LOVELY PROFESSIONAL UNIVERSITY

SOCIOLOGY OF MARRIAGE AND FAMILY

Edited By

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SYLLABUS

Sociology of Kinship

Objectives

- To demonstrate to the students the social importance of kinship ties and familiarise her/him with the rich diversity in the types of networks of relationships created by genealogical links of marriage and other social ties.
- To show to the students how the study of kinship systems in different ethnographic settings can facilitate a comparative understanding of societies and social institutions.
- To expose the students to the different approaches, issues and debates in studies of kinship, marriage and family.

Sr. No.	Content
1	Concept, forms, significance, Monogamy and polygamy, Mate selection in India and the West, Bride-wealth and Dowry
2	Changing trends in marriage, Divorce, widowhood and remarriage, Rules of residence: virilocal, uxorilocal, neolocal and natolocal residence, The genealogical method
3	Family & Household, Definition of Family, nature of family, Forms and functions of family, Development Cycle of family in India.
4	Joint Family: Forms and functions, Impact of Industrialization, Urbanization and Modernization on Joint Family, Future of Family: Emerging alternatives- Singlehood, cohabitation, Female headed households
5	Family Problems: Violence in families, Desertion & Divorce, Dowry death & Bride Burning, Family and marriage in India: Regional diversities, Forces of
	change, family in the context of care of the child and the aged. Demographic dimensions of family and marriage

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Unit 1: Marriage: Concept, Forms and Significance

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Objectives

After studying this unit, student will be able to:

- Know the meaning of marriage and its importance.
- Know the types of marriage.
- Know the types of Hindu marriage.
- Understand what are the objectives of marriage?

Introduction

One basis of the marriage is, the desire to become mother by a woman and father by a man, which is only possible by the institution of marriage. Marriage also transfers the culture from one generation to another. In some societies, the economic life depends upon mutual cooperation of opposite sex and division of labour. The need to meet the financial activities by cooperation of male and female has also made the institution of marriage essential. Due to all these reasons, the institution of marriage was present in every era and every society, although it varies in its forms. India has also a vast diversity in the scope of marriage. From ancient period, people of many religions, communities, tribes, languages and views have been living here, in which a vast diversity of customs, traditions, cultures, institutions and living philosophy are found. This diversity has effected the institution of marriage over here. In India, many forms of marriage are found, like vise- monogamy, polyandry, bigamy and polygyny are found. In some societies, marriage is considered as sacrament whereas in some other a social and general contract.

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1.1 Meaning and Definition of Marriage

The literal meaning of marriage in Hindi means "to take the bride to grooms home". Defining the marriage **Lucy Mayor** wrote "Marriage is defined as the conjugation of male and female due to which the child born by female. It should be considered as the legitimate child of them (mother and father)". In this definition, the relation of male and female which leads to the birth of child is accepted and considered legitimate. And as a result, the mother-father and children gets some rights and status in the society.

According to **W. H. R. Reverse**, "The means by which the human society regulates the sexual relation of male and female are termed as marriage".

According to **Westermark**, "Marriage is a relation of one or more male with one or more female, which is accepted by custom and law and rights and duties of both the parties and the children born coming to this organization are incorporated". **Westermark** has accepted the relation of more than one male or female which is recognized by the custom and law. Husband-Wife and their born children are provided with some rights and duties".

According to **Bogardus**, "Marriage is an institution to enter into a family life by male and female".

Majumdar and Madaan writes, "In marriage, in the form of legal and ritual celebration, those social acknowledgements are incorporated which provide right of sexual relation to the persons of opposite sex and to participate in the related the socio-economic relations".

Johnson had written, "The essential term for marriage is that it is a permanent relation. In which a male and a female without losing their status in the community retains social right to give birth to a child".

According to **Hobbel**, "Marriage is the totality of the Ideal Social Norms which defines and controls the mutual relations of the married persons, their blood-relations, their children and social relations". As a result of marriage, many rights and duties take birth between mother-father and children.

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Marriage is a social, religious and lawful acknowledgement for two persons of opposite sex to enter into a family life. To make men-women and children follower of different socio-economic activities, to procreate and to nurture and socialize children are the main work of the marriage.

1.2 Main Characteristics and Significance of Marriage

From the above definitions of marriage, following characteristics of marriage came forward:

1. ***Marriage is a fundamental and general social institution*** which is found in every country, era, society and culture.
2. ***Marriage is the relation of two persons of opposite sex.*** For marriage two persons of opposite sex i.e. one male and one female is essential. Moreover, somewhere one male marries one or more females or one female marries one or more males, but generally custom of monogamy is mostly found now a days.
3. ***Marriage is recognized when it is acknowledged by the society.*** This acknowledgement may be by custom or law or in form of religious sacrament. Without social acknowledgement the sexual relation is referred as improper and immoral.
4. ***Sexual relations are recognized on the basis of the institution of marriage.*** In other words this institution provides right and permission to husband and wife to make sexual relations with one-another.

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5. ***Westermark has considered marriage an economic institution also besides a social institution.*** This is because the property right of husband and wife is also defined on the basis of marriage.
6. One characteristic of institution of marriage is that **it fulfills the need of child birth and regulation of society besides fulfilling the desire of sexual relation.** This institution fulfills biotic, psychological, moral and religious need for personality development.
7. ***Marriage institution contributes in the determination of the social status of a person.*** This characteristic of marriage is important in view of that the children born on the basis of marriage relation are only recognized and acknowledged legitimate. Children born due to illicit relations have a very bad position in the society in comparison to children born due to legitimate relations and their status is low.
8. ***Systems regarding marriage are different in different societies.*** The marriage systems of a society depend upon the custom, belief and culture of a society and they are different in different societies.
9. ***Marriage is a permanent relation.*** A permanent relation is established between husband and wife on the basis of marriage. In view of the fulfillment of sexual desire, child birth, proper nourishment and nurturing of children and their socialization and personality development, marriage relation must be permanent. Without establishment of permanent relation, the strength of family life may be in danger.

Self Assessment

Fill in the blanks:

1. For marriage two _____ *i.e.,* male and female are essential.
2. On the basis of marriage _____ is established between husband and wife.
3. Marriage relation contributes for the _____ of social status of a person.

1.3 Aims of Marriage

When we think about the aim of marriage we get that marriage provides social and legal acknowledgement to two persons of opposite sex for establishing sexual relation. It is Marriage which makes the foundation of a family and in a family socialization and nurturing of children takes place. The continuity of society is possible due to marriage and family. This is a basis of other relations also. Many other relations evolve due to marriage. Marriage is also essential for the maintenance and conservation of economic interests. The institution of marriage provides physical, social and mental security to a person. **Mardock**, after studying 250 societies found three aims of marriage in the societies. 1. Sexual satisfaction, 2. Economic cooperation 3. Socialisation and nurturing of children. In brief, we can present the aim of marriage as following:-

1. To fulfill sexual desire and to regulate the sexual activities in the society.
2. To construct a family and expand relationship.
3. To give birth a legitimate child and to maintain the continuity of the society.
4. To nurture and socialize children.
5. To produce economic cooperation between male and female.
6. To provide mental satisfaction.
7. To produce new rights duties in mother-father and children.
8. To transfer the culture from one generation to other generation.
9. To fulfill the religious, social and cultural aims.
10. To provide social security.

Now it is clear that marriage is not a mean for personal satisfaction, but a social activity by which the structure of society is strengthened.

In the words of **Majumdar and Madaan**, "Marriage provides physical (Sexual) and psychological (child birth) satisfaction on personal level whereas on vast collective level it helps in maintaining the existence of community and culture".

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Task What are the aims of Marriage? Discuss in brief.

Forms of Marriage

There are many types of marriage, if we study the internal culture of marriage practiced in different societies, we will get perception of such rules and regulations which provides priorities, consent and prohibitions to select and establish the form of a marriage.

Before discussing the different forms of marriage, the discussion for the prohibition in sexual relation between mother-father and children is inevitable. It is also called prohibition incest.

On some classification of marriage we can make observation in following ways:

(*a*) *On basis of the numbers of life partners marriage are classified as-* Monogamy and Polygamy.

The marriage in which husband marries with one wife and when wife marries with one husband is called Monogamy.

The marriage in which one makes more than one life partner is known as Polygamy. Polygamy are of two types: (1) Polygyny and (2) Polyandry.

When a male marries more than one female is called Polygyny. When any male marries to many sisters, it is called Sororal Polygyny.

When any female marries more than one male is known as Polyandry. Polyandry can be made in two ways:- Adelphic Polyandry and Non-adelphic Polyandry.

When any female marries to many brothers, it is called Adelphic Polyandry or Fraternal Polyandry. As example, in ***Mahabharat era, Draupadi*** had married with the five ***Pandava*** brothers. This marriage is very famous in Toda Tribes. When more than one husbands of a female are not brothers, such marriage is called Non-Adelphic Polyandry.

In this reference we can refer to two type of polygamy, in which a woman marries to younger brother of her husband ***Devar-Bhabhi Vihah*** **Levirate** and a man marries to his sister-in-law ***Jija-Sali Vivah*** **Sororate**.

The marriage of a person to the childless widow of his elder brother is known as Levirate. In the reference in which real levirate is practiced after the death of the husband. It is a moral duty of one among the brothers to marry with the widow. The child born after such marriage is recognized as the child of the deceased brother.

Where real Sororate is practiced, the husband of the childless woman marries her sister and some of the children so born are recognized as children of the first childless woman. The term Sororate is also used as tradition, in which the widower is allowed to marry to the sister of his deceased wife. It is noted that the child so born is recognized as the child of living wife not of deceased.

'Levirate' and 'Sororate' enforces on the acknowledgement of interfamily responsibilities and recognizes marriage as a relation between two families instead of two persons.

We can discuss one more type of polygamy which is called group marriage. When two or more grooms are married to two or more brides simultaneously, it is called group marriage. It is the mix form of polygamy and polyandry which is some times seen in ***Kyne Gangu*** Tribes and ***Markvesno*** Tribes of Brazil.

(*b*) *Classification on the basis of the Selection of Life Partner:* When the life partners are chosen by one-another for marriage, then it is based on Romance and termed as **love marriage**. When they are selected by parents, relatives or friends then it is termed as **arrange marriage**.

When marriage in confined between one group of people then it is termed as endogamy. In this the marriage out of the people of the group is prohibited. In this reference we can narrate about the Intra-Tribal Marriage, Intra-Caste Marriage, Intra-Class Marriage, Intra-Creed Marriage etc.

Because of the deep fear in mind about a peculiar, new and strange object, all Indian tribes only recognize endogamy.

Sometimes marriage with a close relative is given priority or it is preferred. Thus people in ***Gond*** Tribe shall have to marry to their tertiary relatives. If any people violate this rule then the earning party has to pay penalty to the other side. **Gasan** had found that 54% of marriage in ***Gond*** is of this category. ***Kharia and Unnao*** Tribes have also a custom to marry to their tertiary relative. The same is seen in the ***Khasi*** Tribes also but ***Khasi*** male can marry to his father's sister after the death of his father only.

(*c*) ***Levi-Stras Said that the main aim of marriage based on priority and selection*** is to strengthen the emotion of unity in any tribe. Thus marrying to the daughter of the brother of mother by a man is seen in reference to the nature of mother localization.

When marriage is prohibited among those which belong to same group then it is called exogamy. Exogamy is practiced in Hindu on the basis of ***Gotra and Pravar.*** Besides this, exogamy is also practiced on the basis of ***pind***. In Hindu society, marriage is prohibited under same ***pind***. ***Pind*** means similar parents. The people of five generation of maternal side and seven generation of paternal side come under ***Sapind.*** In some Indian tribes there is custom of village exogamy. This rule is practiced in ***Munda*** and other tribes of Chhotta Nagpur of Bihar. Naga tribe in Nagaland is classed among ***Khel. Khel*** is a name given to the residents of an special place and people of one ***Khel*** cannot marry among themselves.

(*d*) ***Classification according to the Status of the Couple:*** When the couple are near about equivalent in age, education, character, economic status, social status etc. then the marriage between the couple is known as Even Marriage. On the other hand, when there are many differences in the parameters of the couple then it is termed as Odd Marriage.

Classification of marriage according to the male and female of dissimilar social status also exists. When a man of high social status marries to a girl of comparatively low social status then such marriage is termed as **Descending Marriage**. In this type of marriage, generally the man doesn't have to face any social discrepancy due to his social status that he has married to a woman of low category. On the other hand when any woman belonging to high status marries to a low status man, such marriage is termed as **Pratiloma Marriage**. As a result of such marriage the woman has to face social deploration as well as neglect and even in some society the pain of ousting also. Such discriminating valuation about male and female is seen in all the societies. Thus **Boshum** says: "This discrimination is seen in other societies also. For example: In the time of Victoria if any Royal Blood married to any actress then he seldom faces any deploration or neglection, which was faced by a Royal Woman after marrying to a common man.

(*e*) ***Difference between Closed Marriage Arrangements and Open Marriage Arrangements:*** The society in which it is restricted that the brides or grooms should be chosen from the one or more recommended categories, are known as Closed Marriage Arrangements. Whereas the societies in which such recommendations have no place are known as Open Marriage Arrangements. In open or liberal marriage arrangement a group of people come who are not considered eligible for marriage and who comes in a ring of neglect and unapproachable.

Besides the classification of marriage mentioned above, other types of marriages do also exist.

For example conjugational marriage can also be discussed "in which two persons marry on such agreement that they can break the relation any time till no child is born only on mutual consent".

The arrangement of sub-wife can also be discussed which is an arrangement of living together of male and female without marriage as husband and wife.

Under arrangement of experimental marriage a male and female can be permitted a married life on temporary basis so that they can understand whether they can live together or not.

Hindu and Muslim Marriage

In Hindus the marriage is a holy religious act. Marriage is essential for every Hindu because without marriage any Hindu male cannot enter into a family life. Ancient religious scriptural persons have defined the four stages of life and the family life (Grihasthashram) is the second

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stage of life. The need for marriage is due to one-another also. For the emancipation from the bondage of Birth, Death and Rebirth, a son is necessary. This mythology is based on the Hindu beleifs of being immortalism of soul and rebirth.

Hindu scriptural has considered marriage as sacrament. In other words, this is that sacramental act which is necessary for every Hindu. The rituals held under it are aimed to emancipate a man from different boundaries, deficiencies and weaknesses upto a certain extent which is spread in the blood-flesh-cartilage of the human body. Any person cannot escape from such deficiencies and weaknesses. As possible as we have to make efforts to come out of such deficiencies and weaknesses, we should do it. Sacraments and execution of such rituals fulfills such aims. The Hindu legal expert **Manu** has represented the Aim of Sacrament in following words: ***Brahmyam Kriyanate Tanuh***. Which means that every person has to keep pure his body, brain and soul so that affection and separation; luxury and renunciation; self-expression and self-sacrifice may dissolve in the life of a man in a balanced proportion and make him able to emancipate from the bondage of life and death. The marriage is a sacrament because newly wedded couple is advised to experience the bond of marriage so that the bondage of body and sexual desire can be broken.

Thus there is no wonder that behind the Hindu-mythology of Marriage there is foundation of a religious sanction. Under the marriage sacrament, there are executions of many rituals and ***Yajna*** activities. ***"Kanyadaan"*** or the donation of daughter by his father to the groom, to flame the fire of oblation in a form which makes the sacrament holy and also as a witness of god, holding the hand of bride by the bride-groom ***(Panigrahan)*** and taking seven round around the fire of oblation by the groom and bride, the groom has to move ahead to the bride ***(Saptapadi)*** etc. are the important rituals regarding marriage. After completing these rituals the groom takes the bride with him. In Sanskrit the word ***"Vivah"*** (Marriage) means that to take and carry with.

It is necessary that marriage should be in own caste. But in practice it is done between the sub-castes of a caste. In order to search bride or groom one has to go out of five generation of his mother side *i.e.* out of ***Sapind*** and out of seven generations of father side i.e. except ***Gautra and Pravar*** (same ancestors). In Hindu religious books, many types of marriages are discussed. When any father donates his daughter to an educated person of good character such marriage in known as ***Brahm Marriage***. If the person is a priest to whom the daughter is donated then such marriage is known as ***Daiv Marriage***. When any probable son-in-law, before getting the bride as a gift from his father-in-law, gifts a bull and a cow to his father-in-law, such a marriage is called ***Arsha Marriage***. But this type of marriage is different from the marriage from buying and selling of bride which is called ***Asur Marriage.*** Asur Marriage is condemned for ***Brahmins and Kshatriyas*** but Manu has told it good for ***Vaishyas and Shudras***. When any father after respecting a person with all means and thereafter donates his daughter to him as gift and admonim the newly wed couple for practicing religion together, such marriage is called ***Prajapatya Marriage***. The marriage occurs due to love and romance is known as ***Gandharva Marriage***. Marriage through abduction is called ***Rakshas Marriage*** and it is also a lawful marriage. But marriage and conjugation with a girl who is sleeping, intoxicated or in mental disorder is known as ***Paishacha Marriage***. Due to violation of the norms of a civilized life, this marriage is strongly condemned.

It is notable that Hindu legal experts had tried to resolve many complicated social problems by recognizing different kinds of marriages. In ancient period, India was attacked many times from its North-West. A large population of non-Aryans has been seen inside the country also. To whom Aryans were connected. Due to groups of local non-Aryans and non-residents one after another illicit sexual relations came into light and as a result children were born to unmarried girls also. The problem arose due to presence of a large number of illegitimate children in the society can solved only by acknowledging the abduction, running away etc. in a form of marriage, although such types of marriages were not considered at all. **A.L. Boshom** says, commenting of this, "The area of relations were acknowledged in a wonderful way so that girls victim of sexual relation with their lovers or girls forcefully abducted and invigorated can achieve their legal and social right of becoming a wife and the children so born may not suffer illegitimacy.

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Did u know? Many **rituals** and **yajnas** are accomplished in the sacrament of marriage.

Muslim Marriage

Muslim marriage is not a religious act but a secular contract. The borderline of prohibition for intercourse is very less. Thus they can marry to their cousins and primary parallel relatives. Some Muslim male marries to many females. The only condition is that two sisters or sister of father and brother's daughter cannot be wife of same person and a person cannot have more than four wives at a time. Muslim can marry to the sister of his deceased wife and mother-in-law and father-in-law of their children. Muslim can marry to a non-Muslim girl if she is related to a community like Jews and Christian who don't worship idols. But Muslim females don't have such privileges as equality.

By signing a legal document marriage is shaped as a powerful contract which can be broken but divorce i.e. ***(Talak)*** comes under the privilege of the husband. He can divorce his wife without any reason. If the word ***"Talak"*** is pronounced thrice in presence of at least two witnesses the relation can be broken between the husband and wife. But after this the husband has to pay a prefixed amount to his wife as compensation. This is under a contract that after the death of the husband or in situation of divorce, the wife is claimant of a certain part of her husband's property as compensation. Wife can free herself from the bond of marriage if she had got consent of her husband. This consent is necessary, if the breaking of marriage contract takes place by mutual consent; it is called ***"Mubarat"***. In some special situations, Islam permits to take one sided step to wife. Remarriage of widow is popular among Indian Muslims.

1.4 Forms of Hindu Marriage

Forms of marriage refer to the way adapted for the bond of marriage. **Manu** had described eight types of marriages, but **Vashishtha** told about only six types of marriages. Manu says that first four types of marriages i.e. ***Brahma, Daiva, Arsha and Prajapatya*** are best and religious whereas other four i.e. Asur, Gandharva, Rakshasa and Paishacha are condemnable. A child born of any of the first four types of marriages is glorious, modest, wealthy and learned whereas children of the later types of marriages are wicked, atheist and slanderous in nature. Here it is must be discussed that Hindu scriptures were very conscious about the maintaining the social status and respect of a woman, therefore they had acknowledged to Paishacha and Rakshasa like marriages. The main eight forms of Hindu marriages are as under:-

1. ***Brahma Marriage:*** This is the best kind of marriage of all kinds. Defining "Brahma Vivah" **Manu** had written, "The modest groom with knowledge of Vedas should be called by the father of the bride himself, fascinate him with clothes and ornaments and thereafter donating his daughter in religious manner and by performing Pooja, is called Brahma Marriage". In Dharmasutra, describing Brahmavivah **Gautam** has written, "Donation of daughter dressed with beautiful clothes and ornaments to a learned person of Vedas, with good character, of a good family and modest groom is Brahma Marriage". **Yagyavalkya** writes, "Brahma Marriage is that marriage in which groom is called and fascinated according to the capability and daughter is donated. Son born of such marriage is a person who divines his twenty one generations".
2. ***Daiva Marriage: Gautam and Yagyavalkya*** had described the character of this marriage in this way-In Vedas, to donate daughter dressed with clothes and ornaments at the time of ***Dakshina*** to the priest who accomplish **Yajna** is in fact **Daiva Marriage**. Manu wrote, "When a daughter dressed with clothes and ornaments is donated to a priest involved in virtue is called **Daiva Marriage**. In ancient period, there were more importance of Yajnas and rituals. The priest or sage who helps in executing such holy rituals, the host marries his daughter with him. **Manu** says that the child born of such marriage salvages seven generations of before and after. Some scriptures had criticized this marriage because there is

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vast difference of age between the groom and bride. Such marriage is not found in modern period. **Altekar** writes, "Daiva marriage got extinct with the extinction of Vedic Yajnas".

3. *Arsha Marriage:* In this marriage, the groom interested in marriage first gifts a cow and an ox or its two pairs to the father of the bride before getting married. **Gautam** had written in Dharmasutra, "In Arsha Marriage the groom gifts a cow and an ox to bride's father". **Yagyavalkya** writes that when donation of daughter **(Kanyadaan)** is acomplished after taking two cows is called **Arsha Marriage**. **Manu** writes, "A couple of cows and an ox given for religious act for the bride to accomplish the marriage ritually is called Arsha Marriage. The word "Arsha" relates to the word sage. When any sage gifts a cow and an ox to the father of a daughter then it is understood that he has determined to do marriage now. Many preceptors had considered the gift of cow and ox is the price of bride, but it is not fair, gift of a cow and an ox represents the importance of animal wealth in a country like India. Ox is a symbol of religion and cow the earth which are donated to witness the marriage. The pair given to father of the bride is return to the groom afterwards. It is clear by all these facts that in Arsha Marriage, there is no place for bride price. This type of marriage is not popular in modern period.
4. *Prajapatya Marriage:* Prajapatya marriage is also like Brahma Marriage. In this the father of bride says giving order, "You both live together throughout the whole life practicing religion". **Yagyavalkya** says that the child born from such marriage divines the generations of his dynasty. **Vashishtha** and **Apastamba** had nowhere described Prajapatya Marriage. The view of **Dr. Altekar** is that this kind of marriage has given a separate entity to complete the eight kinds of marriages.
5. *Asur Marriage:* Manu writes, "To obtain a bride on own wish by giving money to bride and her family members according to the capability is called Asur Marriage". The view of **Yagyavalkya** and **Gautam** is to obtain a bride by giving more money is called Asur Marriage. All marriages held on price of bride come under Asur Marriage. To give a price of bride is an act of respecting the bride and it is the compensation to the family of the bride for their separation from her. The custom of bride price is popular in lower castes, in higher caste it is looked with hatred. Scriptures has denied saying 'wife' to a woman obtained by paying price. Such son-in-law is called 'Vijmata'. In marriages of Kaikai, Gandhari and Madri description about payment of high prices for bride to her mother-father is present.
6. *Gandharva Vivah:* **Manu** says, "the marriage done by the bride and groom due to mutual love with emotions of lust and intercourse is known as **Gandharva Marriage**". Yagyavalkya written that the marriage held due to mutual love and affection is called Gandharva Marriage. **Gautam** says, "To make relation on own wish with a girl with the same wish is called Gandharva Marriage". In ancient period, this marriage was very popular among a caste called Gandharva that is why this marriage was named Gandharva marriage. In modern time this marriage is called love marriage in which groom and bride marries due to mutual love and affection. In such marriage rituals are accomplished after making sexual relations. Some scriptures had acknowledged this marriage but some had denied. This was praised in **Baudhayan Dharmasutra**. **Vatsyayan** had acknowledged this marriage as an ideal marriage in his **Kamasutra**. It was the Gandharva Marriage which was held between Dushyanta and Shankuntala.
7. *Rakshasa Marriage:* **Manu** says, "To bring a crying girl by beating, penetrating, breaking her house by forceful abduction is called Rakshasa Marriage". **Yagyavalkya** writes, "Rakshasi Yudh Hararat" means "to abduct a girl in a battle and marry her is called Rakshasa Marriage". This type of marriage was popular in that period when battles were important and woman were considered a reward of battle. Many examples of this marriage is seen in Mahabharata Era. Bhishm had defeated the king of Kashi and abducted her daughter Amba for her brother Vichitraveerya. Marriages of Sri Krishna with Rukmani and Arjun with Subhadra were also of this kind. In Rakshasa Marriage, there is a mutual fight between the parties of bride and groom. Due to popularity of this marriage among Kshatriya, this is also called Kshatra Marriage. Today this marriage seen as exception.

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8. ***Paishacha Marriage:*** Manu says, "To make relation with a girl forcefully who is sleeping, emotional, worried, drunken or going in the way and thereafter marrying her is called Paishacha Marriage". This type of marriage is presumed of worst category. **Vashishtha** and **Apastambha** never recognized this type of marriage, but due to no fault of girl in this type of marriage and in order to prevent her from the social boycott due to loss of her virginity and to maintain her social respect, this type of marriage was acknowledged.

In "**Satyartha Prakash**", It was told that the Brahma Marriage is best, Prajapatya is medium and Arsha, Asur and Gandharva are of lower category. Rakshasa Marriage is sinful and Paishacha Marriage is the very corrupt. Daiva, Arsha, Prajapatya and Rakshasa Marriage are completely eliminated now. **Dr. Majumdar** says, "Hindu society recognizes only two kinds of marriage-Brahma and Asur, former in higher caste and later in lower caste are popular respectively. Though, Asur Marriage is not eliminated in higher caste, completely". In modern period, Gandharva Marriage is also called love marriage and is popular among educated people.

Did u know? In modern time, in Hindus Brahma, Asur, Gandharva and somewhere Paishacha Marriages is popular.

1.5 Summary

- Literal meaning of "Vivah" *i.e.* marriage is "To take the bride to groom's home".
- Marriage is an institution for male and female to enter into a family life.
- According to Mardock, there are three aims of marriage in all societies-Sexual satisfaction, economic cooperation, socialization of children and their nurturing.
- Marriage is considered as a sacrament in Hindu religion.
- There are eight main forms of Hindu Marriage-Brahma Marriage, Daiva marriage, Arsha marriage, Prajapatya Marriage, Asur Marriage, Gandharva Marriage, Rakshasa Marriage and Paishacha Marriage.
- Muslim marriage is not a sacrament but a secular contract. Muslim can marry a non-Muslim girl if she belong to Jewish or Christian girl who don't worship idols. But this privilege is denied to a Muslim lady.

1.6 Keywords

1. ***Levirate:*** Marriage of a lady with younger brother of her husband.
2. ***Sororate:*** Marriage of a man with sister of his wife.

1.7 Review Questions

1. What is the meaning and aim of marriage?
2. What is the importance or significance of marriages?
3. Describe briefly the types of marriage.
4. Describe the forms of Hindu marriages.

Answers: Self Assessment

1. persons of opposite sex 2. a permanent relation 3. establishment

1.8 Further Readings

Books Marriage and Family in India—K.M. Kapadia.

Indian Society and Social Institutions—Gupta and Sharma.

Notes

Unit 2: Monogamy and Polygamy

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Objectives

After studying this unit, student will be able to:

- Know the forms and types of marriage.
- Explain the meaning of monogamy and polygamy.
- Know the reasons behind monogamy and polygamy.

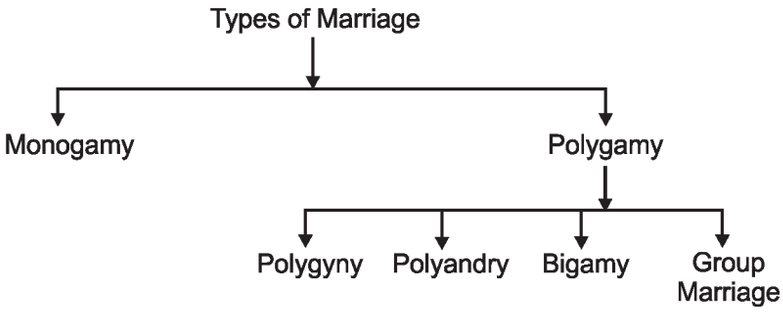
Introduction

The basis of the fulfillment of sexual desire in human is partly physical, partly social and cultural. The satisfaction of sexual desire has gave birth to marriage, family and relations. Sometimes, in same societies sexual relations out of family is acknowledged in institutional form, but it is up to a certain extent. To fulfill sexual desire is also considered necessary for healthy and normal life. In lack of this, many mental disorders take birth. How to fulfill the sexual desire is determined by the society and culture. The aim of marriage is not only sexual satisfaction, but sometimes it is done for the fulfillment of social and cultural aims only. For example, in **Nagas** a son marries to all his step widow mothers except his real mother. The reason behind this marriage is not sexual satisfaction but to get succession in the property to be distributed among the wives.

2.1 Types of Marriage

By the development of the human society many types of marriages also came into existence. **Morgan** and other development preceptors believe that in the civilization of very ancient period marriage like institution was absent; Sex Promiscuity was popular in the society of that period. Gradually, group marriage started and after passing through different stages, custom of monogamy came into existence. On the basis of the numbers of the husband and wife, the main types of marriages found in India can classified as following:

Notes



1. Monogamy

According to **Sri Bookenovik**, a marriage should be called monogamy in which there is not only one wife of a husband and one husband for a wife but also either of them never marry again even after the death of the spouse. In monogamy one male marries to one female only at a time. Many forms of this also are found. **One** form is that a man is marries to a lady and if either of them dies the other never marries again. **Second** form of this is that a man marries only one lady as wife but can enjoy many women as keep. The **third** form of monogamy is that in which second marriage is possible after divorce with or death of the spouse. Monogamy and Polygamy is related to the society not person, means it is not person but the society who is monogamous and polygamous.

Notes According to Lucy Mayor, "The words monogamous or polygamous are used for the marriage or society, not for persons. To say polygynous to a faithless or lustrous husband is an abuse of language, although some people do like this.

In Hindu society monogamy is considered ideal. Many Vadic Gods were monogamous. The word Dampatti (Spouse) is used for a pair i.e. of one husband and one wife as two combined owner of a home. In religious scripts also, attachment for wife is expected from husband and vice versa. One objective of Hindu Marriage is to fulfill the ritual which should be performed by the husband and wife together. Obtaining son is also considered an important objective for the performance of rituals.

Presently monogamy is considered as the best form of marriage. **Westermark** believes that monogamy is the ancient form of marriage. **Malinovaski** also believes that "Monogamy is/ was and will remain true form of marriage". In modern period, by Hindu Marriage Act, 1955 monogamy is made obligatory for Hindus. By the development of education and civilization monogamy is getting popularity day by day.

1. Causes of Monogamy

There are many reasons for the popularity of monogamy in the world; some of them are as under:

1. The ratio of male and female is approximately equal in the world. Thus, if polygyny or polyandry is practiced instead of monogamy, it means that to deprive some people from marriage.

Notes

2. Presence of more than one husband or wife in the family creates the problem of adaptability and increases the mental tension. For the stability of the social structure it is necessary to escape from family tensions and frictions.
3. In many societies there is a custom of bride-price. It is difficult to make money for buying and maintain more than one wife. Thus custom of monogamy is followed.
4. In order to maintain peace and calm in the family and to get rid of the problems arose due to polygyny, monogamy is considered the best.

Monogamy is mostly found in the societies where polygyny or polyandry is popular because to maintain more than one spouse is difficult. Merits and demerits of monogamy are as following-

Merits of Monogamy

1. Families composed of monogamy are comparatively more stable.
2. There is a good status of wife in monogamous family.
3. In a monogamous family nurturing, socialization and education of children are done in a suitable manner.
4. In a monogamous family, mental tension is less due to lack of struggle.
5. Life-style of a monogamous family is better.
6. Due to less number of children in a monogamous family, the family is small and happy.

Demerits of Monogamy

1. Due to monogamy, sometimes sexual immorality increases and it increases the corruption. This leads to provide opportunity to make extra-marital relation to male and female.
2. The lack of sexual liberty increases the sexual crimes. Nature of monopoly is found in a family produced by this marriage and women are exploited.

In comparison to the demerits of monogamy there are more merits. Therefore, in modern period monogamy is preferred in all the countries of the world.

Self Assessment

Fill in the blanks:

1. Monogamy is considered the best to _____ the problems arose due to polygyny.
2. Number of _____ is found less in a monogamous family.
3. There are more merits in _____ to the demerits of monogamy.

2. Polygamy

When more than one male or female get tied in a bond of marriage, such marriage is called polygamy. There are four main forms of polygamy- Polyandry, Polygyny, Bigamy and Group Marriage. We will discuss here in brief.

(a) Polyandry

Dr. Reverse writes defining polyandry, "Marriage relation of a woman with many husbands is called Polyandry".

Notes

Mitchell writes, "To marry other males by a female having a living husband or to marry two or more males at a time is called polyandry".

According to **Kapadia**, "Polyandry is a kind of relation in which a woman has more than one husband at a time or in which all brothers enjoys one wife or wives in a combined way.

It is that in polyandry one woman establishes marriage relation with many men. From very ancient period polyandry is practiced in India, although this was practiced in limited quantity. Polyandry was strongly prohibited in Vedic literature, but some examples of such marriage is found in **Mahabharata** Era. **Draupadi** was married to five ***pandava*** brothers, but it was considered as an extraordinary event instead of custom. Polyandry is popular in people of Malavahas of Dravin culture. **Dr. Saxena** believes that polyandry was a custom of some Prag-Dravin Culture of South. This custom was popular in Khas Rajputs living in the hilly regions of Jaunsar of Dehradoon, Babur, Pargana, Garhwal and Shimla, Toda and Kota people of Nilgiri Hills, Bota of Laddhakh, Tian and Irava of Madras, Nayar, Harawan and Kampala of Malabar, Combale, People of Kurga and till sometimes ago in Santhal tribe of Chhota nagpur and Uraov Tribe of Central India, but in modern period the popularity of this marriage is gradually eliminating.

Two forms of polyandry is also found.

(*i*) ***Fraternal or Adelphic Polyandry:*** When two or more than two brothers marries a woman together or if the eldest brother marries a woman and other brothers automatically considered her husband, then such marriage is called Adelphic or Fraternal Polyandry. Fraternal polyandry is found in Khas, Toda and Kota people and hilly regions of Punjab, Speety and Lahole Paraganas of Kangra District and in Laddhakh. In Khas people when elder brother marries a woman the remaining brothers automatically becomes the husband of the woman. Fraternal polyandry is also popular among Toda people of Nilgiri Hills. **Dr. Reverse** says that sometimes brothers of same races combine to marry a woman instead of real brothers.

(*ii*) ***Non-Fraternal or Non-Adelphic Polyandry:*** In this type of marriage the husbands of a woman are not brothers. The woman lives with every husband by and by for equal periods of time. Both the maternal and paternal side can be joined with polyandry. In Toda, Khas and Kota etc. paternal polyandry is found in which the woman, after marriage, go and live either in the group house of her husbands or by and by with all the husbands for the similar periods. In Maternal Polyandry the woman lives in the house of her mother after the marriage and the husbands comes there by and by to live with her. This custom is found in Nayyar's of maternal generation.

Causes of Polyandry

1. ***Westermark quotes that the main reason for polyandry is unbalanced sex ratio.*** Polyandry is found in the societies in which males are more in comparison to females. A reason for this is imbalance is that, in many societies, there is custom of female infanticide. Societies in which life is struggling, women are felt burden there. Thus, they are killed at the time of the birth only. The view of **Robert Brifault** is this is not true always because in Laddhakh, Tibet and Sikkim, there is no major difference in the ratio of male and female. In Laddhakh, females are more than males, even though polyandry is practiced there.
2. ***Sumnor, Conningham and Dr. Saxena believe that poverty is responsible for such types of marriages.*** Due to less production, lack of agricultural land, difficulty in making money etc. are the reasons for hardship in maintaining a family. Therefore many men unite to marry a woman.
3. Polyandry is also practiced to limit the population because less children born from this type of marriage.
4. ***Bride Price:*** In many societies, there is abundance of bride price due to polyandry. So, people make common effort to manage the bride price and in these circumstances there is a common right of all above people on the bride bought.

Notes

5. ***Polyandry is also practiced to prevent the partition of the property.*** If all brothers marry separately then the property will be distributed among them and their children. On the other hand, if all brothers live with one woman in a family, then the property will also remain common.
6. ***Geographical Conditions:*** Where Toda and Khas people live, there is a lack of agricultural land and the whole province is hilly and stony. Thus, they have to struggle strongly with the nature in which a lonely person feels himself helpless. Thus all the brothers unite to maintain their wife and children.
7. ***Religious Reason:*** Khas people believe them successor of Pandavas. Thus they also practice the custom of "Draupadi Vivah".

In this way, polyandry is a result of different Geographic, Religious, population and Economic Reasons.

Consequences of Polyandry

Several consequences of polyandry has came forward. Its main merits and demerits are as following:

Merits

(1) Fewer children born due to polyandry. Thus this marriage helps in making an ideal family and in limiting the population. (2) The property remains intact due to such marriage. Thus agricultural land is prevented from being pieced due to no partitioned. (3) Polyandry prevents the partition and defragmentation of the family, due to this unity of the family is maintained. (4) Due to such marriage, the family gets cooperation in fulfilling its all needs as well as in performing economical activities. As well as it also helps to struggle with nature in a united way.

Demerits

(1) This type of marriage leads to infertility in females. Due to which biotic factor it happens is unknown yet. But it as a fact that the population of polyandrous society is declining day by day and a time may come when it will be completely eliminated. (2) In polyandry more boys are born in comparison to girls. Thus sexual imbalance is produced automatically; as a result polyandry custom runs steadily. (3) In polyandry a woman has to make sexual relation with many men which leads to sexual diseases and the health of the woman falls. (4) In the societies of such marriage, due to more sexual liberty to woman, sexual immorality increases.

(b) Polygyny

One form of polygamy is polygyny also in which one male marries more than one female. **Kapadia** believes that in India polygyny was popular from Vedic Period to modern period. In ancient period, in India Brahmin, Kshatriya, Vashiya and Shudra four categories were found. Except Shudras, the three categories were permitted to marry a girl of its lower category in addition to his category. In this way Brahmin can marry a girl of four categories, Kshtriya with three categories and Vaishya with two categories. It is said that scriptures Manu had ten wives and **Yagyavalkya** had two wives. The view of **Altekar** is that polygyny custom was common among rich, rulers and noble class people. Two forms of polygyny are also found-Restricted and Unrestricted. In restricted polygyny second marriage is permitted after the death of the first wife. In unrestricted polygyny a male can marry again in situation of the infertility of wife or to increase his status in the society.

In Indian religious books, second marriage is permitted in the situation of no child but to keep more than one wife is not considered suitable normally. **Manu**, **Kautilya** and **Apastambha** *etc.*

Notes

had acknowledged polygyny in theoretical view, but monogamy custom is found in Naga, Gond, Baiga, Bheel, Toda, Lushai etc tribes of India. This custom is popular in most proto-australide tribes of central India. In Bengal, due to Anuloma marriage and Hypergamy polygyny is popular. This custom is also found in Nambudri Brahmin of south. Presently, there is legal ban on polygyny.

Did u know? It is said in Mahabharata that if a person marries again having a virtuous wife blessed with son, then his sin cannot be washed away.

Causes of Polygyny

1. ***For getting a son:*** There is religious importance of son in Hindu religion. He only performs the oblation and funeral of deceased mother & father. Thus second marriage can be done in condition of childless wife or no birth of a son. Scriptures has given liberty of doing second marriage if no son born by the first wife.
2. ***Economic Reason:*** The tribes which live in hilly areas, has to struggle strongly with nature for livelihood. Due to odd geographical situation, the fulfillment of economic need can be possible by the cooperation of many family members. The more number of ladies in the family are utilized in agriculture and home industry to get economic cooperation.
3. ***Social Status:*** Wealthy, Landlords and Luxurious persons keep more wife as their status symbol. Muslim rulers make Haram and Kshatriya rulers have many queens and keeps.
4. ***Sex Imbalance:*** One reason for polygyny is the presence of more women in comparison to man in the society. In hunting, battle and venturing economic works death of more men occurs in comparison to woman, which declines the number of men and polygyny flourish.
5. ***Lust and Sexual Experience:*** The desire of lust in man and wish of having change in sexual experience has also given rise to polygyny.
6. ***Sororate (Marriage with sister-in-law):*** The society in which custom of Sororate is popular, a man has to marry to all the sisters of his wife.
7. ***Levirate (Marriage with wife of deceased brother):*** In some societies Levirate is popular. Thus when one of the brothers dies the other brother marries to his widow. Due to this number of wife increases of the living brother.
8. ***Battle and Attack:*** At the time of battle and attack women are brought by abduction and married with.
9. In many tribes, for the proper care of house and suitable nurturing of children having more than one wife is considered good. In African tribes the women often visits his father's place. Thus more than one wife is kept to care children and house.

Westermark had told following reasons for the polygyny- (1) In forest tribes the pregnant and breast feeding women cannot intercourse. This prohibition has lead to polygyny. (2) In forest tribes women get old earlier in comparison to men, thus the man does other marriage. (3) Due to wish of variation also polygyny is found. (4) Due to difficulty in livelihood more children are considered good which is fulfilled by marrying more women.

Consequences of Polygyny

As a result of polygyny the society faces some merits and demerits which we will discuss over here:

Notes

Merits

(1) By polygyny, the sexual desire of lustrous men is fulfilled in the family itself. Thus the society remains safe from corruption and immorality. (2) Due to several women in the family, the proper care and nurturing of children is done easily. (3) The economic need of the family is fulfilled simply. (4) If there are more women in comparison to men in a society and monogamy is practiced there then some of the women remain deprived of marriage. Due to lack of marriage, many disorders evolve in them. Due to polygyny, women don't have to deprive of marriage in such societies. (5) Polygyny is found mostly in wealthy and prosperous people of a society. Thus child born due to such marriage are physically and mentally perfect.

Demerits

(1) Due to polygyny, atmosphere of struggle, jealous and enmity emerges in a family. There is mutual fight between women on very small matters. The peace and calm of a family comes to an end. (2) Due to many wives, the number of children also increases. It is generally difficult to care and educate more number of children. (3) Due to such marriage the social status of women declines and they are exploited. (4) A man cannot seduce more number of wives. In such situation, sexual immorality in the society increases. (5) The death of a polygamous man increases the number of widows in the society. Keeping vision of such demerits of polygyny, presently monogamy is preferred.

(c) Bigamy

One of the forms of polygamy is Bigamy. In this type of marriage, one male marries two females at a time. Sometimes, second marriage is done due to no child from first marriage. This custom is popular in **Oraygon** and **Eskimo** tribes. This custom is found in some tribes of South India, but such marriages are legally banned now days.

(d) Group Marriage

In group marriage, a group of men marries to a group of women and every male of the group is husband of every women of the female group. It is a view of evolutionists that, this situation may be present at the time of the beginning of family and marriages. This custom is found in the tribes of Australia where all the girls of a family are considered as future wives of another family. The view of **Westermark** is that this marriage is found in the polyandrous societies of Tibet, India and Srilanka. The view of **Dr. Saxena** is that when the males of polyandrous society starts keeping more than one wives due to improvement in economic condition, the polyandry takes the form of group marriage. In Toda people mixture of polygyny and polyandry is taking place because they have renounced the custom of female infanticide. Thus the number of females is increasing among them. If we use the meaning of group marriage which indicates that every man of a group is a husband of every woman of the female group and the children so born are considered the children of the whole group then example of such marriage is found nowhere in the world.

In this way we see that due to variation in the ways of marriage in the different societies, their social, economical and population condition are different. Marriage is considered as a religious sacrament in Hindus whereas a social contract in tribes, Muslims and other people.

Task Describe the kinds of marriages.

Notes

2.2 Summary

- By the development of the human society, different kinds of marriages came into existence.
- In monogamy, one male marries one female at a time. Monogamy is believed an ideal form of marriage in Hindu society.
- When more than one man or women get tied in a bond of marriage, it is called polygamy.
- There are four forms of polygamy — Polyandry, Polygyny, Bigamy and Group Marriage.
- Polyandry also has two forms — (i) Fraternal or Adelphic Polyandry (ii) Non-Fraternal or Non-Adelphic Polyandry.

2.3 Keywords

1. ***Bigamy:*** One male marries two females at a time. This custom is popular in Oraygon and Eskimo tribes
2. ***Group Marriage:*** A group of males marries to a group of females. Every man of the male group is a husband of every woman of the female group. This custom is found in the tribes of Australia.

2.4 Review Questions

1. Discuss the reasons behind monogamy.
2. Explain the meaning and reasons of polygamy.
3. What is the difference between Polyandry and Polygyny?
4. What is the meaning of group marriage?

Answers: Self Assessment

1. get rid of 2. children 3. comparison

2.5 Further Readings

Books Indian Society and Social Institutions—Dr R.N.Saxena
Marriage and Family in India—K.M. Kapadia

Notes

Unit 3: Mate Selection in India and West

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3.2 Anuloma and Pratiloma Marriages

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Objectives

After studying this unit, student will be able to:

- Know the rules regarding life-mate selection in India.
- Know the ways of selection of life-mate in West.

Introduction

In Dharmasutra and Manusanhita, a long list of characters is given for the selection of life-mate which should be kept in mind during selection of a bride or groom. In ancient period, the right of choice is totally vested in the father and consent of bride and groom is rarely taken but generally the marriage were not painful because mother-father pay a lot of attention to choose bride or groom from better families and social ideals of marriage and organization of joint family, never give chance for emerging of struggle of benefits and views. Even today the selection of bride and groom is controlled according to social tradition.

3.1 Rule of Selection of Life-Mate in India

In every society, there are some rules regarding marriage. During the selection of the life-mate three matters comes in front- Area of Selection, Party of Selection and Criteria of Selection. The area of selection is made limited in two ways- (i) By giving preference to some of the people and this is not only required but considered a duty also. For example in south India and in Maharashtra, maternal and tertiary brothers and sisters are given preference for marriage. (ii) Marrying to some relatives is considered undesirable or prohibited. Besides this, rules of exogamy also direct the selection of life-mates. **Kapadia** and **Prabhu** both has acknowledged this matter. **Prabhu** writes that all rules regarding Hindu marriage can be divided into four parts—Endogamy, Exogamy, Anuloma and Pratiloma marriage. We will investigate them here in brief.

Notes

I. Endogamy

The endogamy means that a person should select his life mate in his group only. Defining this **Dr. Reverse** writes, "Endogamy refers to that exchange in which the selection of life-mate from own group is necessary.

