

TOPIC - 9

Systems of Kinship

Dr. Huma Hassan

SYLLABUS

9. Systems of Kinship:

- (a) Family, household, marriage.
- (b) Types and forms of family.
- (c) Lineage and descent.
- (d) Patriarchy and sexual division of labour.
- (e) Contemporary trends.

UPSC MAINS PYQ ON FAMILY AND KINSHIP

- 1. Distinguish between family and household as sociological concepts.
(2016/10 Marks)**
- 2. Discuss the regional variations of kinship system in Indian society.
(2017/20 Marks)**
- 3. Define patriarchy. How does patriarchy manifest interpersonal relations?
(2018/20 Marks)**
- 4. Distinguish between family and household with reference to the concept of development of the household.
(2018/20 Marks)**

5. What, according to Irawati Karve, are the major differences between North Indian and South Indian kinship systems?

(2019/10 Marks)

6. Does the institution of marriage continue to be sacred in Indian society? Comment.

(2020/10 Marks)

7. Discuss various theoretical perspectives on the family.

(2022/10 Marks)

8. Analyze critically David Morgan's views on family practices.

(2023/10 Marks)

UPSC MAINS PYQ ON SEXUAL DIVISION OF LABOUR

9. Examine 'patriarchal bargain' as gendered division of work in contemporary India. (2017/10 Marks)
10. What is the impact of gender division of labour on the development of Society?. (2020/20 Marks)
11. Explain how the pattern of patriarchy is being altered in a family and at the workplace in the present context. (2021/20 Marks)
12. How do you understand the relationship between patriarchy and social development? (2022/10 Marks)

UPSC MAINS PYQ ON CONTEMPORARY TRENDS

- 13. What do you understand by institutionalization of 'live-in relationship' ? (2014/10 Marks)**
- 14. Discuss the contemporary trends in family as a response to social change in modern society. (2016 /20 Marks)**
- 15. Examine the relationship between the contemporary trends in marriage and changing forms of family. (2017/20 Marks)**
- 16. What are the new forms of family in developed societies? Discuss. (2018/10 Marks)**

- 17. In the light of judicial intervention on 'Live-in-relationships', discuss the future of marriage and family in India. (2019 /20 Marks)**
- 18. Discuss the consequences of across region marriage on kinship system in modern Indian society. (2020/10 Marks)**
- 19. Discuss the changing nature of kinship relations in the contemporary world. (2021/20 Marks)**
- 20. How do you assess the changing patterns in kinship relations in societies today? (2023/20 Marks)**

**LET'S FIRST UNDERSTAND WHAT IS
KINSHIP?**

Social scientists commonly refer to social norms and behaviors—for example, the ways that individuals are assigned to racial categories and what these categories mean about an individual's place within that society—as sociocultural constructions.

Such norms and behaviors create categories and rules according to social criteria (not biological truths) and thus vary across cultures.

Kinship is also a sociocultural construction, one that creates a network of social and biological relationships between individuals.



Through kinship systems, humans create meaning by interpreting social and biological relationships.

Although kinship, like gender and age, is a universal concept in human societies (meaning that all societies have some means of defining kinship), the specific —rules about who is related, and how closely, vary widely.

It provides deep insights into human relationships and alliances, including those who can and cannot marry, mechanisms that are used to create families, and even the ways social and economic resources are dispersed within a group.

- Kinship is the most universal and basic of all human relationships and is based on ties of blood, marriage, or adoption.
- The kinship system refers to a set of persons recognized as relatives, either, by virtue of a blood relationship technically called consanguinity, or by virtue of a marriage relationship, that is through what is called affinal or conjugal relationship.
- **Raymond Firth in his 'Two Studies of Kinship in London, 1956' makes a further distinction in terms of 'effective kin' and 'non-effective kin' based upon extent of regular contact between kinship members.**



