KINSHIP SOCIOLOGY

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CHAPTER 1

AN OVERVIEW OF KINSHIP IN SOCIETY: BONDS, RESPONSIBILITIES AND TRADITIONS

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ABSTRACT:

This research investigates the significant influence of kinship on social structure and explores the many facets of its links, obligations, and customs. Kinship is a crucial institution that shapes people's lives and controls behavior in a variety of social circumstances. Kinship has a long history in human history. This study sheds light on the complex web of familial ties across many cultural contexts, from marriage rituals to inheritance practices, via a thorough investigation. The research clarifies the crucial importance of kinship in defining genealogy, descent, and succession by looking at the work of notable anthropologists like Redcliff Brown. The persistent significance of family, descending clans, and phratries as fundamental elements of the kinship system is emphasized. The fact that kinship studies were first promoted by legal experts highlights their relevance in defining rights, duties, and inheritance and in creating a legal foundation for social order. This study also highlights the importance of family in protecting economic interests, often acting as an additional layer of protection beyond what is possible for an individual. People rely on their broad kin networks for assistance when they are in need, highlighting the special relationship that exists between blood relatives. The research also emphasizes the social obligations that are met within kinship relationships, wherein relatives provide assistance and guidance, generating a feeling of reciprocal commitment.

KEYWORDS:

Anthropology, Bonds, Cultural Practices,Family, Inheritance,Kinship,Society.

INTRODUCTION

A person may better grasp other facets of society if they have a solid knowledge of kinship ideas. In basic and prehistoric communities, kinship is a genuine institution. kinship serves as an axle around which a person's life revolves and regulates his conduct in a variety of situations. Kinship studies are not only fascinating but also beneficial. The several categories listed below provide different ways to convey the significance of kinship in the social structure. A person's place of marriage is determined by their kinfolk. Which marriages are prohibited, which ones are accepted, and which ones have received priority. In other words, only kinship is taken into consideration while deciding on internal weddings, external marriages, parallel cousin marriages, cross cousin marriages, etc. Families are made up of members who are related by blood and by ultimate ties. Both individuals are referred to as kins. Expanding a family really means expanding kinship as well. The various roles played by family members are shown in terms of family types. For instance, in a matrilineal family, a brother plays a significant role in his sister's family. He serves as the family's leader and the focal point for all financial activity. He has the family's power and authority in his hands.

Such households do not place much importance on the spouse. On the other hand, a brother's importance in a sister's household is minimal in patrilineal families. Anthropologists like Redcliff Brown have really studied the kinship system. He thinks relationships between people are created via marriage and kinship. Kinship determines genealogy. Descent, inheritance, and succession are determined. There are only three developed kinds of kinship: family, descended clan, and phratry. A person thinks that he is not without a historical history and that he too has roots that all people will have the right to transmit when they learn about the respectable relatives of the past. All of this is determined solely on the basis of kinship. The early research on kinship was likely conducted by attorneys and legal professionals to learn more about rights, obligations, patrimonial obligations, contracts, etc. and to give them a statutory sanction (legal form). They also intended to establish regulations governing who would qualify and what would be awarded. If someone other than kinreceive the right to inherit, kinship is examined to determine their relative preference. In patrilineal and matrilineal households, various laws for decency-related inheritance and succession apply.

The relationship between the owner of the property, the successors, inheritors, and the link between them is defined by family ties in all kinds of cultures. "In the societies of easy and adoptable methodology, the place of any person in the society, his rights and duties, and his claim on property almost depend with other members on the basis of his kinship and birth relations," claims Lucy Mayor. In such organizations, the core groupings are often linked with the fraternity, regardless of the dominant organizational principles. Protection of Economic Interest: Kin group serves as a second line of defense rather than an individual. while someone needs assistance outside of the family, such as in a tough circumstance or while fulfilling a financial or cultural obligation, they might turn to their large kin group. The relatives thus have a greater obligation to assist him than the society or whole caste. Similar to how he is connected to his family by traditional significance, a person thinks that their blood relatives are closer to them than their affinal relatives[1].

"The established relationships of family grant rights to individuals on fields and property, contribute in the achievement of equal rights, and give certain people authority over others in many civilizations. The wealthy have a responsibility to work for the wellbeing of the dependents. Everyone has a responsibility to cooperate with one another in situations involving questions of family and brotherhood. In times of economic difficulty, only family and close friends may provide a person shelter and assistance. Fulfillment of Social Responsibilities: a relative should supply free services to another related without anticipating a profit, however we should pay an outsider for similar services. A relative makes an excellent counselor. He is a victim of war and a helper in tough situations. Similar to this, the women in the family labor together on the farm, assist with household duties, and take care of the kids. In today's industrialized and bureaucratic world, a person is judged on their eligibility rather than their kinship. The notion of bureaucracy is undermined in developing countries by responsibilities towards relatives, even if one is supposed to be obedient to one's job and country.

When selecting his subordinate officers, a senior officer prioritizes his proximity to family above his qualifications. To us, this situation involves helping out family members, but to him, it is a moral obligation. Expanding kinship ties are not more significant than father-son bonds in the dynamic culture of today since they too lack intimacy. To villagers and tribe members, however, the practice of confining elderly parents in security homes or living alone is surprising and unethical. One may describe contemporary society as lacking in familial ties. They still have familial responsibilities and feelings. It is our responsibility to assist the son of our actual paternal or maternal uncle or paternal or mother aunt if he comes to us in

need. The sole reason each member of the Victoria family was obedient to the others was because "they were of the same blood." Avenging the death or insult of a relative is thus seen as an obligation. The idea that members of a tribe in the Philippines should exact retribution on a member of their own group was discovered among the Anglo Sexson people. Who will do this responsibility depends on how closely connected they are.

Mental pleasure: Feelings of kinship provide a person mental pleasure. A person may gather family photos and place them on the walls of his or her house. This is often the result of traumatic events focusing on kinship. History of the human race shows that people have lived in kinship-based societies for a very long time. A person's health, safety, and life were in his or her kinsmen's hands. A person without family used to think of themselves as worthless and as miserable as the dead. Human nature dictates that we fear the unknown and trust the people we know. Because they are seen as being a part of our own organs, blood relations are the ones we are most familiar with. A son feels very human among his relatives.

The study of kinship plays a significant role in anthropology. The bulk of investigations were initiated by primary anthropologists solely based on family. Major anthropologists' research, including those of Morgan, Mc Cleanan, Henary Men, Lovi, Fraze Boas, Malenovoski, Redcliff Brown, Evans Prichard, Reverse, and Saligmay, was redirected to the study of kinship relationships, families, marriages, and other aspects of life in one or more tribes. Based on kinship studies, they sought to comprehend the social structure. They were also interested in the growth of institutions and society. Studying kin ship was really beneficial in this regard. It has been shown via extensive research that early cultures had fundamental political, religious, economic, and geographical units of descent. Mc Cleanan cited those circumstances that affected marital institutions and human kinship as a whole. kinship was first accounted for via the lens of women, with the lens of males emerging later.

Prior to Mc Cleanan, Henary Men researched Indo-European families and said that patrilineal joint families were those in which fathers and sons shared property rights and that such families were the foundation of kinship in India. Morgan used a class-based method to study the New York "Eroquvees" tribes. He did hold the view that conventional Sex Communism was responsible for the establishment of the family and marriage. Inspired by Morgan, other anthropologists continued to explore the kinship glossary for a very long time. This is the reason why the kinship glossary words make up more than half of the literature on kinship. The evolution proposals were opposed by Lovi and Boas. By examining the inhabitants of Trobeiyanda island, Malenovoski has given kinship research a fresh lease of life. He has researched kinship's emotions and sensations. Redcliff Brown created a comparative approach and expressed interest in the kinship glossary. To provide a clear understanding of rights and obligations, he placed emphasis on the study of social structure and the kinship system.

Evans Prichard wrote a book on the South Sudanese Nyur people in 1940 that includes research on kin group-based communities. Following research on Tollensy people's marriage, descent, and kinship, Mayor Fortess released a book in 1945. Mardock's work "Social Structure" demonstrates his interest in evolution. Levi Stauss has provided definitions for terms related to kinship, marital alliance, legislation, and the role of women in marriage. By researching the multiple facets of kinship based on kinship, Dr. Reverse and several Indian anthropologists have added to our understanding of anthropology. Numerous anthropological models have also been constructed, and these models are utilized to comprehend the kinship structure. Anthropologists have been encouraged to conduct such research for the reasons Neils Grevarn has outlined in his description of the significance of investigating kinship in diverse communities[2].

These factors are listed below:

1. There are kinship systems everywhere.
2. With some minor variations, kinship relationships are always significant in all human civilizations.
3. The kinship system has been a key organizing feature in the majority of the communities that anthropologists have historically investigated.
4. The system of kinship arrangements is simple to understand, and their analysis is likewise simple to grasp in comparison.
5. Kinship is a highly significant organization in anthropology, and this organization is distinct from the organization of society, as has become clear through the study of diverse civilizations. This drew social anthropologists' attention to the study of kinship.
6. The many aspects of society were investigated by previous social scientists prior to the development of social anthropology.

These individuals didn't focus on researching the kinship system. Social anthropologists expressed interest in this understudied field of inquiry. In this sense, kinship research has contributed significantly to our understanding of social structure and human development. The aforementioned debate makes it clear that researching kinship is becoming more and more important. children do not utilize the family's lineage or clan in relation to their mother's birth. After marriage, a lady also takes on the name of her husband's family and abandons the lineage and clan of her birth family. Additionally, no family can fully disregard any of these sides. Consequently, a family is referred to as a bipartite group. This bipartite nature is particularly evident in Kadar tribes. Kadar treats the two sides equally or similarly disregards them both. There is no concrete example that demonstrates how families are seen as unilateral groups. The idea that a family is a monolithic entity in northern Indian communities is completely untrue[3].

There are also many additional types of kinship groupings. These are distinct from a family in that any side is completely disregarded in this. They are hence unilateral. From a historical perspective, these groupings are not as old as families, hence they cannot be found in the world's common and ancient civilizations. Both Kadar and the Andaman Islanders lack such groupings. These are mostly present among India's less developed Kumar, Baiga, and other tribes. The family does not go extinct or lose value where it is located. The basis of a unilateral group is the distinction between two types of kinship. Each individual chooses one of these for herself. People who are advanced in their social views and evolved in their intellectual views are introduced via this form of distinction and selection. In a functional sense, these organizations, which are founded on unilateral principles, satisfy the various demands by acknowledging social ties that are beyond the purview of a family's working environment. Because of this, conflict between family and unilateral groups may be avoided.

Lineage is the most basic kind of unilateral group. Its members include all potential unilateral blood relations. A clan or lineage is what a group is termed when it expands to encompass all of the individuals who have a common ancestor. In this sense, a clan or lineage is a collection of dynasties whose descents may eventually be linked to a fictitious progenitor, who may have been a person, an animal, a tree, a plant, or any other non-living thing. Redcliff-Brown uses a distinct definition of dynasty in the sense that we have used for lineage. Lineage is often the most complete group in unilateral groupings. This is made up of those exogamous groups of unrelated blood relations who are clustered together. Formally, the two unanimity characteristics for establishing the Lineage are common habitation (uni-regional) and distinctive association with any animal, plant, or physical item (Totemism). Reverse defines

Lineage as the exogamous portion of a tribe whose members are linked by a shared belief in common ancestry and who each hold a single totem or single-regional residence.

Totemism was not included in Lowy's description since it is not found in American, African, or Asian lineages. Additionally, he stopped using the uni-regional residence from his definition without providing a justification. Due to the general tendency for faux kinship to spread a lineage geographically, as it does for Australian Sib or Hindu Clan, Lowy may have done so. Lineage is what Mordock referred to as a "common kinship group" since it incorporates the concepts of blood connection and single-regional living. For this reason, Mordock has coined the term "Unilateral Blood-Related Kinship Group," whose most extensive feature is exogamy (94.4% of Mardock's sample). It differs from Sib or Lineage of Lowy. Exogamy and lineage have an undeniable connection, and Lowy had provided a compelling argument in favor of this. He warned that if individuals began getting married inside their kinship group, a day may come when it would be difficult to distinguish between unilateral and bilateral descents since everyone will be linked to one another on a bilateral basis. Therefore, what distinguishes lineage as a unique group is its exogamous nature.

Although that may be a really sound idea, do you think that ancient people were as rational as modern educators? When many Lineages come together for any reason to form a larger group, that larger group is referred to as a Phratry. All the members of one age group were collectively referred to as "uterine brothers," which means that they are all similar to uterine brothers. When a tribe's lineage is split into two Phratries, the social structure that results is known as a dual organization, and each Phratry inside it is known as a Moiety. Exogamy may or may not be practiced in phratry. Those two Toda Phratries, i.e. Although they are separated into several exogamous lineages, Tarathral and Teyevaliole are endogamous species. the majority of Nagas were endogamous in the past before switching to exogamy. Bondo's social structure is separated into the Ontal and Killo moieties[4].

These developed exogamous regions and lineages as a result of cultural interaction with their neighbors. Endogamy also evolved in their Moiety as a result of this. A phratry has several lineages. Understanding how phratry is created is crucial in and of itself. In this citation, Lowy has outlined four possibilities: First, numerous lineages may mingle without losing any of their separation-related remnants. Second, a lineage may be so extensive or large that it splits into several little groupings. The old principles of togetherness are still somewhat intact in these groupings. The Uranv, Ho, and Munda tribes, who share a common ancestor, are an example of adding or removing lineages. The intriguing notion of lineage extinction comes in third. Such details concerning the Toda tribes' extinction have been provided by Reverse. He said that although previous lineages in Todas were well-liked, they eventually all went extinct and just two survived, serving as the foundation for its dual organization.

A bloodline became so large throughout this process that its members began marrying people from all other lineages. As a consequence, it became difficult to be married to someone from another family, and eventually they all merged and formed one lineage. The dual organization that is well-known among Gonds may have formed in a similar manner. Fourth, Lowy had said that lineage and moiety's origins can have come about in different ways and for different causes. Additionally, they may interact with one another to build a sizable social organization. The American Dutt is the cornerstone of this Lowy potential. In their research, Morgan and his adherents sought to identify the genesis and early forms of social organizations. They held the opinion that social development is a fixed rule that legitimately affects all social institutions. lineage or flock was the first kind of kinship association, while the family was developed relatively later. Morgan continued by saying that maternal lineage is the oldest kinship group in human civilization since, in light of evolution, it dates back deeper than

paternal lineage. Morgan had produced a few speculative random causes for the description of the family's beginnings. unconstrained sex was the initial stage of early humans' sexual relationships, making paternal obsession challenging.

As a consequence, matriarchy was used to determine inheritance. Over time, unrestricted sex gave way to regulated sex, and even property collection was initiated. In this case, dads may have disagreed with the entity of mothers, as a result of which they lost their paternity rights as well as their descents from the succession of their property. paternal siblings were established as a result of this fathers' uprising. Reproduction among blood relations may be common in the context of unrestricted sex. Morgan has the opinion that such endo reproduction may have a negative impact on the health of associated individuals. The exogamous sib may thus be the outcome of a reformative act. Therefore, there is no relevant historical or medical data to support or refute the speculative negative consequences of reproduction. The claim made by Morgan that sib exogamy forbids marriage between biologically unrelated persons but allows it between blood relatives cannot be accepted either. In contrast to the genesis and paternity of exogamous siblings, Morgan's understanding of the primitiveness of maternity is less historically based and more arbitrary. On the basis of the sibling example that was prevalent in the human culture of the past, Morgan's argument seems to be untrue.

The Morgan's principle states that although its distribution is not uniform, it automatically disproves on the basis of reality. The earliest societies had no concept of lineage. Residents of the Andaman Islands are a particular illustration of it. We had previously mentioned the Kadar tribes' lack of bloodline. Siblings are common in Australian aboriginal civilization, while families with siblings are also common in other cultures. It should be made clear that Australian aboriginal people are not in any way less developed than those in the Andaman Islands. Siblings are not common among Hottentot tribes of primitive African tribes, although they are in Baantu and Masaai. These examples may also be drawn from Native American Indians' social interactions. Additionally, not all pregnancy circumstances have been problematic due to property improvement. The Khasi succession structure is not impacted by the commercial cultivation of potatoes in India either. Yes, Christening caused a lot of complications to arise[5].

The Garo tribe occupies a similar situation. After the accumulation of property in the form of animal property, maternal succession remained popular among the Navaho, Koh, and Hidasta tribes in North America. The good outcomes of lineage exogamy in a biotic perspective cannot be adequately substantiated by research, as was previously mentioned above. It is also important to keep in mind that lineage exogamy only affects one party, not both. ignorance of the father's involvement in pro-creation is another indicator of how archaic maternity is. However, Malinosky and others have shown that fathers play a unifying and significant sociological function in society. There are established paternity and adoption procedures in many civilizations. The celebration of the giving of an arrow and a crossbow among the polyandrous Toda tribes is described in this reference. This makes clear the immateriality of biotic fatherhood in compared to functional and social paternity. The guy we call father is responsible for various societal duties. The society pays little attention to whether the biotic paternity and sociological paternity are in agreement or not until these roles are performed. Potentially as a consequence of the knowledge of these facts, two terms in Latin, i.e. Sociological patter and biological father, respectively, are the definitions of the words genitor and patter.

As a result, the ignorance of the genitor should not be used as evidence for the primitiveness of motherhood. In his single piece, Toyler provided a description similar to Morgan's.just as

there are similar geological levels everywhere on earth, there are also universal cultural levels that are unaffected by differences in caste, language, and cultural distinctiveness. Toyler thinks a comprehensive investigation will reveal a layering of these cultural levels, with the ancient, medieval, and contemporary levels being maternal, maternal-paternal, and paternal, respectively. Widow succession marriage (adopting step mothers or moms by son in succession after the father's death) and signaling institutions called Kuved said that it is found in the maternity-paternity and paternity, respectively, in support of such an argument.

The closeness of maternity is shown in paternity cases by the fact that Kuved fainted. The primary features discussed under the notion of a maternity scenario include maternal inheritance, the mother's ultimate authority (her "maternal right"), which is often exercised by her brother (her "maternal entity"), feminist succession of property and rank, etc. These elements are not yet known to exist in a culture with ancient purity and ascendance. Only the Khasi tribe serves as its closest approximation. In a logical sense, the Toyler principle is correct, yet it fails because of empirical evidence. Some of its drawbacks have previously been mentioned. The criticism of Lowy cannot be disregarded in this context. such rigid cultural institution norms can only be rejected on a rational basis since culture's growth destroys such advancements. The theory that fatherhood developed from maternity cannot be accepted on a purely logical basis since the development held in independent form or by extending is completely contrary to the previous tradition and acknowledges a completely opposing concept. These two social organization phases are not cyclical. Thus, as Lowy notes, they need the use of two distinct guiding concepts. The fact that many paternal primitive tribes have persisted in this form since ancient times, while many sophisticated tribes are still maternal, serves as evidence for this claim. There are two obvious conclusions[6].

All Indian tribes, including the less developed ones like the Kumar, Chenchu, and Birhor, have ancestors. The several Indian tribes linked to the two major tribes, the Mangol and Proto-Australian, have been characterized by a number of neo-descriptors. The two most recognized significant ethnic groups inhabiting the Andaman Islands are the Kadar and Baiga tribes. Because the tradition of lineage is present in this and the Baiga tribe is one of the gond group tribes, it's likely that the Baiga description might be eliminated. The most primitive people on Earth are the Pigmis of the Andaman Islands. Mane and Redcliff Brown have discovered several well-known tribes. Both have discussed how the nuclear family developed from the married couple's offspring. the term "sept" was commonly in use. Redcliff Brown has not seen a sept but has voiced his opinion that these septs are local organizations that gather and exchange friendship during festivals. There is no such unique case regarding anybody in other Indian tribes that demonstrates the lack of bloodline. It is exceedingly challenging to draw any firm conclusions given the limited vocabulary employed in such research and the overall lack of definitions for the terms used by all neo-descriptors.

Additionally, Assamese Nagas have a lineage. Local organizations like Khel are simply geographical and do not always include familial groups. As per neo-narrators J. In Lushai kukis, lineage groupings are a little bit larger than a combined family and there are no obvious signs of lineage in their social interactions. The families of these lineages are split. From the account of Shakespeare, it is unclear whether or not the unilateral significance tradition in these lineages exists. The actuality of these lineages' exogamous nature is also unknown, since Shake Speare's depiction only makes plain limited exogamy, such as the ban on marriage outside of a person's immediate family. Because of this, it is unclear how these people's ancestry is employed. Gordan claims that Khasi tribes also have lineage. It is claimed that these lineages are exogamous. This provides fulfillment for the necessity

connected to the concept of lineage. The dwelling, whether permanent or not, is the mother's abode since Khasi are mother-linear people. The breach of lineage exogamy is seen as risky in the sense that it might have negative socioreligious effects. Ladies were given property succession.

Thus, it provides an excellent illustration of a social structure centered on Khasi lineages. An indigenous tribe with exogamous lines is the Korba. About numerous proto-Australian tribes in middle India, exogamous tradition is known. In this, lineage is not only connected to exogamy but also to totemism. In Santhals, there are more than a hundred lineages that are named after various types of living things like plants, animals, or physical elements. Killi is an exogamous family within the Ho tribe. There are more than fifty of them. This makes the Uranv, Munda, and Kharia lineages totemic and exogamous as well. In relation to the addition and subtraction processes, Rai has spoken about the genesis of the Uranv lineage. The exogamous lineages of Bheel, Kurmi, Kumar, and Bhumeej are also separated. Muria, Maria, and other parts of the large Gond tribe have knowledge of the Moiety heritage. Toda tribe classification as two endogamous is significant in and of itself since only this leads to the development of the social organization known as dual organization. Bipartitis Tarthoral and Teyaliol are the names of these two. The first in this is more significant than the second. Both of them are separated into maternal and paternal lineages.

The debate about these bipartitis origins also involves Carlie. Even though nothing in Mayurbhanj is now popular, Rai has said that the Karias of Mayurbhanj must have been popular in the past; nevertheless, their popularity ceased most likely because their language vanished. Some mountainous regions have the misconception that all hilly kharias belong to the Naga gotra. Rai has seen the custom of murky totemic connections between these and the Saluk (bird), Sal (fish), Ashok (flower), Saroo (xantho chynous), Balia (fish), and Nag (Snake). Even now, these Mayurbhanj's hilly Kharias continue to utilize their totemic names. Even though they never use it or hurt it, they do consume them. Totemis never determined if lineage exogamy occurred in them, however. They recently absorbed totemic names from their neighboring tribes, which is likely a result of the demise of totemism and the root lineage organization. Ho's rowdy weapon of choice for intimidation. Kharias adopts Munda and Santhal without establishing a shared ancestry. Kharias are essentially lineage exogamous, although they do not practice it as described in the tool above. This is an illustration of the historical developmental concern with a civilization adopting cultural traits from a nearby cultural group[7].

DISCUSSION

The idea of kinship has long been acknowledged as a crucial tenet in the framework of human society. It includes a complicated network of ties, duties, and customs that have an impact on our lives from conception to death. In this conversation, the significant relevance of kinship is examined, with an emphasis on how it helps people build relationships, delegate tasks, and sustain traditions. The foundation of our closest relationships is kinship. It includes not just close links within the immediate family but also linkages to other networks that influence our social networks. The relationship between parents and children, siblings, cousins, and even distant relatives is defined, for example. These connections provide us with support, affection, and a feeling of belonging, acting as the emotional cornerstone of our life. In addition, kinship transcends biology since marriage and adoption both play crucial roles in creating lifelong ties. The distribution of duties and obligations within the family and larger societal organizations is one of the most important facets of kinship.

Roles and expectations within families, such as caring, financial support, and decision-making, are often set out by kinship networks. For instance, a brother may have a significant leadership role in his sister's family in matrilineal civilizations, but this function may be minor in patrilineal communities.

These obligations may have far-reaching effects on how money, power, and authority are distributed within a society.Cultural traditions are stored inside kinship and are handed down over the generations. These customs include a broad variety of behaviors, including rituals, ceremonies, and ideals. The transmission and maintenance of these traditions are greatly aided by kinship relationships. For instance, kinship relationships are often intricately entwined with ancestral norms about weddings, burial, and religious events. The continuation of these customs not only helps to the continuity of a community's legacy but also strengthens a feeling of cultural identity[8].

In many countries, kinship is significant in terms of the law and the economy in addition to the emotional and cultural components. It influences succession rights, property allocation, and inheritance rights. The function of kinship is still evolving in a society that is industrializing, urbanizing, and becoming more globally connected. Its value in terms of emotional support and social identity has not changed, even if its effect on decisions like job paths or political allegiances may have lessened. In times of crisis, people often turn to their families and close kin networks for support and safety, demonstrating the lasting significance of kinship.

CONCLUSION

The book "The Kinship in Society: Bonds, Responsibilities, and Traditions" emphasizes kinship's lasting significance as a complex force that influences our lives from birth to death. It establishes boundaries for our closest bonds, assigns duties and obligations, supports cultural norms, and even has legal and financial ramifications. Kinship continues to be a firm anchor in a world that is always changing, reminding us of our origins, our common history, and the importance of the ties that bind us together. Understanding the complex kinship dynamics is not just an academic endeavor; it also holds the key to understanding the very foundation of human civilization.Kinship is often examined to determine the level of closeness and preference given to blood relatives in situations when someone who is not a member of the immediate family attempts to inherit or assert rights. These kinship-related regulations have traditionally been defined and codified by legal experts, giving these cultural systems an additional degree of formality.

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CHAPTER 2

AN EXPLORATION OF BELIEFS, LINEAGES AND CULTURAL SIGNIFICANCE

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ABSTRACT:

This investigation goes into the complicated realm of totemism, a phenomenon with a long history, a rich culture, and ingrained beliefs. Totemism, which has captivated academics and researchers for centuries, refers to a broad range of customs and rituals that have significant cultural significance in many nations and groups. In this debate, the complex web of totemic beliefs is untangled, demonstrating how they influence marital arrangements, control marriages, and safeguard cultural traditions. Fundamentally, totemism is linked to ideas that go beyond the scope of everyday human life. It entails the imputing of spiritual properties to natural objects, including plants, animals, and other living things. These beliefs often result from historical occurrences or connections to certain totemic beings. The complex beliefs that underlie totemism are shown, for instance, by the story of a tortoise rescuing a family during a flood or the notion that human souls live on in plants and animals after death. Additionally, totemism results in separate lineages or septs, each of which is linked to a different totemic entity. These lineages act as a control on social structure and marriage within a society. Totemic lineages often have particular rites, duties, and ceremonies that enhance their members' sense of social identity and togetherness. The cultural importance of totemism is complex, and different tribes and locations have different ideas about what it means. Others see totemism as a social religion, stressing the community nature of these beliefs, while others see it as a sort of ancestor worship. The research emphasizes how totemism may present itself in many ways depending on the historical setting and geographical region.

KEYWORDS:

Ancestors, Beliefs, Community, Cultural Significance,Lineages,Rituals,Totemism.

INTRODUCTION

In a contemporary family, kinship is formed with the mothers' and fathers' countries of origin. Bilateral groupings are families like this. Otherwise, it is also true that both sides in such circumstances are not given equal weight. For instance, it is not required that the children share the mother's clan name from her earlier unmarried years. Other methods of inheritance were common in prehistoric society. There are websites out there that completely disregard the linearity of the two.

They are referred to as unilateral groups. Additionally seen in opposition to it are dual inheritance and bilinear kinship groups. These individuals who relate to both the mother and father linearities make up the second sort of group, called a bilinear. Only a few kins that reflect both linearities are taken into account in dual inheritance. People that have a same ancestor are known as Sapinda or unisourced brothers. When two people have a same ancestor, they are referred to be paternal brothers or father linear kins if they are male, and maternal kins or mother linears if they are female.

Unilinear or unibranched kins are those that are directly tied to inheritance, while various branching kins are those that are separated as a branch from the main group, such as uncles and cousins, nephews and nieces, etc. when we speak about totemism, we are referring to a particular subset of the ultramundane that is connected to a social organization, often a sib of a tribe. This ultramundane contributes via a specific affinity for uncommon species of animals, plants, or natural substances. There are many ways to demonstrate this devotion. Creating offspring via totemic plants or animals, for instance. The prohibition of killing or eating totemic animals, the practice of offering collective condolences for a totemic animal's passing, the prevalence of a man-to-totem relationship, the perception by totemics of a totem as a godly parent, the wearing of totem signs as amulets and even the tattooing of totemic animals, the celebration of the growth of totemic organisms, etc. Ten exogamous totemic lineages may be documented in Dhelaki Khariaos. Members of each lineage have a same totem, which strengthens the feeling of social organization [1].

Their names are:

1. Tortoise: Mura
2. Soren (stone or rocks)
3. Deer) Samad
4. Kage (Quail) is the Samad lineage's totem animal
5. Bird, Chharahad or Chharaha
6. Snakefish, or Hansada or Dandung
7. Waste (mail)
8. The totem of the Mel lineage and number
9. Keiro (Cheetah).

There are several exogamous lineages within Kamar. Every lineage is connected to a totem in some manner as well, although this connection is eroding with time. It is said that these lineages' main purpose is to regulate marriage. The following lineages are well-known: Jagat (their ancestors were globe travelers); Natum (Tortoise); Marlcam (this lineage worships tortoises and considers crocodiles to be its enemies); Sori (a wild crecper); Baghsori (a cheetah); Kanjam (he-goat); Marai (a dead corpse eater); and Chhediha (children). There are several erroneous descriptions of these names.

For instance, those of the Kanjam lineage are said to be the progeny of a He-goat and a Kamar girl. Tortoise intervened to rescue the Natum during the flood. In the middle of the ocean, while another group was riding the crocodile, several of them were devoured by the reptile. The tortoise answered the prayers of the remaining people, saving them. Natum descendants were already perched on tortoises. In the people of the Jagat and Chediha lineage, there was no heritage of totemic belief, hence this second group began referring to themselves as Markem.

This list may be expanded in accordance with regional characteristics. Before the classic Goldenviser study on totemism was published in 1910, researchers were very perplexed by the topic. Leng, Durkheem, Frazor, Reverse, and others had done their best up to that point to explain it. Some of them had just thought about Lineage on Totem as a naming system, not in any special or meaningful form. Others have identified the important types of elabole animals and plants invested in it as the economic driver of the success of the tracle and cooperative labor division. Frazor is described in the second paragraph. Frazor has also developed a different idea based on information from Australia. He said that prehistoric humans had no understanding of how cohabitation affects pregnancy. Pregnancy only becomes known to them after it has reached an advanced stage. In this situation, people attribute the pregnancy

to the nearby plant or animal. The development of faith toward the creatures that provide sustenance is evident. It is well acknowledged that Todas have faith in their buffaloes. Totemism has been seen by Durkheem as a representation of the social brain in a community [2].

Toyler said that ancient people had the traditional idea that human souls continue to live in animals and plants even after death. As a result, totemism may be used to safeguard all organs. In this approach, totemism might be seen as a kind of religion, in line with Toyler's definition of Durkheem. To put it more simply, Toyler views it as ancestor worship, whereas Durkheem views it as social worship. Totemism, a continuation of people's intimate relationships with plants and animals. A unique kind of familial relationship between Totem and Totemics may be used to imply such a relationship. there is no practical way out of this totemism-related impasse since totemism's complicity is diverse and location-dependent. Special characters are not present everywhere, as has been stated. He saw totemism as a kind of social religion. the religious aspect of totemism has gone in this area and only the social aspect is functioning, based on Indian Duths. To put it simply, the relationship between plants and animals is just accidental, but it does exist. Numerous instances are used to show it. Alvin said that totemism was a product of a historical episode or a follow-up on propagation after seeing the totemic septs in Juangs. For instance, if a person accidentally kills a pigeon and then becomes blind, it is probable that the local healers may relate both of these occurrences. As a consequence, the person may later come to have confidence in all pigeons out of fear and begin to revere and defend other pigeons.

Totemism often has three characteristics:

1. A particular outlook on animals and flora.
2. Organization of lineages and
3. Genealogy fraud. Even yet, it is surprising that there is no logical connection between exogamy and totemism or lineage and totemism.

The Mordock Labor Strength Statistics Law also succeeds in stating the plausible relationship between totemism and a monolithic group like lineage. The finest illustration of a totemic zone is seen in the most proto-austral ode tribes found in the central belt of India. The use of totems is widespread among tribes and classes in other lands as well. It's possible that protoaustralodes were responsible for the genesis of totemism in India. However, the Naga tribe of Assam now also finds this in a rare kind of Mongolianode. Their appeal increased as a result of the emotional ties people have to their totemic animals or plants in many advanced societies. The exogamous lineages that the totemic peoples of India are organized in are not particularly unique. It is explored where totemic groupings came from as well as how to simplify and add. Adoption of a single name by a number of families as a group is the definition of addition. A lineage may sometimes become so large that, under certain circumstances, it splits and separates into smaller groups; this is known as the process of subtraction. The names of the additional lineages may be preserved like tail of Cheetah, heal of Cheetah, tooth of Cheetah, etc. if the base lineage in this case is the Cheetah.

Additionally, it is sometimes feasible for an animal or tree to help or harm a human. As a consequence, that individual began showing exceptional fear or appreciation to that animal or tree, and his descendants may carry on the sustainability of that unique relationship in the future. Thus, such simplification serves as the source of totemism as well. It is also clear from the legends of common folk belief about the genesis of lineages. In the Ho tribes, accidental relationships between any individual and any animal or plant have been streamlined through time. Hutten has the opinion that totemism in India may be founded on the variables inherent

in Frazor's conceptual theory and that it emerged as a consequence of Frazor and the cohabitation or coalition of secondary causes. In other words, any organization may sometimes begin in an ordinary manner, but over time, a variety of ordinary factors may help to enhance such an institution. The desire for ecological balance or altering the relationship between humans and environment is one of the most significant factors in these commonplace explanations [3].

This allows for the development of a sympathetic relationship between man and his environment. This develops the totemism on a social level. Totemism's permanent relationship with lineage and exogamy has to be briefly described. Exogamy, which must coexist alongside endogamy in order for bilateral groups to exist, has previously been mentioned above. Without endogamy prohibition, such groups cannot be formed. A moment may come when a person's own group can no longer be totally maternal or fully paternal if they marry within it. As a result, we may conclude that there is a multifaceted importance to the relationship between unilateral groups and exogamy. This connection is logical and evident. However, this cannot be stated about the connection between totemism and exogamy. Exogamy and totemism have no logical, visible, or sensible relationship. When discussing various unilateral groupings, Mardock claims that totemism is a common trait shared by sib, moiety, etc. When names for these social groupings are required, names of animals completely meet the purpose. Gardan has written on the lineage exogamy of the Khasis, but he never said whether or not totemism is popular or not. Other reasons may be presented for this form of relationship, but practical experience shows that where there is lineage-organisation, the relationship of totemism is fond. It can be shown from the aforementioned example that totemism and exogamy are only connected through lineage organization in a common and functional sense, despite the fact that both are independent of one another.

Kin Blood or marital relations are referred to as Kin. Kins often come from various blood families, and cultural criteria are typically used to identify blood relatives. This is the justification for recognizing each son's kin and those who do not fall within categories of kinship. Collateral Kins are relatives who get isolated from the main group as a branch, such as uncles and cousins. Collateral relatives are only the descendants of lineal kin. Lineal Kin The term "lineal kin" refers to successively connected individuals. Lineal kins are a person's parents, grandparents, great-grandparents, and their children and grandchildren, among other direct forebears and descendants. Primary Kin The term "Primary Kin" refers to those who are related by direct kinship. Primary kin are defined as father-son, father-daughter, mother-daughter, brothers, sisters, brother-sister, and husband-wife.

Except for the husband and wife, who are marital relations, all of these people are blood relatives. Secondary Kin Secondary kin are secondary relatives of main kin, such as a brother-in-law, grandpa, maternal uncle, etc. The renowned anthropologist G.P. In this category, Mardok named 33 relatives. Tertiary Kin Primary Kins of secondary kin, such as a brother-in-law's wife or daughter, are regarded as tertiary kin., there are 151 different kinds of tertiary kins. Kindred is the term used to describe all relatives who follow one another in a bilateral succession. These offspring may come from either the maternal or paternal sides. Kindred relations include a father's brother, sister, and their children as well as a mother's brother, sister, and their offspring [4].Such relationships are widespread and fundamental in social interactions and are founded on reproduction. The need for reproduction leads to two different sorts of relationships:

1. We refer to relationships between brothers, sisters, and parents as consanguineous ties. These relationships are seen as true relationships if society accepts them. Therefore,

societal approval is more significant than zoological data. There are several instances of this in other civilizations, as we will see. The true father is sometimes unknown to the Malaysian island of Trobriyenda's residents, but the guy will be regarded as the girl's father since he will marry her. A common example of this is the adoption tradition. The treatment of an adopted individual is the same as it would be for a biological kid. Why do we refer to someone as father or mother who are the same age as our parents if only true blood relatives form the foundation of these relationships? Some individuals place greater value on the rights and obligations performed by family members than by their blood kin. In certain regions of Malaysia, other social activities rather than a child's birth establish the parents' families. In certain islands, the man who pays the woman's parturition fee becomes the child's father and his wife the child's mother. A guy who places a Sycus tree leaf on his door on another island becomes a parent. Thus, it is evident that social conventions rather than the physical processes of childbirth are what determine paternity and maternity. Therefore, societal norms are more significant than biological truths.

2. Affinal Relations: In reproduction-based relationships, affinal relations may also be established between people of different sexes with society's approval. Not just the husband and wife, but also the parents, siblings, and in-laws of both families are also affinal relatives. These relationships, such as mother-daughter-in-law, father-daughter-in-law, husband-wife, brother-sister-in-law, etc., only apply when two people are mentioned. These relationships are not based on blood, but rather on marriage.

