged marriages is not something which is fought against, or a source of protest among the young of India. The truth, surprisingly, is the exact opposite, many of the youth in India prefer arranged marriages, as it gives them the time and the ability to enjoy their youth without the constant worry and struggle of relationships that comes about in western culture. The west generally believe that one needs to have live-in relationship or a long courtship before they can get married to know whether they are sexually as well as generally compatible or not. The fact that an arranged marriage is actually preferred in many cases in India, and may even indeed be a healthy and happier form of love than the marriages experienced in the west comes as somewhat of a shock or at least a surprise to most. It can be said that an arranged marriage in India is not based on feelings, but rather on commitment. We base our marriage on commitment, not on feelings. As our marriage progresses, the feelings develop. In America, you base your decision to marry on feelings, but what happens when the feelings wane? You have nothing left to keep the marriage together if you get married according to feelings and then the feelings go away. Whereas in the west people do not take the idea of marriage seriously until after they know a person for a number of years or feel like they know everything about the person. A relationship not bound by marriage is more easily broken for the smaller nuances in life. After marriage you tend to accept what you have rather than look for someone better as people often do while courting or dating. Arranged Marriages are Not Forced Marriages When people think of arranged marriages, they often picture a boy or girl forced into a relationship in which they have absolutely no choice. However, in reality, this is simply not the case, before the marriage becomes official the potential bride and groom have the opportunity to meet each other and decide whether or not a relationship is something that they would wish to pursue. Once approved they meet and get engaged. There is usually a period of months or even a year or more after the couple are engaged and before the wedding, where the couple get to know each other, meet, talk and discuss the future. This time after the engagement to the wedding day is sort of the dating period for the couple. Marriages are a Family Affair A daughter is said to marry into a family in India. This is mainly due to the fact that many Indians live in joint families where the wives enter into and live with the husbands family. So a family with several sons will have their wives and children all living together in the same house. Typically, the burden for the arrangement of the marriage is on the parents. Additionally, the father will want to make sure that his daughter is marrying into a good family, so a lot of investigation takes place before the arrangements are made. The entire issue of arranging a marriage is one of the biggest responsibilities Indian parents face.

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