FIVE IMPORTANT BASES OF KINSHIP

- According to Harry Johnson, kinship has five important bases –

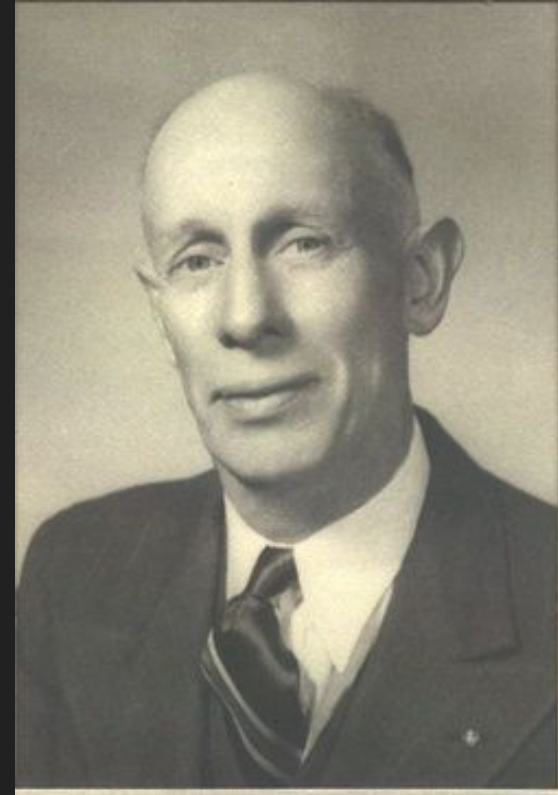
I. Sex – It indicates sex of blood and conjugal relations in nomenclature like ‘brother’ and ‘sister’, ‘husband’ and ‘wife’.

II. Generation – For example the nomenclature – ‘father’ and ‘son’.

III. Closeness and intimacy – As in case of husband and wife.

IV. Blood relations – As in case of mother and child.

V. Lineage



TYPES OF KINSHIP

- **Consanguineal:** This kinship is based on blood—or birth.
- **Affinal:** This kinship is based on marriage.
- **Social:** Schneider argued that not all kinship derives from blood (consanguineal) or marriage (affinal). There are also social kinships, where individuals not connected by birth or marriage may still have a bond of kinship, he said.

RELEVANCE OF KINSHIP

- Helps people better understand their relationships with each other.
- Sets guidelines for communication and interactions among people.
- **Based on descent and lineage, kinship determines family-line relationships—and even sets rules on who can marry and with whom, says Puja Mondal in “Kinship: Brief Essay on Kinship.”** Kinship is important to a person and a community’s well-being.
- Maintains unity, harmony, and cooperation among relationships.

(a) Family, household, marriage.

Family

Of all human groups the family is the most important primary group.

It is the simplest and the most elementary form of society.

It is an outstanding primary group, because, it is in the family that the child develops his basic attitudes.

It provides for the most enduring relationship in the one form or other.

It is a small social group consisting ordinarily of a father, mother, and one or more children.

The word “Family” has been taken over from the ‘Roman’ word “Famulus” means a servant.

Definition of Family

Maclver – “Family is a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children”.

Nimkoff – “Family is a more or less durable association of husband and wife with or without children or of a man or women alone, with children.

Clare – “Family is a system of relationship existing between parents and children”.

Elliott and Merrill – “Family is the logical social unit composed of husband, wife and children”.

Characteristics of Family

A mating relationship: A family comes into existence when a man and woman establish mating relation between them.

A form of marriage: Mating relationship is established through the institution of marriage.

A system of nomenclature: Every family is known by a name and has its own system of reckoning descent. Descent may be consider through the male or female line.

An economic provision: The head of the family carries on certain profession and earns money to maintain the family.

A common habitation (surroundings): A family requires a home or house-hold for its living. Without a dwelling place the task of child bearing and child rearing cannot be adequately performed.

Functions of Family

Maclver divides the functions of the family into Two categories:

- Essential

- Satisfaction of sex needs.
- Production and rearing of children.
- Provision of home.