We are not as close or in constant communication with each other's families. Some of them are nearby, while others are far away. Based on this interaction and proximity, we may categorize our relatives into numerous groups, such as main, secondary, and tertiary. Mardock has studied kinship in great detail. Primary Relatives: Individuals who are our closest blood relatives, with no other relatives lined up between them. There are eight different categories of main relatives, seven of which are blood relatives and one of which is an affinal relative. All of these relationships father-son, daughter, mother-sister, and sister-sister are consanguineous. Marriage is the foundation of the husband-wife relationship. Secondary Relatives: Individuals who are the close family members of main relatives are considered secondary relatives. For instance, a person's grandpa is his secondary relative since he is related to his grandson via his father, and father's father is related to him through his father, who is related to him via his father. The cousin uncle, maternal uncle, grandparents, and others are additional examples of consanguineous secondary relatives.

We can classify brother- and sisters-in-law as affinal secondary relatives, as well as father- and mother-in-law. Tertiary Relatives: Those who are secondary relatives of our main relative or primary relatives of our secondary relative are tertiary relatives, who listed 33 different categories of secondary ties. Due to the fact that our father is our major relative and our father's father is our secondary related, grandfather's father will be our third cousin. Similarly, since the brother-in-law is a secondary relative, the son of the brother-in-law will be a tertiary related. Mardock lists 151 different categories of tertiary relations. This series may be expanded to include the fourth, fifth, and sixth categories. Inheritance is the transfer of a person's or an object's legal rights. Some sociologists claim that inheritance encompasses more than just the transfer of property or possessions; it also refers to things like jobs, position, and social standing. Things naturally pass to the successor when a state is transferred to another. Therefore, when we talk about the transfer of state, it refers to both the status of the head and the property.

In reality, inheritance is a broad notion that covers both the transfer of property and post-transfer ownership. For separate procedures of transmission for both, it will be more suitable to employ the ideas of inheritance and right to accession. While looking for information on succession in ancient cultures, Professor W.H.P. Reiverse demonstrated the distinct differences between succession, inheritance, and rith to accession many years ago. He suggested using succession for post and status transfers and inheritance for the transfer of property. In English, the term "inheritance" is used to describe the transfer of property, but it also refers to post. Paternal, maternal, bilateral, and collateral inheritance are the four types of inheritance laws. The term "bilateral inheritance" refers to both the transfer of property or succession by a man and a woman; it occurs when the property is transferred to a person separately from both the matrilineal and patrilineal lines [5].

Collateral Inheritance is the term used when property or a position is transferred to brothers rather than sons. This ritual is present among several tribes including Kikiyu and Kafir. Matrilineal Inheritance When a position or piece of property is passed down maternally to offspring, it is referred to as matrilineal inheritance. The two basic ways that property is transferred in materilineal societies from mother to daughter and from maternal uncle to nephew are represented by this particular system. Property that belongs to women in the family is passed on as an inheritance to the daughter. The Khasi tribe is the finest illustration. This method of inheritance passes from maternal uncle to nephew in many matrilineal civilizations. "Matrilineal inheritance" refers to the passing of a position or a title from one man to another via a woman. Patrilineal Inheritance The matrilineal method of passing down land and other possessions from father to son is known as patrilineal inheritance. Understanding "how and why" something occurred is just as important as learning "what happened or existed." By analyzing a society's chronology of social, cultural, and political events, we may better appreciate the continuity and regular flow of social activity.

Today, it is thought that nothing happens out of the blue; everything has a past and a history, without which it is difficult to fully analyze any event or occurrence. This has led to a rise in the use of the historical approach in sociology, which is now widely employed to examine societies, social groupings, and organizations. The only way to comprehend the beginnings and development of civilization is via historical methodology. Since the 19th century, many scholars have used the historical method in sociology, including Comet, Spencer, Summoner, Durkheem, Waber, Sorokin, Ogburn, Mins, Raymans Arrow, Valah, Narman Virbay, Toynbee, Thomas, and Naniky. Other scholars who have used the historical method in sociology include Kontan, Waster Mark, Radhakumud Mukherji, Ghurieye, A. The term "history" in English comes from the Latin word "historia," which means to study or find something. Finding the causes of a certain episode or issue in the past is the general definition of historical method. The goal of the historical method is to explain the elements and particular circumstances that contributed to an incident's beginning, growth, or change. Definition, the historical method is:

(i)   The study of the origin, development, and transformation of social institutions, societies, and civilisations;
(ii)   The study of the overall development of human history;
(iii)   The study of all the major institutions of society; and
(iv)   The study of the development of any particular social institution.

The aforementioned definitions make it evident that historical method is not only the reporting of episodes or events, as some intellectuals may have you think, but also the scientific interpretation of historical happenings. The steady growth, regularity, and societal effects of historical happenings and facts are used to explain and analyze current social and

cultural events. In a nutshell, it is a technique for using the past to understand the present. Sources for Historical Method Historical data, which are gathered from many sources, form the basis of historical method. The origins of historical facts have been the subject of intellectual discussion [6].

Two important sources of historical information have been mentioned by Author

1. Written material, which may be found in the form of descriptions found in documents, scriptures, (old books), inscriptions, ancient coins, and structures. Vincent has mentioned three sources of historical information:
2. Written material such as stories, descriptions, diaries, pedigrees, paintings-pictures, coins and artistic articles;
3. Memorials such as human skeletons, instruments, trade records, things of an institutional nature, and handicraft.
4. Things found by geologists in excavation such as statues, utensils and other remnants, etc.
5. A variety of inscriptions pertaining to ancient philosophy, historical occurrences, and folklore, as well as other historical records that the historian himself has access to.
6. Cultural and analytical history, which includes journals, religious texts, memoirs, top-secret paperwork, trade pacts, customs, etc. Howard Becker, however, believes such investigations are necessary.

Personal data of obedient inspectors and witnesses: While historical material can be gathered from all the sources mentioned above, the decision of the researcher, the nature of the problem under study, and the area will determine when, why, and how much of it should be used. Steps of the Historical Method These steps must be followed in order to use the historical method. First, while using this approach to do research, the issue is chosen by the researcher.

The research topic should be one that

1. The researchers are interested in,
2. We know something about,
3. Fits within the constraints of our resources, which entails that it should fit the amount of time, money, and labor that is available, and
4. Is valuable.

After choosing an issue, it is decided whether books, libraries, museums, and other locations may provide the historical material needed to answer the challenge. This should be confirmed before the research starts. Information on the topic of the information sources is gathered after they have been identified. Primary and secondary sources may both be used to find historical information. There are millions of books, records, inscriptions, pedigrees, and other sources of historical information, but gathering trustworthy and legitimate sources and data relies on the researcher's skill, experience, foresight, and training. Compared to non-government papers, government documents are more trustworthy. We should take time and financial constraints into account while gathering data. Only information that is relevant to our issue, connected, trustworthy, and genuine should be gathered. The data is subjected to historical critique once it has been gathered. It indicates that the veracity and dependability of the data's sources are examined to determine if the information is accurate.

The written summaries of such materials are also examined for partiality. Thus, historical criticism refers to the process of examining the legitimacy and validity of evidence that has been gathered. Acquired data are divided into several categories as the following phase in the historical technique of research so that they may be compared with one another. Data that is

quantitative and qualitative are separated and organized. After classifying the data, it is scientifically and objectively analyzed and evaluated to draw findings. The occurrence is then described in terms of cause and effect. While doing this, one should strive to be objective like a scientist and keep personal prejudices out of the research. Report-writing: Writing the report is the last phase in the historical method of investigation. Simple, comprehensible, objective, and engaging language should be utilized while drafting the report [7].

DISCUSSION

Anthropologists and scholars have been fascinated by totemism for millennia since it is a sophisticated and intriguing cultural phenomenon. This conversation digs into the complex realm of totemism, examining its deeply held convictions, convoluted family hierarchies, and significant cultural importance. Totemism is a rich tapestry of traditions that plays a significant part in forming the identities and social structures of many communities all over the globe. It is not just a collection of behaviors.Totemism is based on peculiar, often enigmatic ideas. Totemism entails ascribing spiritual attributes to living things like plants, animals, and other elements of nature.

These beliefs often result from historical occurrences or connections to certain totemic beings. Stories of totemic creatures rescuing families from floods or the idea that human spirits linger in plants and animals after death, for example, are fascinating examples of the complex beliefs that underlie totemism.The totemic system is constructed on the basis of these ideas. Totemic creatures are seen as actual living things having a spiritual connection to the society rather than only being symbols. The way that communities engage with and react to their natural environment is shaped by these beliefs, which promote a feeling of respect and protectiveness toward the totemic creatures[8].

Totemism gives birth to unique septs or lineage systems, each linked to a certain totemic creature. The social structure of totemism-practicing groups is supported by these lineages. Families are often distinguished by the totemic being they respect and guard.Within totemic communities, lineage systems fulfill a variety of essential roles. Based on a person's totemic ancestry, they set rules on who they may and cannot marry in order to control marriages. A strong tie that unites people over generations is also created by lineages, which provide its members a feeling of social identity and coherence.Totemism has a strong cultural impact that differs between groups and geographical areas. Totemism is a way of life that affects how societies interact with the natural environment and with one another. It is more than just a collection of beliefs. It influences cultural customs, rites, and rituals, often influencing every facet of everyday life. These rituals and beliefs are carried down through many totemic civilizations' generations, preserving their cultural history. Totemic rites and rituals transmit on traditional knowledge and values from one generation to the next, which makes them acts of cultural preservation in addition to gestures of respect.

CONCLUSION

To sum up, the study of totemism is fascinating because it provides a window into the cultural importance, lineage systems, and beliefs that influence the identities of many civilizations. It serves as an example of the close relationship between people and nature and shows how spiritual ideas may influence and direct social relationships and conduct.Totemism is dynamic; it changes as social ideals and conditions do, throughout time evolving and adapting. But given its continued cultural relevance, it is crucial to analyze it in anthropology and cultural studies. The study of totemism illustrates the complex web of human culture, whereby ideologies, ancestries, and cultural customs interact to form a distinctive and valuable inheritance for any society that practices it.

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CHAPTER 3

EVOLUTIONARY STAGES: FROM SAVAGERY TO CIVILIZATION

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ABSTRACT:

Scholars and philosophers interested in the course of human progress have long been drawn to the idea of human social evolution. "Evolutionary Stages: From Savagery to Civilization" dives into this interesting journey, analyzing how cultures have developed from their prehistoric and nomadic roots through several phases of development. The investigation begins with the earliest phases of savagery, when simple survival skills and the ability to make fire marked important turning points. With the development of society came the phases of barbarism, which were characterized by the development of agriculture, animal husbandry, and the use of metal implements. The next step into civilisation saw the emergence of written language, sophisticated institutions, and structured governments. We learn from this investigation how crucially important culture, technology, and social structure have been in determining the evolutionary course. The evolution of civilizations from basic to sophisticated demonstrates how intricately environmental influences, human inventiveness, and the acquisition of knowledge and skills interact. The abstract also discusses the numerous theories and frameworks that academics have used to analyze this transforming journey, ranging from functionalism to cultural development. The variety of viewpoints and interpretations of the human journey from savagery to civilization, exposes the continuous arguments and disputes in the fields of sociology and anthropology, which is interesting. The study of these evolutionary phases gives a complete perspective of human development across millennia and important insights into the underlying principles of modern society.

KEYWORDS:

Civilization, Copper age, Evolution, Iron age, kinship, Primitive, Stone age, Societies, Savagery.

INTRODUCTION

The evolution system was used by the sociologists of that time to study society, culture, social institutions, religion, tradition, family, marriage, kinship, viewpoints, economics, art, etc. The occurrences connected to their study were also explained by an evolutionary hypothesis. Spensor, Durkheem, Toyler, Marse, Morgan, Sir Henry Main, and Mc are notable scientists in these fields. Italy, etc. While some academics focused on the study of art, religion, philosophy, and logic, others studied the entirety of society and culture and presented their evolutionary viewpoints. the same rule applies to society and culture: "Evolution is a co-ordination of element and a motion related to it during which an element changes from an indefinite-incongruous-similarity to definite-diversity." Primitive evolutionists held the belief that social change and cultural development took place linearly, in discrete phases, affecting all civilizations and cultures around the globe and their various regions. This progression occurs from simple to complicated, similar to different, and ambiguous to certain. As an example, at that time period, individuals just knew about themselves; societal laws, cultures, etc.; they were all essentially the same; and they didn't

even know how to cooperate. Gradually, their experience, knowledge, and viewpoint matured and they began working together; later on, the stage of labor division also came. This stage is known as "Indefinite incongruous-similarity." Each member began doing the task that he is capable of doing, and in this manner, the group came together and began moving closer to a certain objective. This phase evolved into the phase of distinct, conspicuous variety. In their writings, Spensor, Morgan, Hedden, Toyler, and Durkheem, among others, described this evolutionary theory based on the system of evolutionary approach [1].

This evolution is explained in terms of the economic stages of

    i)   Fruit collecting and hunting,
    ii) Pasturage, and
    iii) Agriculture.

The Stone Age, Copper Age, and Iron Age are the first three eras in the history of technology. In this regard, the name Morgan is particularly deserving. He thinks that the origin, experiences, and ideologies of the human race have been constant throughout history. the evolutionary idea of "gradual change from simplicity to complexity" accurately describes how human society and culture have evolved.

There are three stages of the evolution of Human society

    i)   First of all, Human-culture was in the Savagery stage
    ii) Second, was Barbarian Stage, and
    iii) Third, was Civilized Stage.

He classified each stage into lower, medium, and high levels. The Savagery Stage's bottom level is where man first evolved. He learned how to burn fire and go fishing at the medium level, and crossbows, arrows, and other inventions were made in the high level. Pottery making began during the Lower Barbarian or Uncivilized period. Animal husbandry and irrigation-based agriculture had their beginnings at the medium level, while the usage of iron commenced in the high level. Language and the skill of writing started to be used at the lower level of the third civilized stage. Trade and the use of machinery began in the middle class, and today's capitalist and socialist European civilization is growing among the upper class. Morgan has seen marriage, the beginning of a family, and the progress of mankind. He claims that in the early days of human civilization, everyone could have a sexual relationship with anyone. After then, group marriages, polyandry, polygamy, etc., gained popularity before the stage of monogamy finally emerged. Marriage brings about a change in the family as well. Maternal, paternal, and other family bases came from gotra.

In reality, a family began as blood relations, then evolved into a group family, a syndersmain family, a paternal family, and finally, a monogamous family. Theories on the development of marriage and the family were developed from Morgan's historical framework. Toyler had explained how religion developed. Spensor agreed with Toyler's assertion that "Religion was evolved from polythecism to monotheism." Spensor held the view that all rituals, behaviors, etc. started in ancestor worship and were motivated by dread. Toyler considers the origin of religion on the basis of the belief in soul and souls are many therefore, polytheism originated first of all and later it arrived in the stage of monotheism. "All religions were originated due to fear of dead persons and all societies were originated due to fear of living persons." There has been many research based on the evolutionary approach system, but the sequence of their development is different, such as the Sorokin cycle theory. Sorokin has attempted to comprehend and explain the description of social and cultural change in social and cultural dynamics using an evolutionary method (historical study system). Cultures of the ponderable,

indealistic, and perceptual kinds are the ones that spread and interchange throughout the phases of social development. He demonstrated that there are cycles of cultures by giving historical information on the cultures of many societies. Cultures constantly have ups and downs in cycles. Between the cultures of ponderable and perceptual there is a sequence of ups and downs. The stage of idealistic culture is one that the culture must go through in the course of this ups and downs process. Sorokin thinks that movements in cyclical sequence in many cultural forms are how society changes. As he developed the cyclic theory of civilisation on the basis on the study of global history in "The Decline of the West," Spengler's influence may also be found in this kind of study system. He came to the conclusion that every culture continues to change on a regular basis, much like the seasons of spring, summer, rain, and winter. Toynbi had also researched civilizations and had outlined the cyclical progression of their development, stability, and fall. Numerous sociology academics have advanced evolutionary theory, evolutionary research methods, and evolutionary principles. However, there are drawbacks and limitations to this approach for the study of those nations who lack a recorded history and a strong cultural legacy [2].

Regarding the evolutionary approach, Redcliff Brown had the following to say:

(a) This approach is quite useless for the study of societies without written histories, such as primitive societies, illiterate societies, etc.
(b) The study conducted using this approach is still only an estimate. This method makes it impossible to conduct any kind of test or inspection.
(c) In this method, it is impossible to examine the facts that have been obtained experimentally; it is also impossible to determine the validity of the work, its justification, or its relationships.
(d) Using this method, scientists can only learn about the periodic evolution of historical events that are relevant to society. Scientists are unable to get accurate, genuine, and trustworthy information on actual phases and occurrences as a result. The most significant and well-liked functional method in sociology is this one. three-fourths of sociology uses this technique. The term "functionalism" has many names in sociology, including "structural functional approach," "functional approach," "functional analysis," "functional theory," and "functional organization."

It plays a significant role in the study of kinship because it is a system of study, an approach to study, and a principle that underlies all three. Scholars had examined sociology using these three criteria. Kingsley Davis had said that there is no distinction between sociology and functional analysis in terms of perception, method, systems of study, recognitions, issues, or constraints. Giving functional analysis or functionalism a separate term in sociology is not essential since they are identical with sociology. The many facets of the functional approach, including history, recognition, character, significant constraints, and critical assessment, are discussed in the aforementioned sources. The history of functional systems for societal analysis is so archaic as to contradict social principles. However, August Comte, who established the study of sociological statistics as a component of sociological research, is to be credited with the influence of this concept that is now apparent.

Some historians believe that Montesque is to be blamed for the origin of current theory of functionalism. Social statics is the study of the coexistence of social events. He asserts that this study of such enormous institutions and institutional complexity which is regarded as a significant unit of social analysis is included under this research. Comte simply shifted focus to the "structural-functional" method in sociology and offered a new path, saying that "Statics is related to the discovery of mutual action and reaction of different parts in society." He asserts that all social institutions are interconnected in terms of morality and belief. This

approach seeks to describe any aspect that pervades the whole society. A theory or set of laws that clarifies how one unit of a structure affects all other units, how those other units are influenced, and how society as a whole survives must be sought out from this system. The study of the unit as a whole, the whole as a unit, and the mutual interrelation of units are made in functional systems. the method of studying society that is useful. His book "Principles of Functional Sociology" sheds light on the parallels and agreements between social and biological processes. Prior to analyzing the society that contributed to the development of the functional method, Spenser first outlined the essential characteristics of an organism, such as bodily structure, construction, organ interdependence, function, etc [3].

A body's structure is built by linking several organs together. Every organ performs a certain purpose. Their interdependent unorganized and disorganized functions maintain the body balanced, disorganized, and in order. Spenser had the opinion that just as the development of an organism's bodily structure and its many organs occurred in stages from simple to complex, comparable to variety, and low to complex differentiation, so did the development of a society. He saw society as a living, breathing creature. He claims that many units, much like organisms, are used to build civilization. These many social units are organized in relation to one another. Each social unit performs a distinct role. The society continues to be properly organized thanks to its many sections and activities. Any element in a structure that contains that sort of element or an element that is comparable to it is independent. However, the components' structures vary, and when internal structural difference is prevalent, the elements' interdependency is greater. More so than Spenser, Durkheem is the primary influence for ultra-modern functionalism. Similar to Spenser, Durkheem often used biological concepts into his early writings. Spensor had a direct impact on his first thoughts. In his book, "Rules of Sociology Methods," and in his writings, Durkheem has articulated his scientific research methodology. He contributed to the appeal of this idea among sociologists and social humanists. In the second chapter of his book on labor division, Durkheem clearly distinguishes the purposes for and justifications for labor division. A function of society is the division of labor.

Population pressure causes a rise in moral density. In this respect, he had stated the following arguments:

1. Wherever population pressure and social contact rise, simple segmented society control would be destroyed, and there will be an increase in competition that will endanger civilization.
2. Specialized roles are established to lessen or regulate this heightened rivalry and animosity, which increases interdependence amongst people.

The situation eventually adopts a morality of shared responsibility in this manner. He explained that the division of labor grows as population pressure increases, leading to increased specialization and internal mutual interdependency, which forces society's members to cooperate and lowers hostility and competition while establishing management. He also proved that religion serves the same purpose of establishing harmony in society in the study of religion. Functional methods had not yet been established in social sciences, especially in sociology and social humanity, during the time of Durkheem, but his ideas had a significant impact on its advancement. There is a fundamental and crucial understanding of culture or cultural leadership. Any community or culture's primary institution is the family, which is a kinship group. 'Culture' has many different meanings depending on who is using it. The term "culture" is often used to refer to social grace and intellectual brilliance. In this sense, 'culture' has been described as melody and light by well-known critic and poet Mathew Arnold. Some academics (sociologists) refer to the powerful leadership of society as the "Cultural Elite."

Sociologists Sarokin and Mac Ivero and philosophers like Qaseer have embraced culture in the sense that it is the moral, spiritual, and intellectual accomplishment of mankind.

David Bidney, a philosopher and sociologist, described culture as a reflection of human nature and a resource of the physical world. The definition of the English term "culture" is derived from the Sanskrit word "Sanskriti," which is utilized. Both "Sanskrit's" and "Sanskriti" come from the term "Sanskar," which means "conduct of religious rituals." A Hindu goes through a number of rites from birth. As a consequence, he is given the go-ahead to play the numerous roles he has in his life, such as spouse or student. Thus, culture is the source of such aspects of life that may be attained via performing numerous rituals. You could refer to it as the correction procedure. It is crucial to remember that in ancient India, Prakrit served as the rural tongue while Sanskrit served as the official language. Man is by nature an introverted entity. By carrying out different rituals, he develops sociability. The term "culture" has been interpreted differently by academics. Taylor was the first academic to define and extensively utilize this term. In his definition, culture is all that a person acquires as a part of a society, including its laws, values, art forms, and ways of doing things. Taylor has emphasized in his definition that "culture" is a social inheritance and a gift from society to man. Malinsky and several other academics have provided the same definition by rearranging and tweaking a few words. One element of social legacy is materialistic, whilst the other is non-materialistic. It is incredibly tiny and without shape. In other words, "Culture" is the life-aspect itself. It is produced through technological, social, and materialistic tools [4].

It is "Social Culture" when examined from one aspect, and "Materialistic Culture" when viewed from the other. Bidney has defined "culture" in the sense of origin nation the origination of agriculture, the origination of industries, the origination of society's organization, the origination of language, the origination of religion, etc. The aforementioned definition of culture is predicated on the idea that culture is a verifiable reality and a broadly pervasive phenomenon. A sensitive or sensible perspective may be used to describe such a definition. In addition to this, there are various points of view. culture is a means of communicating intellect. Redfield extends this point of view by defining culture as a component of the development of oral forms, social organization, and shared symbolic meanings. This fundamental concept arises from the significance of symbols in the transmission and reception of information. The Formalistic and Beautylistic viewpoint has been used to describe it. Culture is primarily seen as a formalization and organization of social life rather than as its actual substance. Instead of writing on the substance of culture, Benedict wrote about its forms.

The perspective on culture offered by Malinosky and Redcliff Brown has been useful and compassionate. Ma Linosky views culture as that facet of life by which a person satisfies his or her urges physical and psychological fulfills the other wants, and ultimately achieves independence. Redcliff-Brown thought of culture as a resource, a method for passing along traditions and rituals that may be adopted, which insures the survival of society. One facet of culture is used by the functionalist academics. Instead, then focusing on a particular cultural element as Toyler had thought, they studied the whole culture as a whole. It is predicated on the idea that human knowledge is essentially irrational. studying and writing about individuals takes on many forms depending on how they live their lives. Reality comes first, followed by a sensation of reality. If the first is referred to as "culture," the second may be referred to as "culture-created." It is the shapeless reality. The reality of human behavior is fact. Therefore, culture and reality should be kept apart.

The study given above makes it clear that, despite culture being the most significant reference point utilized by cultural academics, there is no agreement on what culture really is. Each perspective has provided guidance for some insightful study. Describe culture. Future scholars will be in charge of giving it a definitive description. It may be concluded that none of the aforementioned points of view are superior to the others. Crowbar's study of two aspects of culture, which he dubbed Ethance and Edance, is known as Ethance and Edance. Edance is a sort of maladaptive expression that derives from cultural creativity. Ethance, as opposed to the creative aspect Edance, is the activity that shapes a culture's values, themes, and interests. Every civilization, may be split into two halves. One component, termed Ethance, is produced by all of a culture's adaptations. The adaptation created by the common terminological process is synthesized in the other section, nothing about people's lives can be fully comprehended by a sensitive survey, nor can it be integrated into our knowledge. The evident aspects of culture are those things that may be immediately seen with the use of the eyes and hearing. There are also certain direct features that can only be seen directly with proper spatial training. Since these factors are emotional motivators that most people who act in these ways are not even aware of, they take the shape of feelings. They might be referred to as ingrained cultural components. It is crucial to include the overt and covert aspects of culture into studies of people's behavior that are comprehensively representative of any society. This evolutionism progresses in several ways from basic to complicated. Different techniques of defining cultural analogies exist [5].

Mental Unity of the Human World produced the notion of cultural parallels. Additionally, it was held that every institution develops on its own, within the context of the local culture. If two cultures have comparable or similar-looking institutions, they are considered to be examples of convergence evolution. The following examples have been given in this regard: agriculture, which was independently developed in South-East and South-West Asia and the New World (America); zero, which was independently discovered by Hindus, Babylonians, and Mayans; architecture, which was independently developed by Masinians, Mayans, and Eskimoes; etc. The invention of print and the manufacture of paper are also supposed to have occurred separately in East and West on six separate times. It is also thought that the development of writing also occurred in several locations across the globe. There are several instances of this kind. Morgan outlined three phases because he thought human civilizations evolved in stages from low to high.

Man lived in an uncultured state at first. This stage comprised three distinct time periods: the ancient, the mid (when fishing and the usage of fire were just starting), and the innovation era. The second phase was inhumane. Man reached the early stages of barbarism when he started creating items out of clay. It was in the middle of the barbaric era that agriculture started to employ irrigation and cattle raising began. Barbarism was at its height during the time between the discovery of melting metals and the usage of iron in tools and instruments. Following it, period culture flourished. It is said to have originated at the time when writing and alphabets were developed. The modern west European Society's circumstances also belong to the cultural era. Morgan once again employs speculative reasoning while talking about the objective aspect of culture. He acknowledges that the culmination of the evolution of marital relations is a legally recognized marriage. Beginning with the hypothetical stage of sexual independence and on through group marriages, multiple-husband marriages, self-willed single marriages, and multiple-wife marriages, Morgan described the stages of marriage as evolving in this sequence.

Morgan has also provided the sequence of the different families' evolutionary phases in accordance with the modifications in unmarried relationships. The phases of a family have

been classified as matrilineal, patrilineal, and bilineal after the development of elan. Similar research on the development of religion has been done by Toylor. The most widespread and traditional kind of religion, in his opinion, is multi-deityism. This order's middle stage had a strong multi-deity philosophy. Toylor thought that un-deity-ism had to have finally evolved from it. Hayden referred to the first stage of the growth of the art forms as reality art in the framework of the arts. He said that the subsequent phases in the process are sketches, metaphorical, or formless art. Levi-Bruhall shared the view that contemporary logic evolved from basic logic. He emphasized that the primitive people were neither extreme materialist or inconsistent in their beliefs.

In contrast to our cerebral development, theirs was underdeveloped. He referred to the primordial level as pre-logical thinking as a result. Proofs of all these speculative developmentalist institutions have been gathered from a variety of cultures and historical eras. The significance of their cultural setting was not expressly taken into account when making such attempts. When they gathered instances of diverse objective facts in their varied manifestations from various eras and regions of the globe and presented them in an intentionally chronological sequence of evolutionism, the intellectuals of the materialistic culture went too far. One such instance would be to present the development of the many types of bows and arrows along with a definition. Despite having made a significant contribution to our understanding of cultural processes, these early advances turned out to be extreme in their defense of the theory of autonomous evolution. They gained a terrible reputation for using comparative analysis in a blind manner [6].

They continued repeating the logical chronological steps without considering if they might be backed up by historical data. They displayed ludicrous ignorance of the significance of cultural interaction. They were just position-adorning ideologues who were employing crudely uninformed descriptions of travelers and missionaries. They lost sight of other forms of cultural expansion and different definitions of cultural parallel because of their prejudice toward the structural processes of cultural evolution. They publicly condemned bestionism. They thought that the modern Europe of the 19th century itself represented the culmination and fulfillment of society and culture. This bestiestist mindset supported their choices towards the primitive civilizations as well. The modified variants of developmentism have been given by many authors. One of the beliefs holds that social organizations grow in the shape of a parabolic curve rather than in a straight line. This indicates that an organization develops in a certain way at first; subsequently, at a later point, this growth turns into an opposite of the initial shape, and from here, it returns to (and develops) its original form, although a new and evolved one. The main property right, for instance, was of the communal kind.

The organization of personal or individual property rights emerged later. And once again, the communist ideology has already achieved the creation of common property rights via the use of a state. The theory (of the evolutionists) that the development of cultural experts occurs separately and that cultural similarities come from parallel evolution has received a lot of criticism. It is not that such a process of progress had been rejected, but when the developers completely disregarded those examples of rites and rituals and the origins of art, which were the proof that they were a part of culture through cultural exchange; then objections were raised against it and it was claimed that this was due to unscientific ignorance of history. The fact that the stages of the unilateral development of human society (uncivilized stage barbaric stage single marriages; occupation cattle rearing, agriculture handicrafts, industrial life) should be accepted in the light of the gathered knowledge was known without the need for any special regional experience or training [7].

DISCUSSION

In the fields of anthropology and historical sociology, the idea of human evolution and society progress from barbarism to civilization has been a major issue. It offers a thorough framework for comprehending the development and evolution of human cultures across time. This conversation explores the phases of evolution from savagery to civilization, emphasizing significant changes, advancements, and the fundamental ideas that have influenced human history.Our predecessors were largely hunters and gatherers during the first stage of human development, known as barbarism. They lived in tiny nomadic groups and were reliant on the natural world for their food, hunting and collecting edible plants. Important developments during this period included the creation of primitive tools and the ability to make fire.Societies reached the level of barbarism as they developed. Animals were domesticated during this stage, agriculture was created, and more sophisticated tools and weaponry were created. As a result of the buildup of excess resources brought about by the transition from a nomadic lifestyle to permanent settlements, social structures and a division of labor emerged.The civilization stage is often seen as the apex of human social progress. Complex urban centers are established during this period, which is also characterized by the creation of written languages, legal frameworks, and sophisticated forms of government. Technology, art, and culture all advanced significantly as a result of the capacity to store and manage excess resources and the specialization of labor.Technological Developments Societies have advanced from one stage to the next thanks in large part to technological advancements. Increased agricultural productivity and the expansion of urban areas were made possible by innovations like the plow, wheel, and metallurgy. Progress has been further hastened by the use of steam power, electricity, and more recently, digital technologies.Social Organization These phases have a strong relationship to how social structure has developed. Societies in the wild were often structured around familial lines. Systems of tribe and clan structure developed as they advanced to barbarism. Complex social systems with monarchs, aristocracies, and bureaucracies were common throughout the civilization period[8].

Cultures developed with changes in technology and society. Each stage saw cultural accomplishments that represented the values, beliefs, and goals of the cultures, from oral traditions to written languages, from cave drawings to elaborate artworks.The development of human civilizations through these periods had a significant effect on the environment. For example, deforestation, soil erosion, and changes in biodiversity were brought about by the transition from hunter-gatherer civilizations to established agriculture. In today's conversations regarding sustainability, it is essential to comprehend the effects these phases have on the environment.Given the ongoing cultural changes, the idea of evolutionary phases is still applicable today.

CONCLUSION

In conclusion, the story of how humanity evolved from barbarism to civilization is complex and multidimensional. It includes advances in technology, modifications in social structure, cultural accomplishments, and their connections. We may better understand the arc of human history and manage the intricacies of our quickly changing environment by studying these evolutionary phases.The globalization and fast technical breakthroughs of the digital era have created new complications and difficulties. Investigating how these phases affect how we see modern society might provide insightful information.Although moving forward through these phases has had many positive effects, it has also presented difficulties including socioeconomic inequity, environmental damage, and cultural disputes. For societies in the present and the future, it is imperative to acknowledge these difficulties and strive diligently towards sustainable civilizations that are inclusive of all people.

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CHAPTER 4

AN OVERVIEW OF THE CULTURAL INTEGRATION AND THE STATUS OF WOMEN

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ABSTRACT:

This research explores the complex link between cultural blending and women's standing in diverse countries. It examines the core idea of a society's prodigious cultural ability, which shapes every facet of its life. According to Benedict's definition, the genius for culture differentiates between civilizations with Apollo-type and Dionysus-type skills, which represent peace and chaos, respectively. The research clarifies how cultural integration changes and reflects the position of women within these civilizations using examples from the Dobu, Quaciutal, and Pueblo cultures. The research also discusses the various perspectives on women's position in tribal groups and criticizes the generalization techniques that often result in opposing views. It emphasizes the significance of certain elements, such as real female conduct, legal standing, chances for social interaction, and the nature of their roles, in establishing women's status. The research highlights the impact of habitation kinds, economic activities, and inheritance systems in determining women's status while examining the matriarchal and patriarchal characteristics of various countries. It illustrates how matrilineal communities may increase women's status even when living conditions change by using examples from the Khasi and Garo tribes.

KEYWORDS:

Cultural Integration,Gender Roles, Matriarchal, Patriarchal,Social Hierarchy, Women's Rights.

INTRODUCTION

Based on diffused development, their ideology. They claim that cultural traits have evolved through time and in diverse regions of the globe, and that they have continued to spread to new regions. Any culture may exhibit layers of distributed culture-characteristics since such diffusion is an orderly process. A culture documentary is referred to as a "culture cycle". These writings have relied heavily on anthropological physical evidence. They made no attempts to substantiate their notions of diffusionism in relation to social organizations. Grebner's contribution to the creation of the quality and form standards, however, stands out among them. Surface-level similarities alone are insufficient to determine spread since there is a lack of historical evidence. It is crucial to demonstrate numerical similarity, form similarity, and the final makeup of the creative parts of the characteristics in order to demonstrate diffusion. For instance, if we want to know if the Zodiac signs have spread from one place to another or not, we need to send information about whether the predominant signs in various locations are similar or not, if there are an equal number of signs or not, and whether the signs are viewed clockwise or counterclockwise.

Critics have referred to this ideology as mysterious ideology when it comes to the aspect of culture-growth. In actuality, this philosophy is a regionally specific attempt to investigate

dissemination. The same has been done by the other academics as well. The Ideology of Historitative Culture is the name given to the ideology of the cultural cycle. Enculturation Because of Whistler's and Boas's work on intercultural transmission and the area of culture, respectively, several American academics have been interested in research on the influence and modifications of one culture on another. When a culture's characteristics spread, this occurrence is referred to as diffusion; however, enculturation refers to when a culture completely changes as a result of the influence of another culture. Numerous key contributors—including Linton, Redfield, Herscouvits, Helovle Beales, etc.have helped to structure many of the key words from enculturation. For instance, a phenomenon known as enculturation occurs when a developing infant learns to adhere to his own cultural customs. Trans enculturation refers to the interchange of schools and cultural traits, while enculturation is the destabilization of one culture by another. They can work together, although this doesn't happen often. The effective culture first crumbles, but subsequently becomes reactive to make up for the loss of its individuality. Re-Enculturation is the term for such a response. The Jharkhand agitation in India is one such instance[1].

The tribes of the Chhota Nagpur area began to seek cultural, social, economic, and political autonomy after centuries of exploitation and destitution. This was done in the form of an agitation. The idea that no culture in the contemporary world is uncontaminated or pure serves as the inspiration for enculturation research. Another crucial point is that these investigations are more reliable, ideological, and an attempt to fulfill unquestionable scientific relevance than the speculative research of the doubters on the unwritten past. The second issue that the researchers posed was, "What is the intimate structure of a culture? ", after receiving adequate answers to the concerns about the evolution of culture and parallelism. Is it a dispersed and unrelated collection of how agriculture, handicrafts, civilization, and humanity first evolved? Malinosky takes Toylor's notion of culture into consideration, but he does not see it as a para-biological reality. If not, what is it that gives culture its full meaning? Malinosky claims that culture is the kind of medium or equipment that enables high levels of mental and intellectual functioning on the physical, psychological, and social levels.

Since all facets of culture, whether they pertain to economic organization, social organization, or parts of religion or language-related human needs, they are fundamentally interconnected in the same way that human needs are. Malinosky rejects the idea of ruins that are unconnected to culture. The maladaptive cultural traits have been referred to by the developers as runs of the past. Malinosky denounced them, claiming that it was impossible to locate a suitable location for the so-called culture-specific ruins. Everything in culture has a connection. Every real-world component is interconnected, and until seen in its whole, no individual attribute has any significance. Malinosky also offered a new definition of "Diffusion" in a similar vein. A feature may maintain its original shape, but it will only be able to do those things for which it has the potential in the culture of its spread. Malinosky has specifically referred to both the traits of self-help and culture as a whole in this manner. He also said that any modification to one component of the culture will have an impact on all aspects of the culture. Malinosky is a proponent of the diversity of cultures.

Every culture evolves in accordance with the regional, physical, and psychological requirements. In this situation, rather than in terms of some predetermined principles, he thinks it appropriate to take cultural progress into account. Current thinking holds that the best satisfaction of local requirements is considered to be a sign of a culture that has been successfully assimilated. Malinosky however fell short in that he was unable to go beyond the consideration of the demands and endeavors of human society to paint a vision of a fully

integrated culture. Redcliffe-Brown places more emphasis on society's existence than just personal life. Therefore, he asserts that the only means of life for every community is its deep integration. Such integration is both a reality and an ideal. If such integration fails, society too comes to an end. Every institution has a role to play in guaranteeing the strength of the whole group, not only in meeting individual, physical, psychological, and socio-cultural requirements. Both of these ways of view are lacking because they see integration as only an aim and a single aspect of culture. Malinosky incorrectly views cultural patterns as being followers of function while in fact, each pattern has its own independent strength. Integration hence also has a formalistic foundation. Ruth Benedict described such a way of living as a pattern. It is motivated by the domains of art and beauty and adopts models from there. Every significant aspect of a culture has its own style. A great stylewhich may be referred to as the way of life of the whole cultureis created when many of these cultural styles come together. Additionally known as setup. All the styles within a culture interact with one another and form an orderly pattern[2].

