



NEERAJ®

MARRIAGE, FAMILY AND KINSHIP

B.S.O.E.- 146

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QUESTION PAPER

June – 2023

(Solved)

MARRIAGE, FAMILY AND KINSHIP

B.S.O.E.-146

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five questions.

Q. 1. Write a note on Kathleen Gough study of marriage among the Nayars of Kerala.

Ans. Ref.: See Chapter-1, Page No. 2, 'Kathleen Gough'.

Q. 2. What are the main characteristics and functions of the family.

Ans. Ref.: See Chapter-2, Page No. 15 'Characteristics of the Family'.

Q. 3. What are the social functions of kinship systems?

Ans. Ref.: See Chapter-3, Page No. 31, 'Functions of Kinship'.

Q. 4. Discuss briefly the Dravidian system of kinship.

Ans. Ref.: See Chapter-5, Page No. 55 'Louis Dumont : Dravidian Kinship'.

Q. 5. What do you understand by the term 'Fictive kin'? Give few examples of fictive kin.

Ans. Ref.: See Chapter-6, Page No. 63 'Introduction' and Page No. 64, 'Fictive Kin: An Approach to Kinship'.

Q. 6. Discuss the joint-nuclear continuum theory.

Ans. Ref.: See Chapter-7, Page No. 82 Q. No. 7.

Q. 7. Write a note on Surrogate family.

Ans. Ref.: See Chapter-7, Page No. 77 'Surrogacy Families', Chapter-8, Page No. 91, 'Surrogacy Families', Page No. 92, Q. No. 6 and Page No. 96, 'Surrogacy Families'.

Q. 8. Narrate the impact of discrimination in the family on the status of women. Give suitable examples.

Ans. Ref.: See Chapter-10, Page No. 112 'Power, Discrimination and Family' and Chapter-8, Page No. 90, 'A Feminist Perspective: Power and Discrimination'.

■■

QUESTION PAPER

December – 2022

(Solved)

MARRIAGE, FAMILY AND KINSHIP

B.S.O.E.-146

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five questions.

Q. 1. What are the basic rules governing the institution of marriage?

Ans. Ref.: See Chapter-1, Page No. 2 'Marriage Rules'.

Q. 2. Write a note on post-modern family.

Ans. Ref.: See Chapter-2, Page No. 21, Q. No. 5, Page No. 17, 'Post Modern Family – Fictive Family and Blended Family, etc'.

Q. 3. Bring out the difference between descriptive and classificatory forms of kinship.

Ans. Ref.: See Chapter-3, Page No. 34, Q. No. 4, Page No. 30, 'Classificatory' and 'Descriptive – Lineal and Collateral Kin are Separated'.

Q. 4. In what way is kinship based on alliance according to Levi-Strauss?

Ans. Ref.: See Chapter-5, Page No. 54 'Levi-Strauss : Elementary and Complex Structure'.

Q. 5. Discuss the feminist critique of kinship studies.

Ans. Ref.: See Chapter-4, Page No. 46 'Critiques of Descent Approach' and Chapter-8, Page No. 90, A Feminist Perspective : Power and Discrimination'.

Q. 6. Discuss the various legal aspects related to marriage in India.

Ans. Ref.: See Chapter-9, Page No. 101 'Laws Regarding Marriage' and 'Rules Regarding Marriage'.

Q. 7. What are the different forms of marriage prestations? Discuss.

Ans. Ref.: See Chapter-1, Page No. 4 'Marriage Prestations (Economic Transaction)'.

Q. 8. Discuss the various dimensions of marriage migration.

Ans. Ref.: See Chapter-12, Page No. 142, Q. No. 2 and Page No. 143, Q. No. 3.

