PERIYAR UNIVERSITY

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SALEM - 636 011

CENTRE FOR DISTANCE AND ONLINE EDUCATION (CDOE)

M.A SOCIOLOGY

SEMESTER - II

CORE - IV:
INDIAN SOCIETY: STRUCTURE AND PROCESS

(Candidates admitted from 2025-26 onwards)

PERIYAR UNIVERSITY

CENTRE FOR DISTANCE AND ONLINE EDUCATION (CDOE)

M.A Sociology 2025 admission onwards

CORE IV

Indian Society: Structure and Process

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UNIT	Details	No. of Hours	Learning Objectives
I	**Introduction:** Hindu Social Organization: Purusharthas: Karma, Artha, Kama and Moksha. Varnashrams: Pramacharuya, Grahasta, Vanaprastha and Saniyasa. Historical perspective on Indian Society-Composition of Indian Society - Racial, ethnic, religious - linguist and cultural groups.	30	LO1
II	**Marriage and Kinship**: Marriage: Meaning, Types and Norms. Marriage as Contract and as a Sacrament. Marriages of Hindus, Christians and Muslims. Kinship: Meaning, Terms and Usages. Rules of Residence, descent and inheritance	30	LO2
III	**Family**: Meaning, Forms of family, Functions of family. Changes in the Indian Family Structure. Family Disharmony: Domestic Violence, Dowry, Divorce and Inter-generational Conflict.	30	LO3
IV	**Religion**: Meaning, Characteristics and Functions. Origin of	30	LO4

	Caste. Recent Changes in Caste System. Jajmani System. Dominant Caste. Caste and Class; Caste and politics.		
V	**Unity and Diversity**: Concepts of Unity and Diversity–Forms of Diversity in India–Reasons for so much Diversity-Bonds of Unity in India–Geo-political Unity– National Integration–Communalism – Regionalism and Secularism.	30	LO5
	Total	**150**	

Course Outcomes		
Course Outcomes	On completion of this course, students will / can;	
CO1	Enable to understand the components of social structure of Indian society.	PO1, PO4
CO2	Identify with the nature and functions of marriage and family types and factions in India	PO2
CO3	Critically assess the different village organizations and functions of religion, caste and polices in India	PO4, PO3
CO4	Recognize diverse social issues and their impact on Indian society.	PO5, PO6
CO5	Compare and contrast the various social changes in culture and legislations.	PO8
References Books (Latest Editions)		
1	Mandelbum, D.G. 1990. *Society in India*, Berkeley, University of California Press, Vol.1.	
2	Singh, Yogendra. 1983. *Modernization of Indian Tradition*: A Systematic Study of Social Change, New Delhi, Thompson Press.	
3	Srinivas, M.N. 1962. *Caste in Modern India and Other Essays*. Bombay, Asia Publishing House.	
4	Srinivas, M.N. 1966. *Social Change in India*. Orient Longman, Delhi.	
5	Dhanagare, D.N. 1999. *Themes and Perspectives in Indian Sociology*. Jaipur, Rawat Publications.	
Text Books		
1	Beteille, Andre. 2002. *Sociology: Essays on Approach and Method*, New Delhi, OUP.	
2	Deshpande, Satish. 2004. *Contemporary India: Sociological Perspectives*. New Delhi, Sage Publications.	
3	Ahuja, Ram. *Society in India: Concepts, Theories and Changing Trends*. 1999. Rawat Publications, Jaipur	
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Subject Name

Indian Society: Structure and Process

Unit- I

Unit Objectives

1) To bring out the information about the traditional Purusharthas and Ashramas
2) To rewind the historical perspective of Indian society
3) To understand the diversity and its nature which prevails in Indian society
4) To explain the role of cultural groups and their nature

Hindu social organization

Section –I

Purusharthas

Hinduism is a religious term related to the ancient religious philosophy of the peoples of contemporary India and the Indian subcontinent. It is a blend of different faith traditions from the region, and, unlike other faiths, it does not have a set of well-defined doctrines. Although people largely acknowledge Hinduism as the world's oldest religion, no historical personage has been identified as its founder. Hinduism's origins are complex, and it is most likely a fusion of numerous tribal beliefs from around the world. Historians traced the religion back to at least 5,000 years. Dharma, Kama, Artha, and Moksha are the four pillars of Hinduism. These provide Hindus with the opportunity to live a happy life by behaving rationally and thoughtfully.

Hindu social organization includes all kinds of hierarchical structure in society. The important systems of Varna, Caste and Prrusharthas are being covered under the topic of Hindu social organization. It gives an detailed explanation about the practices of Purusharthas and its different kinds of Dharma, Artha, Kama and Moksha. The historical

perspectives about Indian society and the composition on the basis of racial, ethnic, religious and cultural groups are being discussed in this first unit.

Purusharthas

- The word "Purushartha" refers to the epitome of human existence, or what it means to be a man in his truest form. A composite sanskrit term, purushartha. is made up of the words "purusha" and "artha," where "purusha" refers to the "human being," and "artha" refers to the value and purpose or goal.

- Purusharthas is a Sanskrit word that can be translated as the "object of human pursuit" or "goals of man." It is related to the aims a person should have in his lifetime in order to have a good life and to achieve the ultimate goal of Moksha.

- According to the ancient Indian texts, a human born on earth must pursue 'Purushartha', the only way to seek truth and attain salvation.

- In another sense, they are referred as "four Purusharthas" four courage of life. These are not important only as an individual quality or need; but they are equally important to flourish one's potentialities allowing living happier, healthier and fulfilled life. It is the foundation to grow and uplift spiritually.

- Purusharthas serve as a reflection of human pursuit, and it is well known that as yugas change, so do people's perspectives on what it means to live a meaningful life.

- The Purusharthas are built on the premise that while life should be enjoyed in all of its forms including sexual pleasure and material pleasure at the appropriate times, some ambitions such as righteous living and the pursuit of liberation eventually transcend others and should be one's highest calling. The ability to assess, reason, reflect on the past, anticipate into the years to come, and plan one's course of action distinguishes humans from the other millions of species that live on our planet and seek food, shelter, security, and reproduction.

Significance of Purusharths:

- It is closely linked with Ashram System and helps the human activities lead towards the ultimate aim of Moksha.

- It intends to guide one to achieve a high standard of living and life.
- It guides one to follow his moral duties while fulfilling his material prosperity and desire.
- It gives the ultimate air for human existence.

Dharma

➤ It signifies behaviours that are in accord with the order that makes life and universe possible. Dharma includes duties, rights, laws, conduct, virtues and the right way of living. It enlists behaviours that enable social order and virtuous conduct. Dharma is that which humans must accept and respect to sustain harmony in order to create a world worth dwelling in.

➤ The normal translating words, for 'Dharma', are religion, truth, righteousness, wholesomeness etc. These all meaning coincides moral and spiritual duty. Each and every activity of people should be non-harming, non-irritating for other. The work, duty or activities which are favorable for one-self and other is said as Dharma.

➤ For a dharmic life, one must first ascertain our primary dharma as an individual soul. This consists of one's personal dharma, one's social dharma and one's duty to the universe as a whole. It is the purpose that we have come into this life in order to fulfill and reflects our karmas from previous lives. It is our duty as a Divine soul.

➤ Some think theists perform dharma but an atheist cannot. It is not a correct concept. The so-called theist, if does harmful deeds; it would be against dharma. Whether you believe in god or not, but out action of body, mind, and speech should be directed towards the welfare of all. It is the activity which is justice for self and other. It seeks the justice.

➤ Dharma has both gross and subtle meanings. For the inner world of an individual, the word 'Dharma' gives subjective meaning. It may differ from one person to another person. It also differs from one situation to another situation. However, it seeks to be true to the self and other.

Artha

- Artha is the pursuit of material well-being, including wealth, success, and security. It emphasizes the importance of economic stability and the acquisition of resources to lead a comfortable and fulfilling life. Artha encourages individuals to work hard and make prudent financial decisions.

- Artha is defined by Vatsyayana in the Kama Sutra as the acquisition of companions, wealth, land, animals, and other material possessions. He says that artha also refers to the preservation and expansion of protected property.

- Artha refers to the pursuit of the goals and resources of life in a dharmic way. The non-dharmic pursuit of wealth and property is not covered here.

- Artha incorporates wealth, career, and activities to make a living with financial and economic prosperity. The pursuit of Artha is an important aim of human life in Hinduism.

- To win wealth for the Divine is a great occupation to have and we should honour those who support Dharma with wealth used for the good of all.

- According to Kautiliya's Arthashastra, artha is the foundation for two goals: Dharma and Kama. Without prosperity and security in the society or at individual level, both moral life and sensuality becomes difficult. Poverty breeds vice and hatred, while prosperity breeds virtues and love.

- However, the pursuit of Artha is not an end in itself. It must be aligned with Dharma to ensure that wealth is acquired and used in ways that benefit society and do not lead to selfishness, greed, or harm to others. Wealth, in Hindu thought, is seen as a tool for fulfilling one's duties, supporting charitable causes, and ensuring the well-being of others.

Kama

- ❖ Kama encompasses desires, wishes, passions, emotions, and pleasure of the senses. In other words, the aesthetic enjoyment of life, affection, and love with or without sexual connotations comprise of Karma. Kāma is "love" without violating

dharma (moral responsibility), Artha (material prosperity) and one's journey towards Moksha (spiritual liberation).

❖ Kama recognizes that human beings are not only material creatures but also beings with emotional, psychological, and sensual needs. The pursuit of Kama is about living a life of joy and satisfaction, enjoying the pleasures of the world in a healthy and balanced way.

❖ The Kama Sutra refers to multiple kinds of art, dance, and music, along with sex, as an avenue to pleasure and enjoyment in its treatise on kama. For instance, the Mahabharata offers one of the broad meanings of kama.

❖ However, the pursuit of Kama must be done in moderation and not at the expense of one's moral and ethical duties. If the pursuit of pleasure leads to selfishness, indulgence, or harm to others, it can disrupt one's alignment with Dharma. Hindu philosophy encourages individuals to enjoy life's pleasures with awareness and responsibility, ensuring that desires are in harmony with the greater good.

❖ The Great Epic asserts that kama is any pleasant and desirable experience, or "pleasure," produced when one or more of the five senses engage anything that is pleasing to that sense and the mind is at the same time in harmony with the other purposes of human life, including dharma, artha, and moksha.

Moksha

✓ The fourth puruṣhartha is identified as Moksha, which is originated from the root Sanskrit, which means liberated or let go. In some schools of Hinduism, Moksha connotes freedom from saṃsara, the cycle of death and rebirth. In other schools, Moksha connotes freedom, self-knowledge, self-realization and liberation in this life.

✓ Mokshya is the liberation of freedom from the recurring births into the body after destructing all the karmas. It requires a higher level of wisdom and self-realization. It is the realization of highest truth.

✓ Moksha actually means lack of moha (attachment) or delusion. A person obtains liberation when he enhances the quality of sattva, suppresses rajas and tamas

and over passes his hunger for sense things by detachment, self -control, surrender to God and surrendering one's activities to Lord.

- ✓ Moksha is the ultimate pursuit of Purushartha, representing spiritual liberation and the release from the cycle of birth and death (samsara). In order to attain Moksha, individuals must detach from worldly attachments, desires, and ego, and cultivate a deep sense of self-awareness and connection to the divine.

- ✓ Moksha is not simply an escape from suffering; it represents the highest form of freedom—freedom from ignorance, illusion, and the cycle of reincarnation. Achieving Moksha allows the individual to experience unity with the divine and eternal peace.

- ✓ Moksha is necessary to liberate the soul from this cycle. Moksha is the ultimate aim of a Hindu's life

- ✓ Hindu philosophy identifies numerous routes (margas) that can lead to moksha. The aforementioned paths encompass Karma Yoga (the route of selfless deed), Bhakti Yoga (the path of devotion and love towards the almighty), Jnana Yoga (the path of knowledge and wisdom), and Raja Yoga (the path of meditation and mastery of the mind). Different people might identify with distinct journeys based on their nature and spiritual preferences.

Let's sum up

In the past days the Purusharthas are being considered as an important one to all the Hindu people. in the present days those who are having aware and ideas about the above said things, they used to follow, but in the structural changes due to the emergence of different kind of ideologies, the religious beliefs and interest have been diluted among the groups. As far as concerned the ideas of Purusharthas are eternal, disseminating this kind of values to the young people may have the chance to strengthen the individual discipline practices and possibility to curtail the unnecessary social tension and issues.

Check your progress

1. Dharma includes the <u>social order and virtuous conduct</u>
2. <u>Artha</u> emphasizes the importance of economic stability and the acquisition of resources
3. Aesthetic enjoyment of life is connected with the <u>Kama</u>
4. Moksha is having affiliation with <u>spiritual liberation</u>
5. <u>Karma yoga</u> and <u>Bhakthi yoga</u> are the routes to reach the Moksha

Section –II

Varnashrams

Introduction

The life of a Hindu is thought to be divided into four ashramas roughly divided into equal parts. Ashram means "a place of spiritual shelter." Each stage of life is not only a natural part of the journey from cradle to grave, but a time at which spirituality can be developed. A Hindu goes through all of these in their lifetime. The duties of life (or dharma) don't just depend on the community (or caste) a Hindu is born into. They also depend on a person's stage of life, or ashrama.

A person is expected to perform different types of duties (shramas) during the four stages in order to attain moksha, the fourth and the highest aim of human life. Assuming that the life of an individual upon earth is about 100 years for each birth, each ashrama covers roughly a span of 20-30 years. In terms of time spent the four stages are neither equal nor the same for all individuals. The time spent in learning their respective professions varied from caste to caste and also in meeting their obligations as householders.

Brahmacharya ashrama

The four ashramas concept has existed since 500 BCE and it is detailed in Hindu classical ancient writings. It is integrated with the idea of Purusharthas, or the four

proper aims of life in Hindu philosophy, namely, dharma, or morality; artha, or wealth; kama, or love; and moksha — liberation.

➢ In the ancient literature, brahmacharya, the first stage, or ashrama, is said to begin at age seven, with a young boy being assigned a guru, or teacher, studying hard and observing ascetic discipline and self-control, including total celibacy until the next ashrama. The Brahmacharya ashram is a time for learning and growth. This is the time to develop relationships with others and to learn how to be a good human being.

➢ Brahmacharya ashrama is the first stage or ashrama of an individual's life according to the Vedic ashrama system. In this stage of life, a person attains knowledge while living in the Gurukul. He is called brahmachari and focuses all his energies on achieving the ultimate's knowledge.

➢ Brahmacharya is a period of formal education lasting until around age 25, during which, the student leaves home to stay with a guru and attain both spiritual and practical knowledge. The student has two duties: to learn the skills of his life and to practice unwavering devotion to his teachers. During this period, he is called a Brahmachari as he prepares for his future profession, as well as for his family, and social and religious life ahead.

➢ The benefits of practicing brahmacharya include increased clarity of mind, more excellent physical and emotional health, and a deeper sense of well-being. When we can control our senses and our mind, we are better able to focus on our goals and achieve them. We are also better able to enjoy the present moment and find true peace and contentment in our lives.

Grihasta Ashrama

• In the next ashrama, known as grihastha, the boy, now a young man, is said to transition from academic learning to embracing worldly affairs. Grihastha is a pivotal period in an individual's life entailing providing for a family with dignity, building wealth ethically and having children.

• This Ashrama begins at marriage when one must undertake the responsibility for earning a living and supporting a family. At this stage, Hindus first practice

dharma, but also pursue wealth or material gratification (artha) as a necessity, and indulge in sexual pleasure (kama), under certain defined social and cosmic norms.

- This ashrama lasts until around the age of fifty. According to the Laws of Manu, when a person's skin wrinkles and his hair turns gray, he should leave his home and go out into the forest. However, most Hindus are so much in love with this second ashrama that the Grihastha stage lasts a lifetime.

Vanaprastha

- ✓ At about fifty years of age the vanaprastha stage comes, when one was expected to initiate the process of renouncing the world. It began with detaching from family life and a gradual movement toward an existence devoid of worldly burdens and obligations. It was the equivalent of semiretirement and retirement today.

- ✓ Vanaprastha is the third stage of life, characterized by withdrawal from material life and engagement in spiritual pursuits. It is traditionally thought of as a time of retirement, when one's children are grown and one is free to pursue spiritual goals. In this stage of life, a person may engage in such activities as study, contemplation, and meditation. The Vanaprastha Ashrama is a time of preparation for the final stage of life, known as sannyasa.

- ✓ The vanaprastha ashrama is traditionally seen as a time of transition, when one is preparing for the final stage of life, known as the sannyasa ashrama. In many ways, the vanaprastha ashrama can be seen as a preparation for death, as it is a time when one is detach from the material world and focuses on the spiritual.

- ✓ The Vanaprastha Ashrama is said to be a time of contemplation and spiritual study. Householders in this ashrama are expected to live a simple life, focused on their relationship with God. They are also expected to perform acts of service, such as helping the needy and teaching the Dharma to others. To enter this ashrama(stage)   a   person   hands   over   the Grihastha(household)

responsibilities to their children. His day to day involvement stops and takes up as an advisory role. This stage is the transition phase to Sannyasa ashrama.

✓ At this age, he should renounce all physical, material, and sexual pleasures, retire from his social and professional life and leave his home for a forest hut where he can spend his time in prayers.

✓ The hermit is allowed to take his spouse along with him but maintains little contact with the rest of the family. The role of the third ashrama is to be consulted as elders by the community at large, teaching dharma to those who visit. This kind of life is indeed very harsh and cruel for an aged person. No wonder, this third ashrama is now nearly obsolete.

Saniyasa Ashrama

➢ This is the final phase of human life during which a person should devote his life and activities in the pursuit of moksha (the fourth purushartha) or final liberation.