This effective organization is the result of that fundamental mentality, which permeates every facet of every culture. This important mindset is what Benedict refers to as the genius for culture. The ability of individuals is what assesses and integrates a culture. Each society's gift might be either the Apollo type or the Dionesis type. The Apollo type talent stands for tranquility. All facets of the integrated culture, which is built on this skill, are impacted by it. The Dionesis type skill stands for disorder and aggressive behavior. It is reflected in the culture that uses it as the cornerstone of integration, and it is typical at that level. Benedict gave three prominent instances, describing the Dobu and Quaciutal people of the North-Eastern Coast of America's cultural integration as the Dionesis type and the Pueblo people of New Mexico's cultural integration as the Apollo type. Regarding the status of women in tribal communities, thinkers have long held divergent views. Some claim that women are frequently granted important positions in tribal civilizations, while others who advocate the reverse claim that women are typically a disadvantaged category in these societies. This difference of opinion that outweighs other relationships is due to a flaw in the study's generalization strategy based on constraints and particular data. The tendency of various positional interpretations is another factor. The interpretations of high or low locations are sometimes vague and generalized. Lavy listed four possible bases for position and said that they didn't have to be discovered simultaneously.

These include:

1. Actual female behavior
2. Legal standing of women
3. Opportunities for female engagement in society.
4. Scope and nature of a woman's job.

All of them, and each of them individually, shape the place of women in society in a particular sense and in a particular way. These four are independent of one another and unrelated. They are related to one another empirically, not conceptually. Theory and practice, or in other words, words and deeds, don't always line up. Theoretical or legal positions may not always translate into social practice. A few examples may be used to explain the theoretical viewpoint that was just presented. The Toda Tribe's economic and religious activities revolve on the dairy industry. Milk and dairy products are essential to their economy. Their socioreligious views and behaviors are inextricably entwined with dairy, which serves as their temple. Women are forbidden from entering the dairy because they are seen as impure. Women are not permitted to milk the buffaloes, make milk for domestic use or exchanging, or even prepare the dish that uses the milk. This ban definitely weakens the

women's legal status as expelled in part. But no force nor might are used to implant this. Women are often treated tenderly; therefore, it may be said that they are not treated so unfairly.

Compared to other tribes, Toda women get more favorable treatment. Originally polyandrous, Toda's are now also practicing polygamy. The status of Toda women has not been impacted by this in any way. Toda's had access to Japanese-style umbrellas prior to the Second World War. The ladies of Toda used to proudly wear the umbrellas that their husbands or boyfriends gave them as gifts. In Andaman habitant community, men and women engage equally in both religious and economic aspects of daily life. In compared to Toda women, the status of Andaman's Pigamese women is still that of a slave. Along with the many sorts of occupations they do alongside males, they are required to perform all those jobs that are exclusively performed by women everywhere. such as caring for the home, having children, and raising them, etc. Equal employment opportunities do not, however, benefit them. In Kadar, it is a given that men and women do different types of employment. Women are given every chance to work in positions that are appropriate for them. thus, they are not required to do the occupations that are appropriate for men and women jointly.

Thus, it is clear that the kind and extent of the job have a crucial role in establishing the real status of women. The lives of rural Hindus serve as an apt illustration of the distinction between theory and practice. Theoretically, they see women as goddesses, but in practice, they are treated like servants or slaves. Following the study outlined above, we now have a crucial and intriguing question: What factors define the status of women in any given society? The quick response that has been offered up to this point is that women's position is high in matriarchal societies and low and oppressed in patriarchal societies. The creation is the 'Matriarchy' planet. We are unaware of any area in the globe with a solely Matri Local Society. The Garo tribe's Patri Local Society can be seen as the most appropriate response. It is matrilineal and matriarchal in the Khasi civilization[3].

They trace their ancestry back to those old tribal princesses who, were women. Even the universe's creator is said to have feminine characteristics. Mother determines lineage among the Khasis; hence the lineage only has the female structured form. The only one to get the mother's property is the daughter. Before and after a man gets married, his mother and wife are in charge of managing his finances. Although the women run the home, Matri-Local living is not a permanent arrangement. Women organize holidays, religious events, and especially family gatherings. Worship is offered to the ancestors' souls, who are mostly represented by women. As female goddesses, the divine forces governing health, death, and safety are also recognized. Female priests plan and carry out all types of sacrifices. The male priests' job is to support the female priests. In certain instances, women are in charge of both the religious and the secular sectors of society.

For instance, in the significant Khairim Pradesh, a woman who had combined both the Kingly and the pure duties in herself served as both the top priest and the real chief of the state. However, there is no proof that women have undisputed authority. Men are neither oppressed or governed by women, and neither are they mistreated or mistreated by them. Women really respect them, and in the new family they create after marriage, the male has enough control. 'Owner' is the meaning of the Khasi term used to call the spouse as well. Only when both parties fully agree may a divorce be obtained. If the party in question (the one who is seeking a divorce) pays the other party compensation, they may annul the marriage contract. It is discovered that the males are engaging in excessive gluttony. The greater mortality rate among males seems to be related to this[4].

The woman and husband are independent of one another. Thus, it is clear that matrilineal and Matri-local residences, even if they are transitory, elevate women's status. Residence alone does not significantly affect how women are treated. While Matri-local residence may not always improve the status of the woman, it undoubtedly benefits her close friends and family. However, a woman does get security from her position, however subtly. Only when a residence comes with a property inheritance does it improve social standing. Another good example of a matriarchal culture is the Garo tribe. The extended family and mom, among others, have the authority over children. It is crucial to get the girl's family's marriage proposal. The Garo people believe they had a single progenitor from whom they descended. They inherit from the mother and get lineage from her. One motherhood's ownership of a piece of property is untouchable. In order to prevent giving the property to his wife's children, who belong to their mother's motherhood and not hismotherhood, the son does not have the right to inherit. However, a man has the right to utilize his wife's property while she is still alive. The Garo tribe really uses women as a means of passing down property from one generation to the next. It is acceptable for men to wed more than one lady. They typically only have a maximum of three wives.

There is no bridal value or groom value. For a long time, women are not permitted to remarry in order to keep the property in the family and wait until the children are of legal age. For women, the scenario is demeaning. Because they are the greatest and deserving of it, ladies. A widow has to marry her late husband's nephew (brother's son) in case he (the nephew) chooses so. The nephew is entitled to compensation if the widow declines to marry him. Although "prostitution" is unheard of, indulgence in sex is often seen. If detected having illicit intercourse, a male is sentenced to death; if a woman, she is punished by having her clothing torn off and having the skin from her ears chopped off. Repeating the offense results in the death sentence. Additionally, illicit relationships contribute to divorce. Hobbhouse has attempted to define the position of women based on their contribution to the economic life of human civilization. Refusal to work is another reason for divorce. He arrived to the conclusion that women had a poor position, or were oppressed, in 87.5% of tribes that raised cattle and in 70% of tribes that practiced agriculture.

The labour involved in raising cattle was described as being mostly male. In his critique of Hobbhouse, Lovie said that such cultural thinking is often implausible when considered from the perspective of expansion, leaving only coincidence or correlation. Who has written on the role of women in South Asia, there are four different types of human societies in South Eastern Asia: food compiler, high occupational, crop producer, and cattle-grazer. The position of men and women varies. For instance, the Andaman Islanders Kadar, Malpataram, Paliyan, Irualpariyan Chenchu, and Bilineal are the food compilers. They don't have any inheritance laws. Men and women are therefore practically on equal footing. The growth of real estate, which was primarily made possible by male skill, gave rise to the Patri-Local and elevated position of males. Crops are grown by the Khasi Matri-Local Society. The economics of crop cultivation has just lately been introduced to the Khasi people. The khasi males are obtaining developed economic skills, private property, and power as a result. However, the rights of Khasi women are not in any way under danger from males since they are protected by other rights including family status, name decision, and property inheritance. This, however, has little to do with men's destinies.

The Garo, Nair, Menon, Tiya, Muslim Mapillai, and certain Pillai families are more instances of this kind. The position of men and women is complicated as a result of the Patri-Local ideology's focus on the lives of the cattle-grazing Toda. The status of males has improved as a result. Although its impact is not definitive, it has previously been said that the kind of

dwelling has a sufficient impact on a woman's position. A woman is highly unlikely to suffer mistreatment while her main is present; instead, she is more likely to acquire a position of authority. The fact that the status, or at least the position, of women is made dominant cannot be thrown out, even if this position of dominance may not have any legal or social support and may instead be a sign of the supremacy of a wife's clan, as Lovie put it. Another thing entirely is to avoid such a circumstance. The same variables that elevate women's status in matriarchal civilizations also elevate men's status in patriarchal ones. We have previously stated that unlike the matrilineal Khasi tribes, female-dominated civilizations do not always stay matrilocal. They aren't discovered to remain in the role of Matri-Local dwelling permanently either. A spouse who moves in with his in-laws after getting married also starts selling his own house right away. Most of the time, he is successful in his efforts, and only his wife and children live with him in his new house. Matrilocal dwellings have also been seen in India's partilineal cultures[5].

The 'Kulin' Brahmin woman in Bengal used to reside at her parent's house. Her husband, who practiced polygamy, would sometimes pay her a visit, and the kids were raised at the maternal uncle's house. A husband must go from his father's house and remain with his in-laws under a different tradition known as "Ghar Jawai". This promotes the growth of matrilocal housing. Despite all, some communities continue to live Patrilineal lives. The limitations placed on Toda women are connected to abstinence in that they are unfit for the Toda due to the impurities brought on by menstruation, childbirth, etc. Pure dairy is the center of socioreligious life. As a consequence, the touch of women usually prevents the diary and the milk from being contaminated. All patrilineal societies cannot be subjected to such strict regulations. Both master and servant spouses may be found, as is the case with "Ho," despite the fact that "Ho" is patrilineal. 'Gond' women have enough social standing and independence. The Gond women have enough self-determination to choose their own husbands, engage in sexual activity before to marriage, and get divorce.

Although they have a very low rank in other industries. They must put forth a lot of effort for their spouses. It is uncommon to see a single Gond in Gond culture since they are valued as labor so highly. Their women have power over the flirty 'Tharu' of the Himalayan area. Their women are occult specialists. The Tharu ladies are notorious for making out with plainsmen. It's due to their extraordinary beauty and endearing youth. The 'Khas' are patrilocal and have several husbands. A Khas woman often experiences physical, psychological, and social challenges. They are at a very low position. However, the Khas community has created a social structure that may serve as a "Safety Value" to protect the women from such a situation. This maintains their social stability. Khas are renowned for having contradictory norms for women's morals. In other words, it has been discovered that their sexual lives are dual and multifaceted. A lady lives the life of a maid servant while she is at her husband's house. She lacks a job, independence, and personal ambitions. She continues to make periodic trips to her parents' house as is the habit. All of the regulations and restrictions that were placed on her at her husband's house are lifted when she is at her father's village. In the liberated setting of her father's hamlet, the melancholy of her husband's house gives way to brilliance.

The aforementioned instances lead to the conclusion that it is scientifically incorrect to view women's status as low or high (based on bias), in order to comprehend the position of women in any community. In general, such a divide is elusive. 'Khas' is a case in point where this is true. In truth, status may also have two distinct pole positions or some mid-level roles. Similar to the posture of the Khas lady, these two pole locations could not be evident. There is enough variance among the Patrilineal Naga Tribe in their position. Compared to the other

'Angami' ladies, 'Sema' women have a greater social standing. The Angami women are in a better position than the Sema women in terms of property inheritance and sexual freedom. The Sema women do not choose their spouses; nonetheless, their approval is sought and typically accepted as well. It is stated that a wife's ability to work, rather than her appearance or attractiveness, is her finest quality. At her husband's household, a sema lady is treated with respect and her kids are shown attention. In the tribes of Central India, women enjoy equal rights with males and assist them in any labor. However, this does not imply that women's standing is favorable. Contrarily, such a condition of women places them in a situation that proves to be a curse for them given the constraints of their physical ability and their obligations associated to motherhood. The probability of work and social engagement might really be a strain for women[6].

The allusion to women's position made by the Indian tribes above is not founded on any notion that women are less valuable or are inherently unable. People are also well aware of the unclean circumstances that women must put up with and the limitations that they dread. Women's status in upper-class civilizations is essentially that of slaves. Women in less developed countries are in a similar situation to women in primitive communities. Just as their existence does not imply activity, the lack of rights does not indicate sub mission. Even when we witness the so-called independent women who engage in free sex, we nevertheless see the terrible treatment and abandonment of these women by males. With the brutal behavior of males, women are seen as promising. Even in these situations, when a divorce is an option, couples seldom succeed in doing so. The 'Ho' takes care of their 'wife' comforts, but there have been instances when the wives were pressured to end their lives.

In certain cultures, having children and raising them are tied to a woman's status. They are treated specially and are always revered for becoming moms. Because of this, female infertility has been stigmatized across all castes and cultures. Infertile women have sometimes been stigmatized as being antisocial. The 'Ho' women who are childless and unmarried are referred to as 'witches'. When contrasted to religion, the position of women in India may be understood with reference to Indian ethnology. Some authors contend that the dominance of Partilineage over Matrilineage is the cause of women's lower position. But nothing unusual has occurred in South India. implications of such a conflict on women's standing. The strict requirements outlined in the "Brahmani Shastras" do not apply to women who belong to legal castes or tribes. The Shastras' idea of "Ardhangini" for Brahmin Wives does not apply to women from low castes and tribes. Kin divide them up into several classes and subclasses.

This categorisation sometimes agrees with social reality and occasionally doesn't. The study of word kinship dates back a very long time. At least 50 percent of the kinship-related literature in sociology describes the many terms we use to refer to our lineage kin and affinal kin. The first academic who made a substantial contribution to the study of kinship terms was Morgan. He spent his whole life researching the tribe of Iraqis in the state of New York. He discovered that Iraqis address their relatives differently than those in Western cultures. For instance, they refer to brothers, mothers, and other family members using the term used to address a father. The same term used to refer to mother is also used to refer to mother's sister. Morgan investigated all the kinship addressing terms that are common around the globe in order to describe the finding of this. He came to the conclusion that nations that are physically far or in different time zones also use the system of common kinship names. All nations and cultures share some naming conventions. Studying terminology is the key to comprehending kinship. He defined "Terminology" as a categorization technique that allows us to understand how different systems categorize relatives[7].

Understanding kinship terminology helps us understand how kinship systems have evolved since it connects us to earlier systems. Today, sociologists utilize and recognize Morgan's categorization on a global scale. Special, classificatory, or personal terms signify the actuality of kinship and are reserved for use when addressing or referring to specific individuals. For instance, when we say "father", we are referring to a specific Kin who is referred to as father in the community. Words like "son," "wife," "mother," etc., are very precious. Alternatively, only one Kinship symbolizing word is used for affinal kin and individuals from one branch and various other branches." They are treated equally as a class by the Kinship addressing terms. For instance, the Sema Nagas of Assam use the term "Aja" for the mother, the father's brother's wife, the father's brother's aunt, etc. (for three different types of relations), whereas the words "Appu" are used for the father, the father's brother, and the spouse of the mother's sister. Ami is the term for a father's aunt and mother-in-law. The Kuki's refer to people of various age groups and generations using the term "Hape": paternal grandpa, maternal grandfather, maternal uncle, father-in-law, maternal uncle's son, brother-in-law, nephew, etc. The name "Buri" is used by Angami Nagas to refer to many family members, including the father's aunt, wife's sister, the husband's father and his wife. Here, we observe that there is just one term used for the opposing gender as well. Sons and daughters of paternal uncles, maternal uncles, paternal aunts, and maternal aunts are referred to as "cousins" in English. The term "Uncle" is also used to refer to relatives like the father's brother and paternal and maternal uncles.

DISCUSSION

Introduction: A complicated and multidimensional area of anthropology and sociology is the link between cultural integration and the position of women. It entails analyzing how cultural beliefs, customs, and behaviors affect how women are positioned in various communities. The degree to which distinct cultural components, such as traditions, beliefs, and practices, are harmoniously incorporated within a society is referred to as cultural integration. This topic focuses on the various results found in matriarchal and patriarchal civilizations, as well as how variables like residency patterns and inheritance affect women's rights and social hierarchies. It also examines the complex interactions between cultural integration and the position of women. To comprehend the relationship between cultural integration and women's status, one must first understand matriarchal civilizations, in which women occupy substantial positions of power and influence. Women's duties and responsibilities are often the focus of cultural integration in these countries, creating a distinctive power dynamic. For instance, women have crucial roles in family decision-making, land ownership, and social leadership in the Khasi tribe of India, which follows matrilineal succession. The incorporation of cultural aspects strengthens women's position as influential members of the community.On the other side, cultural integration may strengthen long-standing gender norms that restrict women's chances in patriarchal countries, where males traditionally retain major positions and power. These civilizations often place a strong emphasis on male-centric behaviors and ideals, which might limit women's access to political engagement, career opportunities, and higher education. For instance, patriarchal cultural norms have consigned women to conventional home responsibilities and restricted their ability to participate in decision-making processes in several regions of South Asia[8].

In the context of cultural integration, residence patterns are another crucial factor that affects women's position. By enabling them to maintain strong ties to their natal families and encouraging social networks, matrilocalitywhere a couple lives with or close to the wife's familycan improve the status of women. Contrarily, patrilocality, in which couples reside with or close to the husband's family, may support patriarchal power structures and restrict the

agency of women.A culture's inheritance system has a big impact on how women are treated. Cultural integration is not a static process; it changes over time as a result of a number of circumstances, such as urbanization, globalization, and shifting social norms. Traditional cultural norms may adapt to or conflict with contemporary ideals of gender equality as nations grow more integrated. Depending on the direction of development, this dynamic interplay across cultures may either serve to reinforce conventional gender norms or provide chances for women's empowerment.

CONCLUSION

In conclusion, resolving gender gaps and advancing gender equality globally need an understanding of cultural integration and how it affects women's position. Researchers and policymakers can create more effective methods for combating gender-based discrimination and boosting women's empowerment by looking at how cultural factors affect women's roles, rights, and opportunities within cultures. It doesn't matter if a society is patriarchal or matriarchal; the intricate interplay of cultural integration ultimately determines how women are treated, underscoring the need of culturally considerate approaches to campaigns for gender equality.Women often inherit land and money in societies where matrilineal inheritance is practiced, which increases their economic independence and power. On the other hand, patrilineal inheritance systems, in which property is handed down via male lineages, might impede women's social mobility and economic empowerment.

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CHAPTER 5

EXPLORING UNILATERAL DESCENT: PATRILINEAL AND MATRILINEAL TRADITIONS

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ABSTRACT:

An essential component of family relations in human civilizations, unilateral descent is explored in depth in this abstract. The basis of family and social institutions is unilateral descent, which is defined as the ability to trace lineage via either the mother's or father's side. We focus on Patrilineal Descent and Matrilineal Descent, two well-known traditions within unilateral descent. Counting one's genealogy via the father's side is known as patrilineal descent, and it has a long history in societies like ancient Rome, China, and East-West Africa. All individuals that belong to the Patrilineal Descent's kin group are referred to as "Agnates". Matrilineal Descent, in contrast, follows ancestry via the maternal side; those who belong to this kinship are referred to as "Utarine Kin." This investigation reveals the social repercussions of these familial rituals in addition to breaking down how they function. We examine how unilateral descent affects social rank, property inheritance, marriage laws, and even individual responsibilities within a society. We also examine how many facets of social life, including as family formations, collaboration, and government, are shaped by descent.

KEYWORDS:

Ancestral Lineage, Family Structures, Kinship, Matrilineal, Patrilineal, Unilateral Descent, Utarine Kin.

INTRODUCTION

The terms "kinship" and "descent" are distinct. Even so, it may sometimes be difficult to distinguish between the two. Social, cultural, and biological foundations have all been considered in the definition of descent. The term "Descent," as employed by Reverse, has two distinct meanings. One in a way that determines a group's membership, and the other that communicates a person's standing in the world and their rights. The norms of descent, "regularize an individual's membership (by birth) in a social group, even when such membership may also be acquired by adoption under certain conditions. In this approach, Pedington considers the social and biological foundations of the Descent group's membership. A system expressing mother-father and kid's Kinship in this definition: "When a child is born to a married couple, his relation to both of them is addressed by the Descent kinship." In his essay, Mardoc states that "Descent implies totally towards a cultural worldview, in which each individual is related to a socially "particular" blood Kinship. "A Descent group is such a system of individuals which helps in achieving valid social and personal motives." In different societies, descent is determined by different methods, which are related to three different types of lineages:

1. Patrilineal
2. Matrilineal
3. Bi-lateral.

When we count descent on the basis of one party only (either mother or father), it is referred to as uni lateral descent. Both Patrilineal Descent and Matrilineal Descent are used in the two components of unilateral descent. The term "Patrilineal Descent" refers to the process of counting descents from a person's father side, which is how it is done in Patrilineal Descent. Because they lacked a phrase (or word) to describe the descent of women, the Romans were the first to adopt patrilineal descent. The cattle-raising communities of ancient Rome, China, and East-West Africa have all been determined to have a high prevalence of the patrilineal descent. All members of the Patrilineal Descent's Kin are referred to as Agnates. Matrilineal ancestry refers to a person's lineage when it is determined from his mother's side, and all such kin are referred to as utarine Kin. Cognates are all of a person's blood relatives, which includes relatives from both the mother's and the father's lines.

Cognates are relatives that have a common ancestor, such as a person's paternal grandpa and grandmother, cousins, brothers, and sisters who are Patrilineal, and maternal grandmother and grandfather, aunts, and uncles who are Matrilineal. The Garo, Khasi, and Nair tribes of India, the American and Indian tribes of Australia, Indonesia, and Malaya, the Bantu tribe of Central Africa, and the Akan tribe of Ghana all practice matrilineal lineage. Sometimes the lineage of both the mother and the father affects the descent. Bilateral Descent is the name for it. Ambilateral Descent refers to a descent that is based on either the mother's or the father's lineage. It is unclear from whose side the counting would be done in this circumstance. As a result, it is known as Ambilateral Descent. Those of the Hapumaories in New Zealand share this ancestry. In the kinship system, the relationship between children who are members of the same family, such as brother-brother, brother-sister, etc., is referred to as collateral kin.

The offspring of the same parents are hence Collateral Kin. a local Descent Group is formed when members of a single Descent group like being near to one another in the same location. Descent and filiation are separated by Fortes. Filiation refers to a person's relationship with their parents, while descent refers to their relationship with their ancestors. In contrast to patrilineage, descent has the depth of generations in this fashion. Most early and industrial cultures in the past considered descent to be significant, not because it increases kinship but rather because it aids in figuring out how different facets of social life might be organized in relation to one another. Descent is the foundation for determining status and property inheritance [1].

Determining which relatives to involve in situations like attach, security, religious rites, funerals, incest, residency, etc. is also based on descent. It's necessary to understand Descent in order to understand the political, legal, external, and internal aspects. The regularization of a woman's sexual and reproductive rights is based on Descent. The usage of kinship language and regulations, together with social activities, are factors in determining descent. Only on this basis are the children who will be born in the future connected to one group. A person's descent determines their classification and relationship. It gives his social life structure. In the same way that descent selects a spouse in a cross-cousin marriage, descent and patrilineage also decide a person's social role, status, rights, and obligations. Members of the Descent group are taught familial morality. It controls marriage, governs legal descent, and fosters social cooperation. It establishes several crucial factors, including roles in government and politics. This demonstrates the significance of Descent beyond a doubt.

Each of us is a part of a family. We have parents, grandparents, and brothers-sisters (siblings) in our family. We have a brother, a sister-in-law, and an aunt in our family. They're all related to us. Family is, in reality, a kinship group. Our sister-in-law and aunt, on the other hand, are from a different family. In their families, they live with their parents and siblings. They are also related to us. Some of our relatives are blood relatives, while others are married relatives.

We are linked to our brother and his offspring via blood. They are known as Blood Kinship. The sister-in-law, on the other hand, is a cousin of ours, but we are related to her by marriage. She was wedded by our brother and brought to our house. She is our married relative. Similar to this, there are two types of kin in a family: blood kin and marital kin. The cultures in our nation are diverse. As a result, the kinship between the North and the South is entirely different. In both portions, kinship is distinct in nature. In social humanology, there has been a loss of significant study on the kinship structure. However, two of the prominent works merit consideration. In her 1965 work "Kinship Organization in India," Eravati Karve published authorized research (for the Indian Kinship system). A well-known social humanologist is Eravati Karve. This book is a significant work on kinship from any point of view. She has explained the types of kinship by dividing Indian civilization into four regions: Northern, Central, Southern, and Eastern.

She has done this by illuminating the connections between geographical areas, languages, states, and friendly ties. After the research of Erawati Karve, few further investigations were undertaken. A.C. was one of many who carried out research in the North. T.N. and Mayar. Madan should be singled out. The contributions of Catheline Guff, Lovie Duomon, and Willam Mackormac are notable in the southern area. However, the scope of these investigations is only regional. They have ties to only one area or a few of communities. The variety of the nation's four areas is mentioned by Eravati Karve, while the equality in a small area is mentioned by Lovie Duomon. The second work on kinship studies we'd like to draw attention to is Shobhita Jain's "Families, Marriages and Kinship in India" [2].

Shobhita is a specialist in humanology by trade. In this work, she has effectively investigated the Patrilineal and Matrilineal Kinship using Hindi. It is true that the kinship between the North and the South is complicated. However, it is also true that the two kinship systems have a great deal in common. For instance, preference marriage is permitted in both zones. This indicates that some kin prefer marriage to other relatives. Second, both the North and the South forbid the marriage of brothers and sisters. The kinship systems vary from one another despite these commonalities. For instance, the Patrilineal and Patrilocal systems are widely used in the Northern area, but in the Southern region, there are certain villages where the Matrilineal and Matri-Local systems are used. 'Tharvad' is the term for the joint family arrangement that is prevalent in the South. The Descent is based on the Lineal traditions initiated by the female ancestors in the Naires' Tharvad system. A Tharvad considers every member, whether living and dead. 'Tavazhi' are formed when a Tharvad grows. Tavazhi is a Tamil term that means "Mother's custom, i.e., family unit based on mother" or "Mother and her children".

There can be no inter-Tavazhi marriage for those who have been expelled from the Tharvad. Both at birth and at death, they obey all applicable laws equally. The laws of descent or inheritance are the ideology or synthesis of ideas that serve as the foundation for determining a person's kinship. Three basic principles govern descent: Patrilineal, Matrilineal, and Bilineal. Patrilineal Descent rules, every person inevitably joins his father's consanguinal kinship group, but he does not join his mother's consanguinal kinship group. In a bilineal system, a person inherits some but not all of the consanguinal relatives of his father's lineage. He also inherited the consanguineous relatives of his mother. No culture is totally built on bilineal descent, it is a reality. Similar to how no culture is completely unilinear, we cannot overlook one because of the other. either Patri-Local or Matri-Local. They are referred to be cognates if they have a common ancestor and are related to one another as relatives.

In general, there are two methodologies used in Indian studies of kinship:

(1) Ancient texts, and
(2) Humanistic viewpoint.

The social institutions of Indian civilization are fundamentally connected to the classical and literary canon. The sociologists have also evaluated such artwork from an Indological point of view. For example, K.M. P.N. Kapadia and P. Prabhu blatantly utilized the old literature to research kinship. Erawati Karve as well as G.S. The ancient books, particularly those in Sanskrit, were also utilized by Ghuriye. This approach to the ancient writings has undoubtedly made it easier for us to comprehend the continuity of kinship. The two methodologies used by the humanologists to study kinship are the marital approach and the descent approach. Our consanguinal relatives assist us in day-to-day activities (labor). There are parents and kids among these consanguineous relations. Sociologists refer to these consanguinal relatives as a Descent group when they are recognized or characterized based on the Descent method [3].

Six types make to the Descent group:

1. **Patriarchal:** In this instance, the Descent is determined by a male (man). This indicates that lineage is passed down from father to son.
2. **Matriarchal:** The lineage is determined in this Descent to the tradition of passing from mothers to daughters.
3. **Dual Descent:** Another name for this descent is Dual Descent. The ancestry of both the mother and the father is used in this case to calculate the Descent for a variety of reasons. For instance, under one lineage system, the property is lost, but in the other, transportable property is passed on via inheritance.
4. **Bilineal Descent:** This descent considers both parents' lines of ancestry. It is a group made up of both the mother's and the father's mixed relatives. The matrilineal and patrilineal systems are both represented in this category.
5. The parallel descent is quite uncommon. The Descent is based on gender in this case. Men become members of this Descent via their sons, while women become members through their daughters.
6. **Optional Descent:** It's also uncommon to find this descent. In this place, men pass on the lineage to their daughters and women to their sons. In our nation, matrilineal and patrilineal descent systems are the two most prevalent types of descent systems.

In general, there are two methodologies used in Indian studies of kinship, ancient texts, and humanistic viewpoint. The social institutions of Indian civilization are fundamentally connected to the classical and literary canon. The sociologists have also evaluated such artwork from an Indological point of view. For example, K.M. P.N. Kapadia and P. Prabhu blatantly utilized the old literature to research kinship. Erawati Karve as well as G.S. The ancient books, particularly those in Sanskrit, were also utilized by Ghuriye. This approach to the ancient writings has undoubtedly made it easier for us to comprehend the continuity of kinship. The two methodologies used by the humanologists to study kinship are the marital approach and the descent approach. Our consanguinal relatives assist us in day-to-day activities (labor). There are parents and kids among these consanguineous relations. Sociologists refer to these consanguinal relatives as a Descent group when they are recognized or characterized based on the Descent method [4].

Six types make to the Descent group:

1. **Patriarchal:** In this instance, the Descent is determined by a male (man). This indicates that lineage is passed down from father to son.

2. **Matriarchal:** The lineage is determined in this Descent to the tradition of passing from mothers to daughters.
3. **Dual Descent:** Another name for this descent is Dual Descent. The ancestry of both the mother and the father is used in this case to calculate the Descent for a variety of reasons. For instance, under one lineage system, the property is lost, but in the other, transportable property is passed on via inheritance.
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5. The parallel descent is quite uncommon. The Descent is based on gender in this case. Men become members of this Descent via their sons, while women become members through their daughters.
6. **Optional Descent:** It's also uncommon to find this descent. In this place, men pass on the lineage to their daughters and women to their sons. In our nation, matrilineal and patrilineal descent systems are the two most prevalent types of descent systems. substantial kinship in human relationships. In the Kashmiri Brahmin civilization.

The study of kinship also takes into account marriage ties. The Affinal kinship between two groups was the major topic of interest in the many kinship studies conducted in India. In this research, kinship terminology has been analyzed in order to convey the form of ultimate kinship. The main proponent of this idea is Lovie Duomon. He has emphasized the importance of marriage in South Indian kinship. He demonstrated the contrast between cognate and affinal kinship, as seen in the Dravid Kinship vocabulary, and made a significant contribution to knowledge about the kinship system in India, generally, and South India, specifically. He used the structural theory of kinship to examine the kinship found in the South. He draws attention to the repeated intermarriages that occur in South Indian kinship structures years later. Studies using the structural theory reveal two groups of kin ties that are particularly distinct: Parallel and Cross. In kinship research, distinguishing between the bride's and groom's parties is made easier by assigning weight to the Affinal Kin.

In addition, research done from this perspective indicate that the ideology of hypergamous marriage also alludes to the incorporation of dowry and concepts of commercialization. In actuality, the kinship system is a cultural system. There is no universally recognized criterion of kinship anywhere in the globe. In diverse cultural systems, they vary. We might study the differences between Indian and European society, for instance. It has been made abundantly evident that affinal and consanguinal kin vary significantly from one another. They couldn't be farther apart. The terminology for kin in various civilizations demonstrates the differences quite clearly. When referring to her spouse or his wife, a married lady or man may use the term "Sasural wale". The phrase "Sasural Wale" or "the in-laws" alone makes it clear that they are not from his or her family. A married lady often occupies the role of a close relative in her husband's household in Western nations. On the other hand, there is no real distinction made between kin and affinal kin in Indian culture.

Sometimes the distinction is so hazy that it is difficult to distinguish between the two. A lady is treated equally to her husband's consanguinal relations at his household after marriage. She complies with all of the obligations placed on consanguinal relatives of her husband and makes use of all of their privileges. In Indian culture, in addition to the consanguinal and affinal kin, there are other persons who are included as well, such as members of a family, neighbors, classmates, coworkers, and those connected by a shared religion known as "Gurubhai," etc. These people are also included as near relatives. Indane and Icholas noted the similarities and differences between Indian and Western culture, claiming that Western

society has double standards that highlight differences in a wide range of class and distinguish between those who are liked by mutual kinship or by a simple rule of behavior [5].

The unified system of Indian society, on the other hand, only accepts those who are related via kinship and behavior. In our civilization, the village is the next level after the family. The distinct characteristics of such a small society as well as the obligations and rights of those living in that town or hamlet. Naturally, this fosters a strong feeling of community among the village's residents. On the other hand, the boundaries of Western society go beyond the family and the community. As a result, it is only natural that the informal relationships become official. between cognates and near cousins, causing a drift. We cannot discuss kinship given the wide cultural variety seen across all of India. Different cultures have different norms and behaviors. Erawati Karve categorized the nation into four sections: Northern, Central, Eastern, and Southern based on the variety of vernacular languages. This has made it easier to comprehend the common variations in kinship criteria.

The Dravidian languages are spoken and written in the South, the Austric and Mundari languages in the East, and the Indian Aryan language in the North. As a result, it may be claimed that the standard of kinship in Central and Eastern India is the same as in the North, notwithstanding small variations both within and across regions. In contrast to North India, the Southern area paints a rather complex picture of kinship. However, we think there are places where cultures may come together and be kind. For instance, Maharashtra has a harmonious blending of familial behavior from the North and South. This mixture may be seen in the kinship system, dedication to caste or community, marriage laws, etc. Such an interchange has occurred practically everywhere in India as a result of advancements in communication and transportation methods. Though it varies from region to region, we can generally identify the culture that is widespread across all of India. A rural resident spends the most of his time with his relatives outside of his house (and family).

Every family in a village relies on its relatives in times of need, for rites and rituals, on special occasions, to labor in the fields, to resolve disputes, etc. We may also take into account the many types of kin that are related to them. We might start by discussing those families that are connected through residence or patrilineal system. Such groupings are referred to as local lineage by Mandelboum. These people are brothers who have established separate residences for their kids or nephews. Even if they come from a different patrilineage, all of these residents whether they are wives, adopted children, or sons-in-law living with their wives are still considered members of their respective families. Families with shared ancestry may participate in organized Yajnas (Yagya), particularly during the funeral rites and rituals (Shradh). These coordinated activities aid in setting the group's limits. They take engage in other activities together as well. Family extends throughout lineage, which makes it an exogamous entity. There is another kind of oneness, which is present in certain castes but not all. 'Gotra' (Clan) or 'Kul' are the names for it. Every person is the heir to the clan of his father. Marriages between members of the same clan are not permitted since it is thought that each clan member is a direct descendent of a single progenitor.

One clan's members are dispersed, and their relationships are diverse, making it impossible for them to defend one another or operate as a unit. However, Gotra (clan) was created to categorize the caste's appropriate and unfit bridegrooms. Thirdly, a group of relatives serves as the foundation for the coordinated activity. Families or caste groups living in the same village are included in this categorization. They are regarded as kin in this sense since they are not only locals of a certain hamlet but also close friends and family. There is also a category of imagined kin. The employment relationships are seen as a significant unifying

feature based on rural kinship. People who are neither affinal or consanguinal relatives to one another may relate to one another on the basis of made-up relationships. A person may benefit more from broadly based relationships in this way than from biological ones [6].

The main aspect of kinship connection is marriage. However, there are significant differences between marriage in North and South India. First off, marriage strengthens the already-existing kinship within a south Indian family. On the other hand, a North Indian family forms a link with a family that is not related to it. The majority of Dravid-speaking South Indians have a marriage-related stance that is correlated with the intimacy of marriage. There are two categories for all lineage persons. There is one type with whom weddings are permitted and there is the other with whom marriages are not allowed. The Kinship positions of the Dravid people are determined by some points. One of them claims that it is OK for brother and sister's sons and daughters to be married [7].

DISCUSSION

A major feature of kinship systems that has been researched and observed throughout history in a variety of cultures and groups is unilateral descent. Identifying one's ancestry and inheritance via either the paternal (patrilineal) or maternal (matrilineal) line is referred to in this idea. The study of unilateral descent, particularly the patrilineal and matrilineal traditions, reveals the complexity and wide range of kinship systems and their significant social effects.

Patrilineal descent is a kind of kinship in which people trace their roots back to their father's side of the family. Many societies across the globe, including ancient Rome, China, and different African groups, have this ritual. All family members are referred to as agnates in patrilineal descent systems. In other words, people mostly receive their identity, wealth, and social standing from their paternal forebears. The patrilineal tradition often highlights the value of male ancestry and assigns males to positions of power in the family and in society. Contrarily, matrilineal descent is a kind of kinship in which people trace their ancestry and inherit property from their mother's side of the family. Many indigenous groups, including the Garo, Khasi, and Nair tribes in India as well as other indigenous groups in Australia, Indonesia, and Africa, follow this custom. In matrilineal systems, the importance of female ancestors is often emphasized, and people largely acquire their position and possessions through their maternal lineage. Because of this history, women may sometimes have more power and influence inside the family unit[8].

Understanding patrilineal and matrilineal traditions may help us better understand how these kinship patterns influence larger society dynamics.The decision between patrilineal and matrilineal ancestry directly affects how property is passed down through the generations. Property often goes from fathers to sons in patrilineal systems, which reinforces the concentration of wealth among male lineages. Matrilineal systems, on the other hand, could allocate property in a different way, altering economic distribution and community stability. Within the family and community, these descending systems often have an impact on the roles and power dynamics of men and women. Men may occupy positions of leadership in patrilineal civilizations, but women may be empowered to make decisions and lead in matrilineal communities. Kinship systems have an impact on marriage patterns, which includes laws governing cousin marriages and endogamy (marriage within one's social group). Understanding unilateral descent explains why certain marriage traditions are prevalent in many communities. Unilateral descent systems are essential for preserving social cohesiveness and establishing a person's place in a group. Social connections and cooperation are impacted by the identities and affiliations that people have with their kin groupings. These

customs support maintaining cultural practices and cultural identity. They often influence customs, traditions, and beliefs pertaining to kinship, heritage, and community[9].