In Vedic and later Vedic period the ***Dvijas*** (Brahmin, Kshatriya and Vaishya) had one class and people of Dvija class marries in their class only. Shudra class was separate. In Smriti period inter-class marriages were acknowledged, but when a class is divided into castes and sub-castes then the range of marriage became limited and people started marrying in the same caste of sub caste and now this was termed as endogamy. **Kapadia** had discussed many sub-branches of a caste "Bania" of class Vaishya like, Ladh, Modh, Porwarh, Naagar, Srimali etc. Ladh itself is divided into two sub-divisions 'Bisa' and 'Dassa'. 'Bisa' itself divided in Ahemdabadi, Khambati etc. local divisions. Every division is an endogamous. Some sub-divisions like 'Gol', 'Ekra' etc. are there which limits the scope of selection to a local boundary. People of villages marry their daughters with the people of towns, but the town people do not give their daughters to a villager. In this situation a region for marriage has to be established which is called 'Gol' or 'Ekra'. In modern time, a person marries to member of his own caste, sub-caste, species, religion, region, language and class. **Ketkar** had said that, "Some Hindu families are such that they don't out of fifteen families. On one hand we get to see inter-caste marriages and international marriages on the other hand due to endogamy the scope of marriage became limited.

Causes of Endogamy

There are many specific and cultural reasons to limit the scope of marriage, which are as following:

1. **Ban on Mixing of Species:** In different periods of time, many species of people came in India and they had mixed themselves in any of the class**.** To prevent inter specific marriages, inter class marriages were banned. Specially, this was done to prevent the mixing of blood of Aryans and Dravidians.
2. **Cultural Variation:** There were wider variation in the cultures of Aryans and Dravidians and Brahmin invaders. Due to this there were difficulties in marriage relations. When classes were divided in different castes and sub-castes, the cultural variation also increased. Every caste and sub-caste wanted to maintain its cultural significance. So they preferred the endogamy.
3. **Importance of Birth:** In the beginning a person was accessed according to his deeds, but gradually the importance of birth has increased and the spirit of blood purity was strengthened, as a result endogamy flourished.
4. **Development of Jainism and Buddhism:** Jain and Buddh religion has taken birth due to reaction against Brahmanism. Due to this, the power of Brahmins was declined, but as soon as these religions get fainted, Brahmins made rigid caste rules to regain their lost status and the rules of endogamy were started following strictly.
5. **Muslim Invasion:** Muslim invader had done a cruel assault on the religion and culture of Hindus. They started marrying Hindu girls. To refrain from this situation and to prevent their culture and religion, Hindu had made the rules of endogamy rigid.
6. **Child Marriage:** In medieval period, when child marriage increased the rules of endogamy was started following because when the parents arrange the marriage they cannot think against the rules of endogamy.
7. **Regional centralization of Sub-castes:** Living in the separate regions in geographical view and due to lack of means of transport and communication the mutual contact of sub-castes were not possible. Thus the sub-castes living in a region has preferred to marry in among their members.

Notes

8. **Security of Professional Knowledge:** There is a traditional profession of every caste. Endogamy was also encouraged due to wish of keeping the professional knowledge secret.

Besides above reasons, strictly following of rules of endogamy had been considerably increased further due to personal attachment towards his own caste, fear of ousting from the caste and strictness of caste panchayat and village panchayat regarding caste rules etc. Due to these rule of endogamy, on one hand some benefits were provided to the Hindu Society whereas some losses also occurred on other hand. Due to this the region of contact of the people became limited, narrow mindedness has revived, mutual hatred, blame and bitterness had increased, the sentiment of regionalism is also developed, nepotism increased, professional knowledge got limited in a group. Due to all these reasons the progress of Indian society was hindered, but in modern time due to development of urbanization, industrialization, means of transport and communication and establishment of solitary families, the rules of endogamy is becoming fainted. The constitution regarding marriage has also acknowledged the inter-class and inter-caste marriages. Even though, the moral strength and social prohibition is so dominating that the rules of endogamy cannot be totally renounced.

Notes In the view to control the selection of life-mates, Hindu religious scripts had ascertained some rules about endogamy and exogamy to regulate the Hindu marriage.

II. Exogamy

Exogamy means that a person has to marry out of the group that he belongs to. **Reverse** writes, "From exogamy that exchange is percepted, in which it is necessary for a member of one social group to search a life-mate in any other social group". In Hindus according to the rules of exogamy a person should marry out of his family, gotra, pravar, pind and caste. In tribes, it is prohibited for mutual marriage among the people belonging to one totem. The rules regarding gotra, pravar and pind were always indefinite. In this reference **Prabhu** has written, "From the time of its origin to every era, the real meaning and conception of the three words 'gotra', 'pravar', and 'pind' has been so widely changed and modified regarding the rules of exogamy that to say anything about its fundamental meaning became impossible". Here we will discuss in brief about the forms of exogamy popular among Hindus —

A. Gotra Exogamy

In Hindus, marriage in a same gotra is prohibited. The general meaning of gotra is a group of that people who are produced from one ancestral sage. According to "Satyasharh Hiranyakeshi Srotsutra", the progenies of the eight sages *i.e.* **Vishwamitra**, **Jamadgani**, **Bhardwaj**, **Gautam**, **Atri**, **Vashishtha**, **Kashyap** and **Agastya** are called with the name of gotra. In Chhandogya Upnishad, the word 'gotra' is used as in the meaning of family. The word 'gotra' has three or four meanings; gaushala, group of cows, fort and mountain etc. In this way, people living on a place or region are prohibited to marry among themselves. The literal meaning of gotra is Gau + tra means the place where cows are tied, means stockade or the group who serves cows. The people whose cows are tied on a place, a moral relation were established among themselves and probably they may also have blood relations. Thus they do not marry among themselves. **Vigyaneshwar** had said explaining the meaning of gotra, that the name famous in dynasty tradition is called gotra. In this way, marrying by the members of a gotra to a member of some other gotra is called Gotra Exogamy.

Notes

How and when Gotra Exogamy was started? Nothing can be said definitely in this regard. The view of Kapadia is that in Vedic period, marrying in a gotra was not prohibited because in that period Gandharva Marriage and Swayamvar customs were popular in which maintenance of prohibition regarding gotra was not possible. In religious scripts it is said to Dvijas to refrain from Sagotra Marriage in Kaliyuga. It means that Sagotra marriage was not prohibited in that period. Aryans came to India from Iran and in Iran there were no rule of Gotra Exogamy. The view of **Dr Altekar** is that in 600B.C. there was no ban on Sagotra Marriage. **Manu** had also not considered a sin to Sagotra Marriage. First of all, Sagotra Marriage was prohibited in **Grihsutra** Sahitya. In Baudhayan Dharmasutra, it is said that if Marriage with a sagotra girl is done by mistake then she should be treated as mother. Scriptures had legislated many punishments, remorse and caste ousting for the people doing Sagotra Marriage. Such persons were termed "**Chandaal**".

The view of **Vigyaneshwar** is that real gotra is found in Brahmins only, the gotra of Kshatriyas and Vaishyas are on the basis of the gotra of their priests. No gotra of shudra is found, but in modern period all castes have gotra and they follow the rules of gotra exogamy. By Hindu Marriage Act, presently ban from Sagotra Marriage is removed but it is still practiced in practical.

B. Sapravar Exogamy

Related to 'Gotra' a word is 'Pravar', literal meaning of which according to Vedic Index is Invocation or Summon. According to Karvey, "the meaning of 'Pravar' in Kshatriyas is just like ancestor or forefather". The meaning of 'Pravar' is 'great-one'. Brahmins at the time of ***Havana, Yajna*** etc. pronounce the name of gotra vanshkar. In this meaning the sense from 'Pravar' was 'The excellent one'. The view of 'Prabhu' is that in ancient period fire worship and Havana were popular and at the time of lighting the flame of fire for Havana, priests pronounce the name of their famous ancestor sages. In this way, the persons pronouncing the names of same ancestors and same sages were believed to be of same 'Pravar'. The people of one 'Pravar' consider themselves related to the common sage ancestors in spiritual and cultural manner, thus they don't marry among themselves. **Kapadia** writes, "Pravar indicates to a community of a culture or knowledge to which a person is related". 'Pravar' indicates to group of related persons with spiritual view but not towards blood relatives.

Earlier 'Pravar' was for Brahmins only, but later on it was adopted by Kshatriya and Vaishyas also. No 'pravar' was there for Shudras. It is believed that at the time of Dharmasutra period and at the time of Manu, there was no strict control on Sapravar Marriage. The view of **P.B. Kanrey** is that the prohibition of Sapravar marriage was started in third century and in ninth it form became rigid by advancing till ninth century. In modern time, due to decline of the importance and popularity of Yajnas, no institution like 'Pravar' is there. By Hindu Marriage Act the bans related Sapravar Marriage is abolished.

C. Sapinda Exogamy

Rules of 'Sapravar' and 'Sagotra' exogamy prohibits the marriage with the paternal relatives. The rules of 'Sapinda' Exogamy prohibits to marry among some generations of paternal and maternal relatives. **Karvey** tells the meaning of being 'Sapinda' *i.e.* together +ball of rice, a body, means the who commonly donate 'Pind' to a deceased person or related to his blood particle. In Smriti, 'Sapind' means (i) All persons are 'Sapindi' who donate one 'pind'. (ii) According to **Mitakshara**, all which had taken birth from one body are called 'Sapindi'. According to **Vigyaneshwar**, persons keeping one 'pind' or body, due to having components of one body, there is a relation of 'Sapinda'. Father and son are 'Sapindi' because the component of the body of father comes in the son. In this way, mother and children, grandfather-grandmother and grandson etc. are 'Sapindi'. 'Sapind' marriage has also been prohibited. In Ramayana and Mahabharata period, the rules of 'Sapinda' were applicable to the paternal people living at one

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place. According to Medieval commentators, marriage is prohibited among seven generations to paternal side and five generations towards maternal side.

Self Assessment

Fill in the blanks:

1. Even Manu had not considered sin to _____.
2. At the time of lighting the flame of fire for Havana, _____ pronounce the name of their famous ancestor sages.
3. 'Pravar' indicates to a community of a culture or _____ to which a person is related.

According to **Jimutvahan**, the founder of the division of paternal property, 'Pinda' means the balls of the barley or rice flour which are gratified to the deceased persons on the bank of river or pond at the time of death or funeral. The persons gratifying such 'pinda' to a same ancestor are called 'Sapinda' and they don't marry among themselves. There is a contradiction that people of how many generations should be called 'Sapindi'. **Vashishtha** banned to marry the people of seven generations of father and five generations of mother where as **Gautam** had prohibited eight generations of father and six generations of mother to marry among themselves. **Gautam** had also said to remorse and to oust from the caste to the 'Sapinda' people marrying among themselves.

But the rules of 'Sapinda' were not followed always. **Sri Krishna** had married to her maternal sister **Rukmani** and **Arjuna** had married to her maternal sister **Subhadra**. **Sri Krishna** had also married to girl of fifth paternal generation **Satyabhama**. **Kapadia** writes that the traditions of marrying to fifth, sixth and probably fourth generation was popular in Yadavas also. **Devarn Bhatt** and **Madhavacharya** had supported to marry to maternal sister. In Karnataka and Mysore, even today it is popular to marry to the daughter of the sister and in south India with the maternal sister. The Hindu Marriage Act, 1955 had recognized Sapinda Exogamy. The marriage is banned among 'Sapinda' of three generations of mother and father. Even though, if any custom and tradition do not consider it prohibited then such marriage is legitimate.

D. Village Exogamy

In northern India, mainly it is near Punjab and Delhi that a person should not marry in his own village. In the villages of Punjab, it is prohibited to marry among the persons of the villages which have a common border. The reasons behind this prohibition have been the limited population of village, inhabitants of one gotra, dyanasty or family in the village etc. This practice came into existence due to ban in Sagotra and Sapinda marriage. In villages, this exogamy is termed as Khera Exogamy.

E. Totem Exogamy

The rules regarding such this type of marriage is popular among Indian tribes. Totem may be any animal, bird, plant-tree or any non-living substance, which is looked with respect or faith by the people of one Gotra, relates themselves spiritually. One 'Gotra Kaas' is a totem and people considering one totem are brothers and sisters together. Thus they cannot marry among themselves.

Some people follow direction exogamy. The direction in which one's daughter is married, they do not bring daughter-in-law from the same direction. In North India a saying is popular that 'daughter from east and son from west' means the daughters-in-law are got from the village of east direction.

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Merits of Exogamy

(*i*) The view of **Westermark** is that practice of exogamy is started due to incest means to prevent sexual relation among close relatives. (*ii*) According to biology, the children born of exogamy are of sound health and mind because marrying in one generation may cause physical defect in children. (*iii*) Due to exogamy social and cultural contact between different society's increases and the possibilities of struggle and differences comes to an end. (iv) Due to exogamy the atmosphere of love, peace and calm in the family remain maintained. If it is permitted to marry in the family then the atmosphere of the family will become tensionized and struggling. (v) **Sumnor** and **Kailer** have termed endogamy as conservation and exogamy as progressing. **P.V. Kaney** had written, "By exogamy, a generation has got opportunity to remove their defect because combination of strange bloods produces new races of better quality.

In this way exogamy makes the society progressive and produces cultural unity among them and maintains the morality and regulation in society.

Demerits of Exogamy

As there are many merits of exogamy, some demerits exists too, like – (*i*) By this the scope of marriage becomes limited, thus it is difficult to select a life-mate. **Blunt** had told that prohibiting marrying seven generations of father and five generation of mother prohibits marrying 2,121 possible relatives. (*ii*) Due to limited scope of marriage suitable match is difficult as a result problem of dowry emerges.(*iii*) Due to lack of dowry the daughters are being married to an older and ugly persons also, this result in the increment of mismatch pairs. This type of marriage raises the problems of widows. In this way the rules of exogamy are responsible for giving rise many evil customs in the society.

3.2 Anuloma and Pratiloma Marriages

In Hindus, many prohibitions are followed in selecting a life-mate and in that the rules of Anuloma and Pratiloma is also important. This rule is followed by all the Hindus. We will discuss them here in brief.

Anuloma Marriages

When any man of higher class, caste, sub-caste, family and gotra is married to such a girl which belongs to a comparatively lower class, caste, sub-caste, family and gotra then this marriage is called as Anuloma Marriage. In other words, in this type of the groom belongs to a higher class society and the bride belongs to a lower class society. For example, if a Brahmin boy is got married to a Kshatriya or Vashya class then it is called Anuloma Marriage. Anuloma Marriage was popular from Vedic period to Smriti period. In **Manusmriti**, it is written that a Brahmin can marry a girl of three lower classes *i.e.* Kshatriya, Vaishya and Shudra in addition to his class, in this way Kshtriya can marry to Vaishya and Shudra girl in addition and Vaishya with Shudra girl in addition to his class, **Manu** had given permition for Panigrahan Sanskar in own class only. **Yagyavalkya** also said for Brahmin to marry among four classes, Kshtriya among three, Vaishya among two and Shudra in one class. **Manu** had told it unsuitable to marry a Shudra girl with a Dwija boy at some other place. By such marriage the class of Dwija gets contaminated and his family status declines. And his children gets status of Shudra. The child born of such marriage is termed 'Parshav' (a living animal) by Manu, he has no right to property. In ancient period, the range of Anuloma Marriage was among classes only, but later on when classes got sub-divided into castes and sub-castes and the feelings of blood purity and upper-lower emerged and birth Jainism and Buddhism had taken place, then Hypergamy became popular.

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The meaning of Hypergamy is to marry a girl of a caste or sub-caste, the groom is obtained from a higher class family of village. It was most popular in Bengal, where higher class boys are married to lower class girls. View of **Dr. Radhakrishnan** is that in India the Anuloma Marriages were popular up to tenth century. The view of **Rizley** is that in the beginning the inter-class marriages were practiced to fulfill the need of woman in Indo-Aryan Breed and as the need was fulfilled they banned such marriages.

Effects of Anuloma

Demerits

Anuloma marriage has gave rise to many problems in the society. Its demerits are as following:

1. ***Lack of Grooms in the Higher Class:*** The lower class society wants to marry their daughter to a boy of a society which are considered higher, as a result there is lack of grooms for the girls of higher class and they have to remain unmarried.
2. ***Lack of Girls in Lower Class:*** When all the girls of lower class get married in the higher class, then there is lack of girls for the boys of lower class, and many of the boys have to remain unmarried.
3. ***Birth of Polygyny and Polyandry:*** All persons of lower class wants to marry their daughters to a higher class boy. In this situation, polygyny will prevail in higher class and on other hand; due to lack of girls in lower class polyandry will take birth.
4. ***Groom-price Custom:*** Persons of lower class want to obtain a groom of higher class which leads to the lack of boys. In this situation the custom of groom-price (dowry) increases.
5. ***Mismatch Marriage:*** Due to Anuloma marriage, sometimes the girls of higher class were married to an aged or old persons. In Bengal and Bihar, many men of higher families had hundred wives to whom register is maintained to remember them. Many a time the age of bride is equal to the age of the daughter of the groom.
6. ***Increment in Child Widow:*** Due to Anuloma marriage, many men of higher class have many wives. Due to death of such men increases child widows in the society.
7. ***Birth of Child Marriage:*** In Anuloma marriage every father wants to marry his daughter to a higher class boy, thus as he gets a higher class boy irrespective of age he marry his daughter to him. Many time a girl of less than four or five years also get married.
8. ***Birth of Bride-Price:*** Due to Anuloma marriage, there is a lack of brides in lower classes which results to the birth of bride-price.
9. ***Social Evils:*** The Anuloma Marriage Custom had given rise to much conservativeness in the society and many problems in social, family and personal life. Due to lack of marriage of girls of lower classes many problems of corruption and decline of morality emerge. Due to lack of arrangement of groom-price by their parents, many girls had suicide feeding up by social condemnation.

Hypogamy or Pratiloma Marriage

The opposite form of Anuloma marriage is Pratiloma Marriage. In this type of marriage the bride is of higher class, caste, sub-caste family or dynasty and the groom is of lower class, caste, sub-caste family or dynasty. By defining this, **Kapadia** writes, "A man of lower class when married to a girl of higher class it is called Pratiloma Marriage or Hypogamy". For example, If a Brahmin girl is married to a Kshatriya, Vaishya and Shudra boy then such marriage is called Pratiloma Marriage or Hypogamy. In this type of marriage the position of girls is lower. Legislators had badly criticized this type of marriage. The children so born of such marriage is called "Chandal" or "Nishad". Hindu Marriage Act, 1949 and 1955, had considered both the Anuloma and Pratiloma marriage legitimate.

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Task What do you know about Anuloma and Pratiloma Marriage?

3.3 Mate Selection in the West

In Christians, a girl of 13 years and a boy of 16 years is permitted to marry religiously, but generally late marriage is practiced among them. **Sri S.K. Gupta** has said on the basis of a survey that 52.5 % of Christian marries between the age of 21 to 25 and 17.5 percent marries above 30 years, but no marriage is noticed in the age below 20 years. It is clear that in Christians, the persons of 20 years and above are only found married and no practice of child marriage is found among them.

In Christians, marriage is done among all except among blood relatives. Christian males can marry to his sister of deceased wife, widow of deceased brother, daughter of the brother or sister of his deceased wife. There is no prohibition of widow marriage in them, widows are permitted to marry again. In Christians, there is no custom of "dowry" or "bride-price" like Hindus or "Mehar" like in Muslims.

In Christians, the selection of life-mate is in more independent atmosphere. This selection is made by parents as well as by boy and girl also. In traditional Christian marriage, this selection is made by parents mainly. Youths make love as their aim, in front of which they never pay heed to the relations of family, society, religion and caste. There is no any special region that in marriage relation the youth don't take the property of their parents or don't believe in them. In Christians, in the selection of life-mate, generally the acknowledgement of parents is taken. In modern time, in urban areas, the boy and girls are playing important role in the selection of life-mate. Now days, even parents also give consent to the choice of their sons and daughters regarding selection of life-mate.

Did u know? In ***'Voice of Christ'***, it is said that our youths have to take help of their parents. In youth, the emotion of pride and sacrifice is abundant.

3.4 Marriage Ritual among Christians

In Christians, the marriage is considered as a holy bond of whole life, in which no place of divorce is their. This marriage is a holy union of a male and female. In these people, there is no practice of more than one wife or husband. For marriage, when the life-mate is selected finally and when the proposal of the groom side is accepted by the bride side, then the sacrament of engagement is accomplished. On any definite day, the bride side and groom side with their relatives and friends reach Church. The groom side carries sweets, coconut, clothes, ring and money etc. with them. The bride and groom sat side by side and the Christian priest reads some part of bible. Here in a formal way, the bride and groom obtains the acknowledgement for marriage relations. Both of them, exchange ring to each other and the announcement of engagement is done on this occasion. After this, sweet distribution, refreshment etc. followed.

For the marriage sacrament, the bride and the groom or any of them has to give application to the officer of the church, in which there is a brief description of both the families. On receiving such application the officer of the church publishes a notice regarding the marriage so that if anyone has any objection about this marriage, he can make the objection. After 96 hours, from the publication of the notice the marriage can be accomplished. If there is no objection regarding

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the marriage from anyone, the date of marriage is determined. The marriage ceremony generally takes place in that Church to which the girl is a member. If any of the bride or girl if one is member of Protestant Church and other is the member of the Catholic Church, the marriage ceremony will take place in Catholic Church. The marriage has to be accomplished within three months from the date of the application of the marriage; otherwise the application has to be given again.

On the date determined for marriage, both the bride and groom side people reach to Church. The groom side sits on right and bride side sits on left. When the bride reaches to Church, the Church bell rings in her welcome; all the people stand and sing song. Thereafter the Christian priest says to the bride and groom to declare that there is no hurdle in there marriage. Both of them take oath that both will remain tied in the holy bond of marriage throughout the life; always help each other in happiness and sorrow. The priest first asks the groom that, "Do you accept the bride as your wife?" When the groom gives his consent, the priest asks him again that; "Do you promise to live a holy married life, to help and faithful to your wife in every condition, never leave your wife in case of death even?" On getting the consent of the groom, the priest asks these questions with the bride also and takes her consent too. Thereafter the bride and the groom exchange their rings. After this the priest declares that both of them became husband and wife. He pronounces 'Amen' three times and by this the marriage is considered to be accomplished. The priest blesses the bride and groom on this occasion.

In some families, people do civil marriage instead of religious marriage in the Church. The civil marriage is a simple contract with the help of the court, for this the bride and groom have to give an application to the Registrar and follow with the law proceedings. According to the Indian Christian Marriage Act, 1872, the minimum age of groom should be 16 years and bride should be 13 years for marriage and at the time of marriage none of the spouse of any party should alive. If the age of groom and bride were less than the prescribed age, then the consent of their guardians was needed. The husband-wife after doing civil marriage go to church to get blessings. Mostly, religious marriage is found in Christians, which is accomplished in Church.

Task Describe the marriage system of Christians?

3.5 Summary

- In every society, some rules are found for the selection of life-mate. During selection of life-mate, three matters come forward- Scope of Selection, Party of Selection, and Criteria of Selection.
- All the rules of marriage can be classified in four parts- Endogamy, Exogamy, Anuloma and Pratiloma etc.
- Endogamy means that a person selects his life-mate in his own group.
- Exogamy means that a person selects his life-mate out of his group.
- In west, the selection of life-mates in Christians happens in an independent atmosphere. This selection is done by parents as well as by the girls and boys themselves also.

3.6 Keywords

1. ***Gotra:*** A group of persons who are successors of one sage ancestor. Sagotra marriage is prohibited among Hindus.

2. ***Totem Exogamy:*** There is a totem of every Gotra and people belonging to one totem do not marry among themselves.

3.7 Review Questions

1. What are the rules or ways for selecting life-mate in India?
2. What are the reasons behind endogamy?
3. What is the difference between Anuloma and Pratiloma Marriage?
4. How life-mates are selected in the west?

Answers: Self Assessment

1. Sagotra Marriage 2. The priest 3. Knowledge

3.8 Further Readings

Books

Society in India—Virendra Prakash Sharma, D.K. Publishers and Distributers.

Sociology of Family—Dr Sanjeev Mahajan, Arjun Publishing.

Development of Family Sociology in India—Alka Rani, D.K. Publishers and Distributers.

Indian Society and Social Institutions—Gupta and Sharma.

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Unit 4: Bride-Wealth and Dowry

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Objectives

After studying this unit, students will be able to:

- Tell about the reasons of the birth of dowry system: a problem related to marriage.
- Explain the bad results of dowry system.
- Know about the law prohibiting dowry system.

Introduction

Even from ancient period, marriage is considered as holy sacrament. It is considered as an important duty for every Hindus because by this several debts, pursuit and stages of life are fulfilled. Marriage is the main basis of religion, family, society and caste. In ancient Indian society, both the party tied to the bond of marriage, respect each other mutually and subsist the marriage duty. With the advance of the time, many changes had taken place in social, economic and political region. These changes affected our social institution and the institution of marriage also never remained untouched. The conservation in the society increased and they are accepted by the society without any arguments. In the name of god, many evil customs emerged in the society and religion and our god fearing society had provided strength to them. Due to above situations, many problems emerged regarding marriage in Hindu Society. The main problems are-Dowry System, Child-Marriage, Widow-Marriage Prohibition, Divorce, and Prohibition of inter-caste marriage etc.

4.1 Bride-Wealth and Dowry System

Dowry is still a serious problem in present age. Due to this, the marriage of girls became a curse for their parents. Generally, dowry is that wealth or property which is given by bride side to groom side at the time of marriage. According to **Fairchild**, "Dowry is that property which is given by the parents and close relatives of bride at the time of marriage". **Max Radin** writes, "Generally dowry is that property which is got by a groom by his wife or by her family at the time of marriage". According to Dowry Prohibition Act, 1961, "The meaning of Dowry is that

property or valuable fund, which is given as or acknowledged to give as a necessary condition for marriage, at the time of marriage, before or after the marriage by (*i*) One party to other party doing the marriage or (*ii*) Parents or relatives of any person who is a party to the marriage to parents or relative of the other party of the marriage directly or indirectly". The definition of dowry is very broad in which groom-price and bride-price both are considered. Side by side, gifts and dowry are distinguished. Dowry is given as a necessary condition for marriage whereas gift is given willfully.

Sometimes groom-price and dowry are distinguished. Parents of bride give dowry due to affection, this is not pre-determined and depends upon the capacity of the bride-side, whereas groom-price depends upon the personality, character, education, occupation, nobility and status of family etc. and it is pre-determined to marriage.

Dowry is prevailing even from the ancient period. In Brahma marriage father got married his well dressed daughter with ornaments and clothes with an able groom. Dowry was also popular in **Ramayana** and **Mahabharata** era. Description of dowry is also found in marriages of Sita and Draupadi *etc*. in form of ornaments, horses, diamonds and jewels and many other valuable articles. In that time, dowry was given willfully due to affection with the daughter. The tradition of dowry was started in thirteenth and fourteenth century in Rajputa Period and noble families started asking for dowry according to their social status. Later on, it became popular in other people also. To get a groom with high education, wealth, good occupation or in a good job and of a good family, a father has to give high class dowry even today. By the growth of education and social awareness, the tradition of dowry has rather increased instead of decreasing and it had acquired its worst form.

India has a bad name all over the world due to this custom. Here the daughter is called other's property even from her birth and she is discriminated in nurturing from boys. Parents discriminate their daughter considering her other's property. The daughter has to bear abuses in husband's house if she is married without adequate dowry; also due to dowry the daughters-in-law are burned alive.

Notes Presently, dowry and groom-price is not distinguished broadly, because in present period mostly the tradition of dowry is pre-determined in form of the condition of marriage for bride and groom.

4.2 Causes of Dowry

1. **Limited Scope of Selection of Life-*Mate:*** When the daughter has to be married in own class, caste and sub-caste, the region of marriage becomes limited and it becomes necessary to give dowry for an able groom.
2. ***Child-Marriage:*** Due to child marriage the selection of bride and groom is made by the parents and they demand immense dowry.
3. ***Necessity of Marriage:*** The marriage of daughter is considered necessary in Hindus. Taking the benefit of this, the groom side demands heavy dowry.
4. ***Noble Marriage:*** Due to noble marriage, the demand of the grooms from the noble families raise and the bride side has to give dowry to get them.
5. ***Education and Social Status:*** In present time, due to more importance of education and personal status, every person wants to marry her daughter with an educated and well settled groom, for which they have to pay enough dowry because such boys lack in the society.

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6. ***Importance of Wealth:*** Today the importance of wealth has increased and due to it the status of the person determined. The person gets much dowry, his status increases. It is not so only, but even the status of the dowry giver also increases.
7. ***Costly Education:*** Today, one has to spend a lot of money for higher education for which the groom side demands much dowry. Sometimes, even the loan for education is repaid from the dowry money.
8. ***Show-off and False Status:*** To show-off ones status and pump, people give and take high dowry.
9. ***Growth of Dynamism:*** Today the means of transport is developed and progressed, urbanisation and industrialisation has increased, as a result the dynamism of a caste and sub-caste has increased and their members has spread to far places. Due to this, it became difficult to search groom in ones own caste. As a result, the dowry system has encouraged.
10. ***Social Custom:*** The popularity of dowry in the society is found in the form of a social custom. A person who gives dowry for his daughter also wants to get dowry for his son.
11. ***Vicious Circle:*** Dowry is a vicious circle, the persons who had given dowry for their daughter, they also wants dowry for their son on the occasion of his marriage. In this way, by getting dowry for their son they keep it safe for the marriage of their daughter.

Task Narrate the reasons of dowry.

Evil Effects of Dowry System

As a result of dowry system many problems have emerged in the society, some of them are as following-

1. ***Killing of Daughters:*** Many people kill their daughters just after their birth due to dowry system. This is mostly popular in Rajasthan, but today this custom is generally abolished.
2. ***Disintegration of Family:*** On giving fewer dowries, the bride has to face a lot of atrocities in her husband's home. Tension and struggle arose in both the families and the happy married life of husband-wife is routed up.
3. ***Murder and Suicide:*** The girls not provided with much dowry, they are not get suitable respect in their husband's home; they are teased in many ways. To get rid of such situation some of the girls commit suicide. In lack of dowry, many girls are not married even so late which leads to their social insult; in this situation also the girl commits suicide sometimes. When the quantity of dowry doesn't meets to the expectation then sometimes the daughter-in-law is burnt alive or she is murdered. 2,912 in 1987, 4,148 in 1990 and 5,157 in 1991 matters of dowry death are registered. 1,160 in 1983 and 15,949 in 1991 matters of cruelty of husband and his family members has been registered. The maximum matters of dowry death are registered in Uttar Pradesh, Maharashtra, West Bengal and Madhya Pradesh.
4. ***Debt Obligation:*** Parents of a daughter have to take debt for giving dowry or they have to mortgage their property or gold or even have to sell them, as a result the family gets indebted. Due to high rate of interest the repayment of the debt is difficult. If more number of girls is there the economic condition becomes worst.
5. ***Low Living Status:*** For saving money for the dowry of girls, the family has to cut down there needs. The living status of the family declines in order to save money.
6. ***Polygyny:*** To get dowry a person marries many times which leads to polygyny.

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7. ***Mismatch Marriage:*** In lack of dowry, a beautiful girl is also married to an old, uneducated, ugly, handicapped or disable person. In this way the girl has to face problems throughout her life.
8. ***End of Marriage:*** In lack of dowry, many persons divorce their wife. Sometimes the procession returns from the arched gateway in lack of dowry and some girls has to live without marriage.
9. ***Immorality:*** In lack of dowry, many girls are not married for a long period and they fulfill their sexual needs in immoral way which leads to corruption.
10. ***Encouragement to Crime:*** To gather money for dowry many crimes are also done, like bribe, theft or embezzlement *etc*. which leads to suicide and corruption.
11. ***Mental Diseases:*** Parents always remain worried about gathering money for dowry for their daughters. Due to worry in parents and girls many mental diseases take birth.
12. ***Low Position of Girls:*** Due to dowry the social position of the girls get declined and their birth is considered an ill omen.

Self Assessment

Fill in the blanks:

1. In lack of dowry, many _____ are not married even so late which leads to their social insult.
2. When the quantity of dowry doesn't meets to the _____ then sometimes the daughter-in-law is burnt alive.
3. The _____ matters of dowry death are registered in Uttar Pradesh, Maharashtra, West Bengal and Madhya Pradesh.

Merits of Dowry

Some people argue in favour of dowry as following:

1. Ugly girls are also getting married due to dowry.
2. Due to dowry the marriage of girls take place lately and so prevent child marriage.
3. In lack of dowry the parents put their daughter to study in their late ages, which increases the women education.

Suggestions to end Dowry System

Dr Altekar has written that this is the suitable period for Hindu Society to stop the polluted custom of dowry which made many innocent girls to suicide. To stop this, following suggestions can be given-

1. ***Women Education:*** Women education should be development widely so that they become self-depend after getting educated. Due to this their economic dependency on men will come to an end and as a result the necessity of marriage will be not there also.
2. ***Independency in Selection of Life-Mate:*** If boys and girls has liberty to select their own life-mate; the dowry system will come to an end itself.
3. ***Love-Marriage:*** Acknowledged of love marriages in the society will end the dowry system.
4. ***Inter-caste Marriage:*** If there is liberty for inter-caste marriage there will be wider scope for marriage. As a result, the dowry system will come to an end.

Notes

5. ***Boys are made Self-Reliance:*** When the boys will start earning after getting educated then the lack of able grooms will be removed, and their demand will decline, as a result dowry will also decrease.
6. ***Healthy Referendum:*** A referendum against dowry should be prepared. People should be aware widely so that they can discard dowry. All the means of advertisement should be used to advertise for this. Social workers and youth should make special effort in this direction.
7. ***Law against Dowry:*** To end the dowry system, a hard law against dowry should be constructed, so that people asking dowry should be punished brutally. Presently, the Dowry Prohibition Act, 1961 is in force, but this act due to its many deficiencies is unsuccessful in preventing the dowry system. At present this act is amended and made harder and it is made to give more punishment to two peoples.
8. ***Youth Movement:*** To end the dowry-system, youth awareness is necessary, so that they discard it themselves. For this firm determination is necessary.

Dowry Prohibition Act, 1961

To resolve the terrible problem of dowry in Hindu Society, the Indian Parliament has passed "The Dowry Prohibition Act" in May, 1961. Its main characteristics are as follows-

(1) Dowry is defined as in this act as, "Dowry is the property or valuable article, which is given directly or indirectly as a necessary condition for marriage, at the time of marriage, before or after the marriage, by one party or person to the other party". **(2)** The gifts given at the time of marriage will not considered dowry. **(3)** The person giving or taking dowry or the persons helping in this will be punished with imprisonment for six months and a penalty of rupees five thousand. **(4)** Any agreement regarding dowry will be illegal. **(5)** The gift item given in marriage will belong to the bride. **(6)** According to section **(7)** the trial regarding dowry must be done by a first class magistrate and this complaint should be done within a period of one year in writing.

In this reference, one matter is notable that the Dowry Prohibition Act is amended in Orissa, Bihar, West Bengal, Haryana, Punjab, Himachal Pradesh and Uttar Pradesh and made harder. In 1976 Uttar Pradesh has amended this act, according to which no party to a marriage can spend more than rupees five thousand in which gifts are also included. Now, police and first class magistrate can investigate and report such matter without any complaint. In 1984 and 1986, the Dowry Prohibition Act, 1961 is amended and made harder. Now the crime of dowry is cognizable and non-bailable and the accused has to give evidence that he is innocent.

Did u know? In reference to the Dowry Prohibition Act, 1961, one matter is notable that the governments of Orissa, Bihar, West Bengal, Haryana, Punjab, Himachal Pradesh and Uttar Pradesh have amended it.

4.3 Summary

- The tradition of dowry was prevailing from ancient period. Dowry was also popular in Ramayana and Mahabharata era. In that time, dowry was given willfully.
- Importance of wealth is so increased that now it became an status symbol.
- Dowry system resulted as such that in lack of dowry the daughters are married to uneducated, handicapped, disabled person.

Notes

- To resolve the terrible problem of dowry in Hindu Society, the Indian Parliament has passed "The Dowry Prohibition Act" in May, 1961.

4.4 Keywords

1. ***Restitutive Law:*** The main aim of such law is to fulfill the damage done by the criminal.
2. ***Repressive Law:*** The aim of such laws are to prevent the acts against the group awareness and will. This maintains the moral balance of the society and prevents the criminals to commit crime again.

4.5 Review Questions

1. Describe the reasons and results of dowry.
2. 'Dowry custom is a curse' How?
3. What are the matters told in Dowry Prohibition Act, 1961?

Answers: Self Assessment

1. girl 2. expectations 3. maximum

4.6 Further Readings

Books Indian Society and Social Institutions—Dr. R.N. Saxena.
Marriage and Family in India—K.M. Kapadia.

Notes

Unit 5: Changing Trends in Marriage

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Objectives

Introduction

5.1 Changing Forms of Marriage

5.2 Recent Changes in the Christian Marriage

5.3 Summary

5.4 Keywords

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Objectives

After studying this unit, students will be able to:

- Know recent changes in Hindu marriage institution.
- Know recent changes in Christian marriage institution.

Introduction

Change is the rule of nature. No part of the society can remain unaffected by nature. There has been a rise in industrialisation and urbanisation since the 19th century. Industrialisation has empowered women financially. Today, marriage is no longer a religious ritual. It is being perceived as a contract, which can be terminated at will. Inter-caste and love marriages are prevalent today. Instead of the parents going in for match making, young stars are themselves coming forward to look for their life partners.

5.1 Changing Forms of Marriage

Following are the factors responsible for the modern changes in the Hindu Marriage:

1. Industrialisation
2. Urbanisation
3. Western Education, Culture and Views
4. Effect of New Laws
5. Women's Campaign
6. Decreased Effect of Religion
7. Increased State Affairs
8. Economic Liberation of Women

Change is the rule of nature. From time to time, changes occur in every sphere of life. Recently there has been a great progress in the fields of science and technology. There has been an

expansion in the field of education. Along with that, individualism has increased instead of communism.

Notes Man has started viewing things on a personal level, instead of keeping in view the entire group, community and society. More changes have occurred in the last one hundred years than they did during the last one thousand years. Today, the different societies in the world are advancing forward at a fast pace. The old traditions are breaking and are being replaced by new traditions.

1. ***Individual Role in Marriage:*** Instead of the importance of religious role in the Hindu Marriage, it is the individual role which is being given importance these days. Until now, the single (unmarried) people were viewed with contempt. Such people did not get a respected position in society. But times have changed now. Today, marriage is considered as an individual matter.
2. ***No Compulsion of Marriage:*** Today most the youngsters consider marriage as a deterrent in their freedom. Now women being financially independent and the desire to keep population in check, there is no compulsion to get married, until the earlier times. The educated working women prefer to remain single, in case they fail to find a match of their choice.
3. ***Change in the Nature of Ritual Marriage:*** Today marriage is not considered as a religious ritual but as a social contract. Industrialisation, urbanisation and westernisation has led to the reduction of importance of religious or ritualisation aspects of the Hindu marriage. Now it is being viewed as a form of social contract. The religious base is getting weak.
4. ***Changes in the Motive of Marriage:*** In most of the societies, the motive of marriage is to fulfill the religious rituals. The Hindu Marriage states the fulfillment of religious or religious rituals as the foremost motive of marriage. But now the fulfillment of sexual desires and having issues feature as the foremost motives.
5. ***Equality of Marital Rights:*** Presently men and women enjoy equal marital rights. Some ago, polygamy was prevalent in the Hindu society, a man could have more than one wife. But now, Monogamy has been made mandatory by the law. Now, a man cannot remarry, when already having a wife. Similarly, men and women have been given equal separation (divorce) rights too.
6. ***Reduced Child Marriages and Increased Late Marriage:*** Now the age of marriage is gradually increasing and the prevalence of child marriages has reduced due to education. Today highly educated youngsters prefer to marry, only after establishing their careers. The increasing importance of education and the failure to arrange dowry in time are the leading causes of delayed marriages. Now, delayed marriages are becoming a norm.
7. ***Growing trend of Dowry or Groom Value System:*** In the present materialistic age, money has become the most prominent factor in determining a person's positions. Today parents demand more dowry or money for their educated son's marriage. The educated men too expect to get a maximum amount of dowry.
8. ***Increased Widow Re-marriages:*** Until now, widow re-marriage was unacceptable and people who opted for it were viewed with contempt. But now the attitude is changing and people are coming forward in favour of widow re-marriages. Though such marriages are prevalent, their number is less.
9. ***Difference in Restricted Marriages:*** Today, marriage related restrictions are not given as importance as they were earlier. For example, now, it is not mandatory in the Hindu society to marry within the community or caste. The law does not prevent same-community or same-caste marriages. Similarly, it is no more mandatory to marry within the same caste.

Notes

10. ***Freedom to Select Life Partners:*** Until some time ago, marriage was between two families and not two individuals. But today, it is perceived as a matter related to two individuals only. Earlier, parents used to select a partner for their sons and daugthers.

    The parents did not consult them. But today, with delayed marriages, increased education and youngsters coming in contact with each other, they (youngsters) want to opt for a life partner of their choice. They seek their parents content for it. In this manner, the change has occurred from 'parents' to 'joint' selection. According to **B.V. Shah**, a study on (Vadodara) University, out of 200 students, 60% of them wished to seek their parents consent in selecting their bride 32.5% wished to select on their own. According to studies conducted by **Margaret Cormac**, 70% of the students wished to seek their parents consent while 32% were in favour of marrying on their own.

11. ***Changes in the Criteria of Partner Selection:*** When selecting a match for their sons and daughters, parents keep in view, a numer of factors-the reputation of the family, its morality, property, caste, amount of dowry, physical attributes, character, monetary status (income) and job of the prospective bride or groom. But now that youngsters are themselves coming forward to select their partners, they look for physical attraction, education, training, characters, accomplishment in household affairs *etc*.

12. ***Increased Romance Based Love Marriages:*** Today love marriages are prevalent because of youngsters getting increased opportunities in getting close to each other and thus falling in love. Though such marriages are prevalent in urban areas only, the society is reflecting a flexible approach.

13. ***Prevalence of Inter-Caste Marriages:*** Caste does not act as a deterrent in such marriages as youngsters are themselves involved in it. Moreover, they are based on love. Today, the number of inter-caste marriages is increasing.

14. ***Changes in the Position of Wife:*** Today, women too have the same rights as men regarding marriage and divorce. Until some time ago, the position of women was low as compared to men but now, both share equal positions. Now a woman's position is no longer perceived as that of a slave. She walks shoulder to shoulder with her husband.

15. ***Changes in Marriage Rites and Rituals:*** Now, people consider the traditional rites and rituals as unnecessary. Now, marriage ceremonies are getting simpler. Now marriage ceremonies are completed in a single day or just a couple of hours. In big cities, they are arranged in hotels and banquet halls. Due to lack of time, marriage rites and rituals are cut short and are simplified. This has become a trend now.

16. ***Changes the way of Selecting a Partner:*** Advertising the newspapers for marriage is a trend that is being increasingly viewed these days, though in India, very few marriages are arranged through this medium. Even today life partners are selected by the parents or in some cases, the youngsters themselves. A new trend is being viewed mainly in urban upper and middle class. After the engagement, the boys and girls are allowed to meet by the parents. They meet in theatres, parties and restaurants. During this time, they talk about their families, education, job, budget, house, liabilities etc. They get to know of each other's views and get an idea of how their life would be after marriage. They go in for marriage of their views and ideas match. In case, they don't match, they (boy and girl) may break up.

It is evident that increased industrialisation, urbanisation, westernisation, aggressive education campaign, women's campaign, decreased effect of religion, stress on romance and the flexibility of laws *etc*. have changed the structure of the traditional Hindu marriage. Many changes are occurring now.

5.2 Recent Changes in the Christian Marriage

In the recent times, because of industrialisation, innovation, western education, materialistic views, individualistic ideology, the ideological views related to the Christian marriage are also

changing. In their society the women being independent, both financially and otherwise, a change in the traditional views regarding marriage is being perceived. Compared to followers of other religions, the Christians tend to follow the western society and are more influenced by the western culture. In such a scenario, their traditional ideology regarding marriage is changing.

The following are the changes viewed recently in the Indian Christian marriage Institution:

1. The religious aspect of marriage is getting feeble. Instead of following religious rituals of wedding in the Church, they prefer to opt Civil Marriage. After the wedding, the bride and the groom do pay a formal visit to the Church to seek blessings. Because of such a trend, the religious base of marriage is getting weaker and it is gaining important as a contract.
2. Romance has an important role in Christian marriages. Because of the comparatively independent environment in the Christian society, men and women get a fair opportunity to get close to each other. Thus, romance blossoms between them. So, love marriages based on romance are prevalent among Christians. According to a survey, 42% of marriages were found to be based on friendly relations, 28% on introduction during social functions and 20% through relatives.
3. In Christianity, marriages in blood relations are restricted. But now civil marriages between other relations, (except close blood relations) are taking place. Thus, it is evident that marriage restrictions are getting feeble.
4. Though religion does not accept 'divorce', but divorces are becoming a trend. Most of the women are financially self dependent, have freedom and are aware of their rights in the family sphere. For a successful marriage, mutual trust, love, faithfulness, sacrifice, sympathy and supporting each other in every situation and over-looking each others weakness are the factors which are extremely important. Lack of these, results in mental stress and divorce, there by increasing the number of such cases. Today, in many Christian families, lack of adjustment between the couple leads to divorce. The growing number of divorce cases are acting as a deterrent in the stability of family life.
5. Religion does not view widow remarriage as unacceptable. A widow is allowed to remarry after a year of her husband's demise, in case she fails to suppress her sexual urges. At present, any widow can remarry a few days after her husband's demise. These days Christians are encouraging widow re-marriages.

Because of such changes, the Christian marriage has become a simple contract, which can be terminated at will. A person is free to marry anyone, anytime. In Christians, family stability has become a matter of concern.

Self Assessment

Fill in the blanks:

1. Presently, the number of _____ marriages is increasing in India.
2. Until some time ago, the social position of _____ was quite low, as compared to her husband, but now both of them share a similar position.
3. Now marriages are getting _____.

5.3 Summary

- There are many factors which are responsible for the recent changes in marriage. For example, Industrialisation, Urbanisation, Western Education, Affluence, Women's Campaign, New laws *etc*.

Notes

- Today, the marital rights are equal for men and women. The number of child marriages has reduced while the number of widow re-marriages has increased.
- There has been an increase in inter caste and love marriages.
- The financial independence of women has increased the cases of divorce.

5.4 Keywords

1. ***Marriage by trial:*** In many societies, before her acceptance as a wife, the woman has to exhibit her courage and strength. In India, such a kind of marriage is found in Bheel and Nagas tribes.

5.5 Review Questions

1. State the changes occurring in the Hindu Marriage Institution.
2. Discuss the recent changes taking place in the Christian marriage institution.

Answers : Self Assessment

1. Inter Caste 2. Wife 3. Simplified

5.6 Further Readings

Books

Families in India, Marriage and Kinship—Shobita Jain, Rawat Publication.
Society in India—Virendra Prakash, D.K. Publishers and Distributors.