➢ It is the time to detach entirely from the world, desires and anxieties, at about 75 years of age. The sanyasi left home, retired into the forest, became a teacher and modeled the attainment of ultimate spiritual liberation.

➢ At this stage, a person is supposed to be totally devoted to God. He is a sannyasi, he has no home, no other attachment; he has renounced all desires, fears, hopes, duties, and responsibilities. He is virtually merged with God, all his worldly ties are broken, and his sole concern becomes attaining moksha or release from the circle of birth and death.

➢ The aim of sannyasa is to try to go inside and see the effulgent Supreme Spirit that remains hidden there behind a veil.

➢ The second aim of sannyasa is to be involved in the welfare of all people in the external world and to improve the human society.

➢ The sannyasin works to alleviate the conditions of the hungry, the sick, the poor, the needy and the distressed. He uses his whole life for their benefit. He uses his entire mind and resources for their benefit.

Let's sum up

The four stages of life are very important to all. It categorizes the duties and responsibilities of an individual in their life cycle. One can cross the next stage if they completely understanding and well equipped with the previous one. These kinds of Hindu human life cycle inculcate the fundamentals of the life to everyone. Every stage indirectly disseminating the knowledge of life and provides the role responsibilities towards the individual. These are the things or stages directly controlling the activity of the human being, by that they can have the possibilities of the reaching the place of their eternal life. Because everyone knows that if we are not fulfilling the needed performance in every stage, it could be tough to reach the place of god or may have the chance to face the sufferement in the every stage.

Check your progress

1. The Brahmacharya ashram connected with the <u>attainment of education</u>
2. In <u>Grihasta</u> ashrama the family life and having children are promoted.
3. Detaching the family life is started in the stage of <u>Vanaprastha</u>
4. The sole concern of <u>saniyasa</u> becomes attaining moksha or release from the circle of birth and death
5. In the final stage of life the saniyasa they are helping <u>poor and sick people</u> as their birth duty

Section -III

Historical perspective on Indian society

Historical perspective on Indian society includes obvious insights regard to the evolution and the gradual development of history through the ages. The development of the cultural, social and caste system concerned with the Indian tradition are being analyzed in this chapter. Not only rewind the past happendings, it also tries to elucidate the influencing factors which was having the power of controlling the Indian society in

the past days i.e., caste, varna, Purusharthas and the occupational hierarchy. The status of women, the role of political organization and the influencing role of invaders on Indian society are also discussed in this chapter. Through the ages, the culture of India is having much of changes by itself as well as the changing mechanisms.

The Indian subcontinent is the site of a civilization as ancient as any in the world. City states arose in North India, along the Indus River, at about the same time as the early civilizations of the Tigris-Euphrates at Sumer and other locations. Over the centuries, India was invaded by many different peoples, all of whom left their imprint. Hinduism developed out of a multiplicity of local gods, goddesses, and heroes. Gradually this multiplicity was given a coherent framework, in which the individual deities were seen as manifestations of a greater unity. Nonetheless, multiplicity remained a major feature of Hinduism, as it is of Indian culture in general.

Ancient Indian society

The European researchers who recreated early Indian history in the nineteenth century saw it as largely static, and Indian civilization as solely concerned with matters spiritual. Indologists such as the German Max Muller relied significantly on the Sanskritic heritage and described Indian civilization as an ideal village culture stressing virtues such as passivity, meditation, and other worldliness. In direct contrast was the viewpoint of James Mill, who criticized Indian civilization as illogical and antithetical to human development.

In the early third millennium BCE, the Indus Valley civilization arose in ancient India, in what is now Pakistan and north-west India. This was contemporaneous with others of the olden world, including as Mesopotamia and Ancient Egypt, and is one of the world's first civilizations. It is well-known for its sprawling, well-planned cities.

The ancient Indian society was also characterized by the dominance of religion and spirituality. Hinduism was the dominant religion, with its complex pantheon of gods and goddesses and its emphasis on dharma (duty) and karma (the law of cause and effect). Buddhism, Jainism, and Sikhism also emerged as major religions during this time.

In terms of governance, ancient India was ruled by various kingdoms and empires, including the Maurya Empire, Gupta Empire, and the Mughal Empire. The society also had a sophisticated system of education and scholarship, with universities such as Nalanda and Takshashila attracting scholars from all over the world. Overall, the ancient Indian society was complex and diverse, with many different cultural, social, and religious influences shaping its evolution over thousands of years.

The Vedic Age

➤ In the mid-second millennium BCE, the Indus Valley civilization perished. Over the next thousand years, a group known as the Aryans, who spoke an Indo-European language, advanced from Central Asia into northern India. They arrived in India as semi-nomadic pastoral tribes commanded by military chieftains. Over time, they established themselves as rulers over the original Dravidian communities they encountered, forming tribal kingdoms.

➤ This time of early Indian history is called the Vedic age because it is described in the earliest Indian scriptures, known as the Vedas. It is also the formative period during which most of the fundamental aspects of traditional Indian culture were established. These include the crisis of early Hinduism as India's fundamental religion and the social/religious issue known as caste.

➤ The Vedic period saw the advent of the Aryans and the composition of the Vedas, which became the foundation of Hindu philosophy and societal norms. The society was divided into varnas (classes): Brahmins (priests), Kshatriyas (warriors), Vaishyas (merchants), and Shudras (servants). The Vedas, Upanishads, and epics like the Mahabharata and Ramayana reflect the spiritual and philosophical ethos of the time. Predominantly agrarian, with cattle serving as a significant economic asset.

➤ The Vedic period in Indian history runs from the late Bronze Age to the early Iron Age

➤ The Vedas are said to have been written in the northern section of the Indian subcontinent. It is thought to have existed between the late urban Indus Valley

CDOE – SELF LEARNING MATERIALS

Civilization and the beginning of the second urbanization in the focal Indo-Gangetic Plain

➢ The Vedas are traditional literature that created the foundation of the persuading Brahmanical philosophy

➢ They were formed in the Kuru realm. The Vedas are full of life's nuances

➢ They have been decoded to be the key literary sources and are crucial for comprehending the time

➢ The Vedic society was the civilization that existed during the time period

Medieval Period

- The term medieval has been derived from the Latin words 'medius' and 'aevum' which means Middle Age.

- Medieval India is the phase of the Indian subcontinent that lies between the ancient and the medieval period. It is related to the time period between the 6th century, after the fall of the Gupta Empire, and the 18th century i.e. the beginning of colonial domination.

- For the convenience of studying the state and society of medieval India, historians usually divide the medieval period into the Early Medieval Period (700-1200 CE) and Late Medieval Period (1200-1707 CE).

- According to them the early medieval period refer to the phase of Indian history that stretches from the fall of the Gupta Empire to the beginning of the Sultanate period in the 13th century. The period that comprises mainly that of the reigns of the Sultanate and the Mughal period is generally considered as the late medieval period, certainly with regional variations.

- The medieval period is an important period in Indian history because of the developments in the field of art and languages, culture and religion. This period also witnessed the impact of other religions on the Indian culture.

- The society was still largely based on the caste system, and the position of women remained subordinate. However, the period also saw the emergence of various social reform movements that challenged the existing social norms and practices.

- The society during this time was still largely based on the caste system, with the four main varnas and the Dalits. However, there were also social and religious movements that challenged the caste system and promoted equality and social justice.

- The position of women in medieval Indian society varied widely depending on the region, religion, and social class. In some parts of India, women enjoyed greater freedom and autonomy, while in others, they were subject to strict patriarchy and seclusion.

- The period also saw the emergence of various literary and artistic forms, including poetry, music, dance, and painting. Many of these art forms were associated with the courts of the various kingdoms and empires, and were patronized by the ruling elites.

- Late Medieval Period follows the Muslim conquests of the Indian subcontinent and the decline of Buddhism, the subsequently founding of the Delhi Sultanate and the creation of Indo-Islamic architecture, followed by the world's major trading nation, the Bengal Sultanate.

- Religion continued to play a dominant role in the society during the medieval period, with Islam becoming a major religion in India with the arrival of the Delhi Sultanate. However, there were also syncretic movements that blended elements of different religions, such as the Bhakti movement and the Sufi movement.

Modern Indian History Period

The term "modern Indian history" refers to the history of India from the middle to late eighteenth century to the present time. In this period, the most important historical incidents are: the decline of the Mughal empire, British conquest of India, the revolt of the 1857 social reformation movement, two world wars and their socioeconomic effects, famines, the rise of nationalism, the Indian freedom movement, partition, the rise of leftist politics, India's parliamentary democratic system, elections, non-alignment movement, effects of globalization and change in economic policy, etc.

After colonization, the Europeans established schools and colleges to extend European education. The rise in western education led to a social reformation movement in India, which prioritises women's rights, the eradication of caste-based discrimination, the diffusion of rational and scientific knowledge, etc. The British East India Company appointed a Governor General of India who was tasked with maintaining law and order in the colony. All these governor generals of India were infamous for their exploitation of Indian resources and their repressive policies.

In the year of 1857, there was an armed revolt that is often considered the "first war of independence." Although this revolt was brutally suppressed, many of its leaders were executed. But the effect of the 1857 revolt was long-lasting. It helped to establish the Indian National Congress in 1885, which is considered the first formal political consolidation of India and worked as a mediator between Indians and the British crown.

The decision of partition of Bengal in 1905, witnessed the birth of several revolutionary organisations who believed in armed struggle and full freedom. The rise of Mahatma Gandhi in Indian politics is one of the most notable events of this time period. He first participated in the Khilafat movement. This movement was preceded by Champaran Satyagraha and Kheda Satyagraha.

The year 1919 was marked by the introduction of a tyrannical repressive act called the Rowlatt Act, which gave the British police the right to detain anyone just on the basis of mere suspicion. When people peacefully protested and gathered in a park named Jallianwala Bagh, British police opened fire on them, killing thousands of protesters. This fuelled the Indian revolutionary movement and the rise of Bhagat Singh and many other such revolutionaries in India.

After the non-cooperation movement, the civil disobedience movement started, which gained pan Indian momentum. This time also witnessed the rise of communal politics in India. This time, Dr. B.R. Ambedkar played a major role in politics. An election in the central and provincial legislatures took place. The Quit India movement in 1942, fuelled the Indian independence movement after the outbreak of World War II. After independence, the latter part of Indian history was marked by the development of

parliamentary politics, India's involvement in the non-alignment movement, the economic crisis, the war with Pakistan, the birth of Bangladesh, globalization and changes in economic policies, and last but not the least, the effects of the pandemic.

Modern India also saw significant cultural and artistic developments. The Indian literature, music, and arts are gaining global recognition. The period also witnessed the emergence of various social and political movements, such as the Dalit movement, and the feminist movement, that sought to address various issues facing the society.

Overall, the society of modern India is complex and diverse, with various social, cultural, and political forces shaping its evolution. The country continues to face various challenges, including poverty, gender inequality, corruption, unemployment, regional disparity and caste discrimination, but it has also made significant strides in areas such as education, healthcare, and technological advancement.

Lets Sum up

The historical perspective on Indian society portrays the past condition of the Indian society as well as its political structure. Every stage it includes different variations on the basis of its rulers ideologies as well as the religion background. Gender construction and role categorization naturally sabotaged the status of the women in most ages. Though some of the developments and progresses had reached in the aspects of eradicating social evils as well as uprooting blind beliefs, during all the ages the caste and its role had performed very well. It retains the baseless and pathetic construction of varnasrama which supports to main the social hierarchy in all ages. After the independence the awakening condition and constitutional provisions may have reduced the strengthen of the caste system.

Check your progress

1. The ancient Indian society was also characterized by the dominance of <u>religion</u> and <u>spirituality</u>
2. In Vedic period the <u>agrarian</u> and <u>cattle</u> serving as a significant economic asset

3. The <u>medieval period</u> is an important period in Indian history because of the developments in the field of art and languages, culture and religion.

4. In the year of <u>1857</u> there was an armed revolt that is often considered the "first war of independence."

5. The year 1919 was marked by the introduction of a tyrannical repressive act called the <u>Rowlatt Act</u>

Section – IV

Composition of Indian Society - Racial, ethnic, religious - linguist and cultural groups.

Introduction

Indian society is the mixture of the heterogeneous groups. Lot of cultural clans they are living together along with their own diversities. Though there are differences in culture, norms, customs, ceremonies and livelihood practices among the groups, still now there is much of coordination. When it comes to the racial, in India there are two big groups Diravian and Aryans. The most basic division of the Indian society is of Aryans and Dravidians. According to this division, nearly 72% of Indians are Aryans and 28% are Dravidians. The north Indians are the descendants of Aryans and the south Indians are Dravidians. The languages spoken in five states of south India are considered Dravidian languages and most of the languages spoken in the north are considered Aryan languages. The general script of the Aryan languages is different from the general script of Dravidian languages. The Indians also distinguish themselves by the general north Indian accent and general south Indian accent.

India is the country meant for the diversity groups. The term diversity originated from the Latin word 'diversus' which indicates differences. diverse means 'differing from each other' and 'made up of distinct characteristics, qualities, or elements'. being a large country with a large population, India presents endless varieties of physical features and cultural patterns. It is a land of diversity in race, religion, caste, language, and so on.

I)   Racial composition of Indian society

Race is the division of humankind on the basis of physical features like height, weight, colour of eye, skin etc. as well as also on the basis of social behaviours, norms, customs and practices.

- It is a classification system that is used to categories humans into distinct populations or groups by anatomical features related to body structure or physique.
- These are mostly hereditary, passed on from parents to their children.
- These variations are due to geographical, historical, linguistic, or religious belongingness. Indian nation-state is socially and culturally one of the most diverse countries.

Racial Diversity

India is a racially diversified country. The racial classification of Dr. B. S. Guha's is based on anthropometric measurements, which were collected during his investigations from 1930 to 1933. Guha traced six major racial strains and nine sub-types among the modem Indian population. As per that the major racial elements of India are as follows:

1. **Negrito (Kerala, Andaman & Nicobar)**

They were the first of the racial groups that came to India. They got settled in the hilly areas of Kerala and the Andaman Islands. Kadar, Irula and Puliyan tribes of Kerala resemble to a great extent with the Negritos. They are related to Africa, Australia and their neighbouring islands. The Negritos have black (dark) skin, woolly hair, broad and flat nose and slightly protruded jaws.

2. **The Proto-Australoids (Central India)**

The people belonging to the Proto-Australoid race came here just after the Negritos. Their sources are Australian aborigines. They are settled in the central India from the Rajmahal hills to the Aravalis. Santhal, Bhil, Gond, Munda, Oraon etc. tribes are related to this group. They are physically different from the Negritos in many ways,

e.g. their hair is coarse and straight instead of being woolly. It is considered that they were the people who, in collaboration with the Mediterranean race, had developed the Indus Valley Civilization. Their skeletons have been found in the excavations of Mohenjodaro and Harappa.

3. Mongoloid (Ladakh and Northeast)

The original homeland of this race was Mongolia (China). The Mongoloids came to India through the passes of northern and eastern mountain ranges. These people are concentrated in the nearby areas of the Himalayas, e.g. Ladakh, Sikkim, Arunachal Pradesh and other areas of the north-eastern India. The Mongoloids have pale or light pale skin, short height, comparatively large head, half open eyes, flat face and broad nose. In India, they can be divided into two branches-

A. Paleo-Mongoloids

They were the first of the Mongoloids who came to India. These people are settled mainly in the border areas of the Himalayas. They are found mostly in Assam and the adjacent states.

B. Tibeto-Mongoloids

These people came from Tibet and are settled mainly in Bhutan, Sikkim, areas of north-western Himalayas and beyond the Himalayas in which Ladakh and Baltistan are included.

4. The Mediterraneans- They came to India from the south-west Asia. They may be divided into three groups-

A. Paleo-Mediterraneans

They were the first of the Mediterranean's race that came to India. They were of medium height, black skin, well- built body and long head. Perhaps they were the people who had begun cultivation for the first time in the north-west India. The group which came later pushed them towards the central and the south India. At present, the

Paleo-Mediterraneans with their other sub-groups comprise the most part of the population of the south India and a large part of the population of the north India.

B. Mediterranean's

They came to India later on. They developed the Indus valley civilization in collaboration with the Proto-Australoids and initiated the bronze culture for the first time during 2500-1500 BC. Later on, the new invading group coming from north-west pushed them from the Indus valley to the Ganga valley and towards the south of the Vindhyas. Today, most of the population of lower castes in the north India belongs to this race.

C. Oriental-Mediterranean's

They came to India very late. They are populated mostly in the north-western border areas of Pakistan and Punjab. They are also found in sufficient number in Sindh (Pakistan), Rajasthan and western Uttar Pradesh.

5. The Western Brachycephals

This racial group is divided into three types, which are:

a) The Alpenoid: This type shows broad head, medium stature, prominent nose and rounded face. The hair on face and body is abundant and the skin colour is light. This type is found among the Bania of Gujarat, the Kathi of Kathiawar and the Kayasthas of Bengal,

 b) The dinaric: This type is characterized by broad head. The nose is very long and often convex. The face is long and stature in general is very tall. The skin colour is dark; eye and hair colours are also dark. The representative populations are found in Bengal, Orissa and Coorg. The Brahmins of Bengal and Mysore are the best examples. Both the Alpino and the dinaric people entered into India through Baluchistan, Sind, Gujarat, and Maharashtra. They penetrated Ceylon from Kannada. The presence of this type has been noted in the Indus Valley site, Tinnevalley and Hyderabad.

c) The Armenoid: This type shows a resemblance with the Dinarics in physical characters. Only difference is that, among the Dinarics the shape of occiput is much

developed and the nose is very prominent. The Parsis of Bombay exhibit typical Armenoid characteristics. The Bengali Vaidyas and Kayasthas sometimes show the features of this type.