■ ■

Sample Preview of The Chapter

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MARRIAGE, FAMILY AND KINSHIP

BLOCK-1 : INTRODUCTION : BASIC CONCEPTS



Marriage

INTRODUCTION

The institution of marriage is significant in society. It is a socially acceptable connection. Law and custom both define and approve of the connection. Sociologists and anthropologists have characterized it in terms of: (a) the sexual union of men and women for the purpose of procreation, (b) the determination of the validity of children born out of the union, and (c) the acquisition of specific legal rights. Many anthropologists and sociologists have defined the institution of marriage, placing emphasis on the aforementioned three factors. Several definitions of marriage include:

- Marriage is a relationship between one or more men and one or more women that is recognized by custom or law and entails particular rights and duties for all individuals involved, including any children that may be born as a result of the union.
- A lowie is an acceptable couple's comparatively long-lasting relationship.
- Malinowski, a contract for the birth and upkeep of kids.
- Lundberg - comprises of the laws and ordinances that specify the obligations, privileges, and rights of husbands and wives with regard to one another.
- Horton and Hunt is the accepted social pattern in which a family is formed by at least two people.
- According to Anderson and Parker, a durable link between one or more males and one or more females that is developed to permit sexual activity for the sub-textual purpose of motherhood is sanctioned by society.

Marriage as a social institution has special significance because of the variety of roles it plays. It offers a recognized procedure for beginning a somewhat long-lasting heterosexual relationship for the purpose of having and raising children. Thus, it serves primarily as a mechanism to control human reproduction. The right to have a sexual connection, which always goes along with marriage, gives legal status to children born outside of wedlock. In the context of succession and inheritance, this legitimacy is crucial. In industrialized western nations, marriage serves purposes other than childrearing and reproduction. Along with emotional and psychological assistance, it offers company.

CHAPTER AT A GLANCE

DIFFERENT THEORIES OF MARRIAGE

The institution of marriage has been theorised in a variety of ways in sociology and anthropology in order to understand its intricate patterns. By developing a definition that is valid across cultures and can account for the multiple changes they have noted, various academics have theorised marriage.

Edmund Leach

Edmund Leach defined marriage as a partnership between a woman and one or more other people that grant the woman's child full birth-status rights common to normal members of his culture or social stratum. He saw marriage as a "bundle of rights" for each couple. In rare situations, it gives husband and wife's brothers rights. Marriage performs ten rights:

- (i) To determine who is the children's true father legally.
- (ii) To determine who is the children's legitimate mother.
- (iii) To grant the wife's sexuality to the husband exclusively.

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- (iv) To grant the wife the exclusive right to use the husband's sexuality.
- (v) Over grant the husband monopolistic or partial rights to the wife's labour-based domestic and other services.
- (vi) Giving the wife monopolistic or partial rights to the husband's labour services.
- (vii) To grant the husband all or part of the rights to the wife's future financial hardship.
- (viii) Giving the wife full or partial control over any future financial hardship that might befall the husband.
- (ix) To create a partnership or joint fund of property for the benefit of the married couple's offspring.
- (x) To build a "connection of affinity" between the husband and the brothers of the wife that would be socially significant.

Leach consequently emphasizes sexuality, property, household and economic services, and children's rights.

Kathleen Gough

Kathleen Gough criticises the traditional concept of marriage as a relationship to reproduce legitimate children. Traditional understanding of marriage assumed three conditions: Sexual union, reproduction, and legal validity of kids. Gough contends that one of the aforementioned conditions may or may not be present in various marriages. She shows this with the Nayars of South India. Child at birth enters the Nayar matrilineage. Nayar marriage doesn't ensure child legitimacy. In many societies, birth rites aren't solely for marriage. A Nuer man can legitimize an unmarried mother's child for a price without marrying her. Marriage and legitimacy aren't required here. Gough disputes the idea that paternity strengthens marriage.

All Nayar females were wedded in the tali rite before puberty. The tali husband was not required to have any contact with his bride after the ritual marriage. The tali wife had one duty: To attend his burial. Once a Nayar girl reached adolescence, she began taking sambandham spouses. Nayar men were skilled fighters who spent long periods as mercenaries. During their time in the countryside, they were free to visit any number of Nayar women who had undergone the tali ceremony. The sambandham husband visited one of his wives after supper, had sexual relations with her, and left before sunrise. During his stay, he left his weapons outside to alert the other sambandham husbands. They may sleep on the veranda if they arrived late, but not

with their wife. Men could have limitless sambandham wives, while women were limited to twelve.