Unit 6: Divorce, Widowhood and Re-marriage

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Objective

Introduction

6.1 Problem of Divorce

6.2 Restriction on Widow Re-marriage

6.3 Summary

6.4 Keywords

6.5 Review Questions

6.6 Further Readings

Objectives

After studying this unit, students will be able to:

- Aware to the problems of divorce.
- Know Hindu Remarriage.
- Know Hindu marriage Act, 1856.

Introduction

All the evidences indicate that widow remarriage was prevelent in ancient times too. The word 'Dewar' too, is said to mean second 'Var' *i.e.* husband. Gradually widow re-marriage was restricted. 'Niyog' was said to flout the ancient rules and the widow who remarried was considered low. **Vatsyayan** mentioned '**Punarbh**' as an enjoyable woman. **Yagyavalkya** commands widows to survive on fruits, flowers and roots and lead a pure life. 600 years after Christ, historians considered widows as object of condemnation. According to **Aetkar**, after the 11th century, even the child-widow remarriages were banned. But all this was limited to the upper class of the Hindus. Among the 80% of the Hindus who come from lower classes, widow remarriages have been prevalent.

6.1 Problem of Divorce

Here, one of the partners evaluate the other and rejects him/her. The other partner feels humiliated and suppressed, his/her self-esteem is hurt. It is also a legal, social and a family problem.

Hindus expect the woman to be 'Pativrata' and 'Sati'. So, there is no question of the woman deserting her husband. To do so, is considered unacceptable-both socially and religiously, though there were cases of separation (divorce) during the Vedic period too.

Manu, **Narad**, **Vrihaspati**, **Parasher** too allowed widow remarriage in some circumstances. Manu has favoured second marriage in cases, where a woman is infertile, her children are dead, has daughters only or is quarrelsome. Kautilya too, has favoured second marriage for the husband, in such circumstances.

Notes

A woman who remarries when her husband is alive is called 'Punarbhu'. Kautilya allows a woman to desert her husband, in case he has a bad character, living abroad since a long time, is ungrateful to his family and friends, has been outcasted, is impotent or his wife's life is endangered. Enemity too, may be a reason for separation. Narad and Parasher have allowed women to look for a second husband, in case her husband is impotent, missing, dead, renounced the world or has been outcasted. But since the beginning of the Christ era, separation was considered anti religious, impure and an act of hatred, on grounds of immorality, 1000 years after Christ, the notion that 'Kanydan' [the ritual of giving away (donating) daughter in marriage.] Could be done only once, became strong and no matter, how bad character or violent a husband was, he could not be deserted. Out of the eight kinds of marriages, divorce was allowed in case of the last four only. The first four kinds of marriages were considered to be 'Religious obligations; and thus, separation was not possible. The problem of separation is prevalent in the upper castes of the Hindu religions only. In the lower castes, such a separation is possible even today. The Hindu religion allows men to separate but women are refrained from doing so. Male domination and low status of women in society are the reasons for it.

Notes

The legal and the social view, terms the end of marital relations as separation. Separation symbolises the husband-wife's failure to adjust to their married and family life. This proves that the motives of the marriage remain unfulfilled. It is a matter of sorrow, the end of trust, commitment and love.

Causes of Divorce

According to the religious scriptures, divorce (separation) can be allowed in cases, where husband is impotent, the woman is infertile, has daughters only, or is bad charactered or quarrelsome. **Fonseka** and **Choudhary** has studies the reasons for separation:

According to **Damlay**, the main reasons for divorce have been identified as husband-wife conflicts, lack of adjustment (due to misbehaviour by the husband, quarrel, with in-laws *etc.*)., wife's infertility, husband or wifes' immorality husband not fulfilling family responsibilities due to illness or nature, husband's conviction *etc.*

Fonseka has found that the prominent factors for separation are desertion and violence (69.1%), infedility (20%) and impotence (8.3%) *etc.* **Choudhary** in his studies has found illicit relations, unsatisfactory married life, physical violence, poverty, wife's working life, initial struggle, terminal disease, impotence, age difference and intimidating nature, as the reasons for divorce.

Arguments Against Divorce

Some people are not in favour of divorce. The reasons citied by them are as follows:

1. ***Anti-Religious:*** The Hindu Marriage is considered a sacred, religious ritual and a bond to be lasted for ever. Breaching this bond is unpardonable.
2. ***Obstructs Family Life:*** It increases obstructions in family life.
3. ***Creates Problems of Maintenance:*** Divorce causes problems of maintenance for women, as they are financially dependent on their husbands.
4. ***Creates Problems for Children:*** It has an adverse effect on children. Bringing them up becomes an uphill task and it hinders the development of their personality too.

Notes

Self Assessment

Fill in the blanks:

1. _____ has found that the prominent factors for separation are desertion, and violence (69.1%), infidelity (20%) and impotence (8.3%) *etc*.
2. The Hindu marriage is a sacred religious _____ and a bond forever.
3. Women will gain social and family status, once they get _____ for separation.

Justification of Divorce

1. ***Right to Equality:*** Today men and women enjoy equal rights in every field. Thus, not only men, but women too should get the right to divorce.
2. ***To Make the Family Bond Strong:*** For the sake of the family and marital life, the right to divorce should be given to both the partners. In a joint family, there were other members to provide support to her. But the present day nuclear families consist of the husband-wife and children only. There is no support for the wife and children, in case the husband goes astray and gets irresponsible towards them. In such circumstances, divorce should be allowed for the security of the women and the children and for the benefit of the family.
3. ***To Improve the Situation of Women:*** Women will gain social and family status once they get the right to divorce. Men will perceive women with a different view, the husband and wife will gain the trust of each other cases of inter-caste love will increase. This will also put an end to their dominant ways. When this right was granted to women during the ancient times, then why not today?
4. ***To end marital problems:*** Today, there are many problems related to Hindu Marriage, Child marriages, unmatched marriages, restricted widow remarriages *etc*. To put an end to these problems, the right to divorce should be granted.
5. ***To balance the social life:*** Today, many changes have occurred in our social life. Now, the women are educated, they work alongside men in the fields of finance, politics, society and culture. In such a scenario, denying equal marital rights to them will lead to social imbalance. To avoid such a situation, women should be granted the right to divorce, on humanitarian grounds.

Hindu Marriage Act, 1955

The Hindu Marriage Act was enforced on 18th May, 1955, on all the Hindus, including Jain, Buddhist and Sikh citizens, residing in India (except Jammu and Kashmir). Through this act, all the other acts which were passed earlier, became void. One similar act was enforced on all the citizens. This act recognises the various rituals prevalent in the Hindu Marriage. It also guarantees the right to marriage and divorce, to men and women of all castes. The key features of this act are as follows:

Conditions of Marriage

Following is the criteria for the marriage between a man and a woman:

1. At the time of marriage, the man's or woman's other spouse should not be alive.
2. At the time of marriage, the man or woman should not be mentally ill or stupid.
3. At the time of marriage, the groom should not be less than 18 years of age and the bride's age should not be less than 15 years. But after amendment of this act in 1976, the groom's age was increased to 21 years and the bride's age to 18 years.

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4. Both the parties should not fall into the restricted category, *i.e.*, they should not oppose the customs which control them.
5. Both the parties should not be of the same sib. Their marriage could be recognized, if their customs allow such a marriage.
6. In case, the bride is less than 18 years of age, the consent of her guardians is mandatory. In there absence too, such a marriage is recognized.

Void of Marriage

A marriage could be deemed void in the following cases:

1. At the time of marriage, one of the parties other spouse is alive and divorce has not been obtained.
2. At the time of marriage, one of the party is impotent.
3. At the time of marriage, one of the party is mentally ill or stupid.
4. Within a year of marriage, it is proved that the applicants or his/her guardians's obtained by force or deception.
5. Within a year of marriage, it is proved that the woman was pregnant with another man and the applicant was ignorant of it.

Judicial Separation

Under Section 10 of this act, the husband and wife could be allowed to stay separately on some grounds. If they succeed in sorting out their differences during this period, they can re-establish their marital relations.

Following are the grounds for judicial separation .

1. The applicant has been deserted (without showing an reason) by the other party, since two years before the submission of the application.
2. The other party inflicts violence on the applicant.
3. The other party has been suffering from violence since one year before the submission of the application.
4. The other party suffers from a sexually transmitted disease, which was not acquired through contact with the applicant.
5. The other party has been suffering from mental illness, one year before the submission of the application.
6. The other party had sexual intercourse with another person, after marriage.

If the husband-wife fail to review their relation, within two years after getting the permission for judicial separation, they can apply for divorce, which may be accepted under section 13.

Divorce

Following are the grounds on which the court may grand divorce:

1. The other party indulges in infidelity.
2. The other party has converted to another religion, and is not longer a Hindu.
3. The other party is suffering from terminal disease since three years before the submission of the application.
4. The other party has renounced the world.

Notes

5. Since the last seven years, there is no news about the whereabouts of the other party or his/her being alive.
6. The other party has not indulged in sexual intercourse for two years or more, after the judicial separation.
7. After the re-establishment of the marital rights, the other party did not abide by them for two years (no more).
8. The husband accused of rape, sodomy or vestiality.

This Act clarifies that Judicial separation and divorce are two different cases. But permitting separation, the court gives on opportunity to both the parties to reconcile. If they still do not wish to stay together, they are allowed to dissolve the marriage. Only in some cases, can divorce be granted directly. This act also guarantees alimony to the husband or wife. Alimony is payable until the other party remarries. Under this act, it is not easy to obtain separation and divorce.

6.2 Restriction on Widows Re-marriage

A woman whose husband has passed away and she has not re-married is called a widow. The marriage of such a woman is called widow re-marriage. The Hindus allow a man to re-marry after his wife's death, because he cannot perform the religious rituals without his wife. On the other hand, a woman is refrained from doing so, after her husband's demise. She is deprived of many comforts, is not allowed good food clothes, oil, flowers, perfume and scented objects. In a way, remarriage is a one party facility, secured by the man for himself while the woman is deprived of it.

During the vedic period, there was not restriction on widow remarriage. In the **Rig Veda**, the unit related to the cremations rituals says to the widow seated beside her husband's pyre, "Get up and come back into the world of the alive. He, beside whom you are sitting is non-living. Come, who held your hand and loved you, is over." **Atharva Veda** adds. "Go near the one who holds your hand and loves you. You have entered into a husband-wife relation with him." In **Vrihaddevanta**, a scripture, the younger brother refrains his elder brother's wife from sitting on the pyre. According to **Ashwalayan**, as the husband's representative, his brother, disciple or some middle-aged server should take her away from there. **Rig Veda** figuratively mentions as fallows: "As a widow invites her husband's brother on her bed. "Widow remarriages were prevalent during the **Mahabharata** period, too. **Saga Vyasa** was invited to impregnate Vichitra-Veerya's wife. The **Ramayana** too, states that after Bali's death, his wife remarried his younger brother Sugreeva and Vibhishana married his brother's widow. **Kautilya** direct women to re-marry after the completion of seven menstrual cycles and in case, having son, to wait a year and then re-marry her husband's brother, in cases, where the husband goes away from home and she gets no support from either her husband or his younger brother or when her husband renounces the world or he dies. Similarly, there was a custom called '**Niyog**', when woman, after her husband's demise, was allowed to have sexual relations with her husband' brother or close relative, in order to bear a son. In **Smriti** and **kamasutra**, such a woman is referred to as 'Punarbhu' and her child as 'Punarbhava'. In Stuti, there are two circumstances in which a woman can re-marry—

She is forcibly married.

The husband dies before the consumation of the marriage.

After the widow remarriage was restricted, the custom of '**Sati**' became strong. With the initiatives of **Raja Ram Mohan Roy** and others the custom of 'Sati' was banned. Then the lives of widows became more miserable. They had to get through a lot of hardships and temptations. Their lives seemed to be cursed and they were like dead. Their presence on auspicious occasions was considered as bad omen. They were not allowed personal grooming and had to shave off their heads. They were deprived of their husband's property. To free women from such miser-

Notes

able conditions, the 'Widow Remarriage Act' was introduced in 1856 with the initiatives of **Ishwarchandra Vidyasagar**.

Task Give a description of the widow remarriage prohibition.

According to **Crook**, until the end of the last century, 24% castes in Uttar Pradesh followed the widow remarriage prohibition. Main says, amongst most of the South Indian castes and Gujjars, Ahirs, Kurmis and Gadarias, widow remarriages are prevalent. According to S.N. Agarwal, they are prevalent amount the law castes in rural Delhi (62%) and Western India (41%). In rural Rohtak, out of 54 Brahmin widows, 3 got remarried, out of 12 Bania widows, 1 got remarried, out of Kshatriya Arora widows, 1 got remarried and in rural Delhi, out of 19 Brahmin widows, not even one got remarried. Widow remarried is prevalent in lower castes. Since it is not prevalent in upper castes, it has become a great problem.

Did u know? At present, the number of widows in India is 8 million approximately. In lower castes, wow remarriage is prevalent.

Odd circumstances against widow remarriage

Various socio-religious circumstances prohibited widow remarriage. The circumstances are as follows:

1. ***The Ideology of 'Kanya Daan' or the 'Donation of Daughter':*** In India, Kanya Daan is considered as the supreme donation. Once a thing is donated, it cannot used for further donation. Thus, widows remarriage was considered unjustified.
2. ***The Concept of Purity:*** The Hindus consider sexual purity as the supreme form of purity. Women are expected to follow the concept strictly. This is the reason why widow remarriages were not allowed.
3. ***Faith in Religious and Social Prohibitions:*** Widow remarriages were prohibited by the society and religion. The Indian people, afraid of going against religion, followed it word to word. This deprived the widows of the right the remarry.
4. ***The Concept of Blood Purity:*** The foreign invader mainly the Muslims married Hindu Widows, So, in order to keep their blood pure and for the safety of the religion, there was strict prohibition of widows remarriage.
5. ***Destiny:*** People in India, generally believe in destiny. Some people perceive women as ill-fated or unfortunate. They think, she being unfortunate will bring bad fortune in her's husband's life, too. Even she herself cannot be happy. Thus, no one wants to marry her because everyone thinks he will be the victim of her misfortune.
6. ***Marriage, a Bond Forever:*** Hindus consider marriage as a bond for the entire life, which cannot be broken. The widow should end her life fast and make efforts to meet her husband, who is waiting in heaven.
7. ***Un-education Amongst Women:*** Generally, women are backward and religion-fearing, because of lack of education. So, they think it is their duty to follow the religious sermons.
8. ***Dependence on Others:*** Due to lack of education and being financially dependent on men, they are bound to follow the rules set by them.

Notes

9. ***Caste Prohibition:*** In India, caste has been a strong institutions. Any widow, who remarried had been outcasted. In this manner, caste restrictions too, obstruct widow remarriage.
10. ***Concept of 'Sati':*** Because of the custom of 'Sati', a widow does not opt for remarriage after the death of her husband.

Favourable Circumstances for Widow Remarriage

At present, the factors which have led to the social acceptance of widow remarriage are as follows:

1. ***Arya Samaj and Brahma Samaj:*** Both Arya Samaj and Brahma Samaj made great initiatives for widow remarriage which bore good results.
2. ***Women's Campaign:*** The initiatives taken by women to get their social, religious and financial status uplifted, too made widow remarriage possible.
3. ***Expansion of Education:*** Because of the expansion of education to, there has been change in he pope's perspective regarding widow remarriage.
4. ***Decreasing Effect of Religion:*** At present, the effect of religion has decreased, following which, the religious rules are being flouted and thus, widows are getting remarried.
5. Because of the increased social advancement too, youngsters are marrying according to their choice. In such a situation, if a man falls in love with a widow, he is free to marry her.

Self Assessment

Fill in the blanks:

4. Because of the expansion of education, people's perspective regarding _____ has changed.
5. Many _____ converted to other religions, in order to break free from the miserable life.
6. Many a times, widows _____ too, in order to free themselves from the misery of widowhood.

Consequences of Widow Remarriage Prohibition

The prohibition of widow remarriage has led to many ill consequences.

1. The custom of Sati originated because of it.
2. Family conflicts occured and the lives of widow became miserable. They were tortured in various forms.
3. Many widows converted to Islam or Christianity to breath free from the miserable existence.
4. Due to lack of obstained life, some widows get into illicit relations, which causes corruption and increases immorality.
5. Some widow even take to prostitution, due to lack of financial support and sex.
6. To end their ordeal, some widows even end their lives.

In this way, they are responsible for crime in society.

Justification of Widow Remarriages

The following logical explanations justify widow remarriage:

Notes

1. ***The Pathetic Existence of Widows:*** The society deprives women of many comforts and restriction are imposed on them. For example-they are refrained from wearing good clothes and jewellery, are not allowed personal grooming, their presence on auspicious occasions is considered a bad omen. They bear family fortune. In order to help them break free from such ordeal, they should be allowed to remarry, on the grounds of morality.
2. ***Double Standard of Morality on Sexual Relations:*** A man is allowed to remarry after the death of his wife but the woman is not allowed to do so. Widow remarriage should be allowed to end the double standards regarding sexual relations.
3. ***Self Abstinence : An Irony:*** The Hindu religious scriptures expect women to lead the life of abstinence, which is not possible. Sex is a biological need, the lack of which causes physical and mental illness. Thus, widow remarriage is necessary.
4. ***To Prevent Immorality:*** It is necessary to allow widow remarriage to prevent sexual immorality.
5. To prevent prostitution and religious convertion, widow remarriages should be allowed as women tend to turn to prostitution or conversion, in order to fulfil their sexual urges and support themselves financially. They convert to other religious as they (Muslims and Christians) allow widow remarriage.
6. ***To Prevent Crime:*** Widow remarriages will reduce cases of sexual crime, female foeticide and suicide.
7. ***For the Development of Personality:*** Widow remarriage is essential for the personality development of the widows and their children.
8. ***Problem Covers large Part of Society:*** This problem is related to 2.5 million widows approximately, which needs to be solved on the grounds of morality.
9. ***Accepted by Religious Scriptures:*** The ancient religious scriptures too, allow widow remarriage Vashisht, narad and Kautilya also allowed such a marriage. It was prohibited only during the middle ages.
10. ***Voice of the Majority:*** Most of the people in society favour widow remarriage. Out of the 5/3 students whom Kapadia interviewed, 345 spoke in favour of widow remarriage. Thus the people's verdict should be respected.
11. ***Humanitarian Ground:*** Men and women should be granted equal rights on the grounds of humanity. Widows too, should be granted the right to live. 'The Right to Live' is the Universal Fundamental Right.

Moved by the plight of widows and because of its justification, many social reformers, Arya Samaj, Brahma Samaj, Sir J.C. Grant and others, took many initiatives for widow remarriage. As a result, in 1856, the Widow Remarriage Act came into existence. But merely passing such laws is not enough. The society has to accept such marriages and view people who go for it, with respect. At present, because of the women's education, increased financial independence.

Feeble caste domination, industrialisation and urbanisation, there is a growing verdict in favour of widow remarriage. The number of such marriages is increasing but youngsters will have to play a creative role in it. They have to forward and break the old beliefs. The social reformers, government and caste groups too, should encourage such marriages. Then only, such a grave problem could be solved.

Hindu Widow Remarriage Act, 1856

Before 1856, the widows were neither allowed to remarry nor have any rights on their dead husband's property. Because of child marriages and unmatched marriages, the number of widows in the society had increased and their condition was pathetic. Many widows converted to Islam and Christianity. Arya Samaj, Brahma Samaj, **Ishwarchandra Vidya Sagar** and **Raja Ram Mo-**

han Roy attracted the attention of the government on this issue. With their initiatives, the Hindu Widow Remarriage Act came into force in 1856. Through this act, the legal hurdles related to widow remarriage were cleared. The prominent features of this act are:

1. At the time of remarriage, if a woman's husband is dead, then such a marriage is said to be legal.
2. The issue (children) from this marriage are also legal.
3. If, at the time of remarriage, the widow is minor, and did not have any sexual relations with her first husband, then the permission of her father, grand father, elder brother or any other close blood relation is required, for remarriage.
4. If, at the time of remarriage, the widow is an adult and had been in a sexual relation with her first husband, before his death, then she can remarry without the consent of any of her relatives.
5. Widow opting for remarriage has no rights on her first husband's property.
6. In case her dead husband leaves a will or there is an agreement with the family members, then the widow can gain rights on his property despite remarrying.
7. After remarriage, the woman gains all the rights that she had been entitled to, during her first marriage.

Notes Widow remarriage was prevalent even during the Vedic period. Vashisht, narad and Kautilya too, allowed widow remarriage. It was prohibited only during the Middle ages. Thus, it can be said that widow remarriage is religiously approved.

6.3 Summary

- The legal and social end to relations between husband and wife is known as separation or divorce.
- Manu has allowed women to remarry in case, they are infertile, have daugthers only or are quarrelsome.
- Under the Hindu Marriage Act, 1955, Judicial Separation and Divorce are two separate cases.
- The husband and wife may be allowed to stay separately on some grounds. If they succeed in sorting out their differences during this period, they can re-establish their marital relations.
- Hindus allows a man to remarry, in case his wife dies. But a woman is not allowed to do so. She is deprived of many comforts.

6.4 Keywords

1. ***Feminism:*** Supporting equal rights for women as men, in every sphere of life is known as Feminism.
2. ***Causes of Divorce:*** The wife's infertility, the man or woman's immoral attitude, illness or violent nature may act as the causes of divorce.

Notes

6.5 Review Questions

1. What are the causes of divorce?
2. What are the features of the Hindu Marriage Act, 1955?
3. What are the consequences of prohibiting the Widow Re-marriage?
4. What is the justification of the Widow Re-marriage?
5. Describe the Hindu Widow Re-marriage Act, 1856.

Answers: Self Assessment

1. Fonseka	3. Right	5. Widows
2. Ritual	4. Widow	6. Suicide

6.6 Further Readings

Books Marriage and Family in India—K.M. Kapadia.
The Indian Society and the Indian Institutions—Dr. R.N. Saxena.

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Unit 7: Rules of Residence: Virilocal, Uxorilocal, Neolocal and Natolocal Residence

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Objective
Introduction
7.1 Rules of Residence
7.2 Summary
7.3 Keywords
7.4 Review Questions
7.5 Further Readings

Objective

After studying this unit, students will be able to:

- Know the rules of residence in kinship organisation.

Introduction

Blood relation or relation by marriage binds people together. Such binding is known as kinship. To understand kinship, we have to start with the known biological fact that mating of a man and a woman produces children. Here, we can also discuss the other aspect. Nature has gifted man with such a memory and speech, that because of it, blood relations are forever in our mind. We define such blood relations as mother, children, father, uncle etc. The kinship based on such relations is called consanguineous kinship. Such kinds of relatives are called close relatives.

7.1 Rules of Residence

In the human society, the rules of kinship are governed by the rules of residence. Generally, the husband-wife and children stay together and they have to set up a residence to live. The rules of residence depend on where the newly wedded couple chooses to live. Because of the restrictions on closeness, one of the wedded partners has to leave his/her family and stay with the others, though it may not be totally accepted.

Mardoc has mentioned six kinds of residences;

1. Patri-local
2. Matri-local
3. Matri-patri-local
4. Neo-local
5. Avunceu-local
6. Bio-local

Notes

Here, we will discuss all of them.

After marriage, if a man along with his wife, lives with his father, or in father's area, it is called 'Patri-local' residence and if he lives his wife's mother or in mother's area, then it is called 'Matri-Local' residence.

German-Australian humanologist **Adam** suggested the words wife-local (Uxori-local and husband-local (Viri-local) instead of these, so that there is no confusion about the generations. But **Mardoc** says that in 'Viri-local', residing with the husband's father and residing with the husband's mother's brother is not clear. Thus, these words are not appropriate.

Micha Titiev came up with the belief of a Uni-local residence, if the newly-wedded couple lives at the residence of either of the two. On his basis, we can term it as 'Uni-local', 'Matri-Local', Uni-local patri-local' residence. The same residence could also be termed as 'Neat Matri' and 'Patri-Local' Residence, when the newly-wedded couple lives at the residence of either of their parents. In the **Tiv** community, after the marriage, the man takes his wife to his mother's residence but after the birth of a child, the husband sets up a separate residence for her, which is behind his mother's residence.

Mardoc criticised words such as 'Uxori-local' and 'Viri-local' and suggested the continuity of words 'Matri-local' and 'Patri-local'. When a couple has the option to reside either at the father's or mother's residence, then such a residence is called 'Bio-local; Such a custom is prevalent amongst the '**Lapp**' people of Sudan. After marriage, when the newly-wedded couple sets up a new residence, it is called 'Neo-local' residence. '**Hausa**' people in Nigeria follow this custom. If the newly wedded couple lives with the bride's mother's brother, then it is known as '**Avuncu-local**' residence. This custom is followed by the trobiyanda Island deweevers. In some societies, the couple lives with the parents till the birth of a child and then move in with the groom's parents. **Mardoc** terms such a residence as 'Matri-patri-Local' residence. Sometimes, it is not clear where the couple would stay after marriage. Until then, the said residence is termed as 'Ambi-local' residence. When, after marriage, the husband resides at his father's residence and the wife at her mothers' residence, *i.e.* each stays with his birth time family, it is called 'Nato-local' residence.

This is found amongst the 'Nayyar' community in India.

The prominent basis which governs the rules of the different kinds of residence are restricted closeness, the importance of agriculture, the importance of man and woman cattle grazing and distribution of property. In the 'Lapp' community, the decision regarding the residence of the couple depends on many factors, such as who amongst both the families has more property, agricultural land and reindeer, which family consists of less number of members and which consists of more, which family needs more people, in which family do the parents hold a high social status, who amongst both is the eldest in his/her family, which family possesses good grazing land *etc.*

Notes The rules of residence are also affected by the number of family members, gender, occupation, importance of man and woman, property, inheritance etc.

Kinship Organisation In India

Here, we will discuss the Indian kinship organisation. Many studies have been conducted in various regions of India in family, marriage and kinship, for instance — **A. C. Nayyar** and **Madan** studied the Northern Region, **E.K. Guff** and **Macomac** studied the Southern Region. But these studied are limited to a certain village or state only. Recently, **Mrs. Leela Dubey Penned** a book, 'Sociology of Kinship', in which she has commented on the various studies. **Lue Dumont** has

presented comparative studies on some villages of the Northern and Southern regions. Apart from the various studies, a systematic discussion on kinship of entire India was done by **Mrs. Irawati Karve**. In her book, 'Kinship Group In India', she has extensively discussed kinship with a geographical and linguistic viewpoint.

Self Assessment

Fill In the Blanks:

1. Mrs. Leela Dubey Penned a book called _____ and commented on various studies.
2. Lue Dumont has presented a _____ study of some villages of the Northern and Southern Region.
3. In her book _____, she has discussed kinship with a geographical and linguistic viewpoint.

The following table by **Irawati Karve**, divides India into four regions, based on geographical area and three on language.

Geographical Base			
Northern Region	**Mid Region**	**Southern Region**	Eastern Region
From Himalayas	Rajasthan	Karnataka	Myanmar
to Vindhyachal	Madhya Pradesh	Malabar	Tibbet
Sindh, Punjab,	Orissa	Telengana	Assam
Kashmir,	Gujarat	Andhra Pradesh	and
Uttar Pradesh,	Maharasthtra	Tamil Nadu	The
Madhya Pradesh,	etc.	Kerala	Eastern
Bihar, West Bengal,		Western Orissa	Mountaineous
Assam, Nepal		Southern Bihar	Region

Linguistic Base		
Indo-European Family	**Dravid Family**	**Asiatic Family**
Punjabi	Telugu, Kannada	Mundi, Saora
Sindhi	Tamil	Santhali
Bihari	Malayalam	Khasi
Bengali	Tulu	Godba
Rajasthani	Toda	Bhumia,
Gujarati	Kodagu	Juang,
Marathi	Kolami	Bodo
Oriya	Gopdi	etc.
Konkani		

7.2 Summary

The rules of residence are based on the newly-wedded couples place of residence.

Mardoc has mentioned six types of residence.

After marriage, when a man starts living with his life at his father's place, it is called 'Patri-Local'

Notes

residence.

After marriage when a man starts living with his wife's mother's place, it is called 'Matri-Local' residence.

In the 'Tiv' community, a man lives with his mother after marriage but after the birth of a child, he sets up a separate residence for his wife, which is behind his mother's house.

7.3 Keywords

1. **Avuncu-local:** In some cases, the wedded couple lives with the husbands'mother's brother, such a system is called Avuncu-local.
2. **Matri-Patri-Local:** In some societies, the couple is free to stay either with the husband's family or with the wife's family.

7.4 Review Questions

1. In the human society, how do the residence rules govern the kinship rules?
2. How many types of residences has Mordoc mentioned?

Answers: Self Assessment

1.Sociology of kinship 2. Comparative 3. Kinship group in India

7.5 Further Readings

Books Marriage and Family in India—K.M. Kapadia.

The Indian Society and the Indian Institutions—Dr. R.N. Saxena.

Notes

Unit 8: The Geneological Method

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Objectives

Introduction

8.1 Geneological Method

8.2 Methods of Marriage Found among Different Ethnic Communities

8.3 Hindu Marriage

8.4 Summary

8.5 Keywords

8.6 Review Questions

8.7 Further Readings

Objectives

After studying this unit, students will be able to:

- Know about the key features which determine geneology.
- Know about the various methods of marriage found among the different ethnic communities.

Introduction

In the Indian society, the family is the smallest and significant unit and its existence is based on marriage. The institution of marriage exists in every society. Its aim is to keep the human race alive by the process of reproduction. In the absence of reproduction, the entire human race will come to an end. In the society these are socially accepted norms to select a life partner. India is an ethnic society, with diversity in caste, language, religion and culture. Marriage is associated with all of these factors. As far as recognition goes, it is provided by the society. Today in a secular state, the state too, gives recognition to marriage. The couple could also opt for 'civil marriage.' Arya Samaj, does not believe in the caste system, too, represents a civil marriage.

8.1 Geneological Method

There are many rules and systems on which the geneological method is based. They are as follows:

Descent Rules

The ideology or the unison of ideologies, the basis of which kinship is specified, technical basis are called rules of descent. Descent has three basic rules:

Notes

Paternal Descendant

Maternal Descendant

Bi-Descendant

According the paternal descendant rules, every individual naturally becomes a member of father's cognate kinship group but not that of his mother's.

According to the maternal descendant rules, every individual naturally becomes a member of mothers cognate kinship group, but not that of his father's.

According to the bi-descendant system, an individual is a descendant of some congnate members of father's descent, not all. Similarly, an individual is a descendant of some cognate members of mother's descent. In fact, no society is based on bi-descendant system. Similarly, no society is totally Uni-descending if this term means ignoring one of them (maternal or paternal descent), on the basis of the other. Some individuals are inked by kinship, on the basis of ancestry. They are called cognates. If their ancestor happens to be a male, they are called paternal kin. On the other hand, if the ancestor is female, they are called maternal kin. The kin, who by descent, are linked directly, are called lineal kin. Those who are extended (*e.g.*-paternal under, nephew *etc.*) from the same family are called collateral kin, but not lineal kin.

Categories of Kinship

Close and distant relationships are categorised as follows:

1. Primary kinship
2. Secondary kinship
3. Tri-kinship

Kins related to the same family are called primary kin. They are eight in number— husband-wife, father-son, mother-son, father-daughter, younger elder-brother, younger elder-sister and brother-sister. Secondary kin are our primary kin's-primary kin's-primary kin, husband's brother, sister's husband, brother's wife, *etc.*, belong to this category. Flumanologists have recognised thirty three secondary kin in all.

Our tri-kin are primary kin of our secondary kin. Flumanologists have found 151 tri kins. The primary kin of tri-kin are called distant kin.

In every society, the rules of descent are significant, because of two reasons:

(*i*) It provides automatic social status and respect to every individual.

(*ii*) The individual gains the right to participate in the roles and responsibilities of social status. The members of the kinship group support and interact with each other. They are also bound by rights and responsibilities and follow the rules of marriage.

According to the law or the fully established custom, the rules of descent define a few kinds of inheritance. For instance, 'right' which gets established from the time of birth, allows the eldest son or the youngest son or all the sons and daughters of the deceased to inherit his property. In the same manner there is inheritance based on marriage too. According to it, after the demise of the husband, his wife inherits the property.

Secondary Group and Uni-Party Group

Kinship binds the family very strongly. This unity leads to two directions-one towards the base of the father's family and the other to the base of the mother's family. Due to some reason or the other, stress can be laid on one party only. For example, in the modern system, we reject the mother's family name. Not only that, after marriage, women adopt the husband's family name. But the family does not deny any of the supportive parties. So, it is called a secondary group.

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There are other kinds of groups which consider kinship as the basis of unity. They are different from secondary groups because they totally reject party. They are called Uni Party-group.

Lineage

The simplest example of one party group is which includes all the possible kin of a single lineage. The lineage consists of the descendants of one lineage only, whether they are paternal Descends or maternal descends. They know their kin by birth and understand their responsibilities towards each other. Thus, lineages are small local and more active.

Sib

When an ordinary one party group called get so enlarged that all the groups, linked to each other on the basis of a general descent, joint it, it is called a sib or gotra. In this way, sib is formed by the assimilation of some lineage. The birth of their ancestors may be linked to imaginary ancestors, who resembled human beings or animals, plants or non-living things. The Hindu sib, Gome, is an example.

It can be clearly stated that the term Sib is extensive, geographically spread and used for an almost inactive Uni-party group.

Sib is usually linked by a general totemic name. A sib is customarily prohibited to consume meat of animals with totom. Such stories are usually heard that Sib members are descendants of totomic species general ancestor.

Fraternity

When the group of Sib, come very close to each other, then it is called sib of fraternity. Sometimes a sib gets so enlarged that it breaks and separates (without distancing itself from the kinship of the previous sib. Such examples of assimilation or separation can be found in the Oraon and Munda tribes.

If all the tribes of a sib are divided into two fraternities, then such a social structure is called double groups, which is the half of every fraternity.

Expansion-region of Kinship

Based on the number of people, a kinship group is called broadly, expanded region or narrowly-expanded region. The modern kinship system is the narrowly-expanded region, whereas the earlier one was the tribal or Sib, vast region system.

The number of people associated with it are scattered in such an extensive area, that it is not possible to identify their common kinships without bringing in some imaginary ancestor.

Kinship Behaviour

The kinship system has two vital roles. Firstly, it forms specific groups of kinships. In this way, with the social recognition of marriage, every mother has a specific husband, because of which the father's children relate to the mother too. By this, specific groups of mother, father and children are formed, which we call a family. With additional rules and social customs, extensive kinship groups are formed, like an extended family or lineage or gotra or tribe. The kinship behaviour has another specific role. That is to discipline the roles of kinship. Kinship, in a way, sets up a social 'grid'. In any society, people are in contact with each-other through kinship by birth or by being a member of the equal kinship group. People of these social groups interact with each other because of kinship. It defines the acceptable

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roles of kinship and relations such as father and daughter, brother and sister, young son-in-law and mother-in-law etc. Thus the social life is regularised by kinship.

As a regulator of social life, the importance of kinship is based on three factors:

(*i*) Its role is limited to cognate relations only. If the people or one lineage are spread far and wide, the role of kinship gets limited.

(*ii*) The level of development of the standard kinship behaviour. In some people, the social relations are very standardized. In some societies, there is no specific pattern of kinship, so there is a possibility of too much individualistic behaviour.

(*iii*) Level of alternate development to specify people's roles.

(*iv*) In urban areas, our behaviour does not get affected by the kinship rules because we are usually don't get intimate with kin. This situation is totally different from a simple peasants village-because there, every individual is linked to every other individual of the community. As a result, whatever an individual does, he does so in the presence of his lineage. In a very small society, where there is little or no possibility of geographical activity, it is the kinship behaviour which regularizes special behaviour.

The standard kinship behaviour can be divided into two categories:

1. Rules specifying rights and responsibilities.

2. Rules related to behaviour.

Rules Specifying Rights and Responsibilities:

These rules come into force when the kin are linked with other kinds of services duties or specific rights. For example, there is an emotion of general hospitality between kins. If a kin wishes to go to other place, he expects free food, place to sleep, and other kinds of hospitality symbols, as his right. This expectations and demands seem to be valid because he is a kins. The rules of inheritance provide other examples. These rules can specify that the deceased person's property shall either be divided between his wife or eldest son, or younger son, or his children. Lineage use has other examples, like. Parents bringing up children, taking care of their needs, preparing them for life, and in a society like India, accumulating dowry for daughters. The responsibilities between man and woman are divided on the basis of the prevalent kinship behaviour. In some societies, these rights and responsibilities are equally divided and they are inter-linked. In some they are totally unacceptable. One party is the giver and the other is the receiver; One has the rights and the other has responsibilities. In our country, such factors determine the relations between man-woman, father-mother and children. On the basis of the traditions prevalent in the Indian society since a long period, a husband cannot be expected to lend a helping hand in household chores. On the other hand, a wife is expected to exhibit supreme competence and serve her husband. In the same manner, when an Indian child attains workable age, he is expected to fulfil all his responsibilities in an efficient manner, until the demise of his parents.

8.2 Methods of Marriage Found among Different Ethnic Communities

Vestor Mark has described the various processes of wedding rituals, prevalent in different communities of the world. Here, we do not have any documents related to marriage, which could codify these rituals. Yet **C.S.W.I.** (1974) committee has taken a small initiative. This committee tells us that in different communities, different rituals of wedding are performed. The greatest common factor amongst them is the presence of a priest. The priest could be a pastor, maulvi or Brahman. The priest is the chairperson of the wedding rituals. All the rituals are based on religious methods. Here, we will discuss about he various rituals related to marriage, which are prevalent among the various groups of the country. But rituals are just for the sake of them. In the background of these rituals, there are rules of marriage. It is important for every ethnic group to follow them. The validity of marriage dissolves itself, in case they are not followed. Another

issue related to marriage is the age at marriage, that is normally at what age does a man-woman from an ethnic group marry. The third problem related to marriage is divorce. Here, we will discuss about the various processes of marriage amongst the various ethnic groups, based on these points.

Notes In all the groups, there are two important rules of marriage. They are exogamy and endogamy. Another issue related to marriage is the age at the time of marriage.

8.3 Hindu Marriage

The religious rituals of the Hindu Marriage prove that man is superior and woman holds a low position. These religious rituals tell us that the bride goes to her husbands house after marriage. These basic rituals emphasize on their life-long bond and put stress on the wife to follow her husband, to work according to his desires and show love and dedication. In fact, marriage is the first prominent ritual in the woman's life. The man has another ritual before it, known as **Yagyopavit** ritual. (the ritual of the sacred thread). The Sanskrit scholars have elaborately discussed the Hindu Marriage and also the rituals that are followed. In this case, the book **'Hindu social organisation'** by Pindari Nath Prabhu is an important work. **Kapadia** has repeated Prabhu's establishment. He too, mentions such religious rituals which establish the fact that the Hindu Marriage is a religious act. Here, we first define the Hindu Marriage.

K.M. Kapadia: Marriage And Family In India, 1955 is a scholastic book. Here, he refers to the Hindu Marriage as a religious ritual. He says, the Hindu consider marriage as a bond forever. It is a strong bond which normally does not break.

Kapadia has defined the Hindu Marriage as follows: The primary role of marriage is to fulfill the responsibilities. Thus, the fundamental motive of marriage is religion. Unlike the western society, Hindu do not perceive marriage as a means of fulfillment of sexual desires. In the Hindu Marriage, religion holds the first place, producing son holds the second and sexual gratification holds the third position. The Hindus consider marriage as an extremely important religious ritual.

According to Medhatithi: In order to make girl, a wife in the Hindu Marriage, an orderly multi-ritual Panigrahan Sanskar (a ritual) should be performed, the last ritual of which is Saptarshi Darshan.

The completion of all the religious rituals, makes the Hindu marriage valid. In the movies, after the hero runs away with the heroine, their sexual relationship is validated by marriage. They go to some secluded place, where they garland each other in front of the Deity. The Hindu Marriage is performed in front of /in the presence of someone and that is its definition.

Task Explain the religious rituals related to the Hindu Marriage.

Notes

Rules of Hindu Marriage

In every Hindu caste there are certain rules related to marriage. A man cannot marry just any woman or a woman cannot marry just any man. The caste recognizes those rules, and a life partner is selected according to those rules. Generally, these rules of marriage are known as Endogamy, Hyper gamous. Hypogamy and Exogamy. Whatever the caste, these rules exist, with little dissimilarities. Here, we mention such rules:

1. *Endogamy*

According to this rule, an individual can marry within his own caste only, not outside his caste. Endogamy means marrying within one's own caste. For instance, a member of the Maheshwari or Agarwal caste, will marry within his own caste. There are many castes in our country and these castes are divided into sub castes. These sub castes are further divided into semi sub castes and each of the semi sub castes follows the rules of Endogamy. Many Hindu sub castes follow the Endogamy unit, which offers selection from a kinship group, residing in a very limited geographical area. The significance of the Endogamy rule is clear regarding regional caste, semi sub caste and religion.

In South India, some castes allow an individual to marry a kin. In Malayalam, Telugu, Tamil and Kannada speaking regions, cousins (father's sister's son/daughter or mother's brother's son/daughter) are given preference. In North India, cousins (paternal uncle's/aunt's or maternal uncle's/aunts sons/daughters) cannot marry. Usually in North India, marriages are arranged outside one's village or within the radius of thirteen kilometres. In every region, there are different local and social boundaries, which limit the area of marriage.

2. *Hypergamous Marriage*

According to the rules of this marriage, the husband's position is superior than that of his wife's position. People who follow this rule, look for a life-partner having a higher social status than their own, for their daughter's marriage. It is a rule by which the marriage of a girl, coming from a lower strata of society is possible with a boy of a higher social status, within their own subcaste. This rule is more prevalent in subcastes and semi sub castes than amongst different other castes. In almost all the castes, Hypergamous marriage is prevalent. This kind of marriage affects the social status.

It is important to note that the Hindu scholars too, have given preference to such a marriage. According to the scholars a girl should marry a boy of higher caste/higher sub caste than her own. It seems, during the ancient times, Hypergamous marriages within the four castes were allowed. Even today, such a rule is prevalent amongst some castes and in some parts of the country.

For example, Rajputs and Jats, who are from North India, allow Hypergamous marriages. Such a rule of marriage is prevalent in the Anavil Brahmins and Patidars of Gujrat, Maithil Brahmins of Bihar, Radhi Brahmins of Bengal and Kanyakubj and Saryupari Brahmins of Uttar Pradesh. In the Northern region of South India, this rule is prevalent in Nayyars, Kshatriyas and Amba dwellars. In the regions where Hypergamous marriages are prevalent, Sib and lineage related customs are different. Marriage alliance between the Jats and the Rajputs was said to be the main cause of killings. In this kind of marriage, usually a lot of dowry was demanded. The Radhi Brahmins a subcaste of Bengal, for instance, usually married many woman together and also demanded a lot of dowry. That was because they were of the highest sub-caste and the woman of this group had no choice but to marry within that group only.

Notes

3. *Hypogamy Marriage*

In this kind of marriage, a girl marries a boy of lower caste/sub caste. According to the scholars, Hypogamy marriage is not justified. Normally, people from the upper caste/sub caste do not arrange their daughter's marriage with a boy from a lower caste. But sometimes the circumstances are such that an upper caste boy has to marry a lower caste girl. Today because of education, Hypogamy marriages are on the rise. Sometimes, a boy from the upper caste cannot find an educated match within his own caste, then he turns to the lower caste. Sometimes, in a certain caste, the ratio of man-woman gets unbalanced, then too, an individual is compelled to accept Hypogamy marriage. By the way, Hypogamy marriage is not viewed with respect, according to the Hindu concept.

4. *Exogamy*

Exogamy to marry in those groups which are outside one's sib's, caste. Marrying in one's own blood-relation is risky. For the sake of the purity of blood, the kings of Greece used to marry in their own sib. But biologists say it is not justified to marry in one's own caste. The Hindu marriage too, recognizes Exogamy. In a way, the rules of Exogamy fulfil the rules of Endogamy. Such a marriage is restricted. In some place, the restriction is so narrow that it includes members of the first family only (*i.e.*, brother and sister, mother-father and son-daughter marriage). In some places, it is so intensive that it includes those individuals too, who are in the line of kinship. In some groups, restricted sexual relations within kinship, is known as Incest. In almost all the groups, marriage and sexual-relations between brother and sister are termed as immoral. But the specification of Exogamy group differs from place to place.

Self Assessment

Fill in the blanks:

1. Endogamy means marrying in one's own _____ .
2. There are some recognized _____ by the caste and the life partner is chosen according to them.
3. In some castes of South India, marrying with _____ is given preference.

A girl born in a North Indian village is considered the daughter of the entire village and thus, she cannot marry a boy from her village. It is called Village Exogamy. In South India, the situation is different. There, the definition of Exogamy covers, one's own generation and one's own brother-sister and cousins (maternal and paternal). Marriage with them is prohibited. Exogamy has two more rules:

1. Bahirgotra marriage
2. Bahirspind marriage

Bahir Gotra Marriage: The rule of this marriage is in fact Exogamy. It means marrying outside one's own caste. Marriage is restricted between the descendants of the same ancestors (generally sages or seers). It is clear that individuals belonging to the common sib cannot marry. **P.N. Prabhu** analysis 'Sib' or 'gotra' as a herd coup of the individuals belonging to the same caste are considered brothers and sisters. Thus, the members of the group cannot marry each-other. Same-sib members are considered to be the descendants of the common ancestors and thus marriage are not allowed between them.

For instance, in Hindu castes, four sib rules or four sib Exogamy rules are prevalent. According to this four sib rule, any individual cannot marry a girl in: "(*i*) his fathers sib, (*ii*) his mother's sib, (*iii*) his paternal grandmother's sib or his father's mother's sib, and (*iv*) his maternal grandmother's sib or his mothers mother's sib." **Irawati karve** has analysed this rule. She says in all the castes of North India, marriage is restricted between paternal-maternal cousins.

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Bahir-sa-Pind Marriage: This rule of marriage is also restricted. 'Sa-Pind' means the kinship/relation between the alive members and the deceased ancestors. The word 'Sa-Bind' means: Part of that Body. It means those people who offer cooked rice balls (known as 'Pind') to their deceased ancestors. In the Hindu caste, there is no common definition of kinship groups to know amongst which groups were the marriages restricted. Some people are of the opinion that marriages between the members of seven generations of the father's side and five generations of the mother's side are restricted. In South India, the rules are different. These marriages are allowed between father's sisters son/daughter or mother's brother's son/daughter.

According to the Hindu Marriage Act, 1955, marriage is not allowed between five generations of the father's side and three generations of the mother's side. In Hindus paternal lineage family is an important Exogamy unit. It is clear that the prohibition to marry in five generations of the father's side is evident everywhere. In Christians and Muslims, the first or the nuclear family is the Exogamy unit. In Nayyars, who are Maternal Lineage group, a girl can never marry her mother's brother, though amongst the many groups of South India, this group is given preference.

8.4 Summary

- Kinship is determined on the basis of descent.
- Descent has mainly three rules, Paternal descent, Maternal Descent and Uni Descent. Three more rules originate from these three main rules, making them six rules.