6. Nordic (Indo-Gangetic plains)

They are the last of the racial groups that came to India. They came from Taiga and Baltic regions. They were Aryan speaking families with long head, fair complexion, and sharp nose, well-developed and well-built body. They are found in the region of Punjab, Haryana, Rajasthan and Jammu.
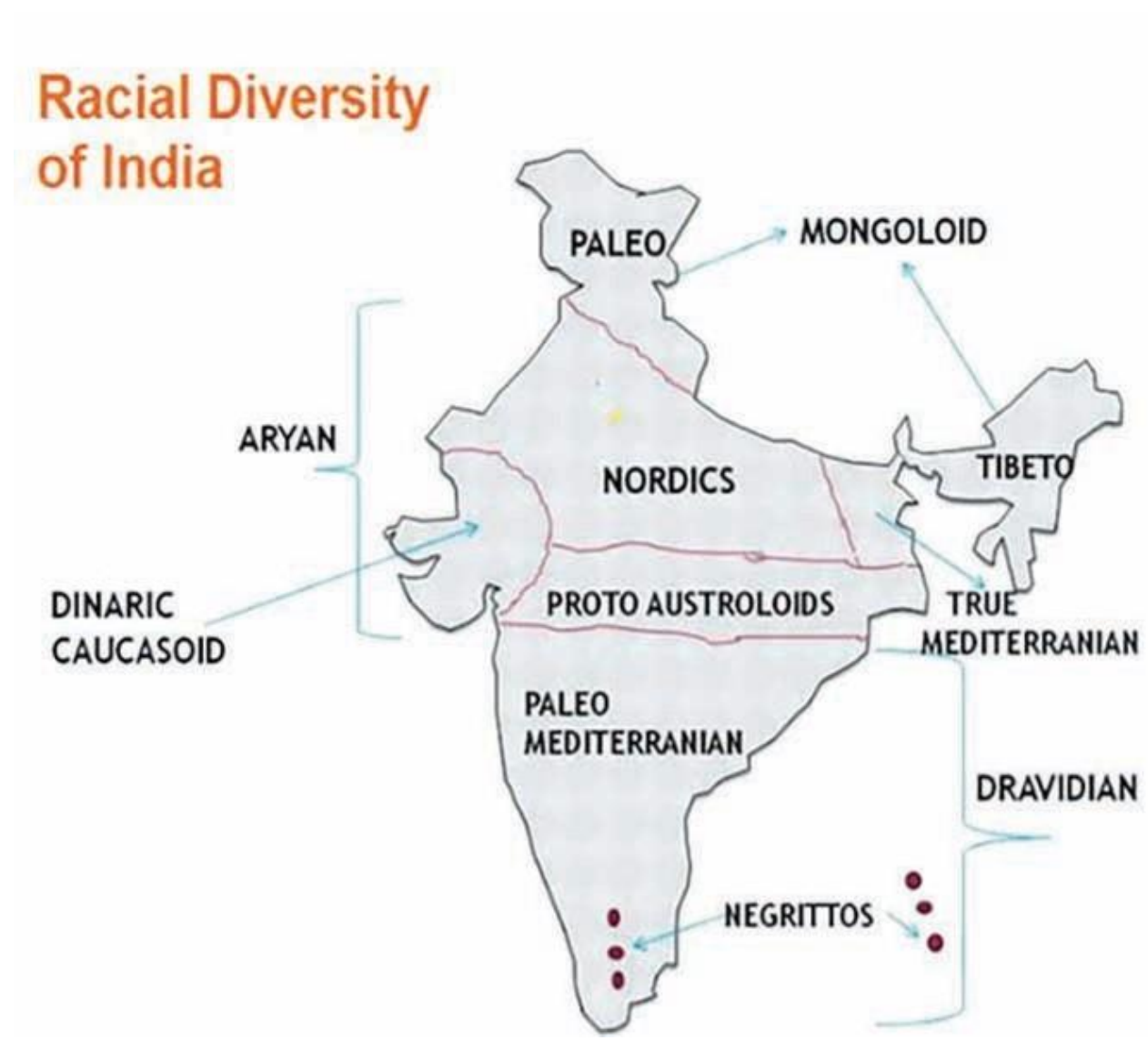
II) Ethnic composition of Indian society

- An 'ethnic group' has been defined as a group that regards itself or is regarded by others as a distinct community by virtue of certain characteristics that will help to distinguish the group from the surrounding community.

- Membership of an ethnic group tends to be defined by a shared cultural heritage, ancestry, origin myth, history, homeland, language or dialect, symbolic systems such as religion, mythology and ritual, cuisine, dressing style, art, and physical appearance.

Classification of Giufrida-Ruggeri (1921)

Giufrida- Ruggeri made the following six-fold ethnic classification for the people of India:

- Negrito: Veddas and some South Indian jungle tribes.
- Pre-Dravidian or Australoid Veddic: Santals, Oraons, Mundas, etc.
- Dravidian: Tamil and Telugu speaking people.
- Tall dolichocephalic element: Toda.
- Dolichocephalic Aryan : Indo-Afghans, Indo-Iranians, etc.
- brachycephalic leucoderm – Armenians, Georgeanus, etc.

In contrast to H.H. Risley, Giufrida-Ruggeri had mentioned the Veddas and some South Indian forest dwelling tribes as possessing the Negrito element. He categorized the Indo-Afghans, Indo- Iranians, etc. under dolichocephalic Aryans. In his consideration, the brachycephalic leucoderms was a type, which included the Armenians and the peoples of Pamir and Georgia. He was inspired by the language based racial classification of his predecessor Sir H. H. Risley. But Giufrida-Ruggeri's classification was too short to denote the enormous variation of physical types that exist among the peoples of India.

III) Religious composition of India

Religion in India is known all over the world for having unique diversity in terms of religious beliefs and practices. India's major religions include Hinduism, Buddhism,

Sikhism, Christianity, Islam, and Jainism. In India, religion holds utmost importance and therefore this is the reason that India got the title of "Land of spirituality and philosophy" all over the world. India has received this title due to its diversity of religion, beliefs, celebrations, culture, and languages etc. Even though India is no state religion country but all religions ruling different regions. No matter which religion it is, the message of love and brotherhood comes from all the religions, regions and cultures of India.

Major Religions:

- ❖ Hinduism: The largest religion in India, with approximately 80% of the population identifying as Hindu.
- ❖ Islam: The second-largest religion, with approximately 14% of the population identifying as Muslim.
- ❖ Christianity: A significant minority religion, with a population of around 2.3%.
- ❖ Sikhism: One of the major religions that originated on the Indian subcontinent, with a population of around 1.7%.
- ❖ Buddhism: Another major religion with roots in India, with a population of around 0.7%.
- ❖ Jainism: A religion that originated in India, with a population of around 0.4%.

Other Religions:
- ❖ Zoroastrianism: An ancient Iranian religion with a small but significant presence in India.
- ❖ Sanamahism: A traditional religion of the Sanam community in India.
- ❖ Judaism: A religious minority with a history in India.

Unity in Diversity

Respect and diversification have made religion an individual matter for Indians, creating a sense of independence in making individual choices regarding religion as per

one's belief. Though India's religious diversity is very broad it is very easy for one to recognize one's religion and community just within few seconds. This inter-communal practice can be seen in India's constitution also which shows that every religion is given equal importance and every person is free to follow his own religion and beliefs.

The best thing about India's religious diversity is that India is not identified with a particular religion. Recognitions are granted to multiple religious communities in India. Irrespective of one's religion, India offers a commitment to values like liberty and equality, etc to all the citizens of India. Although there are different states that have the majority of people belonging to different religions still there is no wall of separation between the states and the religion. Nobody is restricted to enter Hindu temples or Sikh temples and therefore equal respect is given to all the religions and religious practices.

Muslims can visit the Hindu neighbors on occasions like Diwali and Hindus are also welcomed for Eid preparations in India. No matter whether it's Christmas or Diwali celebration or any other special occasion, Indians are celebrating the emotions together without discriminating any religion. This is due to the religious richness of India that tourists from all over the world visit this popular land to have a glimpse of the religious diversity of India.

IV) Linguistic composition of India

In India, people speak about 1,632 different languages and dialects. As many as 22 of these languages have been officially recognized and placed under the 8th Schedule of the Constitution. It is guaranteeing their legal status. The languages spoken in our country vary according to geographical areas and play a crucial role in building regional identities. These regional identities emotionally stimulated people to fight for the creation of states on a linguistic basis, and Andhra Pradesh is the first state formed including Telugu-speaking regions. In 1956, the State Reorganization Commission was set up and helped to create many states on a linguistic basis.

Despite all its limitations in classification, undercounting, and exclusion, the census classification still shows enormous linguistic diversity in India and within Indian states. The languages broadly belong to the following families: Indo-European (Indo-

Aryan, Germanic (English), Iranian (Persian, Afghani)), Dravidian, Austro-Asiatic, and Tibeto-Burmese. These, along with Semito-Hamitic (Arabic), constitute the main languages in India. The most diverse language group is the Tibeto-Burmese group with 66 languages. The most spoken languages belong to the Indo-Aryan branch with 78% of the population, Dravidian 20%, Austro-Asiatic languages 1.1%, and Tibeto-Burmese just 1%, spoken in North-Eastern India.

Language Family and Speakers in India– 2011

Census 2011: Language Family of Scheduled and Non-Scheduled Languages

Sl no	Language Family	Sub family	Number of Languages	Number of speakers	Percentage of Speakers
1	Indo-European	Indo-Aryan	21	945,052,555	78.05%
		Iranian	1	21,677	0%
		Germanic	1	259,678	0.02%
2	Dravidian		17	237,840,116	19.64%
3	Austro-Asiatic		14	13,493,080	1.11%
4	Tibeto-Burmese		66	12,257,382	1.01%
5	Semito-Hamitic		1	54,947	0%

Table: Shivakumar Jolad • Source: Census 2011 • Created with Datawrapper

The most linguistically diverse states in India are Nagaland and Arunachal Pradesh, followed by tribal areas and islands like Andaman and Nicobar. Small states with distinct ethnic and tribal groups show greater linguistic diversity than large, densely populated states like Uttar Pradesh and Kerala, where there is homogenization induced by diffusion of people and culture over time. In Kerala, 97% of the population speaks Malayalam language.

Disappearing condition of languages

Homogenization of mother tongues under dominant languages diminishes the linguistic rights of their speakers. In the Hindi belt states, the administrative language and medium of instruction in schools remain Hindi, undermining those who speak languages like Bhojpuri, Pahari, Maithili, Rajasthani, and Marwari.

Many of India's excluded languages and mother tongues fall under UNESCO's endangered languages list , and are mostly spoken by people in the North East and in the tribal states of India. For example, Aka/Hruso and Koro languages in Arunachal Pradesh, Asur in Chota Nagpur belt, Nahali in Madhya Pradesh fall under the 'definitely endangered' group, Atong in Meghalaya, and Geta in Odisha fall under the 'severely endangered' languages. The excluded 'other' minority and foreign languages spoken within India include Portuguese, French, and German.

Advantages of preserving Linguistic diversity

National integration: Providing recognition to various regional languages would contain linguistic regionalism.

Preservation of traditional knowledge: Preserving endangered languages of ethnic tribes would help in conserving rich intangible heritage and traditional knowledge it has been carrying for generations. Tribal languages are a treasure trove of knowledge about a region's flora, fauna and medicinal plants. Usually, this information is passed on to the next generations orally. When a language declines, that knowledge system will be completely gone.

Social inclusion: Linguistic diversity ensures equal opportunities for various language groups in education, social life and economic development.

Good governance: Conducting administration in native languages would promote people's participation in governance.

Diaspora network: Rich linguistic diversity of India would enhance the diaspora network across the borders and help India accumulate soft power.

Effective education: Primary education in the mother tongue leads to more effective learning outcomes. Multilinguistic abilities have been linked to cognitive abilities.

V) Cultural groups in India

A cultural group refers to a collection of people who share a common set of beliefs, values, behaviors, traditions, and practices, often passed down through generations, and that distinguishes them from other groups. Indian culture is a combination of several cultures, has been influenced by a history that is several millennia old, beginning with the Indus Valley civilization and other early cultural areas. Indian culture is one of the oldest and most unique cultures known across the globe. It has Indian culture is one of the oldest and most unique cultures known across the globe.

Indian cultural groups have various kinds of traditional values, religion, dance, festivals, music, and cloth, which vary from each state or town even. Indian art, cuisine, religion, Literature, Education, Heritage, Clothes etc has a huge impact on the whole world where everyone admires and follows it. It is known as the land of cultural diversity. India thrives on a variety of languages, religions, and cultures due to the diverse race of people living in the country. It can be referred to as one of the world's most culturally enriched countries.

Cultural diversity

The cultural diversity of India is not merely a source of pride but also the dynamic impetus propelling our advancement and shaping our collective character. In accordance with statistical data, the populace adheres to varying religious affiliations, with Hindus constituting 79.8%, Muslims 14.2%, Christians 2.3%, Sikhs 1.7%, Buddhists 0.7%, and Jains 0.4%, all coexisting harmoniously under the broader banner of "Indian.

Each geographical domain is distinguished by its exclusive language, customs, gastronomy, clothing, and artistic forms. The vibrant celebrations that resonate throughout the nation, encompassing festivals such as Diwali, Eid, Christmas, Pongal,

and Baisakhi, serve as unifying threads, weaving together individuals from diverse faiths and regions, fostering an ethos of unity and concord.

Amidst the profusion of cultural distinctions, India remains bound by the overarching principles enshrined in its Constitution. The democratic ethos permeating the nation enables individuals from varied backgrounds to articulate their views, elect their representatives, and actively contribute to shaping the nation's trajectory. The ideals of equality, justice, and liberty are not mere theoretical constructs; they embody the very essence of countless lives across the nation.

Lets Sum Up

India is the country of heterogeneous racial, ethnic, religious, linguistic and cultural groups. It makes the country of India as a distinctive one compare with other countries. Though they are many languages and cultural identities all are living together with the quality of accommodation and assimilation. No much of conflict, quarrels and tensions among the cultural groups. In recent days the processes of migration, industrialization and urbanization makes the people move from one place to another for their survival. Everyone they are settled in different places which is totally strange from their own cultural behaviour and norms. But they used to adopt and accept the differences and respect the other culture, it makes the society as a peaceful one.

Check your progress

1. The ancient Indian society was also characterized by the dominance of <u>religion</u> and <u>spirituality</u>
2. In Vedic period the <u>agrarian</u> and <u>cattle</u> serving as a significant economic asset
3. The <u>medieval period</u> is an important period in Indian history because of the developments in the field of art and languages, culture and religion.
4. In the year of <u>1857</u> there was an armed revolt that is often considered the "first war of independence."

5. The year 1919 was marked by the introduction of a tyrannical repressive act called the <u>Rowlatt Act</u>

Unit Summary

The above unit have discussed about the Hindu social organization and its elements. At the outset the understanding of the traditional culture is very essential to anyone, through the culture only we can know who we are. Traditional ideas or values are being considered as the cultural heritage. By that only decide whether we can continue, add or eradicate the things which are relevant in the present day life or not. Learning and reading of past history and social organization about a particular society gives the way to understand the pillar stones of past. Historical perspective is very much important and helps us to compare the present culture with the past. Through that we can retain the good one and erase the irrelevant one. Studying the diversity about our country always bring a better feel to us, because we the country example to the other nations in the concept of unity in diversity. Even though we are having more religion, castes, communities and classes along with high population, every religion and community in our country maintaining a good and harmonious relation to another one.

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Unit – II

Marriage and Kinship

Unit Objectives

1) To present the nature and the functions of the marriage system
2) To explain the different forms of marriage practices in our society
3) To understand the kinship and identify its terms and usages
4) To deliver the descent and inheritance of kinship system

Section –I

Marriage

Marriage is a social institution that is found in many different cultures around the world. It is a way of organizing sexual relationships, reproduction, and childrearing. Marriage also plays a role in defining social roles and statuses.

Meaning of Marriage

In sociology, marriage is defined as a formalized union between two individuals that typically involves legal, social, and emotional ties. It is an institution that serves as the foundation for family structures and plays a pivotal role in shaping social norms and values. Marriage is one of the universal social institutions established and nourished by human society. It is closely connected to the institution of family.

In most societies, a marriage is considered a permanent social and legal contract and relationship between two people based on mutual rights and obligations among the spouses. A marriage is often based on a romantic relationship. But it typically signals a sexual relationship between two people. A marriage, however, does not simply exist between the married partners, rather it is codified as a social institution in legal, economic, social, and spiritual or religious ways. Because marriage is recognized by law and religious institutions and involves economic ties between the spouses, a

dissolution of marriage (annulment or divorce) must, in turn, involve a dissolution of the marriage relationship in all of these realms.

Definition

- According to Gillin and Gillin, "Marriage is a socially approved way of establishing a family of procreation."

- Westermarck says that marriage is rooted in the family rather than the family in the marriage. Marriage is an institution of society with different purpose, functions and forms in different societies but is present everywhere as an institution.

- According to Malinowski, " marriage is a contract for the production and maintenance of children." According to Robert H Lowie," Marriage is a relatively permanent bond between permissible mates."

Functions of Marriage

➢ Marriage plays a very important role in our society. It has different functions that help individuals and society. The most fundamental function of marriage is that it forms a lifelong bond between a man and a woman. They come together to share their lives and become companions. They can support and care for each other through thick and thin.

➢ Marriage provides love, companionship and emotional support to individuals. The spouse becomes the closest companion who fulfils one's emotional needs of love, care and affection. They share each other's joys and sorrows in life.

➢ Marriage helps form a legal family unit which is the basic unit of society. A family provides a healthy environment for raising children and forms the next generation. The children learn values, culture and morals within a family.

- Another important function of marriage is procreation. Legally married couples can have children with responsibility. Children inherit family names, values and wealth from their parents. This helps maintain family lineage.