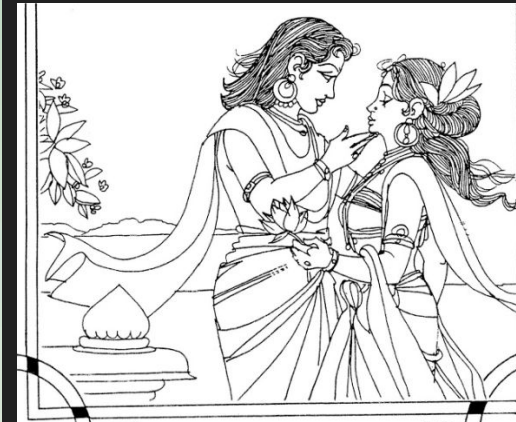
- Non-essential

- Economic.
- Religious.
- Educational.
- Health.
- Recreation.
- Civic.
- Social.
- Role of socialization.

Essential functions of Family

Satisfaction of sex need:

- Manu, the Ancient Indian Law-giver, regarded sexual satisfaction as the aim of family.
- Vatsyayan also looked upon sexual satisfaction as the primary objective of the family.
- Satisfaction of sex instinct brings the desire for life-long partnership among male and female.
- The satisfaction of sex instinct makes for normal personality.



Essential functions of Family

Production and rearing of children.

- The Hindu scriptures hold that the religious activities of man cannot be consummated unless he has a son.
- They permit a second marriage if there is no issue from the first wife.
- Family is an institution par excellence for the production and rearing of children.

Non-essential functions of Family

Economic:

- It serves as an economic unit.
- In the traditional family most of the goods for consumption were made at home.

Religion:

- The family performs is of a religious character.
- It is the centre of religious training of the children.

Educational:

- The child learns letters under the guidance of parents.

Health:

- A sick man was cared for in the family, by his own kith and kin.

Recreation:

- Family provides recreation to its members.
- They use to sing and dance together and visit the family relations.

Civic:

- The qualities of love, co-operation, toleration, sacrifice, obedience and discipline are first learn by the child in the family.