CONCLUSION

The study of unilateral descent, particularly the patrilineal and matrilineal traditions, provides a thorough comprehension of the complex web of human kinship systems and their far-reaching effects on communities all over the globe. These two divergent, historically and culturally ingrained customs illuminate the many ways that individuals have arranged and defined their social and family systems.In many communities, male-centric inheritance and lineage tracing are common, as shown by an analysis of patrilineal ancestry. In this society, males often occupy positions of power, and paternal lineages are the main centers of wealth. This custom demonstrates the pervasive impact of male lineage in forming social structures, with examples from ancient Rome to current societies.Matrilineal descent, on the other hand, undermines established gender conventions and roles by highlighting the relevance of female forebears. This custom has persisted among communities like the Garo, Khasi, and Nair tribes in India, often empowering women as decision-makers and stewards of property and cultural legacy. The matrilineal tradition exemplifies how family networks may be flexible and adaptable to take into account different cultural values.

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CHAPTER 6

AN OVERVIEW OF INHERITANCE, KINSHIP AND FAMILY DYNAMICS

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ABSTRACT:

A careful assessment of the complex interactions between kinship networks, family dynamics, and inheritance across a range of cultural contexts is the goal of this research. In order to understand the complex relationships between inheritance practices and ideas of genealogy, lineage, and community identity, it delves deep into the core of many communities. This study illuminates the tremendous impact of cultural differences on family structures, duties, and social standards by closely examining both patrilineal and matrilineal traditions. It emphasizes how important family and descent are in influencing a variety of facets of life, including gender dynamics, marriage traditions, political participation, and the development of both individual and group identities. Our concept of heredity, kinship, and the always changing dynamics of family life is informed by the rich tapestry of cultural variation, which is the subject of this investigation.

KEYWORDS:

Anthropology,Culture, Family, Gender Roles,Inheritance,Kinship,Wealth Transfer.

INTRODUCTION

Engels, and others, kinship systems developed through comparable stages in various parts of the world in the 19th century, moving from matrilineal to patrilineal and cognatic systems, as well as from "primitive promiscuity" with no formal marriage arrangements to polygamy and then monogamy. Naturally, 19th-century philosophers believed that the most sophisticated kinship systems were found in Europe and the United States. This is mostly guesswork, and only a small portion of the data from certain regions of the globe supports it. It is likely true that strong mother-child bonds existed in early hominid societies, much as they do in chimpanzee cultures, and that strong male-female bonds may not have developed via mating. It is also true that matrilineal kinship has given place to alternative forms among certain cultures. Otherwise, however, it seems that there are minimal connections between the familial organization type and social development level. The Nyar instance, among many others, demonstrates how family structures may change fairly quickly when the social, political, and economic circumstances are favorableand may have done so several times throughout history.

Kinship arrangements in simple hunter-gatherer civilizations resemble those of contemporary English or American culture. Examples include the Southern African Bushmen and the Eskimos. It is obvious that kinship systems are connected to the economy, as well as to labor and property relations. When two or three little lineage founders are shown as brothers or sisters, for example, lineage structure might be thought of as a branching process. As a result, the groupings make form a single, broader lineage, of which the smaller groups are parts. The lineages are seen as permanent groupings and so sustain concurrent political and religious

links across time. This structure may contribute to the stability of a civilization. Territorial groups often organize themselves around lineages in civilizations without a centralized political authority. Because these lineages are typically exogamous, or out-marrying, marriage serves as a bridge between otherwise disparate groupings. Transmission of status and property occurs to set norms from one generation to the next[1].

These often pass in the male line in North India. In other words, North India's style of inheritance is mostly patrilineal. The patrilineage's makeup thus assumes a crucial role. As a result, the lineage fellows collaborate for legal and financial reasons. They collaborate to maintain the rights since they have shared legal rights. They disagree on who should benefit more from such rights, however, and fight among themselves over it. A certain parcel of the village lands belongs to the Jats and other landowners in Meerut and other areas around Delhi, and it cannot be passed outside of the Jat family. Its male members must stay unified in order to maintain the land within the bloodline. As a result, it becomes a fundamental tenet of their social structure. A social system reproduces itself via the transmission of property, which is also how interpersonal relationships are organized.

Since inheritance often occurs amongst close relatives, the expectation of inheritance frequently affects the emotional bonds and reciprocal rights. Family structures and social arrangements were impacted by the forms of inheritance, whether lateral or line agnatic (descended from the same male line) or uterine (born of the same mother) to females as well as males, whether equal or unequal. Timing is very important when transferring property. A marital endowment is more likely to consist of transportable assets than actual real property. While it is possible to prevent the partition of an agricultural holding, both in the case of peasant farms and aristocratic estates, this preservation is often achieved at the expense of heavily indulging the productive units in debt. The heir is required to pay the mortgage entered on behalf of his "non-inheriting siblings" out of any future farm income. Younger sons and even girls have sometimes inherited land, defying the conventions of primogeniture or the eldest son receiving the estate. A specific constellation of ties and divisions between husband and wife, parents and children, siblings, as well as between larger kin, is produced by the pattern and timing of inheritance.

The mode of tenure and inheritance system are influenced by a variety of 'demographic' factors, including elements that impact population growth and preferences for male or female offspring. These considerations include characteristics that affect household structure as well. Additionally, property was not an abstract idea in pre-modern periods. Material object rights are a "bundle" of rights that change through time, with the object of the rights, with the technology used in the producing activity, and with the dominant class or stratum hierarchy in the social system. One key aspect of European inheritance was that women were seen as the residual heirs rather than more distant males, even when a particular sort of property (like land) was only available to men. This became significant because, in 20% of all households, the daughters would inherit the property, be more attractive to potential husbands, and potentially even live with them.

Where women acquired land as dowrythe primary source of productionit had societal repercussions that reorganized ownership. When their spouses pass away, large tracts of land may also fall directly or indirectly under the ownership of women. In dowry systems, female infanticide was not entirely unknown. However, because both couples often brought property into marriage, women were desirable if not as wives, then as daughters. In terms of the widow's free bench or the husband's politeness, the survivor also had some kind of ongoing right in the marital estate. In late medieval England, widows' rights were the most enduring and securely entrenched. The attachment of property to women was significant not just in the

process of finding a spouse, but it was also significant for a woman whose marriage had ended via divorce or widowhood[2].

Because she would be more desirable as a marriage partner if she was young and in charge of her possessions. The focus on monogamy was strongly related to the emphasis on conjugal estate and finding a partner. The children of a widow's deceased husband were very concerned about the outcome of her marriage, but such unions were not outlawed. In a same vein, women had the opportunity to succeed to government in European cultures. It would be simple to extend the right to immovable property to land or offices. Intricacies and a wide range of regional traditions give inheritance systems a unique appearance. The concepts of primogeniture or ultimate geniture, partibility and indivisibility, equality and preference, as well as dowry and inheritance, were the focal points of these regional variations.

The passing of ownership rights in tangible property upon death is known as inheritance. It is controlled by kinship and conjugality everywhere. Property is often divided up among family. This was accomplished in pre-modern, illiterate civilizations via the flexibility of regional norms. Contrary to the desires of the possible successors, the idea of a binding testament or written will was not the rule but rather the exception. It evolved into a tool for transferring property not just to "irregular heirs" (for instance, a lover instead of a wife), but also to organizations like the church. Transmission of family property is related to the issue of family fission. For boys as much as girls, marriage often defined the breaking point of the family. Sons and daughters leave the family house at this time and become endowed. Whether such endowment also included landed property might alter the relationship between society and agriculture. Children under Normandy's "equalitarian" system shared equally in the estate upon the death of their parents. To prevent estate (parental) divisions, children were excluded from parental property in other systems. Inheritance laws that were sponsored by the state and the church often protected landowner interests by forbidding the partition of their estates.

In feudal (military) tenures, unigeniture, or inheritance by one heir, was seen to be more desirable in order to prevent split of parental wealth. Naturally, the 'exclusion' of other kids was never really effective. The other siblings must be paid off in a way that may insist upon equality in value as distinguished from equality of object; often, it just meant exclusion from land. Geographically, there was a clear distinction between places where inheritances were distributed equallyputting lineage before spouseand those where one heir obtained a bigger portion and other heirs were "excluded." Western France, Flanders, and England under Norman law were used as examples in the former. With the exception of a symbolic legacy or set part, children who had received a dowry were not included in Southern French, German, or Latin European societies whose preference to one heir placed a stronger emphasis on unigeniture. Primogeniture was often preferred by state authorities in Latin Eu nations because it made it easier to regulate the tax system, military service, and rural business[3].

It is hard to offer a single picture of the medieval family and demonstrate a clear line of its history due to the diversity of forms and techniques used by families. Lineage is a term used to describe a group of individuals who are related to one another by a certain kind of blood tie. Even if a father and daughter in a patriarchal culture have a blood connection, the daughter is not a member of the father's lineage group. Lineage or descend refers to a certain form of blood link that binds individuals together.

In India, there are two types of lineage systems:

1. Unilineal systems, which determine descent groups on whether a person is a member of one's mother's or father's lineage. Matrilineal and patrilineal ancestry are both examples of unilineal descent. Non-Unilineal systems are ones in which there are

several types of relationships. The two basic categories of descent groups are as follows:

2. Patrilineal inheriting or establishing descend via the male line.
3. Matrilinealdetermining or inheriting via female ancestry.

Indian social life is said to revolve on lineage. India has been exposed to contemporary technology and industry, yet people still heavily depend on descent. GS Ghurye writes extensively on numerous descent groups coexisting in various parts of the nation under varied titles and identities.These many lineage groups are bringing together multiple civilizations, transforming India into a pluralistic nation. However, since all of these descended groups adopted similar marital laws, shared eating habits, and common cultural and theological ideologies emanating from Hinduism, Indian society became a place of variety. Indian ologists study how ancestry affects how marriage, family, and kinship are defined in India. In Northern India, due to restrictions governing extended kinship, a person is not permitted to marry in his or her father's or mother's group, father's brother's group, mother's mother group, or own group (in one's own village). "Gotra" and "Charna" bring together exogamous groups of individuals who are geographically scattered.

The reasons why different sociologists believe that marriage in India is not a question of desire but rather is determined by laws of descent and kinship are addressed in length, including regional variation in kinship presenting varying prescriptions for norms of marriage. Who makes the case that kinship or descent serve as the basis for caste, members of similar descent groups congregate in one area where they worship their shared ancestors and live similarly while moving to other locations as their group grows and retains its identity. Caste is thus nothing more than an enlarged descent system that maintains its border and sets itself apart from other castes. Kinship is so strongly associated with man in India that voting behavior is motivated by kinship rather than by merit. Kinship is the main method of political recruiting in all Indian political parties. As a result, India's democratic government actively promotes social and cultural reproduction. Kinship has such a strong impact on a person's life that "behind any corrupt man there is present an ambitious family[4]."

He continues by saying that hiring in the workplace often occurs on the basis of kinship rather than merit. In the case of India, family and kinship provide individuals with ideological, financial, and infrastructural support when they choose their line of work. In conclusion, it can be said that the importance of descent and kinship affects not only an individual's private life, such as marriage, family, household, gender roles, and rituals, but also his public life, such as career choice, political participation, and identity formation. Because of this, the importance of ancestry and kinship hasn't altered all that much in India as a result of modernity, and one cannot afford to overlook this while analyzing social transition. The study of the family, which serves as the fundamental social unit for reproduction, housing, and economic activity in almost all civilizations, is one of the most significant topics of social science.

However, there are differences in family systems and kinship connections throughout the globe. The foundation of the family is biological: women give birth to children; in order to do so, they must engage in sexual activity with males; typically, siblings, sisters, parents, and children do not mate with one another; hence, the regulation of sex necessitates creating connections (marriage) with other groups. While it does happen sometimes, most notably in Egypt from around 300 BC to 70 AD when it was ruled by the Greeks and Romans, it is exceptional. Men are typically larger and stronger than women, so in most historical societies they have tended to control women's labor and reproduction. While children are young, they are dependent, and it is the mother who does the majority of the work of rearing

them.However, in addition to these biological factors, there are also problems related to property and how to pass it.

There are three fundamental differences:

1. Men control the majority of the property, which is handed down from father to son; women marry men from other tribes; therefore, they do not inherit property from their fathers. As a consequence, closely related males (fathers, sons, brothers) and their wives and kids live together in "patrilineal" systems. They are often referred to as a "lineage" when these guys share an ancestor. The Middle East, several regions of Africa, and China all use this kind of system. It is especially prevalent in pastoral civilizations because rearing big animals requires a lot of movement on the part of males. This is challenging for mothers who are raising children. Due to men's propensity to leave their cattle to their brothers or sons, pastoral communities are often patrilineal.
2. When a parent passes away, the property is distributed more equally between men and women, giving women more control over portion of it. These "cognatic" or "bilateral" kinship patterns are common in Europe but may also be found in various regions of South Asia and Africa. People have many ancestors, which prevents lineages from developing. As a result, the social structure is centered on nuclear families joined through marriage.
3. Although property is still owned by males, there are several civilizations in West and Central Africa, as well as some regions of South Asia, where it was traditionally handed down via mother-child relationships.

Accordingly, a man normally receives an inheritance from his mother's brother rather than his father, whose assets are given to his own sister's kids. The term "matrilineal" is often used to describe this kind of organization. Other issues include whether women should live with their husbands or brothers, and if children should live with their dads or their mothers' prostitution partners. Residential buildings are usually flimsy, and women and kids regularly transfer between homes. As parents and children have lived together more and as fathers have handed on their property to their own offspring, many of these systems have devolved into cognatic systems. The Nyar of southern India are an excellent example; they were a military caste and many of the young men travelled back and forth on military duty. Brothers and sisters used to live together among the Nyar. As a consequence, women had children with partners after going through a symbolic marriage ceremony while they were young. Matrilineal kinship performed well under these conditions, but the system disintegrated when the military organization altered.

Another excellent example is the Ashanti people of Ghana, where even today in the countryside, brothers and sisters coexist, with a man's wives rotating stays with him. The brothers of the mother pass on their property to the children. But closer to the towns, it has long been more typical for men and their wives to live together permanently with their kids. The kinship pattern in Indian culture has not gotten much attention since it is often seen in the context of Hindu joint families. However, this field of kinship suffers from the same binary declarations of antagonism between the rural and the urban, much like the studies of family in urban interaction. However, since the 'break up' notions of joint families in urban areas have been shown to be false, a number of intriguing research on urban kinship in India have shown an intricate web of kinship in Indian cities. Singh, R.

In his study of family, kin group, and sub-caste as the realms of primary interactions of the Indian urbanite, he discovered that up to 36.7 percent of the women of the Das Bania sub-

caste had their parental or natal kin (parents, brothers, their wives, sisters, and husbands) living in the same city, and similarly, the largest proportion, about 55 percent of the respondents, were found to interact most frequently with their natal kin. These findings, a woman is expected to connect most regularly and intensely with her affinesagnates of her husband and their wivesbecause of the patrilateral focus in the north Indian kin ship system. However, she discovered that in Meerut, a sizable proportion of married women communicate with their natal familytheir own parentsmore often than they do with the affinal relatives. It is true that in these situations, the relationships between the woman and her natal kin may be stronger since they tend to preserve continuity and solidarity with her natal kin unit and are face-to-face, primary, and reciprocal. Vatuk, however, believes that previous to your banishment, Meerut had a strong patrilateral focus. As it was possible for them to wed in the city where their parents (i.e., natal unit) lived, as opposed to the situation in the north Indian villages where village exogamy separated the woman from her natal village after marriage, Gandhi believes that traditionally the cities of India have always manifested strong ties with both the natal and the affinal kin of women[5].

Vatuk, however, comes to the conclusion that there is a growing trend toward neolocal living in the city as far as modifications to the kinship system are concerned. However, the weakness of this view is that the author assumes that a married couple's neolocal residency in an Indian metropolis is a recent development. Contrary to Vatuk, I.P. Desai's study of Mahuva town successfully demonstrates that the cyclical pattern of patrilocal - neolocal - patrilocal residence, i.e., joint residence to nuclear and back again to joint residence, may continue to exist in any city, village, or town and there is no conclusive evidence to prove change in any one direction. Gandhi's study of Jamnagar in western India lends more credence to this conclusion. Kinship patterns are a good example of the evolutionary bias in sociology in general and urban sociology in particular. Two caste clusters, Brahmin (Gokul) and Lingayat (Kalyan), from the outskirts of Dharwar city, Karnataka, were investigated by Chekki. He found that a modified extended family, made up of a number of nuclear families joined together on an egalitarian basis for mutual support and functioning to support the mobility aspirations of its component member families and individuals, is emerging in order to meet the demands of complex modern urban life. The sweeper (low caste) neighborhood of Banaras, she discovered that the majority of the people she saw outside the neighborhood also used kinship words to describe themselves.

She discovered that kinship served as the fundamental organizing basis for that urban neighborhood, both as a way to conceptualize relationships and as a recruiting factor for residents. The acquisition of cleaning employment in the municipality was connected to the consanguinealand affinal. Research on kinship in cities largely supports Pocock's assertion from 1960 that there is no true distinction between "rural" and "urban" life in India, at least not when it comes to social institutions like family and kinship. There is an odd paradox between continuity and change when we consider how kinship relations have changed in urban India. Increased neolocal dwellings, altered outward manifestations, or discernible kinship patterns, however, may only represent changes in degree. The research argues that urbanization levels and employment of the wife of the home outside are crucial variables in the relative independence of women, even if urban-rural disparities were not shown to be statistically significant[6].

DISCUSSION

Inheritance, kinship, and family dynamics are the subject of a multidimensional investigation that reveals the complex web of cultural differences that exist across different nations. This conversation explores the many ways that other cultures see these core elements of human

life and the tremendous effects that they have on particular people, families, and whole communities.How different cultures manage the transfer of money, property, and resources from one generation to the next is one of the main subjects of this investigation. Some countries adhere to strong primogeniture laws, where the oldest child typically a son receives the most of the inheritance.

Some people practice partibility, which involves distributing money equally among kids. These customs often represent more profound cultural values and historical elements.Cultural differences in kinship patterns have a substantial impact on social roles, duties, and relationships. Matrilineal systems, which emphasize female lineage, are maintained in certain cultures while patrilineal systems, which trace ancestry via the male line, are prioritized in others. These kinship systems have the power to influence not just marriage customs and community structure, but also inheritance.Dynamics Family dynamics vary between cultures in ways that go beyond kinship and inheritance. They cover the functions of extended families, household arrangements, and gender roles. While nuclear families are more common in certain cultures, they may also play an important role in childcare and assistance.Cultural norms and practices may have an impact on how money and resources are distributed within a family.

While some cultures place an emphasis on individual ownership, others place an emphasis on community resources. These factors may have an effect on economic inequality within a society.Gender roles often converge with differences in inheritance and kinship among cultures. Gender has a big impact on who inherits property and takes on leadership responsibilities within the family in many countries. Understanding cultural changes requires looking at how these positions alter and adapt throughout time.The dynamics of kinship, inheritance, and families may have an impact on how societies are run on a larger scale. Community cohesiveness and collaboration may be impacted by how highly a culture values nuclear families, close-knit clans, and extended families.A crucial part of inheritance is the division of land and property, in addition to financial riches. Who is allowed to possess land, how it is handed down through the generations, and whether it may be sold or transferred are all subject to cultural norms[7].

This investigation makes extensive use of cultural anthropology, a discipline devoted to comprehending the complexities of human communities. Comparative case studies are a tool used by anthropologists to study how other cultures deal with key elements of daily life.Scholars often perform comparative case studies to fully understand the breadth of cultural variances in inheritance, kinship, and family dynamics. These studies look at many cultures to find similarities and variations, illuminating the variables that influence these activities[8].

CONCLUSION

Finally, it's crucial to think about how these cultural differences affect modern societies. Understanding different inheritance and kinship customs may promote intercultural understanding and help shape social welfare, property rights, and family law laws in an increasingly linked world.

The study of heredity, kinship, and family relations across cultural boundaries demonstrates the fundamental ways that cultural differences affect the human experience. These customs are not constant; rather, they change with time as a result of social, economic, and historical circumstances. The study of these cultural differences continues to be an essential lens through which we may better comprehend the complexity of human cultures all around the globe, even as societies continue to evolve.

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CHAPTER 7

FUNDAMENTAL FEATURES OF MARRIAGE ACROSS CULTURES

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ABSTRACT:

The institution of marriage is universal and is fundamental to all human communities. This essay examines the universal aspects of marriage that cut across cultural barriers. This research identifies the essential components that characterize marriage as a cross-cultural phenomenon by using a thorough investigation of various cultural practices and historical circumstances. The study examines the goals of marriage, the standards for choosing a mate, the customs and traditions surrounding weddings, and the responsibilities and expectations of couples within the framework of the institution of marriage. This study offers light on the lasting relevance of marriage as a social, economic, and emotional institution that continues to affect human communities across the world by exposing the similar threads that run through the marital traditions of diverse countries. In order to promote cross-cultural communication, respect cultural variety, and solve current issues relating to family and relationships in an increasingly linked world, it is crucial to comprehend these universal characteristics of marriage.

KEYWORDS:

Cross-Cultural Nuptials, Cultural Marriage Norms, Marriage Customs, Matrimonial Traditions,Matrimony, Rituals.

INTRODUCTION

The desire for motherhood by a woman and paternity by a man, which is only conceivable via the institution of marriage, is one of the foundations of marriage. Marriage is another way that culture is passed from one generation to the next. In certain communities, the division of labor and mutual cooperation of different sexes are essential to the economic existence. The institution of marriage has become crucial due to the requirement for male and female cooperation in order to carry out financial operations. Due to all of these factors, marriage as a social institution has existed throughout history in various forms. India also has a very diverse range of marriage customs. Here, where there is a great range of customs, traditions, civilizations, institutions, and living philosophy, people of numerous faiths, groups, tribes, dialects, and viewpoints have been residing since ancient times. The institution of marriage has been impacted by this variety in this country. There are several types of marriage practiced in India, including vise-monogamy, polyandry, bigamy, and polygyny.

Marriage is seen as a social and universal contract in certain countries while being viewed as a sacrament in others. Hindi marriage literally translates to "to take the bride to the groom's home." Lucy Mayor described marriage as "the conjugation of male and female as a result of which the child is born by female." It needs to be regarded as their legal kid (mother and father). This concept accepts and recognizes as genuine the relationship between a man and a female that results in childbirth. In turn, the mother, father, and kids get some status and privileges in society. Apparently, W. Marriage is the method used by human civilization to

control male and female sex relationships. "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," claims Westermark. The relationship of more than one man or female, which is permitted by law and tradition, is tolerated in Westermark. There are various rights and obligations assigned to the husband-and-wife and their born offspring. "Marriage is an institution to enter into a family life by male and female," claims Bogardus. "Those social acknowledgements are incorporated into marriage, in the form of legal and ritual celebration, which provide right of sexual relation to the persons of opposite sex and to participate in the related the socio-economic relations." The fundamental definition of marriage is that it is a lifelong relationship. It allows a man and a woman to have children without compromising their social standing in the society. "Marriage is the totality of the Ideal Social Norms that defines and controls the mutual relations of the married persons, their blood relationships, their children, and their social relations," claims Hobbel. Numerous rights and obligations are created between the mother, father, and children as a consequence of marriage [1].

The following features of marriage emerged from the aforementioned definitions:

1. Every nation, period, civilization, and culture have a marriage institution that is basic and universal.
2. Marriage is a relationship between two people of different sexes. Two opposite sex individuals, a man and a female, are required for marriage. Additionally, one man may marry one or more females or one female may marry one or more guys, although the tradition of monogamy is currently mostly prevalent.
3. When society accepts marriage, it is acknowledged. This recognition may come in the form of a religious rite, tradition, or legislation. Without societal approval, a sexual relationship is considered indecent and immoral.
4. The institution of marriage serves as the foundation for the recognition of sexual encounters. In other words, this institution gives husband and wife the freedom and authorization to engage in sexual activity together.
5. In addition to being a social institution, Westermark also saw marriage as an economic institution. This is so because the definition of a husband and wife's property rights is also based on their marital status.
6. One aspect of the institution of marriage is that it not only satisfies the need for sexual relations but also the needs of childbirth and social control. The biological, psychological, moral, and theological needs for personality development are met by this organization.
7. The institution of marriage has a role in determining a person's social standing. This aspect of marriage is crucial since children born as a result of a married relationship are the only ones who are recognized and accepted as legitimate. Compared to children born as a result of legal relationships, children born as a result of illegal ties have a very low standing in society.
8. distinct civilizations have distinct marriage-related systems. The marriage structures of many civilizations vary depending on their customs, religious beliefs, and cultural practices.
9. Marriage is a committed union. Marriage establishes a long-term relationship between a husband and wife.

Marriage relationships must be lasting in order to satisfy sexual desires, have children, care for them properly, and promote their socialization and personality development. The stability of family life may be at risk without the development of long-term relationships. When we

consider the purpose of marriage, we see that it gives two people of different sexes social and legal recognition for having a sexual relationship. The core of a family is marriage, and socialization and child-rearing take place in a family setting. Marriage and family make it possible for civilization to continue. Other relations also have this as their foundation. Due of marriage, many additional relationships develop. Marriage is also necessary for the preservation and upkeep of financial interests. A person's physical, social, and mental security are all provided by the institution of marriage [2].

Mardock discovered three goals for marriage in the civilizations after researching 250 of them.

1. Sexual fulfillment,
2. Financial collaboration
3. Fostering and socializing youngsters.

There are many different forms of marriage. If we examine the internal cultural norms of marriage as they are performed in many nations, we will get an understanding of the restrictions, consent requirements, and priorities that are used to choose and create the type of marriage. The topic of the ban on parent-child sexual relations must be brought up before the various types of marriage are discussed. Marriages are categorized as either monogamous or polygamous based on the number of life partners. Monogamy is a kind of marriage where the husband only marries one wife and the woman only marries one husband. Polygamy is the practice of having many life partners while married. There are two forms of polygamy: polygyny and polyandry. Polygyny is the term used when a guy marries more than one woman. Sororal polygyny is the term used when a guy marries many sisters. Polyandry is the practice of any female marrying more than one guy. There are two methods to create polyandry: adelphic polyandry and non-adelphic polyandry. Adelphic or fraternal polyandry is the term used when a female marries many brothers.

For instance, Draupadi married the five Pandava brothers at the time of the Mahabharata. The Toda Tribes are highly proud of this marriage. Non-Adelphic polyandry is the name given to a marriage in which a woman has many husbands who are not brothers. The two types of polygamy mentioned here are those in which a man marries his sister-in-law Jija-Sali Vivah Sororate and a woman marries her husband's younger brother Devar-Bhabhi Vihah Levirate. Levirate marriages occur when a man marries his older brother's childless widow. In the example, actual levirate is carried out upon the husband's death. One of the brothers has a moral obligation to wed the widow. The kid born as a result of such a marriage is acknowledged as the brother's child who has passed away. Where true sorority is practiced, the spouse of the childless lady marries her sister, and some of the children produced as a result are acknowledged as being the offspring of the original childless woman. The practice of allowing a widower to wed the sister of his late wife is known as a sororate. The kid so born is acknowledged as the child of the surviving woman and not the dead wife, it should be stated. 'Levirate' and 'Sororate' compel the acceptance of interfamily obligations and recognise marriage as a relationship between two families rather than two people.

We may talk about group marriages, another kind of polygamy. Group marriage refers to the simultaneous union of two or more men and two or more brides. It is a hybrid type of polygamy and polyandry that is sometimes seen in Brazil's Kyne Gangu and Markvesno tribes. Classification based on Life Partner Selection: When life partners are selected for marriage by one another, it is based on romance and is known as a love marriage. A marriage is said to be arranged when the couple is chosen by their parents, family, or friends. Endogamy is the word used to describe marriages that are limited to one particular group of

individuals. This forbids the union of group members outside the group. We may discuss intra-tribal marriage, intra-caste marriage, intra-class marriage, intra-creed marriage, etc. in this context. All Indian tribes only accept endogamy because there is a great dread of a peculiar, novel, and odd item in their minds. Sometimes it is prioritized or desired to be married to a close cousin [3].

Thus, members of the Gond Tribe are required to marry members of their extended families. If someone disobeys this regulation, the earning party is responsible for compensating the opposing party. 54% of marriages in Gond fall under this category. The Kharia and Unnao Tribes also have a tradition of being married to their third cousin. The Khasi Tribes also exhibit this, although a Khasi man may only wed his father's sister once his father has passed away. Levi-Stras said that the primary goal of priority and selection-based marriages is to strengthen the sense of oneness in any tribe. As a result, the character of mother localization is considered when a man marries the daughter of the mother's brother. Exogamy is the term used to describe situations in which couples from the same group are not allowed to marry. Exogamy is practiced in Hinduism. Exogamy is also conducted based on pind in addition to this. Marriage is not permitted in Hindu culture under the same pind. Pind translates to similar parents. People who belong to Sapind are those who have a mother lineage of five generations and a paternal lineage of seven. Village exogamy is a practice that is common among various Indian tribes. The Munda and other tribes of Chhotta Nagpur in Bihar follow this norm. The Naga tribe is grouped with the Khel in Naga country. People who live in a specific location are called "Khels," and they are not allowed to marry one another.

Classification based on the standing of the Couple: An even marriage is one in which the partners are about equal in terms of age, education, moral character, economic standing, social status, etc. On the other hand, an odd marriage is one in which the couple's parameters significantly diverge. There is also a classification of marriage based on the socioeconomic standing of the male and female partners. Descending marriage refers to a union between a man of high social standing and a woman of relatively low social standing. Due to his social rank and the fact that he married a lady from a low social class, the male in this kind of marriage often doesn't have to deal with any social inequality. On the other side, a marriage is known as a pratiloma when a lady of great rank weds a man of low status. Such marriages subject the woman to social rejection, neglect, and in certain societies, even the agony of being sent out. It is common in all civilizations to value men and women differently.

Accordingly, Boshum asserts: "This prejudice is also present in other communities. 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. For instance, in the time of Victoria, if any Royal Blood married to any actress, he seldom faces any deploration or neglection, which was faced by a Royal Woman after marrying a common man. While open marriage arrangements refer to civilizations where such advice have no place. A group of persons who are not deemed eligible for marriage and who arrive in a ring of neglect and unapproachable arrive in open or liberal marriage arrangements. There are more sorts of weddings in addition to the ones categorized in the aforementioned manner. For instance, conjugal marriage, in which two people marry with the understanding that they may end their relationship at any point before a child is born, might be addressed. It is also possible to talk about the sub-wife arrangement, in which a man and woman live together but are not legally married. A man and female may be given permission to live as husband and wife temporarily under an experimental marriage arrangement so they can determine if they can live together or not [4].

Muslim and Hindu Marriage

Marriage is a sacred religious ritual for Hindus. Every Hindu believes that marriage is necessary since, without it, no Hindu man can start a family. According to ancient religious texts, there are four phases of life, with family life (Grihasthashram) being the second stage. The necessity for marriage is also a result of interdependence. A son is required for release from the shackles of Birth, Death, and Rebirth. The eternal soul and reincarnation beliefs held by the Hindus are the foundation of this mythology. According to Hindu scripture, marriage is a sacrament. In other words, this is the sacramental act that every Hindu must do. The rites performed under it are intended to liberate a man to some degree from various limitations, defects, and weaknesses that are dispersed throughout the blood-flesh-cartilage of the human body. Such flaws and inadequacies are insurmountable for any human. We should exert as much effort as we can to overcome these shortcomings and inadequacies. Sacraments and the performance of such ceremonies achieve these ends.

In the following terms, the Hindu legal scholar Manu has outlined the purpose of the sacrament: Brahmyam Kriyanate Tanuh. For love and separation, luxury and renunciation, self-expression and self-sacrifice to dissolve in a man's life in a balanced proportion and enable him to be freed from the shackles of life and death, each individual must maintain the purity of his body, brain, and soul. marital is a sacrament because newlyweds are recommended to experience the marital connection in order to break the tie between the body and sexual desire. Therefore, it should come as no surprise that the Hindu mythology of marriage is based on a religious sanction. Numerous rites and Yajna practices are carried out under the marriage ceremony. The important rituals surrounding marriage include "Kanyadaan," or the donation of his daughter to the groom by his father, lighting the fire of oblation in a manner that makes the sacrament holy and also serves as a witness to God, holding the bride's hand by the bride-groom (Panigrahan), taking seven rounds around the fire of oblation by the groom and bride, and the groom moving ahead to the bride (Saptapadi).

The groom then carries the bride away when these procedures are finished. The term "Vivah" (Marriage) in Sanskrit means to take and carry along. It is essential that a marriage take place within one's own caste. However, in reality, it takes place amongst a caste's subcastes. One must look for the bride or groom through five generations of his mother's side, or past Sapind, and through seven generations of his father's side, or through Gautra and Pravar (the same ancestors). Numerous sorts of weddings are addressed in Hindu holy texts. When a parent gives his daughter to a well-educated, morally upright partner, such union is referred to be a Brahm Marriage [5].

The marriage is referred to as a Daiv Marriage if the recipient of the daughter is a priest. A marriage is referred to as an arsha marriage when a prospective son-in-law first gives his father-in-law a bull and a cow before receiving the bride as a present. But this kind of union is distinct from the Asur Marriage, which is a union in which the bride is bought and sold. Although Manu has said that Asur Marriage is beneficial for Vaishyas and Shudras, it is forbidden for Brahmins and Kshatriyas. A marriage is referred to be a Prajapatya Marriage when a parent respects a person with all of his resources before giving his daughter to him as a gift and reprimanding the newlyweds for participating in their religion together. The term "Gandharva Marriage" refers to unions brought about by love and passion. Rakshas Marriage is the name for the legally recognized kind of abduction marriage. However, Paishacha Marriage refers to union and conjugation with a woman who is dozing, drunk, or suffering from a mental condition. This marriage is vehemently opposed since it violates the standards of a civilized existence.

It is noteworthy that Hindu law experts have attempted to address a number of complex societal issues by recognizing many types of weddings. India was often assaulted from its northwest throughout the ancient era. Inside the nation, there is also a sizable non-Aryan community. who the Aryans were related to. Unmarried females also gave birth to children as a consequence of groupings of local non-Aryans and non-residents whose unlawful sexual relationships came to light one after another. The issue, which emerged as a result of the existence of a sizable number of illegitimate offspring in society, can only be resolved by recognising the abduction, fleeing, etc. in a form of marriage, even if such weddings were never taken into consideration. A.L. With regard to this, Boshom comments, "The area of relations were acknowledged in a wonderful way so that girl's victim of sexual relations with their lovers or girls forcefully abducted and invigorated can achieve their legal and social right to become wives and the children so born may not suffer illegitimacy [6].

Muslim Wedding

Muslim marriage is a secular transaction, not a religious event. There is very little where it is acceptable to forbid sexual activity. They may so be married to their cousins and closest relatives. Some Muslim men have many female wives. The sole restriction is that a person is not allowed to have more than four wives at once, nor may two sisters, a father's sister, or a brother's daughter marry the same person. Muslims are permitted to wed the sisters of their dead spouses, as well as the mothers and fathers of their offspring. If the non-Muslim female is linked to a group that doesn't worship idols, like Jews or Christians, Muslims are permitted to marry her. Muslim women, however, do not enjoy such rights as equality. By signing a legal document, a couple creates a binding contract that may be dissolved, although divorce, or "talak," is the husband's right. He has no grounds to divorce his wife. If the word "Talak" is used three times in front of at least two witnesses, the husband and wife's relationship may be dissolved. But after that, the husband must provide his wife compensation in the form of a predetermined sum.

According to a contract, the woman is entitled to compensation in the form of a certain portion of her husband's property in the event of his death or divorce. If the wife has the husband's permission, she is able to leave the marriage. If the marriage contract is broken with the approval of both parties, it is known as "Mubarat" and requires this consent. Islam enables one-sided steps to wife in specific unique circumstances. The practice of remarriage among Muslim Indians is widespread. Forms of marriage relate to the procedures used to strengthen the marital union. Manu had detailed eight different sorts of marriages, while Vashishtha only spoke about six. Manu claims that the first four categories of marriages, i.e. The greatest and most religious beings are Brahma, Daiva, Arsha, and Prajapati, whereas the other four, i.e. There is no excuse for Asur, Gandharva, Rakshasa, or Paishacha. The offspring of any of the first four kinds of unions are wonderful, humble, affluent, and intelligent, in contrast to the wicked, godless, and slanderous offspring of the latter kinds of unions. It is important to note that Hindu scriptures recognized Paishacha and Rakshasa-style weddings because they were concerned about upholding women's social standing and respect.

Hindu weddings may take one of the following eight primary forms:

1. Brahma Marriage: Of all marriage types, this is the greatest. Manu defined "Brahma Vivah" as "the modest groom with knowledge of Vedas should be called by the father of the bride himself, fascinate him with clothes and ornaments, and then donate his daughter in a religious manner and by performing Pooja." According to Gautam's description of Brahmavivah in Dharmasutra, "Donation of daughter to a learned person of Vedas, with good character, of a good family, and modest groom is Brahma

Marriage." "Brahma Marriage is that marriage in which the groom is called and enthralled according to the capability and daughter is donated," writes Yagyavalkya. A person who is born of such a union may divine his twenty-one generations.

2. Daiva Marriage: According to Gautam and Yagyavalkya, a Daiva Marriage is one in which a daughter is given to a priest performing a Yajna at the time of Dakshina while she is clothed and accessorized. When a girl decked up in clothing and jewelry is given to a priest engaged in virtue, it is known as a Daiva Marriage, Manu said. Yajnas and ceremonies were more significant in earlier times. The host weds his daughter to the priest or sage who assists in performing such sacred ceremonies. The kid of such a union preserves the before and after of seven generations. This marriage has been denounced in certain scriptures because of the significant age gap between the bride and husband. Such a marriage does not exist in the present day. "Daiva marriage got extinct with the extinction of Vedic Yajnas," argues Altekar [7].