- Partners in marriage provide economic help and support to each other. They pool their resources and income to fulfil family needs. The combined income of partners helps improve their standard of living.

- Marriage contributes to the stability of society. Stable families produce children with good values, which leads to social stability and order. It decreases anti-social and destructive activities in society.

- Marriage provides a platform for partners to divide responsibilities between them. They can specialize in different tasks based on their skills, wishes and needs. This helps them utilize their time efficiently.

- In marriage, partners can satisfy each other's sexual needs in a lawful way. They get physical and emotional intimacy which is necessary for a healthy relationship.

- The Functions of Marriage allow partners to support each other through happiness and difficulties in life. They can share each other's joys during success and comfort each other during failures, losses and illness.

- Thus marriage fulfils many important needs of individuals as well as society. The role of the family in promoting social values and welfare cannot be underestimated. Hence marriage continues to remain relevant for human well-being. In future, too, the basic functions of marriage are likely to remain the same though the form of marriage may change over time.

- Marriage represents a long term commitment to stay together through both good times and bad. Mutual support and growth: Partners in a marriage can support each other's personal growth and development. Marriage provides a sense of belonging and security within a committed relationship
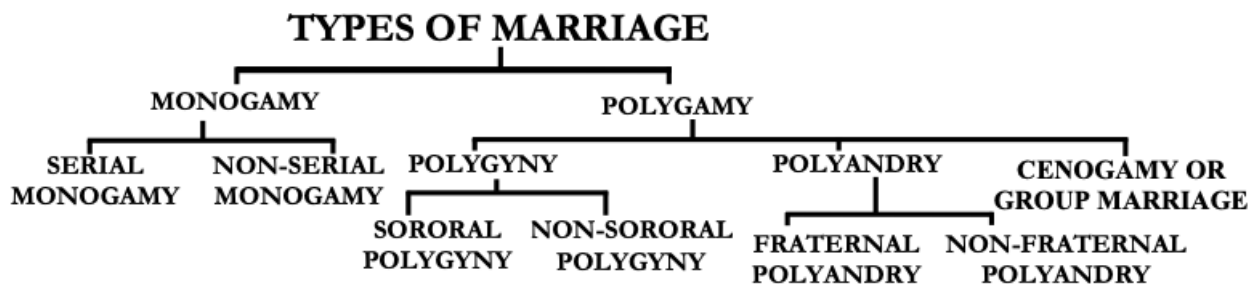
Types of marriage

a) **Monogamy:** Monogamy is the most common form of marriage globally, where an individual is married to only one partner at a time. It is often associated with the idea of lifelong commitment and exclusivity.

Serial monogamy

In many societies individuals are permitted to marry again often on the death of the first   spouse or after divorce but they cannot have more than one spouse at one and the same time.

Straight monogamy:

In straight monogamy the remarriage of the individuals is not allowed.

TYPES OF MARRIAGE
- MONOGAMY
  - SERIAL MONOGAMY
  - NON-SERIAL MONOGAMY
- POLYGAMY
  - POLYGYNY
    - SORORAL POLYGYNY
    - NON-SORORAL POLYGYNY
  - POLYANDRY
    - FRATERNAL POLYANDRY
    - NON-FRATERNAL POLYANDRY
  - CENOGAMY OR GROUP MARRIAGE

b) **Polygamy:**   Polygamy is a form of marriage in which an individual is allowed to have multiple spouses simultaneously. It is a practice that has existed in various cultures and societies throughout history. While monogamy, the practice of having only one spouse at a time, is more commonly practiced worldwide, polygamy has been prevalent in certain regions and religions. Polygamy encompasses two subtypes: polygyny and polyandry. In polygyny, a man has multiple wives simultaneously, whereas in polyandry, a woman has multiple husbands concurrently.

➢ *Polygyny*

Polygyny is a form of marriage in which one man married more than one woman at a given time. Polygyny is more popular than polyandry but not as universal as monogamy. It was a common practice in ancient civilizations. At present it may be present in primitive tribes like Crow Indians, Baigas and Gonds of India. Polygyny is of two types:

➢ *Sororal polygyny*

It is a type of marriage in which the wives are invariably the sisters. It is often called sororate. The Latin word Soror stands for sister. When several sisters are simultaneously or potentially the spouses of the same man the practice is called sororate. It is usually   observed in those tribes that pay a high bride price.

Non-sororal polygyny

It is a type of marriage in which the wives are not related as the sisters.

➢ *Polyandry:* It is a type of marriage where a woman has more than one husband at the same time. There are a few different types of polyandrous marriages:

Fraternal polyandry: The most common type, where brothers share a wife. This was historically practiced in some areas for economic or cultural reasons.

Non-fraternal polyandry: A woman has multiple husbands who are not brothers. This type is rarer but still occurs in some cultures.

c) **Group Marriage or Cenogamy :** Group marriage, also known as communal marriage, involves multiple men and women living together as spouses and sharing responsibilities and resources collectively.

Group marriage means the marriage of two or more women with two or more men. Every woman is the wife of every man belonging to a particular group. Sociologists, like Dr. Rivers call it a kind of sexual communism. This

type of marriage is found among some tribals in Australia, India, Tibet and Ceylon are believed to have practiced group marriage.

Norms of marriage

No society gives absolute freedom to its members to select their partners. Endogamy and exogamy are the two main rules that condition marital choice.

Endogamy:

It is a rule of marriage in which the life-partners are to be selected within the group. It is marriage within the group and the group may be caste, class, tribe, race, village, religious group etc. We have caste endogamy, class endogamy, sub caste endogamy, race endogamy and tribal endogamy etc. In caste endogamy marriage has to take place within the caste. Brahmin has to marry a Brahmin. In sub caste endogamy it is limited to the sub caste groups.

Exogamy:

It is a rule of marriage in which an individual has to marry outside his own group. It prohibits marrying within the group. The so-called blood relatives shall neither have marital connections nor sexual contacts among themselves.

Forms of exogamy:

➢ Gotra Exogamy: The Hindu practice of one marrying outside one's own gotra.
➢ Pravara Exogamy: Those who belong to the same pravara cannot marry among themselves.
➢ Village Exogamy: Many Indian tribes like Naga,Garo,Munda etc have the practice of marrying outside their village.
➢ Pinda Exogamy: Those who belong to the same panda or sapinda(common parentage) cannot marry within themselves.

Other forms of marriage

Isogamy: It is the marriage between two social equals (status)

Anisogamy: It is an asymmetric marriage alliance between two individuals belonging to different social statuses. It is of two forms - Hypergamy and Hypogamy.

Hypergamy: It is the marriage of a woman with a man of higher Varna or superior caste or family.

Hypogamy: It is the marriage of high caste man with a low caste woman.

Orthogamy: It is the marriage between selected groups.

Cerogamy: It is two or more men get married to two or more women.

Anuloma marriage: It is a marriage under which a man can marry from his own caste or from those below, but a woman can marry only in her caste or above.

Pratiloma marriage: It is a marriage of a woman to a man from a lower caste which is not permitted.

Sacramental Nature of Hindu Marriage

Hindu marriage is considered as one of the most important sacraments. It is a religious and holy union of the bride and groom which is necessary to be performed by religious ceremonies and rites. According to the Satpatha Brahmana- Wife is the Ardhangini [half of man] and man is not complete until he marries. The sacramental nature of marriage has three characteristics: -

- It is a permanent union, which means once tied cannot be untied.
- It is an eternal union, means its valid not only in this life but in lives to come.
- It is a holy union, means performance of religious ceremony is essential

Marriage is obligatory for Hindu so that they can get son to discharge their debt towards their ancestor by offering them pindas and for performing religious and spiritual duties. The ceremonies and rites which are followed in Hindu marriage also shows its

sacramental character. There are certain rites which must be performed for a complete marriage. For Example: -Performance of Homa, Kanyadan etc. These all should be performed in presence of Brahmin and mantras are chanted. If these rites are not performed then the question arises about the validity of the marriage .

Contractual nature of Hindu marriages

- A valid marriage shall be solemnized between two Hindus with the following conditions fulfilled.

- The groom shall attain the age of 21 and the bride should attain the age of 18. It is very much necessary at the time of marriage the person shall attain the specified age given in the act.

- The consent cannot be taken into consideration when there is a use of coercion or threat. In the modern world, a father can't get the girl married to any without the girl's consent. If in case that happens the will be void.

- The person shall not be suffering from any insanity or mental disorder at the time of marriage.

- During the time of marriage no person shall have a spouse living. According to the Hindu marriage Act, it is not permissible to have two living wives at the same point of time, which amounts to bigamy. Section 494 IPC gives punishment for the said offence.

- They don't fall under the sapinda relationship or within the decree of prohibited relationship unless it is allowed by the custom or tradition.

 Let's sum up

        Indian marriage system is a complex one. Though we are having many types of marriage forms, it is being followed purely based on the development of the groups itself. Tribal in some places they are involving the polygamy practices, but most of the groups now they prefer the monogamy form of marriages. Most of the marriage forms we have studied in the above have extinct. In contemporary days again we have some new forms of marriage with new nomenclature, i.e.,

self selection marriage, love marriage and intercaste marriage. Whatever it may be the form or the method of marriage, it is being considered as a sacrament one. But at the same time no one can refuse the marriage system is in danger due to the penetration of western ideologies among the youngsters. The quality of sacrament is being questioned in some occasion by its less solidarity and low tenure.

Check your progress

- 1. <u>Marriage</u> is a socially approved way of establishing a family of procreation
- 2. <u>Cenogamy</u> also known as group marriage,
- 3. <u>Isogamy</u> is the marriage form between two social equals
- 4. Performance of <u>Homa</u> in marriage is connected with sacrament nature.
- 5. The person is not allowed to marriage, who is suffering from any <u>insanity</u> or <u>mental disorder</u> at the time of marriage.

Section - II

Marriage of Hindus

There are different types of marriages described in historical texts that provide insights into the cultural and social norms surrounding marriage in that era. According to ancient Indian texts such as Manusmriti, Mahabharata, and Vedas, there are eight types of marriages, also known as "Vivah,"

The initial set of four marriage forms were classified as Prashasta forms, and they were considered acceptable forms of marriage. However, the level of approval varied among them, with Brahmana marriage being clearly superior to the other three. On the other hand, the remaining four forms of marriage were categorized as Aprashasta forms.

Ancient forms of Hindu marriages

PRASHASTA FORMS OF MARRIAGE

- **The Brahma Marriage**

    Once the groom has completed his education and acquired the necessary skills, his family approaches the family of a suitable girl. The bride's father then investigates the groom's background, character, learning, and accomplishments before giving his daughter in marriage. This form of marriage is considered the most esteemed in the scriptures, and it does not involve any dowry.

- **The Daiva Marriage**

    In this type of marriage, the bride's family waits for a suitable groom. If the girl does not find a suitable match within a specified period, her family arranges for her marriage to a priest who officiates over sacrifices. This form of marriage is considered inferior to the Bráhma Marriage as it is seen as degrading to women.

- **The Arsha Marriage**

    The term "Ársha" refers to a Rishi or Sage in Sanskrit. In this form of marriage, the groom is typically a Rishi or Sage. The bride is married to a Rishi in exchange for two cows or a cow and a bull. This serves to illustrate that a sage does not possess great wealth. Ársha Marriage usually occurs when the bride's family is unable to afford the expenses of their daughter's marriage. This type of marriage is also considered inferior due to its transactional nature.

- **The Prajapatya Marriage**

    Contrary to the Brahma Marriage, in this type of marriage, an eligible groom is enticed with wealth and gifts by the bride's father to marry his daughter. According to the Mahabharata, it is also known as the Kshatra form of marriage. However, according to Manusmriti, the term Prajapatya is used when the father gives away his daughter with

due honor, saying "May both of you perform your civil and religious duties," along with a verbal agreement to uphold dharma together.

THE APRASHASTA FORMS OF MARRIAGE

- **The Asura Marriage :** This form of marriage involved the groom bestowing wealth upon the bride and her family in exchange for receiving her. It was widely seen as the commodification or "selling" of a bride and was considered greatly inferior to the four Prashasta forms of marriage. This practice is no longer observed among Hindus.

- **The Gandharva Marriage:** This form of marriage consisted of the voluntary union of a maiden and her lover driven by physical as well as emotional desire. Although it shares some similarities with Western notions of marriage based on free choice between couples without the involvement of family members, it is not commonly practiced in modern India. However, a similar type of marriage known as a "love marriage" does exist.

- **The Rakshasa Marriage:** This form of marriage involved the forcible abduction of a maiden from her home after her kinsmen had been killed or injured, and their houses invaded. This violent and coercive form of marriage is no longer in existence and is universally condemned.

- **The Pisaka Marriage:** In this form, a man would exploit the vulnerability of a girl who is asleep, intoxicated, mentally imbalanced, or handicapped, using deception to engage in a sexual relationship with her. It is challenging to distinguish such a form of "marriage" from rape, and thankfully it does not exist in modern India.

Rules for Hindu marriages in contemporary days

➤ According to section 5 of the Hindu Marriage Act, a valid marriage may be solemnized between any two Hindus, if the following conditions are fulfilled, namely:-

➤ Marriage should be of monogamous nature, bigamy is strictly prohibited

- ➢ Also, at the time of marriage, neither party must be:

- ➢ Suffering from unsoundness of mind so that valid consent criterion has not been vitiated.

- ➢ Suffering from any epileptic, insurgent attacks, fits or any mental disorder so that it defeats the purpose of marriage and thus acts as a bar in the procreation of children.Has been subjected to any mental disorder including mental unsoundness, which debars a spouse from fulfilling marital obligations.

- ➢ Age cap must be fulfilled according to the Majority Act wherein the age of Male must be 21 years and that of females must be 18 years.

- ➢ the parties don't fall within the ambit of the degree of prohibited relationship

Christian marriage

- • Christians believe that marriage is a gift from God, one that should not be taken for granted. It is the right atmosphere to engage in sexual relations and to build a family life. Getting married in a church, in front of God, is very important. A marriage is a public declaration of love and commitment. This declaration is made in front of friends and family in a church ceremony.

- • Christianity contends that sexual expression should be guarded within the security of marriage, emphasizing a commitment to lifelong exclusive faithfulness. Contrary to the argument that cultural shifts drive changes in sexual behavior, Christians assert that marriage is a creation ordinance, rooted in the fundamental order of the world.

- • Marriage, according to the Bible, is viewed as a covenant witnessed by God, where couples are held accountable for their promises. A working definition of marriage is proposed as the voluntary sexual and public social union of one man and one woman from different families. This union is compared to the relationship between God and his people, with intrinsic calls for lifelong exclusive sexual faithfulness.

- The consent of the father of the bride or the mutual consent of the couple was the cornerstone of a marriage. Rituals such as communion service and blessing were added to the marriage ceremony by the 11th century.

- Formally asking the couple for their consent to get married is considered quite important. The biblical verse referring to the two becoming one body hints at the sexuality in the marital relationship. It was in the Trend Synod that marriage acquired the status of a sacrament. The Synod insisted on the presence of a priest and two witnesses at a marriage. That norm is still in force, and the couple now signs the marriage register too at the church.

Sociological perspectives of Christian marriage

- ❖ **Religious Significance:** Christian marriage is often seen as a divinely ordained union, with religious texts and teachings shaping its meaning and purpose.

- ❖ **Social Roles and Expectations:** Christian marriage can influence gender roles, family structures, and expectations regarding parenting, fidelity, and community involvement.

- ❖ **Cultural Influences**: Christian marriage traditions and rituals can be shaped by local customs and cultural practices, leading to variations in wedding ceremonies, family dynamics, and community interactions.

- ❖ **Legal Frameworks:** The legal status of Christian marriage is determined by national and regional laws, with the Indian Christian Marriage Act of 1872 being a key example in India.

- ❖ **Denominational Differences:** Different Christian denominations (e.g., Catholic, Protestant) may have varying views on marriage, divorce, remarriage, and other related issues.

- ❖ **Marriage as a Social Institution:** Sociologically, marriage is seen as a social institution that regulates relationships, establishes families, and contributes to the reproduction and socialization of future generations.

Conditions of Christian's marriage

The marriages in Christians are performed by a minister or a priest in a churchand / or under the Indian Christian Marriage Act of 1872. Instead of opting for a gown, the bride frequently chooses to wear the attire of the community to which she belongs, which adds to the beauty of the marriage. So, in Christian weddings in India, the bride wears traditional attire such as sarees, mekhlas, and traditional sarongs, and the groom, along with his best men, often wears traditional attire as well.

- ❖ For a valid Christian marriage, one or both parties must be Christians. In other cases, one of the parties forbids the marriage on the grounds of prohibited degrees of courtship, rendering the marriage null and void under the act.
- ❖ To represent a valid marriage under the Act (Christian Marriage Act 1872 and Christian Marriage Registration in India), the following elements must be met.
- ❖ The age of the groom should no longer be less than twenty - one years and that of the bride should not be less than eighteen years respectively.
- ❖ Consent must be free and voluntary and no longer obtained by misrepresentation, coercion, or using undue influence of information.
- ❖ Neither party should have a partner at the time of marriage. Besides, the marriage must be carried out in the presence of at least two reliable witnesses, by means of someone licensed to provide a certificate to the marriage.

Marriage in Muslims

Muslim Marriage or Nikah is held as a legal civil contract between a man and a woman carried out on the basis of ijab-o-qabool. Ijab is a proposal from one party and Qubool is acceptance from other. According to Sharia law, this contract is considered as integral to a religiously valid Islamic marriage that legalizes sexual relation between man and woman to produce children. The contract is never permanent and can be broken at the will of husband and wife.

Features of Muslim marriage

- Marriage in Islam is not considered as sacrament (sacred) but a civil and social contract of obligation between a man and woman to live together and to procreate children.