8.5 Keywords

1. ***Geneological Method:*** A working method in the field of humanology, in which geneological methods are systematically compiled. It is used to know the methods of numbering, related to kinship system, method of marriage, as social group, geneological order and descendance.
2. ***Hypogamy Marriage:*** In this marriage, a girl marries a boy from a lower caste/sub caste.

8.6 Review Questions

1. What do you understand by the geneological method?
2. Give a detailed account of the main geneological method prevalent in India.

Answers: Self Assessment

1. Caste 2. Rules 3. kin

8.7 Further Readings

Books Families in India, Marriage and Kinship—Shobhita Jain, Rawat Publication

Sociology of a Family—Dr. Sanjeev Mahajan Arjun Publishing House.

Notes

Unit 9: Family: Family and Household, Definition of Family, Nature of Family

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9.1 Meaning, Definition and Nature of Family

9.2 Muslim Family

9.3 Christian Family

9.4 Summary

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9.7 Further Readings

Objectives

After studying this unit, students will be able to:

- Define a family and it's characteristics.
- Study of Muslim family and their characteristics.
- Study of Christian family and their characteristics.

Introduction

Family is the smallest unit of the groups based on human relations. Every human being has been or is a member of some family– "Family is the most significant group in the society" of all the human-made social institutions, family is the basic and universal social institution. In all the cultures, whether advanced or backward, family group of some kind or the other has necessarily been found. Biological needs and the fulfillment of sexual desires is the reason for creation of family. It is the family who takes care of the newly-borns and pregnant mothers, provides social acceptance to sexual relations and conception by regularising them. It provides an environment of emotional bond and helps in bringing up children, making them become sociable and providing education to them. Not only this, the family also helps in fulfilling the social religious, economical, cultural and political needs of the family members.

9.1 Meaning, Definition and Nature of Family

The blanks occurred due to deaths are replaced by the family, in the form of giving birth to new human beings and facilitating the continuity of the society. That is the reason why family has been with human beings right from the very beginning. **Maluionovasti** says, "Family is the only group, which man has brought along with him, since the animal stage." **Mardoc** studied 250

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human families and found that there was not a single society in which the family institution was absent. To clarify the concept of a family, here we discuss its meaning and definition.

The word family has originated from the Latin word 'Famulus' and is used for a group which includes mother-father, children and servant, generally, a married couple is called a family but according to the sociological viewpoint, it is the incorrect use of the word 'family'. A family should essentially have a husband-wife and children. In the absence of any one of them, it should be called a 'household' instead of family. The members of a family and household can possibly be the same. Every family is a household, but all households are not families. The definitions of family will make it more clear. Various scholars have defined family as follows:

According to **Maceywore** and **Page**, "Family is defined as a group-with adequate and regular sexual relations, which arranges the birth of children and nurtures them." According to **Dr. Dubey**, "Family consists both man and woman, where, the two opposite gender individuals have the social permission of having sexual relations, with the children of produced by mating, they create a family."

According to **Mardoc**, "Family is social group whose aim is to achieve a general residence, financial support and reproduction. There are adults of the two genders, who establish permitted sexual relations. They have their own or adopted, one or more children."

According to **Lusie Mayer**, "Family is a household group, in which the parents and children live together. The couple and its child/children are the base of the family."

From the above mentioned definitions, it is clear that the scholars have defined family by various viewpoints. Family is present in the society as a group and as an institution. In every society, the family has two specific parts- One is structural and the other is functional. Fundamentally, a family consists of husband wife and children. According to this view, there are at least three relations in every family:

(i) Husband-Wife Relations
(ii) Parents-Children Relations
(iii) Siblings Relations

The first kind of relation is Affinal relation, while the second and the third are blood relations. On this basis, the family members are related to each other. It is necessary to find affinal and blood relations in the same family. In the absence of these relations, the creation of a family is not possible.

According to the functional view, a family is created for the fulfillment of some basic motives. The motive of a family is to regularize sexual relations, to give birth to children, nurture, educate and make them sociable and provide them financial, social and emotional support. For the fulfillment of these functions, the family members are bound together by rights and responsibilities. The cultural characteristic of a family is that it plays a role in the creation, support and transfer of the culture of society.

Notes A family can be defined as a social group based on organic relations, which includes parents and children and the motive of which is to arrange general residence, financial support, sexual satisfaction, reproduction, socialisation and education etc. to its members.

Characteristics of the family

Maceywore and **Page** have mentioned some characteristics of a family, which are found universally in every society.

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(*i*) ***Marriage Relation:*** Every family comes into existence after marriage only.
(*ii*) ***Type of Marriage:*** In every society, a certain kind of marriage is prevalent, which may be single marriage, multi-wife or multi husband marriage etc.
(*iii*) ***Family Name:*** In a family, there is a system for naming a child. Children are either known by their father's name or mother's name.
(*iv*) ***Economy:*** Every family does some financial activity to support its family members.
(*v*) ***General Residence:*** The members of every family live in one place, which they call 'home.'

Maceywore and **Page** have also mentioned some specific characteristics of a family, which are as follows:

(*i*) **Universal—**The institution of a family is found in all the periods and in all the place,
(*ii*) **Emotional Base—**There is an emotional bond between the members of a family. They have the feelings of love, support, sacrifice and generosity.
(*iii*) **Creative Effect—**It is in the family that a child picks up good and bad habits. The role of the family is pivotal in shaping his personality.
(*iv*) **Central Position—**The family has a central position in structuring the society. The coming together of many families make lineage, sib, seek caste, sub-caste, community and society.
(*v*) **Responsibility of Members—**Instead of other unions and institutions, a family has more and important responsibility towards its members.
(*vi*) **Limited Size—**Because of the organic membership of the family, the number of family members is limited and not in thousands little other organizations.
(*vii*) **Social Norms—**Every family controls its family members through customs and traditions.
(*viii*) **The Permanent and Temporary Nature of the Family—**As an institution, the family is permanent and has been there since the early period but as a committee personal families collapse after the demise of family members.

Self Assessment

Fill In the Blanks:

1. Every family has to do some financial activity in order _____ its members.
2. The family as an _____ has found in every era and all place.
3. A child picks up good and bad _____ from his family only.

9.2 Muslim Family

The basis of the Muslim society is 'Family', which is established through 'Nikah'. The Muslim families are of the paternal Lineage, which gives more importance to men than women. In a Muslim family, the head's power is supreme. In the absence of a male child in a family, the custom of adoption is followed. Like, Hindu marriage, the basis of a Muslim family is Quran. Thus, the Muslim family reflects the effect of religion too. Everything, from the unity of the family, to responsibilities of members and their relations, the inheritance rules have been clarified on the basis of religion. There has been an effect of Hindus on the Muslim society, family and marriage because the Hindus and Muslims have been staying together since a long period. Like Hindus, in case a Muslim family does not have a son, the daughter's husband, *i.e.* the son-in-law stays with his wife's family.

Discussing the effect of Hindus on Muslim, **Dr. Kapadia** writes, "Indian Muslims have more similarities with Hindus than with Arab countries or with Islamic people of other countries. Those Hindus, who converted to Islam did not discard their basic religious beliefs and social customs, despite accepting Islam. As a result, their religious life is full of Hindu customs and beliefs." The custom of a joint family prevalent amongst the Muslims is a result of the Hindu effect.

Notes

Task What are the characteristics of a Muslim Family? Discuss.

Characteristics of a Muslim Family

To understand a Muslim family clearly, we discuss their characteristics here:

1. ***Joint Family:*** Like Hindus, the custom of a joint family prevails amongst the Muslims, too. The Quran terms such families as the 'BEST.' In Islam, the older are considered as highly respectable. Thus, all the members of a joint family follow the orders of the 'Head' of the family. In Islam, a man is allowed to have four wives. Thus, the number of family members too, increases. In a Muslim family, there are husband-wife, their sons-daughters and the sons'wives too, apart from a number of relatives from the woman's side. This expands the size of the family. The Muslim joint family has common residence for the members, common property, income and kitchen.
2. ***Dominance of Males in the Family:*** The Muslim family is male-oriented, is established by various facts. For example, the Muslim family is of paternal lineage. The son adopts the family name of his father and after marriage, a woman stays at her husband's father's residence. In case of property too, men have more rights than women. Man is the 'head' of the family and has more family rights. In case of divorce too, men have more rights than women.
3. ***Disparity in Status of Family Members:*** In a Muslims family, all members are not considered equal. These inequalities could be viewed on the basis of age, gender and rights. Compared women, men enjoy more respect and rights. It is the men who inherit the property. In case of divorce too, they have special rights. They are the ones who go on to become the 'Head' of the family. The important family matters are consulted with boys rather than girls. In the family, the father holds the first position while the mother holds the secondary position. Similarly, the husband holds the first position while his wife holds the secondary position. In case of boys too, the position of the eldest son is considered the highest.

Did u know? In A Muslim family, the aged members get more respect than the younger ones.

4. ***Polygynous System:*** Islam allows, the practice of the 'Polygynous' system and a man is free to have four wives. Having more than one wife is considered a symbol of respect and status in the society. Thus, this system is found in affluent families. The man is expected to treat all his wives equally, in case, there are more than one wives in a family.
5. ***Pardah System:*** The 'Pardah' System is prevalent in the Muslim families, in order to keep women distanced from men. There are curtains and blinds on doors and windows. Women do not face men, with uncovered faces. They use 'Veil' and 'Burka' when stepping out of the house. In the house too, there is a separate 'Zanaankhana' and 'Mardaankhana' for men and women to stay. Prophet Mohoammed was not in favour of providing social freedom to women. He was also not in favour of women going-out to public places.
6. ***Religious Basis of Family*:** The Muslim family follows the rules mentioned in the Quran, which is the sacred religious book of the Muslims. The commandments of the Quran, motivate the family members to fulfill their family duties and responsibilities, determine and regulate their relations and help in making the family unity strong. Quran commands

people to offer 'Namaz' (prayer), observe 'Roza' (fast) go for 'Haj' (Pilgrimage) and practice 'Charity.' In this way, the prominence of religion, reflects in the Muslim family.

7. ***Low Status of women In Family:*** Ideologically speaking, a Muslim woman has more rights than a Hindu woman. But practically, their condition is pathetic. Because of the prevalent customs of 'Pardah', uneducation and joint families, they have failed to make any progress. There lives are limited to the 'Zanaankhana' only. In a family, it is the men, who enjoy more rights than women.
8. ***Prominence of Traditions:*** Muslims are believers in traditions. They feel proud to follow and preserve their language, food, customs, life style, *etc.*, which they had adopted from their ancestors.
9. ***Prominence of Rites:*** There are a lot of rites observed by the Muslim families. They are as follows:

Satwaan: A rite called 'Satwaan; is performed during the seventh month of a woman's pregnancy. A feast is arranged for family and friends, and the ritual is celebrated with fun and entertainment.

Hakeeka: This rite is performed on the seventh night of a male child's birth. The 'Mullah' (Priest) names the child on this occasion. 'Namaz' (prayer) is offered and alms are distributed amongst the poor.

Chilla: This ritual is completed on the 40th day, after the birth of a child. On that day, the childs mother is bathed and given new clothes to wear. Relatives offer gifts, Namaz (prayer) is offered and alms are distributed.

Bismillah: This rite relates to the starting of education. On this day, the Mullah (priest) makes the child utter the word 'Bismillah' and makes him write on a slate.

Khatna: This rite is performed when a child is five to seven years of age. It is only after this rite, that the child starts participating in religious activities. During the rite, the barber cuts the skin on the front part of the penis. On this occasion, the child takes some vows and reads some verses of Quran. The child is offered gifts and a feast is arranged.

Nikah: Nikah means marriage. The wedding ceremony takes place in the presence of witnesses. The approval by the bride and the groom, marks the completion of the wedding ceremony.

Mayyat: This rite is related to the deceased person. The barber shaves and bathes the deceased and put new clothes. The body is covered with a sheet and taken to a Mosque. There a 'Janaaza' (prayer) is recited for the peace of the departed soul. Then, the body is buried in a grave yard. Fatiha (a Prayer) is recited at the grave. Later on, the rites related to the funeral are performed on the 3rd, 10th, 40th day and also on the death anniversary.

9.3 Christian Family

Like other families, in Christian families too, mating relationship is found. The family originates, through marriage. There is adoption of family name in a Christian family. The Paternal lineage system is followed. In some Christian families of Malabar, the Maternal Lineage system is prevalent, that is, the children adopt their mother's family name. Every family has some economic provision, by which they support the family member and nurture the children. Every Christian family has a common habitation system. They follow the patri-local system, *i.e.*, the bride stays with the husbands family after marriage. The following are the characteristics of a Christian family:

1. ***Patri Dominating System:*** In Christians, Patri Dominating families are found. The man has an important position as the bread winner of the family. He holds the family property. In such families, the lineage goes by the father's name. The father's name is prefixed to every individuals name.

Notes

2. ***Lack of Common Income:*** With most of the Christian families being nuclear, the question of common income does not arise. Though the siblings live with their parents, they are engaged in separate business. Thus, their earnings are individually theirs, which they spend on their wives and children, according to their wishes. In order to run the family, each of them contribute by giving a regular part of his earnings to his father. They have individual rights over their earnings because of which, they rarely have any immovable property.
3. ***Lack of Common Property:*** Because of nuclear families, there is a general lack of common property. Where a number of sibling stay along with the parents, they demand fast division of property after their parents demise. All the siblings have equal rights on their parents property.
4. ***Small Size of Family:*** Christian families are usually small in size. After marriage, the couples sets up a new house.
5. ***Individualistic Base:*** Christian families are based on Individualism. The individuals see their own priorities instead of thinking about the interests of their families. They are so obsessed with their individualistic views that they do not given any preference to their families. Because of such an individualist attitude, they lack possession of common income or common property.
6. ***Based on the Ideology of Equality:*** The family relations in a Christian family 'head' is a male, but does not act as a dictator. Women and children are also given importance in matters related to the family. They have a tendency of understanding each-other and they possess a friendly view.
7. ***Position of women:*** In the christian families, men and women have an equal position. Women are allowed to take part in economic political, social and financial activities and they are doing so. Girls are given similar opportunities as boys regarding education and personality development.

Aims of Christian Family

M.P. John has citied four aims of a Christian Family:

1. ***Giving Birth:*** In every society, giving birth is important. The continuity of the family and society depends on it only.
2. ***Safety From Immorality:*** Generally, every living being wants the fulfillment of his sexual desires. Immorality will spread in the society, if people are permitted to fulfill their sexual desires outside the sphere of marriage and family.
3. ***Mutual Support:*** The family gives an opportunity to its members to offer mutual support to each-other. It helps to develop love and generous attitude towards each-other.
4. ***Increased Comforts:*** The main aim of family is to take care of the comforts of its family, increase them and give an opportunity to each one of them lead a comfortable life.

In a nutshell, a Christian family symbolises the ideologies of the society. It fulfills the various needs of a family and regularizes sexual relations. It provides continuity to the family and society by giving birth and nurturing the children.

Self Assessment

Fill in the blanks:

4. _____ system is found in them, *i.e.*, the bride lives in her husbands family after marriage.

Notes

5. His _____ is found on family property.
6. With every individuals name, the _____ of his father's name is added.

9.4 Summary

- According to **Maceywore** and **Page**, "Family is defined as a group of adequate and certain sexual relations which arranges the birth of children and nurtures them."
- The aim of the family is to provide habitat, financial support, sexual satisfaction, sociability and education, *etc*., to its members.
- The Muslim families are of Paternal lineage. They are male dominated and have the joint family custom.
- Islam accepts Polygamy. A man is allowed to have four wives.
- In Christians too, Paternal lineage families are found. In Christian families, the family relations are based on equality.

9.5 Keywords

1. ***Individualistic Family:*** A family in which both the husband and the wife has the right to take decisions, independently and in equal number. It is a form of a modern family.
2. ***Christian Family:*** They have Paternal lineage. After marriage, the bride lives with her husband's family.

9.6 Review Questions

1. Discuss the meaning of a family and its characteristics?
2. What are the characteristics of a Muslim family?
3. What is the aim and characteristics of a Christian family?

Answers: Self Assessment

1. Support	2. Institution	3. things
4. Pati-Local	5. Central	6. Prefix

9.7 Further Readings

Books

Marriage and Family in India—K.N. Kapadia

Sociology—T.V. Botomore

Sixteen Rituals (Sanskars)—Swami Avdheshan, Manoj Publication

Families in India, Marriage and Kinship—Shobhita Jain, Rawat Publications

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Unit 10: Forms and Functions of Family

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Objectives

Introduction

10.1 Types of family in India

10.2 Functions of the family

10.3 Summary

10.4 Keywords

10.5 Review Questions

10.6 Further Readings

Objectives

After studying this unit, students will be able to:

- Understand the types of families on different basis.
- Understand the functions of a family.

Introduction

A family is main source of self-protection, lineage and continuity in the caste life. Human is mortal but humanity is immortal. Two contrast images of death and immortal clanage emerges only in the family system. Human wants to live forever. For immortalism men tried many herbs, chemicals, searched nuts and did many more experiments but he find no other solution than a family. Marriage forms a family and children expands it and a passion immortalize oneself under the roof of a family clanage. On one side, a man feels unhappy on his death on the other side, by family clanage he turns immortal so he feels happy.

A family protects that, whatever is beautiful are in our life. The family system gives cultural prosperity to humanity. The base of a family is man and woman, they are like two banks of a river in which river of life flows.

10.1 Types of family in India

Various types of families came into existence with the development of human society. The different conditions of places, *i.e.,* geographical, economical, cultural give birth to different family system. A family can be classified on the basis of number of family members, forms of marriage, male/female dominance, housing of family clanage, *etc*. Classification of types of families in India are as follows:

1. On the Basis of Number of Family Members—

(a) Central family/Nuclear family

Notes

(b) Extended family
(c) Joint family

2. On the Basis of Home Ownership—

(a) Father-resident family
(d) Parent-resident family
(b) Neo-resident family
(e) Uncle (Maternal)-resident family
(c) Mother-resident family
(f) Both (Parents)-resident family

3. Male/Female Dominance in the Family—

(a) Fatherly dominated family
(b) Motherly dominated family

4. On the Basis of Inheritance Law—

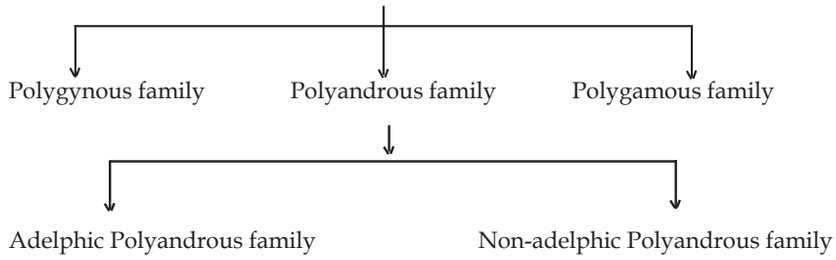
(a) Family system inherited from father side.
(b) Family system inherited from mother side.

5. On the Basis of Lineage—

(a) Patri-lineage
(b) Matri-lineage
(c) Common family
(d) Two surname family

6. On the Basis of Marriage—

(a) Monogamous family
(d) Polygamous family



7. Some Other Forms—

(a) Family of origin
(b) Family of procreation

Notes

(c) Consanguine family

(d) Affinal family

(e) Rural family

(f) Urban family

(I) On the Basis of Numbers

(a) ***Nuclear Family:*** This type of family is the main characteristics of modern industrial Societies. The number is increasing due to industrialisation and urbanisation. Where agriculture sector shows joint family system, industrialisation shows nuclear family system. Today's changing scenario makes it difficult to keep family integrated. Modern civilisation and culturalism, materialism and centered views give support to nuclear families. Today a man concerns only wife and children instead all the relatives. This is the reason, many people want to start nuclear family, those lining in joint family system.

Central or Nuclear is the smallest family system in which live, a men, wife and their dependent children, it does not count other family members. Children live until they are unmarried. After marriage they form their own nuclear family. This family system can be found in many castes and tribes. In these families, members ties with each other emotionally. The structure is also very small and it effects creatively on children. Today, family system is changing from joint to nuclear. Many studies in India is reflects this trands.

(b) ***Joint Family:*** In joint family structure, three or more than three generations live in one house. They have combined family wealth. They eat from one kitchen, take part in group worship and related to each other in one or another relations, family members perform their duties and obligations. **Dubey says**, "Joint family is, where principle family live with close relations, eat from one place and work for one economic unit," In one joint family there live grandparents, parents, uncle-aunt, cousins their wives and children, widow sisters and daughters. In Hindus, specially those living in rural areas has a trend of joint family. **J.D. Men** wrote in his book, "Hindu law and custom" about joint family of Malabar which is called "Tharward", is an example for joint family system.

Comparision Between Nuclear and Joint Family System

1. Size of family is short in nuclear family because of only husband, wife and their unmarried children live with them. But in joint family three or more than three generations live to fatherly, so size turns bigger.

2. Generally in Nuclear Families family control is not very strong but in joint family eldest men or the family lay strict control over the family so that they cannot behave against the family norms, but sometimes, because of chief member's dictatorship tension spreads in the family.

3. *In Nuclear Family* the children find many opportunities of personality development because parent children enjoy close relationship and parents arrange good education to them as per resources.

But in joint family system, they follow same principle for all even for talented children they do not pay attention.

4. **Dr. S.S. Gore** has adopted a new measure to differentiate between nuclear and joint family system.

5. According to him, in nuclear family husband and wife are closely related. Wife and children are important in such families. In joint family all decisions are taken by the head of the family, after taking, consent of male members only and ladies and children get neglected.

Notes

6. Nuclear families can be found among new industrial and Urban Societies, while joint family in agrarian sector and in rural areas.

Notes Nuclear family and joint family have different trait even though they are changing into one another. Joint families break and turn into nuclear families which in nuclear families when children get married they keep staying with parents and change it into joint family.

(c) ***Extended Family:*** This contains all blood related and some other relatives. It can be one-sided or two sided (Motherly/Fatherly). Family members are many in such families. Their residence and work is the same, they respect head of the family. **Dubey** says, "Extended family is related with many units of one clanage."

Self Assessment

Fill in the blanks:

1. One can not get exact _____ between the relatives and kins of the family.
2. According to Duby _____ is that family which is related with many units of one clanage.
3. After marriage wife lives with husband and his parents, this kind of family called _____ .

(II) On the Basis of Residence

The family is classified on the basis of, where husband and wife will live after marriage.

(a) ***Patrilocal Family:*** If wife lives with husband and his parents they are called patrilocal family. This tradition runs in Hindus, Muslims, Bheel and Khadiya.

(b) ***Matrilocal Family:*** Opposite to this, when a husband lives with wife and her parents at their place, are called matrilocal family. In India, this kind of family is found in Malabar's Nayyer, Khasi and Garo tribe.

(c) ***Neolocal Family:*** After marriage husband and wife live neither with his/her parent but built their own home, they are called neolocal families.

(d) ***Biolocal Family:*** After marriage couple live with either father or mother or any. These are called motherly or fatherly-resident families.

(e) ***Avanculocal Family:*** After marriage couple live with his (husband's) maternal uncle. This is the custom in Trobriyanda Island. In India, motherly dominated families has such traditions.

(f) ***Dualocal Family:*** Some families are such, where after marriage man/wife live with their own (paternal) families. In Lakshdeep, Kerala and in "ashanti" tribes you can find such families. In night, husband spent his night in wife's mother house but come back in day time.

(III) On the Basis of Authority

Who will be authoritative either mother or father. On this basis families are divided into two parts—

Notes

(a) ***Patriarchal Families:*** In these families the authority remains in the hands of father and men. They regulate the family.

(b) ***Matriarchal Families:*** In these type of families, the authrity vests in mother or women and they regulate the family, just opposite to Patriarchy. Sometimes a man can do this on her behalf. At some places these rights are actual while at other places they are just formalities. This type of families are found in Nayyar, Garo, Khasi tribes in India.

Task Describe the type of family in India.

(IV) On the Basis of Succession

Posts can also be transfered to the descendants from father to son or mother to daughter just like authority. There are two types of families on this basis—

(a) ***Patrilateral Family:*** In these families rules of succession are determined on the basis of father side.

(b) ***Matrilateral Family:*** In these families rules of succession are determined on the basis of mother side.

(V) On the basis of Lineage

Families are classified on the basis of lineage also. The rules of lineage relates a person to some specific group since birth.

(a) ***Patrilineal Family:*** In these type of families lineage and progeny go on the name of father. Son get lineage from their father. Hindu family based on Patrilineal family.

(b) ***Matrilateral Families:*** In these type of families lineage go on the name of mother and daughters get lineage from their mother. This system is found in Nayyar of Malabar.

(c) ***Common Family Clanage:*** In some families clanage name does not depend on lineage but depends on all the close relations equally. In this type of societies both maternal and paternal family clanage runs simultaneously. In common families a person is equally related to paternal and maternal grand parents.

(d) ***Two Surname Family:*** In this family a person is related to his, paternal and grand parents, this is a kind of common family system.

(VI) On the Basis of Marriage System

On the basis of marriage type of the society we can divide families into two parts. Firstly, One marriage family or monogamous and secondly multimarriage family or polygamous. These have subdivisions which are not described here.

(a) ***Monogamous Family:*** One marriage family form by one man and one woman. In this, man wife and their unmarriaged children live. In monogamous family at one times, a man can get married to one woman, but after death of man, wife can marry again and after death of wife, husband can marry again.

(b) ***Polygynous Family:*** In these families, multiple life partners are allowed at a time.

(*i*) ***Polygynous Family/Wife:*** One man is allowed to marry more then one partners at a time. Such families can be found in India in Muslims, Naga, Bega and Gond tribes. They have such tradition.

(*ii*) ***Polyandrous Family/Husband:*** When a woman marries more than one men. Such families are called polyandrous family. It has two part–When all brothers of family marry a woman, it is called Addelphic polyandrous family. Secondly when husbands are not "brothers only" but can be other relations, they are called Non-addelphic polyandrous family. Such families can be found in khus of Johsar Barbar, Roda of Nilgri and Nayyars of Malabar and Tibbet.

(iii) **Punaluam Family:** When some brothers or many men marriage a group of ladies and all men are commonly husband to them, that family is called punaluam.

(VII) Some Other Forms of Family

(a) ***Family of Origin or Orientation:*** A family where a person takes birth gets brought up is called family of origin. The family have person's parents and unmarried brothers and sisters.

(b) ***Family of Procreation:*** A man forms the family oneself after marriage, it has man, wife and their unmarried children.

(c) ***Consanguine Family:*** **Linton says**, "there are two types of families–Consanguine family and marriage-related family. In consanguine family all the family members are blood related and not marriage related."

For example: In Nayyar family, which is a Matriarchy, husband rarely stays in his wife's house. Often the women's kins stay there.

(d) ***Affinal Family:*** Blood relatives and affinal/marital relatives both stay together but the main focus is on affinal/relatives to maintain.

(e) ***Rural Family:*** There is a difference between a rural family and an urban family. Rural families are influenced by rural environment and factors. Importance of agriculture and dependence on nature are the basic characteristics of rural society which influence a rural families also. The smallest form of a rural family consists husband-wife and children. There are different forms of families which emerged with the development of the society. **Dr. Reverse** says that class were popular in the hunting and food collection age. In the age of herdsman and the agriculture there might be mother land joint families. When plough agriculture started with animal husband the father land joint families might be in fashion. Nuclear families consisting husband wife and minor children are emerged due to industrial capitalism.

Joint families are found in all agriculture priority societies in the world. The number of members are more in these families in comparison of a nuclear family and two-three generations live together. Rural environment influenced the rural families and has given them a specific form. This is why the characteristics of a rural family differ from other families.

Notes Rural families have often paternal homes, paternal class and patriarchies. Properties is transferred to son from father, children's class is identified through father's family and wife comes to stay in husband's family after marriage.

(f) ***Urban Family:*** Urban families are different from rural families in form and functions. Nuclear families are emerged due to industrial capitalism, that consists husband-wife and minor children.

Notes

10.2 Functions of the Family

Family is a fundamental unit of the society. Man has done many inventions but could not create a system which can replace a family. The reason behind is that functions of families can not be executed by any organisation or institution. We will discuss the functions of a family in brief.

(I) Biological Functions

Biological functions of a family are as fallows:

(a) ***Sexual Satisfaction:*** Sexual satisfaction is equal important in fundamental human needs. Family is a commune where a person fulfills his/her sexual needs with the system approved by the society. No society can give absolute unregulated freedom for sex because it results in producing babies and relationship crisis, status, succession and class determination are also officiated with it.

(b) ***Reproduction:*** Sexual satisfaction simply not the end of one's biological need but it also result as a child birth. Man is mortal hence, it is ncecessary to fill the vacuum by new members to perpetuate the society. This important work is done by the family. Child birth can be occured beyond the family but civilized society would not accept this type of child as they are illegel. Only legal child acquire succession and inheritance.

(c) ***Race Perpetuation:*** Family has made the society immortal. This is the congregation place of death and life. The family has maintained the firmness and perpetuality of human beings by giving birth to new born. According to Gudey, "The society will be perished if family would not manage sufficiently the whole needs of human life."

(II) Physical Functions

(a) ***Bodily Care:*** A family provides production to their members. In case of old age, accident, helplessness, illness or having disabled, the family look after and serve their family member. A family also look after the pregnent mother and new born child.

(b) ***Nurture of Children:*** In human being, infancy period is longer in comparision to other species. The family takes care to his new born. There are many creaches opened to look after the new born but the emotional and touchy atmoshphere which is essential for the growth of a child can be achieved only in the family.

(c) ***Provision for Food:*** Family provide food to their members for their existence. The main function of the family has been procurring food to their family member since ancient time. Food is essential for the existence of life and by keeping alive human civilisation and culture can be flourished.

(d) ***Provision for Shelter and Clothing:*** Family provide shelter to his family members. The place where man gets complete peace and tranquality is his own house. Our house protect us from heat, cold and rain. We wear clothes to protect us from heat, cold and rain as well. Those are provided by the family.

(III) Economic Functions

(a) ***Inheritance Determination:*** The system of transferring property and post from one genration to new generation is found in every society and this work is to be done by the family. There are certain rules in each society in transferring mentioned property: In patrilineal family son get succession in Patrilineal family while daughter get-succession in matrilineal family.

(b) ***Productive Unit:*** The family is the mark of consumption and production. In ancient time, the production work was done by family. Total productive work was done by family in

primative slogan such as hunting, animal rearing and farming. Constructive work was done by the family in earlier industry. Even today, the society having underdeveloped and incomplete industry. This construction work is done by men, women and children of the same family. Hence, we can say that family is a co-operative productive unit.

(c) ***Division of Labour:*** The simplest form of division of labour can be seen in a family where work is distributed among man, woman and children. Sex and age both are the basis of division of labour/work in the family. Women do domestic jobs while men work outside and children perform small tasks. Heavy labour jobs done by men. Labour division in family members is a significant important factor for economic support.

(d) ***Management of Income and Property:*** We have already mentioned while discussing characteristics of the family that every family has some source of income to feed its members. It gets income from that particular source. Family's economic status is judged by its income. Head of the family decides how the family will spend its income. Every family has land, Jwellary tools, cash, gold, cattle, shop etc. as moveable and immoveable asset, which is maintained by the family itself.

(IV) Religious Functions

Every family follows some religion. Family members are also given knowledge about religion, customs, moral, fact and festivals etc. by family. A person learns to perform worship of prayer of God, ancestors worship etc. from families members only. A person also adopts the concepts of vicas is virtues, hell and heaven, violence and non-violence from family.

(V) Political Functions

Family does politics also. In the Tribal and simple societies where ruler or the head of the Tribe consults with the heads of families, family plays an important political role. Head is the ruler of the Indian joint families. He is the judge and jury of the family in resolving family disputes and deliver justice. He leads about relationship of the family with other families. He represents the family in village and community meetings.

(VI) Function of Socialisation

Socialisation of a child starts in the family. A living being transforms into social being through the process of socialisation. He learns customs, rituals, tradition and culture of the family and society. Gradually a child becomes a functional unit of society. Family transfers the culture of society generation by generation. Knowledge is gathered, conserved and increased in family.

(VII) Educational Functions

Family is the first school of a child where his personalties is grown. Familiar teachings/preachings remain in heart for life. Biographies of great persons prove that their families played a significant role in creating their personality.

In the ancient age when there were no educational institutes, family was the only institution for education. A child learns the lesson of compassion, have affection, sacrifice, sympathy, obedience, *etc.*, in the family itself.

(VIII) Psychological Functions

Family provides mental security and contentment to its members. Family members love and sympathize with each-other. A child becomes confident by this. Children who did not use privileged to get love and affection of parents become personaly of criminal and distractive nature.

Notes

Revise, divorce, separation, absence of any of the parents causes inappropriate development of a child in the lack of affection and mental security.

(IX) Cultural Functions

A family conserves the culture of the society and transfers it to the new generation. Family maintains the regularity and stability of culture by handing over it to the new generation.

(X) Transmission of Human Experiences

A family contributes a lot to the society by conserving and transmitting knowledge and experiences gathered by its ancestors. If it does not do so every generation will have to search for knowledge freshly.

(XI) Function of Recreation

A family also entertains its members. Lovely talks of small children and their quarrels, love between husband and wife are the means of entertainment in a families. Festivals, functions, religious functions, wedding ceremony, shraddh bhoj, bhajan-kirtan are recreational activities of a family.

(XII) Placement in the society

A families places its members in the society. A person's status in the society also depends on the status of the family he was born in. An emperor's elder son takes over on his death in a autocracy. In an autocratic society where a person's birth is more important than his virtues, a family plays an important role in acquiring status in the society.

(XIII) Social Control

Head of the family regulates its members and influences them to follow customs, traditions and rules of their caste, class and society. In case of disobedience, he punishes them, scolds and threatens to throw out of the family. Family's atmosphere is such that everyone performs his/her duties. There is less possibility of controlling by power in the family.

Notes

It is clear that a family is an important unit of the society, in the light of its functions mentioned above. Many organisations and institutions are adopting its functions today, but the existence of the family still remains in the society in one or the other form.

10.3 Summary

- A family is classified on the basis of number of members, nature of members, nature of marriage, man-woman's rule, domicile, clan etc.
- There are three types of families on the basis of number of family members– nuclear family, Joint family and extensive family.
- There are two types of families on the basis of power—patriarchy and matriarchy.

Notes

- A family where a man is born and brought-up is called a family of origin.
- Division of work in the family is done in various ways. For example, psychological work, Economical work, physical work, religious work, Political work, socialistic work, *etc*.

10.4 Keywords

1. ***Institutional Family:*** According to Verges, such form of family where behaviour of family is controlled by public conduct and public customs.
2. ***Social Control*** means those provisions by which views of persons emotions, expectations and behaviour are controlled by any social establishment.

10.5 Review Questions

1. Explain the types of family on the basis of institution.
2. Describe the types of family on the basis of residence.
3. Explain the types of family on the bais of marriage.
4. Analyse the function of a family.

Answers: Self Assessment

1. knowledge 2. Extended 3. Patrilocal

10.6 Further Readings

Books Marriage and Family in India–K.M. Kapadia
The Society–Massiver and Page.

Notes

Unit 11: Development Cycle of Family in India

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Objectives

After studying this unit, students will be able to:

- Understand the origin of a family in India.
- Understand development cycle of a family in India.
- Understand the changing forms of joint family in India.

Introduction

'The change' is a universal fact. Neither society nor any part of it, can save itself from its effects. Many a changes took place in Europe at the end of 18th century; so is in India, in 19th century many changes took place in Indian family system due to increase in industrilisation and urbanisation. The family was a production unit before industrialisation. After industrialisation work started in the workshops. Everyone whether men, wives and children would go to work in it. It increased indivisualism and freedom of family members, which loosen father's control on the family and gave space for negligence for children. Industrialisation gave economic freedom to women. They freed from economic dependency imposed by men. Now, female started coming out from house for work which effect the domestic administration. The demandrises for "women libralisation" or equality. The states and its extended working system grabbed many functions which were used to be done by a family earlier. The people started living in village due to urbanisation. In cities, nuclear families are maximum, where family members have more freedom and rights. Modern medical and medicine science helped a lot, which cut down the size of a family by helping various family welfare programmes. Western culture, Individualism, means of transport, many associations and organisations affected the structure and functioning of a family and brought various changes in it.

Notes

11.1 Origin of Family

To analyse the historical origin of a family eco-researches and guess helped a lot. Now a student of sociology does not have interest in origin related questions. **Darwin** and **Spenser's** origin theories were dominating the studies of gravel development which is considered a simple process of one-liner development and social institutions were considered opposite to the contemporary western European institutions but this thought is not verified by existed biological civilisation. **Len's Morgan** laid his study on many facts showing that people who live willingly, do wife exchange on festive reasons, wife on debt, use 'father' for many people are uncivilized, they do not form a 'family'. The picture of ancient society presented by **Morgan**, Society was a 'Factual Unit' or it (the group) has "Sib" as "the only group". **Morgan** also told that due to free sex and unknowingness of father, "The father" was not important in such society and he found "Mother Sib" as the early groups.

Morgan's gradual development has only historical importance. It is already pointed out that a family "as a committee" has many types; a student who hurriedly ends up studies fails to look upon.

Notes Morgan's derivations were right but they were not universal in any form. Alongwith it, Morgan's conclusions were rational and wise but has less historical and real facts. Morgan had also presented the serial development of a family.

It was forcefully advocated, since time of **Morgan** that seeing the accepted factor of broadcast, such unbending, Chirology and linear evolution of institutions are not acceptable introductions.

Morgan described five serial wise development of the family, which related to monogamy system. They are:

1. ***Blood Related Family:*** This group was based on marriage "in between the group members." They are brethren or collateral, means brother sister or cousins (maternal or paternal).
2. ***Palauan Family:*** "This group is based on marriage system of many sisters, step brothers and friends." Inter marriages with each other's husbands and husbands inter marry each other's wives. It is not necessary that wives are related to men but in reality. As a groups all wives should be relative to each other, in all circumstances they have to marry a person of opposite sex in the group.
3. ***Sindyasmiyan Family:*** This family is based on single couple (one husband-one wife) marriage. The couple do not give permission to anyone, to have sexual relationships with others. So this type of marriage sustains only on each others consent.
4. ***Fatherly Dominated Family:*** This family is based on, one man and many wives. In the family, a wife line separately from other wives.
5. ***One Marriage System:*** This family is also based on, one man-one wife marriage system, but men and women have freedom of sexual relationship with consent.

In this classification, **Morgan** described many customs of blood related families of ancient and modern societies.

Westermark was the first, who prominently criticised, **Morgan's** scheme and its basis. **Westermark** studies marriage institution vastly, and reached on the conclusion that origin of a family is "male egoism" and jealousy, who did generate and possessed assests. So, the development of a family is centered by men, not by women. It is right, because even **Morgan** co-related a family's growth with men only, whether it is child birth, succession of wealth to its offspring's, not to sister or mother.

Notes

Westmarks's Scheme is an expression of development for the institutions. He made it more one sided. He started learning origin of marriage into marriage system but it is related mainly with the moral values. **Westermark's** rigidity of these thoughts is a blow on its main basis of theory.

Brefa got motivated by **Morgan's** thoughts, he condemned and criticized Westermarks's thoughts. **Brefa** advocated Motherly dominance on the origin of family and on other institution. Means, 'Mother is supreme'. **Brefa** told, the fatherly dominated family and monogamous family developed late in the course of time.

Modern researchers of "The family", do not keep any relationship with its problems of origin basis. They did not go into this, because either they were rejected by the failure of previous writers or historical outputs are totally re-established, but some writers found comparative studies totally useless and waste. Researchers and discovers on the basis of their detected information told that the family "prevails everywhere in the world, in all parts and cultures and on all levels. In contrast to this, historical facts did not show any definite importance as yet. Early precursors told original Australians has the oldest, but its totally acceptable fact that Andaman people are the oldest. The family system that prevails in Andaman's and original residents of Australians was a socially acceptable unit. In Indian continent too, even socially and economically backward tribes has family organisation. These tribes are — **Kadar**, **Paniyan**, **Malapantarian**, **Checu**, **Birhor,** *etc.* **Morgan** told about the trend of "Sib" in uncivilized, "Sib" of any kind can be found in agrarian tribal who depends on agriculture. "Sib" is not exists in Andaman residents and uncivilized tribes like Kadar, but "Sib" represents a big group of Toda and Khasi tribes. The family is based on generalised facts. These family members get recognition only blood related, physically close, co-operative or emotionally connected. Among them, classification and choice do not exists as happens in "Sib." The basic drives, which can be fulfilled and had been fulfilled earlier happens in family like groups only, this shows that 'family' always exists in the human culture. It is also clear, that the family has many old faces because it developed from many references theoretically everywhere. Existence of a family is granted because it feed sex and food desires, helps in economic difficulties and follow the culture and traditions. When the sex-relations established and economic enterprises take a form, "the family" automatically takes shapes.

The child birth makes family life more stable and organised. Although family is the answer to all the challenges such as—physical, physiological, nature and environmental, but we cannot exaggerate this fact much because a family structure determines by local cultural traditions every where. It might happens that only one type of family structure prevails in a society apparently, but in practically life, it can be many types. This is why we find many types of family groups in one socio-cultural surroundings.

Self Assessment

Fill the blanks:

1. Neo-researchers of "a family" do not have any relationship with its _____ problems.
2. Researchers _____ get facts that 'a family' prevails in every culture and everywhere in the world.
3. Tradition of family in Australian origin is very important in _____ and _____ point of view.

The Original Sources of a Family

As a member of mankind, a man's life may affects from the pre-determined circumstances. Taking breath, eat , drink, sleep, reproduction all are a man's necessary needs. Some works, which delt above (first and somewhat of last) a men can do himself or alone, but other works are such

which he cannot do without other's help. If we consider the physical abilities only the man is not perfect. Although he tried to get victory over nature by his organised efforts because he has a brilliant mind.

This is why manmade groups had many functions and principles.

Kinship arrangement is the easiest and the most clear principle.

Means the relatives developed between the family members on the basis of inheritance and marriage.

This type of family relation is trifocal in nature, husband-wife, parents-children, and relation with other relatives. It is not necessary that secondly and thirdly relative are blood relatives only because children can be adopted. It means that, the definition of a family cannot be given on the basis of biological nature of a human. It is now clear from above discussion.

Task What are the principle sources of a family?

11.2 Family: As a Process

There are two ways to learn a family. A family can be studied by thinking human-society as a universal and static institution. In other words, a family is a functional unit, which is already discussed above. The second type of family is, a group. Or a constructed society, now we would study, forms of a family and its introduction.

As told before, the family has a biological side pregnant mother and infant need a family's protection a lot. But mother and child does not make a family, mother, her sex partner, their children creates privacy membership in the family. This primary group has many names. Such as — Nuclear, nearest, primary family. Well the words have same meaning. The centre point of all types of family are those people, who relate to each-other with intention of reproduction, with their children parents forms a productive secured society.

This center expands with the contribution of close family. Now, we called it extended family. Extended families are of many types. Firstly, they develop near the centre and secondly, they are very broad Hindu joint family, based on the principles of blood relation.

In the diameter of husband-wife, other relatives comes in the center are called Blood related families. Members are related by birth, there is no place of choice. This is why, it is more stable unit. Blood related families do not destroy when a child grow-up to male or marriage breaks. Blood relatives fulfills each others need except sex needs. The marriage is universally prohibited among close relatives. Because of this reason husband/wife belongs to other family clad. So, we see that, in blood related family, focus is given on the blood relatives only but not on marriage. It is said that Malabar's Nayyars have these family in the beginning to the millennium. The father and the husband had no social recognition.

The type of family, we are familiar to in our society is the couple, their children and some relatives. This type of family is called nuclear family, this type of family is found in tribes as Kariya. Married or (couple relationship) is the most important in these families. These families are not stable in those societies where marital relations can not be disconnected. This is why some dynamism is seen among the family member because every member's (male/female) loyalty rifts after marriage from the original family to their own. The percentage of change is different. For example – in fatherly- resident family – a daughter-in-law has least relationship with her original family but her husbands relationships does not break with his family.

Notes

Did u know? "The Family" where a person takes birth, is called family or birth or awakening. After marriage, he creates another family which is called reproduction family.

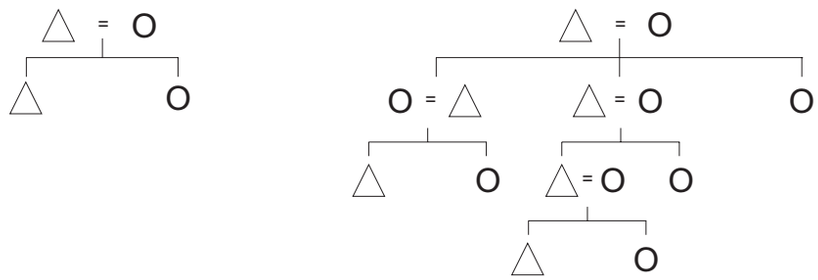
Expansion of the family has some other types too. In these families some other family members can be included who cannot be placed as yet. "Multiple Wives Family" is a such type of families, in which a person marry more than one wife. This type of marriage system generally prevails in tribal areas of India. Another type of such family " Polyandrous family", in which a wife has more than one husband. This family system can be find in the "Khas" tribes of Jonsar Babar area of U.P. In the family, many brother marries a wife and have sexual relations with her. Interesting situation happens when both types of marriages creates "a family". Recently this type of family developed in Todas, it is called "grout marriage."

Joint family, is another type of family. It prevails in India a lot though it is based and supported by traditions, history, fake-history, lies and religion.

This is an organization of more than one primary family, living on joint residence and are blood related. In result, they are of two types. Motherly resident- joint family (as prevails in Nayyar) and fatherly resident-joint family (as prevails in Hindus and tribes of middle areas). In both types of family (females in motherly-resident families and male in fatherly resident families) children do not leave their origin family after marriage as a general law. So, we see, joint family system is a mixture, which can be divided into many families by birth or by cause of reproduction. The joint family members who leave their families after marriage (daughters in fatherly-resident family, sons in motherly-resident family) deprived total from their origin family membership. Because of this a kind of dualism creates.

Graphical presentation of Nuclear and Extended families

Nuclear family **Extended family**



In the above graphical presentation, we have presented structural classification on the basis of a family's formation and creations. Along with, forms of family and structure of it does not depend on who and how many are the members, but how husband and wife become members.

In the same way, a different basis, besides classifying families into primary (or nuclear) and diversified (or joint) also classified as monogamous, polygamous, polyandrous and group marriage families.

According to dominance, a family can be classified into, fatherly dominance, motherly dominance, uncles (maternal) dominance. The family can be divided into two — fatherly linear or motherly-linear, on the basis of naming, inheritance law of wealth, cleavage, reputation and status. Likewise, the family can be divided into motherly resident, fatherly resident or uncle's residence on the basis of residence.

Notes

11.3 Western and Indian Family

One of the characteristics of contemporary western society is, the importance of primary groups (along with family) is reducing and the secondary group is replacing it. Many functions of the family is getting done by many professional institution which are run by the states.

> *Notes* In such institutions the nursery, kinder gartens, school, trade unions, club, hotels, and restaurants are important. Free sex, changing values of idealism and results of counters emptive techniques supported the family disintegration.