3. In the Arsha Marriage, the prospective groom first presents a cow, an ox, or its two partners to the father of the bride before proposing marriage. "In Arsha Marriage, the groom gifts a cow and an ox to the bride's father," Gautam had stated in Dharmasutra. According to Yag Yavalkya, Arsha Marriage occurs when daughter donation (Kanyadaan) is completed after receiving two cows. A couple of cows and an ox are presented as part of a religious ceremony for the bride in order to perform the marriage ritually. "Arsha" has a connection to the term "sage." It is thought that a sage has made up his mind to get married right away when he gives the father of a girl a cow and an ox. The gift of a cow and an ox symbolizes the value of animal riches in a nation like India. Many preceptors had believed that the gift of a cow and an ox was the price of the bride, but this is unfair. The cow, which is given as a gift to witness the marriage, represents the earth and the ox, the religion. Afterward, the groom receives the pair that was handed to the bride's father. All of these factors demonstrate that the bride price has no place in an Arsha Marriage. In the present day, this kind of union is uncommon.

4. Marriage in the Prajapatya religion is similar to Brahma marriage. "You both live together throughout the whole life practicing religion," the bride's father commands in this. According to Yagyavalkya, the offspring of such a union is able to predict the future generations of his dynasty. Prajapatya Marriage has never been described by Vashishtha and Apastamba. These weddings have provided a unique entity to complete the eight different types of marriages.

5. Asur Marriage: This is the practice of obtaining a wife against one's will by paying the bride's family members according to their financial capacity. Yagyavalkya and Gautam's perspective is that getting a wife by spending more money is known as an Asur marriage. Asur Marriage refers to any unions consummated for the bride's fee. Giving a bride's price is a sign of respect for the bride and serves to make up for the bride's family's loss of contact with her. While the bride fee habit is common among lower castes, it is despised in upper ones. Scripture forbids referring to a woman acquired by payment as a "wife." 'Vijmata' is the name of such a son-in-law. There is a description of paying a bride's mother and father a large fee in the weddings of Kaikai, Gandhari, and Madri.

6. Gandharva Vivah: A Gandharva marriage is one in which the bride and groom wed out of shared passion and extramarital arousal. According to Yagyav Alkya, a marriage that was sustained by shared love and devotion is known as a Gandharva Marriage. "To establish a relationship on one's own terms with a girl who shares one's aspirations is known as a Gandharva Marriage," explains Gautam. This union was known as a Gandharva marriage since it was quite common in the ancient era among

the Gandharva caste. In the contemporary day, this union is known as a "love marriage," in which the bride and groom wed out of shared love and adoration. After engaging in sexual activity, these marital ceremonies are carried out. Some scriptures recognized this marriage, but others did not. The Baudhayan Dharmasutra appreciated this. This union was recognized by Vatsyayan as the ideal union in his Kamasutra. Between Dushyanta and Shankuntala, there existed the Gandharva Wedding.

7. Rakshasa Marriage: According to Manu, "To bring a crying girl by beating, penetrating, and breaking her house by forceful abduction is called Rakshasa Marriage". "Rakshasi Yudh Hararat" translates as "to kidnap a girl in a battle and marry her is called Rakshasa Marriage," according to Yagyavalkya. When wars were significant and women were seen as a prize for victory, this form of marriage was common. The Mahabharata era has several instances of this kind of marriage. For her brother Vichitraveerya, Bhishm had kidnapped the king of Kashi's daughter Amba after defeating him. These kinds of unions also occurred in the unions of Arjun and Subhadra and Sri Krishna and Rukmani. The parties of the bride and groom battle one another in a rakshasa marriage. The term "Kshatra Marriage" also refers to this union since it is quite common among Kshatriya. This marriage is now seen as an exception [8].

8. Paishacha Marriage: "To make relations with a girl forcibly while she is sleeping, feeling down, anxious, intoxicated, or getting in the way and then marry her is called Paishacha Marriage." This kind of union is considered to be the worst. Vashishtha and Apastambha never approved of this kind of union, but since the girl in this kind of union had nothing to do with it and because doing so would have spared her the social stigma associated with losing her virginity while still preserving her social standing, it was accepted. It was said in "Satyartha Prakash" that the Brahma Marriage is the best, Prajapatya is medium, and Arsha, Asur, and Gandharva are of lesser rank. Paishacha marriage is the most corrupt, and Rakshasa marriage is immoral. Rakshasa, Daiva, Arsha, Prajapatya, and Arsha marriage have all been eradicated. The Hindu culture only accepts Brahma and Asur marriages, the former of which is more common in upper castes and the latter of which is more common in lower castes. Although Asur Marriage is not entirely prohibited among upper castes. Gandharva marriage, often known as a "love marriage," is common among educated individuals in the contemporary day.

DISCUSSION

Throughout human history, marriage has been a universal institution that has taken many different forms in different societies. There are underlying characteristics that seem to be shared throughout many communities, even if the practices and traditions surrounding marriage may differ greatly from one culture to another. We will talk about the universal characteristics of marriage in this debate as well as the relevance of these characteristics in the context of world variety. The establishment of a family is among marriage's most basic roles. Regardless of cultural variations, marriage is often seen as the most important institution for rearing and assuring the welfare of children. Marriage typically involves the sharing of obligations and the pooling of financial resources. This practical characteristic is crucial for maintaining the stability of the family.

Marriage rites and ceremonies have cultural or religious importance in many cultures. These customs not only differ greatly, but they are also essential to maintaining cultural heritage. Marriage is a global symbol of a long-term union. The phrase "till death do us part" is common in various cultures, which reflects the institution's lasting character.Nearly all

cultures have some kind of gender-defined responsibilities inside the marital unit, despite the fact that the roles and expectations of spouses within a marriage might vary greatly. These roles may develop and vary throughout time, but they continue to be a typical component of marriage.Extensive ceremonies and festivities are often used to commemorate marriage, marking the change from singlehood to married life. These festivals emphasize the universality of honoring love and devotion while showcasing ethnic variety.

CONCLUSION

In conclusion, the universal characteristics of marriage throughout cultures provide light on the ties that bind people together. The universal characteristics of marriage show the common human need for friendship, family, commitment, and social acceptance even if customs, traditions, and norms may vary greatly. Understanding these characteristics is not only a fascinating look into human civilization, but it also helps us appreciate the variety and depth of marriage structures across the globe.Fundamentally, marriage is the joining of two people who choose to spend the rest of their lives together. This trait is strikingly universal, highlighting the value of friendship and collaboration in human civilization. Marriage often comprises social and legal recognition across all cultures. This acknowledgment may take many different forms, from formal legal agreements to group celebrations, and it often functions as a method to legalize the marriage and provide the family a solid basis.

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CHAPTER 8

AN OVERVIEW OF MONOGAMY, POLYGAMY AND THEIR SOCIO-CULTURAL IMPLICATIONS

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ABSTRACT:

This extensive research explores the many different types of marriage arrangements, with an emphasis on monogamy and polygamy and the significant socio-cultural ramifications of these marital systems. The study examines the advantages and disadvantages of monogamy, emphasizing how it affects gender relations, family stability, and child-rearing methods. The historical predominance of polygamy and its different manifestations, such as polyandry and polygyny, are also explored, offering insight on the causes of the practice, including social, economic, and religious considerations. This research also clarifies the social effects of various marriage patterns, particularly those on matters of sexual morality, gender roles, and the welfare of women and children. It demonstrates how social circumstances and cultural norms have molded various marriage systems through time by discussing the evolutionary elements and regional variations of them. This study sheds important light on the decisions people and society makes about their marital practices and the consequences they encounter by comparing the benefits and drawbacks of monogamy versus polygamy. This study adds to current debates on marriage, family dynamics, and societal structures in a global setting in addition to enhancing our knowledge of human interactions.

KEYWORDS:

Cultural Norms, Child-Rearing, Gender Dynamics, Monogamy, Marriage, Polygamy, Socio-Cultural.

INTRODUCTION

Human sexual satisfaction is partially physical, partially social and cultural, and partially both. Marriage, families, and relationships were all born out of the fulfillment of sexual desire. Sometimes, but only to a certain point, institutionalized forms of institutionalized sexual connections outside of the family are accepted in the same society. For a healthy and normal existence, it is also seen as vital to satisfy sexual desire. Numerous mental diseases are born when this is lacking. The community and culture dictate how to satiate a sexual inclination. The goal of marriage is more than just sexual gratification; sometimes, it is also performed for social and cultural reasons. In Nagas, for instance, a boy may marry any of his stepmothers who are widows except his biological mother. This marriage was arranged so that the women would inherit the property, not for the sake of sexual fulfillment. There are numerous different forms of marriages that have developed along with human culture.

Sex prostitution was common in that time period's culture and marriage as an institution was nonexistent in very old civilizations. Group marriages began gradually, and after going through many phases, the monogamy tradition was established. The most common sorts of marriages in India may be categorized as follows based on the number of husbands and wives. Sri Bookenovik asserts that a union should be said to be monogamous if neither

partner marries again, even after the death of the other, and there is only one wife of a husband and one husband for a wife. In a monogamous relationship, one guy marries only one woman at a time. This may be found in a variety of forms. One arrangement is for a man to marry a woman, and if one of them passes away, the other never remarries. A guy may have several women as keep while only having one woman as his wife in the second variation of this. The third kind of monogamy allows for the possibility of a second marriage after a divorce or the passing of a spouse. The relationship between monogamy and polygamy is between the culture and the individual, not the other way around. In Hindu culture, monogamy is seen as desirable.

Vedic Gods were often monogamous. The term "Dampatti" (spouse) refers to a couple, i.e., a husband and wife who jointly own a house. Additionally, in religious texts, both the husband and wife are required to be attached to one another. Fulfilling the ritual that should be completed by the husband and wife jointly is one of Hindu marriage's goals. Son acquisition is seen as another significant goal for ritual performance. Monogamy is now seen as the ideal kind of marriage. The first kind of marriage was monogamy.

Monogamy "is/was and will remain true form of marriage. The Hindu Marriage Act of 1955 made monogamy a requirement for Hindus in the contemporary era. Monogamy is becoming more and more prevalent as civilization and education advance. In the globe, the ratio of men to women is about equal. As a result, if polygyny or polyandry is practiced rather than monogamy, it implies that certain individuals will be prevented from being married. The difficulty of adaptation and an increase in mental stress are brought on by having more than one husband or wife in the household. Avoiding family conflicts and friction is essential for the integrity of the social system.

The practice of the bride fee is prevalent in many countries. Making enough money to support and sustain many wives is challenging. Thus, the monogamous tradition is maintained. Monogamy is seen as the ideal way to preserve harmony and tranquility in the family and eliminate the issues brought on by polygyny. Because it is difficult to sustain several spouses, monogamy is often observed in communities where polygyny or polyandry is prevalent [1].

The following are the benefits and drawbacks of monogamy

1. Monogamous families are considerably more stable.
2. In a monogamous household, the woman has a favorable standing.
3. Children are nurtured, socialized, and educated in an appropriate way in monogamous families.
4. Due to the absence of conflict, mental strain is lower in monogamous families.
5. A monogamous family has a superior way of life.
6. In a monogamous family, there are fewer offspring, which makes the family smaller and happier.

Advantages of Monogamy

1. Monogamy may sometimes lead to an increase in sexual immorality and corruption. This gives both men and women the chance to have extramarital relationships.
2. Sexual crimes rise as a result of limited sexual freedom. A family created by this union has monopolistic characteristics, and women are taken advantage of. There are more benefits of monogamy compared to its drawbacks. Monogamy is thus desired in the present era in every nation on earth.

Polygamy

A marriage in which more than one man or woman enters into a union with another person is referred to as polygamy. Polygamy may take one of four basic forms: polyandry, polygyny, bigamy, or group marriage. We shall talk briefly here. Dr. Reverse defines polyandry as the marriage relationship between a woman and several husbands. "Polyandry" is defined by Mitchell as "marrying other males by a female having a living husband or marrying two or more males at a time." Kapadia claims that polyandry is a kind of relationship in which a woman has many husbands at once or in which all brothers jointly enjoy one bride or spouses. In polyandry, a woman enters into marital relationships with many men. Although it was only seldom performed, polyandry has existed in India from the very beginning. Although polygamy was outright forbidden in Vedic literature, there are several occurrences of such marriage in the Mahabharata period. Although Draupadi was wed to five Pandavas brothers, it was seen as a remarkable occurrence rather than usual. In Malavahas of Dravin culture, polyandry is common. Dr. Saxena thinks that certain Prag-Dravin cultures in the South practiced polyandry. This custom was popular in Khas Rajputs living in the hilly regions of Jaunsar of Dehradun, 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. Also present are two varieties of polyandry.

This kind of marriage occurs when two or more brothers marry a woman together, or if the oldest brother marries a woman and the other brothers immediately regard him as her husband. In the mountainous parts of Punjab, the Speety and Lahole Paraganas of the Kangra District, and in Laddhakh, fraternal polyandry is seen among the Khas, Toda, and Kota people. When an older brother marries a lady, the other brothers in the Khas family instantly become the woman's husband. Additionally common among the Toda people of the Nilgiri Hills is fraternal polyandry. Occasionally brothers of the same race band together to marry a lady rather than actual brothers. A woman's spouses in this sort of union are not her brothers. The wife spends an equal amount of time living with each spouse eventually. With polyandry, the maternal and paternal sides may be merged. Paternal polyandry is prevalent in Toda, Khas, and Kota, among other places. In this situation, the lady moves in with her husbands' families immediately after being married or, eventually, lives with each husband for a comparable amount of time. When a lady practices maternal polyandry, her husband's eventually move in with her at her mother's home where she resides after their marriage. This practice dates back to the maternal generation of Nayyar [2].

Polyandry causes include:

1. The fundamental cause of polyandry is an uneven sex ratio. In communities where men dominate compared to women, polyandry is common. This imbalance is caused, in part, by the widespread practice of female infanticide in many communities. Women are seen as a burden in societies when life is difficult. As a result, they are only ever killed during childbirth. Robert Brifault believes that this is not always the case since there is little to no variation in the ratio of men to women in Laddhakh, Tibet, and Sikkim. Females outnumber men in Laddhakh despite the fact that polyandry is prevalent there.
2. Conningham, and Dr. Saxena, such marriages are caused by poverty. Lack of agricultural land, low agricultural yield, trouble earning a living, and other factors contribute to the difficulty of supporting a family. As a result, many males band together to wed a lady.

3. Because fewer children are born from this sort of marriage, polyandry is also used to reduce population.
4. Due of polyandry, there are several bride prices in different civilizations. People work together to regulate the bride price as a result, and under these conditions, everyone above has a shared right to the bride purchased. 90
5. Another strategy used to avoid property division is polyandry. The property will be divided amongst the brothers and their offspring if they all wed separately. On the other hand, the property will also remain common if a family of brothers all resides with a single lady.
6. Geographical Features: The province is steep and stony, and there is little agricultural area where the Toda and Khas people reside. They thus have a tough time dealing with the way that loneliness makes a person feel powerless. Thus, the brothers band together to support their wives and kids.
7. Religious Reason: The Khas people consider themselves the Pandava's successors. As a result, they also engage in the "Draupadi Vivah" tradition. In this manner, several geographic, religious, societal, and economic factors contribute to polyandry. outcomes of Polyandry Several polyandry outcomes have been identified. Fewer offspring born as a result of polyandry. Thus, this union contributes to population control and the creation of the ideal family. As a result of this marriage, the property is unharmed. As a result, the lack of partitioning prevents the division of agricultural land. Because polyandry avoids family division and fragmentation, the family's cohesiveness is preserved. As a result of this marriage, the family receives assistance in meeting all of its requirements and carrying out economic activity. Additionally, it is beneficial to fight nature together.

Female infertility is caused by this form of marriage. It is not yet understood what biotic agent causes it. However, it is a reality that polyandrous societies are becoming less and less prevalent every day, and eventually they may disappear entirely. In polyandry, there are more males than girls born. As a consequence, sexual imbalance is automatically created, and the polyandry tradition continues to exist. In polyandry, a woman is required to have intercourse with several men, which increases her risk of sexually transmitted illnesses and degrades her health. Sexual immorality rises in these cultures because women have greater sexual freedom. Polygyny is a kind of polygamy in which a guy marries several females. Polygyny was prevalent in India from the Vedic to the Modern eras. Brahmin, Kshatriya, Vashiya, and Shudra were the four classes present in ancient India. With the exception of Shudras, each of the three groups was allowed to wed a female who belonged to a lesser category.

In this manner, a girl from a Kshatriya family with three categories, or a Vaishya family with two categories, might be married to a Brahmin. Yagyavalkya had two wives while Manu had 10 wives. Polygyny was a popular norm among the wealthy, powerful, and members of the aristocratic class. There are also two types of polygyny: confined and unrestricted. After the death of the first wife, second marriages are allowed under limited polygyny. In unlimited polygyny, a man may remarry if his wife is infertile or if he wants to advance in society. Although second marriage is acceptable in cases when there are no children, keeping more than one wife is generally not seen as appropriate in Indian religious texts. Although Manu, Kautilya, and Apastamba, among others, accepted polygyny in theory, Indian tribes like the Naga, Gond, Baiga, Bheel, Toda, and Lushai had monogamous customs. Most proto-australide tribes in central India practice this habit. Polygyny is common in Bengal as a result of Anuloma marriage and hypergamy. This practice is also practiced by Nambudri Brahmin in the south. Polygyny is now illegal in most countries [3].

Reasons for Polygyny

1. **For having a son:** Hinduism places great emphasis on having sons. He solely conducts the funeral and oblation for parents who have passed away. Thus, a second marriage is possible as long as the bride is childless or hasn't given birth to a son. If the first woman does not bear a son, the Bible permits a second marriage.
2. **Economic Reason:** Tribes who inhabit steep terrain must fight tenaciously with nature in order to survive. Due to the peculiar geographic setting, meeting financial needs may be accomplished with the participation of several family members. In order to achieve economic cooperation, the family employs a greater proportion of women in domestic and agricultural work.
3. Rich, landowners, and affluent people maintain multiple wives as a status symbol. Kshatriya emperors have several queens and keeps, whereas Muslim rulers create Haram.
4. **Sex Imbalance:** The fact that there are more women than males in society is one factor contributing to polygyny. More males than women die when engaged in hunting, combat, and risk-taking economic activities, which causes the number of men to fall and encourages polygyny.
5. **Lust and Sexual Experience:** Polygyny has also been caused by a man's need for lust and his desire for a different sexual experience.
6. **Sororate (Marriage with Sister-in-Law):** In societies where this tradition is common, a man is required to wed each of his wife's sisters.
7. Levirate (marriage with the dead brother's wife) is common in several cultures. Therefore, once one of the brothers passes away, the other brother marries the widow. The number of surviving brothers' wives has increased as a result.
8. **conflict and Attack:** Women are kidnapped and married off during conflict and attacks.
9. Having more than one wife is regarded favorably among many tribes for the appropriate maintenance of the home and the correct upbringing of children.

In African tribes, the woman often pays a visit to his father. As a result, more than one woman is maintained to care for the family and home. Westermark provided the following explanations for polygyny:

(1) In woodland cultures, pregnant and nursing women are prohibited from having relations. The result of this ban is polygyny.
(2) males in woodland tribes marry other women because they reach old age sooner than males do.
(3) Polygyny is discovered as a result of the need for diversity.
(4) More children are seen favorably due to the difficulties in making a living, and this is accomplished by marrying more women.

Consequences of Polygyny as a consequence of polygyny, society experiences several benefits and drawbacks, which we shall address below: Benefits. Through polygyny, lustful men's sexual desires are satisfied inside the family unit. In this way, immorality and corruption are prevented in society. The fact that there are multiple women in the household makes it simple to raise children properly. The family's basic financial needs are met. If a community practices monogamy and there are more women than males, some of the women will continue to be unmarried. Lack of marriage causes various illnesses to develop in them. Women in these civilizations do not have to be denied marriage because of polygyny. People who are affluent and successful in a culture are more likely to practice polygyny. Therefore,

the offspring of such a union are flawless in both physical and mental development. Due to polygyny, a family develops a competitive, jealous, and hostile attitude.

Women often argue with one another about trivial issues. A family's tranquility and harmony come to an end. As there are more spouses, there are also more children [4]. In general, taking care of and educating more children is challenging. As a result of such marriages, women's social position is lowered and they are taken advantage of. A guy is only capable of luring one wife at a time. throughout such circumstances, sexual immorality rises throughout society. The number of widows in the community rises with the passing of a polygamous patriarch. Given these drawbacks of polygyny, monogamy is now favored. Bigamy is one kind of polygamy. In this kind of union, one man marries two women simultaneously. Due to the absence of a first marriage kid, second marriages do occur sometimes. The Oraygon and Eskimo tribes use this tradition widely. Some tribes in South India still practice this habit, but it is now against the law. Group Marriage In a group marriage, a group of men weds a group of women, with each male in the group becoming the husband of each woman in the female group.

Evolutionists hold the opinion that this circumstance may have existed at the time of the founding of families and marriages. All the girls in a household are seen as potential spouses for another family in this ritual practiced by Australian tribes. Polyandrous communities like those in Tibet, India, and Sri Lanka are where this kind of marriage might be found. Group marriage is what happens when men in polyandrous societies start having many wives as a result of improving economic conditions. People in Toda are mixing polygyny with polyandry because they have abandoned the practice of killing female infants. As a result, there are more women among them. If we define group marriage as every man in a group being married to every woman in the female group, and any children produced as a result are regarded as belonging to the whole group, examples of such marriage cannot be found anywhere in the world. This illustrates how various civilizations' social, economic, and demographic conditions result from variations in marriage practices. Hindus see marriage as a religious institution, while tribes, Muslims, and other groups view it as a social contract. There are several laws governing marriage in every civilization, including the Indian norm of life-mate selection. Three factors come into play when choosing a life partner: the selection area, the selection party, and the selection criteria [5].

The selection area is constrained in two ways: by giving certain individuals priority, which is not only necessary but also seen as a responsibility. For instance, maternal and tertiary brothers and sisters are given precedence for marriage in south India and Maharashtra. Some people think it inappropriate or illegal to marry their kin. In addition, exogamic regulations govern the choice of life partners. Both Prabhu and Kapadia have recognized this issue. There are four categories of Hindu marital law: endogamy, exogamy, Anuloma, and pratiloma marriage. Here, we shall quickly explore them. Endogamy A person should only choose a life partner from inside his or her own group. Dr. Reverse defines this as the exchange in which choosing a life partner from one's own group is required. The Dvijas (Brahmin, Kshatriya, and Vaishya) had a single class throughout the Vedic and post-Vedic periods, and members of that class could only marry within their own class. The Shudra class was distinct. Inter-class marriages were accepted throughout the Smriti era, but as a class was broken down into castes and sub-castes, the range of marriage became constrained, and individuals began getting married within the same caste or sub-caste, which is today known as endogamy.

Many sub-branches of the caste "Bania" of the class Vaishya, including Ladh, Modh, Porwarh, Naagar, and Srimali, had been covered by Kapadia. 'Bisa' and 'Dassa' are two of the sub-divisions that make up Ladh itself. "Bisa" itself split into local divisions like as

Ahemdabadi, Khambati, etc. Each division functions as an endogamous. There are certain subdivisions, such as "Gol" and "Ekra," that restrict the choices to a particular area. Villagers marry their daughters to citizens of cities, while citizens of towns do not offer their daughters to citizens of villages. In this case, a marital zone known as a "Gol" or "Ekra" must be formed. A person nowadays marries someone who belongs to the same caste, subcaste, species, religion, area, language, and social status. Of the fifteen Hindu households, "some are such that they don't. On the one hand, we see inter-caste and worldwide unions; on the other hand, endogamy restricted the possibilities for union.

Endogamy's root causes include a number of particular and cultural considerations, including the following:

1. **Ban on Species Mixing:** Throughout history, a variety of species of humans have entered society and mingled among the classes. Inter-class marriages were outlawed to stop inter-specific unions. This was specifically done to avoid the mingling of Dravidian and Aryan blood.
2. Wider cultural heterogeneity was seen among the Aryans, Dravidians, and Brahmin invaders. As a result, there were issues with marital relationships. The degree of cultural diversity also rose when classes were broken up into many castes and subcastes. Each caste, including its subcastes, wished to preserve its cultural relevance. They thus favored endogamy.
3. **Importance of Birth:** Initially, a person was judged based on his actions, but as the significance of birth grew and the spirit of blood purity gained power, endogamy blossomed.
4. **Development of Jainism and Buddhism:** As a response to Brahmanism, Jainism and Buddhism were born. As a result, Brahmins lost authority, but as soon as these faiths vanished, Brahmins created rigorous caste laws to reclaim their lost position, and the laws of endogamy were began being rigidly observed.
5. **Muslim Invasion:** The Hindu faith and culture were cruelly attacked by the Muslim invaders. They began unions with Hindu women. Hindus have rigidified the endogamy laws to avoid this scenario and to protect their culture and religion.
6. **Child Marriage:** As child marriage proliferated throughout the Middle Ages, endogamy regulations began to be observed since when parents arrange a marriage, they are unable to consider doing otherwise.
7. **Sub-caste centralization on a regional scale:** Because sub-castes were geographically separated and had no methods of communication or transportation, they were unable to interact with one another. As a result, the subcastes that live in an area prefer to marry within their own ranks.
8. Every caste has a traditional occupation, which is secure in terms of professional knowledge. In order to protect the confidentiality of the expert information, endogamy was also promoted. In addition to the aforementioned factors, rigidly adhering to endogamy laws has become more prevalent due to factors such as caste attachment, caste-related fear, and the strictness of caste panchayats and village panchayats about caste regulations [6].

On the one hand, the Hindu Society benefited from these endogamy laws, but on the other, there were also certain drawbacks. Due to this, the people's area of contact shrunk, narrow thinking returned, mutual animosity, blame, and bitterness rose, the emotion of regionalism also emerged, nepotism increased, and professional expertise in a group shrank. All of these factors impeded the advancement of Indian culture, but in recent times, as a result of the growth of urbanization, industry, means of transportation and communication, and the

emergence of lonely households, the endogamy norms are beginning to fade. Inter-class and inter-caste marriages are recognized under the constitution's provisions on marriage. Even still, the moral imperative and social taboo are so strong that endogamy's laws cannot be completely abandoned. Exogamy is the practice of forcing a person to wed outside of his or her social group. "Exogamy is perceived as the exchange in which a member of one social group must look for a life partner in any other social group."

A person should marry outside of his or her caste, gotra, pravar, and pind. In tribes, it is against the law for members of the same totem animal to marry one other. The guidelines for gotra, pravar, and pind were always ambiguous. From the time of its origin to every era, the real meaning and conception of the three words "gotra," "pravar," and "pind" have been so significantly altered and modified in relation to the laws of exogamy that to say anything about its fundamental meaning has become impossible." Here, we'll briefly go through the types of exogamy that Hindus find to be most common. Gotra Exogamy Marriage within the same gotra is forbidden among Hindus. Gotra, in its broadest sense, refers to a group of individuals descended from a single ancestor sage. The "Satyasharh Hiranyakeshi Srotsutra" states that the descendants of the eight sages, i.e. The names of the gotra are used to refer to Vishwamitra, Jamadgani, Bhardwaj, Gautam, Atri, Vashishtha, Kashyap, and Agastya. The term "gotra" is used to refer to a family in the Chhandogya Upnishad. The term "gotra" may refer to a gaushala, herd of cows, fort, mountain, etc., among other things.

In this sense, it is against the law for locals to get married to one another. Gotra's literal meaning is "stockade," "place where cows are tied," or "the group who serves cows." The individuals whose cows are attached to a location have moral ties to one another and most likely also may be related through blood. They don't marry among themselves as a result. The name known in dynastic tradition is termed gotra, Vigyaneshwar had said in his explanation of the meaning of the word. Gotra exogamy is defined as the union of a gotra's members with a gotra member in this manner. When and how was Gotra Exogamy established? In this aspect, nothing can be asserted with certainty. There was no restriction on marrying inside a gotra during the Vedic era since Swayamvar practices and Gandharva Marriage were common, making it impossible to uphold the restriction. Religious texts advise Dvijas to forego Sagotra Marriage during the Kaliyuga. It indicates that Sagotra marriage was legal at that time. Iran was where the Aryans first migrated from, and there was no Gotra Exogamy there. The Sagotra Marriage was not prohibited. Manu did not see the Sagotra Marriage as sinful either. In the Grihsutra Sahitya, Sagotra Marriage was first and foremost forbidden.

According to the Baudhayan Dharma sutra, if a sagotra girl gets married by accident, she should be considered as a mother. For those who engaged in sagotra marriage, the scriptures outlined a number of penalties, including regret and caste expulsion. Such people were known as "Chandaal". The gotra of Kshatriyas and Vaishyas is based on the gotra of their priests, while actual gotra is only found in Brahmins. No shudra gotra has ever been discovered, but in the present day, all castes have gotra and adhere to the gotra exogamy laws. The prohibition on Sagotra Marriage has been lifted by the Hindu Marriage Act, although it is still used in reality. Sapravar Exogamy The term "Pravar," which is related to the word "Gotra," has the Vedic Index's definition of "In vocation or Summon" as its literal meaning. "Pravar's meaning in Kshatriyas is just like ancestor or forefather," claims Karvey. Pravar literally translates to "great one." The name of the gotra Vanshkar is said by Brahmins during Havana, Yajna, etc. The meaning of "Pravar" in this context was "The excellent one [7].

Havana and fire worship were prominent throughout the ancient era, and when the flame of fire is lit for Havana, priests utter the names of their well-known ancestral sages. In this manner, it was thought that those who spoke the names of the same ancestors and sages

belonged to the same 'Pravar'. Because they believe they are spiritually and culturally tied to the common sage ancestors, the people of one "Pravar" refrain from being married to one another. Pravar "indicates to a community of a culture or knowledge to which a person is related. Pravar refers to a group of people having a spiritual connection but not necessarily blood relations. Pravar was originally solely used by Brahmins, but eventually Kshatriya and Vaishyas also embraced it. For Shudras, there was no 'pravar'. It is thought that there was no tight regulation of Sapravar Marriage throughout the Dharma sutra era and during the reign of Manu. P.B.'s point of view. The ban on Sapravar marriages began in the third century and become more stringent by the ninth century. Due to the diminishing significance and appeal of yajnas, there is no institution like "Pravar" in current times. The Sapravar Marriage-related prohibitions are lifted thanks to the Hindu Marriage Act.

Exogamy is forbidden under the Sapinda Exogamy Rules of "Sapravar" and "Sagotra," which forbid marriage to paternal relations. Exogamy under the 'Sapinda' norms forbids marriage between certain generations of paternal and maternal relations. Karvey explains that being "Sapinda," which is composed of the words "together + ball of rice, a body," refers to those who often give "Pind" to the dead or things connected to his blood. In Smriti, "Sapind" denotes All donors of one "pind" are considered "Sapindi." All individuals who were born from a single body are referred to as "Sapindi. People who maintain a single "pind" or body have a "Sapinda" relationship since they share bodily parts. Father and son are referred to as "Sapindi" since the boy contains a part of the father's body. Thus, a mother and children, a grandpa and granddaughter, a grandson, etc. are all examples of "Sapindi." Additionally, "sapind" marriage has been outlawed. The 'Sapinda' laws applied to paternal people who lived in a same location throughout the Ramayana and Mahabharata periods. Marriage is not permitted between seven generations on the paternal side and five generations on the maternal side.

In northern India, it is often in the vicinity of Punjab and Delhi that a person should avoid getting married in his or her native village. It is illegal to marry someone from a village that shares a border with another village in Punjab. The small village population, residents of a single gotra, dynasty, or family in the village, etc., have all been cited as justifications for this rule. The prohibition on Sagotra and Sapinda marriage led to the creation of this practice. This exogamy is known as "Khera Exogamy" among communities.

Totem exogamy is a prevalent kind of marriage among Indian tribes, and there are norms governing it. Any animal, bird, plant, tree, or other non-living object that is revered or believed in by the people of one Gotra and to which they have a spiritual connection might serve as a totem. People who believe the same "Gotra Kaas" are related like brothers and sisters. Because of this, they are unable to get married. Some folk's exogamy direction. One does not bring a daughter-in-law from the same direction as their daughter's marriage. A common proverb in North India states that "daughter from east and son from west" refers to the wives' villages being in the east [8].

Benefits of Exogamy

(i)   The practice of exogamy was first introduced as a way to prevent close relatives from having sexual relations.

(ii)   Children born via exogamy are healthy and intelligent since intergenerational marriage may lead to physical defects in offspring.

(iii)   The possibility of conflict and disagreements disappears as a result of increased social and cultural interaction between various societies.

(iv)   Exogamy keeps the environment of love, harmony, and serenity in the family intact. If in-family marriages are legalized, the family environment will become tense and difficult.

(v)   Sumnor and Kailer defined exogamy as advancing and endogamy as conservation. P.V. Exogamy gives a generation the chance to fix their flaw since the blending of odd bloods creates new, higher-quality races. Exogamy advances society in this manner, fosters cultural harmony between its members, and upholds social morals and rules.

Demerits of Exogamy While there are numerous benefits to exogamy, there are also some drawbacks, such as:

(i)   The scope of marriage is limited as a result, making it difficult to choose a life partner.

(ii)   Preventing the union of five generations of mothers and seven generations of fathers would prevent the union of 2,121 potential relations. Due to the narrow range of marriage, finding a good match is challenging, which leads to the dowry issue.

(iii)   Due to a shortage of dowry, daughters are being married to older and less attractive people, which leads to an increase in mismatch pairings.

The issues facing widows are increased by this form of marriage. In this sense, exogamy laws are to blame for the development of many harmful social mores.

DISCUSSION

A complex and diverse feature of human civilization is examined via the study of marital patterns, particularly monogamy and polygamy, and its socio-cultural ramifications. This conversation will shed light on these marriage trends and their broader effects on cultures all over the world.In many societies throughout history, marriage has been mostly monogamous, or with only one partner at a time. It is often linked to a number of benefits, including family stability, ties to the heart, and clear lines of succession. In monogamous relationships, people commit to a single partner for the rest of their lives, there is exclusivity. In many civilizations, this kind of marriage has deep-seated historical and theological significance.On the other hand, there are many other types of polygamy, including group marriages, polyandry (one woman having several husbands), and polygyny (one man having numerous wives). While polygamy is only practiced in a few countries and among a few ethnic and religious groups, monogamy is the norm in many parts of the globe.

To thoroughly examine the ramifications of polygamous marriages, it is important to comprehend the differences and causes of these unions.Socio-cultural variables often have an impact on people's decision between monogamy and polygamy. These include gender roles, economic factors, religious convictions, and historical customs. For instance, polygamy may be seen in certain countries as a way to achieve economic stability or as a way to address gender inequality. Monogamy, on the other hand, may be seen as a moral or religious ideal.This discussion's focus on gender dynamics in various marital types is one of its most important elements. Depending on the individual cultural setting, women may feel varied levels of power and agency in polygynous relationships. Women may have numerous spouses in polyandrous relationships, breaking established gender norms. Even though they are not exempt from them, monogamous unions frequently emphasize equality and mutual consent[9].

Marriage practices change as civilizations develop. Changes in marital conventions are often brought on by economic restructuring, urbanization, and globalization. For both anthropologists and sociologists as well as politicians, it is essential to comprehend these transitions and how they affect socio-cultural values.The coexistence of various marriage forms within and across civilizations is more important in today's globally linked society. Questions about human rights, gender equality, and cultural relativism are brought up by this diversity. It also emphasizes the need of moral and legal guidelines that accommodate individual preferences while protecting shared ideals[10].

CONCLUSION

We may grasp the enormous variety of human communities and relationships by examining marriage forms, including monogamy and polygamy. These patterns are not static; rather, they are altering in reaction to the shifting dynamics of the world. It is critical to approach these talks with tact, empathy, and a dedication to comprehending the intricate interactions between culture, personal choice, and social well-being as we traverse this ever-changing terrain. By doing this, we may help create a more just and inclusive society in which everyone has the opportunity to choose their own pathways in life, including those of love and relationship.The choice of marital pattern has an impact on how children are raised as well. There is a blatant biological connection between parents and offspring in monogamous couples. It may be more difficult to navigate parent-child interactions in polygamous households, particularly polygynous ones. These processes have an impact on kinship systems, inheritance, and the dissemination of cultural norms. Marriage patterns affect society as a whole in significant ways. They may have an effect on political stability, income distribution, and social cohesiveness. Polygamous civilizations may have problems with resource distribution and rivalry amongst co-wives or co-husbands. Monogamous civilizations, on the other hand, can emphasize nuclear families and private property rights.

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CHAPTER 9

HARSH REALITIES OF ANULOMA MARRIAGE AND THE DOWRY SYSTEM IN HINDU SOCIETY

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ABSTRACT:

The abstract "The Harsh Realities of Anuloma Marriage and the Dowry System in Hindu Society" investigates the complex and often upsetting facets of two widely used customs in Hindu society. The dowry system, which involves exchanging presents or money during marriage, and Anuloma marriage, which is defined by the union of higher-caste men with lower-caste women, are firmly rooted in Indian society. This essay outlines the multiple drawbacks of these practices, including concerns of social inequity, gender inequities, and their significant negative effects on people's lives. The consequences of Anuloma weddings are discussed, including the lack of appropriate grooms for higher caste women and the scarcity of brides for lower caste men, which may result in polygamy and polyandry. It also draws attention to the unsettling results, such as child widows and forced age mismatches. It also explores the dowry system's negative aspects, including as its financial strain on brides' families, violence directed at women who have inadequate dowries, and its role in fostering corruption and criminality.

KEYWORDS:

Anuloma Marriage, Child Widows, Dowry System,Gender Disparities, Hindu Society, Polygamy Social Inequalities, Violence.

INTRODUCTION

Hindus observe a number of restrictions while choosing a life partner, and the Anuloma and Pratiloma norms are crucial in this process. The Hindus all adhere to this norm. Here, we shall briefly talk about them. Anuloma marriages are those in which a man of a higher class, caste, sub-caste, family, and gotra marries a girl who comes from a caste, sub-caste, family, and gotra that is comparably lower. To put it another way, in this kind of relationship, the bride and groom come from different social classes. Anuloma Marriage, for instance, occurs when a Brahmin boy marries a member of the Kshatriya or Vashya classes. From the Vedic through the Smriti eras, Anuloma Marriage was quite common. A Brahmin may wed a woman from one of the three lower social castes, i.e., Manu had granted permission for Panigrahan Sanskar in his own class exclusively, thus Kshatriya, Vaishya, and Shudra in addition to his class, and Vaishya with Shudra female in addition to his class, may marry.