- This contract is legitimate only when there are two male or one male & two female witnesses and accepted by both the parties in single sitting.

- This contract is not permanent. Couple are not assumed to live together till death. The contract can be broken by seeking divorce by the either party.

- The husband has to pay 'Mahr' a payment to the bride before entering in a contract which she can spend as per her will.

- Islam does not allow celibacy as it believes that this leads to all sorts of psychological and physical tensions and problems; though sexual relationship outside marriage is crime in Islam.

- The key difference in marriages between Islam and other faiths was that, Polygyny existing in those days. As of now there is no data about these kind of practices.

- Polyandry is not allowed in Islam, Muslim women are supposed to have only one husband at a time.

Types of Marriages in Muslims

There are four types of marriages practiced by Muslims as follows:

Sahih Marriage

This is the valid form of marriage as per the Sharia Law. The children born from this marriage are legitimate. It is obligatory for husband to pay Mahr as a dower his wife. The wife is entitled to get maintenance from her husband. The husband has rights to prohibit his wife movements under this marriage.

Fasid Marriage

This marriage is an irregular marriage as the two parties fails to fulfil the prerequisite norms required for the valid marriage. Irregularities like marriage without witness, marriage with fifth wife etc.

Muta Marriage (temporary marriage)

This marriage is carried out under a contract for temporary period. It is legitimate in Shia Muslims only. Shia Muslims practice such marriage with a woman from Mahomedan, Jewish, Christian religion.

Batil marriage

This type of marriage is completely unlawful according to Muslim law because the marriage takes place through forced consent of woman and other prohibited grounds. The offspring from such marriage is illegitimate.

Conditions of Muslim marriages in contemporary days

For a valid Islamic marriage, the following conditions must be satisfied:

1. The parties must have the capacity to solemnize their marriage
2. There must be a clear proposal and acceptance as a prerequisite
3. Free consent of both parties
4. There must be No Legal disability and discourse

Let's sum up

In contemporary days the Hindu, Christians and Muslims marriages are performing on the basis of religious beliefs and norms along with enacted constitutional regulations. Though they are having values and moral attachment with their religion, it is mandatory to adhere marriage rules and regulations of the Indian government. There are lot of amendments are made in the Hindu, Christian and Muslim marriage acts in relate with the criteria's of age of marriage, remarriage and divorce. It should be properly followed by the people otherwise

they can face the legal challenges. At the same time no one can interfere the others religion practices if it is no harmful actions of human. The above mentioned some kind of Hindu and Muslim marriages did exist in the past days only, not now.

Check your progress

- 1. In Prasapatya marriage, an eligible groom is enticed with wealth and gifts by the bride's father to marry his daughter

- 2. According to section 5 of the Hindu Marriage Act, a valid marriage may be solemnized between any two Hindus.

- 3. In India the marriages in Christians are performed under the Indian Christian Marriage Act of 1872

- 4. Marriage in Islam is considered as civil contract of obligation between a man and woman to live together and to procreate children.

- 5. Fasid marriage is an irregular marriage as the two parties fails to fulfil the prerequisite norms required for the valid marriage in Islam.

Section -III

Kinship

Kinship meaning

Kinship is a "system of social organization based on real or putative family ties," according to Encyclopaedia Britannica. Kinship refers to the interconnected network of social relationships. It holds significance in the lives of individuals across all societies. It refers to the various connections and relationships we form with our family members and relatives. It encompasses the bonds that tie us together through blood, marriage, or adoption.

In sociology, kinship involves more than family ties. Kinship is one of the most important organizing components of society. According to Schneider said kinship refers to "the degree of sharing likelihood among individuals from different communities. For

instance, if two people have many similarities between them then both of them do have a bond of kinship."

> Kinship is the relation by the bond of blood, marriage and includes kindered ones. It represents one of the basic social institutions. Kinship is universal and in most societies plays a significant role in the socialization of individuals and the maintenance of group solidarity.

> "Kinship is one of the most important organizing components of society. This social institution ties individuals and groups together and establishes a relationship among them."

> Kinship is the most universal and basic of all human relationships and is based on ties of blood, marriage, or adoption.

> It is very important in primitive societies and extends its influence on almost all their activities. Kinship is a social and cultural construct.

Definition

> L.H. Morgan defines kin terms are, "reflected the forms of marriage and the related makeup of the family (system of consanguinity and affinity of woman family 1871).

> A.R Radcliffe Brown defines kinship as a system of dynamic relations between person and person in a community, the behavior of any two persons in any of these relations being regulated in some way and to a greater or less extent by social usage.

Importance of Kinship

> ❖ Kinship serves as a fundamental organizing principle in societies. It establishes relationships and bonds between individuals and groups. Kinship ties contribute to the structure and cohesion of social units, such as families, clans, or tribes.

> ❖ Kinship helps maintain unity, harmony, and cooperation among individuals and groups. It sets guidelines for communication, interactions, and mutual support within families and extended kinship networks.

❖ Kinship determines the rights and obligations within families and marriages. It defines the roles and responsibilities of individuals based on their kinship positions. For example, kinship rules may outline the proper relationships between parents and children, siblings, or spouses.

❖ Kinship provides a framework for tracing ancestry and establishing connections between generations. It allows individuals to understand their lineage, family history, and cultural heritage.

❖ Kinship contributes to the formation of social identity and a sense of belonging. It helps individuals define their roles within the family and wider society. Kinship ties often involve shared traditions, customs, and values, fostering a sense of cultural identity.

❖ Kinship facilitates social integration by connecting individuals to broader social networks. It enables people to develop relationships beyond their immediate families. It helps build connections with others who share common kinship affiliations.

Types of kinship

Consanguineous kinship

Relation by the bond of blood is called consanguineous kinship such as parents and their children and between children of same parents. Thus son, daughter, brother, sister, paternal uncle etc are consanguineous kin. Each of these is related through blood.

Affinal kinship

Kinship due to marriage is affinal kinship. New relations are created when marriage takes place. Not only man establishes relationship with the girl and the members of her but also family members of both the man and the woman get bound

among themselves. Kinship includes Agnates (sapindas, sagotras); cognates (from mother's side) and bandhus (atamabandhus, pitrubandhus, and matrubandhus).

Social Kinship

Social kinship refers to kinship ties that are not based on blood or marriage. They are formed through social connections. These connections can be religious, community-based, or affiliations with social groups or organizations. Social kinship highlights the importance of social bonds beyond familial or marital relationships.

Terms of Kinship

❖ According to Morgan, kinship terms enables to construct a typology of relationship in society and due to variance in the use of kinship terminology a comparative study was possible.

According to Murdock (1949), the interrelation between kinship terminology and kinship behaviour, is reflected in the mode of use, he classifies kinship terms into two category:

1) Terms of address – kinship terms used to address some, that is, what you call someone when talking to them, e.g., "Nanna".

2) Terms of reference – means terms used to refer to a particular kin relation that is what you call someone when talking about them, e.g., "my grandmother", my mother's sister and so on.

❖ Kinship terms are those terms which are used in designating kin of various types. According to Morgan (1870) there are two types of kinship terminology on the basis of the range of application:

1. **Classificatory**-a single term used for two or more kinds of relatives who included in a single terminology. In this system, terms that are used for lineal are also used for collateral. Thus in English terminology, a single term 'uncle' is used for both father's brother and mother's brother. Classificatory terms

binds two relations, there is no difference between parental and marital relatives. The principal of classification may be applied to a wide range of relationship thereby establishing wide range of kinship. Radcliffe-Brown has identified three principles of classificatory terminology that inform kinship behaviouri)

- **Unity of the Sibling Group**- sister and brother belong to same descent therefore clubbed together. The elementary family is the social unit and is seen as unitary.

- **Unity of Lineage-** In patrilineal society, a man belongs to patrilineal lineage, thus his relations with father's lineage is primary and that with mother's lineage is secondary. All relatives from mothers' sidein the first ascending generation is clubbed in one group, thus all female member upto three generation are referred as mother and all male members referred as MB (mother's brother).

- **Unity of generations-same and alternate generations-**In the same generation principle there is no distinction on the basis of sex, generation is the basis of classification. In the alternate generation, that is the relation between grandparent and grandson is a relations of equality, friendlier, passing of knowledge and tradition. On the other the relation with first ascending generation is formal, between parent+ children there is a relation of superiority and subordination

2. **Descriptive** –few specific terms for relatives of 1st and 2nd order and other relatives refereed by compound of these terms, specific terms used to show exact relations, eg- FB, MZ, FBS etc. Lineal and collateral kin are separated; for example, mother and mother's sister, although of the same generation and sex, are distinguished. The advantage of descriptive is that there is less ambiguity, distant relatives identified easily, for e.g till 5th order-MMBDD

Usages of Kinship

> **Avoidance:**

It means that two kins normally of opposite sex should avoid each other. In almost all societies avoidance rules prescribe that men and women must maintain certain amount of modesty in speech, dress and gesture in a mixed company. Thus a father-in-law should avoid daughter-in-law. The purdah system in Hindu family in the north illustrates the usage of avoidance.

> **Teknonymy:**

According to the usage of this usage a kin is not referred directly but is referred to through another kin. In a traditional Hindu family wife does not directly utter the name of her husband but refers to her husband as the father of so and so.

> **Avunculate:**

It refers to the special relationship that persists in some societies between a man and his mother's brother. This usage is found in a matriarchal system in which prominence is given to the maternal uncle in the life of his nephews and nieces.

> **Amitate:**

The usage of amitate gives special role to the father's sister. Here father's sister is given more respect than the mother. Among Todas the child gets the name not through its parents but through the father's sister. Naming the child is her privilege.

> **Couvade:**

The usage of couvades prevalent among the Khasi and the Todas tribes makes the husband to lead the life of an invalid along with his wife whenever she gives birth to a child. He refrains from the active work, takes diet and observes some taboos which are observed by his wife. According to Malinowski the usage of couvade contributes to a strong marital bond between the husband and wife.

➢ **Joking relationship:**

A joking relationship involves a particular combination of friendliness and antagonism between individuals and groups in certain social situations. In these situations one individual or group is allowed to mock or ridicule the other without offence being taken. The usage of the joking relationship permits to tease and make fun of the other.

Rules of residence

- A matrilocal residence rule specifies that a daughter stays with or near her family after marriage and her husband moves to where her family resides.

- A patrilocal residence rule specifies that a son stays with or near his family after marriage and his wife moves to where his family resides. These two marital residence rules account for about 85% of the cases in the ethnographic record. Notice that we used the phrase "live with or near" to describe where a couple lives after marriage. This is because there are two common possibilities: the married couple becomes part of an extended family household consisting of two or more constituent families ("live with") or the married couple forms a new household adjacent to or very near one of their parents ("live near").

- There are a few other marital residence patterns that are less common: bilocal residence describes an apparent more-or-less equal choice for the married couple to have two options (usually between matrilocal and patrilocal residence);

- Avunculocal residence describes a pattern where the couple lives with or near the husband's mother's brother ("avuncu" derived from the Latin for maternal uncle–avunculus);

- Neolocal residence ("neo" means "new" in Greek) describes a pattern where married children leave their parents' homes and live in a new place separate from either set of parents.

- The rarest residence pattern, duolocal residence ("duo" means two in Latin), describes a situation where the married couple lives separately– the wife and the husband both remain in their natal homes. Note that although duolocal residence may give parents their wish to have all their children stay at home, the rarity of such a residence pattern suggests that it isn't a very workable solution for most societies

Descent and Inheritance

- Descent refers to a relationship defined by connection to an ancestor (or ancestress) through a culturally recognized sequence of parent-child links.

- The principle or set of principles by which one's relatives are determined is known technically as the rule of descent. There are three basic rules of descent: patrilineal, matrilineal and bi-lateral or bi-lineal.

- In patrilineal descent, each individual automatically becomes a member of any consanguineal kin group to which his father belongs, but not of those to which his mother belongs.

- In matrilineal descent, an individual joins the consanguineal kin group of his mother but not those of his father.

- In bi-lateral descent, an individual inherits some but not all of his father's consanguineal relatives and also the corresponding consanguineal relatives of his mother. In certain societies it either line which is recognised for descent and this is known as cognatic descent. The Iban of Borneo (studied by Freeman) is an anthropological

illustration of cognatic descent. It is also referred as bilateral or bilineal descent system.

- Descent can be traced through both male and female line and this is referred as double descent as found among the Yako of Africa (studied by Daryl Forde). Here, inheritance of immovable materials, such as land, is the domain of the patri-clan while the matriclan controls the inheritance of moveable objects such as livestock.

Let's sum up

Kinship is matter of social recognition. Every human group needs some kind of identity to recognize their cultural history. In this occasion through the kinship they have been attached as well as mingled with the other groups. Kinship reduces the conflict between the communities. It promotes the social support and solidarity among the groups. Sharing of cultural identity and connecting the networks among the people not only promotes the society also lifting the socio-economic conditions of the groups. At the same time the impact of globalization and the westernization processes make little bit weaken the kinship system through its materialistic culture. It makes more challenges and promotes underdevelopment in the existing kinship system. The rising level of the divorce, intergenerational conflict, disintegration of the joint family system is few examples to this. Apart from that the kinship paves a great bond between its members through the blood or marriage affiliation.

Check your progress

- 1. Kinship is a system of social organization based on real or putative family ties.
- 2. Kinship due to marriage is called affinal kinship
- 3. In a traditional Hindu family wife does not directly utter the name of her husband but refers to her husband as the father of so and so is called Tecknonymy
- 4. Avunculocal residence describes a pattern where the couple lives with or near the husband's mother's brother.

- 5. In matrilineal descent, an individual joins the <u>consanguineal</u> kin group of his mother but not those of his father.

<u>Unit Summary</u>

This unit have discussed about the marriage and kinship system in our society. Marriage system is one among important social institutions to any society. Its richness proves the rich of the culture. In India all the marriage practices irrespective of all religions are interconnected with the quality of sacrament in nature. So around the globe the Indian marriage practices are being considered as a permanent one and having lot of positive comments. The values and norms, beliefs and sacrament nature, bond between the couples, multiple responsibilities and quality of long standing makes the marriage system as a effective one. But in some cases like tribes it may vary and they may have polygamy types. Kinship system is deeply connected with our social solidarity. The kin relationships, ceremonies and regulations bring social cohesiveness and reduces the situation of conflict and quarrels.

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Unit- III

Family

Unit Objectives

1) To understand the forms and functions of the family system
2) To explain the changes in family structure with its causes and consequences
3) To reveal the factors promoting dysfunctioning mechanisms of the family system
4) To deliver the impact of dowry, domestic violence, and divorce issues on family

Section_-I

Family

The family is an intimate domestic group made up of people related to one another by bonds of blood, sexual mating or legal ties. It is the smallest and most basic social unit, which is also the most important primary group found in any society.

It is the simplest and most elementary group found in a society. It is a social group consisting of a father, mother and one or more children. It is the most immediate group a child is exposed to. In fact, it is the most enduring group, which has tremendous influence on the life of an individual, from birth until death. It also accounts for the most enduring social relationship found in society.

Meaning

- The family forms the basic unit of social organization and it is difficult to imagine how human society could function without it. The family has been seen as a universal social institution an inevitable part of human society.

- Family is a socially recognized group (usually joined by blood, marriage, cohabitation, or adoption) that forms an emotional connection among its members and that serves as an economic unit of society.
- Sociologists identify different types of families based on how one enters into them. A family of orientation refers to the family into which a person is born. A family of procreation describes one that is formed through marriage. These distinctions have cultural significance related to issues of lineage.

Definition

- ✓ Nimkoff says that family is a more or less durable association of husband and wife with or without child or of a man or woman alone with children.
- ✓ According to Maclver family is a group defined by sex relationships sufficiently precise and enduring to provide for the procreation and upbringing of children.
- ✓ Kingsley Davis describes family as a group of persons whose relations to one another are based upon consanguinity and who are therefore kin to one another.
- ✓ Malinowski opined that the family is the institution within which the cultural traditions of a society is handed over to a newer generation. This indispensable function could not be filled unless the relations to parents and children were relations reciprocally of authority and respect.
- ✓ According to Talcott Parsons families are factories which produce human personalities.
- ✓ According to Burgess and Lock the family is a group of persons united by ties of marriage, blood or adoption constituting a single household interacting with each other in their respective social role of husband and wife, mother and father, brother and sister creating a common culture.
- ✓ G.P Murdock defines the family as a social group characterized by common residence, economic cooperation and reproduction. It includes adults of both sexes at least two of whom maintain a socially approved sexual relationship and one or more children own or adopted of the sexually co-habiting adults.

Theoretical views on family

The sociological understanding of what constitutes a family can be explained by the paradigms of symbolic interactionism and functionalism. These two theories indicate that families are groups in which participants view themselves as family members and act accordingly. In other words, families are arrangements in which people come together to form a strong primary group connection and to maintain emotional ties with one another. Such families may include groups of close friends or teammates.

➢ In addition, the functionalist perspective views families as groups that perform vital roles for society—both internally (for the family itself) and externally (for society as a whole). Families provide for one another's physical, emotional, and social well-being. Parents care for and socialize children. Later in life, adult children often care for elderly parents.

➢ While interactionism helps us understand the symbolic, subjective experience and meaning of belonging to a "family," functionalism illuminates the many purposes of families and their roles in the maintenance of a balanced society (Parsons and Bales 1956).

Characteristics of family

- Family is a Universal group. It is found in some form or the other, in all types of societies whether primitive or modern.
- A family is based on marriage, which results in a mating relationship between two adults of opposite sex.
- Every family provides an individual with a name, and hence, it is a source of nomenclature.
- Family is the group through which descent or ancestry can be traced.
- Family is the most important group in any individual's life.
- Family is the most basic and important group in primary socialization of an individual.
- A family is generally limited in size, even large, joint and extended families.