The family and marriage related sanction is getting fiddled with the decline of religion. So the disintegration of family (marital separation/divorce) is being easy.

The changing point of view of female status and role in the family, add the reasons for family disintegration. Individualism is the basis for all contemporary cultures.

Personal happiness can be possible on the cost of full family. "Divorce is a safety volve" on the point of view of a man, which removes mental tensions and safeguard personal happiness.

Some contemporary socialists believes that social and personal neurosis are the main reason of family disintegration. The emotional basis of a family represents prime inspiration of love, co-operation and security and these act as a support system to a men, when he is a teacher or a preacher. Such teacher save their students from unnecessary tensions and worries, along with it, these emotional bases of a family, creates strong secured human structure. A family is the only option for secured and emotional sphere for a person.

Disintegration of a family results in development of individualism and depression of social obligations. Selfishness is dominating social and co-operative benefits.

In dictatorship societies, the family is not in danger because of individualism but from states itself which deprive a family's function of giving education and other strokes to their children? In comparison to China, where preceding of **Confusius** and **Liostasay** are at apex from centuries, " The Family" is not an ideal group in the other societies of the world except India or China, India is only some percent behind it. Presently, Chinease are against those preachings, the news is that they are doing movements against it, because they think them as barriers in bringing social-economical structural changes to the society.

In Indian Tribes, only the "one form of family is not prevail in. One marriage, multiple wives marriage, fatherly domine, fatherly lineage, families exist in far east. The Khashi tribes lives different family system in comparison to their neighbour.

Same type of difference you can find in Nayyar tribes. Toda, Kadar, Kash represent the Parent lineage: most of the tribes of middle India shows male dominance.

Hindu society represents similar family system. The family is a holy institution for the Hindus, which is accepted by ancient social traditions religion and supported by multiple history, lies mythological details. Thousands and millions of people believes in popularity of the Ramayana, Ram as ideal and obedient son, Sita's comparison and love for her husband, Lakshman's love and respect for his brother and even Hanuman a monkeylike-man, his ardent services for his master the Ram are known to every one. These Hindus can not deny or minimize the contribution of these lies, in the structure and protection of Hindu society. Hindu family come in the category of "Extended family", which is called a joint family. 'The Father is supreme here. Family lineage carries father legacy. The status of woman had been glorified in the epics and Purans a lot, but reality is different, they are not having any status, not their condition is very happy or good. Females live like a working machine and lives under their husbands dominance, especially in the lower middle class families of towns. Female have dominance and more liberty

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in rural areas, even though here also society has male dominance, female does not get even a single part of property.

Two different trends are prevailing in the urban society now. **First** gradually women-awakening, given space to women in many occupations and socially useful activities. **Second** women are following western trends blindly without any objectives. "The marriage is unbreakable: Hindu Shastras believes, there are stable relations and religions ritual.

In last some decades, it felt that amendment is necessary in the living related laws of Hindu families established by religion because it is the necessity of contemporary social life and changing atmosphere. As indicate earlier, inter gotra marriage law should be loosen now. After 1950, Indian politician/MLAs are discussing on Hindu Code Bill for last 5–6 years, till new constitution had came in effect. A serious debate held on this bill. Some support and some criticised it, this is why main bill broken in two parts many laws came into light from these parts. The main objectives of the bill was to give legal permission for divorce, legally registered marriage should have same recognition as religious marriage get along with it, the property inheritance rights to daughters. Discussions had been arranged to reduce the problems from this decision such as— the children from inter caste marriage— their religion and social stability in case parent had not changed their respective religions. Widow marriage is already accepted by the Hindus as neo reasonable thought. Widow-Marriage Act 1856, is a law already now after the massive efforts of famous social reformer **Shri Ishwerchand Vidya Sagar**.

The Muslims, in India represents similar family system which is the result of interaction between Islamic law and-Hindu impact on it. This is a universal fact that Muslims in India specially in Shiya Community a caste structure has developed. Muslims family is like a Hindu family, Fatherly lineage and Fatherly resident. Most old men runs the family and females, who lives under veils, lives at home. But unlike Hindu Muslims do not keep property combined, according to Muslim inheritance law, it shows father lineage and property distribute after seeing same tribal matters. Like Hindu family system, Muslim family is also a extended (joint) family but they do not count distant relatives.

11.4 Forms of Family

The family is not only a stable functional institution and all time active/effective society but can be seen as "a procedure". The family as a "procedure", can be divided into three or four definable stages, on the basis of available information in India. The first stage is— "Development-Stage". In this stage, a child gets developed into a responsible adult of a society. After that "The marriage-Stage" comes. The child-marriage had an important place into the social structure of rural India, even in cities, it found in some percentages. The "Pre-Marriage" stage comes before "the marriage" stage of the development stages, like western society and in the Indian tribal society.

In the "Pre-marriage stage", boys and girls spend time in the houses of one sex group or two sex groups in the middle India and Naga group, where the people learn all young age related activities along with sexual training. In the community of **Moriya**, **Gourh**, **Konyak Nagas**, it is seen that personal contact increases in this stages and so affection and that converted into marriage programmes. In the urban and rural societies where marriage get settled by parents, pre-marriage stage does not occur, so is the courtship.

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The child takes birth after marriage. This stage is called "after marriage stage:. This stage is most important for the society. The generation of children, according to their age pass through this procedure. In this way, the family is a continuous process and a society depends on undisturbed continuity and stability of a family.

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"The changes" are as follows:

1. Now, the family is a "consumption unit" only, not the manufacturing or production unit.
2. The family size is now small. The parents and children only, other family members generally do not live with them. The number of children decreased in the family, 'continuous child birth' without check is not sensible now.
3. The functions of family has changes now. Firstly, the family was a unit of production and consumption only. All the production had done the family. A persons all economic needs get fulfilled in the family, so is his brought up, education, illness, old age and care also. But these functions of the family has been taken up by other institutions. The child's brought up is getting done in the nursery and the schools are giving education. The orphans and elderly takes shelter under orphanage, poor home or shelter houses. The hotels are for food and laundry for cleaning stuffs. The hospitals are doing mother-child welfare work and medical help.
4. There is a decrease in the support system of a family. The family members are more individualistic then before, they think about their interest in comparison to others.
5. The relationship of husband and wife has changed. The husband is now a companion or friend instead of a godly man. The female is no more considered as doormat.
6. The changes in the marriage and sexual-relationships—Now marriage is not a religious ritual put a undertaking only. It can be break if needed. Inter caste marriages and love marriages prevails now. Instead of parents, boys and girls choose their life partners.
7. In the family, father's dominance reduced gradually and other family members started giving their point of view in the family matters.
8. Women got the right of wealth inheritance, before that only men of the family had wealth inheritance rights.
9. Female got freedom from bondage, *i.e.*, "Home only" they freed economically as well as socially. Now wives and daughters got freedom to earn money from their fathers and husbands.
10. Disintegration of the family has increased, numbers of divorces are increasing daily.
11. Importance of relationships has reduced, people started ignoring their relatives.

Above description states that "modern family" is under the era of change. Its structure and functions had been changed by the modern changing forces, yet, the structure of a family will remain intact and will not end.

11.5 Changing Forms of Joint Family

The structure of joint family system change a lot during last some decades. Some socialists believes, that these changes are structural, and are related with family values. Individualism is emerging. Females are advocating "Womanhood" movement. So, here are some reasons responsible for changed joint family system. Some other sociologists believes that these changes are disorganisational for joint family system and it is a cultural heritage for Indian society for any change. Disintegration of joint family system and other changes shows the difference of point of view. The fact between these two point of view is that the family, which was told in books or ancient age, is definitely not show today.

Now, we will illustrate some important points of disorganisation or disintegration in the structure of joint family system.

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1. Circulation of Money

In joint family system, currency was not in circulation before the British period. Everybody's main occupation was "agriculture" only. Barter was a tradition. Guest sum was a custom and through this, people used to feed their needs. It is important that, before, British Period, production unit was a joint family. When Britishers started currencies or exchange of goods and services to money payment system, people started working outside the joint family unit. Britishers started giving employment for their govt. jobs. More interestingly, those who were some what literate, got those govt. jobs and started working there, some got work in the workshops. It result that the people left joint families. If they were "married", they took their wives, children or some relatives with them. In British period, the money system or economic reason was one of the reasons of disintegration of joint family system.

2. Diversification of Occupations

In the British period, occupations were limited in the country. Most population was into agriculture, rest were artisans, who were into family business. Every caste had their definite occupation and people simply adopted them. British came to India, many occupations started and so did industries—workshops and expansion of market took place and these new products diversified the traditional economic system. This diversification jolted the joint family system. Now joint family was a production unit, but in limited quantity. In fact, production was started in the factories where exchange of goods were been in the family premises. Now it came in the market. As the occupations are concerned, joint family system started shuttering.

3. Employment to women

Now, we are discussing the changes came to joint family in the British period. English were democratic in nature. Their reign effected Indian society too. So far as, employment is concerned, in British India, male and female started to treat as equal.

The female were promoted to take part in freedom movement. Now for the first time, women to identified their power, possibilities of getting a job as well as partnership in freedom movement. These type of changes results in, men and women started going out for work which affected the relationships between the family members.

4. Educational Factor

When British rule changed the education system, it affected family system. The persons who got an opportunity of changing education through English medium protested the acts perpetrated against widow customs of child marriage, women education, the law which deprive female from wealth inheritance, bad behaviour towards Indians etc. Educated young men started marrying at an elder age against the family tradition. Moreover, they started to marry educated females as their life partner.

In family affairs, educated females influenced more than the illiterate or less educated females. **Panikkar** says, "Joint family surpassed females. This was British rule that promoted individualism in women for the first time. Now daughter-in-laws had clashes with mother-in-laws. It was inevitable as one was educated and the other was illiterate. So, these thoughts of individualism affected joint family very much..

5. Impact of law

From the British rule to independent India, laws affected joint family system at most in the social concern. It is so that the Britishers made many laws related to joint family matters. After independence, it was definite that women cannot be exploited for long in a family. If we judge

the social laws from the British period to the present, we will find that many laws have affected the joint family system a lot.

For workers welfare, Britishers made "Indian working-Re-imbursement" act 1923, "Minimum Wages Act" 1948 abolished economic dependence on joint family just after independence. "Hindu Education and Wealth Act" 1930 was enacted, which allowed a Hindu, to earn money his own education that would be his personal wealth, irrespective of the burden beared by joint family. This started differences between joint family and personal wealth. In 1937, British govt. made a law, which gave wife a limited power of possession on her husbands wealth. She would inherited all his property after husband's death and had a limited power until he is alive, but after wife's death that property belongs to husband's family.

In 1929, the Sharda Act had banned child marriage. According to this act, the age capability should be 18 years for boys and 14 years for girls. This act had many objectives. But its biggest objectives was to give opportunity of educaton. This act had an impact on personal relationships in the joint family.

After independence, Nehru was intended to prepare a "Hindu Code Bill". If it turned into a law, this would have been affected the structure of joint family system. But it was not a law only a thought.

The proposal, presented by Nehru in that Bill, shaped in various laws but in frictions. For example " Inheritance law" 1956 passed in which boys and girls had equal rights on their father's property. These bills challenged the inheritance system of joint family and dependence of women on others, before it get passed and became a law.

6. Urbanisation

If we look at history of the cities, we would know that civilisation developed near the cities. The cities like Kolkata, Mumbai, Chennai, Delhi developed their civilisation in its reference. People tend to move to cities from villages, this happens always. In the means time, people tend to leave agriculture and craft to other occupations. The density of population is much in urban areas. The population shows diversity, occupations shows big differences and this results into migration of people from rural to urban areas. And it results into — family disintegration. One more character of urbanisation is its limited space to live.

If we look upon years after independence, people left villages to cities for higher education and for business activities too. It is a visible trend that a man takes his wife and children to city and establish his own first family. Another is, man lives in the city leaving behind wife and children in the joint family. Many studies shows that big joint families are being disintegrated due to migration from village to towns or to cities. This result is based on population census. According to it, the cities has big percentage of first family. Residential planning is a big problem in the cities, if it acquired that is to be very little. The survival of a big family in such a small place turns very difficult.

Self Assessment.

Choose right option:

4. Before _____ rule, currency was not in circulation.
   a. British b. Mugul c. Hindu
5. Occupations were very limited in _____ age.
   a. British b. Mugul c. Hindu dynamism.
6. _____ Rule changed education system and it affected joint family system.
   a. Mogul b. British c. Hindu

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11.6 Summary

- Morgan's theory concluded that the simplest and uncivilised people do not have a family system.
- Morgan presented the theory of gradual development of a family.
- According to Morgan "Sib" was the only group in older societies.
- The functions of a family changed due to gradual development of a family, they are structural, relate with values and it has individualism.

11.7 Keywords

1. ***Joint Family:*** Joint family is a house, where people of more than three generations live together, their members are related to each other with wealth, income, rights and responsibilities.

11.8 Review Questions

1. According to Morgan, how does a family orginate? State briefly.
2. Describe the changing structure of joint family under the development cycle of a family, in India.

Answers : Self Assessment

1. Origin related	2. Researchers	3. Elemental
4. British	5. British	6. British

11.9 Further Readings

Books Families in India, Marriage and Kinship—Shobhita Jain, Rawat Publication.
Family Tour in India—Tremwore Alik, Kalpaz Publication.

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Unit 12: Joint Family: Types and Functions

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Objectives

After studying this unit, students will be able to:

- Understand the concept of joint family.
- Know the types of joint family.
- Explain the functions of joint family.
- Understand the importance of joint family.

Introduction

A joint family has been considered as an important feature of Indian social structure since ancient time. Apart from Hindus, joint family system is also found in the non-Hindu family organisations. Normally, joint family system is considered to be a special characteristics of Hindus. Actually it exists all over India, because just like Hindus, it is also found in many non-Hindu communities. The family organisation which we want to describe here may be patriarchal, matriarchal or matrilineal in different communities. The traditional form of family in India is a joint family which is prevalent on this ancient land for hundreds of years as the descriptions of joint family is also found in the sacred books of the Hindu. The meaning of 'family' is the same for Indians as the meaning of "joint family" in English. Nuclear family is not an Indian concept. According to **Karvy**, "(here in India) A family means joint Hindu family." Religion, philosophy, economy system, and caste system are important part of social life in India. Family is an important institution in all these above which has always been a directive force of Hindu culture. Marriage and family is considered to be a part of religion in Hindus as the married life is called the root of all four religious orders referred to the different periods of a persons life. In our holy scriptures, one is advised to renounce the

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life or abandon the world but on the other hand, the importance of married life is also appreciated in a big way. The joint family system has been prevailing in India till date since the Vedic period.

Agriculture was the main occupation in the Vedic period and it needed a number of persons, this is why a joint family system was followed by families. Ancient Vedic families were used to be patri-local, patrilineal or patriarchal. According to **Max Mullar**, "Joint family is an ancient tradition" in India which is provided to the Indians as a social tradition. According to **Panikkar**, "In principle, caste and joint family are not related to each other but still both these institutions are so much interrelated that they have become one institution. The unit of Hindu society is not a person but it is a joint family. As per **Keith** and **Mcdonald**, "Joint family system is very old in India. It is also verified by our Vedic Mantras. At the time of Marriage, the priest blesses the bride and groom as," Stay with each other without being separated, enjoy your whole life at your home, playing with your sons and grandsons and be a queen to rules on your mother-in-law, father-in-low, brother in-law and sister-in-law. It is necessary to understand the family system in India to understand the Indian social life. According to **Mrs. Karvy**, "If we wish to know any cultural fact in India, we must know the three things-linguistic structure, caste system and family organisation. Each one of these three are closely associated with the other two and collectively all three provide a base to other aspects of Indian culture and make it meaningful.

12.1 Meaning of joint family

Joint family as defined by scholars:

According to **Irawati Karvy**, "A Joint family is a group of persons who normally live in one house, have common kitchen, own property jointly pray together, and they must have blood-relations with one another anyway."

According to **R.P. Desai**, "Joint family is a house where member of several generations (*ie*, three or more) lie together as compared to nuclear family, and whose members are related to one-another in respect of income, wealth, duties and responsibilities.

Joint family as defined by **B.R. Aggarwal**, "Members in a joint family live under the authority of the eldest member of family and religion, collective investment of capital, collective use of profit etc. and expenditure made out collective fund on the occasion of birth, death and marriage." According to **Dubey**, "If families of many generations live together, have common kitchen, and work as a economic unit, then we can collectively call it a joint family.

As per **Jolly**, "Not only parents and their children, brothers and step brothers rather sometimes children, ancestor, parallel relatives of several generations are also included in this." Bulletin of the Christian for the study of society has written as, "Joint family means a family in which members of many generations remain attached with one-another to fulfill mutual duty and obligations.

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Joint family means a family in which members of many generations live together or all the brothers of one generation live together with their wives, married children and other relations, who own the wealth and properties collectively. Members of the family have common kitchen and they collectively participate in religions ceremonies, festivals and celebrations, and remain attached with one-another for mutual duties and responsibilities.

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12.2 Main Features of Joint Family

We will describe, here the characteristics of joint family to know its meaning more clearly:

1. ***Common Residence:*** There are many small families in a joint family whose members live at one place and call it "Big house". Each small family may have one or two separate room for them but kitchen and the place of worship is common for all. If the number of members in the joint family rises, any one of the sons built a house nearby his ancestral house and shift there with his wife and children but they do not consider themselves separate from the members of the big house. All the members gather at the ancetral house on the occasion of festivals, celebrations on to worship. The members who go to town for a job, come back to the village and stay in their ancestral house when on leave or after retirement.
2. ***Common Kitchen:*** All the members of a joint family have food from a common kitchen. Wives of 'karta' and other adult males of the family look after the work in kitchen. There are certain rules of dinning in such a family which helps in the socialisation of child. Which food is to be prepared on different occasion, is decided by the eldest female member of the family. Food is served, at first, to the children, then to male members and at last to the females. Married women are expected to have food in the same utensils in which their husbands had food:
3. ***Common Property:*** Wealth and properties are common for all the members in a joint family, shared by all the male members who are descendant of one ancestor. All the members deposit their earnings in the common fund of the family and all the expenditures regarding marriage, birth, death and festivals, *etc.,* are incurred out of the common fund. The whole economic system is handled by the eldest male member of the family.
4. ***Common Worship and Religious Duties:*** There are many forms of Gods in the Hindu religion. Every family worship a particular god or goddess and also their manes who protect the family members. Religion is an important fact in the Hindus. All the important events start with religious activities and worship. It is also important from point of view of getting the inheritance or succession right in the ancestral property as only the member who perform the rituals like oblation of cooked rice to the manes, libation of water to the manes, offering of water, food, *etc.*, to the Brahmans in honour of manes, *etc.*, gets the inheritance right.

   Worshiping fire is also considered to be very important in the Hindus as it protects the family and also provides the family with sons and wealth. Fire is also worshiped in Vedas as, "O fire, provide us with a happy and wealthy house with sons and grandsons." In this way it is important to worship fire and the manes to keep the family together.

Self assessment

Fill in the blanks:

1. All members of the family gather at the ancestral house on the _____ of religions ceremony, festivals and celebrations.
2. Which foods are to be prepared on different occasions, is decided by the _____ female member of the family.
3. The earnings of all the members are deposited in the _____ of the family, and expenditures of marriage, celebrations, birth and death are done out of collective fund of the family.
5. ***Related to Kindred:*** All members of the family have blood relation with one-another except the wives whose relations are established by marriage. In patriarchal family, the relations are counted from the paternal side while in the matriarchal family, it is counted from the maternal side. The members of three or more generations live together in a joint family.

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6. ***Large Size:*** A joint family consists of many small families, and members of three generations or more live together. There its size is bigger than that of a nuclear family. Sometimes a joint family may have 50-60 members. A large size joint family will be commonly seen in a village as compared to a city. Grandfather, father, sons their wives, unmarried girls, widows and deserted sisters and daughters, all live together in such a family.
7. ***Rights and Obligations:*** According to **Desai**, "Members of a joint family remain attached with one-another for duties and responsibilities. In such a family, young members perform their duties towards elders and elder members use their authority. They serve one-another in care of accident sickness and old age. They provide monetary cooperation to one-another in case of birth, death or marriage. If one of the brothers live in a city for the purpose of jobs, he also keeps the children of this brother for education and training. In this way, the members of a family perform their duties and responsibilities.
8. ***Common Social Functions:*** According to **Kapadia**, "Normal social functions are considered very important in a joint family. It means family is considered as a person for al the social functions and only one person participates as a representative of the family. Who, most of the time, is head of the family, whether it is meeting of panchayat or participating in a marriage, celebration or funeral feast.
9. ***Head of the Family:*** The head of a joint family is 'karta'. He is the eldest male member of the family in Hindus. He is the person who decides about marriage, celebrations, matter of properties and wealth and all other important matters of the household along with the external matters orders and he maintains the discipline and unity in the family. He remains authoritative but he deals with love, affection and equality with all because these are all the base of integrity of the family.
10. ***Co-operative System:*** A joint family depends on the mutual co-operation as the family divides in the absence of mutual co-operation. Every member is expected to work his or her capabicities and fulfils his/her requirement from the family. The principle of "one for all and all for one" applies in a joint family therefore it is known as a socialistic organisation.
11. ***A Definite Hierarchy:*** Members in a joint family have different ranks and authorities. There is a definite hierarchy found in the ranks. On top of it, is 'Karta' then wife of karta and often that comes brothers of karta, elder son of Karta, younger sons and daughters of karta, wives etc. respectively. Widow women have the lowest place in the family.
12. ***Comparative Permanency:*** A joint family is more stable, compared to other families as it consists a large number of members. Its permanency remain intect even after separation or death of a few members. Member of a family maintains its stability by performing their duties. Monetary co-operation is also a reason of permanancy in such a family. At the same time they transfered from one generation to another. Therefore a joint family is more stable and permanent as compared to other families.

12.3 Types of Joint Family

Many forms of joint family exist in India. Joint families, from point of view of authority, lineage, place, generation or, right in property, *etc.*, found in India are as under—

I. On the Basis of Authority, Lineage and Place

1. ***Patriarchal, Patrilinear and Patrilocal Family:*** Father is the center point in this type of joint family, *i.e.*, the place of father is prominent in this type of family and the lineage of the family is based on his name. In this types of families, wives come to their husband's house and live there, and male members of three or more generations live together. This type of family is transfered from father to their sons. This type of joint family is seen in most of the Hindu families in India.

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2. ***Matriarchal, Matrilineal and Matrilocal Family:*** The place of mother is prominent in this type of family. Mother also has the ownership rights on property of the family and it is inherited from mothers to daughters. The lineage of the family also run-on the basis of mother's name and this name is transfered to daughters. We will find, a female, her brother, her sisters and all the females of the family and their children living together in this type of family. This types of families are found in **nayyar**, **garo** and **khasi** tribe. We will discuss here the matriarchal family found in Nayyar's.
3. ***Nair Family:*** Nayyar joint family is known as 'Tarwar' in Malyalam. It consists of a female, her sons and daughters and also sons and daughters of her daughters. In this, way, generations of a family live together in this type of joint family. Children of sons are the member of their wives family and live with their mother. No member of a 'Tarwar' family can demand his/her share in the wealth and property as it remains undivided. The wealth and property is managed by the eldest member of the family known as 'karnwan' who is replaced by someone only after his/her death. As a principle the property can be divided with the consent of all the members it can not take place if any one member oppose the division. In this way, the 'Tarwar' remain undivided. A member gets all the maintenance facilities till he/she be with the family—1. The permission of karnwan is obtained 2. The behaviour of karnwan is proved to be unfair.

As a manager, 'karwan' cannot mortgage or sell the property at his/her will. He can be removed for violating the rules but practically he/she is so powerful that we can call him/her a dictator.

According to **Kapadia**, "Nowadays development of nuclear family or 'Tawazi' is taking place in the Nayar and the 'Tarwar' is disintegrating. Even the caw is encouraging this. As per a new law, "in the event of death of a member in 'tarwar' his/her properties will be inherited by the nearest descendant. So the system of 'Tawzi' or nuclear family is getting strong after getting the right in property. Once tawzi come into existence, it members lose the right in property but they remain a descendant of the lineage. So they consider themselves a member of 'tarwar' and follow the rule of marrying out of family. In case of death of a member, the tawzi members also consider themselves impure for 14 days.

II. On the Basis of Deapth of Generations

(a) ***Vertical Form of Joint Family:*** Members of at least three generations of the same lineage live together in this type of joint family, *e.g.*, Grandfather, father and sons and daughters. According to **R.P Desai**, only this type of family can be called a joint family.

(b) ***Horizontal Form of Joint Family:*** The relation of brothers is more important in this type of family, means nuclear family of two or more brothers live together in this type of joint family.

(c) ***Mixed Form of Joint Family:*** It is a mixture of both the forms mentioned above in which all the brothers of two or three generations live together.

III. From Point of New of Right in Property

From point of new of right in property, a joint family can be divided, into two parts—**Mitaakshara** and **Daibhag**.

(*i*) **Mitaakshara** joint family is based on the rules of mitakshara tika written by **Vigyaneshwara** and it is found all over India except Bengal and Assam. The main characteristics of this type of family are—

(a) Sons get right in father's property by birth. (b) Female members have no right in the property by birth. (c) If a person dies and leave behind no sons, grandsons or great-grandsons, his property will be divided among his brothers. The female members will get only Dowry. (d) Son can demand their share in property even if father is alive. (e) Father has a

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limited right on the property as he can sell the joint property only for a religious ceremony or to pay a specific debt, but the other partners cannot sell the property at their will without the consent of other partners.

(*ii*) The rules of Daibhag joint family is based on the book Daibhag written by "**Jimutvahan**." These types of family are found in Bengal and Assam. The main characteristics are:

(a) sons get the right of property only after father's death. (b) Sons cannot demand the division of property when father is alive. (c) Father is an absolute owner of the property and he can use and spend the wealth and property at his will, sons have no right in property except the general day-to-day maintenance. (d) After death of father, his property will be transfered to his wife if he had no sons. (e) In this type of family, property is inherited by both male and female members.

So we can say that, from point of view of property, both the families mentioned above, differ from each other in the following way:

1. Sons get a right in property by birth in Mitaakshara while they get it only after death of father in Daibhag.
2. In Mitaakshara, female members have no right in property while they have it in Daibhag.
3. In Mitaakshara, father has a limited right while in Daibhag, he has unlimited rights. The Hindu joint families have been divided in these two systems for over a long period of time, but these differences came to an end with the implementation of Hindu succession law-1956 which allows same rights to both male and female members regarding properties and is applicable all over India.

Task How many types of joint families are there? Give a short description.

12.4 Functions (Merits) of Joint Family

Joint family is a very important and ancient institution in India. It has been in existence for a long time in India. If an institution remains prevalent for a long time, it indicates that this institution is useful for the society. This institution has been particularly useful in the rural society or a society dominated by agriculture. **Karvy** thinks it as a small world where members co-operate each other. Joint families are playing an important role in the Indian society. The important merit functions of a joint family are as under:

1. ***Administrative:*** Social organisation of Indian villages is not complex. Here importance is given to a family and not a person and family is represented by head of the family. In other words, head of the family is administrator of the family, who is also an absolute ruler of the family. All the functions of the family are performed under his direction.
2. ***Religious Functions:*** Every family has a family god or godess and also a family priest. All the members have abysmal faith in him. They pray and worship them properly which promotes the spiritualism. All members of the family gather to perform a religious ritual, to celebrate festivals and religious celebrations. A family is one unit in front of god. Every house has a particular place to worship the God and the God protects the whole family. **Ouplar** has written about Senapur village in U.P. where families perform around forty (40) annual ceremony in one year, out of which 25 are related to objectives and requirements of family. So we get the concept of religion only through family.
3. ***Guidance:*** Every type of male and female lives together in a joint family. Family has a special place for elderly persons because they have gone through a lots of ups and down

and therefore they are more experienced compare to young members of the family. They guide the future generation on the basis of their experience. In difficult times, when a young member lose patient and goes into depression, these experienced members act like a guide for them.

4. ***Entertainment:*** A joint family is cheap and the best place for entertainment as it has so many members in it. There is always an atmosphere of entertainment and remains jollity in the family. **Karvy** says "Some or other things continue to happen in a joint family. Sometimes it is a marriage of a boy or a girl, sometimes there is a celebration of naming ceremony. Some other time the new bride is made to cook as a ritual or, there is a fast or shradth in the family. Sometimes birthday of someone is celebrated in the family. Guests are also frequent in this type of family. One day the brother-in-law has come to get his sister to his house, other day someone goes to bring the girl to her paternal house. Joues between Dever-Bhabhi, taunt of Nannad-Bhabhi. Sound of joy of children, competitiveness between devrani and jethani, it all present an atmosphere of entertainment.
5. ***Contribution in the Upbringing of a Child:*** Joint family is a right place for upbringing of a child. In a joint family aged male and female members cooperate in the look after of a child and contribute in their education and social action. The child learns the virtue of grace, sacrifice, sympathy, love, cooperation etc. in a family. Nowadays where both husband and wife worries, the child is left with a servant to look after which is more terrible because most of the time good qualities cannot be developed in child in such a situation.
6. ***Proper* use of Money:** A common fund is maintained in joint family. Money is spent out of it according to the requirement of the member whether they are earning or not. Unnecessary expenses are avoided because of strict control of the karta. No member of the family has a special right on income and wealth therefore they all share the profit equally. They provide income to the family as per their capabilities.
7. ***To Uphold the Division of Property:*** Because all the members stay together in a joint family therefore the question of division does not arise. So the joint wealth of the family can be used in a business and extended further. A joint family is more useful for agriculture as it has protected the land from being divided into small parts and increased the productivity. Unnecessary expenses has also been avoided because of common wealth. So we observe that property and wealth is protected in a joint family.
8. ***Division of Work:*** According to **Irawati Karvy**, "A big joint family decides the work and economic activities of a member and protect him. Division of work in a joint family is done on the basis of—first, on the basis of sex and second—on the basis of age. Male members of the family are responsible for external work and female members perform the internal work in a family. Each member of the family does one or another work as per his/her capabilities.
9. ***Insurance of Misfortune:*** Life is incomplete without its two aspects-joy and sorrow. These two aspects are faced in life by each and every person. The sorrow can appear in any form, like-accident, sickness, mental or physical problems, loosing the job or being widow etc. A joint family provides support in all cases. It is a refuge for orphans, widows and aged who provides them economic security and lets them live without any worry. So a joint family is a insurance of misfortune for its members therefore **Anant Shayan Ayangar** says that, "A joint family is that unprecedented fort in which work is done by adults who are able to do work at the same time children and aged are protected.
10. ***Preserving the Culture:*** A joint family has been an important chain for continuity and stability of Indian culture. An inspirational power exists only in a joint family which inspires a person to follow the old traditions, customs, conventions and social assumption. A joint family has been against the changes and modernisation from the very beginning so they maintained the stability of culture by transferring it to the future generations as it is.

Notes

11. ***Discipline and Control:*** A Karta has a special place in a joint family. All the works in a family are directed by him. Therefore all members in the family remain under his control and discipline is maintained in he family. 'Karta'restricts the liberal activities of members of the family through his power. So discipline and control on family is maintained by karta and other elderly members of the family which is not found in a nuclear family.
12. ***National Integrity and Serving the Nation:*** A joint family has such a structure that it enables a person to learn the virtue of sacrifice, love, sympathy co-operation etc. on his own. These qualities impel in them the national integrity. Some members in a joint family can devote their life to the service of the nation. They can be freed of their family responsibilities because of a large number of members in the family. They can contribute in the public welfare activities, social service and serving the country to such an extent that they do not hesitate in sacrificing their life during war.
13. ***Social Security:*** A joint family provides social security to its members. In India where child marriage is prevalent in Hindus, a joint family look after the bride and groom till they became self-relient. A joint family is also a best refuge to orphans, aged, widowes and abandoned who are provided social security. It is a moral responsibility of a joint family to look after the members of the family in their hard times.

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Joint family in itself is a community which fulfill all the physical, social and cultural requirement of a person. A joint family is so important in a family that if compared with it, all citizen units (specially a state) becomes valueless. According to karvey, "all the illegal earning of a person is spent on a big joint family or a big group of relative, and it does not matter if the money is obtained in a wrong way from a person or the government.

12.5 Problem (Demerits) of Joint Family

The system of joint family is disintegrating day-by-day in spite of having so many merits because it also has some demerits:

1. ***Increase in the Number of Persons Who are Good for Nothing/Indolent:*** Every member is treated equally in a joint family whether they are earning or not. They are looked after and their all requirements are fulfilled. In this scenario an indolent does not want to work or he never get encouraged and excited to do something. On the other hand, a hard working person never gets encourager for his works so he starts losing his interest in the work. So his efficiency declines. Therefore in a joint family the number of indolent and dependent persons increase rather than solving the problem of unemployment and destitutes.
2. ***Hinderance in the Personality Development:*** A joint family has been proved to be an obstacle in the personality development because all are treated in the same way whether he is a fool or a genius, a hard working or an indolent. A genius cannot keep his point of view because of the strict control and discipline of the elder members in the family and so he cannot properly use his abilities. His all hopes and ambitions are (rushed for the interest of family).
3. ***Bad Condition/Sorry Pignut of Women:*** There is a strong question of women in a joint family. For the first time, when a newly wed bride enters her husband's house, she is treated like a godess (Godess Laxmi). Mother-in-law, sisters-in-law and other women show their affection and pray for her well being and sing song to welcome her. But all these activities are an ostentation. In reality her position in the family is not more than a maid-servant. She

spend her life cooking food, giving birth and raising children and serving other members of the family. She is considered a source of entertainment. She is forced to have complained from mother-in-law and sisters in law. She becomes a victim of abuse and admonition. She has no relation with education and outside world.

4. ***Center of Dispute:*** There is always a quarrel/dispute, over children. Property or behaviour of females in a joint family. It endangers the peace of family. Hatred and antagonism develop among women over issues related to children and personal expenses and the co-operation and attention in the family turns into struggle and entity. The end result of struggle and quarrel lead to division of family.
5. ***Producing More Child:*** In a joint family a member is neither required to be self-sufficient nor he is required to marry for his maintenance. Every member is looked after in the same way in a joint family. In order to get a son so that the religions rituals are fulfilled and to attain salvation a person may give birth to many daughters. It increases the number of children in the family whose burden is born by the joint family.
6. ***Obstacle in Dexterity:*** A joint family has exploited a hard working person and encouraged indolents. In a joint family interest of all the persons are taken care of and their requirements are fulfilled whether they are earning or not. As a result work-efficiency of an earning member starts declining because of excess burden and no encouragement at all. His health and life-style also declines.
7. ***Obstacle in Movement:*** People have a deep affection in their families. They have this concept, "Out of right, out of mind, "Thinking this, a person does not want to go anywhere leaving his family behind. The affection and facilities a persons get in the family, is impossible to act anywhere. Therefore, a person doesnot like to go outside for a job or business even if he is unemployed.
8. ***No Secret Place:*** The gathering of members in a joint family looks like a small fair, because the number of members keep increasing but the house remains the same. A joint family is buzzed 24 hours by the warbling of its members. There is no private and quiet place. These conditions create a very difficult situation for newly-married couples. In general, it is against the respect of elders and ideology of family if husband and wife talk to each other or they talk in excess to their own children and take extra care of their children. In such a situation husband and wife looks like more stranger to each other rather than being a co-operator. **Dr Rajendra Prasad** has written in his Autobiography that, "In a joint family, meeting of husband and wife are so artificial and unnatural conditions that they do not even have a formal introduction and the development of love is a distant thing. Having no private place is also troublesome for children as sometimes they see undersirable events that proved to be harmful to them.
9. ***Discretionary Power of Karta:*** 'Karta' has an important place in a family. All functions in a family is directed by karta and his will is done all. The wish of other members are suppressed for karta's wish. So karta is an absolute ruler of the family. This situation of karta is proved to be explosive in the present time as the new generation, who has grown up in a different thought with a new concept, is not ready to accept and adjust with thus discretionary power of one man. As a result, they are turning rebellion. This condition is provided to be total for the integrity of a joint family.
10. ***Supporter of Social Problems:*** Joint family has been a place for many conservative traditions and useless religious ceremonies. Joint families have given way to and promoted many social problems, e.g., child marriage, dowry system, restriction on widow remarriage, marrying in the same caste, parda system, problem of population, illiteracy, caste based discrimination, exploitation of women, *etc*. However there are several reasons for these problems but the most important is a joint family because there is an atmosphere of zero knowledge in joint families and members behave like puppet, it wears they cannot differentiate between right and wrong. Joint families have discouraged the modern thought and development and helped in carrying on these problems as it is.

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11. ***Dry and Stale Atmosphere:*** The absence of intimacy and strength in mutual relationship is visible in a joint family as it has so many members. The intimate relation among members are turning into formalities. The feeling of hatred and antagonis is getting stronger in a joint family members are getting selfish and as a result a conflict of interests is being developed. These conflicts are turning into quarrel and disintegrating joint families.

Did u know? The feeling of hatred and antagonism increases because of having so many members in a joint family. Members of a joint family are turning selfish. Conflicts among members is the reason as why the joint families are breaking away.

12.6 Summary

- Joint family means a family in which members of many generations remain attached with one-another for mutual obligations.
- The size of joint family is usually large and there is a co-operative system among them.
- Many forms of joint family is found in India according to authority, lineage, place and right in properties.
- Administration, guidance, entertainment, bringing up the children, proper use of wealth, protection of property from division etc. are some of the merits of a joint family.
- The classical form of a family in India has been a joint family. It has been prevalent in India since Vadic age.

12.7 Keyword

1. ***Trusteeship Family:*** According to **Karl Jimerman**, "A trusteeship family is a family in which personal interests are scarificed for the welfare of the joint family.

12.8 Review Questions

1. What do you mean by a joint family and what are its characteristics?
2. Briefly describe the forms of joint family.
3. What has been written about joint family in "Mitaakshara." and "Daibhaga"?
4. Describe the merits of a joint family.

Answers: Self Assessment

1. Opportunity 2. Aged 3. General fund

12.9 Further Readings

Books Indian Society and Social Problems—Dr. R.N. Saxena.
Encyclopedia of Sociology—Harikrishna Rawat.

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Unit 13: Impact of Industrialisation, Urbanisation and Modernisation on Joint Family

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13.1 Impact of Industrialisation, Urbanisation and Modernisation on Family

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Objectives

After studying this unit, students will be able to:

- Know the impact of industrialisation on joint family.
- Know the impact of urbanisation on joint family.
- Know the impact of modernisation on joint family.
- Get knowledge of impact of new social arrangement on joint family.

Introduction

Indian family is a form of socialist community and joint families have been an important feature of Indian social structure since ancient time. Here joint family appears as an original institution showing the ideals of social life which includes all events after a lot of development has taken place in the individualistic aspect of people. In western countries 'A family' mean a group of husband-wife and their unmarried children. If a group that have husband-wife and their unmarried children is known as a family, then it is better to say 'joint family' to a group which consists more than one couple their sons, grandsons and some more relatives living together. A joint family states the Hindu ideology and presents a beautiful ideal of group welfare.

13.1 Impact of Industrialisation, Urbanisation and Modernisation on Family

There are many factors which brought about changes in joint families. As per Batomore, "the disintegration of joint families is not only the result of several conditions related to industrialisation but the main reason is that the joint families have failed to fulfill the requirements of economic development. According to **Dr. Kapadia**, "spread of education, new judicial system and a changed mentality have played an important role in the disintegration of joint families. Although joint families have been performing important functions in the Indian society and protecting its members for hundreds of years, however, nowadays it is changing fast accord-

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ing to the changing circumstances. Presently the structure of joint family is undergoing some important changes related to family responsibilities, important decisions, mutual relation of its members, and socialisation of children. Now women are more aware of their rights due to modern education. They are doing jobs after getting educated. There has been a change in their conditions and role. Many factors have contributed in establishing nuclear families. All these changes have given birth to new values and mentalities that support the tradition rule of behaviour. The main factors which changed the joint families are as follows:

1. ***Industrialisation:*** A joint family has been a center of both consumption and production. All the members of a family not only worked collectively in the field they also used to work collectively in cottage industry. At that time joint families were suitable as per the economic conditions of the country but things have changed gradually. In every society economic system is the basis of its structure and if economy changes the related social institutions also change. The changes in Indian economy have resulted in a change in joint families and as generally believed by people, joint family starts distintegrating. Large industries have been established because of capitalist economy system and industrialisation and works have been done by machineries. People started migrating from villages to towns because the land could not sustain the rising population. Cottage industries were destroying and many new business developed. They started living in the cities along with their wife and children. Also it was not possible to bring all the members of a joint family in the city because there was scarcity of houses in urban areas. Industrialisation has provided the job opportunities to women in the economic sectors. Their situation and role has changed, they gained self-confidence and became aware of their right. They started revolting and protesting against the system as also they started contributing actively in the formation of nuclear family. Cash wage system implemented by industrialisation has given an opportunity to measure one's labour in cash to the members of joint families. A member whose income was more than other members in a joint family remained unsatisfied that his earning was being spent on all the members equally whether they are earning or not, earning less or more. As a result, an individualistic approach started developing in them and they wanted to spend all their income on only on their wives and children. They considered it letter to accumulate wealth rather than spending it on their relative as money is considered to be the most important in an industrial system. A man is respected on the basis of money and wealth he has. All these thing have inspired and provided an opportunity to earn and stay in a nuclear family separate from a joint family.
2. ***Urbanisation:*** Western scientific technology, industrialisation and development in the mode of transports have speed up the process of urbanisation. On one hand, new cities have developed and on the other small cities have grown up in metro cities. Trade, commerce and industries have developed in cities and the opportunities of jobs have also increased. Million of people migrated to cities from villages for job, where they started living in a nuclear family. Different thoughts, ideology and social values exist in a city. Young boys and girls who have got modern education and brought up in a metro culture, usually have a modern view point towards life. They are more individualistic and youthful. They like the modernisation however, parents want to remain traditional. In cities, parents expect from their sons and daughter-in-laws that they live as per the family customs, rituals and traditions but they (sons and daughter-in-laws) want to live according to their choice. In such a condition, tension prevails among parents and young members for their thoughts, ideals and social values. In a house mother-in-law want, her daughter-in-law to follow the rule of 'Parda', however, daughter-in-law wants to move freely with her husband. In this situation, on one hand parents have some expectations from their sons, on the other hand, the expectations of his wife and children tend to be different. There are contradiction in their expectations and son find himself in a fix, that badly affect his mental health. All these factors have helped in changing the status of joint families and inspired to form nuclear family. There is a special importance of personal achievement in cities. Here everyone wants to rise and fulfills his ambition but one does not get a proper opportunity and encouragement for the same in a joint family.

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3. ***Impact of Western Culture and Education:*** Indians started getting English education after establishment of British rule in India. Their thoughts, mentality, and social values started getting affected by the western culture. As a result of British education, elements of European culture is being collected in Indian society and the family related assumptions has started changing. As a result, Indian joint families had also undergone some changes. The equality of men and women has also been recognised here. The implementation of constitutional amendment has given political right to Indian women as they got the right to vote. At this time many womanly professions nursing, doctory, teaching, steno clerical etc. came into existence which provided economic freedom to women. The birth control instruments has freed the Indian women from unwanted pregnancies and they started working in different sectors outside their home. Western, liberal thoughts and progressive philosophy has developed the concept of male-female equality and the concept of independent, natural and subjective love is encouraged. Sex was said to be a natural requirement and marriage was considered to be based on natural love. As a result, the concept of love marriage and civil marriage developed. These ideological changes were so fast that the traditional social thinking called not keep pace with it. These romantic thoughts also affected English literature. The thoughts pertaining to revolt against the social restrictions and unfulfilled desires started appearing through this. It also affected the Indian literature. Here also, the subjective, natural love and women's freedom are given importance in poems, novels and features, it tried to free a man from the shackle of family and cast. These ideological changes affected the male-female relationship which has contributed in changing the joint families. These modern thoughts seems to be against the ideals of a joint family. Now a days women want to live freely away from the restrictions of joint family where the relationship of husband and wife is important, where they can live closely with one another and raise and educate their children as they wish.

   Educating women has made them more aware of their rights, transmitted a new energy in them and provided them with an opportunity to re-examine the rules of social life. They played an important role in national movement. They got rights equal to men, and a change in their social reputation, at this time new revolution has taken place. **Raja Ram Mohen Roy** has started a movement against "Sati-pratha" and gradually the leaders of Navjagriti tried to provide a legal base to widow-remarriage, inter-caste marriage, divorce and restriction on child marriage etc. and at the same time they tried to bring it to public notice and to get a healthy public opinion. All these reasons have contributed in changing the joint families.

4. ***New Social Rules/Legislation:*** The Hindu customs were treated differently in the British courts, as a result the members in a joint family, gradually started asking for their rights in properties that lead to breaking away the joint families. A number of different laws started taking shape in the country. Since the beginning of 20th century which harmed the base of joint families. The existence of joint families has based on the fact that no member of the family had got a personal right. Now the law has permitted the 'Karta' to sell properties to pay off debts. 'Hindu succession act-1929' had provided family properties to these members who wanted to live separate from the joint family. "Gales of learning Act 1930" had widely extended the limit of wealth and property earned by a person. The right of women in property in a joint family was accepted through the woman right of Property act-1937. The traditional patrilineal system of a joint family destroyed after acceptance of equal rights of wives as of husbands in the family properties. The special marriage act was amended in 1954 and allowed the marriage of man and women irrespective of caste and religion. The dischebancies of marriage is abolished by allowing the equal rights to both male and female related to the rules of divorce by passing the "Hindu Marriage and Divorce act 1955." Women were allowed rights equal to men in properties by passing the "Hindu Succession Act 1955." In the same year, Minor Children Consenate Act, was passed, to protect the economic interest of a minor child in the family. All these social laws provided an opportunity to flourish the changes in joint families which had sprouted as a result of new social and economic conditions.

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5. ***Family Disputes:*** Family disputes have contributed in the modification of joint families. Difference might exist from new point of thoughts, mentality, and ideology among members of different generations in a joint family may lead to tension and family disputes. Generally the disputes are initiated by women because women in a joint family, mother-in-law and daughter-in-law etc, belongs to different family-roots so they behave differently. Most of the disputes relate, to income and expenses. If the less earner has more children than the more earner of the member, then the wife of more earner has to bear the burnt of words from the wife of less earner frequently. These disputes necessarily affect the male member of the family. Rising disputes and quarrel spoils the atmosphere of a joint family and ruins the joy and happiness of the family. The head of the family is not trusted by other members of the family if he does not treat equally with all the members, if he is biased and does not take care of requirements of all the members equally, as a result a joint family starts breaking away. This situation can be seen in many joint families nowadays.
6. ***Reduce of Workload in Joint Families:*** In modern time, many of the work in a joint family are transferred to the society. Now family is not the center of production. Some of the work that was performed earlier by the joint families are now performed by different groups such as clubs, associations, educational societies etc. Nowadays we have laundries to wash clothes, tailoring houses to stitch clothes and flour mills to grind the grains. As a result, a person is less dependent on joint family and it also reduced his loyalty towards the family. One started feeling that he can rise in life even after staying separately from a joint family and promote himself in a better way.