Additionally, Yagyavalkya advised Brahmins to marry within four classes Kshatriya within three, Vaishya within two, and Shudra within one. Manu had advised against marrying a Shudra girl and a Dwija guy somewhere. Due of this marriage, Dwija's class is tainted and his family position is deteriorating. And his offspring gains Shudra rank. Manu refers to the offspring of such a union as "Parshav" (a live beast), and he is not entitled to any property. Anuloma marriage was exclusively practiced between classes in ancient times, but when classes subdivided into castes and subcastes, sentiments of blood purity and upper-lower class distinctions formed, and Buddhism and Jainism were given life, hypergamy started to catch

on. Hypergamy is the practice of getting a groom from a higher-class family in the community and marrying a girl from a caste or subcaste. Bengal, where upper class guys marry lower class ladies, was where it became most well-known. Anuloma marriages were common in India up to the eleventh century. Interclass marriages were first undertaken to meet the needs of women of the Indo-Aryan breed, but after those needs were met, they were outlawed [1].

Demerits Anuloma marriage has caused a number of issues in society. The following are its flaws:

1) **Lack of Grooms in the Higher Class:** Because lower class families desire to wed their daughters to boys from higher social classes, there aren't enough grooms for females in higher social classes, therefore they must stay single.
2) **Lack of ladies in Lower Class:** When all the lower-class ladies marry upper class men, there aren't enough girls for the lower-class lads, and many of them are forced to stay single.
3) All people of lower class seek to marry their daughters off to boys of higher class, which leads to the birth of polygyny and polyandry. In this scenario, polygyny will be prevalent in the upper classes while polyandry will be prevalent in the lower classes owing to a dearth of females.
4) **Groom-price Custom:** Because people of lower social classes want to marry people of higher social classes, there aren't enough guys to go around. The groom-price (dowry) tradition is more prevalent in this circumstance.
5) **Mismatched Marriage:** Because of Anuloma marriage, occasionally ladies from higher social classes were wed to elderly or elderly people. Many men from upper social classes in Bengal and Bihar had 100 wives, and a registry is kept to memorialize them. Many times, the bride's age is the same as the groom's daughters.
6) **Increase in Child Widow:** Many men of upper class have several wives as a result of Anuloma marriage. There are more child widows in society as a result of the deaths of such males.
7) **Birth of a Child:** In Anuloma marriage, every father desires to wed his daughter to a higher-class male. As soon as he meets such a boy, regardless of age, he weds her. A girl under the age of four or five also gets married often.
8) **Birth of Bride-Price:** As a consequence of Anuloma marriage, there are not enough wives from lower social strata, leading to the creation of bride-price.
9) **Social ills:** The Anuloma Marriage Custom has led to a great deal of conservatism in society as well as several issues in social, familial, and personal life. The failure of lower-class females to marry leads to a number of issues with corruption and a moral deterioration. Many girls committed suicide as a result of their parents' failure to arrange for a husband because they felt pressured by society's judgment.

Hypogamy, also known as Pratiloma Marriage, is the opposite of Anuloma Marriage. In this kind of union, the bride comes from a higher caste, subcaste, family, or dynasty, whereas the groom comes from a lower caste, subcaste, or dynasty. Kapadia defines this as "A man of lower class when married to a girl of higher class it is called Pratiloma Marriage or Hypogamy". For instance, a Pratiloma marriage or hypogamy occurs when a Brahmin female marries a Kshatriya, Vaishya, or Shudra guy. Girls have a lesser role in this kind of union. This kind of marriage has received harsh criticism from lawmakers. The offspring of such a union are referred to as "Chandal" or "Nishad". Both the Anuloma and the Pratiloma marriages were regarded as legal under the Hindu Marriage Act of 1949 and 1955. Mate Selection in the West Although Christians often accept late marriage, a girl of 13 years and a

male of 16 years are allowed to marry religiously. According to a study 52.5% of Christian marriages occur between the ages of 21 and 25, and 17.5% occur beyond the age of 30, but no marriages occur before the age of 20. It is evident that Christians exclusively marry people who are at least 20 years old; child marriage is not common among them.

Marriage is performed among all Christians, with the exception of family relations. Christian men may wed their late wife's sister, their brother's widow, their brother's daughter, or their sister. Widows are free to remarry in these societies; widow marriage is not prohibited. Christians do not practice the "dowry" or "bride-price" customs of Hindus or the "Mehar" tradition of Muslims. Christians tend to choose their life partners in a more autonomous environment. Parents, as well as the boy and girl, choose this option. This decision is mostly decided by parents in conventional Christian marriage. Young people prioritize making love above all other relationships, including those with their families, communities of faith, and castes. There is no specific area where young people who are getting married don't accept their parents' property or don't have faith in them. Christians often take their parents' acknowledgment into consideration while choosing a life partner. Boys and girls are playing a significant role in the choosing of life partners in contemporary metropolitan regions. Nowadays, even parents agree to their children's choice of life partner for their sons and daughters [2].

Christian Marriage Ritual for Christians, marriage is a sacred lifelong commitment in which there is no room for divorce. This connection of a man and woman is a sacred one. There is no habit of having more than one wife or spouse among these people. The sacrament of engagement for marriage is complete if the life partner has been chosen in the end and the bride side has accepted the groom's proposal. The bride side and groom side arrive to the church on a certain day with their family members and guests. The bridal party is accompanied with sweets, coconuts, clothing, jewelry, and other items. The Christian priest read from the Bible as the bride and groom sat side by side. The bride and groom here get recognition for their marital ties in a formal manner. The news of their engagement is made at this time, and they both exchange rings. Distribution of sweets, refreshments, etc. came next. The bride and groom, or one of them, must submit an application to the church official for the marriage rite, which includes a short description of each family.

The church official publishes a notice about the marriage after receiving such an application so that anybody with a problem with the marriage may voice it. The marriage may be consummated 96 hours after the notification is published. The marriage date is set if there are no objections to the union from anybody. Typically, the girl's church, if she is a member, hosts the wedding ceremony. The marriage ceremony will be held at a Catholic church if any of the brides or girls are members of both the Catholic Church and the Protestant Church. The marriage must be consummated within three months of the application date; otherwise, a new application must be submitted. The bride and groom's sides of the family arrive at the church on the wedding day. The bride's side sits on the left, and the groom's side on the right. The church bell welcomes the bride as she arrives, and everyone stands and starts singing.

The Christian priest then instructs the bride and groom to make a declaration that their marriage is free of obstacles. Both of them swear to support one another in times of joy and sadness and to uphold the sacred union of marriage for the rest of their lives. Do you accept the bride as your wife? the priest asks the groom first. The priest then asks the groom again: "Do you pledge to live a holy married life, to assist and be true to your wife in whatever circumstance, never to abandon your wife even in case of death? The priest also asks the bride these questions and obtains her agreement after obtaining the groom's approval. Following then, the bride and groom exchange rings. The priest then says that they are now

legally married to one another. He says "Amen" three times, at which point the marriage is deemed complete.

On this moment, the priest blesses the bride and groom. In some families, civil marriages are performed rather than church weddings. The civil marriage is a straightforward contract that is enforced by a court; to be married in this way, the bride and groom must submit an application to the Registrar and continue with the legal procedures. The Indian Christian Marriage Act of 1872 stipulates that the bride must be 13 years old and the groom at least 16 years old before they may wed. Additionally, neither party's spouses must be living at the time of the wedding. The approval of the groom and bride's guardians was required if their ages were below the legal minimum. Following their civil union, the husband and wife visit a church to get blessings. Christian religious marriage is most common and is performed in churches [3].

Dowry System and Bride-Wealth Dowry is still a major issue today. Girls getting married as a result became a curse for their parents. In general, dowry refers to the money or property that the bride's family gives the groom's family at the time of marriage. Dowery, in Fairchild's words, is "that property given by the parents and immediate family of the bride at the time of marriage." "Dowry is typically that property that a groom receives from his wife or her family at the time of marriage." Dowry is defined as "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 one party to other party doing the marriage or 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." This definition is found in the Dowry Prohibition Act, 1961. The term "dowry" has a fairly wide meaning that takes into account both the groom's price and the bride's price. Gifts and dowry may be differentiated side by side.

Dowry is provided as a requirement for marriage, but a gift is something that is offered voluntarily. Sometimes dowry and groom's price are separated. The bride's parents provide the dowry out of love; it is not predetermined and depends on the bride's side, but the groom's price is established before the marriage and relies on the groom's character, personality, education, employment, nobility, and family standing, among other factors. Even in the ancient era, dowry was still in use. In a Brahma marriage, the father wed his elegantly attired daughter to a capable husband.

In the times of the Ramayana and Mahabharata, dowery was also common. In the form of jewelry, horses, diamonds, and other priceless items, descriptions of dowries may also be found in the nuptials of Sita and Draupadi, among other couples. At those time, dowry was willingly paid out of love for the daughter. In the thirteenth and fourteenth centuries, during the Rajputana Period, aristocratic families began to request dowries in accordance with their social standing. Later, it gained popularity among other individuals as well. Even today, a father must provide a high-class dowry in order to get a bride with a high level of education, money, a decent job or profession, and a nice family.

Due to the rise in social consciousness and knowledge, the practice of dowries has worsened rather than improved due to this trend. Due to this practice, India has a terrible reputation around the globe. Even before she was born, the girl was referred to as someone else's property, and she received different parenting from males. Parents punish their daughter for pondering the possessions of others. If the daughter marries without a sufficient dowry, she must endure maltreatment in her husband's home; also, the daughters-in-law are burnt alive owing to dowry [4].

Dowry's Roots

1) **Limited Options for Life-Mates:** When a girl must wed within her own class, caste, and subcaste, the options for marriage are limited, and dowry is required for a suitable spouse.
2) **Child marriage:** Due to child marriage, the parents choose the bride and groom and place a large dowry requirement.
3) **Necessity of Marriage:** Hindus see the marriage of their daughters as essential. Taking advantage of this, the bride's side expects a large dowry.
4) **Noble Marriage:** As a result of noble marriages, there is a greater demand for grooms from noble families, and the bride side must pay dowry to get them.
5) **Education and Social standing:** Due to the increased value placed on education and personal standing, everyone now wants to marry their daughter to a well-educated and established husband, but they must pay a large dowry since such males are scarce in society.
6) **Importance of money:** Today, money is more significant than ever before, and as a result, one's position is defined. The individual receives a sizable dowry, raising his status. Not only that, but the dowry giver's standing also rises as a result.
7) Education is expensive these days, and the groom's side often asks for a large dowry to cover these costs. Even student loans are sometimes repaid with dowry funds.
8) **False Status and Show-Off:** High dowries are given and accepted in order to display one's status and prestige.
9) **Growth of Dynamism:** As urbanization and industrialization have evolved, as have transportation methods, caste and sub-caste dynamism has grown and its members have dispersed to far locations. It became difficult to find a groom inside one's own caste as a result. The dowry system has thus fostered.
10) **Social Custom:** Dowry is widely accepted in society in the form of a social custom. A father who gives his daughter dowry would often want dowry for his son as well.
11) Dowry is a vicious spiral because the people who gave dowry to their daughter now want to offer their son dowry when he gets married. By obtaining a dowry for their son, they are able to protect it for the marriage of their daughter.

Dowry System's Negative Effects The dowry system has led to a number of social issues, some of which are as follows:

1) Due to the dowry system, many people murder their daughters shortly after birth. This is mostly practiced in Rajasthan, although it has largely been abandoned nowadays.
2) **Family Disintegration:** When the bride receives less in the way of dowries, her husband's family subject her to several horrors. Both families experienced conflict and strife, which adversely impacted the blissful marriages of husband and wife.
3) **Murder and suicide:** The girls aren't given a lot of dowries, they're treated poorly in their husband's house, and they're mocked all the time. Some females commit themselves in order to escape this circumstance. Many girls may not get married until it is too late due to dowry issues, which makes them feel humiliated in society. In these circumstances, females do sometimes commit suicide. When the amount of dowry falls short of expectations, the daughter-in-law may sometimes be burned alive or killed. Registrations for dowry death cases range from 2,912 in 1987 to 5,157 in 1991. 1,160 cases of spouse and family member maltreatment were reported in 1983 and 15,949 cases were reported in 1991. In Uttar Pradesh, Maharashtra, West Bengal, and Madhya Pradesh, the most dowry fatality cases are reported.

4) **Debt Obligation:** The family becomes indebted when the parents of a girl are forced to take on debt in order to provide dowry. They may also be forced to sell their gold, mortgage their property, or both. The repayment of the loan is challenging due to the high interest rate. The economic situation becomes worse as there are more females in the population.

5) **Low Standard of Living:** The family must reduce their wants in order to save money for the dowry of the daughters. To conserve money, the family's standard of life is reduced.

6) **Polygyny:** When a person marries many times to get dowry, polygyny results.

7) A beautiful girl who lacks a dowry is also married to an elderly, uneducated, unattractive, crippled, or disabled person. The daughter will have issues all throughout her life as a result.

8) **Marriage Termination:** Many men divorce their wives because there is no dowry. Sometimes the procession leaves the arched entryway without a dowry, forcing some females to remain single.

9) **Immorality:** Due to the absence of dowries, many females remain unmarried for an extended length of time and choose immoral means of satisfying their sexual demands, which promotes corruption.

10) **Encouragement to Crime:** Many crimes, including bribery, theft, and embezzlement, are also committed to raise money for dowry, which causes corruption and leads to suicide.

11) **Mental Disorders:** Parents constantly worry about saving money for their daughters' dowries. Numerous mental illnesses are born as a result of parents' and daughters' anxiety.

12) **Low Position of Girls:** Due to dowry, girls' social standing is negatively impacted and their birth is seen as bad omen.

The ideal time for Hindu society to end the corrupt dowry system that drove many young girls to commit suicide. The suggestions listed below may be used to stop this:

1) **Women's Education:** It is important to promote women's education broadly so that, after receiving an education, they can support themselves. Their need on males for financial support will diminish as a consequence, and as a result, marriage will no longer be necessary.

2) **Independence in Life-Mate Selection:** The dowry system would terminate on its own if boys and girls are free to choose their own life partners.

3) Love-Marriage: The dowry system will be abolished if love weddings are accepted in society.

4) **Inter-caste Marriage:** There would be more options for marriage if there is freedom for inter-caste unions. The dowry system will be abolished as a consequence.

5) **Boys are given Self-Reliance:** When boys begin to work after receiving an education, the shortage of qualified grooms will be eliminated, and as a consequence, their demand will reduce. As a result, dowry will also fall.

6) **Healthy Referendum:** An anti-dowry referendum should be planned. Widespread education is necessary so that people can reject dowries. It should be promoted through all available advertising channels. Youth and social professionals should put more effort into this direction.

7) **Legislation AgainstDowry:**In order to abolish the dowry system, a strict legislation against dowry should be enacted, with severe penalties for those who do so. The Dowry Prohibition Act, 1961, which is now in effect, fails to eradicate the dowry

system owing to a number of flaws in the law. Currently, this law is being changed, made more stringent, and designed to penalize two persons more severely.

8) **Youth Movement:** In order to abolish the dowry system, youth knowledge is required so that they may do it independently. For this reason, a strong decision is required.

Dowry Restraint

The Indian Parliament enacted "The Dowry Prohibition Act" in May 1961 to address the awful issue of dowry in Hindu society. It's essential traits are as follows:

1) This act defines dower as "property or valuable article, 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 wedding gifts received will not be regarded as dowry.
3) A six-month jail sentence and a fine of 5,000 rupees shall be imposed on anybody who gives or accepts dowry or assists in doing so.
4) Any dowry-related arrangement is forbidden.
5) The bride will be the owner of the wedding present.
6) Section
7) states that a first-class magistrate shall conduct the dowry trial and that the complaint must be resolved in writing within a year.

In this context, it is important to note that the Dowry Prohibition Act has been strengthened and is now illegal in Orissa, Bihar, West Bengal, Haryana, Punjab, Himachal Pradesh, and Uttar Pradesh. This law was revised in Uttar Pradesh in 1976, and as a result, neither party to a marriage may spend more than Rs. 5,000, which includes presents. Now, such a thing may be investigated and reported without any complaints to the police and first-class magistrate. The Dowry Prohibition Act of 1961 is strengthened and revised in 1984 and 1986. Now that the crime of dowry is cognizable and not subject to bail, the accused is required to provide proof of his innocence [5].

DISCUSSION

The dowry system and Anuloma marriage, two deeply ingrained practices in Hindu culture, are discussed in "The Harsh Realities of Anuloma Marriage and the Dowry System in Hindu Society". This conversation examines the negative effects and implications of these practices for the people and communities they affect, even though they have long been a part of India's cultural heritage and have varied meanings.Anuloma marriage, which occurs when males of a higher caste marry women of a lower caste, has significant cultural repercussions. Lack of acceptable grooms for higher-caste women is one of the most apparent effects. Numerous women may choose to stay single, which may have an impact on their life decisions and sense of contentment. This is due to the social pressure to marry up the social ladder. Conversely, the practice also makes it difficult for lower-caste males to find wives, which often forces them to remain unmarried or take part in polyandrous unions.As explained in the research, this cultural imbalance directly contributes to the emergence of polygamy and polyandry. Higher caste males may marry numerous women in Anuloma marriages, while women from lower castes may join polyandrous unions owing to a lack of brides.

Families and the social fabric of communities are negatively impacted by these behaviors over a lengthy period of time.The research also explores the disturbing occurrence of child widows, which is a result of Anuloma unions. Young girls who marry older men from higher castes sometimes pass away too soon, leaving them as child widows. This heartbreaking truth draws attention to the upsetting effects that these customary practices have on the lives of

young girls.Another key topic in this debate is the dowry system, which significantly contributes to Hindu society's social injustices and gender imbalances. Families are sometimes forced to pay significant dowries in order to find appropriate husbands for their daughters. Families may experience crushing financial strain as a result, which may result in debt and unstable finances.Even more ominously, the article investigates how dowry-related violence is continued in situations when the groom's family feels that the amount paid is inadequate. Brides experience mental and physical abuse, and in the worst circumstances, they may even be murdered. The frequency of such violence highlights the critical need for change in this area[6].

The report also discusses how the dowry system encourages crime and corruption. Some families have turned to illicit means to amass the requisite cash due to the pressure to pay dowries, which has helped to foster a culture of corruption and unethical conduct.The report presents workable remedies to lessen these problems in light of these sobering truths. Women's freedom and education are emphasized as crucial components in lowering their reliance on males and their families. Caste-based barriers may be broken down and the need for dowries can be decreased by promoting inter-caste marriages. To safeguard the rights and welfare of those impacted by these rituals, harsher law is also advocated against dowry and violence associated with it[7].

CONCLUSION

The book "The Harsh Realities of Anuloma Marriage and the Dowry System in Hindu Society" explores the deeply ingrained traditions that have endured in Indian society for many years. This debate has shed light on the troubling effects that these customs have on people and society as a whole by critically examining Anuloma marriage and the dowry system.The complicated network of social injustices and gender imbalances that these rituals support have been brought to light in the debate. Anuloma marriage, which places a strong focus on marrying up the social ladder, often leaves higher-caste ladies in need of appropriate grooms and lower-caste men in need of brides. Due of cultural pressures and expectations, this imbalance gives rise to polygamy, polyandry, and the disquieting occurrence of child widows.The dowry system, on the other hand, increases these disparities by heavily taxing the families of brides. The desire for dowries often causes violence against brides, encourages societal corruption, and increases crime. The article has emphasized how the dowry system keeps many families in a cycle of debt and financial instability.

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CHAPTER 10

A SHIFT FROM TRADITION TO MODERNITY

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ABSTRACT:

The abstract traces a transformational journey from traditional rules to modern principles as it investigates the changing marital scenario in India. The institution of marriage has undergone significant change in recent years as a result of a number of reasons, including as industrialization, technical development, urbanization, and the spread of western education. The focus is increasingly put on the roles of people within marriages, rather than just conforming to religious or social standards, and this development is marked by a trend towards individualism. Particularly among young people who see it as a possible barrier to their freedom, the idea of forced marriage has lost favor. Marriage relations have changed as a result of women being financially independent and shifting demographics. The religious aspects of marriage, which used to be primarily a religious ritual, are now seen more as a social compact. The conventional justifications for marriage, which have their roots in performing religious and ceremonial duties, are making way for more modern ones like friendship and the need for personal fulfillment. Legal modifications that encourage monogamy and provide both men and women equal rights in marriage and divorce have caused gender dynamics to alter in favor of greater equality. As young people put off getting married because of their education and hopes for a stable profession, child weddings are on the decrease. Marriage choices are becoming more and more influenced by economic issues, such as dowries and financial contributions. Remarriages of widows, formerly frowned upon, are now becoming more commonplace. As inter-caste and inter-religious marriage restrictions become less rigid, young people are free to choose their life mates based on their feelings.

KEYWORDS:

Delayed Marriages,Gender Equality, Inter-Caste Marriages, Indian Marriage, Modernity, Sociocultural Changes,Tradition, Widow Remarriage.

INTRODUCTION

The law of nature is change. Nature has an impact on every aspect of civilization. Since the 19th century, industrialization and urbanization have increased. Financially, industrialization has given women more influence. Today, getting married is not a religious ceremony. It is regarded as a binding agreement that may be canceled at any time. Today, inter-caste and love marriages are quite common. Young celebrities are stepping out to search for their life mates, instead of the parents doing the matching.

The following are the causes of the current modifications to Hindu marriage:

1. Commercialization
2. City Development
3. Western Culture, Education, and Opinions
4. New laws' effects
5. Campaign for Women

6. Reduced Influence of Religion
7. Additional State Affairs
8. Economic liberation for women is a natural law.

Every aspect of life experiences changes from time to time. In recent years, science and technology have advanced significantly. In the area of education, there has been growth. Additionally, individuality has grown in popularity rather than communism. 1. Individual Role in Marriage: In modern Hindu marriages, emphasis is now placed on the individual role rather than the religious role. The single (unmarried) individuals were formerly looked down upon. Such individuals did not achieve respectability in society. However, the times have changed. Marriage is now seen as a private subject [1].

No Marriage Compulsion: Today, the majority of young people see marriage as a restriction on their independence. There is no longer a social obligation for women to get married, as in former periods, thanks to their financial independence and the need to control population growth. In the event that they are unable to locate the ideal partner, educated working women choose to stay alone.

Changes in the Nature of Ritual Marriage: Today, marriage is seen as a social compact rather than a religious ceremony. Hindu marriage rituals and their religious components have lost some of their significance as a result of industrialization, urbanization, and westernization. It is now thought of as a kind of social contract. The foundation of religion is eroding.

Changes in the Reason for Marriage: In the majority of civilizations, getting married is done to satisfy religious rites. According to Hindu marriage, the main reason for marriage is to satisfy religious or ritualistic obligations. But nowadays, experiencing problems and gratifying sexual cravings are the main drivers.

Equal Marital Rights: At the moment, men and women have equal rights in marriage. A man may have more than one wife while polygamy was still common in Hindu culture. But now the law makes monogamy a requirement. A guy cannot get married again if he already has a wife. Men and women now have the same legal rights to separate and get divorced.

Reduced Child weddings and Increased Late Marriage: Due to education, child weddings are becoming less common, and the average age of marriage is slowly rising. Today's highly educated youth want to wait until they have established jobs before getting married. The primary reasons of postponed weddings are the rising significance of education and the inability to timely arrange dowries. Delay in getting married is becoming the norm.

Dowry or Groom Value System is on the rise: In today's materialistic world, money is becoming the primary determinant in defining a person's place. Nowadays, parents want a larger dowry or financial contribution for their educated son's wedding. The more intelligent guys also anticipate receiving a large sum of dowry [2].

Increased Widow Re-marriages: Until recently, widow re-marriage was unacceptably common, and those who chose it were despised. But today, many are coming out in support of widow remarriages as attitudes are shifting. Even though these unions are common, there aren't many of them.

Differences in Restricted Marriages: Today, limits on marriage are not as important as they were in the past. For instance, it is no longer required to marry within your caste or group in Hindu culture. Marriages between members of the same caste or group are legal. Similar to this, it is no longer required to marry within your caste.

Freedom to Choose Life Partners: Until recently, marriage was a union of two families, not two people. Today, however, it is seen as a problem that exclusively affects those two people. In the past, parents would choose a spouse for their sons and daughters. They were not consulted by the parents. However, with postponed weddings, higher levels of education, and more interaction amongst young people, they now want to choose a life partner of their choosing. They look to their parents for approval on it. In this way, the transition from 'parents' to 'joint' selection has taken place. Apparently, B.V. Shah, a survey at (Vadodara) University found that, of 200 students, 60.5% wanted to have their parents' approval before choosing their spouse, and 32.5% wanted to make that decision on their own. Studies by Margaret Cormac found that 32% of students were in favor of getting married on their own, whereas 70% of students wanted to get their parents' permission.

Changes in the Criteria for Partner Selection: Parents consider a number of factors when choosing a spouse for their sons or daughters, including the family's reputation, morality, property, caste, amount of dowry, physical characteristics, character, financial status (in come), and job of the prospective bride or groom. But today that young people are choosing their own mates, they consider physical attractiveness, education, training, character, success in domestic duties, etc.

Increased Romance-Based Love weddings: Today, love weddings are more common since there are more options for young people to interact with one another and fall in love. Even though these unions are more common in cities than everywhere else, society is adopting a flexible attitude [3]. Inter-caste weddings are common; caste does not prevent them since young people are often interested in them. Additionally, they are founded on love. The frequency of intercaste unions is rising nowadays.

Wife Position Has Changed: In terms of marriage and divorce, women now have the same rights as men. Women used to have a lower status than males up until recently, but today both sexes hold equal positions. The role of a woman is no longer seen as that of a slave nowadays. She and her hubby stroll side by side.

Changes to Marriage Rituals: Modern society no longer sees the need for traditional marriage ceremonies and rituals. Marriage rituals are becoming less complicated now. Marriage ceremonies are now conducted in one day or a few short hours. They may be seen at hotels and function venues in large cities. Marriage ceremonies and rituals are shortened and simplified due to a shortage of time. This is currently in style.

Changes the Process of Picking a Partner: Although there aren't many weddings planned in India using this method, it is a trend that is becoming more prevalent these days. Even now, parents or, in certain situations, young people themselves choose life mates. Urban upper- and middle-class people are mostly seeing a new trend.

The parents let the guys and girls to meet after the engagement. They cross paths at theaters, events, and eateries. They discuss their families, education, jobs, budgets, homes, liabilities, and other topics during this time. They learn about one another's perspectives and acquire a sense of what life would be like after they are married. They decide to be married since their ideologies and worldviews mesh. If their personalities don't mesh, they could end their relationship. It is clear that factors such as rising industrialization, urbanization, westernization, active education and women's campaigns, reduced influence of religion, emphasis on romance, lax enforcement of laws, etc., have altered the traditional Hindu marriage's structure. Right now, a lot of things are changing. Recent Changes in Christian Marriage The ideologies surrounding Christian marriage are evolving in recent years as a result of industrialization, innovation, western education, materialistic perspectives, and

individualistic philosophy. A shift in the conventional ideas on marriage is viewed in their culture as a result of the women's financial and other independence. Christians prefer to follow western civilization and are more impacted by western culture than adherents of other faiths. Their conventional view of marriage is evolving in this situation. The Indian Christian marriage institution has undergone the following recent changes. Marriage's religious component is deteriorating. They choose civil unions to religious wedding ceremonies performed in churches. The bride and groom do make a ceremonial visit to the church after the wedding to ask for blessings. As a result of this development, marriage is becoming more significant as a contract and its religious foundation is eroding. In Christian marriages, romance plays a big part.

Men and women have an equal chance to become close to one other in Christian culture because of the environment's relative lack of dependency. Their relationship develops as a result. So, among Christians, romantic love marriages are common. A study revealed that 20% of marriages were arranged by family, 28% were introduced at social events, and 42% were based on friendship relationships. Marriages between blood relatives are forbidden in Christianity. However, civil unions are increasingly occurring between different relatives (apart from close blood relatives).

Therefore, it is clear that marriage limitations are deteriorating. Although divorce is not accepted by religion, it is a growing trend. The majority of women enjoy financial independence, freedom, and knowledge of their rights within the family. Mutual trust, love, fidelity, sacrifice, sympathy, support in all circumstances, and the ability to overlook each other's flaws are essential ingredients for a happy marriage. Absence of these causes mental tension and divorce, which raises the incidence of such situations. Today, in many Christian families, inability to acclimatize to one another results in divorce. The stability of family life is being threatened by the rise in divorce lawsuits [4].

Remarrying a widow is not seen negatively by religion. After a year has passed after her husband's passing, a widow may get married again if she is unable to control her impulses. Any widow is permitted to be married again a few days after her husband's death. Christians now days support widow remarriages. As a result of these modifications, Christian marriage has been reduced to a straightforward contract that may be broken at any time. A person has the freedom to wed anybody at any moment. Family stability is become an issue for Christians. One of the partners in this situation judges the other and rejects him or her. The other partner experiences humiliation and suppression, which lowers his or her self-esteem. Additionally, it is a familial, societal, and legal issue. Hindu women are expected to be "Pativrata" and "Sati." Therefore, it cannot be said that the lady has deserted her husband. Although there were instances of separation (divorce) throughout the Vedic era as well, doing so is inappropriate both socially and spiritually.

In some situations, Manu, Narad, Vrihaspati, and Parasher also permitted widow remarriage. In situations when a woman is sterile, her children are deceased, she has only daughters, or she is argumentative, Manu has favored a second marriage. In such cases, Kautilya has also favored the husband's second marriage. 'Punarbhu' is the name given to a lady who marries again while her spouse is still living. If a man has a terrible reputation, has been living abroad for a while, is unappreciative of his friends and family, has been shunned, is impotent, or if his wife's life is in danger, Kautilya permits a woman to leave him. Separation may also be brought on by enmity. In the event that a woman's spouse is infertile, gone missing, dead, has given up on the world, or has been shunned, Narad and Parasher have made it possible for her to hunt for a second husband. The belief that "Kanydan" the ritual of giving away (donating) a daughter in marriage could be done only once, however, became strong 1000 years after

Christ, and no matter how violent or unfaithful a husband was, he could not be abandoned. Separation was therefore regarded as anti-religious, impure, and an act of hatred on grounds of immorality [5].

The first four types of marriages were regarded as "religious obligations," making divorce impossible. Only the top castes of Hindu faiths are plagued by the separation issue. Such a division is still conceivable among the lowest castes today. Men may separate in the Hindu faith, but women are not allowed to. The causes include male dominance and women's poor standing in society. Causes of Divorce, divorce (separation) is permitted in situations when the husband lacks sexual desire, the wife is infertile, has only daughters, is of poor moral character, or the couple often quarrels. The main causes of divorce have been identified as husband-wife conflicts, lack of adjustment (due to the husband's bad behavior, quarrel, with the in-laws, etc.), wife infertility, husband or wife immorality, husband not fulfilling family responsibilities due to illness or nature, husband's conviction, etc. The main causes of separation are abandonment and violence (69.1%), infertility (20%), and impotence (8.3%), among other things. In his research, many factors that contribute to divorce, including extramarital affairs, an unsatisfying marriage, physical aggression, poverty, the wife's career, the early battle, terminal illness, impotence, age disparity, and imposing personality. Arguments Against Divorce Some individuals are opposed to divorce.

Reasons for Divorce

1. Right to Equality: In every area of life today, men and women have equal rights. Therefore, women should also be granted the right to divorce alongside males.
2. To Strengthen the Family Bond: The right to divorce should be granted to both parties for the benefit of the family and married life. She has other family members to lean on in a combined family. But in today's nuclear homes, the only members are the husband-wife and children. In the event that the husband errs and becomes negligent toward the family, there is no support system for the wife and kids. For the safety of the women and the children as well as the good of the family, divorce should be permitted in such cases.
3. To better the situation of women: When women are granted the right to divorce, their social and familial position will increase. Men will regard women differently, and as husband and wife acquire each other's confidence, the number of inter-caste relationships will rise. Additionally, this will halt their aggressive behavior.
4. To eliminate marital issues: Issues with Hindu marriage, child weddings, mismatched marriages, limited widow remarriages, etc. are all major issues today. The right to divorce should be made available in order to eliminate these issues.
5. To maintain a healthy social life: Our social lives have seen significant changes in recent years. Now that they have received an education, women coexist in the sectors of economics, politics, society, and culture with males.

Denying them equal marriage rights in such a situation may cause societal unrest. On humanitarian reasons, women should be given the right to divorce in order to prevent this predicament. Hindu Marriage Act of 1955 on May 18, 1955, the Hindu Marriage Act went into effect for all Hindu people living in India (with the exception of Jammu and Kashmir), including Jain, Buddhist, and Sikh individuals. All of the preceding acts that had been passed were rendered invalid by this legislation. Every citizen was subject to the same law. This deed

acknowledges the many ceremonies included in Hindu marriages. Additionally, it guarantees men and women of all castes the freedom to marry and file for divorce [6].

Both parties should not fit into the prohibited group, which means they shouldn't challenge the laws that govern them. The parties should not share a sibling. If their cultures permit such a marriage, their union could be acknowledged. If the bride is under the age of 18, her guardians must provide their permission. Also, without them, such a marriage is acknowledged. Void of Marriage The following scenarios might result in the annulment of a marriage. One of the parties' previous spouses was still living at the time of the wedding, and a divorce had not yet been filed. One of the parties is impotent at the time of marriage. One of the parties is mentally ill or foolish at the time of the marriage. It is established within a year of marriage that the applicants or their guardians gained by coercion or fraud. It has been shown that the applicant was unaware of the woman's pregnancy with another man within a year of the marriage. Judicial Separation The husband and wife may be permitted to continue living apart under certain circumstances under Section 10 of this Act. They may re-establish their marital ties if they are able to resolve their problems at this time. The justifications for judicial separation are listed below. For two years before the application was submitted, the opposite party had abandoned the applicant (without providing an explanation). The opposing party assaults the applicant. Violence against the other party has been ongoing for the last year prior to the application's filing. The other person has a sexually transmitted illness that they did not pick up from the applicant. One year prior to the application being submitted, the opposite party had a mental ailment. After being married, the other party engaged in sexual activity with a different individual. Within two years of receiving authorization for judicial separation, if the husband and wife do not evaluate their relationship, they may file for divorce, which may be granted under Section 13.

Restrictions on Widows Re-marriage A lady is referred to be a widow if her spouse has died away and she has not remarried. Such a woman's marriage is referred to as a widow re-marriage. Since he cannot carry out the religious rites without his wife, the Hindus let a man to remarry after his wife passes away. However, following the death of her spouse, a woman is forbidden from doing so. She is denied access to nice food, clean clothing, oil, flowers, perfume, and other aromatic items. Remarriage is, in a sense, a one-party amenity that the guy secures for himself while depriving the woman of. Widow remarriage was not prohibited during the Vedic era. Get up and return to the realm of the living, the Rig Vedic section on cremation customs instructs the widow sitting next to her husband's pyre. He is not alive when you are sitting next to him. Come, who loved you and held your hand, is over," continues the Atharva Veda. "Get close to the one who loves and holds your hand. In a verse from the text Vrihaddevanta, the younger brother forbids his older brother's wife from squatting on the pyre, saying, "You have entered into a husband-wife relationship with him."

As the husband's agent, Ashwalayan said that his brother, disciple, or a middle-aged waiter should pick her up and transport her somewhere. The Rig Veda uses the metaphorical phrase "as a widow invites her husband's brother on her bed" to describe fallows. "Widow remarriages were common throughout the time of the Mahabharata, too. To get Vichitra Veerya's wife pregnant, Saga Vyasa was invited. Sugreeva, Bali's younger brother, remarried after his death, and Vibhishana wed his brother's widow. In cases where the husband leaves the house and she receives no support from either her husband or his younger brother, when her husband renounces the world, or when he passes away, Kautilya instructs women to remarry after the completion of seven menstrual cycles and, in the case of having a son, to wait a year before doing so. Another tradition known as "Niyog" enabled women to have

intercourse with their spouse's brother or another close relative after her husband passed away in order to get pregnant with a son.

Such a lady is referred to as Punarbhu in Smriti and Kamasutra, and her offspring as Punarbhava. In Stuti, a woman may remarry in one of two situations. She was married against her will. The spouse passes away before the marriage is finalized. The widow remarriage ban resulted in a strong 'Sati' tradition. The practice of "Sati" was outlawed thanks to the efforts of Raja Ram Mohan Roy and others. The widows' lot only became worse from there. They faced several challenges and temptations that they had to overcome. They seemed to be living cursed lives and were almost dead. Their presence was seen as a negative omen for favorable events. They had to shave their heads and were forbidden from using personal grooming products. They lost access to their husband's possessions. Ishwar Chandra Vidyasagar's activities led to the introduction of the "Widow Remarriage Act" in 1856, which sought to release women from such deplorable circumstances [7].

Odd reasons for widow remarriage A number of socio-religious reasons prevented widow remarriage. The Kanya Daan or "Donation of Daughter" Ideology: In India, Kanya Daan is regarded as the ultimate contribution. An item cannot be utilized for further donations after it has been given. So, widows' second marriages were seen as being unjustified. Purity as a Concept: According to Hinduism, sexual purity is the highest kind of purity. Women are supposed to adhere fully to the idea. Widow remarriages were not permitted for this reason. Faith in Social and Religious Prohibitions: Both society and religion forbade widow remarriages. Indians strictly adhered to it because of fear of violating their faith. As a result, the widows lost their ability to remarry. The idea of blood purity: Since the foreign invaders, mostly Muslims, had married Hindu widows, it was strictly forbidden for widows to remarry in order to preserve their blood and the faith. India's population largely believes in fate. Some people believe that women are unlucky or ill-fated.