- The family is the most important group in society; it is the nucleus of all institutions, organizations and groups.

- Family is based on emotions and sentiments. Mating, procreation, maternal and fraternal devotion, love and affection are the basis of family ties.

- The family is a unit of emotional and economic cooperation.

- Each member of family shares duties and responsibilities.

- Every family is made up of husband and wife, and/or one or more children, both natural and adopted.

- Each family is made up of different social roles, like those of husband, wife, mother, father, children, brothers or sisters.

Functions of family

Socialization

- Family helps in the socialization of its members, especially children.

- It teaches them important values, norms, and behaviors that are accepted in society.

- Children learn how to communicate, behave, and interact with others through their family.

Emotional security

- Family offers emotional support and a sense of belonging to its members.

- It provides a safe and secure environment where individuals can express their feelings and seek comfort.

- Family members can rely on each other during times of stress and difficulties.

Economic support

- Family members often share economic resources and contribute to each other's financial well-being.

- They provide financial support. This includes sharing expenses, pooling resources, and helping during tough times.
- The family can act as a safety net, ensuring economic stability for its members.

Social identity

- Family plays a significant role in shaping an individual's social identity.
- It transmits cultural, ethnic, religious, and social values from one generation to another.
- Family members often share a common social status, such as caste, religion, or social class.
- Education and socialization
- Family is responsible for providing basic education and socialization to children.
- Parents or guardians teach children essential skills, knowledge, and values needed for their development.
- Children learn about their culture, traditions, and societal expectations through their family.

Health and well-being

- Family members care for each other's physical and emotional well-being.
- They provide support during illness, promote healthy habits, and encourage a balanced lifestyle.
- Families play a role in maintaining the overall health and quality of life of their members.

Division of labour

- Family members often divide tasks and responsibilities based on their abilities and preferences.
- Each member contributes to the functioning of the family unit and shares the workload.
- Division of labor within the family helps in the smooth operation of daily activities.

Forms of family

a) **On the basis of size or structure**

- Joint family

- Nuclear or the single unit family

- Extended family

b) **On the basis of marriage**

- Polygamous

- Monogamous family

c) **On the basis of the nature of residence**

- Family of matrilocal residence

- Family of patrilocal residence

- Biolocal residence

- Neolocal residence

d) **On the basis of ancestry or descent**

- Matrilineal family

- Patrilineal family

e) **On the basis of the nature of relations**

- The conjugal family which consists of adult members among there exists sex relationship.

- Consanguine family which consists of members among whom there exists blood relationship- brother and sister father and son etc.

On the basis of size or Structure

➢ **Joint family**

(i)   " A joint family is a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common and who participate in common worship and are related to each other as some particular type of kindred." —Karve

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(ii)   "We call that household a joint family which has greater generation depth than individual family and the members of which are related to one another by property, income and mutual rights and obligations." —I.P. Desai

(iii)   "The joint family consists of persons having a common male ancestor, female offspring not yet married, and women brought into the group by marriage. All of these persons might live in a common household or in several households near to one another. In any case, so long as the joint family holds together, its members are expected to contribute to the support of the whole and to receive from it a share of the total product." —Davis

Characteristics of joint family

(i) Large Size:
The first characteristic of the joint family is its large size. A single family consists of only the husband, wife and their children. But a joint family consists of parents, children, grand children and other near relatives along with their women. It is a group of which several basic families live together at one and the same time.

(ii) Joint Property:
In a joint family, the ownership, production and consumption of wealth takes place on a joint basis. It is a cooperative institution, similar to a joint stock company, in which there is joint property. The head of the family is like a trustee who manages the property of the family for the material and spiritual welfare of the family members. The total earnings of all the family members are pooled together.

(iii) Common Residence:
The members of joint family usually live under the same roof. They may also live in separate houses in close proximity to one another. They eat the same food and wear the same type of clothes.

(iv) Co-operative Organisation:

The basis of joint family system is cooperation. A joint family consists of a large number of members and if they do not cooperate with one another it is not possible to maintain the organisation and structure of the joint family.

(v) Common Religion:

Generally the members of a joint family believe in the same religion and worship similar deities. They perform jointly the religious rites and duties. They celebrate all the festivals and social functions jointly. They also hold themselves jointly accountable for participating in social ceremonies like marriage, death and other occasions of family sorrows and rejoicing. They all share the family burden together.

(vii) Mutual Rights and Obligations:

The rights and obligations of the members of joint family are the same. None except the head of the family has special privileges. Every member of the family has equal obligations. If one female member works in the kitchen, the other does the laundry work, and the third one looks after the children. There is rotation of duties as well.

<u>Nuclear Family or the Single Unit family</u>

The concept of the nuclear family is thought to have arisen in the Western world during the Industrial Revolution, when families left farms and moved to small towns and cities for work. During this time, young people began to delay marriage and childbearing, living instead with their parents until they had established a career.

➢ A nuclear family is also known as an elementary family, in society, the family contains a married couple and their children and they are socially recognized children or they may adopt the children from the offspring. Children in the nuclear family may be from a couple or they can adopt the children from the offspring.

➢ The term "nuclear family" is commonly used in the United States, where it was first coined by the sociologist Talcott Parsons in 1955. It has been suggested that the nuclear family is a universal human social grouping.

➢ Nuclear family is not universal, the structure of the family changes as the needs of the society changes. Pre-industrial families were extended families with multiple generations living together, where as post industrial families needed to be. However, some scholars argue that the nuclear family is not a natural or inevitable human institution but rather a product of specific historical and cultural circumstances.

➢ In sociology, the nuclear family has been historically treated as the basic unit of social organization, but this has come into question over the past several decades, as the structure of families has become more and more diverse.

➢ Sociologist G Duncan Mitchell defines a nuclear family as, "A small group composed of husband and wife and immature children which constitutes a unit apart from the rest of the community.

Characteristics of a nuclear family

A nuclear family:

- Is free from the absolute control of the eldest family member

- Requires that the parents take complete responsibility for running the home and taking care of the family

- Has a more modern outlook

- Expects that after the children get married, they leave their parent's home and move into a separate dwelling to establish another nuclear family.

Reasons for the establishment of nuclear family

- **The desire for an improved lifestyle**: Young Indians aspire to earn more, seek financial stability, and lead better life. All this is more easily achieved in a nuclear family setup where parents make independent lifestyle choices for their family.

- **The desire for freedom**: Couples in a nuclear family enjoy the freedom of living on their own, by their own rules, and without interference from family other members.

- **The desire to maintain harmony**: Sharing the living space with a large number of family members can often lead to conflicts, misunderstandings, and unpleasant situations. Several couples would rather live separately to avoid multiple conflicts and undercurrents in family relationships.

Extended family

While most people in the India would identify nuclear families as being the "traditional" family type, in different cultures, extended families are much more common and have been around for hundreds of years. Extended families are families with two or more adults who are related through blood or marriage, usually along with children. This often includes aunts, uncles, cousins, or other relatives living under the same roof.

Typically, extended families live together for social support and to achieve common goals. For example, parents may live with their children and their children's grandparents. This gives the family the ability to provide care for their elderly, and in turn, the grandparents may be able to help with childcare while the parents are at work.

In India at present extended families living together isn't that common, but it does happen occasionally. What's nice about extended families is how close they can be and how they give each other a lot of support. That doesn't mean that so much family living together is always easy, though. There can be differences in opinion in extended families, and some people might live this way because they are obligated, not because they want to.

Strengths of extended families

- Things like respect and care for the elderly are important
- More family around to help with chores, child care, in case of emergencies, etc.

- Social support

Weaknesses of extended families

- Financial issues can occur if parents are supporting several other adults and children without any extra income
- Lack of secludedness depending on the living environment.

On the basis of marriage

- **Polygamous family**

Polygamous families may be described as families in which either spouse is allowed to have more than one spouse simultaneously.

- **Monogamous family**

Monogamous families are those families in which the marriage is limited to one spouse.

On the basis of nature of residence

- **Patrilocal family**: The family in which after marriage the wife comes to reside in the family of her husband is known as the patrilocal family. The patrilocal family is also patriarchal and patrilineal in nature.
- **Matrilocal family:** The family in which after marriage husband comes to reside in the family of her wife is known as a matrilocal family. It is just the opposite of a patrilocal family. This type of family is also Matriarchal and Matrilineal in nature.
- **Bilocal family:** In this type of family after marriage, the married couple changes their residence alternatively. Sometimes wife joins in her husband's house while at some other times, the husband resides in the wife's house. That is why this type of family is also known as a family of changing residence.
- **Neolocal family:** After marriage when a newly married couple establishes a new family independent of their parents and settled in a new place this type of family is known as neo- a local family.

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On the basis of ancestry or descent

- **Matrilineal family**

Matrilineal family is just the opposite of the patrilineal family. A family in which descent is determined through the mother line or continues through the mother is known as a Matrilineal family. The property and family name are also inherited through the mother line. This right transferred from mother to daughter. A woman is the ancestor of the family. Generally, the Matrilineal family is Matrilocal and Matriarchal in nature. This type of family can be found in the tribal communities of Garos and Khasis.

- **Patrilineal family**

The family in which descent or ancestry is determined through the father line and continues through the father it is known as the patrilineal family. The property and family name are also inherited through the father line. The patrilineal family is generally patrilocal and patriarchal in nature.

On the basis of the nature of relations

- **Conjugal Family:** A conjugal family consists of adult members connected by marriage. It emphasizes the relationships formed through marital bonds.
- **Consanguine Family:** A consanguine family comprises members connected by blood. Examples of these relationships include parent-child and sibling relationships.

Let's sum up

Family is one of the important social institutions in sociology. It is the primary agency for socialization of human beings as well as it regulates the action of an individual in an disciplined manner. The penetration of westernization and the modernization processes influences the family system in a negative way. There are lot of consequences in the family system like disintegration of family, single parent family and female headed family. In the contemporary days the family system is purely based on the economic wealth and also the individual ideology. Family is also considered as the cultural

heritage but now today it is facing plenty of challenges even in the rural area too. The above said few types of family setups are today becoming disappeared.

Check your progress

- 1. <u>Division of labor</u> within the family helps in the smooth operation of daily activities.
- 2. In <u>a joint family</u>, the ownership, production and consumption of wealth takes place on a joint basis
- 3. <u>The desire for freedom</u> is connected with the nuclear family system.
- 4. <u>Polygamous</u> families may be described as families in which either spouse is allowed to have more than one spouse simultaneously.
- 5. After marriage, the married couple changes their residence alternatively is called <u>Bilocal family</u> structure

Section -II

<u>Changes in the Indian family structure</u>

The most significant change in the Indian family structure is a shift from the traditional joint family system to a more prevalent nuclear family, driven by factors like urbanization, increased female education and employment, leading to smaller family sizes, greater individual independence, and changing gender roles within the household.

The family as a social institution has been undergoing change. Both in its structure and functions changes have taken place. In India, as in many traditional societies, the family has been not only the centre of social and economic life but also the primary source of support for the family members. The increasing commercialization of the economy and the development of the infrastructure of the modern state have introduced a significant change in the family structure in India in the twentieth century.

Key aspects of recent changes in the Indian family structure

Nuclearization:

The dominant family structure is now a nuclear family consisting of parents and children, replacing the extended joint family with multiple generations living together. Nuclearization of the family as more and more members are moving away from larger family circle and living as individuals or members of a nuclear unit.

Decreased family size:

Couples are opting for fewer children due to economic concerns, career aspirations, and changing societal norms. The states with a higher level of urbanization tend to have a higher proportion of single member households.

Increased female participation in workforce and their roles

More women are employed outside the home, contributing to a shift in decision-making power within the family. The transition from traditional joint families to nuclear or non-traditional family structures has often resulted in greater autonomy and agency for women. With more women joining the workforce, nuclear families often rely on dual-income households, requiring women to juggle professional commitments with traditionally established household duties and caregiving responsibilities.

Increasing Individualism:

Greater emphasis on personal goals and privacy, they are leading to a decline in the authority of elders within the family. Traditional authority of the eldest male in the Indian family system is diminishing with rising individualism and nuclearization.

Changing gender roles:

Traditional gender roles are evolving with men taking on more household responsibilities and women having greater autonomy. Gender roles are being redefined in the wake of increasing participation of women in labour force and thus decision making in the household.

Urbanization impact:

Migration to urban areas accelerates the transition to nuclear families due to limited space and lifestyle changes.

Delayed marriage and childbearing:

Couples are choosing to marry and have children later in life. A substantial increase in the proportions never married, among both males and females, at young ages, has been noted in many countries. A consequence of the increase in the proportion of never-married young adults is the gradual upward trend of the average age at marriage. Postponement of marriage among females resulted in the postponement of childbearing with a reduction in family size.

Acceptance of non-traditional relationships: Growing acceptance of live-in relationships and same-sex partnerships in certain segments of society. Modernity is witnessing the emergence of same-sex couples (LGBT relationship), cohabitation or live-in relations, single-parent households, a large chunk of divorced living alone or with their children.

Family Disharmony

In sociology, "family disharmony" refers to a state of significant conflict, tension, or lack of agreement within a family unit, often characterized by poor communication, unmet needs, differing values, and unresolved disagreements, which can negatively impact the well-being of family members; essentially, a breakdown in the positive functioning of a family unit.

Causes:

Factors contributing to family disharmony can include financial stress, unequal distribution of household chores, infidelity, differing parenting styles, substance abuse, in-law conflicts, lack of intimacy, personal issues, and major life transitions.

Impact:

Family disharmony can lead to negative outcomes like increased stress, anxiety, depression, behavioral problems in children, poor academic performance, and even marital separation or divorce.

Domestic Violence

Definition

- ✓ According to Ganley and Schecter domestic violence is defined "as a pattern of coercive and assaultive behaviors that include physical, sexual verbal and psychological attacks and economic coercion that adult/ adolescence used against the intimate partner". Here partners can be anyone either they may be married or unmarried, Heterosexual, gay or lesbian, living together, separated or dating.

The probable causes for domestic violence

According to the UN Commission on state of women in its Vienna declaration based on empirical evidence the following can be sorted as a reasons for domestic violence check out national integration

- the control in the family matters primarily by men against women
- the imbalance is committed against the weakest one of sex or age of physical fitness. Even the dependency relationships mainly in terms of economic or employment status determined to a large extent in determining domestic violence
- the in balance of power which is making the weaker lose the control on basic Human Rights fundamental freedoms dignity and right to peace and security and acts are mainly due to the patriarchal orientation of the society at large.

- the childhood socialization, previous experiences of abuse in relationships, psychological disorder of anger sadism, sense of insecurity in marital Bond or frustration at work also responsible for domestic violence.

Types of domestic violence

- Physical violence can include slaps, shoves, hits, punches, pushes, being thrown down stairs or across the room, kicking, twisting of arms, choking, and being burnt or stabbed.
- Psychological and emotional abuse can include a range of controlling behaviours such as control of finances, isolation from family and friends, continual humiliation, threats against children or being threatened with injury or death.
- Financial or economic abuse includes forcibly controlling another person's money or other assets. It can also involve stealing cash, not allowing a victim to take part in any financial decisions or preventing a victim from having a job.

Impact of Domestic violence

- Domestic violence not only affects those who are abused, but also has a substantial effect on family members, friends, co-workers, other witnesses, and the community at large.
- Children, who grow up witnessing domestic violence, are among those seriously affected by this crime. Frequent exposure to violence in the home not only predisposes children to numerous social and physical problems, but also teaches them that violence is a normal way of life - therefore, increasing their risk of becoming society's next generation of victims and abusers.
- Physical Health Injuries, chronic pain, and disabilities are resulting from abuse. Also Anxiety, depression, PTSD, and suicidal tendencies is getting increasing.
- It creates economic Costs i.e., Healthcare, legal, and social services expenses to address domestic violence cases.
- Loss of Productivity also happended. The victims and abusers often experience reduced workplace productivity.

Domestic violence Act 2005

The Act covers all women who may be mother, sister, wife, widow or partners living in a shared household. The relationship may be in nature of marriage or adoption. In addition relationships with family members living together as a joint family are also included. However, no female relative of the husband or the male partner can file a complaint against the wife or the female partner.

Dowry

➢ Dowry refers to "the money, goods, or estate that a woman brings to her husband or his family in marriage."

➢ Dowry is not a 'gift', a 'return gift', an 'exchange' or a 'reciprocal gesture'. It is considered more as an expenditure on the marriage of a girl, which parents are required to incur by force. Parents of a boy of marriageable age, who possesses the qualifications that the parents of a girl are looking for, demand a dowry according to what they think is the 'value' of their son.

➢ In the early days dowry was an institution in which gifts and presents were given to a girl at the time of her marriage when she was required to leave her parents' home and join her husband's household.

➢ The problem of dowry has become a serious social evil among the upper castes and middle classes both in towns and villages.

Social Dimensions of Dowry:
- A boy with good education and employment becomes much sought after match for a girl. If anything has kept some pace with wider social and economic changes in India, it is the increase in dowry in terms of cash and material goods.
- If parents of moderate economic standing cannot meet dowry demands, their daughter remains unmarried; or if they manage to give a dowry, they get into heavy debt. Demands for more dowries after marriage have become a source of conflict between families of the boy and that of the girl.

- Dowry has also become a symbol of prestige for both the dowry-givers and the dowry-takers. It is considered a matter of dignity to give more dowry than one's kinsmen and caste-fellows and others

- Another view is that dowry is a gift, a token of love, given to one's daughter or sister at the time of her marriage. Dowry, as a token of love, keeps her attached to the parents' family even after marriage. It has become customary to give dowry. Marriage without dowry has become almost unthinkable. In south India, dowry is called stridhanam.

Impact of Dowry System

- ✓ Gender Discrimination: Due to the dowry system, many a times it has been seen that women are seen as a liability and are often subjected to subjugation and are given second hand treatment may it be in education or other amenities.