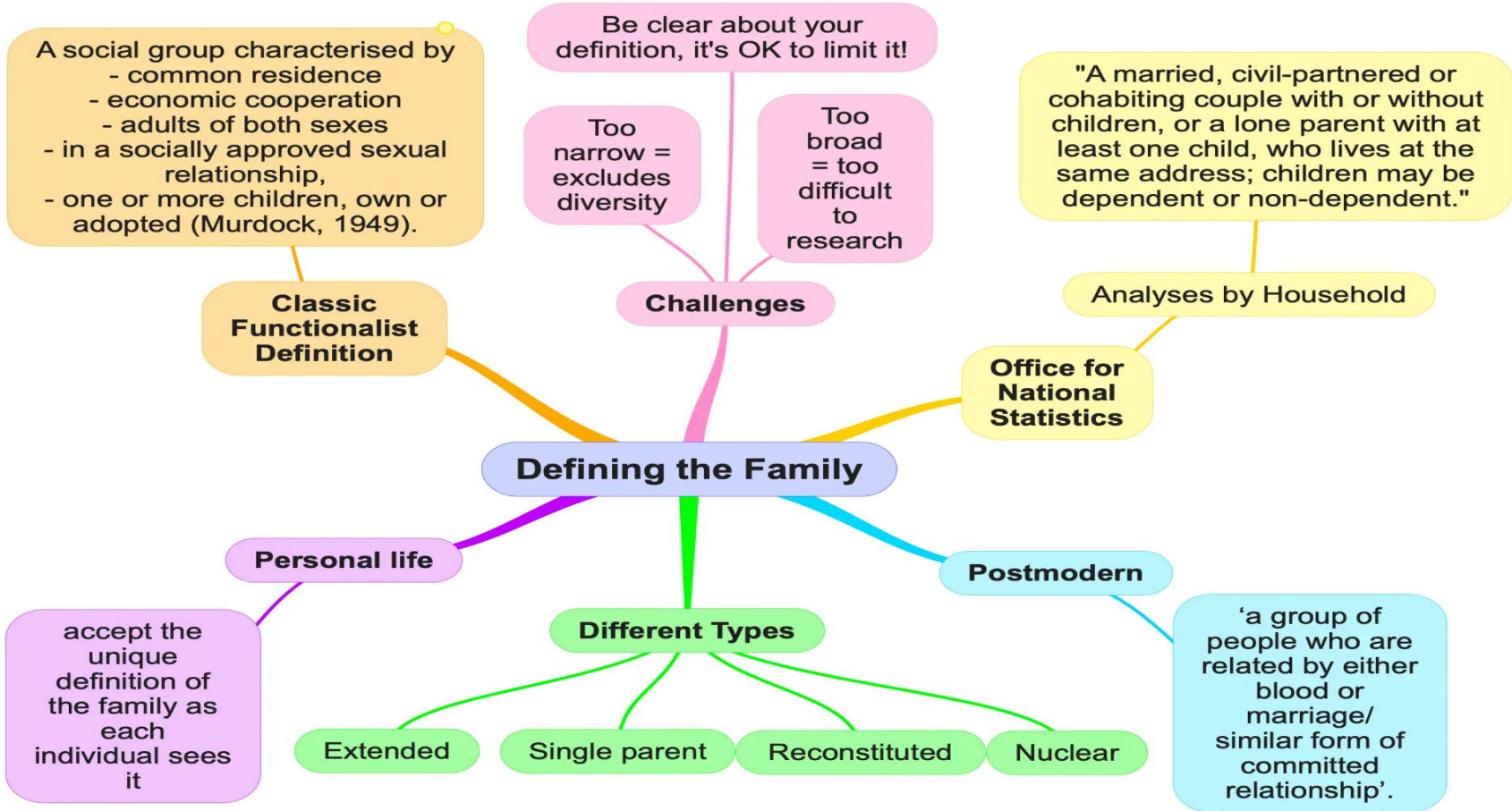
Social:

- Family imparts the knowledge of social, mores etc., to the coming generation.
- Its exercises social control over its members.

Role of family in Socialization:

- The family on account of its several characteristics is of strategic importance in socialization.
- E.g. imitation, suggestion, language etc.,

SOCIOLOGY OF FAMILY



Functionalist Perspective:

The functionalist perspective sees society as a set of social institutions that perform specific functions to ensure continuity and consensus.

According to this perspective, the family performs important tasks that contribute to society's basic needs and helps to perpetuate social order.

The family in any society is an institutional structure which develops through a society's efforts to get certain tasks done.

G. P. MURDOCK:

G. P. Murdock identified four functions of family. These universal functions he term as – Sexual, Reproductive, Economic and Educational.

1. **The sexual function** of the family refers to the regulation of the sexual behaviour of its members. **While husband and wife have right of sexual gratification but the threat to social order due to free play of sexual derive is checked.**
2. **Reproductive function** refers to the process of procreation whereby new members of the society are recruited. This ensures the survival of the society and children born to the married spouses to not suffer from the stigma of illegitimacy.



3. Economic production or the extended family involves both production as well as consumption. The property is jointly owned by all members of the family and the relationship between kinsmen at the same time is of employee-employer relationship. The head of the family exercised the final authority in various economic matters.

4. The educational function of the extended family involves both primary socialization as well as secondary socialization though both take place in an informal setting. In primary socialization, the elder members of the family transmit the basic elements of culture of the new members; acquire the craft and skills for participating in economic production from their elders.

It could be seen, in traditional Indian Varna system, where the life was divided into four Ashramas and its activities were divided in the form of four Purusharthas namely Dharma Artha ,Kama and Moksha.