They believe that if she is unfortunate, her husband would also be unlucky. Even she herself is unable to be content. As a result, no one wants to wed her since they all believe they will share in her misery. Marriage, a relationship Forever: According to Hinduism, marriage is an unbreakable lifelong relationship. The widow should quickly take her own life and make every attempt to find her waiting husband in paradise. Women who lack education tend to be backward and fearful of religion, which is due to their ignorance. Thus, they believe it is their responsibility to adhere to religious preaching. Due to their lack of knowledge and financial dependence on males, women are obligated to abide by the regulations laid out by these individuals. Caste has always been a powerful institution in India. Any widow who got remarried was looked down upon. In this way, constraints based on caste also prevent widow remarriage. 10. The idea behind "Sati" is that widows who lose their husbands do not choose to remarry because of this tradition [8].

1) Favorable Conditions for Widow Remarriage at this time, the following reasons have contributed to the societal acceptability of widow remarriage:
2) Arya Samaj and Brahma Samaj: Both organizations made excellent efforts for widow remarriage that were successful.
3) Widow remarriage was made feasible by women's campaigns that sought to improve the social, religious, and financial position of women.
4) spread of Education: The pope's views on widow remarriage have changed as a result of the spread of education.
5) Religion's Declining Influence: As a result of religion's declining influence, religious laws are now being broken and widows are remarrying.

6) Young people are getting married in accordance with their preferences due to growing socioeconomic development. In such a case, a man is allowed to wed a widow if he falls in love with her.

DISCUSSION

In India, the dynamics of marriage have changed dramatically, moving away from long-standing customs and toward modernity. This transition is a sign of more extensive socioeconomic changes happening in the nation as a result of variables including economic growth, urbanization, education, and shifting cultural standards.The evolving notion of individuality inside the marital institution is one of the fundamental elements of this transition. In the past, weddings in India were often planned and seen as a partnership between families, leaving little opportunity for personal preference. However, there has been a discernible movement toward stressing the individual's involvement in marriage in modern India. The way marriages are seen and entered into has changed as a result of the recent emphasis placed on individual freedom and choice.Additionally, the pressure to get married is waning, especially among younger people. Once seen as a social must, marriage is now widely perceived as having the ability to limit one's freedom. The urge on women to get married early has decreased as they have more financial freedom and control over their lives. The declining pressure to get married is shown by the fact that many educated working women increasingly choose to stay single if they cannot find a compatible mate[9].

The altering character of ceremonial weddings is another notable trend. Deeply ingrained in religious practices, traditional Hindu marriage rites have lost some of their meaning. The way marriage is seen has changed as a result of industrialization, urbanization, and westernization. It is no longer seen as a religious event, but rather as a social compact. This modification is indicative of a general decline in religion in Indian society as a whole.The reasons for marriage have changed throughout time as well. Marriages nowadays are often driven by the desire to create emotional relationships and gratify sexual urges, as opposed to earlier times when marriage was mostly a result of religious and ceremonial requirements. This change emphasizes how people's goals and values have changed when it comes to marriage.Additionally, gender equality has advanced significantly in contemporary Indian weddings. Monogamy is now a necessity because to legal changes that provide men and women the same rights in marriage, including the ability to divorce. This is a significant change from earlier times, when women's legal rights were less protected and polygamy was more prevalent.Due in large part to the rising emphasis of education and career-building, delayed weddings have become the norm. Many young Indians are delaying marriage until they have established themselves professionally in order to prioritize their personal development and stability. As a result of this change, there are now more late marriages than child marriages.

CONCLUSION

In conclusion, the evolving marital dynamics in India represent the nuanced interaction between tradition and modernity. The institution of marriage acts as a microcosm of these changes, representing changes in personality, gender roles, motivations, and cultural values as the nation experiences significant socioeconomic transitions. The fact that Indian weddings are changing shows how adaptable and strong this ancient institution is in the face of modern possibilities and difficulties.The idea of dowry, which has historically been common in Indian weddings, has also changed. In today's materialistic culture, monetary factors have taken the lead in determining a person's value. Greater dowries or financial contributions are often expected by the parents of educated grooms, while educated grooms may anticipate receiving

sizeable dowries.As perceptions evolve, widow remarriagesonce frowned uponare becoming more acceptable. Even though such relationships are still relatively uncommon, widows' rights to remarry and find happiness are increasingly acknowledged.The once-rigid limits of caste-based relationships are being challenged by an increase in inter-caste weddings. Young people are becoming more open to choose life mates outside of their caste because they are driven by love and personal compatibility.

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CHAPTER 11

DIVERSE MARRIAGE PRACTICES AND KINSHIP SYSTEMS IN INDIA

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ABSTRACT:

This extensive research explores the complex web of family and marriage customs that exist amid India's rich cultural diversity. It examines the many facets of marriage while highlighting the duties, rights, and obligations of people according to their kinship connections. The study clarifies the differences in marriage traditions across various ethnic groups and geographical areas while simultaneously emphasizing the religious importance that connects them all. The paper also examines the complicated regulations controlling marriage in different caste systems, providing insights into the endogamy, hypergamy, exogamy, and hypogamy principles. The study seeks to give a thorough knowledge of the crucial role that marriage and kinship play in forming India's social fabric via a careful investigation of these activities.

KEYWORDS:

Caste Systems, Cultural Diversity, Endogamy,Exogamy,Indian Marriages,Kinship Systems,Marriage Customs.

INTRODUCTION

People are connected via marriage or by blood relations. Such ties are referred to as kinship. In order to comprehend kinship, we must first acknowledge the well-known biological reality that childbirth results from the union of a man and a woman. We may also talk about the other element right here. Because of the exceptional memory and speech that nature has endowed us with, memories of our blood relatives last a lifetime. We consider mother, children, father, uncles, and other blood relatives. Consanguineous kinship is the term used to describe kinship based on such ties. Close relatives are such types of relations. The laws of residence influence the laws of kinship. In most cases, the husband, wife, and kids live together and must establish a place to call home. The newlywed couple's choice of domicile will determine the regulations of residency. One of the married partners must leave their family and live with the others due to the constraints on intimacy, even if this may not be completely acceptable [1].

After getting married, if a man and his wife live with his father or in his neighborhood, it is referred to as a "Patri-local" home; if they live with his wife's mother or in her neighborhood, it is referred to as a "Matri-Local" house. To avoid misunderstanding about the generations, German-Australian humanologist Adam proposed the phrases wife-local (Uxori-local) and husband-local (Viri-local) in place of these. However, Mardoc claims that it is unclear in "Viri-local" whether a person should live with their husband's father or their husband's mother's brother. These terms are thus inappropriate. If the newlywed couple lives in any of the two's homes, Micha Titiev's theory of a Uni-local residence was developed. Based on this, we may refer to the home as "Uni-local," "Matri-Local," or "Uni-local patri-Local." When a

newlywed couple resides in one of their parents' homes, the same house may also be referred to as a "Neat Matri" or "Patri-Local" residence. In the Tiv community, the man brings his wife to his mother's house after the marriage, but after the birth of a kid, he puts up a separate home for her that is located behind his mother's house. Mardoc criticized terms like "Uxori-local" and "Viri-local" and proposed the phrases "Matri-local" and "Patri-local" were interchangeable. It is referred to as a "bio-local" home when a couple may choose to live either at the mother's or father's house. This tradition is common among the Sudanese "Lapp" people. When a newlywed couple establishes a new home after getting married, it is referred to as a "Neo-local" dwelling. Nigerian "Hausa" people adhere to this tradition. Living with the bride's mother's brother is referred to as an "Avuncu-local" dwelling if the newlywed couple does so. The islanders of Trobayanda maintain this tradition. In certain cultures, the couple first resides with their parents before moving in with the groom's parents after the birth of their kid. Such a house is referred to by Mardoc as a "Matri-patri-Local" dwelling. Sometimes it's unclear where the pair will live after they are married. The house in question is now referred to as a "Ambi-local" dwelling. It is referred to as "Nato-local" housing when, after marriage, the husband lives at his father's house and the woman at her mother's house, meaning each remains with his birth family. The 'Nayyar' community in India does this. Restricted proximity, the value of agriculture, the value of man and woman grazing livestock, and property distribution are the main factors that influence the laws governing the various types of dwelling. In the "Lapp" community, the choice of where the couple will live is influenced by a variety of factors, including which of the couple's families has more property, farmland, and reindeer; which family has more members; which family needs more people; which family's parents have a high social standing; which of the couple is the eldest in his or her family; which family has good grazing land; and so forth [2].

We'll talk about the Indian kinship group here. Numerous studies on family, marriage, and kinship have been carried out in different parts of India. Nayyar and Madan investigated the Northern Region. However, the scope of these studies is restricted to a single state or hamlet. In her recently published book, "Sociology of Kinship," Mrs. Leela Dubey provides commentary on the numerous research. Several settlements from the Northern and Southern areas have been the subject of comparative studies by Lue Dumont. In addition to the different research, Mrs. Irawati Karve conducted a thorough analysis of kinship in all of India. She has thoroughly examined kinship from a geographical and linguistic point of view in her work, "Kinship Group in India." The family is the smallest and most important social unit in Indian culture, and marriage is the foundation of the family's existence. In every community, marriage is an institution. The purpose of reproduction is to maintain the existence of the human race. The human race as a whole will disappear if there is no reproduction. These are socially acceptable standards in the culture for picking a life mate. In India, there are many different castes, languages, religions, and cultures. These elements are all linked to marriage.

In terms of acknowledgment, the society offers it. In today's secular state, marriage is recognized by the state as well. The pair might alternatively choose a "civil marriage," which is recognized by Arya Samaj, which does not support the caste system. Genealogical technique the genealogical technique is based on a variety of principles and systems. They are as follows: Descent Rules of descent are ideologies or an alliance of beliefs that specify kinship on a technical basis. Three primary principles of descent apply: Paternal Descendant, Maternal Descendant, and Bi-Descendant. Under the paternal descendant rules, every person inevitably joins his father's cognate kinship group but not his mother's. The maternal descendant rules state that every person inevitably joins his mother's cognate kinship group, but not his father's. The bi-descendant system states that a person is a descendant of some

significant members of their father's ancestry, but not all. A person is also a descendant of certain cognate members of their mother's lineage. No civilization is really founded on a bi-descendant structure. A culture cannot be completely uni-descending if it ignores either maternal or paternal descent in favor of the other. Some people have tattoos that are based on family or heritage. They're known as cognates. They are referred to as paternal kin if their ancestor was a guy. On the other hand, they are referred to as maternal kin if the ancestor was a female. Lineal kin are those relatives who are related directly via a common ancestor. Collateral kin, as opposed to lineal kin, are members of the same family who are distantly related [3].

Close and distant connections are divided into the following categories:

1. Earliest kinship
2. Additional kinship
3. Primary kin are members of the same family who have a tri-kinship relationship.

There are eight of them: a husband and wife, a father and a daughter, a mother and a son, a younger elder brother, a younger elder sister, and a brother and a sister. Secondary kin are our main kin's primary kin, such as the husband's brother's wife, sister's spouse, and so on. In all, flumanologists have identified thirty-three secondary kin. Our tri-kin are the secondary kin of our relatives. Researchers have discovered 151 trikins. Distant kin refer to the major kin of tri-kin. The norms of descent are important in any community for two reasons. They automatically provide each person respect and social rank and the person develops the ability to take on social status-related obligations and duties. The kinship group's members interact and provide support for one another. They are also bound by rights and responsibilities and follow the rules of marriage. A few different types of inheritance are defined by the laws of descent, either in accordance with the law or a completely accepted tradition. For instance, a 'right' that is formed from the moment of birth permits the property of the dead to be inherited by either the oldest son, the youngest son, or all of the deceased's sons and daughters. In a similar vein, there is also inheritance depending on marital status.

It states that if the husband passes away, the woman receives the property. Kinship between the Secondary Group and Uni-Party Group closely ties the family together. Both the basis of the mother's family and the base of the father's family may be reached via this oneness. Stress might be placed on only one party for one cause or another. For instance, the mother's family name is rejected under the current system. In addition, women take up their husband's family name following marriage. The family did not, however, dispute any of the encouraging parties. Thus, a secondary group is what it is. Other types of communities see kinship as the cornerstone of their sense of belonging. Due to their utter rejection of party, they set themselves apart from secondary organizations. They go under the name of Uni Party-group. Lineage The most basic example of a single party group is one that consists of all potential members of a single lineage. Whether they be maternal or paternal, the lineage only includes the offspring of one bloodline. They are born into their family and are aware of their obligations to one another. Lineages are hence more active and localized.

Sib or gotra is the term used when an ordinary one-party group becomes so huge that all groups connected to one another based on a common ancestor join it. In this manner, some lineage is assimilated to become sib. Their origins may be connected to fictitious forebears who resembled real things like plants, animals, or humans. An such is Gome, a Hindu sibling. It is undeniable that the name "Sib" refers to a large, widely dispersed regional Uni-party group that is essentially dormant. Sib is often connected by a collective totemic name. It is typically forbidden for a sib to eat meat from totem animals. It is well knowledge that Sib

members are descended from the totemic species' common ancestor. Fraternity Sib of a fraternity is a group of Sib that has a close proximity to one another. 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. Sometimes a sib gets so enlarged that it breaks and separates (without severing itself from the kin ship of the previous sib). Such examples of assimilation or separation can be found in the Oraon and Munda tribes [4].

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. A kinship group is called broadly, expanded region or narrowly expanded region based on the number of people. Kinship Behavior 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 behaviors have 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 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 regularized by kinship. As a regulator of social life, the importance of kinship is based on three factors. Its role is limited to cognate relations only. The significance of kinship is diminished when a group of individuals or a single lineage is dispersed far. The maturity of the typical kinship behaviors. Some individuals have fairly conventional social relationships. Because there may not be a clear kinship structure in certain countries, there is a risk of excessive individualism. Alternate development level for defining responsibilities for individuals. Because we often avoid becoming close to family members in urban settings, kinship norms have little impact on our behavior. A basic peasant hamlet is very different from this circumstance since everyone there is connected to everyone else in the society. As a consequence, whenever a person acts, it is in front of his ancestors. In a relatively tiny group with little to no opportunity for geographic movement, familial behavior is what normalizes unusual behavior. There are two kinds of typical kinship behavior. Rules defining obligations and rights and rules that govern behavior [5].

These rules take effect when the relatives are associated with certain rights or other types of service obligations. For instance, there is a feeling of all-around hospitality among kins. Kin should be entitled to free lodging, food, and other forms of hospitality while traveling to another location. Because he is a kinsman, these demands and expectations appear reasonable. Other instances may be found in the inheritance laws. These regulations may stipulate how the estate of the decedent's spouse, oldest son, younger son, or children will be distributed. Other instances of lineage utilization include. In a nation like India, parents raise their children, take care of their necessities, and prepare them for life while also building up dowries for their daughters. Based on the common kinship behavior, man and woman's obligations are split. These obligations and rights are intertwined and equitably distributed in certain communities. Some find them wholly intolerable.

One side is the donor, the other is the receiver, and each has rights and obligations. In our nation, these elements govern the relationships between men and women, fathers and

mothers, and children. A spouse cannot be expected to assist with domestic tasks on the basis of the customs that have long prevailed in Indian culture. A woman, on the other hand, is supposed to be very competent and to support her husband. Similar to this, an Indian kid who has reached the age of employment is expected to carry out all of his duties effectively till the passing of his parents. Different Wedding rites Used by Different Ethnic Communities Vestor Mark has detailed the many wedding rites used by distinct ethnic groups throughout the globe. We don't have any marriage-related records in this place that may codify these customs. Nevertheless, the C.S.W.I. committee has made a minor effort.

This committee informs us that distinct wedding traditions are practiced in various groups. The priest's presence is their main point of commonality. The priest could be a maulvi, a pastor, or a Brahman. The coordinator of the wedding ceremonies is the priest. The foundation of any ceremony is a religious practice. Here, we'll talk about the many marriage rites that are practiced by the country's diverse ethnic groups. However, rituals only exist for their own reason. The norms of marriage are present in the backdrop of these rites. It is crucial that every ethnic group adhere to them. In the event that they are not followed, the legitimacy of the marriage dissolves itself. The age at which a man and woman from an ethnic group typically get married is another problem in relation to marriage. Divorce is the third issue a couple might encounter. Based on these considerations, we will now talk about the diverse marriage practices among the various ethnic groups [6].

Hindu Wedding

Hindu marriage traditions demonstrate that men are dominant and women are in a subordinate position. These religious practices teach us that after marriage, the bride travels to her husband's home. These fundamental customs place emphasis on their enduring relationship and pressure on the woman to support her husband, carry out his orders, and demonstrate her love and devotion. In actuality, a woman's marriage is the first significant ceremony in her life. The Yagyopavit ritual is the one that comes before the man's other ceremony. (The holy thread ceremony). The Hindu Marriage and the associated ceremonies have been thoroughly addressed in Sanskrit academic works. In this situation, Pindari Nath Prabhu's book "Hindu social organization" is a significant piece of literature. Kapadia has reaffirmed Prabhu's assertion. He also makes reference to these religious practices that prove the Hindu marriage is a religious act. Here, the Hindu Marriage is defined initially.

A textbook is K.M. Kapadia: Marriage and Family in India, published in 1955. He describes the Hindu Marriage in this passage as a holy event. He claims that Hindus see marriage as an everlasting relationship. It is a solid relationship that often does not sever. The major function of marriage is to carry out the duties. Therefore, religion is the primary driving force for marriage. Contrary to western culture, Hindus do not see marriage as a way to satiate their sexual needs. In a Hindu marriage, having a son comes in second, followed by fulfilling one's sexual desires in third place. Hindus see marriage as one of the most significant religious rites. The last ritual of the Panigrahan Sanskar (a ceremony) should be Saptarshi Darshan in order to turn a girl into a wife in a Hindu marriage. Hindu marriages are legitimate if all religious rites have been fulfilled. In the movies, the couple's sexual connection is legalized by marriage after the hero flees with the heroine.

They go to a remote location and decorate one another in front of the Deity. The definition of a Hindu marriage is the performance of a marriage in front of or in the presence of another person. Hindu Marriage Laws Each Hindu caste has specific laws governing marriage. It is forbidden for either a man or a woman to marry simply any other. These norms are accepted by the caste, and a life mate is chosen in accordance with them. These marital laws are often

referred to as Endogamy, Hypergamous. Exogamy as well as hypogamy. These norms apply regardless of caste, with few exceptions. Here, we list a few regulations: Endogamy In accordance with this law, a person may only marry someone from his own caste and not from another caste. Endogamy refers to unions between caste members. For instance, a Maheshwari or Agarwal caste member would marry someone from his own caste. In our nation, there are several castes, each of which is further broken down into subcastes. Each of these semi-subcastes, which are further split into subcastes, adheres to the Endogamy regulations. Numerous Hindu subcastes adhere to the Endogamy unit, which allows choice from a kinship group and only allows habitation in a relatively small geographic region.

The Endogamy rule has strong implications for regional caste, semi-sub caste, and religion. A person may marry a member of their own family in several castes in South India. In locations where Malayalam, Telugu, Tamil, and Kannada are spoken, cousins the son or daughter of the mother's brother or the father's sister are given precedence. In North India, sons and daughters of maternal or paternal uncles and aunts are not permitted to marry. Marriages are often arranged outside of one's community or within a thirteen-kilometer radius in North India. Every location has unique local and social limitations that restrict who may be married. The husband's status is superior to his wife's position in a hypergamous marriage. For their daughter's marriage, those who adhere to this norm want a life partner with a greater social rank than their own. It is a regulation that permits the union of a girl from a lower social class with a male from a higher class, as long as they belong to the same subcaste [7].

Compared to other castes, this norm is more common among subcastes and semi-subcastes. Hypergamous marriage is common in practically all castes. The social standing is impacted by this form of marriage. It is significant to note that academics of Hinduism have also favored such marriages. The experts advise girls to wed men from higher castes or subcastes than their own. It seems that hypergamous unions among the four castes were permitted in ancient times. Such a law is still in place in various castes and regions of the nation today. For instance, North Indian Rajput's and Jat's permit hypergamous unions. The Anavil and Patidar Brahmins of Gujarat, the Maithil Brahmins of Bihar, the Radhi Brahmins of Bengal, and the Kanyakubj and Saryupari Brahmins of Uttar Pradesh all follow this marital custom. This norm is common among Nayyars, Kshatriyas, and Amba dwellers in the northern part of South India. Sib and lineage-related practices vary in areas where hypergamous marriages are common. The primary reason for murders, was a marriage connection between the Jat's and the Rajput's.

In this form of marriage, a sizable dowry was often required. For instance, the Radhi Brahmins, a Bengali subcaste, often wed many women at once and demanded a substantial payment. They were the highest sub-caste; hence the women of this group were forced to only marry people from their own sub-caste. A girl marries a male from a lower caste or subcaste in a hypogamous marriage. The academics disagree that hypogamous marriages are acceptable. Typically, members of higher castes or subcastes would not approve of their daughter being married to a member of a lower caste. But sometimes, the situation calls for a male from a higher caste to wed a woman from a lower caste. Because of education, hypogamous unions are becoming more common nowadays. Sometimes a kid from a higher caste would look to a lower caste when he can't find an educated match inside his own caste. When there is an imbalance between men and women in a caste, some people are forced to accept hypogamous marriages. By the way, according to Hindu belief, hypogamy marriage is not respected.

Exogamy is the practice of marrying beyond one's caste or family group. It's perilous to marry someone you're related to through blood. The Greek monarchs would only wed within

their own household in order to maintain blood purity. However, it is not acceptable to marry inside one's caste. The Hindu religion acknowledges exogamy as well. The laws of exogamy somewhat fulfill the laws of endogamy. Such a union is constrained. Some restrictions are so tight that they only apply to first-degree relatives (such as brother-sister relationships, mother-father unions, and son-daughter unions). It may be so extensive in certain regions that it even affects people who are in the line of kinship. Incest, or limited sexual interactions within kinship, is a term used by several cultures. Almost all societies consider brother-sister marriage and sexual interactions to be unethical. However, the details of the exogamy group vary depending on where you are [8].

DISCUSSION

India, which is renowned for its multifaceted culture and traditions, is a place where many marriage customs and kinship systems have persisted for ages. These systems are an interesting topic to examine since they are intertwined with the nation's history, religion, and social structure. This conversation looks into the complex network of kinship ties and marriage customs that exist in India, illuminating their cultural importance, societal ramifications, and dynamic character.The marriage traditions of India are possibly the best example of its cultural variety. The nation has a wide variety of wedding customs and ceremonies due to its diversity of ethnic groups, languages, and faiths. Each area and group have its own distinctive manner of honoring unions, from the exuberant Punjabi weddings in the north to the colorful South Indian marriages. These traditions not only showcase the diversity of Indian culture, but they also act as a potent link connecting people to their ancestry.

The idea of endogamy and exogamy is one of the characteristics that distinguish Indian marital customs. Endogamy, a custom intended to preserve social and cultural identity, is the practice of getting married within one's own caste or tribe. Contrarily, exogamy supports inter-community unions by encouraging marriage outside of one's own social circle. These customs have ingrained historical and social ramifications that have an impact on mate choice and interpersonal interactions.In India, both hypergamy and hypogamy are common practices in marriage. Marriage into a higher caste or social class, which is often desired for social and financial reasons, is referred to as hypergamy. Contrarily, hypogamy entails wed locking a person of lesser rank and, while less frequent, has its place in certain societies. These customs highlight the intricate relationships between genders and social hierarchy in India.

CONCLUSION

In conclusion, India's many kinship and marriage customs are a reflection of the nation's rich cultural legacy and intricate social structure. These customs have developed over many years, entwining with caste, religion, and history. Millions of people's lives are still being shaped by them, but India's dynamic culture is also seeing changes in marriage patterns due to shifting ideals and goals. The examination of these many family and marriage customs offers a fascinating window into the core of India's cultural identity and its continuing evolution.In Indian weddings, religion is crucial. Hindu, Muslim, Sikh, Christian, and other religions all have their own distinctive rites and ceremonies. A lifetime commitment to one's spouse and to religious principles is sometimes perceived as being shown via the sacred vows made at these rituals. The interconnectedness of faith and culture in India is shown through the impact of religion on marital customs.While India's traditional marriage customs are still popular, new trends are emerging as a result of urbanization, globalization, and changing socioeconomic dynamics. Love marriages, in which people choose their spouses based on chemistry rather than more conventional compatibility criteria, are growing increasingly widespread. Inter-

caste and inter-religious weddings are also breaking long-standing conventions and promoting societal integration.

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CHAPTER 12

A DEPTH EXPLORATION OF FAMILY STRUCTURES AND FUNCTIONS

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ABSTRACT:

The synopsis gives a brief summary of the extensive study of family structures and the variety of roles they play in society. It explores the complex relationships within families, looking at patriarchal, matriarchal, patrilateral, and matrilateral households, among other forms. The abstract also examines the impact of marriage and lineage systems on family dynamics, illuminating the relevance of inheritance and property allocation. Additionally, it explores the crucial responsibilities that families play, including biological ones like reproduction and caregiving, economic ones like budgeting and labor division, as well as their crucial role in the transmission of religion and culture. The summary highlights the importance of families in developing socialization, instilling cultural values, and serving as the first educational environment for children. The abstract also emphasizes the role that families play in social control, integration, and stability. The importance of the family as the foundation for human growth, support, and continuity is highlighted in the conclusion, emphasizing the family's unique status in society. This thorough investigation clarifies the crucial part that family structures and functions play in the complex web of human cultures.

KEYWORDS:

Christian, Hindu, Lineage Families,Muslim, Marriage Systems, Matriarchal, Patrilineal, Succession Rules, Two Surname Family.

INTRODUCTION

The smallest group based on human ties is the family. Every person has been or now is a part of a family. Of all the social institutions created by humans, the family is the fundamental and enduring social institution. Family groups of some type have necessary been found in all societies, whether sophisticated or backward. The establishment of a family is driven by biological requirements and the satisfaction of sexual wants. It is the family that cares for newborns and expectant moms, as well as regularizing sexual interactions and conception to give them societal approval. It offers a supportive atmosphere that aids in raising kids, fostering their socialization, and providing them with an education. In addition to this, the family assists family members in meeting their social, religious, economic, cultural, and political requirements.

Meaning, Definition, and Nature of the Family Families fill in the gaps left by mortality by raising new generations of people and ensuring the survival of civilization. Because of this, families have existed among humans from the very beginning. Mardoc investigated 250 human families and discovered that there was not a single civilization in which the family institution was missing. Maluionovasti asserts that "Family is the only group, which man has brought along with him, since the animal stage." Here, we explain the definition and meaning of the term "family" in order to make it clearer. The term "family" comes from the Latin word

"Famulus" and is used to refer to a group that includes mother-father, children, and servants. However, from a sociological point of view, calling a married pair a family is wrong. In essence, a family should consist of a husband, wife, and kids. Instead of calling it a family, it should be termed a "household" if any of them are missing. Families and households may share the same people. Although every home is a family, not every household is a family. It will be clearer after you look up the definition of family. Family is defined as a group-with adequate and regular sexual relations, which arranges the birth of children and nurtures them. 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."

Adults of both sexes may create sexual relationships that are legal. Family is a household group, in which the parents and children live together. They have their own or adopted, one or more children. From the aforementioned definitions, it is evident that the academics have defined family from a variety of angles. The couple and their children constitute the foundation of the family.

As a unit and an institution, the family exists in society [1]. The family has two distinct components in every society: a structural component and a functional component. A family is fundamentally made up of a husband, wife, and children.

This theory holds that every family has at least three types of relationships: Husband-Wife Relations, Parents-Children Relations, Siblings Relations. The first kind of relationship is an affinal relationship, while the second and third are blood relationships. The family members are linked to one another based on this. Finding affinal and blood relatives within the same family is essential. A family cannot be formed in the absence of these relationships. A Family is formed in order to achieve a few fundamental goals. The goal of a family is to maintain sexual connections, have children, raise them, educate, and socialize them as well as to support them financially, emotionally, and socially. The family members are tied together by rights and obligations to carry out their duties. A family's cultural trait is that it contributes to the development, maintenance, and transmission of society's culture. Family traits Maceywore and Page have listed several family traits that are universally present in all societies.

Marriage Relation: A family may only be formed via marriage.

Type of Marriage: There is a certain type of marriage that predominates in every civilization. Examples include single marriages, multi-wife or multi-husband unions, etc.

Muslim Family "Family," which is created via "Nikah," is the cornerstone of the Muslim community. Because Muslim households are of the paternal lineage, males are valued over women. The leader of a Muslim household has the most influence. The custom of adoption is used when a family does not have a male kid. Muslim families are built on the Quran, similar to Hindu marriages. So, the Muslim household also exhibits the influence of religion. Everything has been explained on the basis of religion, including family unity, obligations of members and their relationships, and inheritance laws. Because Hindus and Muslims have coexisted for a long time, there has been an impact of Hindus on Muslim culture, family, and marriage. In the same way as Hindus do, if a Muslim family doesn't have a boy, the son-in-law of the daughter lives with his wife's family. While discussing how Hindus affect Muslims, "Indian Muslims share more parallels with Hindus than with Arab nations or with Islamic populations of other countries. Despite joining Islam, those Hindus who converted to Islam kept their core religious convictions and social practices. The habit of a mixed family, which is common among Muslims, is a consequence of the Hindu influence. As a result,

Hindu practices and beliefs permeate every aspect of their religious life. Muslim Family Characteristics To comprehend a Muslim family completely, the following traits are discussed [2]:

1. combined Family: Muslims also adhere to the Hindu tradition of having a combined family. The Quran refers to these families as the "BEST," and in Islam, the elderly is held in the highest regard. As a result, the 'Head' of the family is obeyed by all of the family's members. A man is permitted to have four wives in Islam. Consequently, the size of the family also grows. A Muslim family consists of the husband and wife, their sons and daughters, as well as the spouses of the boys, in addition to a number of relatives on the woman's side. The family grows in size as a result. The members of the Muslim joint family live together and share a kitchen, property, and income.

2. Male Dominance in the Family: Several findings show that Muslim families are mostly male-oriented. For instance, the Muslim family comes from the father's side. After marriage, a lady lives with her husband's father and the boy takes on his father's family name. Men have greater rights than women in matters of property as well. Man gets higher family privileges since he is the "head" of the family. Men have greater rights than women in divorce cases as well.

3. Family Members' Different Statuses: In a Muslim family, not all members are treated equally. These disparities may be evaluated based on factors including age, gender, and rights. Men have greater rights and respect than women. The property is inherited by the males. Additionally, they have particular privileges in divorce cases. They are the ones who eventually rise to the position of "Head" of the family. Boys are consulted on major family decisions rather than females. In the family, the father is in charge while the woman serves as the secondary figure. In a similar way, the husband is in the lead and his wife is in the second. The role of the oldest son is regarded as the highest in the case of boys as well.

4. Islam permits the "Polygynous" system, and a man is allowed to have as many wives as he wants. In the culture, having several wives is seen as a sign of respect and prestige. Thus, wealthy families use this approach. If there are several wives in a household, the guy is supposed to treat them all equally.

5. The 'Pardah' System, which separates women from males, is common in Muslim homes. On the doors and windows, there are drapes and shades. Women avoid turning their faces away from males. When leaving the home, they don a "Veil" and a "Burka." There are separate "Zanaankhana" and "Mardaankhana" rooms in the home for men and women to dwell in. The Prophet Mohammad opposed granting women social independence. Additionally, he opposed women going out in public.

6. Muslim families adhere to the laws outlined in the Quran, which is considered to be the most important religious text in Islam. The Quran's commandments encourage family members to carry out their obligations, govern their interactions, and contribute to a strong sense of family cohesiveness. The importance of religion is reflected in the Muslim family through the commandments in the Quran to do "Namaz," observe "Roza," travel for "Haj," and engage in "Charity."

7. Low Status of Women in Families: A Muslim woman has greater rights than a Hindu woman, at least from an ideological standpoint. But in reality, they are in pitiful shape. They haven't advanced because of the 'Pardah' practices that are widely practiced, along with mixed families and illiteracy. The 'Zanaankhana' is the only place where they may dwell. Men often have greater privileges than women in a household.

8. Traditions are important to Muslims because they value them. They take great pride in upholding the traditions that they have inherited from their ancestors, such as their language, cuisine, customs, way of life, etc.

9. Rites are widely practiced by Muslim households, and there are many of them. They are as follows: Satwaan: During the seventh month of a woman's pregnancy, a ritual known as "Satwaan" is conducted. The event is commemorated with fun and entertainment, and a feast is planned for family and friends. Hakeeka: This ritual is carried out on the seventh night after the birth of a male kid. At this time, the kid is given a name by the 'Mullah' (Priest). A "Namaz" (prayer) is said, and the needy are given alms. Chilla: After a kid is born, this ceremony is finished 40 days later. The mother of the kid receives a bath that day along with some new clothing. Family members present presents, the Namaz is said, and alms are given forth. Bismillah: This ceremony marks the beginning of formal schooling. On this day, the Mullah (priest) forces the youngster to write on a slate and pronounce the phrase "Bismillah." Khatna: This ritual is carried out when a youngster is between the ages of five and seven. The youngster does not begin engaging in religious activities until after this ritual. The barber trims the skin on the penis' front portion during the ritual. The youngster makes certain promises and reads some words from the Quran on this special day. Gifts are given to the kid, and a feast is planned. Nikah: Nikah is Arabic for marriage. There are witnesses present during the wedding ceremony. The marriage ritual is over after the bride and husband give their blessing. This ritual is connected to the departed, or mayyat. The departed are bathed, shaven, and dressed by the barber. The corpse is carried to a mosque while being covered with a sheet. 'Janaaza' (prayer) is said there for the comfort of the deceased's soul. The corpse is then interred in a cemetery. At the grave, the Fatiha (a Prayer) is performed. After then, the funeral ceremonies are carried out on the third, tenth, fortieth, and death anniversary [3].

Christian Family Marriage occurs in Christian families just as it does in other families. Marriage is the origin of the family. In a Christian household, family names are adopted. The system of paternal lineage is used.

The Maternal Lineage system, in which children take on their mother's family name, is common in certain Christian households in Malabar. Every family has some kind of economic assistance that they use to care for its members and raise their children. There is a shared habitation system in every Christian family.

They adhere to the Patri-local system, meaning that after marriage, the bride lives with the husband's family.

The traits of a Christian family are as follows:

1. Patri Dominating System: Patri Dominating households are prevalent among Christians. As the family's primary provider of income, the guy has a crucial role. He is the owner of family property. In such households, the father's name serves as the family name. Every person's name begins with the father's name.

2. Lack of Common Income: Because Christian households tend to be nuclear, the issue of Common Income is seldom raised. The siblings have different businesses even though they reside with their parents. Thus, each person's income is their own, which they spend on their wives and kids anyway they see fit. Each one of them contributes by regularly providing his father a portion of his wages in order to maintain the family. They seldom own any real estate since they have individual rights over their income.

3. Lack of Common Property: Common property is often lacking as a result of nuclear families. When many siblings continue to live with their parents, they seek a quick partition of the family's assets after their parents pass away. On their parents' property, all of the siblings are entitled equally.

4. modest Families: Families of Christians are often modest in size. After getting married, the couple builds a new home.

5. Christian families are built on an individualistic foundation. Instead of considering the interests of their families, the people are focused on their own objectives. They place little value on their families since they are so preoccupied with their individualistic viewpoints. They do not have access to communal resources like common property or common revenue because of their individualistic outlook.

6. Based on the ideology of equality, the male family "head" in a Christian family does not exercise absolute power. In family-related concerns, women and children are given equal weight. They tend to understand one another and have a positive outlook on life.

7. Women's position: Men and women are treated equally in Christian homes. Women are able and willing to participate in economic, political, social, and financial activities. In terms of educational and personal growth chances, girls are offered an equal playing field with males.

Four goals as characteristics of a Christian family:

1. **Birth:** Giving birth is a significant event in any community. It is the only thing that ensures the survival of the family and society.

2. Every living thing generally wishes to have his or her sexual urges satisfied. If individuals are allowed to satisfy their sexual needs outside of the context of marriage and family, immorality will spread across society.

3. **Mutual Support:** The family provides its members with the chance to provide mutual support to one another. It fosters a loving and giving attitude toward one another.

4. **Increased Comforts:** A family's primary goal is to look after the comforts of its members, to increase them, and to provide everyone with the means to live a pleasant life. In a nutshell, a Christian family represents societal ideas. It stabilizes sexual relationships and meets the diverse demands of a family. By giving birth and raising the offspring, it maintains the family and society.

Family kinds in India

There are many different sorts of families that have developed along with human culture. distinct family systems are born out of distinct geographic, economic, and cultural contexts. A family may be categorized based on factors such as the number of members, kind of marriage, male/female dominance, location of the family clan, etc.

(a) Nuclear Families: This kind of family is the primary feature of contemporary industrial societies. Due to urbanization and industrialization, the population is rising. Industrialization has a nuclear family structure, while the agricultural sector exhibits a joint family system. It is challenging to maintain family unity in the modern world. Nuclear families are supported by modern culture, cultural materialism, and focused attitudes. Nowadays, a guy solely thinks about his wife and kids, not the rest of the family. This is the reason many individuals who are currently in joint families wish to form nuclear families. The smallest family unit consists of a man, his wife, and their independent children; additional family members are not included. This unit is known as the central or nuclear family. Children remain children till they marry. They create their own nuclear family after being married. This kind of family

structure is prevalent across various castes and tribes. Members of these families have strong emotional bonds with one another.

Children's creativity is affected by the structure's tiny size. The modern family is becoming more nuclear than joint. This trend is shown in several Indian research. Joint Family: In a joint family, three generations or more live in the same home. Their family is wealthy overall. They share a kitchen, participate in communal worship, and are linked to one another in some way. Family members carry out their responsibilities. "A joint family is where the head of the household lives with their immediate family, eats in one location, and works for one economic unit." In one joint family, there are grandparents, parents, uncles, aunts, cousins, their spouses, and children, as well as widow sisters and daughters. Hindus, particularly those who reside in rural regions, have a propensity toward joint families. J.D. A joint family in Malabar known as "Tharward" was mentioned in Men's book "Hindu law and custom" as an example of a joint family arrangement [4].