- ✓ Affecting Career of Women: The larger context for the practice of dowry is the poor presence of women in the workforce, and their consequent lack of financial independence.

- ✓ The Poorer sections of society who send their daughters out to work and earn some money, to help them save up for her dowry.

- ✓ The regular middle and upper class backgrounds do send their daughters to school, but don't emphasize career options.

- ✓ Many Women End Up Being Unmarried: An uncountable number of girls in the country, despite being educated and professionally competent, remain endlessly unmarried because their parents cannot fulfil the demand for pre-marriage dowry.

- ✓ Objectification of Women: Contemporary dowry is more like an investment by the bride's family for plugging into powerful connections and money making opportunities. This renders women as merely articles of commerce.

- ✓ Crime Against Women: In some cases, the dowry system leads to crime against women, ranging from emotional abuse and injury to even deaths.

Today the government has come up with many laws (**The Dowry Prohibition Act 1961**) and reforms, not only to eradicate the dowry system, but also to uplift the status of the girl child by bringing through many schemes.

Divorce

Divorce is the final termination of a marital union, canceling the legal duties and responsibilities of marriage, and dissolving the bonds of matrimony between the parties.

In earlier times divorce in some parts of India was considered as a sin. The existence of the patriarchal society gave women less right to speak for themselves thus they had no right to divorce. The situations were quite similar in the earlier years after independence. It was during the 1970s when women were given equal rights for everything, such as the right to succession, right to divorce, etc. In the year 1976 amendments were made in The Hindu Marriage Act 1955, and divorce by mutual consent and Judicial Separation were allowed.

With modernization, a lot of joint families broke down and they moved to the cities to settle. That's when people changed their attitude towards divorce. Changes in norms and values attached to marriage have played a major role in the breakdown of marriages. The emergence of feminism played a major role in the increasing rates of divorce.

Women can legally file for a divorce without the consent of their husband in the event of infidelity, cruelty, physical and emotional violence and more, under Section 13 of the Hindu Marriage Act, 1995.

Major reasons for divorce in India

- Conflict, arguing, irretrievable breakdown in the relationship
- Lack of commitment
- Infidelity / extramarital affairs
- Distance in the relationship / lack of physical intimacy

- Communication problems between partners
- Domestic violence, verbal, physical, or emotional abuse by a partner
- Realization that one's spouse has different values / morals
- Substance abuse / alcohol addiction
- Absence of romantic intimacy / love
- One partner not carrying their weight in the marriage
- Financial problems / debt
- Marrying too young
- Lack of shared interests / incompatibility between partners

Consequences of Divorce

- ✓ Stress
- ✓ Low Self-esteem and a Feeling of Failure
- ✓ Rise in Aggressiveness or Anger
- ✓ Depression

Intergenerational conflict

Social conflicts can be intergroup as well as intragroup. In the conflicts involving the elderly, these groups belong to either different or same generation, as the family may comprise of members from different generations. Thus, these conflicts can be broadly classified as occurring either between different generations, Intergenerational, or within members of the same generation, Intragenerational.

Intergenerational conflicts can occur between an elderly parent and his/her son/daughter/daughter-in-law or between grandparents and grandchildren. The conflicts occurring between young parents and their children, where the influence of the elderly or their presence in the family affects the conflict, also belong to this category.

The causes of conflicts between the younger and the older generations were:

(1) Feeling among the youngsters that elders try to impose their authoritarian, unfair and unjust behaviour upon them.

(2) Growing belief among young children that they are more culturally advanced than their parents.

(3) Children's feeling that their individualism is curbed due to temperamental strictness on the part of the elders.

(4) Expectations of the younger members as to the way in which their needs should be served are not fulfilled.

(5) Difference in attitudes to social customs and religious beliefs.

Addressing Intergenerational conflict mechanisms

- Intergenerational Dialogue: Creating platforms for open and respectful communication between different age groups can foster understanding and empathy, helping to bridge the generation gap and reduce misconceptions and stereotypes.

- Policy Interventions: Implementing policies that promote intergenerational equity, such as fair distribution of resources, access to education and healthcare, and support for intergenerational collaboration, can help alleviate tensions and promote social cohesion.

- Education and Awareness: Promoting awareness of the challenges faced by different age groups and fostering empathy through educational initiatives can help reduce prejudice and discrimination based on age.

- Community Engagement: Encouraging intergenerational activities and community engagement initiatives can facilitate positive interactions and mutual

support between different age groups, fostering a sense of belonging and shared responsibility.

Let's sum up

When it comes to the family problem, mostly the women group are being affected. The issues of domestic violence, dowry and divorce are directly affect the family life of the women irrespective of all the ages. From child and even old age the women they are facing more problems. It starts from the child abuse and travel with the domestic violence through the ages of the women without end. Family harmony is indirectly connected with the love and affection among the family members. where there is no emotional or pseudo relations between the family members it may be the starting point of the disharmony. The activity of alcoholism, infidelity, psychological issues and lower income makes the family as a confused one. It voluntarily welcomes more problems between the couples and the family members. but surely we can say the structure of the family system is getting changed due to the rapid growth of the industrialization and migration activities. This also throw many barriers towards the family system which supports the action of family dysfunctioning as well as disharmony condition.

Check your progress

- 1. Dowry prohibition act passed in the year of 1961
- 2. Family disharmony refers to a state of significant conflict, tension, or lack of agreement within a family unit
- 3. Financial or economic abuse includes forcibly controlling another person's or women money or other assets
- 4. Dowry refers to the money, goods, or estate that a woman brings to her husband or his family in marriage.
- 5. Infidelity / extramarital affairs are one among the main reason for divorce in India

Unit Summary

The above unit discussed about the Indian family system with its different functions and forms. In contemporary days the family system in India has facing severe changes due to the globalization and westernization impacts. The processes of urbanization and industrialization are also added their fuel to the negative changes in the existing family system. The migration, empty nest syndrome and single parent family are now a days very common in all societies for the sake of seeking employment or education purpose. Due this naturally the family systems gets weakened and lose its functional quality along with the absence of members. Urbanization and westernization also provides the ideological changes among our people like individualism, more entertainment activities, drug usage and immoral actions. This kind of activities is aggregating more problems in the family system. Especially women, children and elderly they are facing more abusive activities due to the above said changes in the contemporary days.

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CDOE – SELF LEARNING MATERIALS

Unit –IV

Religion

Unit Objectives

1) To elucidate the functions and characteristics of the religion
2) To explain the origin of caste with its recent changes
3) To understand the concepts of Jajmani and Dominant caste
4) To deliver the idea about the interconnection of caste and politics

Religion

Meaning

Pioneer sociologist Émile Durkheim defined Religion is "a unified system of beliefs and practices relative to sacred things, that is to say set apart and forbidden, beliefs and practices which unite into one single moral community, called a church, all those who adhere to them". Some people associate religion with places of worship (a synagogue or church), others with a practice (confession or meditation), and still others with a concept that guides their daily lives (like dharma or sin). All of these people can agree that religion is a system of beliefs, values, and practices concerning what a person holds sacred or considers to be spiritually significant.

Religion is a belief in God. In other words religion is the human response to the apprehension of something of power, which is supernatural and supersensory. It is the expression of the manner and type of adjustment effected by the people with their conception of the supernatural.

Belief and rituals are two main component parts of religion. Beliefs are a charter for rituals. Rituals consist in the observance according to a prescribed manner of certain actions designed to establish liaison between the performing individual and the

supernatural power. Religion involves a set of symbols invoking feelings of reverences or awe are linked to rituals practiced by a community of believers.

Definition of religion

- According to Ogburn, "Religion is attitudes towards superhuman powers."
- According to J.M. Frazer, "Religion is a belief in powers superior to man which are believed to direct and control the course of nature of human life."
- According to A.W. Green, "Religion is a system of beliefs and symbolic practices and objects, governed by faith rather than by knowledge which relates man to an unseen supernatural realm beyond the known and beyond the controllable."
- "Religion is the belief in Spiritual Beings" (Edward B Tylor, Primitive Culture)

Characteristics of the religion

a) **Belief in the supernatural** : Religion typically involves belief in supernatural forces or beings that are beyond the natural world. They may include gods, spirits or other divine entities.

b) **Sacred texts and traditions**: Most religions have sacred texts or traditions that are considered authoritative or inspired by the divine. These texts and traditions often provide guidance on moral and ethical behaviours, as well as teaching about the nature of the divine and the purpose of human existence.

c) **Rituals and practices:** Religious belief and practice often involve rituals and practice that are designed to connect the believers with the divine or to honour the sacred. These may include prayer, meditation, worship, or other forms of spiritual practice

d) **Moral and ethical codes:** Most religions have moral and ethical codes that are based their teachings about the nature of the divine and the purpose of human existence. These codes may include prohibitions against certain behaviours or actions, as well as guidance on how to live a virtuous and meaningful life.

e) **Community and social organization:** Religion often involves the formation of communities and social organizations that are based on shared beliefs and practices. These communities may provide support, guidance, and fellowship for their members.

f) **Symbols of iconography:** Many religions use symbols and iconography to represent their beliefs and practices. These may include images of gods or other divine beings, as well as other symbolic representations of religious ideas and concepts.

g) **Mythology and creation stories:** Most religions have mythology and creation stories that explain the origin of the universe, the natural world, and human beings. These stories often provide a framework for understanding the purpose of human existence and the relationship between humans and the divine.

h) **Belief an afterlife:** Many religions include a belief in an afterlife or some form of continued existence after death. This belief may be based on the idea of reincarnation, heaven or hell, or other concepts of an afterlife.

Functions of religion

1. Social Cohesion and Integration:

Religion fosters a sense of community and belonging among its followers. Durkheim's concept of "collective conscience" highlights how religion reinforces shared values and norms within a society.

2. Moral and Ethical Guidance:

Religion provides a moral compass by offering ethical guidelines and principles. Max Weber's work on the Protestant Ethic emphasizes how religious beliefs can shape economic behavior through ethics.

3. Social Control:

Religions often establish norms and rules that regulate behavior. Durkheim's ideas on religion as a source of social order underscore this function.

4. Identity and Self-Concept:

Religion plays a significant role in shaping personal identity and self-concept. Charles Horton Cooley's theory of the "looking-glass self" suggests that individuals derive their self-image from societal reflections, which can include religious identity. In a diverse nation like India, religious identity often intersects with regional and cultural identities, shaping an individual's self-concept.

5. Conflict Resolution:

Religion can serve as a platform for conflict resolution and reconciliation, as religious leaders can mediate disputes between different groups. In India, it is relevant where interfaith dialogues and peace initiatives have been successful.

6. Social Change and Adaptation:

Religion can drive social change or serve as a force of conservatism. Max Weber's analysis of the Protestant Reformation highlights how religious movements can influence societal transformations.

7. Social Stratification and Inequality:

Religion can legitimize or challenge social hierarchies and inequalities. Marx's critique of religion as an "opiate of the masses" illustrates its role in maintaining status quo or sparking change.

8. Bridge Between the Sacred and Profane:

Religion provides a bridge between the secular and the sacred realms. Durkheim's concept of the "sacred and the profane" helps understand how religion mediates between these domains.

Caste

The Indian society is divided into various sects and classes. This is because of the caste system which is prevalent in the country. The roots of the caste system go back to the ancient Vedas dividing people on the basis of varna or occupation. It has brought many evils in the society

- ✓ According to Anderson and Parker, "Caste is that extreme form of social class organization in which the position of individuals in the status hierarchy is determined by descent and birth."
- ✓ The caste system is a hierarchical social structure prevalent in India, classifying individuals into distinct groups known as "castes." Each caste traditionally has its occupation, duties, and social roles, with mobility between castes being limited.

Origin of Caste system

According to an ancient text known as the Rigveda, the division of Indian society was based on Brahma's divine manifestation of four groups. Priests and teachers were cast from his mouth, rulers and warriors from his arms, merchants and traders from his thighs, and workers and peasants from his feet.

The caste system's origin can be traced back to ancient India, with its roots deeply embedded in history. Understanding this context is vital in exploring the Theories of Origin of Caste System.

- Ancient India: The caste system began to take shape in ancient India, evolving over centuries as a complex social order that categorized individuals based on birth, occupation, and societal roles.
- Vedic Period: During the Vedic period (1500 BCE - 600 BCE), the Rig-Veda, one of the oldest sacred texts, mentions the term "varna," which later contributed to the formation of caste divisions.

The caste system in India has deep historical roots, with its origins tracing back over 2,000 years. The ancient texts, such as the Rigveda, describe a social structure

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known as the Varna system, which categorized society into four main groups: Brahmins (priests), Kshatriyas (warriors), Vaishyas (traders), and Shudras (laborers). This system was initially based on occupation and function, but it later evolved into a more rigid structure.

Varna system transformed into the Jati system, which is more complex and includes numerous sub-castes. This evolution was influenced by various factors, including hereditary occupations and the desire of higher castes to maintain their social status. The Jati system became a way to organize society based on both occupation and birth, leading to a more stratified social structure.

Theories of Origin of Caste System

Multiple theories have been proposed to explain the origin of the caste system in India. Each theory offers unique insights and interpretations about the emergence of caste.

Racial Theory of Caste System

This theory suggests that the caste system originated from racial differences, with Aryans (Indo-Aryans) imposing their supremacy over the Dravidians, the indigenous people of India.

Occupational Theory of Caste System

According to this theory, the caste system originated from the division of labor in society. Different occupational groups emerged, leading to the stratification of society based on one's profession.

Religious Theory of Caste System

The religious theory suggests that the caste system has its origins in religious beliefs, particularly the idea of karma and reincarnation. It is believed that one's caste is determined by their past actions (karma) in previous lives.

Political Theory of Caste System

Some scholars propose that the caste system was a result of political conquests and the establishment of power dynamics. Rulers used caste as a means to control and govern their subjects.

Evolutionary Theory of Caste System

The evolutionary theory posits that the caste system gradually evolved over time through social interactions, intermarriages, and the crystallization of social divisions.

Functions of the caste system

- It continued the traditional social organization of India.
- It has accommodated multiple communities by ensuring each of them a monopoly of a specific means of livelihood.
- Provided social security and social recognition to individuals. It is the individual's caste that canalizes his choice in marriage, plays the roles of the state-club, the orphanage and the benefits society. Besides, it also provides him with health insurance benefits. It even provides for his funeral.
- It has handed over the knowledge and skills of the hereditary occupation of a caste from one generation to another, which has helped the preservation of culture and ensured productivity.
- Caste plays a crucial role in the process of socialization by teaching individuals the culture and traditions, values and norms of their society.
- It has also led to interdependent interaction between different castes, through jajmani relationships. Caste acted as a trade union and protected its members from the exploitation.
- Promoted political stability, as Kshatriyas were generally protected from political competition, conflict and violence by the caste system.
- Maintained racial purity through endogamy.

- Specialization led to quality production of goods and thus promoted economic development. For eg: Many handicraft items of India gained international recognition due to this.

Recent changes in the caste system

The following factors have created more changes in the existing caste system. The role of constitution and the government initiatives are very much important to reach this kind of upliftment. The effects of globalization, industrialization, urbanization and migration also have brought some kind of changes in the orthodox caste structure.

➢ Constitutional Provisions: The Indian Constitution, adopted in 1950, embodies the principles of equality, social justice, and nondiscrimination. Article 15 prohibits discrimination on grounds of religion, race, caste, sex, or place of birth. Article 17 specifically abolishes "untouchability" and forbids its practice in any form. These provisions lay the foundation for dismantling the caste-based hierarchy and ensuring equal treatment under the law.

➢ Affirmative Action and Reservations: One of the most significant legal measures to address caste-based discrimination has been the implementation of affirmative action policies, including reservations. Article 15(4) and Article 16(4) of the Constitution allow for reservations in educational institutions and public employment for socially and educationally backward classes, which include historically marginalized castes. This policy aims to provide equitable opportunities and representation for these communities, enhancing their socio-economic mobility.

➢ Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989: This legislation provides legal safeguards against caste-based violence and discrimination. It criminalizes acts of violence, intimidation, and humiliation against Scheduled Castes and Scheduled Tribes, and provides for stringent punishments for offenders. The Act acknowledges the vulnerability of marginalized communities and seeks to ensure their protection and dignity.

- Urbanization and Caste Dynamics: In modern India, the caste system is influenced by urbanization. Urban areas often provide greater opportunities for social mobility. People from lower castes can find jobs and interact with diverse communities, which helps break down traditional caste barriers. However, caste identities still play a role in social interactions and marriage choices.

- Political Mobilization and Caste : Caste plays a significant role in shaping the political landscape of India. Political parties often align themselves with specific caste groups to secure votes. This alignment can lead to both positive and negative outcomes, as it mobilizes voters but can also deepen social divisions. The influence of caste in elections is evident, as parties tailor their campaigns to appeal to dominant castes in various regions.

- Westernization: Western-style education has led to a greater emphasis on merit and individual achievement than traditional caste-based roles and hierarchies. As people adopt western-style clothing, food, and other cultural practices, they may also adopt new ideas and values.

- Modernization: It includes establishing scientific, technological, and educational institutions, the rise of nationalism, and new political culture and leadership in the country, which lead to job creation, thereby breaking the occupational rigidity of the caste system.

- Industrialization: Industrial growth and expansion of urban space have provided new sources of livelihood to people and made occupational mobility possible. Taboos against food sharing started weakening when industrial workers from different castes lived and worked together.

- Marriage – Increased education has resulted in the weakening of certain marriage rules and a rise in inter-caste marriage: Inter-caste marriages on Western models have become more common in recent years due to economic and social necessity.