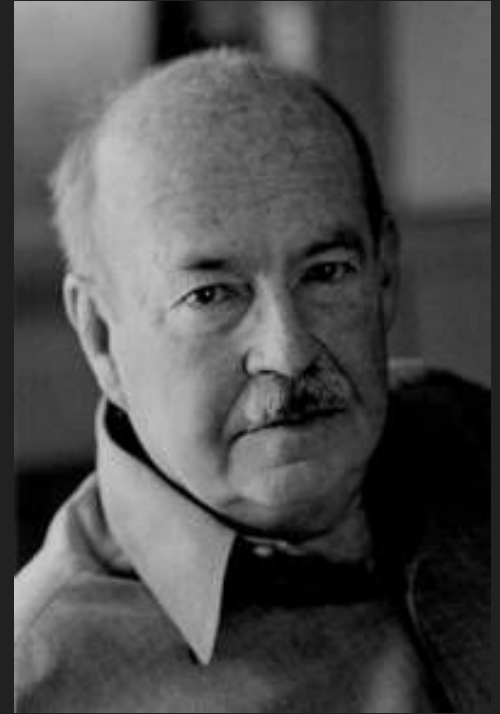
In Grihastha Ashram Kama and Artha play important roles. Kama connotes gratification of sexual needs and procreation of children, where join as the function of Artha was the management of livelihood for the family.

Dharma, as a function was engaged in the socialization of children. In this way, Murdock's classification can be correlated with Indian society..

Talcott parsons:

Talcott parsons working in the functionalist tradition have regarded the **nuclear family** as fulfilling certain **specialized roles** in modern societies.

With the advent of industrialization, the family became less important as a unit of economic production and more focused on reproduction, child-rearing and socialization.



According to Talcott parsons, the family's two main functions are **primary socialization and personality stabilization.**

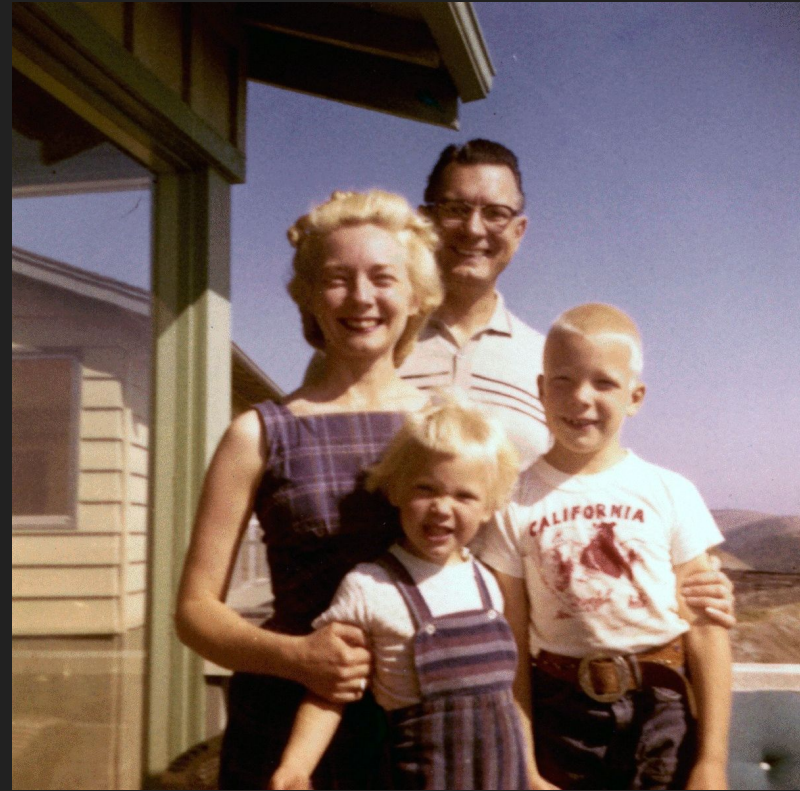
Primary socialization is the process by which children learn the cultural norms of the society into which they are born. Because this happens during the early years of childhood, the family is the most important arena for the development of the human personality.