The Nayar case expands the concept of marriage beyond paternity, validity, and sexual union. In the context of a caste and lineage-based society, it does, however, enforce a significant set of laws and serve tasks that are perfectly understandable. The rituals and laws take on the following significance in accordance with the larger Nayar social order:

- They sustain ideals of inherited purity and represent a morality that supports open sexual relationships as-long-as they are contracted inside the confines of caste membership.
- They aid in the caste's social relationships becoming more focused.
- The main elements of the society are caste groupings and localized matrilineages, which are represented and emphasized by these partnerships. They also support the validity and social standing of newly born offspring.

Patricia Uberoi

Patricia Uberoi's study of Hindu marriage examines law, litigation, and ritual. She explores sex and sexuality in the judicial view of marriage as a sacrament and a contract. Uberoi explains marriage through law, litigation, and tradition. She presents marriage as a sacrament and a contract from a legal perspective. The cases show that marriage is a societal institution whose stability must be preserved regardless of individual wishes. Modernity shifts marriage from sacrament to contract. Marriage is losing its social and ritual importance and becoming more of a contract between husband and wife.

The 1884 Rakhmabai case contrasts sacrament and contract. Rakhmabai was well-educated and married to Dadaji. She refused to cohabit with Dadaji after marriage and got divorced under customary law. Justice Pinhey dismissed Dadaji's plea for restoration of his marital rights because, as a minor, her assent could not be genuine till consummated, the marriage had not been completed, and their educational and social standings were incompatible. Opponents contended that marriage is indissoluble regardless of consummation. In Hinduism, marriage is sacred and irrevocable, but marriage as a contract requires consummation or it's void.

MARRIAGE RULES

Every society has norms governing who one should or shouldn't marry, how many spouses one should have, and the status of the group a marriage takes place in.

Rules differ with regard to:

1. Exclusion or inclusion of marriage partners. There are fundamentally two sorts of rules concerning whom one should marry or not. Exogamy is prohibited in North India, as one example of a rule.

(a) Regulations of prohibition (Incest Taboo and Endogamy) - declaring the kin or relative whom one cannot marry, that is, prohibited as marriage partners.

(b) Prescription rules (Endogamy), which specify the relatives who are favoured for marriage and the preferential marriage partners. The South Indian custom of inter-cousin marriage is a good illustration of the law of prescription.

2. Number of spouses - In certain societies, people are only permitted to have one spouse (monogamy), yet in many other societies, they are permitted to have several spouses (polygamy).

3. The group's status in which the marriages of females are preferred may be higher (hypergamy), lower (hypogamy), or equal status (isogamy).

Incest Taboo

The incest taboo, or the prohibition against marriage or sexual union between members of the immediate family, is one of the fundamental and universal laws of exclusion from marriage (father, mother and siblings). In communities with unilineal descent systems (patrilineal or matrilineal), the distinction between parallel cousins and cross-cousins is frequently used to describe the taboo against incest.

- Because they come from the same generation and family, having sexual intercourse with a parallel cousin is incestuous.
- Because they are from the opposing moiety or group, having sexual intercourse with a cross cousin is not considered incestuous.

Various ideas explain our society's incest taboo. Homo sapiens are genetically designed to avoid incest, according to 'Instinctive Horror.' This theory is false. Cultural universality isn't necessarily genetic (e.g., fire making). If people were genetically built to shun incest, there wouldn't be a taboo. This idea can't explain why certain societies allow cross-cousin marriage but not parallel. The second explanation, 'biological degeneration,' says the incest taboo originated in response to abnormal incestuous children.

Brother-sister mating across generations decreases fertility and survival. Human marriage patterns are dependent on cultural assumptions, not eventual biological degradation. Cross-cousin marriage is neither

instinctively horrifying nor biologically degenerative. Fears of degeneration can't explain why parallel cousins can marry but cross-cousins can't. Malinowski (and Freud) said the incest taboo originated to shift sexual feelings away from one's family to prevent disturbing family structure and ties (familiarity increases the chances for attempt). The contrary view says people are less drawn to childhood friends (familiarity breeds contempt). The taboo was likely created to prevent exogamy. Incest taboos force people to maintain vast social networks by extending peaceful ties beyond their immediate group. According to this view, incest taboos are adaptively beneficial. This thesis focuses on adaptive social effects of exogamy, including alliance formation, not biological degeneration. Incest taboos boost genetic diversity.