It is clear from the above description that many economic and social power, western values and ideology, modern education, women empowerment, family disputes, and social laws have hurted the ideology, structure and base of joint families and brought about many fundamental changes in them. Observing the present situation, it can be said that it will not be possible to continue the traditional form of joint families. Generally, females have a lower place in a traditional joint families but existence of this type of family is doubtful in the future. May be, all joint family do not turn into nuclear families by disintegrating itself but it is certain that some residentiary changes will take place in the structure and ideals of joint families as per the changing requirement of the society.

Normally, observing all these changes in joint families it is said that these are going through the process of disintegration. Many educated persons think that the joint families have already disintegrated by the influence of western culture. Such people call a joint family non-democratic and claim for the properties in a joint family. According to **K.M. Pannikar**, "A joint family represent a tribal condition hence it must cease to exist. He say that, "Re-evaluation of principles of social life by women is the greatest challenge for Hindu society which resulted in the disintegration of aggregating institutions such as-joint families, caste system and villages, *etc.* In India, joint, families have been modified rather than disintegrating. The changing factors such as industrialisation, urbanisation and migration has taken place in India slowly. Therefore, on one hand social institutions in India have been modified and on the other hand these changing powers and the social changes generated by them have been affected by the Indian institutions.

13.2 Changes in Indian Family

The traditional form of a family in India has been a joint family. Joint family system is suitable to the Indian social and economic system and religion has also contributed in the maintenance of joint family system. As per Davis and Veera mess, "there have been revolutionary changes in civil, social, economic and cultural life, which is affecting the standard of life.

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Notes Today, the family structure in India is affected by education facilities, job opportunities and social and economical changes.

According to **Dr. A.R. Desai**, "Qualitative changes has been taking place in traditional joint families and family centric rural structure. The rule of customs are being replaced by the laws. Families are turning from unit of production to unit of consumption. The family bond which used to be blood-relation is changing into husband wife relation." According to **Mrs. Raas**, "Indian family have been going through a quiet social change because the educated women have speared themselves from accepted "family customs" and "family traditions" and reached outside their home for self expression.

Today because of industrialisation and urbanisation not only the business has gained momentum but there is also a huge difference in income and business of the members of same caste and family. Not only their view point is different because of the following reasons—

1. ***Modern Thought*:** Modern thoughts are accepted slowly by the people and it takes a long time before they affect the pattern of social behaviour. When modern thoughts are accepted by one generation, their behaviour pattern changes a little bit in the next generation it is quite fast. Modern thoughts are accepted by people in a very small quantity. The main modern thought, which has contributed in the changing pattern pertaining to families in India, is that, every person should get complete independence and opportunity for his/her development. Today, the traditional new point related to sex has changed and romantic love is considered more important. Nowadays, religious traditions are losing their importance secularism is getting popularity. People have started following scientific, democratic and socialist view point. As a result, the society is changing from a "secured family" to a "secular family." Changes are accepted easily by its member in a secular family. Nowadays people is having beneficial view towards the western culture. They think, it is useful to accept the western values according to physical view point.
2. ***New Social Sanction:*** In last few years, the women have got various rights because of new social customs and laws sanctioned in India. In principle, these have brought the men and women at par. Four acts were implemented in 1955 and 1956 to decide the marriage, bases of divorce, right to property, adaptation and maintenance. All these acts were important from marriage point of view and to bring a change in family pattern.
3. ***Social Structure:*** The urbanisation is also increasing in the country with the industrialisation. Economic structures are stepping towards numismatism and political structures are getting extended. Members of a family are doing different business in different places because of increased business facilities. There is also a great disparity in their incomes. As a result joint-families have lost their characteristics and differences cropped up among members of a family on the basis of their interest, viewpoint and income. Differences have also arised in viewpoint of parents and children as also one brother and another brother because of our education system, caste structure has also undergone some changes. It is getting weaker and intercaste marriage have become common. It becomes difficult for a newly married couple, who belong to different caste, to adjust in a joint family. In such a case, with a rise in intercaste marriage, it is normal if pattern of family and social relationship also change. Presently an important role is being played by the state to bring the social changes. State is active to provide social and economical security to its people. State is attempting to uplift rural community through different programme and Panchayati Raj institutions. In the same way, the scheme of family planning is also going on from viewpoint of limiting the population. All these planned effort are actively contributing in changing the pattern of family.

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Self Assessment

Fill in the blanks:

1. People are going to follow scientific, democratic and socialist _____.
2. A person easily _____ the changes in a secular family.
3. All these acts are important from viewpoint of bringing _____ in marriage and pattern of family.

13.3 Summary

- Cottage industries were ruined and the villagers started migrating to cities because of industrialisation.
- Women got the job opportunities in economic sectors as a result of industrialization. They gained self-confidence.
- An individualistic feeling started flourishing when all the member of a joint family started working which gave birth to nuclear family.
- Trade, commerce and industries developed to the cities and also the job opportunities so the rural population migrated to cities in search of jobs.
- Urbanisation and industrialisation has certainly contributed in the modification of joint families.

13.4 Keywords

1. ***Modernisation:*** Modernisation is a mutual process including all political, cultural, social changes and economic development through which historical and contemporary society continue to themselves.
2. ***Family Disputes:*** Rising quarrel spoils the family atmosphere so joy and pleasure are destroyed.

13.5 Review Questions

1. How industrialisation has affected the joint families?
2. What changes have been brought in a joint family by urbanisation?
3. What changes have taken place in a joint family by modernisation?

Answers: Self Assessment

1. Viewpoint 2. Accept 3. Changes

13.6 Further Readings

Notes

Sociology of a Family—Dr. Sanjeev Mahajan, Arjun Publishing House.

Sixteen Rituals (Sanskars)—Swami Adheshan Monoj Publication.

Sukanya Das, Lovely Professional University

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Unit 14: Future of Family: Emerging Alternatives-Nuclear Family, Marxist and Feminist Approaches

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Introduction

14.1 Future of Family

14.2 Is Nuclear Family a Result of Industrialization?

14.3 Is Nuclear Family a Universal Form of Family Relation?

14.4 Family: A Marxist and Feminist Approach

14.5 Summary

14.6 Keywords

14.7 Review Questions

14.8 Further Readings

Objectives

After studying this unit, students will be able to:

- Predict the future of a family.
- Dominance of women in capitalist society.
- Know about the characteristics and future of unitary or nuclear family.

Introduction

For last few years, comprehensive changes have taken place in technical and economical field in the human society which affected the social interests and values. Due to the effect of the increasing power of earning income and consumerist culture, the emotional attachment among the parents and children has declined. This changing structure has also made the role of parents ambiguous. In modern period, the size of a family has shrunken and become small which is termed as 'nuclear' or 'unitary' family.

14.1 Future of Family

George Peter Mardock has presented a model of 280 societies which includes even hunters and nomadic to comprehensive industrialist societies and claimed that a family is present in every society in any of the form and it is cosmopolitan. In this way, besides the **Talkos Parsons** family

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cannot hypothecate any institution which can give birth and adjust the static or stable human personality.

Mardock and **Parsons** both are criticised that they are unable to search the functional alternative of the family. Some functions are not related to the family specifically. This is argued that the views like **Mardock** and **Parsons** sociologists are emerged mainly from their beliefs which is related with the matter that how a family should be. The perusal of **Barington Moor** is apparent: "Today, it is a postulated concept in social scientists that family is an essential social institution in cosmopolitan form and it will always exist in future in this form... I feel so uneasy that besides their labour-means principles and technical researches and investigations the writers cannot do anything more—retrospecting some medium class expectation and ideals".

Ferdinand Lundberg has expressed his doubt in his book "The Coming World Transformation" in these words, "Family is on the verge of its total destruction". Psychologist **William Wolf** comments that, "Family remains alive till one or two years from the birth of the child and it dies totally for the remaining time. This is its only function". The writer of 'Future Shock' Elvin Toffler has named one chapter of his book as broken family. In this chapter he has portrayed a very simple and workers family which can develop in the age of super industrialism. He has described this family in the following words- "It was a demand of industrialism that a large number of workers should always be ready and in the search of employment they can leave their land and when it is necessary they should be able to return. In this way, the wider family has reduced its extra weight and gradually the said nuclear family has taken birth which was such minimised and dynamic family unit in which only mother, father and some children were present.

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New type of family was more dynamic than the traditional family, one type of standard became in all industrialised countries. But in the scope of environmental technology, in the form of next step of progress the super industrialism demands high dynamicity.

In this way, in future we can expect from many people that by remaining childless; in the form of male and female will step forward in the process of minimisation and simplification the root of factor the family. Famous anthropologist **Margaret Mead** has also expressed such doubt when he said, "The paternalism will be limited in less number of families whose main function will be producing children and the remaining part of habitation will come in such a position to work in independent form of persons for the first time". These possibilities are not based on idealism. About one or two years back in the newspapers of England an advertisement was published about 'lending foetus' by a volunteer organization. Surrogate maternity is not a myth today. Infact, matter about this type of maternity had come in light earlier also. Who knows that such matter will not come in large numbers in future.

The form of family which is in the Kibuz people of Israel, presents the alternative of the nuclear family. About 4% of the habitation of Israel lives in approximately 240 Kibuzum colonies. Although, there is a lot of difference between one Kibuzum and other Kibuzum, the common system of family is described in these words. Monogamy is popular among these people. The married couple lives in bedroom and other rooms together. Children are kept in community sleeping centers where they live, eat and sleep far from parents. Every day, they are allowed to meet their parents for one or two hours. Parents never give any education to children on the occasion of their meetings. These meetings are termed as recreation. In this way, parents divert their duties to the community. All children are looked as children of Kibuz. In this form they are looked after. In this way, Kibuz is the negative approach in reference to the role of parents in a family. There are more factors in Kibuz which introduces negative approach towards the traditional family management. Nothing is seen between the married couples like coordination

in household duties or economic cooperation. They don't work for family but for Kibuz only.

They get all the things from Kibuz which are necessary. They eat their food in community mess. The food for all is prepared simultaneously. Washing clothes like essential services are provided in grouped form and no duty of the married couple is there in this reference.

It is clear that in Kibuz of Israel, there is no existence of family in the form of a multifunctional unit. Thus some of the people consider that Kibuz can be seen as a big comprehensive family because it is a unit of production, nurturing of children, Kibuz-culture as well as of socialisation, utilisation and recreation. This is the reason that **Wazda** and **Hailer**, Marxist writers of Hungary present this group of family or commune as an alternative of modern nuclear family. According to them, commune is responsible for nurturing all the adult children. The relation in adults may be of any type from monogamy to free sexual relations because in commune no specific value reference is there in respect to sexual relations. But the family commune in Kibuz of Israel is different in this sense that its activities are limited to the house-hold activities and looking after the children and do not touch the comprehensive scope of production, which is related to the organisation of commercial roles.

Self Assessment

Fill in the blanks:

1. The form of family present in _____ people of Israel presents the alternative of the today's nuclear family.
2. In this way parents divert their _____ to the community.
3. Nothing is seen between the married couples like _____ in household duties or economic cooperation.

14.2 Is Nuclear Family a Result of Industrialisation

We collide with three conflicting views in discussing on above questions. The first most accepted view is that earlier in industrial society of Europe joint and elaborated family was popular. This type of family used to fulfilled the different needs like economic, educational, recreational, social, security, *etc*. to their members but on the arrival of industrialisation the family became deprived of these functions and remained like a sick shadow of its earlier elaborated form. Modern family is a group of nuclear family in its ideal form which is independent of their other relatives and limited to their own home and depends on the salary or wages of husband or father." It is also said further that "declining birth rate, increment in the events of divorce, preparation of food in home, decline in the process of making clothes, *etc*. and decline in the level of livelihood of the family indicates towards inclination of growing individualism and physical values".

The second view is enunciated by **Talcos Parsons** and other sociologists. According to them, the family-management present in the urban world of United States is not a nude form of more common or obvious family-management but it is a such extreme specific form which is more divisional economic and political management and conformable to those institutional values that force to an achievement reference to provision. **Parsons** on the basis of the principle of social evolution looks at origin of the separate nuclear family. Thus there is no wonder in this matter that the group of family and relative do not execute several functions. Besides this, Schools, Hospitals, Commercial Organisations, *etc*. are fulfilling many functions of family in specific institutes. **Parsons** further gives this view that separate nuclear family and economic management have a functional relation in reference to the Industrial society. In response to the needs of the industrial society, it is necessary to establish suitable adaptation for isolated nuclear family. This view is given that the relative separation of the family from other Kinship bonds and its smallness is a type of adaptation which makes possible the local and circum-

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stantial mobility of its members. This mobility is essential for modern industrial management. The persons with special skills have to go to a place where they are demanded. **Parsons** give one more principle in proving his view that in any industrial society the status is not planted but achieved. This means that importance of several persons is assessed on the basis of their achievements of status. According to **Parsons**, the valuation is done on the basis of universal values which apply commonly on the all members of the society. But inside the family the opportunity is provided and this type of plantation is based on personal values which apply on different members of a family on personal basis (For universal and personal values see part centered on Social Activity Approach of second chapter). The argument of **Parsons** is that in any elaborated family these two types of values can be a source of struggle or quarrel in a family. In this way if a father is a mechanic in a workshop and his son is a doctor or an engineer then the personal value of family life gives more high position and status in the family. On the other hand, on the basis of social values the son has got high social status due to which the position of father can be neglected. The quarrel born due to this reason can shock the strength of the family. The isolated nuclear family is a type of adaptation for the need of industrial society.

Did u know? The process of structural separation is vested in evolution of the society. This means that during the process of evolution such social institution takes birth which is specific for scarce functions.

The third view is presented by Historian of Cambridge University **Patter Lancelet**, which cancels out to a certain extent to the importance of the functional description of the nuclear family given by **Parsons** (The World We Have Lost, London Methuen, 1965). The book of Lasslet indicates that under the pre-industrial family management in England existence of such elaborated families were not there who has one dwelling. Contrary to this it seems that in the home of nuclear family a common type of dwelling group was present. Lasslet found that between 1564A.D. to 1821 A.D. only 100 such families were there in which relatives out the nuclear family exists. In 1966 this percentage was maintained in England. The reason for the less percentage of this type of peculiar form is that in Pre-Industrial England people marry very late and their age range was very less. As a result, within a few years of marriage the parents of married couple get back to the heaven. May be any reason for that **Lancelet** did not find any evidence for this that in pre-industrial England the elaborated family in large quantity were present which gave rise the nuclear families in the modern industrial society. Thus it is said in conclusion that in the root of the origin of nuclear family industrialisation was not there. Contrary to this it may be true that nuclear family is one of the factors of many which had encouraged the industrial revolution in England. It senses that if nuclear family is the main form of European family structure for centuries, if this is older than industrial revolution and instead of censorial or other hurdles only birth of social values then modern family in cultural view is may be only the continuity of more desirable form.

Task Is nuclear family a result of industrialisation?

14.3 Is Nuclear Family a Universal Form of Family Relation?

Mardock has given this suggestion that nuclear family is the universal or common form of family relation and "this executes in view of sexual, economical, procreation and education

related very important functions". He further clarifies this view and says: "Nuclear Family is a type of the universal human-group. In form of the only popular type of family, in form of fundamental unit of the intricated family forms are present in every human society as a specific and strong functional group". The views of **Mardock** are criticised from different angles. First of all some people has clarified that many things in the blue print of family presented by **Mardock** is like "multidimensional, unavoidable, boy scout knife". Since it is multifunctional, it is considered as unavoidable and therefore universal. It is believed that in excess of enthusiasm Mardock has not recognised the alternative ways of execution of some functions.

Morgan clarifies through his criticism that **Mardock** is unable to answer that "To a certain extent this foundational function is joined with the institution of nuclear family in unavoidable form".

The conclusion of **Mardock** has forced in the way on the unavoidability and universality of the nuclear family, the decisive evidence lacks in its favour. It may possible that he had reached to such conclusion due to collection of data in Euro-American society. It is explained that the type of families which are popular in anxiety tribes of Nayars in India and in Central Ghana puts a question mark on the truthness of this statement.

In the big anxiety villages of Central Ghana, children carry the basket of food from their mother's house to their father's house. They eat food with their father. After that they return to their mother's place for sleeping. Mother can go to meet her husband at night. Divided home and this system of going and coming is present due to the traditional social arrangement of anxiety people such as important social provisions, like succession of role, succession of reputation-post or political status etc. is based on the maternal stream. Women often pay more or equal importance to the relation with brother in comparison to the relation with husband because their child gets succession from their brother. Since the position of children is determined by their mother or the maternal relatives, the break of marriage relation is not more important for husband-wife or children.

One other factor which induces women to live in their house after marriage is affection between mother and children and mainly between mother and daughters. It is inferred that in drencher of nuclear family there may be the interference of interests and relations. It is difficult to explain that nuclear family in anxiety people is common or essential co-unit. Their hypothesis of family is totally different from the people of Europe or America or Asia.

The most ultimate and best example of maternal descent on family relations is seen in the Nayar caste of South India in the era before the effect of British Rule. It seems that the marriage relation in Nayars is limited to a symbolic level only. This takes the form of contract at the time when a girl gets puberty and after sometime of it, it is broken in a ceremonial way. After this the women have liberty to make informal love relation from the men who reach their home at night. In Nayar families, there was a group of brothers and sisters and children of their sisters. If any woman of the family was born a child then he was become a member of the maternal family. Children are precluded from making strong relations from their father or procreator or any of them. Although, it is impossible to argue that in this type of social arrangement, there was entirely no role of father. But in the favour of the drencher of maternal group, the claimant of property, this role is clearly gets much minimised. It appears that in reference to the development of socialisation and personality, the functions executed by the father is performed by the male members of maternal family.

These illustrations have induced some writers including Radcliff-Brown on the conclusion that the fundamental structural unit of kinship arrangement is the unit of mother and children. On this basis, the nuclear family can be divided into many coupled and paired groups and it can be investigated in several societies that they can establish rhythm with one another and other groups or due to this, there is a probability of getting fainted of included classes in the totality of nuclear family and the search of independent contact source becomes possible. The societies in which the paternal dominance is perceptible clearly in that also the unit formed of mother

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and children makes an independent sub-group and it gets an achievement of special recognition. Simultaneously, very close emotional mutual relation among its members is present in its members. **Talkos Parsons** has given this suggestions that the contrary to explicit or emotional characteristics of the role of mother, the role of father is always helping in its own nature.

Self Assessment

Fill in the blanks:

4. In the big anxiety villages of Central _____, children carry the basket of food from their mother's house to their father's house.
5. Mother can go to meet her husband at _____.
6. _____ often pay more or equal importance to the relation with brother in comparison to the relation with husband.

Kinship in tribal society establishes the social relations and social roles in similar form. The family has to live in contact of other groups and "this becomes a mechanism for continuous production of new kinship bonds."

In the differentiated social-arrangements of rapid labour division where a literary tradition and developed class or caste system is present and example of which is found in India and China, even though it is true that family may be a big and multifunctional units. Certainly, this is contrary to the hypothesis of the nuclear family. The absence of the basis of enough property induces the matured sons to get separate and independent home. "The big joint families are mainly found in landlords and business class people where sons has recreate and nurture the paternal compassion keeping their interest fixed in the heritage continuously. These types of big families are actually descent groups."

Task Whether nuclear family is the universal form of family relation?

25.4 Family: A Marxist and Feminist Approach

The book of **Levis H. Morgan** "an ancient Sociology" was published in 1877. **Marx** has read this book and commented on it broadly. But after the death of **Marx** in 1884 A.D. **Angels** has published a broad comment on it which was named "The Origin of the Family, Private Property and The State". In this book the mixed form is given of the common principle of Marx on the social and economic history and on the institution related to kinship of predictive history presented by **Morgan**.

In this book **Angels** has argued that during the beginning steps of human evolution there was ownership of community on the powers of production and today the form of family is seen today didn't exist.

Did u know? In that period of Human Bolshevism free sexual activity existed. It is apparent that there was no rules and regulation to regulate the sexual relations. Thus the whole society was a family.

In this way, due to the reason of corollary thinking of **Angels** was criticised because according to some people this is the symbol of this matter that **Angels** himself was against the any type of family relation and according to him in socialist societies the institution of family should be uprooted. Anthropologist **Cathelin Gakh** says that the picture presented by **Angels** may not be very far from truth. She makes the basis of her view to the popularity of the sexual life of Chimpanzees living in the free sexual relation, the near relative of human beings. She believes that this system can be the life system of humans.

This criticism of **Angel** that she has even in indirect way has taken side of the abolishing of family, seems improper. **Angels** had expressed clearly that the importance of emotional and sexual factors in family relation comes infront when the pollution of money wealth does not affect the relations. He argues that Sarvahara establishes and breaks the marriage relations on the basis of the mutual attraction and repulsion and in Burjua societies the married couple get tied in the knot of marriage in the situation when the male and female has no love for each other in their mind and they have sexual relation with other available people.

On the basis of that book the common conclusion which comes infront is that family management based on permanent relation and monogamy which is male dominated and which has got the legislative direction and support and developed in one of the way of to maintain the continuity of the private ownership of the property. In the words of the **Angels**, "This is based on the superiority of male and its clear provision is to produce the children of indisputable paternity. This type of paternity is important because these children have to become the obvious successor of the property of their father".

The full scheme of evolution of family by **Angel** is more descriptive from this also. But in modern anthropologist researches it is found that many of these descriptions are wrong. For example, in many hunters and nomadic tribes monogamy and nuclear family is popular. This is said that the man had spent 99.9 % share of its entity in hunting and nomadic life groups. Thus **Angels** has presented the form of nuclear family based on monogamy that may the output of the assumption only. This is also explained that although nuclear family and monogamy is present in small societies they organize a part of a elaborated kinship group. When different people marry mutually then they start bearing different responsibilities towards the relatives of their life-mates. In this way a big descriptive family takes birth.

Feminist Approach

One interesting fact is that in capitalist society the Marxist analysis of family is evolved in the last of the decade of 1960 mainly in form of a part of feminist movement. On the basis of the Marxist hypothesis, the feminist writers have made their hit point to man dominated society. This argument was given that the male dominated family is helpful in fulfilling the aims of the capitalist societies in more than one view. In this view first and foremost matter is that in this form of the family labour foundational genes of capitalism are produced in very cheap form. The production is cheap because capitalists have to give nothing for the birth and nurturing of child. Further for giving birth and nurturing child the wife doesn't gets anything. This is cleared that the quantum of labour provided by the women doing household works is abundant and are very beneficial to the owners of the production industries. The wife serves the husband who is a labour in the capitalist arrangement. Thus, a capitalist gets services of two persons one the wages or salary of one person. It is felt that actually this is a type of an exploitation. The thirdly matter is that under the popular family arrangement, the husband is committed to support his wife and children. Thus when there is reasonable cause to revolt his capitalist employer and abstain from selling his labour to him, these reasons come in his way. Probably therefore feminist writer **Margret Benston** says, "In form of a economic unit, the nuclear family is an important power to keep stable the capitalist society". Further, one other feminist writer **Fen Ansaly** puts infront the view of **Talkot Parsons** that family shows the ten-

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dency of stabilising adult people in Marxist structure. She sees the emotional and affectionate support of wife to her husband as a safety valve for hopelessness. It is the hopelessness emerged due to working in the capitalist arrangement by the husband. A wife tries to absorb the hopelessness of her husband by being soft, sympathetic, comfortable and affectionate towards him. In the words of **Ansaly**, "Since every labour has a sponge to absorb his probable revolutionary wrath, the employer feels more secured to himself". Ultimately, some of the feminist writers had indicated towards the dominance of males in family and joins it with the stability of capitalist arrangement. Most men rules over their wives and children in such a shallow way which gives power to express their anger and wrath that no challenge emerges for arrangement.

As we have seen in the starting paragraphs of this division, **Angels** had accepted the manifestation of property as in form of the dependency of women. Mainly this is true in reference to the private ownership of power of production. It is interesting that **Marx** and **Angels** both had seen the increasing demand of women labour in the capitalist society of 19th century in form of the beginning of women freedom movement. They argues that the employment of woman will get them free to a certain extent from their economical dependency on their husbands and in this way it will reduce the male-dominance on them in the family.

It was a belief of **Marx** and **Angels** that the real equality between both the sexes can be established in a socialist society because there will be no existence of domestic works and fainted duty of mother and it will not be maintained by separate women. All the work will be vested in the community. In the words of **Angels**, "The management of home in personal form will be connected into social industry and the birth and nurture of a child will become a social issue".

In capitalist society, on large scale women had entered to the labour market. But women hadn't succeed to get freedom from male dominance which is clear from the writings of the feminist writers in this division above. By the comparative study of working women and housewives, it is clear that the nature of power relation inside a family has not been changed entirely. It is also seen in that positions also where women works outside of home. Some feminist writers says even that in capitalist society, the fulfillment of labour by women on account of wages makes the capitalist arrangement strong because entrance of large number of women labour reduces wages and increases profit.

In socialist societies also, all the things are not held in that way which was predicted by **Marx** and **Angels** even before hundred years. In labour-market of Soviet Union, the position of women is reformed widely. In 1922 A.D., it was 22% of entire labour power. In 1973, the percentage became 91%. Besides this fact that women constitute more than half labour power, the primary responsibilities of household works and caring children are on the head of women only. **David Lane** had reported that in Soviet Union, it is difficult to adjust the domestic and commercial roles for women. Specially, in rural areas the traditional view about the position is not changed yet in reference to the family. **David Lane** reached to this conclusion that the collective ownership on production power is "an insufficient condition necessary for women-freedom". He also says that the cultural view is defined or modified by economic conditions not fully but partially only. **Lane** further says this, "More than thousand years of long history of dependency of women affects the tendency learned by males and where the socialist governments can bring change in those societies also where ladies are accepted in authoritative roles also". **Hilda Scott**, who lived in Czechoslovakia from 1948 to 1973 had given a report, after surveying the position of women in Eastern European families, that house-hold duties of women were like women of Soviet Union. Her conclusion is very important in this view: "Preliminary forerunners of Marxism had not felt that behind this somewhere there is lack of awareness was present as factor to abolish which was more difficult that to get recognition for the rights of labours or blocks or other minorities and depressed class people because the belief of worthlessness of women is older and deeper in which the whole habitation comes. The main

reason behind it is that the women herself **keep her closed in a mirror** which is in the clutches of men".

Looking at these facts many feminist writers are agreed that the principle of Marxism is unable to describe sufficiently between the dissimilarity among sexes. They believe this promise very simple and therefore unacceptable that Socialism ultimately will give freedom to women. **Shulamith Firestone** gives this view that sexual dissimilarities are vested in biotic differences and male and female are born with different structures. Women give birth to a child and so they depend on men. This dependency gives birth to dissimilar relation strength inside the family. Thus according to her the dissimilarity between male and female is not started by private property as said by **Angels** but due to the function related to reproduction of women.

Notes This is argued that women infact get freedom when their slavery for their biotic organization will be eliminated. The answer of this question is not vested only in reliable human-control techniques but also in artificial reproduction. Women can get freedom when child will get birth and develop out of venter.

14.5 Summary

- The introduction of amendments and options in a design of a family according to that the world has changed rapidly. Today, it is not possible to make indication with full strength that what will be the shape of objects in coming future. But we can predict bluntly that the shape of family will be not like this as today.
- View of some sociologists is that human beings are entering into a golden age in view of family relations. To make marriage relations on emotional basis, lack in economic pressure and birth and nurturing of child on willingness and will provide a strong foundation for a stable family in coming future.

14.6 Keywords

1. ***Nuclear Family:*** That family in which Husband-Wife and their procreated or adopted unmarried sons or daughters included.
2. ***Feminist Approach:*** The Marxist analysis of family in capitalist society emerged in the last of 1960's mainly as a part of feminist revolution.

14.7 Review Questions

1. Is nuclear family a result of Industrialization? Describe.
2. Is nuclear family a universal form of family relation? Illustrate.
3. What will be the future of family? Represent your own views on this.

Answers: Self Assessment

1. Kibuz	2. responsibilities	3. Coordination
4. Ghana	5. night	6. Women

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14.8 Further Readings

Books

Social Anthropology—Kingsley Davis.

Families in India, Marriage and Kinship— Shobhita Jain, Rawat Publication.

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Unit 15: Family Problems: Violence in Families, Desertion and Divorce

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Objectives

After studying this unit, students will be able to:

- Classify of domestic violence against women.
- Know the problem of divorce amongst Hindus, Muslims and Christians.

Introduction

Women are an integral part of every society and are almost equal to men in number. As far as the Indian society is concerned, the position of women has been quite high. Specially, in the Hindu society, a man is considered incomplete without a woman, so is a woman considered without a man. Thus, woman has been referred to as 'Ardhangini' which means the other half of man. Gradually during the historical period, the socio-religious period and the Middle Age period, the rights of women were snatched away. Compared to man their position witnessed downfall. They were considered dependent, helpless and feeble. During the British rule, awareness about the social and political issues started spreading in the country. It attracted the attention of social workers and leaders. Here, the condition of women has started improving quite a lot, in the last few years.

At the time of Independence, the literacy rate was 18.83% (male literacy 27.16% and female literacy 8.86%). In 2001, the literacy rate in India was 64.8% (male literacy rate 75.3 and female literacy rate 53.7).

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15.1 Violence, Sexual Exploitation and Harassment against Women

Violence and crime against women is not something new. Such incidents occurred in ancient India too. During the Mahabharata period, Yudhishthira pawned his wife Drupadi in gambling and Duryodhana molested her in the present of everyone. During the Ramayana period, Ravana abducted Sita. The widows have been deprived of many rights and have been harassed in many ways. Women are being burnt or killed for dowry. It is an irony in today's age women are being burnt on the name of viture. Every now and then we come across cases of rape through news-papers and magazines. In some cases, the police and the administration too, are involved. In this way, exploitation, harassment, rape, elopement, forced prostitution, abusing battering, burning and killing are some of the major forms of crime against women.

Today, sociologist are showing keen interest in studies related to women and that interest is growing. Radical sociologists who are interested in studies related to the dalits and the downtrodden too, are sensitive to studies related to women. Social workers, state governments, the study cells (related to women) established in universities and college, Psychiatrists, criminologists too, have shown interest in women's studies and are studying the various aspects related to women. Presently, some people have started taking interest in the role of women in crime and the violence and crime against them. Violence against women is defined as that violent behaviour and harassment; caused by the close kin of woman, such as father, mother, brother, sister, mother-in-law, father-in-law, brother-in-law (husband's brother), sister-in-law (husband's sister), brother-in-law' wife or any other member of the family or other persons, which causes physical and mental injury to women.

Nandita Gandhi and **Nandita Shah** have specified it, "Violence against women include rape, dowry killing, wife torture, sexual discouragement and inappropriate projection of women by medium of communication."

The classification, of violence against women has been further categorized into three parts:

1. ***Criminal Violence***; like rape, kidnapping etc.
2. ***Domestic Violence***; like dowry death, wife battering, gender harassment etc.
3. ***Social Violence***; like compelling wife and daughter-in-law to abort female foetus, teasing, compelling a widow to perform the custom of 'Sati', harassing for dowry and denying a woman the right to property, *etc*.

We get to know about the crime and violence against women through the statistics released by the home Ministry. The police department and the National Institute for social defence department. There has been a rise in dowry related killings, which reached the level of 7026 in 2004 from 6,822 in 2002. In the year 2005, the highest number of cases related to dowary deaths were reported in UttarPradesh, Bihar and Madhya Pradesh. In India, in every 33 minutes, a crime against women is committed. Two-third of the crimes against women are reported from five states of India, namely-Madhya Pradesh (17.6%), Uttar Pradesh (15.7%), Maharashtra (13.9%), Andhra Pradesh (7.9%) and Rajasthan (7.5%). The other 37.4% crimes against women are committed in the other states of India, including the Union Territories.

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These statistics related to crime and violence against women are incomplete as all the crimes committed against them are not reported. In cases of domestic violence against women, the police does not interfere citing it as a domestic matter. Women too, are reluctant to make the matter public.

The major crimes against women are as follows:

Rape

According to section 376 of the Indian Penal code, rape is a punishable offence and the culprit could be awarded life imprisonment. According to this section, a man is termed as a rapist when he gets into the act of intercourse with a woman, without her consent or against her consent or threatening her of death. The manace of rape is found everywhere, but such incidents are less in India, compared to the West. In case of rape, it is not possible to know the exact number of all the cases, as only a few are reported to the police. It is believed that compared to the official statistics, the actual number of such cases is more than five times higher. According to a survey in London, of the 1236 women, one out of every six was a victim of rape of the remaining five, one fought back. Of all the rape cases, half were committed at woman's place and half at the rapist place (home). Most of the rape victims wished to forget about it. They were reluctant to go for medical checkup and get the investigation done by police and court because the procedure of law is long and tedious. The questions put by the lawyer also cause hurt to the victim. The court attendance causes a sense of fear and she has to confront the culprit in court. The court too, does not prosecute the rape accused merely on the basis of evidences provided by the victim; She has to provide other evidences too, which are difficult to materialise. **Bhanwari Bai** who worked at an 'Aanganwadi' (day care centre) in Rajasthan was raped by some men, but due to the lack of sufficient proof, no strict action could be taken against the accused. Similarly, the women protestors, who were protesting in Delhi for the establishment of Uttarakhand, were raped by policemen, but no strict action was taken against the accused. It is a daunting task to materialize evidence that the rape had actually been committed. To identify the rapist and prove that the incident occurred without the consent of the woman is a tough task. For the crime (rape) committed in a deserted place and at night, it is all the move difficult to collect evidences.

An act of forced intercourse by the husband is not legally defined as 'rape' because it is considered the resulting factor of marriage. If a man rapes his wife during the separation period, that is before the divorce, then too, it is not termed as rape. In marriage, rape is not considered illegal or an offence. In some Western countries like Canada, Denmark, Sweden and Norway, if a married man rapes his wife, it is said to be an offence.

Self Assessment

Fill In the Blanks:

1. It is believed that compared to the official statistics, the number of actual rape cases are more than _____ .
2. Most of the rape victims wished to forget that _____ .
3. The court too, does not _____ the rape accused on the basis of the rape victims she has to provide other evidences too.

The facts related to rape are as follows:

1. Most of the rape victims were from poor family background.
2. The working women are raped by their office boss.
3. The labour women working in factories are raped by their owners.
4. In hospitals, Patients are raped by the hospital staff.
5. The female in-mates (Prisoners) in jail are raped by the jail employees.
6. Women indulged in immoral acts and those found in suspicious state are raped by policemen.
7. Insane, physically challenged, hearing and speech impaired, begging women are also raped.

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Notes The rape victims mutely tolerate the crime committed against them because of the social stigma. Fear of losing the job, concern about supporting the family and children, too, compel them to bear in silence.

Dr. Ahuja studied the rape victims of Rajasthan and found that the incidents of rape do not always occur amongst strangers. The act of rape may be committed by one man or a group of men. The rape victims are lured with money and are pressurized verbally.

Did u know? Most of the rape victims were in the age group of 15 to 20 years. Most of the rapists were in the age group of 23 to 30years. Thus, it can be said that age has been an important factor in rape cases and the stage of youth has been a motivational factor.

On studying cases related to rape, the social scholars have come to the following conclusion:

1. It is an incorrect notion that a women cannot be a victim of rape if she fights back.
2. It is wrong to think that only good looking women are victims of rape.
3. It is absurd to believe that the rape victims actually enjoy the act.
4. It is not right to say that most of the rapists are mentally disturbed.
5. It is not correct to believe that most of the rapes happen on their own and are not pre-planned.
6. It is not correct to think that rapes happen because of excessive sex drive and also because of sense of superiority and power.
7. There is no co-relation between excessive sex drive and rape.

Since the last few years, the women's organisation in the West have been active in changing the people's attitude and legal approach towards rape. They stress that rape should be considered a violent crime and not a sexual offence. It is not a mere physical assault but an assault on an individual's esteem and dedication.

The campaign had an effect, as a result of which in many Western countries, today rape has been legally accepted as a special form of criminal violence. A women's organisation in America has suggested some ways to avoid rape. They are:

1. Make you home extremely safe. The doors and windows should be in working condition. In case you move to another house, replace/change the locks too.
2. If you stay alone, act as if more than one person stays there. Show as if there are men too, in the house. In case someone knocks at the door, say aloud you stay in the room, I will open the door.
3. Instead of writing your full name on the door, use abbreviations such as S.K. Agarwal instead of Santosh Kumari Agarwal.
4. Stay away from strangers, and do not open the door to them.
5. Don't stay , alone in deserted houses.
6. Don't roam around alone in lanes or universities.
7. Keep with you, objects like arms, lighter, Knife, fork and whistle. Roam around in a group, not alone.

8. In case you drive, do not leave the car doors unlocked. Before sitting in the care, check the back seat.
9. When assaulted, do not shout 'rape-rape', instead say 'Fire-Fire.'

Task What conclusion did the social scholars come to on studying rape?

Abduction and Kidnapping

Section 366 of the Indian penal code defines abduction as an act where a woman is taken away by force, by deceit or lure; and compelled to marry. According to Section 361 of the Indian Penal Code, abduction in an act where a minor (girl, less than 18 years and boy less than 21 years) is taken away without the permission of his/her parents or legal guardians.) In an abduction case, the approved of the abducted individual (boy or girl) holds no importance, though his/her approval pardons the culprit.

In India, every year, approximately 1500 women are abducted or are kidnapped. In other words, every day 42 cases of abducting or kidnapping of girls are reported. That is to say, in every one lakh population, there are two cases of abduction or Kidnapping. The highest number of kidnapping cases have been reported in Uttar Pradesh (3,099), followed by Rajasthan (2,018), Bihar (1,219), Madhya Pradesh (1, 202) and Assam (1,010).

Notes Amongst those who are abducted, 54.8% women are between the age of 18 to 30, 35.3% between the age of 30 to 50, 4.5% of less than 18 years of age and 5.4% of above 50 years of age.

According to a study conducted by **Dr. Ahuja** on abduction and kidnapping we come to know that— (*i*) Compared to married women, unmarried girls are abducted more. (*ii*) The abductor and the abducted (women or girl), both are acquaintances. (*iii*) Because of their families or neighborhood, they get acquainted to each-other. (*iv*) Mostly, only one individual conspires abduction. (*v*) The main motive for abduction is sodomy and marriage. In 1/10 cases, it is also done for a financial motive. (*vi*) The major reasons for abduction are lack of parental authority, lack of warm family ties, *etc.* (*vii*) In approximately 80% of the cases, the girl is sexually assaulted.

Murder

Both men and women fall prey to murder, but all over the world, its the men who are the biggest victims, compared to women. In America, of the total number of murder cases reported annually, 20 to 25% are reportedly females while in India, its only 10%. In India, 96.7% male and 3.34% female murders are reported.

Wife Battering: Domestic Violence

In India, woman as a wife had a particular status. She has been referred to as 'Grihalakshmi.' Woman is also known as 'Ardhangini', 'Sah-dharmacharini' and 'Dharmapatni'. In the absence of a wife, the religious rituals performed by man only, are considered incomplete. But this is just

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one part of the picture. There have been cases where wives have been tortured and harassed. After marriage a husband is expected to support, love and provide security to his wife. In India the husband has been referred to as 'Bharta', which means the one who supports. Generally, It is believed that home is heaven for a woman where she enjoys security and happiness. But many women have to face domestic violence. They are kiched, boxed, slapped and beaten with wood. Even their bones are fractured. **Pahal**, in his studies found that men stabbed their wives with knives, hit them with furniture, pushed them off the stairs and nailed on their feet.

Until the 19th century, there was no law in England, which prevented man from abusing, Physically hurting or killing his wife, but today, woman has a lot of legal security. Legally, though women are in a good state today, yet they do not report the cases of domestic violence against them. They do not file a police complain or go to the court. In such cases, the attitude of the police is also unhelpful. They do not take any action, believing, that such cases are personal and related to the husband and wife. Even the police help is sought their interference is limited to receiving the quarrel. They are not keen on pressurising the husband or making allegations against him.

Despite facing violence, a helpless women has no choice but to meekly accept the situation because of financial and social reasons, her duties towards her children and to avoid social stigma. She accepts it as her fate; as a result of her sins during the past life. The society too, advices her to be tolerant. To her, it is said, 'You came to your husband's home in a palaquin, now your coffin only will leave this home. Thus, the helpless woman has no option but to bear the brunt of violence and stay put.

In his studies, **Dr. Ahuja** found—(1) Women, of less than 25 years of age are the main victims of beating. (2) Such incidents occur in families of low-income group. (3) The reasons for wife beating include non-adjustment in sexual relations, emotional imbalance, husband's egotism or inferiority complex, alcoholism, jealousy and woman's inaction against husband's violent behaviour. (4) Compared to educated women, the uneducated ones are the biggest victims. (5) Those wives who are greater than five year of age with their husband, there is more possibility of beaten by thier husband. (6) The wives who the size of the family and its structure has no co-relation with wife beating. (7) Those who were themselves victims of violence during their childhood, are more keen on domestic violence like wife beating, when they grow up. (8) Alcoholic husbands are likely to beat their wives more, because of being in an inebriated state.

Violence against Widows

In India, specially amongst the Hinus, widows face a grave problem because marriage is considered a religious ritual and a bond, which cannot be broken in life. Thus, a woman is not allowed to remarry after her husband's death. Because of this, after the death of husband, the widows miseries start. Her head is tonsured and she is not allowed to wear good clothes. Her presence is considered a bad Omen during festivals and auspicious functions. Her parents-in-law and other members of the husband's family harass the widow, term her as 'Dayan' (Witch) who sniffed out her husband's life. Widows may be of various kinds-like, a childless young widow, a middle-aged widow with one or two children and aged widows. Mostly, it is the young and the middle-aged widows who suffer the most. The aged widow becomes a part of her children's/son's family. She is considered useful in taking care of the grand children, cooking, helping in household chores and providing guidance. The problems faced by young and middle-aged widows are grave. They are harassed in many ways. They are beaten, abused and are attempted to assault sexually. They are deprived of their husband's property. Due to lack of education, they have no knowledge about their husband's business, property, insurance amount savings etc. Taking advantage of her ignorance, the in-laws try to grab the property, over which she has the legal rights. (1) There are three reasons for the harassment of widows power, property and sexual exploitation. Age, education and class too, are closely related to it. (2) The young, uneducated and middle or law class widows are more victimized than the old,

educated and upper class widows. (3) Inaction on part of the widow too, acts as a major factor in harassing. (4) Though, the 'widow Remarriage Act' 1856 allows widows to remarry, yet there are few cases of remarriage. (5) The major factors which propel harassment against widows are the dominant personality of mother-in-law and lack of adjustment with husband's siblings. (6) There is no co-relation between the family size, structure and harassment of the widow. (7) Mostly, it is the husband's family members who harass the widow.

Task What are the three major factors of the harassment of widows?

Prostitution

Prostitution is a social evil, which has been prevalent since the ancient times. It is a vulgar and distored means of sexual satisfaction. It leads to the physical and moral downfall of an individual, causes financial loss and undermines his family and social position. **Elliot and Meryll** write, "Prostitution is non-differentiated and money based establishment of sexual relations, where the emotional factor does not exist." To prohibit prostitution, "Immoral Trafficking of women and girls Prohibition Act" was passed in 1956, yet it is prevalent in India, in both obvious and non-obvious forms. The obvious group includes those prostitutes who are registered and run brothels in an obvious form. In cities, where these brother are run, are called 'Red light Areas'. The non-obvious forms of prostitution involve those women, who apart from having a job or a business, get into the act of prostitution. Presently, in big cities, girls from educated and upper class families get into prostitution in bars, hotels and dance bars. The hotel owners, cab drivers, dance show organisers and pimps too, provide support in lieu of commission.

Other form of prostitution is the custom of '**Devdasi**,' where girls are offered to temple Gods for serving them. These girls not only sing and dance in temples, they also fulfill the sexual desires of priests and landlords. The major factors which are responsible for pushing girls into prostitution are poverty, desire for lavish life style, financial dependence, ban on widow remarriage, dowry custom, troubled married life, immoral activities, family circumstances, dowry custom, divorce, illicit relations, abnormal sexual urges and religious and sentiments.

Prostitution brings a bad name to womanhood. It increases family, personal and social disintegration and leads to moral downfall, financial loss and increased cases of sexually transmitted diseases. Thus, it is the need of humanity and the call of morality that the prostitutes be prevented from such immorality and women be saved from this menace against womanhood.

Femicide and Foeticide

The Indian society is male-dominated. Here boys are given more importance than girls. From the religious point of view too, it is important to have a son, as he is supposed to be the one, who, by performing rituals like '**Shradh**' and '**Tarpan**', ensures his dead parents entry into heaven. Inheritance too, essentially requires a son. But in some families, if the number of girls is more them they are killed when they are born. This is female infanticide, which is a form of femicide. Killing of females is prevalent in various obvious and non-obvious forms. Female foeticide, battering a female child to death, harassing, to create such circumstances that the female is forced to commit suicide, poisoning, smothering to death are all obvious forms of femicide. A form of non-obvious killing is where a female child is neglected and is not given proper care or medical help, due to which she dies. Scientific progress has provided man with thousands of facilities. Today, through Amniocentesis, we can find out the gender of the foetus in mother's womb. People started misusing this scientific knowledge and now, when they find out that the

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foetus is female, they abort it. This is foeticide. To kill a girl child because of the desire for a boy, is a shame on humanity. In todays age, both boys and girls are equal. In fact, from what we see and hear, girls take more care of parents than boys. The university and competitive examination results, prove that girls are ahead of boys in order of merit. Today girls can be seen working efficiently in every sphere of life. Thus, the attitude of people regarding a son should change. To kill as girl-child because of the desire for a son is not only inhuman but also against morals and the law. femicide not only involves a male but also a female. Here, we see that a female turns into a foe of another female. Thus, women should first stand up against the prevention of crimes against women.

Teasing

Amongst the crimes against women, cases of teasing are reportedly increasing. In the University campus, trains, buses and markets, some rowdy youths make indecent gestures. Pass lewd comments use indecent and abusive language. They are spiked with nails piercing nails with vulgarity. Sometimes, such men are publicity roughed up by the people or the cops when they land up in police net. Such hooliganism is found in big cities, mainly in North India. Most of the teasing cases are reported in Delhi, Kanpur, Agra, Benaras and a few other big cities. The female organisations have protested against such incidents in Delhi and other cities, police action has been taken against hooliganism. But decent individuals refrain from getting into this mess as the procedure of law is long and tedious. Movies and serials like campus have promoted teasing as people get much easily inspired by evil than good, that is shown. To make themselves safe from such incidents, women have to make martial themselves strong. They have to practice martial art forms like **judo** and **karate** in order to protect themselves. They have to form groups to tackle with the hooligans on their own. Everything should not be left to the government, police and law.

Apart from the above mentioned crimes against women and increased violence; there are other ways of taking advantage of their helplessness. For the promotion of products, nude and semi-nude pictures of women are exhibited, which project them in vulgar and poor light.