Personality stabilization refers to the role that the family is the most important arena for the development of the human personality. **Personality stabilization refers to the role that family plays in assisting adult family members emotionally.**

Marriage between adult men and women is the arrangement through which adult personalities are supported and kept healthy.

In industrial society the role of the family in stabilizing adult personalities is said to be critical.

This is because the nuclear family is often distanced from its extended kin and is unable to draw on larger kinship ties as families could do before industrialization.



Parsons regarded the nuclear family as the unit best equipped to handle the demands of industrial society. In the family, **one adult can work outside the home while the second adult cares for the home and children.**



In practical terms, this **specialization of roles** within the nuclear family involved the husband adopting **the instrumental role** as breadwinner, and the wife assuming the **affective, emotional role** in domestic setting.

Criticism:

1. **Functionalist theories of the family have come under heavy criticism for justifying the domestic division of labour between men and women as something natural and unproblematic.**

Yet viewed in their own historical context, the theories are somewhat more understandable.

The immediate post-war years saw women returning to their traditional domestic roles and men reassessing positions as sole breadwinners, we can criticize functionalist views of the family on other grounds, however.

2. In emphasizing the importance of the family in performing certain functions, **theorists neglect the role that other social institutions, such as government, media and schools, play in socializing children.**
3. The theories also neglect variations in family forms that do not correspond to the model of the nuclear family. **Families that did not conform to the white, suburban, middle – class- ideal were seen as deviant.**



Marxist Perspective:



Marxists (Engels & Kathleen Gough):

According to Engels, family change as per the change in the mode of production. When modes of the productions were communally owned, there was no family and promiscuity prevailed



Kathleen Gough supports this view. **She notes that man's nearest relatives, the chimpanzees live in promiscuous herders and this may have been the pattern of early man.**

According to Engels each successive stage of change or production placed a greater restriction on the numbers of females that an individual could possess. **The monogamous nuclear family developed with the emergence of private property and to enforce the rule of monogamous marriage.**

Now let's see three sociologists who used conflicts within family to provide a balancer to the functionalist view of family.

Edmund Leach :

He has concentrated on the kin and wider community. Today the domestic household is isolated, the family look inward upon itself; there is an intensification of emotional stress between husband and wife and parents and children.

This strain is greater than most can bear. **Thrown back almost entirely on its resources, the nuclear family becomes like an overloaded electrical circuit. The demand upon it is too great and fuse blows.**



In Leach's words the parents and children huddled together in their loneliness, take too much of out of each other. This strain is greater than most can bear. The parent is fight, the children rebel."



R.D. Laing:

He referred to **family group as a nexus**. He argued that highest concern of the nexus is reciprocal concern. Each partner is concerned about what others think feels and do.

Within the nexus, there is the constant unremitting demand for mutual concern and attention.



As a result there is a considerable potential for harm, family members are in an extremely vulnerable position.

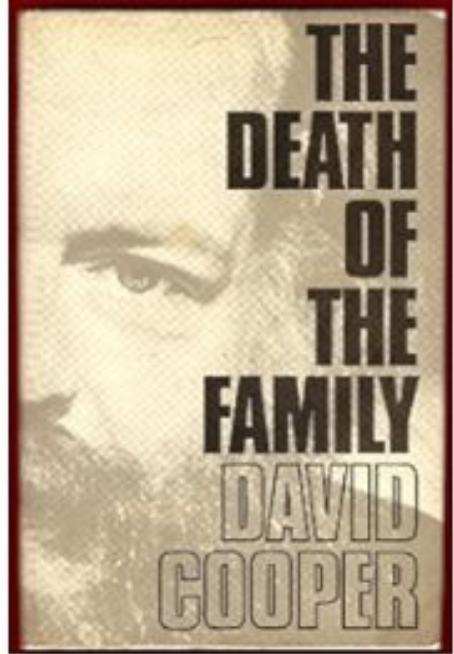
Thus, if a father is angry over his son, given the nature of nexus, son is concerned about his father's opinion and cannot burst it off lightly. In self defence, he may run to his mother who offers protection.