Endogamy and Exogamy

Exogamy is a marriage law that forbids getting married within one's own established social circle. The two things that prohibit people from getting married inside the group are the avoidance of incest and the expansion of social networks. To ensure that spouses reside in distant villages and towns, for instance, the Hindus of northern India marry outside the community. Contrarily, endogamy permits unions between members of a small family group. This is because the spouse would belong to a particular group. It makes sure that the group's strong kinship network is maintained.

(Mono=one) Monogamy=one spouse
(poly" = many). Polygamy= more than one spouse
(gyny= women) Polygyny=two or more wives
Andry=men Polyandry=two or more husbands

Monogamy and Polygamy

In a monogamous relationship, each partner has just one spouse. It is the most typical type of union, mostly for financial reasons. Serial monogamy is a type of marriage in which a man or woman has successive relationships with different people. Serial monogamy is a type of marriage in which a man or woman has successive relationships with different people.

Polygamy is the simultaneous possession of numerous spouses by one person. There are two types of polygamy:

- (i) The first is polygyny, which is when a man marries two or more women at once.
- (ii) Polyandry is the practise of marrying two or more men at once.

Most people prefer polygyny. It's prevalent in cultures where women do most of the crop-growing labour. Polygyny is typical in violent societies where many young men die fighting. Men take second marriages to show their social status. Fewer than a dozen societies practise polyandry. Because women live longer than men, it's practised. Third, economic security and property do not need to be divided because female infant mortality is lower.

Marriage Rules	
-Exogamy (marrying out)	(“exo” = “exit” “gamy” = “marriage”) prohibits people of same social group from marrying
-Endogamy (marrying in)	(“endo” = “in”) marriage must

MARRIAGE AND RULES OF RESIDENCE

Either spouse must move after marriage. Post-marital residency rules determine where a person lives after marriage and affect household structure and size.

Anthropologists have established basic home rules. The following global patterns have been observed.

Type	Residence with
Patrilocal	Groom's Father
Matrilocal	Bride's Mother
Virilocal	Husband
Uxorilocal	Wife
Avunculocal	Mother's Brother
Neolocal	Couple's ownresidence

Patrilocal residency is when a newlywed couple moves in with the groom's parents. In a civilization that follows patrilineal lineage, this makes logical. The groom can stay with his male relations. In this residency

pattern, women leave their birth household following marriage.

Matrilocal residency is when a newlywed couple makes their home next to or inside the home of the bride's mother.

Women are thus, kept close to their female kin. It should come as no surprise that this residential pattern is linked to matrilineal descent, which is when descent is only tracked from females to their progeny. When men get married, they leave their birth families.

The residence pattern known as **virilocal** involves a lady relocating to her husband's house.

A man moving into his wife's house is known as an **uxorilocal** residence.

Avunculocal residency is when a newlywed couple moves in with the groom's maternal uncle. Matrilineal descent. Men obtain ranks, occupations, or prerogatives from their closest matrilineal male relative. Living near a woman's brother permits him to educate his nephew his matrilineally inherited role.

Neolocal residency is when a newlywed couple lives independently of both families. It's popular in modern society because of the emphasis on independence.

Ambilocal residence a newlywed couple can choose to live with or near the groom's or bride's family. The pair may move from one set of parents to the other.

MARRIAGE PRESTATIONS (ECONOMIC TRANSACTIONS)

Most cross-cultural marriages are formalized by some sort of financial gift or exchange. These presents and trades aim to highlight the fact that marriage entails both political and economic transactions. A family loses a member when they get married, and with that, their labour and assistance with their economic endeavours, as-well-as the labour and assistance of all of their possible kids. Gift-giving occurs frequently during marriages between spouses, families, and friends. The three main financial exchanges that go along with wedding customs and rituals are dowry, bride price (or bride riches) and bride service.

Dowry

Dowry is a type of marriage prestation in which the bride's family transfers material wealth—jewelry, clothing, furniture, etc.—to the groom and his family. Because she has no control over it and her husband and his family use the items/money, it cannot be considered a form of the bride's wealth. A large portion of the dowry is given on the wedding day, but gifts from the bride's