Causes of Violence against Women

Here, we mention those factors which promote violence against women—

1. ***Male Domination:*** Not only in India, male domination is found in almost every society of the world. He is considered the symbol of power. Man tortures women in order to establish and prove his power, superiority and manhood.
2. ***Economic Dependency of Women on Men:*** In India, women are found to be economically dependent on men. It is the man who supports his wife. In such a situation, she has no option but to bear the torture, fearing that if her husband deserts her, she would be helpless and unable to sustain herself.
3. ***Illiteracy:*** According to the 2001 census, the percentage of literacy in India is 53.6 amongst women and 75.2 amongst men. Because of the lack of education women are not aware of their rights. They don't even know about the existing laws which protect their rights and the organisations from where they should seek help in case of torture. Illiteracy and they are bound to bear torture.
4. ***Hostility Towards Women:*** Some men are prejudiced against women. So, they torture women to satisfy their feelings. An individual who had been harassed by some woman in the past or had been ditched by his lover, develops a feeling of revenge against all women. The sense of hatred and jealousy is so strong that female touturting becomes the motive of his life. He derives sadistic pleasure out of insulting women.

5. ***Evil Social Traditions:*** There are many evil custom practises in India like child-marriage, veil system, dowry system, lack of widow remarriage, *etc*. It is the women who become a victim of these customs, and bear the torture related to these evil customs.
6. ***Family Tensions:*** Family tensions too, are responsible for torture of women. When a husband and his wife are unable to adjust with each-other's nature, have different views, then too, man tries to force things on woman. He compels her to mould herself according to his desires and suitability. When the wife shows reluctance to do so or opposes it, she is tortured by her husband.
7. ***Provocation by Victim:*** Many a times the victim's behaviour is such that it provokes the husband. For instance, if a woman badmouths her husband in the presence of others, if she speaks to those people who her husband dislikes, if she behaves badly with her husband's family, if she does not take care of the household, if she is in an illicit relation with another man, if she does not obey her parents-in-law, if she unnecessarily interferes in the husband's matters or she suspects him, if she uses harsh words or insults him, then the husband losses his temper and beats, abuses and harasses his wife. In some other cases it has been seen that the women who had been victims of rape, were displaying such body language and postures, that the man got eager to rape. In case of killing too, it has been found that during the argument, the woman created such a situation that the man got agitated and committed the offence. Studies too, have shown that in cases of abduction, it was the girl who had approved of it, but when caught, put the blame on man; on the insistence of father, maternal uncle and the police.
8. ***Intoxication:*** Those men who drink alcohol or do any other kinds of intoxication, torture wife even in that state. In some cases of rape, the rapists had been found in an inebriated state. When a husband comes home in an inebriated state, a verbal life ensues, which results in wife beating. It is because the person is not aware of his actions during an inebriated state. When he comes back to his sense, he repents for his actions. It has also been found that in order to commit a crime, a man drinks alcohol to boost his courage.
9. ***Passiveness towards Criminal:*** Many a times, the victims (woman) keep on bearing the crime. They neither report the matter to the police nor seek any help from anyone. In such a situation, the culprit (man) gets more emboldened and continues with his wrongdoings.
10. ***Situational Urge:*** Many a times, the circumstances are such that a man commits an offence. For instance, on a dark night if a woman is found passing a deserted stretch, the man present there gets tempted to rape. If a woman is found alone in fields, mine or factory, there too, she is at the risk of sexual assault.

15.2 Measures to Check Violence against Women: Suggestions

To Prevent violence against women, we can take the fallowing steps:

1. ***Arrangement for Shelter:*** The government and the self-help organisations should arrange accommodation for such women who wish to leave home because of the harassment by husband and in-laws. The abducted or kidnapped women, when rescued and those who are being threatened or those who are victimized through violence, should be provided a secure, permanent or temporary shelter.
2. ***Arrangement for Employment:*** The reason why women bear violence if 'financial dependence.' They depend on their husbands and in-laws to get support for their children and themselves. If such women get employment and job opportunities, are provided loan to set up a small scale business, along consultation facility, then they are not going to bear violence and will try to become self-sufficient.
3. ***Provide Educational Facilities:*** Being uneducated is another reason for harassment of women. For this, women's education programme should be extended. Those who dropped

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out of school but wish to study further, should be provided free education. Vocational and other kinds of training should be provided. This will boost their self-confidence. They will become aware of their rights and oppose harassment against themselves.

4. ***Punishment:*** Those who harass their wives should be socially condemned and publicly punished, so that others too, learn a lesson and refrain from it.
5. ***Establishment of Women Courts:*** To hear cases of violence and other crimes against women, separate women's courts should be set up where the judge should also be a female. This will help women overcome the fear, associated with going to the regular courts. They will be able to say their part of the story. The hearing and proceedings of such courts should not be accessible to the public. The judge, the accused (culprit) and the victim, with her supporters are the only ones who should be allowed inside the courtroom.
6. ***Legal Aid and consultancy:*** To provide legal aid to the victims (women) and to address their issues, self-help organisations should come forward. They should provide free help and guidance to the victims, so that are able to lead a happy life, again.
7. ***Formation of Women's Organisations:*** To free the victims from torture, to provide them legal and monetary aid, to give them moral support and to boost their self-confidence, maximum number of women's organisations should be set up. Such organisations should talk to the victim's husband, parents-in law and others related to the in-laws, put moral and social pressure to solve the problem. Instead of making personal efforts, if group efforts by women are made, they will prove to be more effective.
8. ***Change in Attitude:*** To prevent violence and crime against women, the mind set/thoughts of the girl's parents should also be changed. From the very childhood, they (the girls) are socially conditioned in such a matter that they bear everything without ever protesting. Since childhood, it is drilled into a girls psyche that her husband is equal to God and once she goes to her husband's home, only death can move her out of there, women are preached to be tolerant, *etc.* Because of these teachings and preaching, she silently bears everything and she does not protest. Why do the parents compel their daughters to stay at their in-laws home even when they do not want to? Why do not they call them back home? Why do they make their daughter a scapegoat just for the fear of social stigma?

Self Assessment

Fill in the blanks:

4. One of the reasons for torture at women is _____ of women also.
5. They are dependent on their husbands and in-laws to get _____ for their children and themselves.
6. To prevent violence and crime _____ women, the mind set of the girl's parents should also be changed.

Notes Women should not remain inactive in the face of violence. They should be aware of their suppression and exploitation and should oppose. They should seek help from the court, law and their own family. When women tolerate violence, it has a bad effect on their children. They become meek and the development of their personality gets obstructed. Thus, women are the one's who have to rise up, raise their voices, become aware and protest then only they can free themselves from dangerous circumstances.

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15.3 Problems of Divorce

The social and legal end of married relations of husband and wife is known as Divorce. It is the symbol of non-adjustment and failure of married and family life. This means, those motives, for which the marriage was arranged, have not been fulfilled. It is a sorry state of affairs, an end to trust, a state of wreckage of vows and attachment. In this matter, a partner estimates the other one and the one who is rejected, feels humiliated and suppressed. His/her ego gets hurt. It is also a legal, social and family problem.

Hindus expect women to be 'Pativrata' and 'Sati.' So, the question of woman deserting her husband does not arise. Doing so is considered unacceptable both socially and religiously, though there had been cases of separation (divorce) during the Vedic period. **Manu**, **Narada**, **Vrihaspati**, **Parashar** too, allowed widow remarriage in some circumstances. **Manu** supported second marriage in case of infertility of woman, death of children or daughters only and quarrelsome woman (wife). **Kautilya** too favoured second marriage for the husband, if he faced similar circumstances.

A woman who remarries during her husband's life is called 'Punarbhu.' **Kautilya** allows a women to desert her husband in case, he is bad-charactered, has been living abroad since a long time, is ungrateful towards his family and friends, is an outcast from society or poses a threat to his wife's life. Enmity too, may be a reason for separation. **Narada** and **Parasher** too, have allowed woman to look for a second husband, in case the husband is impotent, missing, dead, renounced the world or is an outcast from society.

But since the beginning of the christ era, separation was considered to be anti-religious, impure and an act of hatred. After a period, it almost stopped. One thousand years after Christ, the notion that 'Kanyadan' (a marriage ritual where the bride's father gives his daughter's hand to the prospective groom in front of holy fire) can be performed only once, became strong and that, no matter how had charactered or violent a husband, he could not be deserted.

Causes of Divorce

According to the religious scriptures, separation can be allowed in case, the husband is impotent, the woman is infertile or has daughters only, is bad charactered or quarrel some. **Damley**, **Fonseka** and **Chowdhary** have studied the reasons for separation.

According to **Damley**, the major reasons for separation have been the conflicts between husband and wife, lack of adjustment in the family, harassment by husband, quarrel with in-laws, infertility of wife, immorality of husband or wife. Husband's irresponsible behaviour towards fulfilling family responsibilities due to illness or nature, imprisonment of husband, *etc*.

Fonseka has found that the prominent factors for separation are—deserting and violence (69.1%), infidelity (20%), impotent (8.3%), *etc*.

Task State the reasons for divorce.

Hindu Marriage Act, 1955

The Hindu Marriage Act was enforced on 18th May, 1955 on all (Hindus-including Jains, Buddhists and Sikks) the citizens residing in India (except Jammu and Kashmir). By this Act, all the previous Acts passed earlier, were dissolved and a single Act was enforced on all citizens. This Act recognises the various rituals performed during a Hindu Marriage. It also guarantees the right to marriage and divorce, to men and women of all castes. The major factors of this Act are as follows—

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Conditions of Marriage

Followings are the criteria for a man-woman marriage—

(*i*) At the time of marriage a man's or woman's other spouse should not be alive. (*ii*) At the time of marriage, a man or woman should not be mentally unstable or stupid. (*iii*) At the time of marriage, the groom should not be less than 18 years of age and the bride should not be less than 15 years. But in May 1976, this Act was amended and the groom's age was increased to 21 years and the bride's age was increased to 18 years. (*iv*) Both the parties should not fall into restricted category, *i.e.,* they should not oppose the customs which control them. (*v*) Both the parties should not be 'Sa-pindi'. Their marriage can be recognized, if their traditions allow such a marriage. (*vi*) In case, the bride is less than 18 years of age, the consent of her guardians is mandatory. In the absence of guardians too, such a marriage is recognized.

Void of Marriage

A marriage may be deemed void in the following cases—

(*i*) At the time of marriage, the other spouse of one party is alive and divorce has not obtained. (*ii*) One party is impotent at the time of marriage. (*iii*) At the time of marriage, one party is mentally unsound or stupid. (*iv*) Within a year of marriage, it is proved that the applicant's or his/her guardians consent was obtained by force or deception. (*v*) Within a year of marriage, it is proved that the woman was pregnant with another man, and the applicant was ignorant of it.

Judicial Separation

Under Section 10 of this act, on certain grounds, a husband and wife may be allowed to stay separately. If they succeed in shorting out their differences during this period, they can re-establish their marital relations.

Followings are the grounds for judicial separation:

(*i*) The applicant had been deserted by the other party without citing any reason since two years, before the submission of the application. (*ii*) The other party subjects the applicant to violence. (*iii*) The other party had been suffering from terminal disease, since one year before the submission of the application. (*iv*) The other party suffers from some sexually transmitted disease, which was not acquired through contact with the applicant. (*v*) The other party has been mentally unsound since one year, before the submission of the application. (*vi*) The other party had sexual intercourse with another person, after marriage.

Notes If the husband-wife fail to revive their relations within two years, after getting the permission for judicial separation, they may apply for divorce, which may be accepted under section 13.

Divorce

Followings are the grounds on which the court may grant divorce—

(*i*) The other party engages in infidelity. (*ii*) The other party has converted to another religion, and is no longer a Hindu. (*iii*) The other party has been suffering from a terminal disease, since three years before the submission of the application. (*iv*) The other party has become an ascetice. (*v*) No news about the other party being alive since the last seven years. (*vi*) The other party

had no sexual intercourse for two years or more, after the judicial separation. (*vii*) After the re-establishment of the marital rights, the other party did not abide by them for two years or more. (*viii*) Husband accused of rape, sodomy or beastiality.

This Act clarifies that Judicial separation and Divorce are two different issues. By allowing separation, the court gives an opportunity to both the parties for reconciliation. If they still do not wish to stay together, they are allowed to dissolve the marriage. Direct divorce may be granted, only in a few cases. This act also guarantees alimony to the husband or wife. Alimony is payable till the other party re-marries. Under this Act, it is not easy to obtain separation and divorce.

15.4 Divorce (Talaq) among Muslims

The Muslim marriage is an agreement, of both the parties, when one does not follow the agreement, then by Talaq (divorce), the marriage is dissolved. In ancient Arabia, the custom of 'Khole' was prevalent. According to this custom, a father could free his daughter anytime from the husband. To do so, he had to return the 'Sadak' or the bride value given by the groom. Later on '**Sadak**' took the form of '**Mehar**.' After getting the husband's approval, the woman may return the '**Mehar**' given by the husband and separate from him. In the matter of divorce, the Muslim law favours men.

According to the Muslim Divorce law, a husband has the right to desert his wife anytime he wants. What he has to do is to abstain from physical relation with his wife for four months. In Muslims, divorce can be obtained through the court or outside the court and it can be both verbal and written. The divorce in writing is called 'Talaqnama'. Compared to women, men are the ones who are more free to give Talaq.

The various forms of Talaq or divorce are as follows—

1. ***Talaq:*** According to the Muslim law, any man who is an adult and has a sound mind, can divorce his wife, without citing any reason. The utterance of the word 'Talaq' (divorce) in an inebriated state in the presence or absence of wife too, is deemed fit for separation. It is called Verbal Divorce, having three forms—
   - **(a)** ***Talaq-e-Ahasan:*** According to this form, a husband declares 'talaq' (divorce) once, during his wife's menstual period (Tuhur). He then abstains from sexual relations with her during 'Iddat', which is the period of three months between four menstual cycles. If the husband does not have sexual relations within this period, then at the end of this period, divorce is obtained. The main motive of observing 'Iddat' is to ascertain that the wife is not pregnant. Apart from this, it gives him another opportunity to re consider his decision, and if he wants he is free to change his decision.
   - **(b)** ***Talaq-e-Hasan:*** According to this form, a husband declares 'talaq' thrice, in the period of the three menstal cycles. During this period, if he abstains from sexual relations, then divorce is granted at the end of this period.
   - **(c)** ***Talak-ul-Biddat:*** According to this form, at the time of any menstual period a husband declares 'talaq' thrice, after short intervals. After the end of 'iddat' (abstinence from sexual relations), divorce is accepted.

Self Assessment

Fill In the Blanks:

7. In Muslims, _____ can be granted in or outside courts. It may be verbal or in the written form.
8. According to the Muslim _____, any person who is an adult and has a sound mind, can divorce his wife, without citing any reason.
9. To observe the period of 'Iddat', is to ascertain whether the woman is _____ or not.

Notes

2. ***Illa or Vow of Continence:*** A husband swears by god and takes an Oath that he will abstain from sexual relations with his wife till four months or more. If he abstains from sexual relations during this period, then separation takes place.
3. ***Zihar:*** When a man compares his wife to a kin, with whom marriage is prohibited, like he says, You are like my mother, then the wife asks him to do penance. If the husband does not do so, then, the wife goes to the court to seek justice. The court grants divorce in such a case.
4. ***Khula:*** A wife requests her husband to free her and promises to compensate by returning the 'Mehar' (bride value). If both of them agree, divorce is granted.
5. ***Mubarat:*** This kind of separation gets the approval of both, the husband and the wife. In this case, the wife does not give any money to the husband, unlike Khula. In this kind of divorce, the wife lives with the husband until the period of 'Iddat'.
6. ***Lian:*** In this case, the husband accuses wife of immorality. The wife denies it and requests in the court, that either he should withdraw his accusation, or declare, swearing by god, that the accusation is true. If the husband's accusation is proved to be untrue the wife gains the right to separate. If the husband withdraws his accusation, the case is dissolved.
7. ***Talaq-e-Thafabeez:*** Here, a wife demands divorce, a right which she gains from her husband, during marriage.

Judicial Divorce

The Shariat Act, 1937 grants a Muslim woman, the right to divorce, in case her husband is impotent and also if he wrongly accuses his wife of immorality. Apart from this, divorce can also be granted on the basis of Illa and Zihar.

The Dissolution of Muslim Marriage Act came into enforcement in 1939. This Act provides Muslim women, the right to divorce, on the following grounds:

1. In case, there is no trace of the husband since four years.
2. In case, the husband is unable to support wife since two years.
3. In case, the husband is sentenced to imprisonment of seven years or more.
4. In case, the husband fails to fulfills his marital duties since three years, without any reason.
5. In case, the husband is impotent.
6. In case, the husband is mad.
7. In case, the husband suffers from a sexually transmitted disease or leprosy.
8. In case, the girl had been married by her father on other guardians, "less than the age of 15, and she had no sexual relations during that period; and an application had been filed against the marriage, before the boy attained the age of 18.
9. In case, the husband tortures his wife.
10. In case, the husband is in contact with characterless women.
11. In case, the husband compels, wife to lead an immoral life.
12. In case, the husband sells the property of his wife or obstructs her right to property.
13. In case, the husband obstructs her religious activities in case there.
14. In case, the husband does not teart equally in case of one more than wives.
15. Any other basis, which according to the Muslim law is acceptable for divorce.

Notes

15.5 Divorce among Christians

The christian religion does not allow divorce. Divorce cannot be declared in any church. The roman catholic church is totally against divorce while the Protestants support it in special circumstances. Divorce cannot be obtained in any church. The divorced man and woman too, can't remarry there. After the completion of one year of the first spouse's demise the court allows remarriage. In case a party falls in the prohibited relations category or is mentally challenged, or tortures the other party the Church allows them to separate. Amongst christians, mutual love is given more importance than child bearing. Infertility is also the basis of divorce.

Jesus Christ says about divorce, "Those two will become one body, so they are not two but one body. Thus, whom God has united, man should not separate." He says, "Any person who divorces his wife on any grounds, except immorality, and marries another woman, acts immorally and the one who marries a deserted women, acts immorally. It is evident that in Christianity, divorce is not acceptable from the religious viewpoint.

This does not mean that divorces are not found amongst Christians compared to other religions, more divorces date place. Practically, if any hurdle occurs in their mutual love, they do not hesitate to divorce. Since many Hindus converted to Christianity, so the effect of the Hindu attitude is still prevalent and the divorce rate is less than the Christians of other Western countries.

Task Discuss in brief the reasons which cause divorce.

15.6 The Indian Divorce Act, 1869

This act allows Christians, the right to divorce. According to Section 10 of this Act, a husband can apply in the court for divorce, in case the wife is immoral. The wife can seek divorce on any one basis of the following:

1. The husband converts to another religion and marries another woman.
2. The husband has sexual relations with a woman, who falls in the prohibited relations category.
3. The husband has sexual relations with a woman and has married her.
4. The husband is accused of rape, sodomy or ballistically.
5. The husband has illicit relations with another woman and has deserted his wife since two years.
6. The husband practises polygamy and is immoral.
7. Treats wife cruelly.

According to section 19 of this Act, in the following conditions, a Christian Marriage may be dissolved:

1. At the time of marriage, one of the parties is impotent.
2. The husband-wife fall in the prohibition relations category.
3. One of the parties is insane at the time of marriage.
4. Either of their first husband or wife is alive.

To declare the marriage illegal, there should should be an order from the high court. If, for marriage, a party's approval, has been sought through treacherous means, then the High court can declare, such a marriage illegal.

According to Section 22, Judicial Separation can be sought on the basis of torture, immorality or desertion.

Notes

According to Section 23, Judicial Separation can be sought on the basis of rules mentioned in Section 19. According to Section 23, either of the husband and wife can apply for the restitution of conjugal rights. According to Section 34,a husband can ask for compensation from the individual indulged in immorality with his wife. Section 36 allows a woman to ask for maintenance from her husband. According to Section 50 of this act, any party can marry after six months of separation order, provided during this period, no appeal of any kind was made.

15.7 Summary

- Since the ancient times, violence against women has been prevalent. In the Mahabharata period, Yudhishthira pawned his wife Draupadi in gambling. In the Ramayana period, Ravana abducted Sita.
- In categorisation of crime against women, violence has been divided into three parts.
- Criminal violence: rape and abduction, *etc.*
- Domestic violence: dowry related deaths, wife-Battering, gender Harassment.
- Social violence Harassment for dowry, Teasing, Deny property right to women.
- According to the Muslim Divorce law, man can divorce woman whenever he wishes.
- In Christianity, the Roman Catholic Church is totally against divorce. The protestant church supports it under special circumstances.

15.8 Keywords

1. ***Punishment:*** Pain inflicted by the State for unpleasant and illegal activities. Such an individual is subject to physical pain or torture to make him realise his crime.
2. ***Prostitution:*** To stop prostitution, in 1956, the immoral trafficking of women and girls Prevention Act was passed.

15.9 Review Questions

1. Write the types of violence against women in the family.
2. Write short note on "Widows Violence".
3. Discuss the problems of divorce in Hindus.
4. Write the causes of divorce in Muslims and Christians.

Answers: Self Assessment

1. five times	2. incident	3. punishment
4. uneducated	5. Support	6. against
7. Talaq	8. Law	9. Pregnant

15.10 Further Readings

Books

Society in India—Virendra Prakash Sharma, D.K. Publishers and Distributors.

Sociology of Family—Dr. Sanjeev Mahajan, Arjun Publishing House.

Notes

Unit 16: Family Problems: Dowry Death and Bride Burning

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Objectives

Introduction

16.1 Dowry Death and Bride Burning

16.2 Dowry

16.3 Summary

16.4 Keywords

16.5 Review Questions

16.6 Further Readings

Objectives

After studying this unit, students will be able to:

- Aware the bride from killing due to dowry.
- Aware the bride from burning alive due to dowry.
- Describe the efforts made by the Government regarding dowry death.

Introduction

Dowry system is the most infamous practices among all the evils spread in our society. In encient time there was a dowry system but like today there were no pre-condition before marriage. The parents of the bride gave dowry happily accoriding to their capability after the marriage. but the evils of dowry today reached to that height, people do not hesitate to torture the bride severly even burn her alive.

16.1 Dowry Death and Bride Burning

Today dowry has become a matter of grave concern. Because of it, the marriage of daughters has become a curse. The give and take of dowry has become essential because of some factors like a limited region for match finding, the compulsion of child, marriage, decent marriage, education, social status, and exhibition of wealth and status. Because of the dowry menace, innumerable women have been burnt, tortured and compelled to commit suicide. We come across such news every day.

Notes

Notes It is dowry which has given birth to social-evils like child marriages, family disintegration, burden of loan, low life-style, polygamy, mismatched marriages, immorality crime, corruption and various forms of mental diseases. It is because of dowry only that the birth of a female child (daughter) is considered a unfavourable.

Because of the social and economic hardships, Dowry has become a major temptation. The dowry demands include dishes, (Utensils) Jewelry, refrigerator, car, air conditioner apart from money. The parents the dowry, thinking it will raise their daughter's status and give her financial security. But the desire for high social status and security for their daughter, puts the parents in a state of insecurity, where they have to fulfill such demands which are beyond their financial capacity and that burdens them with loan. Today, the dowry system is found to be prevalent in those castes too, in which it never existed. Because of dowry, boys are auctioned and whosoever pays the highest amount gets the best bet.

16.2 Dowry

Dowry poses a major problem for women. In the recent years, there were many incidents of death of young married women, which were termed as dowry deaths. The social service organisations raised their voices against the issue of dowry and protested against it. The new of young married women being killed or their committing suicide became the daily news headlines, Because of the pressure, Dowry prohibition Act, 1961 and 1984 were amended. Another amendment took place in 1986. By this Act, the court had the power to prosecute the dowry accused on behalf of any registered welfare organisation or on the basis of its own knowledge. The dowry related offence were declared non-bailable in order to have a fair investigation. A new article has been added to the Indian Penal Code that is called dowry death. For avoid evidence proof: there are some amendments have been done int he Indian Evidence Act also. In case a married woman dies within seven year of her marriage, under mysterious circumstances, her husband and in-laws are held responsible for providing proof. A dowry prohibition officer should be appointed and a committee should be set up to look into the dowry related issues. To deal with the dowry issues effectively, an antidowry cell has been established.

In this book, we have mentioned elsewhere that the issue of dowry is not related to all the women of the country. Firstly, the fierce form of this custom is prevalent in higher castes only. Amongst the higher castes too, the 'Vaishya' castes are the major victims. There is not doing system in the lower castes. From the regional point of view too, this custom is more prevalent in the Hindu castes of the North. The Southern region is the least affected. In the North East where there is large tribal population, it does not exist. There the bride-value system is prevalent. The dowry custom is not found amongst Muslims, Tribals, Christians and Parsis.

Self Assessment

Fill in the blanks:

1. _____ raised their voices and protested against the issue of dowry.
2. There had been some _____ in the Indian witness Act, so that an individual does not have to take the trouble of producing witness.
3. The issue of dowry is not related to _____ women of the country.

Notes

Dowry Deaths

Though the Dowry prohibition Act, 1961 banned the 'Dowry'custom, yet in reality, the law only admits that the dowry menace still exists. In fact, no one (husband or in-laws) has even been prosecuted for demanding dowry. In the last few years, there has been an increase in dowry demands and deaths related to it. According to a balanced approximation, 5,000 killings take place every year, which are related to dowry or insufficient dowry. According the 1993 report of the government of India (January 29, 1993), presently, in every 102 minutes, a dowry related death takes place in India. In every day the number of dowry deaths goes up to 33 and annually, 5000 approximately. Most of the dowry deaths take place at the husbands home, in isolation and the family is the conspirator in the crime. Thus, the courts accept that they do not punished due to insufficient of proo. Sometimes the police investigation gets so tough that the courts too, express apprehension on the police officer's efficiency and dedication.

According to my experienced studies, the major observations related to dowry deaths are the following.

1. The rate of harassment against women of middle class is higher than that of lower or upper castes women.
2. Approximately 70% of the victims are in the age group of 21–24 years, *i.e.*, they are not only matured physically, but also socially and emotionally.
3. The menace is found more amongst the upper caste than the lower caste.
4. Before, killing, the young bride is insulted in many ways. That reflects the unruly social behaviour of the victims family members (in-laws).
5. Amongst the reasons of dowry deaths, the major sociological factor is the pressure of the environment on the culprit or the social stress which emerges from the family's internal or external problems. The other prominent psychological factors are the dominate personality of the culprit, his aggressive attitude and personality disorder.
6. There is no co-relation between the girls education standard and dowry death.
7. The structure of the family plays a major role in burning the new bride.

16.3 Summary

- To take and give dowry has become essential dut to selection of life partner in a limited area, marriage in same caste, *etc*.
- Dowry has become a grave problem in India.
- Due to dowry thousands of women have been killed.
- Around 5000 women killed due to dowry every year in the country.
- Dowry Prohibition act has implemented in 1961 by the government in which taking and giving dowry has become punishable offence.

16.4 Keywords

1. ***Marriage by Capture:*** The process of getting life partner in shcedule tribe community, in which a man get his wife by kidnap her forcefully. It is considered that this will be first method of getting life partner in early time.
2. ***Dowry:*** The dowry prohibition act amended in 1961 and 1984.

Notes

16.5 Review Questions

1. Dowry is a grave problem. why?
2. How to abolish dowry system?

Answers: Self Assessment

1. NGOs 2. amendment 3. total

16.6 Further Readings

Books Marriage and Family—K.M. Kapadia
Ancient Society—C.H. Morga

Notes

Unit 17: Family and Marriage in India: Regional Diversities

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17.2 Central Zone

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17.4 Clan Organisationa and Marriage Rules

17.5 Comparison of Kinship Systems of North and South India

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17.7 Summary

17.8 Keywords

17.9 Review Questions

17.10 Further Readings

Objectives

After studying this unit, students will be able to:

- Know the regional inequalities in marriages in the socities of different regions.
- Know the regional inequlities in families in the socities of different regions.
- Know the regional inequlities in families and marriage of India.

Introduction

Marriage and family are the two sides of one social fact. The social fact is—the physical mental emotional and social needs of man. Marriage and family have developed side by side. Both are as old as culture, without family descent and culture cannot be preserved and without marriage, family cannot be created.

The fruition of history is to know why in any society, a certain kind of marriage and family developed, not in knowing how a structure self developed.

In the various states and regions of India, there is diversity in marriages and family functions and rules; though in almost all the regions, the motive of marriage and family is the same. Mar-

Notes

riage is the link between the reproduction family and the re-establishing family. The personal membership between two sole families, is the fact which gives birth to the custom of kinship. Kinship has been defined as follows: "Social relation on family basis (Theodoreson : 1969: 221). Those relations which are consanguinal or Affinal based, determine an individual's rights and duties. Thus, kinship system means: "A structured, system of functions, roles and relations in which kin (primary, secondary, tri-kin and far off kin) are bound together by the complex chain of ties." The mutual behaviour which indicates the relation between kin is named by certain words, by which every kin addresses the other, *i.e.* by personal name or the kinship. (Pitaji, Dadaji, Behenji) or an individual's name and the kinship: combined together (Ram's father, Rita's mother, *etc.*), kinship words (for addressing and referring to), which are either starting words (which cannot be shortened into any other word like mata (mother), Pita (Father), Chacha (uncle), Bhai (Brother), Behen (Sister), *etc.*, or are formed with the combination of the starting words like, Behenoi (Brother-in-law), Mausa (Maternal Aunt's Husband), *etc.*, or alphabetical (which is formed by two or more starting words like mauseri Behen (Maternal Aunt's Daughter). Phuphera Bhai (Paternal Aunt's son), *etc.*, and those which are called isolatives (it refers to one kin only, known by descent, gender and descent relations like brother, sister, husband, wife, *etc.*, or classification words, which refer to two or more kinship classes like sambhrata (cousin), which is used both for father's brother's sons and mother's sister sons. As classification words neglect one or more fundamental basics (like gender, age, descent, marriage related ties, co-relation, division), *etc.*, the thousands of kinship classes are limited to a few only.

The kinship groups amongst the Hindus play the second major role; the first being social functions rituals and family in daily life. It is not only during the hard times that people seek kin's help, it is during the other regular occasions too that they seek their help. After the family, the next major kinship group is: descent (**Vensh** and **gotra**). Descent is a consanguineous unilaternal Descent group, whose members consider themselves the descendants of an actual and normal ancestor. This descendant group may be matri-local or patri-local. It is an exogamous unit. The members of this group are considered as brothers and sisters. The descendant ties are bound till a few generations only. The major link between the Uni descent families is the general participation in cultural functions (like birth, death, *etc.*). The descent passes into gotra, which is Unilateral, but is bigger than descent. It is an exogamus group. In an individual's life Matri local and Patri local kin have an equal importance.

17.1 Northern Zone

Characteristics of kinship in South India are different from those of North and Central India. The socio-cultural co-relations of the kinship system are: Language. Caste (Of the Plains and Mountains) and Region. Despite the effect of these three correlations on the kinship relations it is possible to talk about the kinship organisation on the basis of some groups, like caste and region.

Notes Though the kinship rules in the Northern region differ from caste to caste, yet comparative studies show that it is possible to talk about an 'Ideal' Northern format, specially about the most common attitude and customs prevalent amongst most of the castes.

Irawati Karve (1953:115) has mentioned some prominent characteristics of the Northern Zone kinship organization some of them are as follows:

1. Because of ego, the younger kin are addressed by their personal name while the elders are addressed by their kinship names.

Notes

2. All the children of the ascending and descending generations are considered equal to the sibling group and all the children of the sibling group are considered equal to an individual's own children.
3. The ideology of unit amongst generations is followed. (For example, great-grandfather and grandfather are given the same respect as father).
4. The old and the young kin belonging to the same generation are considered separate.
5. The format of behavior and duties of the members, belonging to three generations is followed strictly.
6. In place of some ancient kinship words of the Sanskrit, origin, new words are being used; For example: Pita (Father) instead of Pitamah (Grandfather), 'Ji' for those elder, to the 'speaker' (like, Chacha ji and Tauji (Paternal Uncles). In Bengal, 'Moshai' is used instead of 'Ji'.
7. After marriage are not allowed amongst close kin.
8. After marriage, a woman is not free to talk to her in laws (mother-in-law and father-in-law). After she becomes a mother, she gains the position of respect and power and the restrictions imposed on her are also reduced.
9. A family is structured in such a way that the children, parents and grandparents either stay together or the kinship duties towards them are fulfilled.
10. A part from the joint family, which represents an individual's **radius** of close relations; there is an, extensive radius of kinship, which are significant in his life. This kinship represents his patri or Matri kin, who stand by him and support him, when the support from the immediate family proves insufficient.

17.2 Central Zone

The characteristics of the kinship organisation in central India are not much different from those of North India. The main characteristics of kinship in Central India are as follows:

1. In every region, the marriage rituals are the same as the North, *i.e.*, Consanguinity is the main concern related to marriages.
2. Many castes are divided into Exogamous clans. In some castes, the Exogamous Clans are established in Hypergamous hierarchy.
3. The kinship vocabulary symbolises closeness amongst the various Kin. The relations amongst the kin are conducted on the basis of the 'gift' giving ritual known as 'Nyota uphar', according to which, cash gift is given in lieu of the cash gift received. Register, known 'Nyota Panji' is maintained and preserved for generations.
4. In some castes in gujarat, maternal-cross cousin marriage (with mother's brother) and brother-in-law marriages (with husband's brother) are prevalent.
5. In Gujarat, the Custom of 'Periodic' marriage has encouraged child marriages and mismatched marriage. Such marriage are prevalent there till today.
6. The Kinship relations in Maharashtra are influenced by both the regions—North and South. For example, the Maratha Clan organisation resembles the Rajputs, which are established in the form of staps. The clans are organised in divisions and each division is named according to the number of clans it consists of. For example; **Panchkuli**: **Stakuli**, etc. The clans are arranged in chronological order the highest Panchkuli, and Satkulli, *etc*. The Panchkulis can marry amongst themselves or marry a Satkuli girl, but do not marry their daughter outside Panchkuli.

Notes

7. In some castes of the central region, like the Marathas and the Kunbis, bride value is prevalent, though the custom of dowry is also there.
8. Though the Patrilocal Family system is prevalent in Maharashtra, yet unlike North India, where a, wife permanently lives with her husband after 'Gauna', and visits her father's home only occasionally, in the Maratha caste, she visits her father's home very frequently. Once she goes to her father's home, it is hard to get her back to her husband's home. This symbolises the influence of the South on Kinship relations.
9. Though most of the kinship words resemble those by the North. Yet there are some words of the Southern Dravid origin, for example: Anna, 'Nana' or Dada' are used for brother. Similarly for sister, words such as 'Akka', 'Tai' and 'Mai' are used.
10. The Kinship system amongst the tribals of Rajasthan and Madhya Pradesh is a slightly different from that of the caste-its Hindus. This difference is found in kinship, vocabulary, marriage rules, inheritance system and the duties of clans.

Thus, it can be said that though the kinship organisation is almost the same in the Northern and Southern regions, yet it could be termed as the 'Region of transition, from the North to the South. The state of Maharashtra is the 'Region of cultural borrowing and cultural synthesis. (**Karve**; 1953; 176)

Self Assessment

Fill in the blanks:

1. The Kinship system amongst the _____ of Rajasthan and Madhya Pradesh is slightly different from the casties Hindus.
2. Though the Kinship organisation is almost the same in the Northern and Southern regions, yet it could to termed as the region of _____, from the North to the South.
3. _____ can marry amongst themselves or marry a Satkuli girl.

17.3 South Zone

The Southern Zone presents a complex form of Kinship system. Though in most of the castes and communities, the families are mainly Patri local (like, Namboodri), but there are such parts of the population, which are Matrilocal (like, Nair). There are many whose system includes the characteristics of both the Patrilocal and Matrilocal organisation. (like Toda). Similarly, there are castes and tribes which follow the Polygamy custom only (like Asari, Nair), yet there are those systems too, in which both the customs. Multi wives and multi husbands are prevalent (like Toda). Multihusbands is the major partilocal group too (like Asari) and multihusbands is major matrilocal group too (like, Tiyan, Nayyar), Multiwives is the major Patrilocal group too (like Namboodri) but there is no major multi wives Matrilocal group. Similarly, there are patrilocal. Joint families and Matrilocal joint families too. All this shows the diverse forms of the Kinship system prevalent in the Southern region. Here we will discuss about the few forms/ organisatons.

In the Matrilocal family, the Kinship relations amongst women are in the form of daughter, mother, sister, mother's sister and sister's daughter. The kinship relations amongst men and women are in the form of brother, son, daughter's son and sister's sons. The Kinship relation amongst men are in the form of mother's brother, brother and sister's son. All these are consanguineous based relations. No relations based on wedlock, have been established. It is so because a husband rarely comes in a family.

Notes

Notes There is a lack of partnership sense amongst husband and wife and lack of closeness amongst father and children. As far as husband income is concerned, women are totally free. In this respect, the south Indian families are totally different from the North Indian families.

The Matrilocal joint families known as 'Tarwad' are found amongst the Nairs of Malabar in Travancore and some other groups. The main characteristics of Tarwad families are as follows:

1. The property of Tarwad belongs to all men and women.
2. The unmarried sons are the members of mother's Tarwad while the married sons are the members of their wives'Tarwad,
3. The oldest family member manages the Tarwad property. He is called **karnavan** and his wife is called **Ammayi**.
4. Karnavan is the absolute dictator. After his demise, the next senior/eldest member becomes the karnavan. He can invest the money in his name, can pawn the property, can loan the money, can gift the land and is not accountable to any member regarding income and expenditure.
5. When a Tarwad takes a large form, it is split into Tavanzhi. With relation to women, Tavazhi is the group of those individuals, which includes women, their children, and all the inheritors of the woman's descent.

The Tarwards before 1912 and those after 1912 are two different groups, with different characteristics:

(a) Earlier, the Tarwad property was indivisible but now, it is divided.

(b) Earlier, the karnavan was the absolute dictator.

(c) Earlier, the Tarwad members were not entitled to family support untill and unless they lived in the ancestral house, but now they are entitled to family support even if they live away from the ancestral house.

(d) Earlier, worshipping the karnavan ancestors was a normal thing, but not anymore.

(e) Earlier, the relation between husband and wife was formal, but now this relation has become more informal, personal and more cordial and close.

(f) Earlier, after the demise of a Tarwad member, his property would go to the Tarwad, but now this property goes to his widow and children. In the absence of children, It goes to the mother and mother's mother. **Kapadia** (1947:348) has also written that it is a fact that there is only are Tavazhi in more than 90% veedus (homes). This shows that in the last few decades, the atomization of Tarwads has increased.

Notes The Tarwad of the Nair caste has been dissolved after the Travancore Act, 1912; the Cochin Act, 1920 and their enforcement in 1933. Now, a woman's property goes to her sons and daughters and then to her father and husband.

17.4 Clan Organisation and Marriage Rules

A caste is divided into five Exogamy clans. The prominent characteristics of clan organisation are as follows:

Notes

1. Every clan, (which consists of many families) has its own name, which is based on some animal's, plants or object's/thing's name.
2. An individual can select a wife from any clan, except his own. But this selection is ideological, as there is a rule of exchange of daughters, too.
3. In marriages, not only is the rule of clan Exogamy followed, but the exchange of daughters also takes place.
4. Because of the rule of exchange of daughters, many Kinship related words are similar, for example: the word used for 'Nanad' (Sister-in-law or husband's sister) is also used for 'Bhabi' (sister-in-law or brother's wife). The word used for wife's brother (Sala) is also used for sister's husband (behnoi). The word 'Sasur (father-in-law) is also used for sister-in-laws (Bhabis) father too.
5. Parallel cousins from the mother's lineage, *i.e.*, marriage amongst, sons and daughters of two sisters in not accepted.
6. Marriage with sister-in-law (wife's younger sister) is prevalent. Two brothers and two sisters can marry in a single family.
7. In the South the preferential mating custom is also prevalent. In many families, the first preference is given to elder sister's daughter, the second preference is father's sister's daughter and the third preference is given to mother's brother's daughter. But today, cross cousin marriage, specially between paternal uncle and niece is unprevalent and considered a matter of shame, among those groups, who come in contact with two North Indians or with the Western culture.
8. The marriage related taboos, which are prevalent are:

   An individual cannot marry his younger sister's daughter a widow cannot marry her husband's elder or younger brother. Marriage with younger brother of husband (Devar) is prohibited. No individual can marry his mother's sisters daughter.
9. Like the North, marriage is not based on the ideology of general division but on the actual age difference. An example is paternal grand father's and grand daughter's marriage.
10. In the South, Kinship and marriage have one more characteristic. There marriages are not arranged with the intention of expanding the kinship group. Instead, every marriage is arranged to make the already existing bond, more stronger. Such an idea brings the kin more close.
11. A girl has to marry that individual only, who is from the elder age group called 'tam mum' and also from the group, younger than her parents' group. In other words, a girl can marry an elder cross cousin. The boy has to marry in the 'tam pin' group only. He has to marry a girl who is from the 'tam mum' group.
12. Unlike the vocabulary of the North like, Kanya (daughter), Bahu (daughter-in-law), Peehar (daughter-in-law's father's home), Sasural (daughter-in-law's husband's home), which suggests dual emotions and situations; the South does not do so. It is so because in the South, a girl does not enter an unknown home after marriage, like it happens in the North. Any girl's husband is either her mother's brother's son or a similar relative. In the South, marriage does not symbolize separation from her father's home. She is free in her father-in-laws home too.

Task Describe in detail the rules of clan Organisation and marriage.

Notes

17.5 Comparison, of Kinship Systems of North and South

1. In the South Indian family, there is no clear division between the 'Family of Orientation' and the 'Family of Procreation,' unlike the North. No member of the orientation Family (*i.e*, father, mother and sister) can become the member of the procreation family, but it is possible in the South.
2. In North India, every word related to kinship clarifies that the individual being referred to is a consanguinal or Affinal Kin, but it is not so in South.
3. In South India, some of an individual's Kin are his consanguinal Kin and there are some others, who are his consanguinal as well as Affinal kin.
4. In South India, the Kinship organisation is divided into two groups, according to the chronological age. *i.e.,* elder to an individual is 'tam-mum' and younger 'tam-pin.' 'Tam' means 'self', 'Mum' means 'before' and 'Pin' means 'after.'
5. The kinship organisation in the South depends on the difference in chronological age, while in the North, it depends on the ideology of general divisions.
6. In South India, the married women are not required to follows any standards of behaviour while in North India, they are burdened with many restrictions.
7. In South India, marriage does not signify an end to her relationship with her father and family, but in North India, the married woman occasionally visits her father's home.
8. In North India, marriage is meant to extent the Kinship group while in South India, it is meant to make the pre-existing bonds stronger.

17.6 Eastern Zone

In Eastern India, the Kinship system is different. There, in comparison to casteist Hindus, there are more tribals (in parts of Bengal, Bihar, Assam, and Orissa). The main schedule tribes are: Khasi, Virhod, Munda and Oraon. They do not have any Kinship system. Mundari-speaking people are Patri-Local, but in this area, joint families are rarely found. Opposite gender cross-cousin marriage are found rarely. Paying money for the bride is common. The woman is addressed as 'Do', like (you Do). The Kinship vocabulary has been adapted from Sanskrit and Dravid languages. Khashi and Garo people have Matri-Lineage, joint families. (*e.g.*, Nayars in the South). After marriage, a man rarely lives with his family. He sets up a separate home.

It may be concluded that the kinship system in India is affected by caste and language. In today's age of competition and circumstances, a man's family should play a supportive role. Caste and language related group may help an individual from time to time, but his die-hard supporters, trustworthy and faithful people exist in his family only.

Did u know? It is important for an individual to keep the kinship bonds strong and extend them as well.

17.7 Summary

- In South India, a family strengthens the Kinship relation by marriage while in North India, a family establishes a relation with whom it was not previously related.
- In Central India (*e.g.*, Gujarat), the custom of periodic marriage is prevalent, which encourages child marriages and unmatched marriages. Such marriages are prevalent till today.

Notes

- Mundari speaking people have Patri-Lineage families. In the Eastern region, joint families are rarely found.
- In South India, a marriage does not signify an end to relationship with father and family. But in North India, a married woman occasionally visits her father's home.

17.8 Keywords

1. ***Primitive Society:*** It is a term used for a society which might have been present before the beginning of History, *i.e.*, before the invention and development of the art of writing.
2. ***South Zone:*** In this region, in most of the castes and communities, the form of family is Patri-local.

17.9 Review Questions

1. What are the characteristics of family and marriage in the Northern region?
2. What are the characteristics of family and marriage in the Southern region?
3. What are the characteristics of family and marriage in the Central and Eastern region?
4. What are the difference found in family and marriage in the Northern and Southern regions?

Answers: Self Assessment

1. tribals 2. sankarnti 3. Panchkuli

17.10 Further Readings

Books Society in India—Virendra Prakash Sharma, D.K. Publishers and Distributors.

Sociology of Family—Dr. Sanjeev Mahajan, Arjun Publishing House.

Notes

Unit 18: Family and Marriage in India: Forces of Change, Family in the Context of Care of the Child and the Aged

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Objectives

After studying this unit, students will be able to:

- Understand the factors responsible for bringing a change in modern family.
- Tell the security and development of children and aged in an urban modern family.

Introduction

The transfer of production from family to investing societies was an important thing for a modern family. The activities related to production, inclucated the seeds of unity in a rural agriculture based family. The seen in an urban family is totally different. As far as the economic activities are concerned, a family, to a large extent, limits itself to consider the income of those members who work out.

After industrialisation, many important changes have been viewed, which effect the family. Prominent amongst them is the new position of women. It is true both of the Western and the Indian society.

The Rise of Modern Urban life

Unlike a residence, a family is not a stationary or non-living things. It is an amalgamation of a number of activities, which focus on child bearing and nurturing. A group of people does not make a family. A family consists of those people who stay together in a home. Thus, family life could be viewed as a social behaviour. It is natural that the family life gets affected by the behaviour of men, women and children, with regard to the other social relations. Yet, it is a fact that if a family limits itself to "the strict sphere of self satisfaction, it becomes impossible for it to

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accomplish its motives. It is essential, for a family to remain constantly sensitive to the changing circumstances of the society and to adopt them in a suitable manner.

Factors Affecting A Family

"The allegations of changing family trends are more than the changes in the family itself. It is in a state of infection because the culture itself is in a state of infection."

First, let us discuss the effects of Applied science. Science has started bringing about revolutionary economic changes in the Industrialisation area. "Instead of home the factory has become the unit of production" because the steam boiler was too big for home. Moreover, the quantity of power it generated, required, a bigger space.

Another effect of Applied Science that has been visible is in the form of improvement in birth control techniques and their expansion. It is true that earlier too, there had been efforts to find out effective measures to control birth rate. So, this is not a new thing. But still, going by its high skills and extensive appeal, it is indeed a new thing. It is being talked everywhere and is being campaigned and advertised aggressively. Publicly, standard of a small family is supported in a logical language, amidst the masses.