Jajmani system

The first detailed study of jajman tradition in India in a village of Uttar Pradesh was made by William H. Wiser in his book "The Hindu Jajmani System"(1936) where he described in detail how different caste groups interact with each other in the production and exchange of goods and services. Thomas O. Beidelman (1959) and Pauline Kolenda (1963) in their studies attempted comparative studies of the jajmani system on the basis of field studies.

Jajmani system, reciprocal social and economic arrangements between families of different castes within a village community in India, by which one family exclusively performs certain services for the other, such as ministering to the ritual or providing agricultural labour, in return for pay, protection, and employment security.

Gould (1987) says that the caste system differentiates people into endogamous clusters of joint families in terms of occupational specialization and standard of differential ritual purity. As a result, the attitude of social avoidance becomes a major aspect of village life. But, the requirements of community living, especially where there is an advanced division of labour, are that a certain degree of functional integration be achieved and maintained. The jajmani system, which is a non-pecuniary pattern of economic interaction, accomplishes this task and facilitates the exchange of goods and services without violating the connubial, commensal, and occupational exclusiveness.

Yogendra Singh describes Jajmani system as a system governed by relationship based on reciprocity in inter-caste relations in villages. Ishwaran has said, that it is a system in which each caste has a role to play in a community life as a whole. This role consists of economic, social and moral functions.
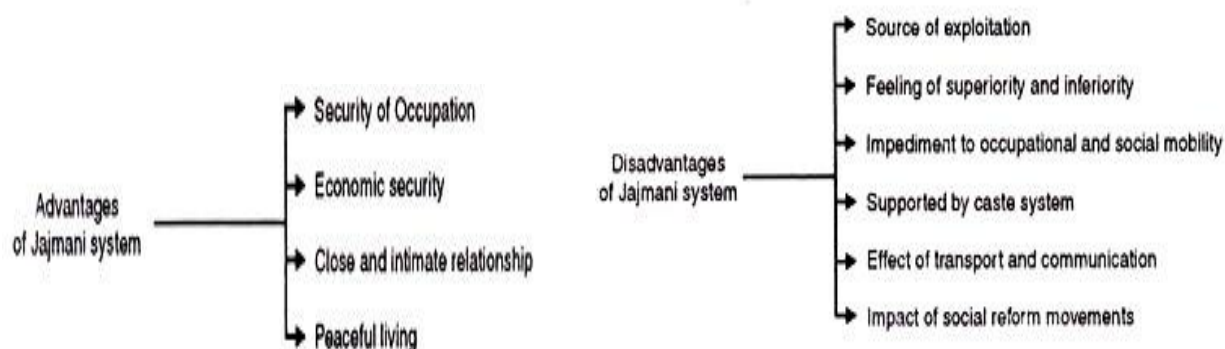
Features of Jajmani system

- The Jajmani system is the system of exchange of goods and services between the members of different castes. It is an important institution that developed during the medieval period and continued till modern times in the rural society.

- It is the traditional jati-based division of labour in Indian villages in which lower castes performed various functions for upper castes and received grain in return.

- It consists of a set of traditional rules about the exchange of products and services between the members of different castes.

- In other words, each caste has specific commitments towards the others. In fact, the jajmani system is a system of economic, social and ritual ties among different caste groups in a village that bound them together.

- It is a complementary relationship between the groups of dominant peasant castes on the one hand and service and artisan castes on the other. In this system, the service castes rendered services to the land-owning peasant castes as well as to the high and dominant castes and were entitled to traditionally fixed shares of the produce and in some cases to a small plot of land. Thus, the leather-workers, the barbers, the priests, the washermen, the ploughmen, and various types of smiths worked for the high castes or dominant landowning groups and were paid in kind on certain occasions or in the form of a land allotment. However, such service castes always retained some freedom to sell their goods and services

Principles behind the jajmani system:

➢ Firstly, it makes use of hereditary personal relationships to express the division of labour: each family has a family of specialists at its disposal for each specialized task.

➢ Secondly, it regulates prestations and counter-prestations in a way which accords with custom: for the usual tasks, repayment is in kind: it is not made

individually for each particular prestations but is spread over the whole year, as is natural for a permanent relationship in an agricultural setting: a little food may be provided each day, and there is always the right to a fixed quantity of grain at harvest time, and finally there are obligatory presents (often of money) on the occasion of the main festivals of the year and, above all, at the major family ceremonies, which are advantageous occasions for the praja of the house.

Advantages of Jajmani system
- Security of Occupation
- Economic security
- Close and intimate relationship
- Peaceful living

Disadvantages of Jajmani system
- Source of exploitation
- Feeling of superiority and inferiority
- Impediment to occupational and social mobility
- Supported by caste system
- Effect of transport and communication
- Impact of social reform movements

Dominant Caste

Dominant caste is a unique concept in the Indian social structure, representing the ascendant caste group that exercises significant control and influence within a specific region. It denotes the class of people who have successfully combined both ritual status and secular power to command resources, privileges, and authority.

MN Srinivas, Indian sociologist, He is mostly known for his work on caste and caste systems, social stratification, and sankritization in southern India. He is also famous for his ideas on the concept of "Dominant Caste" which was written after his study of the village Rampura. M.N.Srinivas introduced the concept of the "dominant caste", he said that, a dominant caste is not necessarily the highest in the ritual hierarchy but holds substantial power through land ownership, economic resources, political influence, and social status. These communities leverage their assets to control resources, influence political decisions, and reinforce their societal standing.

MN Srinivas and the Concept of Dominant Caste

MN Srinivas first coined the term "dominant caste" in his 1959 essay to describe the power dynamics he observed in Indian villages. According to Srinivas, a dominant caste typically holds:

➢ Numerical Strength: A large population relative to other castes in a particular area.

➢ Economic Power: Significant control over land, business, and other economic resources.

➢ Political Influence: Representation in local governance and political systems, allowing them to impact policies and decision-making.

➢ Social Status: While not necessarily the highest caste, dominant castes often enjoy high social regard within their region, partly due to their economic and political clout.

The factors that contribute to dominance are dynamic and context-dependent. He observed that socio-economic changes, such as the Green Revolution, could shift which castes hold dominance as they gain or lose economic influence. Dominant castes leverage their control over resources to secure and enhance their social standing, creating a self-reinforcing cycle of power and influence.

Dimension of Functions of Dominant Caste:

• The dominant caste often acts as a reference model to the lower caste group. The lower caste people imitate their behaviour, ritual pattern, customs etc. In this way, they help in cultural transmission.

• The dominant castes of a particular locality act as watch dogs of pluralistic culture and system. They set norms and regulations for social life. Anyone who violates the norms Is severely punished. Anil Bhatt has pointed out that the leaders of the locally dominant caste may arbitrate in village disputes. They decide the mode of rewards and punishment. They may determine civic and economic privileges.

- Dominant castes are the main power holders. They establish contacts with the outside government officials, elected representatives and political leaders. They influence the political process.

- Dominant castes because of their dominant position exploit all the developmental sources in their favour. They act as agents of rehabilitation programmes. They accelerate the process of socio-economic developments.

- The Dominant castes set values and norms for the community. Traditionally, its primary functions were Judicial, executive and legitimacy. They form the vital link between the villages and the other world. They also help in the socialization process.

- Due to dominant position in rural society, they control the rural economy in various ways and means.

- Dominant castes play a greater role in the process of modernization.

M.N.Srinivas has defined the following six major characteristics of Dominant caste:-

❖ **Land Ownership:**

In Indian society, the land is the most precious possession in a rural area since it is the principal source of income. Generally, a vast area of land is owned by rich minorities and the big landowners who come from higher castes. They employ the people of other castes as their laborers and also give land for rent. As a result, the entire population of the locality remains obliged to the few land owners of a particular caste.

These few landlords of a caste exercise a considerable amount of power over all other castes and become the dominant caste of that locality. Srinivas cites the examples of landowning jats treating Brahmins as their servants in Punjab. Thakur landlords also deny cooked food from all Brahmins except their gurus and religious teachers.

❖ **Numerical Strength:**

The numerical strength of a caste also contributes to its dominance. The more the number, the greater the power. In many areas, the Kshyatriyas, due to their large population, are able to exercise their control and power even over the few rich Brahmins of a locality and are able to dominate the socio-political situation.

❖ **High place in local hierarchy:**

Indian Society has been stratified into various groups on the basis of a caste system organized according to the beliefs and ideas of purity and pollution. In every locality, certain caste is accorded high status owing to their ritual purity. They always enjoy social superiority over all other castes in every aspect of social life.

❖ **Education:**

The caste, members of which are highly educated, is naturally looked up to by the members of other castes. Due to their high education, they win the morale of others. The illiterate people have to take their help on many occasions owing to the complexities of modern social life. The educated people, due to their adequate information and knowledge about various developmental activities, plans and programmes, are also in a better position to utilize them, which aids in their prosperity, making them dominant in a particular area.

❖ **Job in administration and urban sources of income:**

The caste, the majority members of which are in government bureaucracy or have sound economic strength, always finds itself in an advantageous position. Its members hold legal and administrative powers by virtue of their being government officials. They help their other caste fellows to have different sources of urban income like supplying food grains to urban dwellers and doing various types of business.

❖ **Political involvement:**

The dominant place of politics in contemporary Indian Society can hardly be undermined. The caste being more involved in political affairs of the state or locality automatically raises its position and exercises control in all fields of social life.

Caste becomes dominant in a locality due to its attributes, but dominance is no longer a purely local phenomenon. The caste may or may not have attributes of dominance in a particular locality or village; nevertheless, it can contribute to being a dominant caste if the same caste occupies a dominant position in that wider region. In such a case, the network or relationship and friendship ties of the members of locally unimportant caste with the dominant relatives of that region make them dominant.

Caste and Class

In Max Weber's phraseology, caste and class are both status groups. While castes are perceived as hereditary groups with a fixed ritual status, social classes are defined in terms of the relations of production. A social class is a category of people who have a similar socio-economic status in relation to other classes in the society. In the caste system, status of a caste is determined not by the economic and the political privileges but by the ritualistic legitimation of authority. In the class system, ritual norms have no importance at all but power and wealth alone determine one's status (Dumont, 1958).

Caste

Caste is a Social stratification. In open society individuals can move from one class or status level to another, that is to say equality of opportunity exists. The class structure is 'closed' when such opportunity is virtually absent.

➢ The Indian caste system provides a classic example, A 'caste' system is one in which an individual's rank and its accompanying rights and obligations are ascribed on the basic of birth in to a particular group. Hindu society in traditional India was divided into five main strata: four Varnas or

caste and a fifth group, the out caste, whose members were known as untouchables.

➢ Each class is subdivided in to sub castes, which in total number many thousands. The Brahmins or priests, members of the highest caste, personify purity, sanctity and holiness. They are the sources of learning, wisdom and truth. At the other extreme, untouchables are defined as unclean and impure, a status which affects all other social relationships. They most be segregated from members of other castes and live on the outskirts of the villages.

➢ In general the hierarchy of prestige based on notions of ritual purity is mirrored by the hierarchy of power. The Brahmins were custodian of law and the legal system which they administered was based largely on their pronouncements. Inequalities of wealth were usually linked to those of prestige and power.

Class

Class is a principal basis of social stratification found specially in the modern civilized countries. In societies where all men are free before the law, stratification may be based upon accepted and self estimation of superiority or inferiority. Social classes, says Ginsberg, may be described as portions of the community, or collection of individuals, standing to each other in the relation of quality and marked of from other persons by accepted standards of superiority and inferiority. A social class as defined by MacIver and Page, "is any portion of a community forked off from the rest by social status".

The class defines a person's social status in society. Money, occupation, caste, and other characteristics all impact class. The relationships based on production are specified by class, which is a status category. A person's social status represents a democratic society.

The social classes seem to be groups of people who have amassed riches, have a job, have a decent education, have a solid salary, and so on. In Mexico, for example, the classes are divided on ancestry and money. There are five major types of socioeconomic classes: ruling elite educated elite, middle class, working poor class, and lower class.

A structure of social class involves

- A hierarchy status groups,

- The recognition of the superior – inferior positions and

- Some degree of permanency of the structure. Where a society is composed of social classes, the social structure looks like a truncated pyramid.

- At the base of the structure lies the lowest social class arranged in a hierarchy of rank. Individuals composing a particular class stand to each other in the relation of equality and are marked off from other classes by accepted standards of superiority and inferiority. A class system involves inequality, inequality of status.

Differences between caste and class

- Caste has been defined as the transition of life through inheritance. This encompasses ritual purity, social position, and employment, among other things. Only the Indian subcontinent, particularly India, has castes, but classes are found practically elsewhere.

- Except for castes and other forms of stratification, classes are not defined by legislative or religious rules; participation is not determined by inherited status as defined by law or tradition. In the caste system, on the other hand, participation is hereditary.

- The class system and other forms of stratification systems are founded on the notion of accomplishment, i.e., upon one's personal efforts, rather than being bestowed at childbirth. As a result, class change in the class structure is

significantly more widespread than those in the caste system and other systems. Independent movement across castes is restricted under the caste system.

- Inequalities are typically reflected in interpersonal duty as well as social relationships between lower and higher caste persons, between slave as well as a master in the caste system as well as other forms of stratification systems. The essence of the class structure is impersonal. The class system is primarily based on huge impersonal interconnections.

- Social classes are based on the principle of achievement, i.e., on one's own efforts, not simply given at birth as is common in the caste system and other types of stratification system. As such social mobility (movement upwards and downwards) is much more common in the class structure than in the caste system or in other types. In the caste system, individual mobility from one caste to another is impossible.

- Caste system is an organic system but class has a segmentary character where various segments are motivated by competition (Leach, 1960).

- Caste works as an active political force in a village (Beteille, 1966) but class does not work so.

- In the class system, there are no formal restrictions on inter-dining and inter-marriage between people from different classes as is found in the caste system. Endogamy is the essence of caste system which is perpetuating it.

Caste and Politics

Caste plays an important role in Indian politics. It affects how people vote, how political parties work together, and even how some government rules are made. Caste-based politics started because some groups were treated unfairly for a long time. Politics gave these groups a way to speak up and ask for equal rights and chances. Political parties know that caste matters, so they try to get support from different caste groups. They sometimes form teams with other parties to get votes from many castes.

Features of caste and politics

- Caste and politics have long been intertwined in the fabric of societies, particularly in regions like India where caste identities have deep historical roots.

- The intersection of caste and politics has influenced governance, electoral dynamics, social movements, and policy decisions.

- Caste, as a social stratification system, shapes individuals' identities, opportunities, and access to resources, making it a significant factor in political mobilization and representation. From electoral alliances based on caste considerations to affirmative action policies aimed at addressing historical injustices.

- Political parties often incorporate caste considerations into their electoral strategies by fielding candidates from diverse caste backgrounds, forming alliances with caste-based organizations, and promising affirmative action policies to address caste-based inequalities. However, critics argue that these efforts often prioritize electoral calculations over genuine social justice initiatives.

- Caste-based politics exacerbates social divisions, undermines meritocracy, and impedes the development of inclusive governance. It perpetuates identity-based voting, hindering the emergence of issue-based politics and constructive policy debates. Overcoming these challenges requires concerted efforts to promote social equality, inclusive development, and political reforms aimed at reducing the influence of caste in politics.

- Caste-based politics often leads to heightened political and social tensions. The competing caste groups fight for power, resources, and representation.

- The caste affects political socialization. The people get socialized into particular caste identities and groups. These determine their political attitudes and behavior. Leadership recruitment processes are often facilitated by caste-based networks and social structures. It enables individuals from marginalized castes to rise to positions of political power and influence.

Let's sum up

Caste is a hereditary one and it is having more domination on the people and their social actions. Though we are having education, better employment, social status and rational thinking, the caste definitely directly or indirectly leads us. Society and community are lying in the mixture of the caste. Compare with the past days the caste discrimination and atrocities have been reduced among the literate societies in India. The education, employment and migration have diluted the caste attachments among the people. The globalization, industrialization and urbanization are the processes totally rejecting the caste value in front of the labour value. Whoever it may be, they will be offered as a labour category, this kind of situation rapidly promoting the social cohesion in the urban areas. The jajmani system and dominant caste ideology became disappeared in the penetration of the industrial developments in our societies. But at the same time in the rural areas and the backward states in India, the caste leaders are having the tool of caste for their personal and political benefits. In that places the caste are being used as a primary weapon in the politics as well as the social settings. Rajini Kothari, a famous social scientist and others through their research studies found that the caste and politics are interconnected.

Check your progress

- 1. All religions have <u>sacred texts or traditions</u> that are considered authoritative or inspired by the divine.
- 2. <u>The Jajmani system</u> is the system of exchange of goods and services between the members of different castes.
- 3. Dominant caste concept was introduced by <u>M.N.Srinivas</u>
- 4. Class system is a <u>open</u> one and Caste system is a <u>closed</u> one
- 5. Caste based politics affects the <u>meritocracy</u> in the political settings

Unit Summary

Religion and caste system in India are deeply rooted. Though we are having remarkable level of changes due to the globalization impacts, it is only in the economic aspects not in social ground level. Caste used to say as an closed one category, no one can come out or change the identity of the caste. In the past days most of the social structures and occupations were associated with the caste. In those days, the caste affiliation was very severe and cruel one. In the name of caste, more groups were reached the position of vulnerable and voiceless. They had more atrocities and they were abandoned from the mainstream of the society. After independence the constitutional provisions and social legislations have protected the rights of the vulnerable groups' especially scheduled castes and schedules tribes. Most of the traditional and orthodox religion and caste blind practices and social evils became diluted due to the emergence of education and awareness of the vulnerable group. Rational thinking and education have created more movements and agitations against the social discriminations.

Though the caste feeling may get detached, the connection between the caste and political parties is still remains. There are more political parities they have worked for the welfare of the vulnerable communities, backward communities as well as forward communities. So the people of the respective caste they used to cast of vote to the particular parities. This makes tense to the political democracy. But in India the caste and politics relations will never end.

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