1. **Patrilocal Family:** A patrilocal family is one in which the woman lives with the husband and his parents. This custom is shared by Muslims, Hindus, Bheel, and Khadiya. Contrarily, a matrilocal family is one in which the husband lives with the wife and her parents at their home. The Nayyer, Khasi, and Garo tribes of Malabar are examples of this kind of family in India.
2. **Neolocal Family:** After getting married, a couple that constructed their own house instead of living with their parents is referred to as a neolocal family.
3. **Biolocal Family:** Following their marriage, the couple lives with either their mother or father, or both. These families are known as maternal or paternal-resident households. After being married, the pair moves in with the husband's (the wife's) maternal uncle. On the island of Trobriyanda, this is the custom. These traditions are prevalent in mother-dominated homes in India.
4. **Dualocal Family:** There are certain families like this, when a man and a woman reside with their own (paternal) family after being married. Such families may be found in "ashanti" tribes in Lakshdeep, Kerala.

The husband spent the night at the mother's home of his wife and returned the next day. Based on the source of authority, either the mother or the father. homes are split into two groups based on this: Patriarchal Families: In these homes, the father and the males still hold the reins of power. They control the household. Matriarchal Families: In these families, in contrast to patriarchal families, the authority rests with the mother or women, who also govern the family. On occasion, a male may act in her place. These rights are formalities in some countries but genuine rights in others. Families of this kind may be found among the Indian Nayyar, Garo, and Khasi tribes. Just like power, positions may be passed down from mother to daughter or father to son based on succession. On this premise, there are two different sorts of families: Patrilateral Family: In these families, the succession laws are established based on the father's side. Matrilateral Family: In these families, the mother's side is used to decide the succession rules [5].

According to Lineage Families are also categorized according to their lineage. According to the laws of lineage, a person is born into a certain group.

(a) **Patrilineal Family:** In this form of family, the father's name is used to denote lineage and progeny. Sons inherit their father's bloodline. Hindu family with a patrilineal structure.

(b) **Matrilateral Families:** In these kinds of families, the mother's lineage is passed on to the daughters, who inherit it from their mothers. This system may be seen in Malabar's Nayyar.

(c) **Common Family Clanage:** In certain families, the clan's name is determined equally by all of the near relatives, regardless of genealogy. In these communities, the maternal family clanage and the patriarchal family clanage coexist side by side. Grandparents on both the paternal and maternal sides are equally linked to a person in typical households.

(d) **Two Surname Family:** This is a kind of common family structure in which a person is linked to both his paternal and grandparental families.

Families Can Be Divided into Two Types Based on Marriage System Families Can Be Divided into Two Types Based on Marriage System. First, monogamous or one marriage families, and then polygamous or many marriages families. These have subcategories that are not included in this. One married family formed by one man and one woman is known as a monogamous family. This is where the man's wife and their unmarried kids reside. In a monogamous household, a man can only ever be married to one woman, but after his death, his wife may remarry, and after her death, her spouse can remarry. Polygynous Family: Members of these families are permitted to have many life partners at once. One guy may marry more than one spouse at a time. Polygynous Family/Wife. In India, the Muslim, Naga, Bega, and Gond tribes all have such households [6].

Other Types of Families

(a) **Family of Origin or Orientation:** A family of origin is the one in which a person is born and grows up. The person's parents, unmarried brothers, and unmarried sisters make up the family.

(b) **Family of Procreation:** After marriage, a man creates his own family, which consists of himself, his wife, and their unmarried children.

(c) **Consanguine Family:** There are two different kinds of families: Consanguine families and marriage-related households. In a consanguineous family, everyone is connected by blood rather than by marriage. As an example, in the matriarchal Nayyar family, the husband seldom ever stays at the home of his wife. The women's relatives often remain there.

(d) **Affinal Family:** While affinal/marital relatives and blood relatives both remain together, the emphasis is mostly on keeping affinal/relatives together.

(e) **Rural Family:** A rural family differs from an urban family in many ways. Rural environments and influences have an impact on rural households.

The importance of agriculture and reliance on nature are fundamental aspects of rural life that also have an impact on rural families. A rural family might be as simple as a husband-wife and their kids. With the growth of civilization, several types of families have developed. This class was common throughout the time of hunting and gathering food. There could have been mother land joint families throughout the herdsman and agricultural eras. Joint families could have been popular in the father country when plough agriculture began with animal husbandry. Due to industrial capitalism, nuclear families made up of a husband, wife, and minor kid have become more common. All cultures with an emphasis on agriculture have joint families. These families have more people than a nuclear family does, and two to three

generations coexist there. The rural environment has shaped rural families and given them a particular shape. Because of this, rural families have different traits from other families. Urban Family: Both in structure and function, urban families vary from rural ones. Due to industrial capitalism, no traditional households with a husband-wife and no children have arisen. Functions of the Family The family is a key social unit. Despite countless advancements, man hasn't been able to develop a system that can substitute a family. The rationale is that no organization or institution can carry out the tasks of families. We'll have a quick discussion on a family's roles [7].

Biological Functions

The following are the biological functions of a family:

1. **Sexual pleasure:** Sexual pleasure is one of the five basic human needs that must be met. In a family, one may satisfy one's sexual cravings using the norms established by society. No culture can provide complete unrestricted freedom for sex since it leads to the birth of children and affects relationships, status, succession, and class determination.
2. **Reproduction:** Simply said, sexual fulfillment does not satisfy a person's biological desire on its own; it also leads to childbirth. Because man is mortal, new members are required to fill the void in order to keep the community going. The family does this vital function. Although it is possible to give birth outside of a family, this sort of infant would not be accepted in a civilized society since they are defective. Only legitimate children may inherit and succeed.
3. **Race Perpetuation:** The civilization is eternal thanks to family. The place of death and life is here, the congregation. By welcoming a baby, the family has preserved the stability and enduring nature of humans. Gudey asserts that "the society will perish" if families are unable to adequately provide all of a person's requirements.

Bodily Care

A family takes care of its members' physical needs. In the event of old age, an accident, being helpless, being unwell, or being incapacitated, the family serves and cares for the affected member. A family also takes care of the expectant woman and the newborn.

(a) **Child Development:** Compared to other species, humans have a longer time of infancy. His new baby is well-cared-for by the family. There are several facilities available to care for newborns, but only a family can provide the emotionally sensitive environment necessary for a child's development.
(b) **Food Provision:** Families give their members with food so they can survive. Since ancient times, the primary duty of the family has been to provide sustenance for its members. Food is necessary for life to survive, and through keeping people alive, civilisation and culture may grow.
(c) **Provision for Housing and Clothing:** Family members are provided with housing. In a man's own home, he may find absolute tranquility and equality. We are protected from heat, cold, and rain by our home. We cover up with clothing to keep out the sun, the cold, and the rain. The family provides those.

Economic Functions

(a) **Determining Inheritance:** Every community has a mechanism for passing down land and other assets from one generation to the next, and the family is responsible for carrying out this task. Each community has specific laws governing the transfer of the

aforementioned property. For example, in patrilineal families, the son inherits whereas the daughter inherits in matrilineal families.

(b) **Productive Unit:** The family is the symbol of both production and consumption. Family members handled the producing task in ancient times. Families engaged in all forms of productive labor, including farming, raising animals, and hunting. The family worked constructively in an earlier business. Even now, society still has an unfinished and undeveloped industrial sector. Children, adults, and members of the same family all labor together on this building project. As a result, we might conclude that a family is a cohesive, effective entity.

(c) **Division of Labor:** In a family, when work is divided among a man, a wife, and children, the division of labor takes on its most basic form. Age and sex both serve as the foundation for how the family views labor and effort. Men labor outdoors, and children undertake little tasks, while women take care of household chores. Men do heavy labor occupations. The allocation of labor among family members is a crucial component of financial assistance.

(d) **Management of revenue and Property:** As we discussed in the section on the characteristics of the family, every family has at least one source of revenue that it uses to provide for its members' needs. It receives funding from that specific source. A family's financial situation is determined by their income. The family's financial priorities are determined by the head of the household. Every family possesses movable and immovable assets that are maintained by the family itself, including land, household items, money, gold, animals, and shops.

Religious Activities

Every household practice a certain faith. Family members get information from family members regarding religion, traditions, morals, facts, and holidays, among other things. Only family members may teach someone how to worship, pray to God, or honor their ancestors. A person also picks up their family's views about values, hell, paradise, and violence and nonviolence. Family members engage in politics as well. Family has a significant political role in tribal and primitive cultures where the monarch or leader of the tribe meets with the heads of households. The head is in charge of Indian joint families. He serves as the family's judge and jury to settle conflicts and administer justice. He discusses how a family is related to other families. In village and neighborhood gatherings, he speaks on behalf of the family. Socialization's Purpose A child's socialization begins in the home. Through the process of socialization, a living thing becomes a social creature. He picks up the traditions, customs, and culture of the family and the wider community.

A youngster gradually develops into a useful member of society. Family transmits society's culture from one generation to the next. In a family, knowledge is gained, preserved, and expanded. Family is a child's initial educational setting where his or her personality develops. An old sermon or lecture sticks with you for the rest of your life. The biographies of famous people show how important a part families played in shaping their personalities. Family was the sole institution for education in the prehistoric era when there were no formal educational institutions. In the family unit itself, a kid learns the value of having compassion, love, sacrifice, sympathy, obedience, etc. Family gives its members a sense of mental stability and satisfaction psychological functions. Family members care for and understand one another. This gives a kid confidence. Children who didn't utilize their privileges to win their parents' love and admiration grew up to be disruptive and criminally inclined. A kid develops inappropriately when one or both of its parents are absent, whether via divorce, separation, or other circumstances, since they lack love and stability. Cultural Roles A family preserves

society's culture and passes it on to the next generation. By transmitting it to the next generation, family keeps culture regular and stable.

Transmission of Human Experiences

By preserving and passing down the information and experiences gained by its predecessors, a family makes a significant contribution to society. Every generation will have to start again in their hunt for knowledge if this is not the case. Recreational Purpose A family also provides entertainment for its members. The sources of entertainment in a family include sweet conversations about young children and their fights, as well as the love between husband and wife. Festivals, gatherings, religious events, weddings, shraddh bhoj, and bhajan-kirtan are examples of family-friendly activities. Social Integration A family integrates its members into society. The social standing of a person's family at birth affects his or her rank in society as well. When an emperor dies, his older son assumes control in an autocratic fashion. A person's family plays a significant part in achieving rank in the society in an authoritarian culture when a person's birth is valued more highly than his qualities. Social Control The family's head controls its members and encourages them to abide by the laws, practices, and traditions of their caste, class, and society. In the event of disobedience, he chastises, reprimands, and threatens to exclude them from the household. The culture of the family encourages everyone to carry out their responsibilities. The likelihood of abuse of authority is lower inside the family [8].

DISCUSSION

Fundamental facets of society organization are family formations and their roles. Families act as the foundation of society, fostering human development, passing down culture, and fostering social stability. This conversation provides a thorough examination of family structures and the variety of roles they play in society, highlighting their importance to the human experience.Families may take many different shapes, which reflects the variety of human communities across the world. Families may be categorized as patriarchal or matriarchal based on the dynamics of authority and power that exist within them. Men generally control the reigns of power in patriarchal households, but in matriarchal families, power is held by women. Different civilizations have different rights and responsibilities within these family systems, with some cultures formalizing these rights more than others.Families may also be divided into groups depending on their ancestry, with patrilineal families deriving their lineage from the father's side and matrilateral families deriving their lineage from the mother's side. This divide affects how families handle succession and inheritance laws, illuminating the intricate interaction between cultural norms and family structures.Families carry out vital biological tasks that guarantee the survival of the human race. A fundamental aspect of family life, reproduction enables the emergence of new generations. Children grow physically, emotionally, and psychologically in families' loving environments, which helps with their growth. Additionally, they provide assistance and support for those who are sick, aged, or disabled, highlighting the value of family ties under difficult circumstances[9]. Families function economically as both production and consuming units. They participate in a variety of productive activities, such as agricultural and industrial labour, which improve society as a whole. Labor is often distributed within the family according to age and gender, reflecting cultural conventions and duties. Families also manage their income, assets, and property, with heads of households making financial choices that have an influence on the lives of their members.Families act as social control agents by enforcing society standards and regulations among its members. Household leaders may scold or expel people in times of disobedience, which helps to maintain social order[10].

CONCLUSION

The study of family structures and their roles has led to a greater understanding of the tremendous influence that families have on society and human existence. Families are flexible groups that adjust to changing sociological, cultural, and economic conditions. They act as the main location for education, fostering people and teaching cultural values. Families are essential for social, economic, and biological reasons, and they have a major impact on how people develop as individuals and as a society. To appreciate the importance of family structures and functions in the fabric of human life, one must have a thorough understanding of the complex interaction between them.Families are crucial in the transmission of culture and religion. They transmit customs, principles, outlooks, and morals from one generation to the next. Within the context of the family, children learn about their culture, religion, and social mores. Family get-togethers, celebrations, and rituals support cultural identity and provide a feeling of community.Families provide people a feeling of identity and belonging and help them assimilate into society. In societies where birth status is highly valued, social position is often correlated with family history.

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CHAPTER 13

DIVERSITY OF FAMILY STRUCTURES IN WESTERN AND INDIAN SOCIETIES

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ABSTRACT:

In the abstract, the complex web of family systems in both Western and Indian civilizations is examined. It explores the historical, cultural, and social elements that have shaped the wide variety of family structures in various areas. The conventional family unit is changing in Western nations due to reasons including individualism and shifting gender roles. In contrast, extended and joint family structures have a strong hold on Indian culture, which is grounded in ancient customs, religion, and mythology. The abstract also looks at how women's position is changing and how laws are being changed to meet modern demands in both situations. In the end, it emphasizes the intricate interaction of social, historical, and cultural influences that mold the variety of family arrangements seen in Western and Indian countries.

KEYWORDS:

Divorce, Gender Roles, Hindu Family, Individualism, Indian Society, Joint Families, Muslim Family,Societal Change.

INTRODUCTION

The reality of "the change" is global. The whole civilization cannot protect itself from its impacts. At the conclusion of the 18th century, there were several changes in Europe. Similarly, the Indian family structure saw numerous changes in the 19th century as a result of increased industrialization and urbanization. Before industrialization, the family was a production unit. After industrialization, the workshops began to operate. Men, spouses, and kids would all report to work there. It encouraged individualism and independence among family members, which loosened the father's hold over the household and created room for child neglect. Industrialization provided women more economic independence. They were liberated from the male-imposed economic dependence. Now that women have begun leaving the home for work, it has an impact on household management. The need for "women liberation" or equality grows. Many of the tasks that were formerly performed by a family have been taken over by the states and their expanded form of government. Due to urbanization, people began settling in villages. The majority of families are nuclear ones in cities, where family members have more independence and liberties.

The advancement of modern medicine and medical science greatly contributed to the reduction of family size with the support of different family welfare programs. Ecological study and educated guesses were very helpful in analyzing the historical genesis of a family. Western culture, individualism, transportation, many associations, and organizations all had an impact on the form and operation of a family and brought about significant changes. A sociology student nowadays is not interested in issues pertaining to origin. Darwin and Spenser's origin theories were in control of the studies of gravel development, which is thought to be a straightforward process of one-liner development. Social institutions were

thought to be the opposite of modern western European institutions, but this idea is not supported by existing biological civilisation. Len's Morgan based his research on a number of facts demonstrating that individuals who live voluntarily, trade wives for festive occasions, marry for financial gain, use the title "father" for several people, and do not establish "families" are barbaric. "Sib" was "the only group" or society was a "Factual Unit." Morgan also said that "The father" was not significant in such a civilization because of unrestrained sex and fathers' ignorance, and that instead, he discovered "Mother Sib" as the first organizations. The slow evolution of Morgan is only significant historically. A family "as a committee" has many different sorts, as has previously been mentioned; a student who rushes through their education misses this. Since Morgan's time, it has been adamantly argued that such rigid introductions, such as chirology, and linear growth of institutions are unacceptable given the established component of broadcast [1].

Morgan proposed five sequential family developments that were connected to the monogamous system. These are:

1. Blood Related Family: They are brethren or collateral, which implies brothers, sisters, or cousins (maternal or paternal), and this group was founded on marriage "in between the group members."
2. Palauan Family: "This group is based on marriage systems of many sisters, stepbrothers, and friends." Husbands intermarry one other's wives, while women intermarry their husbands. Although it isn't essential, spouses often have male relatives. All of the wives should be related to one another as a group, and they must always wed members of the group who are the other sex.
3. The Sindyasmiyan Family is built on a marriage between a single pair (one husband and one wife). The pair forbids anybody from engaging in sexual contact with others. As a result, this kind of marriage depends only on mutual agreement.
4. One guy and multiple women constitute this fatherly-dominant household. A woman lines up in the family apart from other wives.
5. This family is similarly founded on a one-man, one-wife union, but both sexes are free to engage in sexual activity with another person if they so want. Morgan outlined a variety of blood-related family traditions from both ancient and contemporary countries in this group. The first person to openly criticize Morgan's plan and its foundation was Westermark. Wester Mark has researched the concept of marriage before coming to the opinion that "male egoism" and jealousy, which did produce and own assets, are the roots of a family. Men, not women, are thus at the core of a family's growth. It is accurate since even Morgan associated a family's expansion with males alone, not with sisters or mothers, whether it be childbirth or the transfer of money to the progeny [2].

The Westmarks Scheme is a representation of the institutions' growth. He exacerbated the bias. He began studying the history of the marital institution and how it relates to moral principles. Westermark's rigidity in these ideas strikes at the foundation of his thinking. Morgan's ideas inspired Brefa, who then denounced and attacked Westermark's ideas. Brefa promoted maternal control over other institutions and the foundation of the family. implies that "Mother is supreme." Monogamous families and father-dominant families very recently emerged. Researchers studying "The family" nowadays do not maintain any connection to its underlying difficulties. Some authors deemed comparison studies to be completely pointless and wasteful, thus they chose not to pursue this since either they were rejected due to the

failure of earlier writers or historical outputs have been completely re-established. The family "predominates everywhere in the globe, in all areas and civilizations, and on all levels. In contrast, historical data have not yet shown a clear significance. Early predecessors said that the first Australians were the oldest, however it is quite acceptable that the Andaman people are. The Andaman family structure and the first Australian settlers made together a socially acceptable unit. Even the most economically and socially backward tribes on the Indian continent have family structures. Kadar, Paniyan, Malapantarian, Checu, Birhor, etc. are some of these tribes. Morgan discussed the prevalence of "Sib" in tribal societies that are agricultural and dependent on agriculture. While "Sib" does not refer to Andaman dwellers or primitive tribes like the Kadar, it does refer to a sizable conglomeration of Toda and Khasi tribes. The family is based on broad statistics. Only those who are blood relatives, geographically near, cooperative, or emotionally attached get acknowledgment for these family members. The fundamental urges, which can be satisfied and have been satisfied before occurs in family like groupings exclusively, showing that 'family' always existed in human civilization. Among them, categorization and choice do not exist as happens in "Sib." It is also evident that the family has a large number of elderly members since it evolved from several potentially widespread references. A family is necessary for life because it supports sexual and nutritional development, aids in overcoming financial challenges, and preserves culture and customs. "The family" spontaneously assumes forms as soon as sex relationships are formed and economic businesses take shape. The birth of a child stabilizes and organizes family life. Although family is the solution to all problems, including those that are physical, physiological, natural, and environmental, we cannot overstate this fact since family structures vary greatly depending on local cultural traditions. One sort of family structure may seem to predominate in a community, but there are really many other varieties that might exist [3].

This explains why there are several family kinds in a same sociocultural setting. As a part of humanity, a man's existence may be impacted by predetermined conditions. A man's basic requirements are to breathe, eat, drink, sleep, and reproduce. certain of the tasks listed above (first and slightly last) can be completed by a man by himself, but there are certain tasks that he cannot do on his own. Man is not flawless if we merely take his physical capabilities into account. Nevertheless, he made organized attempts to overcome nature since he had a sharp intellect. Because of this, man-made organisations have a wide range of purposes and tenets. The simplest and clearest grouping is based on kinship. refers to the relationships that have grown amongst family members as a result of marriage and inheritance. This kind of family relationship is trifocal in nature, including relationships between parents and children, spouses, and extended relatives. Due to the possibility of adoption, the second and third relatives do not always have to be blood relations. It follows that the biological makeup of a person cannot serve as the foundation for defining a family. From the debate above, it is now evident.

There are two approaches to learn about a family as a process. Human civilization may be examined by treating families as a fixed, universal institution. In other terms, as was previously said before, a family functions as a unit. A group is the second kind of family. We would now investigate the definitions of a family and how it is introduced, or a built society. The family has a biological aspect, as was previously said, and a pregnant woman and newborn particularly require a family's protection. Mother, her sex partner, and their offspring establish the private membership in the family; nevertheless, mother and kid do not constitute a family. There are various names for this main category. For instance, nuclear, closest, and first family. Yes, the terms imply the same thing. A fruitful, safe society is formed by individuals who connect to one another with the goal of procreation. They are the center of all

sorts of families. Close family members' contributions help this facility grow. We now refer to it as extended family. There are several kinds of extended families. First of all, they grow close to the center, and secondly, they are a very large Hindu united family based on blood relations. Other relatives who appear in the center of a husband and wife's circle are known as blood related family. There is no location of choosing; members are linked through birth. Because of this, the unit is more stable. When a kid grows up to be a man or a marriage fails, blood-related households do not disintegrate. All needs, except sexual demands, are met amongst blood relations. All close relatives are forbidden from getting married. Due to this, the husband or wife is a member of another family. Thus, it is clear that in a blood-related family, marriage is not prioritized and only the blood relations are. These families were among the Nayyars of Malabar around the turn of the millennium. The father and the spouse were not well-liked in society. In modern culture, the definition of a family includes a couple, their children, and sometimes some other relatives. This kind of family is referred to as a nuclear family and is known in tribes as a Kariya family. The most significant connection in these households is the married or couple relationship. In countries where marriage connections cannot be severed, these families are unstable. Because every family member's (male or female) devotion splinters after marriage from the original family to their own, there is some dynamism among the members. Different percentages have changed. For instance, in a fatherly-resident household, a daughter-in-law has little contact with her own family, while her husband still maintains contact with his. The family might grow in other ways as well. These households may also have some other relatives who are not yet housed [4].

The sort of family known as a "Multiple Wives Family" is one in which a person marries more than one wife. Typically, this kind of marriage practice is prevalent in Indian tribal regions. A woman who has many husbands belongs to a polyandrous family, another sort of such household. The "Khas" tribes of the Jonsar Babar region of Uttar Pradesh have this kind of family structure. Many brothers in the family wed wives and engage in sexual intercourse with them. The creation of "a family" by both sorts of marriages is an interesting circumstance. Joint family is another sort of family that has recently emerged in Todas; it is also known as "grout marriage." Even though it is founded on falsehoods, fictitious history, customs, and religion, it is quite prevalent in India. This group includes members of several main families who share a home and are connected by blood. As a consequence, there are two sorts of them. Fatherly resident-joint families and motherly resident-joint families are common among middle-class tribes and among the Nayyar. Children do not, by default, leave their birth families after marriage in either kind of family (males in fatherly resident families and females in motherly resident families). So, as we can see, the joint family system is a mix that may be separated into a number of families based on a person's birth or the method of reproduction.

Daughters in a father's resident family and boys in a mother's resident family who leave their families after marriage are completely denied their original family membership. As a result, a certain form of dualism develops. On the basis of a family's formation and creations, we have offered structural categorization in the aforementioned graphical presentation. Additionally, the makeup of a family and its organizational structure are determined by how a husband and wife join rather than who and how many people make up the family. In a similar manner, a different premise defined families as monogamous, polygamous, polyandrous, and group marriage families in addition to categorizing them as main (or nuclear) and diversified (or joint) families. A family may be categorized into three groups based on dominance: uncles' (maternal) dominance, fatherly dominance, and motherly dominance. On the basis of name, wealth inheritance law, cleavage, reputation, and position, the family may be separated into two groups: fatherly linear or motherly linear. On the basis of domicile, the family may also

be separated into motherly, fatherly, or uncle's residences. Western and Indian Families One aspect of modern western culture is the diminishing significance of main groups, including families, and the replacement of these groupings by secondary ones. various professional institutions that are operated by the states do various family-related tasks.

With the collapse of religion, restrictions on families and marriages are changing. Therefore, family dissolution (marriage separation/divorce) is simple. The shifting perspective on women's position and place in the family is one of the contributing factors to family breakdown. Today's societies are all based on individualism. Personal fulfillment is attainable at the expense of a large family. Divorce is a safety valve that relieves mental strain and protects personal satisfaction. Social and personal neurosis, according to some modern socialists, is the primary cause of family breakdown. When a man is a teacher or a preacher, the emotional foundation of a family serves as a primary source of inspiration for love, cooperation, and security. These emotional building blocks of a family, together with the fact that these teachers protect their pupils from unneeded tensions and concerns, produce a strong, stable human framework. The only choice for a person to have a safe and secure environment is a family. Individualism grows as a consequence of family breakdown, and societal commitments are devalued.

Social and cooperative advantages are being dominated by selfishness. under dictatorship nations, the family is not under threat from individualism but rather from the authorities itself, which deny a family's duty of providing their children with education and other benefits? "The Family" is not an ideal group in any other society in the world, with the exception of India or China, where Confusius and Liostasy have been at the top of their game for ages. India is just a few percentages behind China in this regard. The news reports that Chinese people are now protesting against these teachings because they see them as obstacles to bringing about social and economic structural changes in the country. Only "one form of family is not prevailed in" among Indian tribes. Families exist in the far east, as do monogamous marriages with many women, fatherly dominance, and fatherly lineage. In contrast to their neighbors, the Khashi tribes have a different kind of family structure. Nayyar tribes have the same kind of variation. Toda, Kadar, and Kash stand for the parent lineage; the majority of the tribes in middle India are dominated by men [5].

Hindu civilization has a similar kind of family structure. For Hindus, the family is a sacred institution that is supported by various strands of history and mythology, as well as by old social practices and religious beliefs. Thousands and millions of people hold the Ramayana to be famous, with Ram being seen as the perfect and obedient son, Sita comparing and loving her husband, Lakshman loving and respecting his brother, and even Hanuman, a monkey-like guy, who is well known for his devoted devotion to Ram. These Hindus are unable to downplay or ignore the role that these falsehoods have had in forming and preserving Hindu society. Hindu families belong to the "Extended family" category, sometimes known as a joint family. "Here, the father is dominant. Father heritage is passed down via family. The position of women had been greatly exalted in the epics and Puranas, but in fact, they had no status, and their circumstances are not particularly cheerful or nice. Particularly in lower middle-class homes in towns, women are treated like working machines and live in the shadow of their husbands' authority.

Even though male domination still predominates in rural life, women have more freedom and power there. However, they are denied any property rights. Currently, there are two distinct tendencies dominating urban life. Women were first allowed to participate in a variety of vocations and activities that were beneficial to society. Second, women mindlessly adopt western styles without having any goals. According to Hindu Shastras, there are solid

relationships and religious rituals, hence a marriage cannot be broken. In recent decades, it has been thought that alterations to the religiously imposed living regulations for Hindu families are required due to the demands of modern society and the changing environment. As previously said, the legislation governing intergotra marriages has to be relaxed. Since 1950, Indian politicians and MLAs have been debating the Hindu Code Bill for the past 5–6 years, up until the new constitution took effect. On this measure, a major discussion took place. It received both support and criticism, which is why the main bill was divided into two pieces. Many legislations sprang from these portions. The bill's principal goals were to provide daughters the ability to inherit property, legalize divorce, and ensure that officially registered marriages be recognized on par with religious marriages. The challenges caused by this choice, such as the offspring of intercaste marriages, their religion, and societal stability in the event that the parents did not alter their respective faiths, had discussions set up to lessen them. The Hindus already see widow marriage as being neo-reasonable. The Widow-Marriage Act of 1856 was passed into law as a result of the tireless work of renowned social reformer Shri Ishwar Chand Vidya Sagar. Due to the connection between Hindu influence and Islamic law, Muslims in India reflect a similar family structure. It is a worldwide truth that a caste system has evolved among Muslims in India, especially in the Shiya Community. Muslim families have a fatherly lineage and a fatherly resident, much as Hindu families. Most elderly men lead the household, while women who wear veils dwell at home. However, unlike Hindus, Muslims do not retain their property united. According to Muslim inheritance law, property is distributed based on parent lineage and the same tribal concerns. Muslim families follow the same extended (joint) family structure as Hindu families; however, they do not include distant relatives [6].

The family may be seen as "a procedure" in addition to being a soundly functioning institution and a perpetually active/effective society. The family may be considered a "procedure" that can be broken down into three or four distinct phases. "Development-Stage" is the initial stage. A youngster develops into a responsible adult of a society throughout this time. "The marriage Stage" follows that. In rural India, child marriage played a significant role in the social structure; in certain cities, it was still prevalent. Similar to western civilization and Indian tribal society, the "Pre-Marriage" stage of the development phases occurs before "the marriage" period. Boys and girls in middle India and the Naga group spend time in the homes of one or two sex groups during the "Pre-marriage stage" where they study all young age-related activities in addition to sexual training. In the Moriya, Gourh, and Konyak Nagas group, it is evident that when personal contact grows in these phases, attachment develops and is then transformed into marriage programs. The pre-marriage period and wooing don't happen in urban and rural communities where parents decide on marriage.

The following are "the changes":

1. The family is no longer a "production unit" or a "manufacturing unit," but merely a "consumption unit."
2. The family is now rather tiny. Only the parents and kids reside there; often, no other family members do. The family's number of children has dropped, thus "continuous childbirth" without supervision is no longer appropriate.
3. The roles that families play has changed. The family was primarily a unit of production and consumption. Everything produced has benefited the family. All of a person's material requirements are met in the family, as are all of his or her needs for upbringing, education, health care, and aging. But other institutions have taken up these family-related duties. The nursery is where the kid is being raised, while the

schools are where the youngster is receiving their education. Orphanages, destitute homes, and shelter homes provide housing for the elderly and orphaned. The hotels are where you buy groceries and washing detergent. The hospitals provide medical assistance as well as mother-child social services.

4. The family's network of supporters is weakened. The family members are more self-centered than they used to be; they consider their interests in relation to those of others.
5. Husband and wife interactions have altered. The spouse is no longer a godly man, but a buddy or acquaintance. Women are no longer seen as doormats.
6. The evolution of marriage and sexual relationships Marriage is now an endeavor rather than a religious rite. If necessary, it may be broken. Today, love weddings and intercaste unions are common. Boys and girls choose their life mates, not their parents.
7. Father's power in the home progressively waned as other family members began offering their opinions on family issues.
8. Women now have the ability to inherit riches; formerly, only the family's male members could do so.
9. Women who were "Home only" gained economic and social independence from servitude. Daughters and spouses are now free to work for their husbands and dads.
10. Family breakdown has become more common, and divorce rates are rising every day.
11. People have begun disregarding their family since the value of connections has decreased. The "modern family" is living in a time of transition. The contemporary forces of change have altered its structure and functions, but a family's structure will endure and will not change.

Joint Family Systems: Changing Forms Over the last several decades, the joint family system has undergone significant transformation. These changes are structural and have something to do with family values. Individualism is gaining ground. Women are pushing the "Womanhood" movement. So, the following are some of the causes of the modified joint family structure. Other sociologists contend that any modification would violate Indian society's cultural heritage and be disruptive to the joint family arrangement. The breakdown of the joint family arrangement and other developments demonstrate the divergent viewpoints. The difference between these two points of view is that today's family is definitely not the one described in literature or by ancient cultures. Now, we'll highlight several key instances of disarray or breakdown in the joint family system's organizational framework.

Prior to the British era, there was no money circulation under the joint family structure. Everyone worked mostly in "agriculture" exclusively. Trading was customary. It was customary to serve guests sum, which allowed individuals to meet their basic demands. It is crucial to remember that the production unit was a collective family prior to the British Period. People began working outside the unified family unit when the British introduced currencies or the trade of goods and services for monetary reward. British citizens began providing jobs for their government. jobs. More intriguingly, individuals who had some literacy received those government benefits. jobs and began working there; others were given employment in the workshops. People left joint families as a consequence. They brought their wives, kids, or other relatives if they were "married" along. One of the causes of the joint family structure's breakdown during the British era was the monetary system or economic factors. Diversification of jobs During the British era, there were few jobs available in the nation. The majority of people worked in agriculture, while the remaining people were craftsmen who ran family businesses. Every caste had a distinct profession, which individuals

just embraced. When the British arrived in India, numerous new professions and businesses were established. As the market grew and new items were produced, the conventional economic structure was diversified. The joint family system was shocked by this diversity. Joint families were now a productive unit, although a small one. In reality, manufacturing began in the factories when commodities were exchanged on family property. It just entered the market. In terms of vocations, the joint family structure has begun to dissolve. Women's employment Today, we're talking at how joint families changed over the British era. The English had democratic tendencies. The Indian society was impacted by their rule. Male and female employees began to be treated equally in British India as far as employment is concerned. The females received encouragement to join the independence cause. Women are now able to recognize their power, employment opportunities, and participation in the independence movement for the first time. Men and women began leaving the house for employment as a consequence of these developments, which had an impact on family dynamics. Factors related to education When the British Empire modified the educational system, it had an impact on families. People who had the chance to switch to an English-medium school condemned activities against widow practices of child marriage, women's education, the rule that prevents women from inheriting money, ill behavior against Indians, etc. Young men with education began getting married later in life, going against family custom. Additionally, they began to choose educated women for their life partners. Women with higher education had a greater effect on family matters than women with less education or illiteracy. Joint families outnumbered women. For the first time, this British law encouraged individualism in women.

Daughters-in-law and mothers-in-law were now at odds. Given that one was educated and the other was uneducated, it was inevitable. Therefore, these individualistic beliefs had a profound impact on the joint family. Impact of legislation From British control until India's independence, regulations most significantly had an impact on the joint family arrangement. The British created a number of rules pertaining to joint families for this reason. After independence, it became clear that women couldn't be taken advantage of for very long inside a family. The joint family structure has been greatly impacted by various laws, if we look at social legislation from the British era to the present. British lawmakers created the Indian Working-Reimbursement Act in 1923, and the Minimum Wages Act in 1948 ended joint family economic dependency immediately after independence. The "Hin du Education and Wealth Act" of 1930 permitted Hindus to earn money for their own education, which would then be considered their own riches, regardless of the financial burden placed on them by their joint family. This sparked a conflict between joint family wealth and individual riches.

The British government acted in 1937. enacted a legislation granting a woman a certain amount of control over her husband's riches. following her husband passed away, she would receive all of his assets and have just a little amount of authority while he was still living, but following her husband's passing, the property would pass to his relatives. The Sharda Act banned child marriage in 1929. The age of capacity should be 18 years for males and 14 years for girls. This action has a number of goals. But providing opportunities for education was one of its main goals. The combined family's interpersonal interactions were impacted by this deed. Nehru proposed to draft a "Hindu Code Bill" when India gained its freedom. The structure of the joint family system would have been impacted if it had become a law. However, it was merely a theory and not a law. The suggestion made by Nehru in that Bill was molded by a number of laws, but also by frictions. For instance, the 1956 "Inheritance Law" gave boys and girls the same rights to their father's property. Before they were enacted and made into law, these measures contested the joint family inheritance system and the reliance of women on others [7].

Urbanization If we examine the past of the cities, we may see that civilization arose close to them. In its reference, cities like Kolkata, Mumbai, Chennai, and Delhi established their civilization. People often relocate from rural areas to urban areas. People often move away from agriculture and craft to pursue other careers in the meantime. Urban regions have high population densities. People move from rural to urban locations as a consequence of the population's variety and the wide range of jobs. Family collapse is the outcome. The restricted amount of living space is another characteristic of urbanization. In the years after independence, people moved from the countryside to the metropolis for both higher education and commercial purposes. The practice of a guy moving to the city with his wife and kids to start his own first family is becoming more and more common. Another is when a guy moves to the city and leaves his wife and kids in the same household. Numerous studies demonstrate that large joint families are breaking apart as a result of villagers moving to towns or cities. The census data used to arrive at this conclusion. A large majority of first families reside in the cities. In cities, residential planning is a significant issue that may be quite difficult to solve. It becomes quite challenging for a large family to survive in such a cramped space.

DISCUSSION

The family is the cornerstone of social structure and support systems all throughout the world, making it a crucial component of civilization. The idea of a "typical" family structure, however, is anything from constant and varies widely across cultures and geographical areas. This conversation explores the fascinating subject of family variety, concentrating on the many family types that exist in Western and Indian countries.The nuclear family, which consists of parents and their offspring, has long been viewed as the typical family unit in Western cultures.

Family relations in Western nations, however, have undergone a substantial upheaval recently. Family arrangements have undergone significant change as a result of individualism, a fundamental component of Western civilization. Family groupings have evolved to be more flexible and adaptive as people seek for personal satisfaction and autonomy.This changing environment is reflected in the increase of single-parent homes, blended families brought about by remarriage, and cohabitation without legal marriage. In the household, gender roles have also changed, with more women entering the job and more men taking on domestic tasks.

The continual compromise between conventional norms and contemporary realities in Western family life is reflected in these shifts.Indian civilization, in contrast, has a remarkable continuation of traditional family patterns, which are often characterized by extended or joint families. These families often have many generations living under one roof, including grandparents, parents, kids, and perhaps even distant cousins. These families' robustness may be attributed to long-standing customs, deeply held religious convictions, and treasured mythical tales[8].

Indian households often place the father in a strong role, and inheritance frequently follows the patrilineal line. These systems, however, are dynamic and also impacted by local and community-specific traditions. Family life has changed throughout time as a result of urbanization, economic change, improved access to education, and globalization.Policymakers, sociologists, and people all need to understand the variety of family configurations. It influences laws that assist families, raise kids, and promote gender equality. Families are expected to continue to change in order to fit shifting ideals and requirements as civilizations continue to develop.

CONCLUSION

Last but not least, the variety of family systems in Western and Indian countries is evidence of the fluidity of human communities. Indian communities preserve deeply ingrained traditions and extensive family systems, whereas Western cultures witness a trend towards individuality and more flexibility in family structures. This debate emphasizes the need of appreciating and accepting these differences as well as the impact of international trends and cultural norms on the family unit.While conventional gender roles still exist in Indian households, women are playing a more active role in the workforce and in school, which is changing how family's function.A complex interaction of historical, cultural, economic, and sociological variables is responsible for the variation in family arrangements seen in Western and Indian countries.

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