The reason behind the dominance of urban culture is the making of a mark on family by bringing about extremely pivotal social changes of the various aspects of urban life, which affect the family, we discuss about two, here. On one hand, because of the soaring of population, there is the need to create opportunities for specific services related to public recreation, health, etc. On the other hand, the male members of certain urban families spend most of their time outside homes due to work. As a result, the father in an urban family, Plays a little role in the education of his children as compared to the father who comes from an agriculture based economy. At times the mother too, has to go out to work. People living in such circumstances have thus developed preschool agencies like creche, nursery, Kindergarten, etc., to take care of small children.

But the urban effect is not limited to people who are in its geographical boundaries. The fact is that its effect is very extensive and it interferes in every level of society.

Finally we have to keep in mind the fact that the complications of modern life have burdened the state with various social and economical duties. Earlier these duties were related to the family only. To provide examples, we can mention the various socially secure measures, which have been activated by the modern states.

Because of the various such effects, every characteristic of a modern family indicates that the long established fundamental standards, which were based on agriculture or household are fast depleting.

Structure of Modern Family

In this respect it is important to note that nuclear families have, destabilized the blood-related families. Such changes are increasingly visible in the urban areas of India. As a production unit, the depletion of economic importance of a family, has shaken the unity of the family group. When a certain individual secures a job in a factory and frees himself from his parents and brothers, his intention to support the joint family does not remain as strong as it was, when he and his brothers worked together on their land.

Second important aspect to be noted is the change which occurs in the husband-wife's relation. The financial independence achieved by a women has affected her entire view point on marriage. Now, she does not need a "provider" to that extent. Her choice of marriage is determined by factors such as love, affection, interests or similarity in nature. Since a modern family is no more a production unit, men too, choose a wife on similar basis rather than her skills or working capacity. Not only this, the financial independence of man and women has now set them free of

"that ancestral control/dominance, along with the other forms of pressure, which dictate whom they should marry and when."

In a modern family, the relation between husband and wife should be viewed from a different angle. Since the family based on agriculture was an economic arena, it required some kind of leadership. Usually this responsibility was fulfilled by men. But in a modern urban family, the need for leadership or control is not that great. Today, the husband and wife discuss things with each-other and try to reach a mutual agreement.

The **third** aspect which demands attention is the comparatively instable structure of the modern family. Thus in the modern urban families, there are more conflicts between the husband and wife, compared to the earlier families, where the roles of husband and wife were marked. Various factors, including the depletion and end of economic and secured efforts of a family have increased motivation for role struggle. Not only in the west, but in India too, the rising rate of divorce cases amongst the urban families are an indication of the stress and pressure, these families are burdened with.

The **fourth** aspect is the size of the modern families, which is comparatively smaller than the agriculture based families. There are two prominent factors responsible for it. On one hand, because of the transfer of family to production, the big-sized family who used to work in the fields as additional work force, has become spineless. On the other hand, the advancement in the birth control techniques have made planned parenting possible.

Activities of Modern Family

The modern family has deserted the various traditional activities related to agriculture. We have seen earlier that the responsibility to accomplish the activities of production have transferred from family to economic arena, outside the periphery of home.

Similarly, education too, has stepped out of the confines of home. Various kinds of education is being provided in schools. Earlier, it was never possible for any family to provide such education to their children. With the rising trend of nursery schools and kindergartens, most of the responsibility of a child's primary education has now reached in the hands of the experts. Along with that, the urban cities have facilitated children living in cramped houses, who were deprived of playrounds, to play in lanes, roads, public parties and play grounds during holidays. As a result of this, the children move away from the influence of parents and siblings. The fact that the father, and in some cases, mother too, go out to work, has undoubtedly limited their role in their children's education.

To take care of the sick, old and unemployed people, earlier the family itself used to take care of their needs. Now, taking care of them has become the prerogative of the hospitals, old age homes, clinics or the state, which provides the social security efforts like old age pension, unemployment fund in the interest of its citizens.

The recreational facilities are mostly available outside the sphere of the family. Cramped residential quarters, the high number of family members, the difficulty in bringing them together, lack of these facilities at home, the development of comparatively cheaper facilities like theatre, movies, easy availability of modern transport-all these are the factors which motivate family members to step out of the periphery of home for recreational opportunities. Again, the basis of age, obstructs the possible participation of the entire family as a unit.

In this way, deprived of most of the traditional activities, the modern family mainly plays three roles, **Macaivor** and **page** refer to as the essential activities of family:

(*i*) Bearing children and nurturing them. But in this arena too, some 'agencies' like 'Matri Sadan' and 'Ante Natal clinic' have shouldered some of the family responsibilities.

(*ii*) Provide a regular base to satisfy the sexual urges of the couple. The Institution of marriage not only provides them an opportunity to satiate their biological appelite, but also motivates them to come out of this biological pleasure and deepen their mutual love.

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(*iii*) To provide home to the family members. These members not only stay together under one roof, but also create an atmosphere of cordiality, togetherness and the warmth of relations, which is not possible for any other arena.

18.1 Factors Responsible for Changing or Disintegrating Joint Family

Many changes have taken place in the traditional Indian joint family. It is going through an infectious phase. Some scholars are of the opinion that the changes occurring in joint families due to new circumstances are the result of disintegration of the joint family system. Others say it is only the form which has changed. **Dr. R.N. Saxena** has categoried into three parts, the powers responsible for the change.

1. ***Economic Powers:*** Which mainly include industrialization and investment system.
2. ***Emotional Powers:*** which mainly include liberalism, individualism and western ideology.
3. ***New Social Laws:*** Which include new laws related to marriage and property.

Dev Anand and **Thomas** have categorized, the factors of change into three.

1. ***Innovative Ideas*** like utilitarianism, individualism, romance, sexual Freedom and the Decreasing Effect of religion.
2. ***New Sanctions*** like family, marriage, property and laws related to social security.
3. ***New Social Structure***, in which the gained merits are more important than the given function. **Battomore writes**, "The disintegration of joint families is not the result of industrialisation or its effects in various directions. The main reason is that the joint family has failed to develop economically." **Dr. Kapadia** has held the new judicial system, the easy availability of new means of transport, industrialisation, expansion of education and changed attitude as factors responsible for disintegration. **Paniakkar** says the cause of disintegration is more than required control or dominance on family members and the resultant limited scope for relations.

The factors changing or disintegrating the joint family are as fallows—

1. ***Industrialisation:*** The Industrial revolution came in the 18th century. The credit to introduce it to India, goes to the British. To fulfill the industrial needs of the country, there was a rapid growth of rail, roads and means of transport and communication. New business ventures came up. Alongside, the rural industries were destroyed. Families were no more units of production. People started moving to cities from villages in search of work. This harmpered the unity of the families. The agricultural economy was replaced by industrial and investment system. The members of the joint family spread far and wide in search of jobs and business opportunities. In cities people started living above or with their wives and children, in the form of small families. In the cities too, lack of housing compelled people to stay in the form of small families, instead of staying in the joint setup. The joint family was based on agriculture and the increased importance of industries disintegrated the joint families. In the rural industries, people worked together. But after the depletion of the rural industries and the springing up of factories, people working in the rural industries, started moving towards the industrial centres in search of work. Thus, it was not possible for the rural joint families to exist. Industrialisation increased the employment opportunities, people started venturing out in search of new job opportunities. Industrialization brought along, a new form of economy, which provided employment to women too. Employment made women self sufficient and aware. They started agitating against the suffocating and dominating environment of joint families and stressed upon the establishment of nuclear families. Industrialisation enforced the cash system, which facilitated the members to identify work with money. Feelings of superiority and inferiority started cropping up between members who earned more, and those, who earned less. That led to the sense of

individualism because of which they deemed fit to spend the money earned by them on their wives and children.

Notes In an industrialised system, the importance of money and personal attributes are more visible. The social status of an individual depends on his personal merits. All these circumstances encouraged people to move away from joint families and gave them opportunities to set up nuclear families. That let to the disintegration of joint families.

2. ***Urbanisation:*** The new means of transport and industrialization gave birth to cities. Gradually, cosmopolitan cities came up and with that, rose the cosmopolitan culture. In cities, various beliefs, ideologies and social values are found. People living in cities love innovations believe in individualism, materialism and have progressive views. The women in cities believe more in independence and they want freedom from the slavery of mother-in-law. So, they persuade their husbands to live separately. Because of high rentals and lack of housing in cities, it is not possible for big families to stay together. People move to the cities because these places provide them with various business opportunities. There, they stay alone or with their wives and children in cramped homes. The socio-economic environment of the city is more active than the rural environment. In cities, an individual spends most of his time outside the shadow of his family, thereby encouraging the sense of personal freedom.
3. ***Impact of Western Education, Culture and Ideology:*** Because of the British rule in India, the Indians got introduced to Western education, culture and ideology. The Indians too, adopted their philosophy and social values. Individualism, liberlism, naturalism utility and existence along with western literature and education, *etc.* Influenced the Indian Social Institutions. The Indians adopted the views of the West on man-woman equality. **Voltaire and Rousseau** said, man is born with some individualistic traits; safety should be provided to them. The United states of America announced 'Human Rights.' All of these resulted in love marriages and intercaste marriages. Marriage became a mere 'contract.' The laws restricted the dominance of the Head of the family. As a result, the joint families started disintegrating.
4. ***Impact of Legislation:*** Since the British rule in India, the laws that came into force, attacked the unity of the joint family. The fundamental reason of unity was that the family members did not have any individual rights over the family property. But the 'Hindu Inheritance Act', 1929 allowed this right even to those members too, who desired to stay separately from the family. The 'gains of Learning Act,' 1930, extended the limits of the self acquired property. The 'Hindu women's Right to property Act' introduced in 1939, allowed women, the right to inherit the family property. That too, divided the property of the family. **Agarwal** is of the opinion that the Income Tax accebrated the disintegration of joint families. To save brothers (siblings) divide their property.

   The high number of members in a family was the result of child Marriages. But the 'Child Marriage Prevention Act', 1929 to prevent the child marriage. Widows re-marriage Act, 1856 allowed widows to marry which they moved to their new homes, leaving their decreased husbands's families. That too, hampered the unity of joint families. The 'Special Marriage Act' introduced in 1954 granted the freedom to marry outside the caste and religion. That encouraged inter-caste marriages, which were against the ideologies of the joint families. The 'Hindu Marriage Act' of 1955 allowed men and women the right to divorce. This too, disintegrated the joint families. According to **Dr. Ralf's** opinion, the effect of this law was more visible in cities. The 'Hindu inheritance

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Act,' 1956 allowed the daughters and women the right to inherit the family property. The 'Dowry Prevention Act' of 1961 diminished the dominance of the head of the family. As a result of all these Acts, the joint families started disintegrating.

5. ***Family Quarrels:*** Because of the frequent family quarrels in joint families, which were related to property, children and women, the members started living separately in quest for peace.
6. ***Reduction of Family Functions:*** Today, the work which was done by the joint families earlier, has been undertaken by other unions and institutions. Thus, their utility has diminished. Teaching is being ensured by educational institutes. Family entertainment is ensured by business recreational institutions, clubs and movie theatres. The washing job has been taken up by the laundries, grinding of grains is being done by flour mills and the stitching work is being done by tailoring units. This has put an end to the individual's dependence on joint families.
7. ***Feminist Movement:*** The expansion of education and economic independence, has brought about awareness in women. Today, they are trying to free themselves from the exploitative environment of the joint families. They have starting stepping out of their homes. In order to boost their personality. They have started supporting nuclear families. This changed attitude of women is another cause of disintegration of the joint families.
8. ***Growth of Population:*** The population in India has grown rapidly. As a result, the pressure on land has increased. When it became difficult to sustain big families by the cultivation of small portions of land, the people started moving to cities in search of jobs. This cased disintegration of families.
9. ***Means of Transport and Communication:*** The new means of transport and communication made the people active. During the ancient times, it was difficult to commute due to the lack of such means. So on their own people stayed at one place, in the form of joint families.
10. ***Social Security:*** Until some time age, the joint families took care of the old, and the sick and provided security and support in times of need. But today, health insurance, employee compensation laws, maternity leave laws, provident fund, gratuity fund, *etc*., provide economic and social security. Thus the utility of joint families has definitely diminished in the cities, if not the villages.

Studies Regarding Joint Families

Because of the effects of various powers, the joint families started disintegrating. What form are the joint families taking in the changed circumstances? What, are its new tendencies and how are they different from the previous ones, etc. To find out the answers to such questions, the census officials and the sociologists conducted various studies in different parts of the country. Hence, we mention them briefly:

1. ***The Statistics of Census:*** Commenting on the census report of 1911, conducted in different cities, **Gait** said, instability is visible in joint families. Commenting on the census report of 1951, the census official wrote, "Such a great proportion of so small families (33% in villages and 38% in towns) gives an indirect hint that now the families do not run according to the traditional rituals and customs of joint families. The desire to set up a new home is strong." Commenting on the census of 1901, **Gait** said, that joint families are visible only amongst the higher castes. The lower castes and scheduled tribes, hardly follow this custom. After marriage, men set up separate homes.
2. In 1930-1932, studies related to changed attitude regarding marriage and family were conducted by **T.K. Merchant**. About 446 graduates were surveyed and it was found that the educated preferred to stay in joint families. The number of women who were against joint families outnumbered men.

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3. ***K.M. Kapadia*** surveyed 513 graduates and found that 60% of the educated Hindus still live in joint families and only 1/8 the part of them are dissatisfied with it. Against one individual who opposes joint family, there are 3 or 4, who are in favour of it. **Kapadia** surveyed 246 families of Navsari town in Southern Gujarat and 1099 families of the 15 villages around it and found an equal number of nuclear and joint families.
4. ***B.V. Shah*** surveyed 200 students of Baroda (Vadodara) to know about their opinion on joint families. Only 16% of the students opposed it while the rest supported it.
5. ***Sudha Kaldete*** studied the old Bombay state and found that the joint families were getting disintegrated because of the influence of urbanization.
6. In 1958, **Edwin D. Driver** surveyed 2314 couples of Nagpur district of Bombay (Mumbai). He found that the educated people were more in favour of living in joint families than the uneducated people and those who were above 36 years of age.
7. ***I.P. Desai*** studied 410 families of Mahua town of Saurashtra. According to him, there are 28% nuclear families and 72% joint families in Mahua. Property and financial interests have strengthened the joint system. There was one nuclear family against every three individuals living in joint families.
8. ***P. M. Kolinda*** studied the Lonikhand village of Puna (Pune) district, in Maharashtra and found a high number of joint families. Moreover, there were more joint families who belonged to the upper castes than the lower ones. On the basis of regions, he found varied proportions of joint families in India. The number of joint families in the Gangetic plain and the North-Western castes of Mysore was found to more than west Bengal and central India.
9. ***Alen D. Ross*** interviewed 157 men and women of middle and upper classes in Bangalore. He mentioned the powers which brought the changes in the joint family system and said that the technological powers were causing the changes in joint families.

Did u know? Many sociologists like Rolf, Dev Anand, and Thomas, B.R. Agarwal, Yogesh Atal, A.M. Shah, Guday, Lembart, B.G. Desai, Jyotirmei sharma, R.K. Mukherjee etc. have, in their studies confirmed the changes which are taking place in joint families.

10. ***M .S. Gore*** surveyed 499 Agarwal familes around Delhi and Haryana, living in rural and urban areas. He Presented two results:
    (*i*) People still support joint families.
    (*ii*) The urban effect and education has changed the form of joint families.
11. ***B.K. Ramanujam*** is of the opinion that nuclear families are being preferred because of financial reasons. He believes that on structural basis, the families are disintegrating but functionally, They are still intact.

Task Analyses the studies related to joint families.

18.2 Recent Tendencies and Changes in Joint Families

Because of the attacks of various powers, there have been many changes in the structure and functions of joint families and some new tendencies have been visible. Here we discuss about them in brief.

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(I) Changes in the Structure of Joint Family

(i) ***Changes in Size:*** The size of the joint family was big as the members of there or more generations stayed together. But now because of the expansion of education, family planing and the desire for the upliftment of life etc, the size of family has reduced, which now consists of the husband-wife and their unmarried children.

(ii) ***Depletion in Power of Family Head:*** Earlier, the decision of the family head was supreme. But now the new educated generation, who believes in equality and democracy, refuses to accept the dictatorial power of the father. They have started making their own decisions regarding marriage and personal matters.

(iii) ***Increased Power of Women:*** Education encouraged women to step out of the confines (boundary walls) of their homes and work. They became financially self dependant. The new laws provided them equal social, economic and political base. Their status and esteem rose and with that, the power of men diminished. The women started visiting clubs, because of which there were changes in family functions.

(iv) ***Changes in the Form of Marriage:*** Earlier, parents and kins played an important role in selecting a match, but now youngsters have started looking for a match on their own. Today marriage is a matter related to two individuals and not two families. The end of child-marriage, widow remarriage, love marriage and delayed marriage, all have changed the form of family.

(v) ***Instability:*** Today, families face increased activation and instability. People have started moving out because of jobs and business. This lessened the control of family, neighbours and kin. Thus, divorces started becoming prevalent. Innovative ideas regarding sexual relations have also reduced the importance of joint families.

(vi) ***Changes in Family Relations:*** The mutual relations between the members of the joint families have weakened. The cordiality and warmth of relations have been replaced by were formality. The family control too has become feeble. Now, family is nothing more than a formal institution.

(vii) ***Lack of Groupism:*** To preserve the unity of the traditional joint family, joint possession, like residence property and joint activities like worshipping and dining have played an important role. Presently, it is not possible, as family members stay separately at different places. The property too, is being divided. As a result, the family group-ism came to an end and the nuclear tendency strengthened.

Self Assessment

Fill in the blanks:

1. Because of female education, women stepped out of _____ . They started working.
2. In selecting a match, the parents and kins had an _____ role. But now the youngsters have started selecting their own partners.
3. The mutual relations of a joint family have _____ .

(II) Changes in the Functions of Joint Family

(i) ***Changes in Education and Cultural Functions:*** Earlier the joint families provided education to its members, made them sociable and introduced them to customs, rites, rituals, religion and culture. But now that role is being played by educational and cultural institutions.

(ii) ***Changes In religious Functions:*** Earlier, the joint families would perform the religious vituals like Yajna (Yagya), Huwan, Puja (worship), Fasts, Festivals and Religious Functions. But due to the diminishing importance of religion, the need of such role play has diminished too.

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(iii) ***Changes in Economic Functions:*** A joint family was the production and consumer unit where labour division was prevalent. It fulfilled all the economic needs. but today it is nothing more than a consumption unit, Now, economic security is being provided by the government and other institutions.

(iv) ***Changes in Forms of Entertainment:*** Earlier, it was the joint family, who provided entertainment to its members. But now cinema, radio, television, clubs and business recreation institutions have taken up this job.

By the structural and functional viewpoint, the traditional families were joined, but now both have changed. **Gore** and **Desai** are of the view that on the structural level, their number has reduced but on the functional level, there, number has still not reduced.

18.3 Future of Joint Family

Because of the various changes in the joint families, the question that arises is will there be an end to joint families in future or will they disintegrate totally. Optimists are of the view that it is not the disintegration of joint families but their changed form. It is in the process of adjustment to the new circumstances. Those supporting disintegration are of the opinion that reduction in the size of the family, the diminished power of the head of family, increased power of women, property rights granted to family members, feeble family control and reduction of roles, *etc*., are indicators of disintegration only. They are of the view that as urbanization and industrialisation grow; and the newer means of transport come up, joint families will face disintegration and nuclear families will increase, as they did in Europe. On the other hand, optimists are of the view that industrialisation and urbanisation in India may not create the same effect as in Europe. Here, it is not disintegration of families but their form. **Prof. Kapadia** says even today, a joint family provides total social support to its members. Because of the prevalence of child marriages, it is the joint family which supports the newly-wedded couple. Because of the lack of health facilities in villages, it is the joint family who takes care during illness and delivery. Apart from that, the widowed and deserted sisters and daughters are also provided support by the family. Last few years, social efforts like insurance, Provident fund, gratuity, health, support, bonus, *etc.*, have been made but these facilities are limited to people in industrial and government services only.

Almost 70% of the population who lives in villages and depends on agriculutre, still get social security from joint families only. Thus, the future of joint familes is knotted with the villages. There is a cordial relation between joint family and agricultural work. The disintegration of a family means division of fertile agricultural land. It is the joint family which fulfills the need for workforce which is required for agricultural work. **Dr. Kapadia** says the future of joint families depends on two factors. He writes that families today face financial and ideological crisis. The reason for financial fail to save money to send to the family back home, thus turnings the relations sour. The ideological crisis is that the new generation refuses to accept the dominance of family. Now, the right between the mother-in-law and daughter-in law has depended. The mother-in-law can neither tolerate the new position of the daughter-in-law nor can she accept the sympathetic attitude of the husband towards her. If a family survives such crisis, there is no likelihood of family disintegration. **Kapadia** admits that the Hindu attitude still supports joint families. **Dr. R.N. Saxena** too, has confirmed the financial and social support provided by joint families. He says, "Today, the mutual relations amongst the members of a joint family are its real form; not the joint residence property or kitchen. It is definite that the number of disintegrated joint families has gone up and every such family gives birth to many new joint families, in due course of time. **Dr. Indra Dev** is of the opinion that the disintegrated families have not taken the form of simple and pure personal families. The form they are taking could be termed as intermediary types. **I.P. Isai** and other sociologists believe that nuclear family is a phase in the joint family structure. At the initial stage, the parts which separates from the joint families are in the form of nuclear families. In due course of time, they transform into joint families. **Ram Krishna Mukherjee** writes, "The central

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tendency of the Indian society is to continue with the joint family system as there is no evidence of either the breakage of parallel branches of the joint structure or any other form replacing the paralleled tendency."

The above-mentioned discussions clearly indicate that the future of joint families in India is not dark. Though many changes have occurred with time, they are not a symbol of its disintegration but of its changed form.

Since time immemorial, family has been considered the basic unit of society. A family is not only essential for the human society, it is a safe and ideal institution. Since the last few years, the roots of this institution have shaken. Sensing the danger, the United Nations Organisation declared 1984 as the International Year of the family. Now, it has become a trend to clebrate a 'Day' or a 'Year' in the name of something, which is in danger. In India, there is the need to celebrate 'Hindi Diwas' (Hindi Day) so that the Indians do not forget that it is only Hindi which has the capacity to be their National language.

In today's materialistic age, every individual is so engrossed in his own interests that he has no time to think about others and even if he does so, he does it as if he is doing a favour. The fact of the matter is that today neither do the relations, nor do the joint families have any meaning. Most of the Indians are moving far away from their families. Most of the people living in modern families look up at joint families, where an individual's happiness and sorrows were shared by his parents, grand parents and siblings. Even today, this happens in joint families. Joint families have their own merits. Joint families provide a full opportunity for the growth of physical, mental and other capabilities. Most importantly, it provides an extremely healthy environment for the social growth of children. But the rise of the industrial society and the structure of economic activities related to it have limited the size of the joint families. The major reason for the disintegration of joint families is the stepping out of women work, because of the law age of some family members. Such hard circumstances are enough to disintegrate families. They perceive their own parents as guests when they visit them. But these threads of relations have not shredded totally as there is still a sense of shame left in some families.

Did u know? Today man has become completely self centred and self-occupied. Today a family means a husband, wife and children.

The technical and economic changes which occurred in the last few years have affected the society and extensively changed the values. On the one hand, there are pre-established beliefs while on the other hand, there is a mesh of a few modern forms of economic progress, which have not brought any positive change in the interests of people or their customs, rites or rituals. There is a contradiction in circumstances here, because of which the family unit is continuously disintegrating. Now, the relations do not have warmth. A brother does not miss his siblings. Parents are having a hard time. Change is the nature of times. There was never a time when the process of change stopped. But the changes that have taken place in the last few years have shattered everything. **Dr. Rajendra Prasad** in an article, gave an example in context with the Indian culture. He says, "If we wish to lead a happy and peaceful life, then we should adopt the teaching of the Vedas, which say '**Indulgence with Sacrifice**.' Now, an example here, proves how to use it in family life. He says, "Suppose there is a joint family where every member wants each one in the family to be happy. For that, they make endless efforts to earn the maximum, beyond their capacity. Every member of that family wants to earn the maximum for himself. Their total earnings will be the same as in the first stage. In this manner, the total property will be equal in both the cases. Now, if that is divided, everyone will get an equal share. But there will be a difference in both the stages. In the first stage, there is no concern for struggle as the individual is not doing it for himself, the involvement of others is also required in the struggle.

Our culture needs us to step onto the first stage. The present will always be there, whether, it is the struggle between people or nations of the world."

In the beginning the parents are delighted. They proudly say that their children (sons/daughters) work abroad and have settled there permanently. But with time, this happiness changes into sorrow. Their children get busy in their own world and the old parents keep on waiting for them. In the metropolitan cities, the problems of the old have multiplied. The old affluent parents live alone in houses. They have domestic helps to do the house hold chores and one day, these very domestic helps kill them and vanish with the valuables. Today, the children's attitude has changed. They do not wish to follow their parents blindly. As long as they are small, they listen to their parents out of fear, as they are small and helpless. But as soon as they become self-sufficient, they don't deem fit to listen to the elders as it is against their self esteem. Their inflated egoes refuse to listen to elders. In this way, the natural human values in the families, have vanished. The moral values of the lovely stories told by grandmother seem to have gone into the transhkin. Even if, there are elders in the family, they are there, merely to look after the small children.

The working women, who have small children, openly say to their colleagues, that as long as their children are small, they have to live with their in-laws. But when their children grow up, they would live separately. How can such a dangerous downfall of moral values make the family system meaningful? The modern age is the age of freedom and curiousity. The only thing that matters is extreme individualism. Earlier, the family members used to sit together and share the joys and sorrows. They would also talk about a family member who stayed far away from them. As a result, the children used to get acquainted with them indirectly. But now, there is nothing of that sort. It is not that nobody has the spare time for all this. When they wish to spare time, they do so despite being busy. The fact is that total nobody feels the need for all this. The old generation is pained to see this. They remain silent as they do not have the right to expression. Perhaps, because of this, in India too, old age homes have mushroomed, like in the West. The children are the ones who are getting ill affected by the disintegrated families. It is the old who have to bear the brunt of it.

Notes There is no place far emotions in this age of sciertific progress. It is interesting to note that they too. Consider themselves extremely emotional and sensitive. But sensitivity of these emotions are limited to theirselves only.

In these changing circumstances, there is no other way than to silently watch the downfall of civilisation and culture. At the most, there are debates on the existing problem, a few social organisations hold seminars but a practical solution to this problem is nowhere in sight. The youngsters present themselves as smarter than elders. The elders, silently and smilingly accept their egoes. In the joint families, the children get high social development. In no way, can a nuclear family be considered complete, for the healthy personal development of children. But, it is not in the hands of man to stop the speed of time. This problem does not end here. It is surprising that even the husband and wife are not happy with each other.

18.4 Summary

- The dominance of urban culture has played an important role in influencing a family and bringing about social changes.
- The responsibilities like assistance in child birth and care, which were earlier fulfilled by joint families, are now being replaced by maternity nursing homes and ante-natal clinics.

Notes

- To take care of the sick, old and unemployed, the security functions which were earlier taken care of by joint families, are now being provided by nursing homes, hospitals etc.

18.5 Keywords

1. ***Urban:*** The specific style of living in cities.
2. ***Changes in Joint Families:*** There are three powers responsible for changes in joint families:
   1. Economic Powers 2. Emotional Powers 3. New social Laws

18.6 Review Questions

1. Mention the factors responsible for changes in joint families.
2. What is the future of joint families?
3. What are the various changes that have occured regarding the security of children and old people, in modern urban cities?

Answers: Self Assessment

1. confines/boundary wall 2. important 3. weakened

18.7 Further Readings

Books Marriages and Families in India—K.M. Kapadia.

Sociology of Family—Dr. Sanjeev Mahajan, Arjun Publishing House.

Notes

Unit 19: Demographic Dimensions of the Family and Marriage System

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Objectives

After studying of this unit, students will be able to:

- Understand the family and marriage system of Indian Society.
- Understand the life expectancy, sex ratio, age structure of the family members.

Introduction

The subject matter of social demography are : birth rate, death rate, resident-non resident population, sex structure, population density and distribution, life expectancy, living standard, population control of a society etc.

The social issues of a country play important part to give understanding into any country's population. This relate demography with sociology and it gives birth to social demography.

19.1 Subject Matter of Social Demography

The population density, structure of population and its attributes effects social and economic conditions of any country. These are the important traits which determine a country's growth. The population of my country should be balance compare to the available means. Uncontrolled population growth, results in population explosion. Unemployment, over crowded sovereignty, poverty are the causes of family sufferings and disintegration, directly or indirectly. Population explosion or growing population depreciate a country's economic growth. It also slows down the speed of planned development. Over population embarks many serious problems in less developed countries, as-the working/workable population gets no work, that infuse dissatisfaction into students and increase poverty, etc.

Notes

Notes The population of a country, plays a major role for future development and prosperity of the country. Less population or over population, both effects production, residents, non-residents, economic growth, conceptuation, political and social policy changes of the society, etc.

19.2 Theories of Population

From ancient, socio-scientist and economist had shown interest in solving the problem of population. What should be the ideal population of a country? What should be the growth rate of population? How to control the population growth? These are the questions on which many principles are propounded. Now, we will discuss; in short, the principles of demography.

Population Theory of Malthus

In 1798, **Malthus** had propounded a theory of population from his book "An essay on principles of population". Malthus was a priest; He deeply studied the population growth of various European countries. **Malthusian** theory in based on the three assumptions:—

1. ***Population Growth Rate:*** According to Malthus, the population grow on the geometrical pattern, i.e., 1, 2, 4, 8, 16, 32, 64. A country's population gets double in 25 years, if not interrupted.
2. ***Production Rate of Food Material:*** Malthus says, in comparisons to population growth, the food material grow slow. It says, eatables grow in mathematical proportion, *i.e.,* 1, 2, 3, 4, 5, 6, 7, etc. In a time period when the countries population multiply16 times, its food material will grow five times only. Fast growing population gives birth to many evils like voracity, unemployment, struggle, delinquency, war and rivalry.
3. **Population Control—**According to Malthus, there are two methods of population control:
   (a) Positive Check
   (b) Preventive Check
   (a) Positive Check—Death rate increases because the nature itself keep Positive check. Whenever population grows bigger than the food. The Nature prevent it by flood, earthquake, plague, faming, heavy rainfall, epidemic voracity, natural calamities and war, So that, the extra population dies and only the required number of population remains.
   (b) Preventive Check—Preventive checks are those, which are used by the society itself to check the population. It consist artificial measures. We will also discuss the causes population growth and National Population Policy.

Self Assessment

Fill in the blanks:

1. Positive check is imposed by _____ .
2. When population grow greater than _____ in any country, then nature bring it down by flood, earthquake, heavy rainfall, war, etc.
3. _____ are those preventives, which society imposition itself.

Notes

Table shows India's growing population in different decades.

Population in India

Year	Population (cr)	Ten yearly growth percentage rate
1911	25.20	5.7
1921	25.13	– 0.3
1931	27.89	11.0
1941	31.86	14.2
1951	36.10	11.2
1961	43.92	21.6
1971	54.81	24.8
1981	68.51	24.8
1991	84.63	23.5
2001	102.87	21.5
2011	121.01	17.6

Table shows, important facts about population growth of India between 1911 to 2011. Population decrease between 1911 to 1921 in India because epidemics, plague, diarrhea broke out which toll in thousands, again population started increasing from 1921. Population remained static between 1931 to 1941. In comparison to further decades. Among decades major difference shown in 1931–1941 and 1941–51. Many people came from Pakistan to India in 1947 due to partition. Before that demographic data was same for India and Pakistan. India's population was 43.92 cr in 1961, 54.81 cr. in 1971, 68.51 cr in 1981 and 84.63 cr in 1991. According to 2001 census, population was 102.87 cr now, according to 2011 census it is 121.01 cr in India.

According to 2001 census, Indian states shows these statistics contribution in total population 16.49%. is from Uttar Pradesh, 8.07% from Bihar, 9.42% from Maharashtra, from 7.81% West Bengal, 5.49% from Rajasthan, 5.87% from Madhya Pradesh. These states contribute 54.85% population of the country.

Important facts related to Indian population—(*i*) In India approx. 1.8 cr population increases every year which is equal to total australian pupulation. (*ii*) 16% of world's population lives in India it means every 16 person among 100, is an Indian or every seventh, in the world is a Indian. (*iii*) At present per thousand birth rate is 22.5 and death rate is 7.3, in India. (*iv*) According to 2011 census there are 62.37 cr male and 58.64 cr female in the country, *i.e.*, 940 female per 1000 male. (*v*) Literacy rate is 74.04% according to 2011 census. The country's 27.8% population lives in Urban areas and 72.2% in rural areas.

Birth-Rate and Death-Rate

(*i*) *Birth Rate:* India's birth rate is bigger tha2n to other nations. There is a difference found between registered birth rate and death rate date, because everyone died/born are not registered. Estimated Birth rate date of different decades. Table shows as:

Decades	Birth-Rate per thousand
1921–30	46.4
1931–40	35.2
1941–50	39.3
1951–60	41.7

Notes

1961–70	41.1
1971–80	33.6
1981–90	29.9
2006–07	23.1
2009	22.5

The table shows in 2009, the birth rate was 22.5 person per thousand birth which was highest among nations, except China. Birth rate shows difference between urban and rural area, Birth rate is higher in rural areas as compared to urban. This trend was same in all states. The highest birth rate was in Assam and the lowest in Tamilnadu.

The birth rate of any country get influenced by the prevailing socio-conditions, as : death rate, abortion, unproductivity, personal freedom, development of production function, healthcare conditions and ambitions of people are examples.

There are many reasons of higher birth-rate such as: tropical climate, child marriage, lack of entertainment facilities, joint family system, necessity of marriage, increase in medical facilities, fortune etc. In India, education, occupation, religion, rural and urban residence, caste are important factors which influence the birth rate.

(*ii*) *Death rate:* Estimated date shows difference in death rate same as it shown in birth rate. Death rate per thousand, in different decades are as follows:

Decades	*Death rate per thousand*
1921–30	36.3
1931–40	31.2
1941–50	27.4
1951–60	28.8
1961–70	18.9
1971–80	11.9
1981–90	9.6
2006–07	7.4
2009	7.3

Same as birth rate, death rate is also bigger in India in comparison to other nations because in India standard of health facilities and living are low alongwith lack of nutritive food and medical facilities, poverty and epemic are at its peak. Three decades before 1921, famin/ drought, Plegue and influenza were the reasons of higher death rate. After 1921, death rate decrease in every decade. In 1991 it was 9.6 person/thousand per year. According to 2009, census, death rate is 7.3 per thousand person. The highest death rate data is in 0–4 years age group. If we consider the age group, an increased death rate is fine in old age except childhood and youth. Poverty, natural calamities (earthquake, flood, drought) , epidemics, industrial waste and lack of medical facilities are the many reason responsible for increased death rate in India.

Density of Population

Density of population means that 'how many people lives' in 1 Kilometer area. To get the density of population, formula is the total population of the country divided by total area of the country. In 1901 the density population India was 77 person / per kilometere, in 1961 its 173 km, in 1981 its 230 / km and 2011 its 382 / kilometer. The highest density at present is in Delhi for 11,207 per km and in Chandigarh it is 9252 per km. In states, data shows 1029 / km

in west Bengal, 859 / km in Kerla, 1102/ km in Bihar, 828 in UP, 573 / km in Haryana. Lowest population density is in Arunachal Pradesh with 17 person, Mizoram shows 52 / km, Nagaland its 119 / km, Sikkim it is 86 per km and Manipur its 122 people / km. Density of population shows variations among states in India.

Life Expectancy

The meaning of life expectancy is, age of living years, which is expected at the time of birth. Average age of Indians were 24 years in 1941, which increased to 32.1 years in 1951 to 63.5 years in 2007. Average age increased due to growth in education, medical facilities and living standard.

Age Structure

Important information can be available from the age structure of any country; such as, number of school going, work force and number of voters etc. According to 2001 census, 0–14 year group is 41%, this percentage shows that in this country dependents are many. 60 and above years percentage is 7.28, it means 44.5% population contributes only children and old, rest 62.45 is into 15–59 years and constitute nations 39% workable population.

Did u know? To promote production of goods and bring prosperity, it is necessary to increase percentage of workable population.

Sex Ratio

Sex ratio or men-women ratio in the population of any country is very important. It effects marriage rate, child's birth and death rate. According to 2001 census, male population is 62.37 cr and female population is 58.64 cr. It shows per 1000 male/female are 940, which was 933 in 2001. In Kerala, per 1000 male/female are 1084 which is highest in Kerala and lowest in Haryana, with 1000 male/877 female data. In Jammu Kashmir per 1000 male / female population is 883, in Sikkim it is 889 male per 1000, in Punjab is 893 / 1000 male, in Uttar Pradesh 908/1000 male. Sex ratio data shows between rural and urban areas. In urban areas it is 859/1000 male while 952/1000 make in rural areas. Some socio reasons prevails why female population is low here, i.e., more birth of male infants, no proper care for girl child during childhood, child marriage and getting pregnant at tender age, death at the time of delivery of child etc.

Religion

People of India, follows many religions. Indian society is compounded by Hindu, Muslim, Christian, Jain, Sikh, Budha, Jews. According to 2001 census, the percentage of people following different religion were – Hindu 82,75%, Muslim 13.81%, Christian 2.40%, Sikh 1.92%, Budha 0.79%, Jain 0.42% and others 0.66%.

Language

India is a country of many languages. Indians use 1,652 languages and dialects. You can divide language into two: **firstly, Dravid languages**; as Tamil, Telgu, Kannada, Malyalam, etc. **Secnodly, Indo Aryan languages;** as Sanskrit, Hindi, Marathi, Magadhi, Rajasthani, Punjabi, Udiya etc. Indian constitution registered 22 languages, every language has its own linguistics. Hindi has got first position among these.Except there 22 Languages Malvi, Bhojpuri, Marvadi and Pahadi languages are important, many people use them.

Notes

Population in India: Language based

Language	Users percentage
Hindi	*39.85*
Bangla / Bangali	*8.22*
Telgu	*7.80*
Marathi	*7.38*
Tamil	*6.26*
Urdu	*5.13*
Gujrati	*4.81*
Kannda	*3.87*
Malyalam	*3.59*
Udiya	*3.32*
Punjabi	*2.76*
Assami	*1.55*
Sindhi	*0.25*
Nepalese	*0.25*
Koikani	*0.21*
Manipuri	*0.15*
Kashmiri	*0.01*
Sanskrit	*0.01*
Others	*4.58*

Literacy

Any nation will economically much faster if literacy rate increases fast. Literacy related facts are not satisfactory in India. Though the literacy rate is increasing continuously.

Year	Literacy per cent
1951	16.7
1961	24.0
1971	29.5
1981	36.2
1991	52.21
2001	64.8
2011	74.04

Its clear now, that in last 50 years, India's literacy rate increased much. In 1991 22.42 cr male and 12.77 cr female were literate. 33.65 cr males and 22.41 cr females were literate in 2001. Male literacy was 82.14% and female literacy was 65.46% in 2011.

India's most literate state is Kerala with 93.91% Literacy rate. In Mizoram it is 91.58%, in Tripura its is 87.75%, in Goa it is 87.40% and in Himachal Pradesh it is 83.78%. Literacy rate is lowest in Bihar. Literacy rate in 1951 was 16.7 per cent, in 1961 it was 24, in 1971 it was 29.5, in 1981 it was 36.2, in 1991 it was 52.21, in 2001 it was 64.8 and in 2011 it is 74.04. There is percentage difference between urban and rural areas and into male/female population also.

Notes

Rural and Urban Population

At present, one among 4 persons lives in city. According to census 2001, 27.8% lives in cities while 72.2% live in rural areas. Table shows, rural and urban population trends between 1921 to 2001.

Year	Rural population (%)	Urban population (%)
1921	88.8	11.3
1931	88.0	12.0
1941	86.1	13.9
1951	82.7	17.3
1961	82.0	18.0
1971	80.1	19.9
1981	76.3	23.7
1991	74.3	25.7
2001	72.2	27.8

Table states that, urbanization is increasing rapidly. Annual rate of growth was 3.83 percent in 1971–81 decade. Which reduced to 3.09% in 1981–91. In the decade 1991–2001 urbanisation was 2.83%. India's most populated city is Mumbai with 1.26 cr population. Kolkata is on second place its population is 1.02 cr. Delhi comes on third with 93.2 lakhs people, Chennai on fourth with 43.3 lakh people. According to 2001census, there is 5,161 sand cities in the country, with 26.8 cr of total population. Census department defines a place, as "a city" with 5 thousands people or above, and less than is a village" cities with total population 10 lakhs and more were 12 in 1981, 23 in 1991, 35 in 2001.

Population of Scheduled Castes and Tribes

According to 2001 census, the population of Scheduled Caste was 16.65% cr and Scheduled Tribes was 8.35 cr. It shows that, 24.46% of the total population of country is contributed by scheduled castes and tribes only. Biggest population of Scheduled Castes is in Uttar Pradesh (3.51 cr) than in West Bangal, Bihar, Tamilnadu, Andhra Pradesh, Madhya Pradesh and Rajasthan. Most tribal population live in Madhya Pradesh (1.22 cr). In Hariyana, Jammu and Kashmir, Puajab and union territory-Chandigarh and in Delhi, no tribe community lives.

Population Explosion in India

We studied, statistics of population growth in different decades. Along with we had analysis birth rate, death rate and residence and non-residence facts. All these facts shows that in India population is increasing rapidly yearly, which affected our economic development, administration, social welfare, *etc*. India is second most populated country of the world.

Notes Growing population, increased unemployment and poverty. This is why, it is said that it is state of population explosion in India. Its consequences would be dangerous if not prevented in time.

Notes

Population Explosion in India; Responsible Facts.

1. ***Tropical Climate:*** A girl child gets mature soon because of tropical climate, and gets able to produce a child sooner. This reproductive years runs larger and in this period she gives births to many children.
2. ***Child Marriage:*** Small kids get married due to this system. So female reproduction period, i.e., (15–35 years) is fully used. This is the reason why more children take birth.
3. ***Lack of Entertainment Facilities:*** In lack of entertainment facilities; female is an object of entertainment in people of lower level of living group.
4. ***Joint Family System:*** Under joint family system, the old people wants to see the marriages of their sons and grand children infront of them or at their present, looking after a child is not a problem in these house hold. A big household is considered as a symbol of authority, status, strength in the society.
5. ***Illiteracy:*** In the lack of education, people do not understand result of population growth and keep giving child birth without any interruption.
6. ***Lower Living Standard:*** Due to low living standard people thinks that many children will help in production process and will earn more. Because of lower level of living, they do not spend on child's education, up bringing and luxury. No one get effected by increasing no. of children.
7. ***No Knowledge of Family Planning or Preventives:*** Lack of knowledge indifferences is the reason for growing population.
8. ***Irregularities in Marriage:*** An Indian get "Compulsory" married to same social status of his / her. Marriage is a religious ritual in India. And important responsibility of a men. But one gets married the resultant must be child birth but in foreign countries getting marry depends on persons own will.
9. ***Importance of Male Child:*** Female keep deliver children unless she gets a son. In religion it is said a person gets salvation from his son only.
10. ***Medical Facilities:*** Death rate decreased as well as birth rate increased, because of medical facilities in India.
11. ***Impact of West:*** Male female ceition freedom inceased because of western impact.
12. Monies, Obsence literature and jazzy, tight clothes increased sex decides and needs.
13. ***Fortunist:*** Indians are fortunist they think child is God's gift. God has given birth and will give food too. And they consider birth control a sin. Birth is good in Islam and Bible accepts more children and it is written in it, that "grow and fill" this earth with people.
14. ***Lack of Population Decay:*** Leave some exceptions of war and peace. Indian population got hurt little. According to **Dr. Chandrashekhar**; leave some exceptions population hurt less in last five decades.
15. ***Arrival of Refugees:*** Arrival of refugees from neighbouring countries increased the growth of population.

Effects of Increased Population

1. ***Over Population and Economic Development:*** **Prof. Colin Clark** thinks over populations is dangerous for economic growth because expenditure of maximum amount on saving makes pure national income and per capita income less.
2. ***Increasing Population and Capital Formation:*** Increasing population is a problem it reduces the proportion of natural resources per persons. If production falls the capital formation turns a problem.

Notes

3. ***Increasing Population and Food Problem:*** Less developed countries and developing countries run short their food material because of increasing population. They import grains from other nations.
4. ***Increasing Population and Price Rise:*** Effective demand for food reduces with population growth as less supply increases prices.
5. ***Increasing Population and Education:*** Illiterate increases in less developed countries with population increase.
6. ***Increasing Population and Residence Problem:*** Problem of residence and healthily surrounding increases. How to accommodate more people with population increase?
7. ***Increasing Population and Unemployment:*** Increasing population gives birth to unemployment, casual employment and disguised unemployment.
8. ***Increasing Population and Living Standard:*** The limited income gets distributed on increasing members, so it turns difficult to contribute food, cloth, education, entertainment, games etc. for all. In this way increasing population is responsible for low growth of a country.
9. ***Increasing Population and Poverty:*** The poverty increases if population is bigger than required. Land and resources are limited in every country, if used for big population a one will get small portion of it. It effects domestic produce, National / per Capital Income. That makes the country poorer.
10. ***Increasing Population and Delinquency:*** Poverty, unemployment and delinquency increase as the rate of population increases because it get difficult to collect feeding resources for all.
11. ***Increasing Population and Family Disintegration:*** Control turns problem as family members increase. Parent goes for work and it gives liberty time to kids. They turns naughty, overlook family values, and it gives way to family disintegration.
12. ***Increasing Population or Civic Problems:*** Population growth give birth to industrialisation urbanisation. People transfers from villages to cities. Result is, the problems due to industrialisation and the unrbanisation increases.
13. ***Increasing Population and Politics:*** Big population is responsible for war, regionson, rebels, capitalization. It increases administrative problems.

    Describe the effects of over Population.

19.3 Summary

- Under Socio-demography, we study birth rate, death rate, age structure, marital status, sex ratio, etc.
- Malthusian theory is based on three principles : Population growth rate, food material growth rate, birth control.
- 1.8 cr. population increased every year in India, which is equal to Australian population.
- According to 2011 census, Total population is 121.01 Cr., with 62.37 cr. (51.53%) male and 58.64 cr. (48.46%) female.
- 2011 Census shows sex ratio 940/ 1000 male and literacy is 74.04% in India.

19.4 Keywords

1. ***Demography:*** Demography is the science of statistics, which studies birth, marriage, death, residence, non-residence, status of population, percentage and dimension.

Notes

2. ***Population Explosion in India:*** Population is increasing rapidly in India, which effects our economic development, administration, social welfare etc.

19.5 Review Questions

1. Describe the demographical structures of Indian family and marriage.
2. State the reasons of population explosion in India.

Answers: Self Assessment

1. nature
2. food Material
3. Preventive Check

19.6 Further Readings

Books Human Society—Kingsly Davis.
Sociology of Family—Dr. Sanjiv Mahajan, Arjun Publishing House.
Families in India, Marriage and Kinship—Shobhita Jain, Rawat Publiction.