In this way, Laing argues, a family can act as a gangster protection, each other mutual protection against each other's violence.

According to Laing, family is the root of all problems in society. Some families live in perpetual anxiety of an external persecuting world.

Moreover, the most dangerous feature of the family is the inculcation of obedience in the minds of sibling. Later in Life, they become officials, blindly and unquestionably following orders.



David Cooper:

He too maintains that the child is destroyed by the family since he is primarily taught how to submit to society for the sake of survival.

Each child has the potential to be an artist, visionary and revolutionary, but this potential is crushed in the family. The children are taught to play the roles of son and daughter, male and female, such roles are construction.



Feminist Perspective :

Feminism has had a great impact on sociology by challenging the vision of the family as a harmonious and egalitarian realm.

If previously the sociology of the family had focused on family structures, the historical development of the nuclear and extended family and the importance of kinship ties, feminism succeeded in directing attention inside families to examine the experiences of women in the domestic sphere.



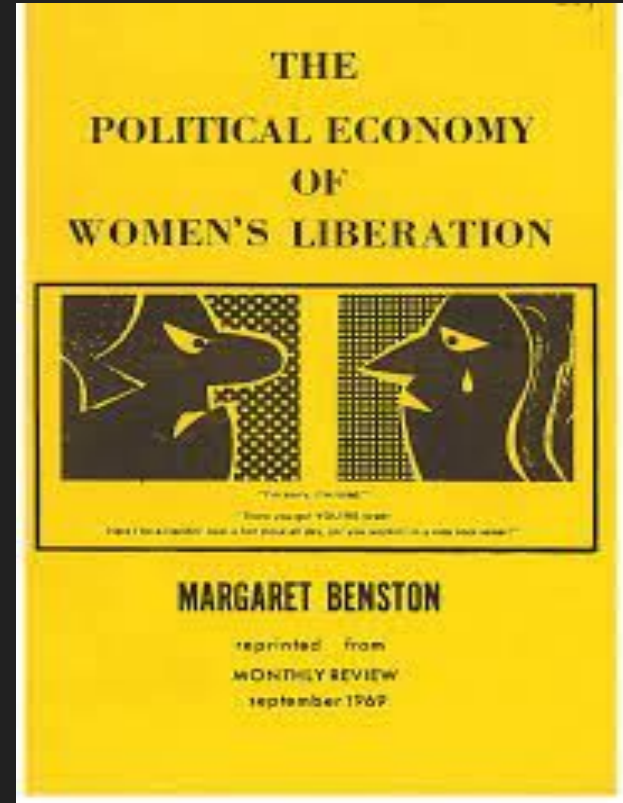
Many feminist writers have questioned the vision that the family is a cooperative unit based on common interests and mutual support. They have sought to show that the presence of unequal power relationship within the family means that certain family members tend to benefit more than others.

The view of Engels was further examined in 60s and 70s by several feminist writers. According to them family is seen as a unit which produced one of the basic commodities of the capitalism, that is labour. It is cheap for the capitalist because they do not have to pay for the production to children or their upkeep. The wife paid nothing for producing and rearing children.

In the words of **Margaret Benson**, “as an economic unit, the nuclear family is a variably stabilizing force in the capitalist society.

Since the production which is alone in the factory, the wife at home is paid for by husband, father’s earning. **Further family produces not only cheap labour but it also maintains it in good order at no cost to the employer.**

The women in her roles as the house-wife attend to her husband's needs. Thus, keeping him in good running order to perform his roles as wage labourers.



Ian Ashley writes that **the emotional support provided by the wife is a safety valve for frustration produced in the husband by working in a capitalist system.** In her words; when every worker is provided with no space to search up possible revolutionary urge, the bosses rest more secure.

Finally, it is argued that the social reproduction of the labour does not simply involve producing children and maintaining them in good health. It helps in reproduction of the attitudes essential for as obedient work force under capitalism.

Feminist writings have emphasized a broad spectrum of topics, but three main themes are of particular importance:

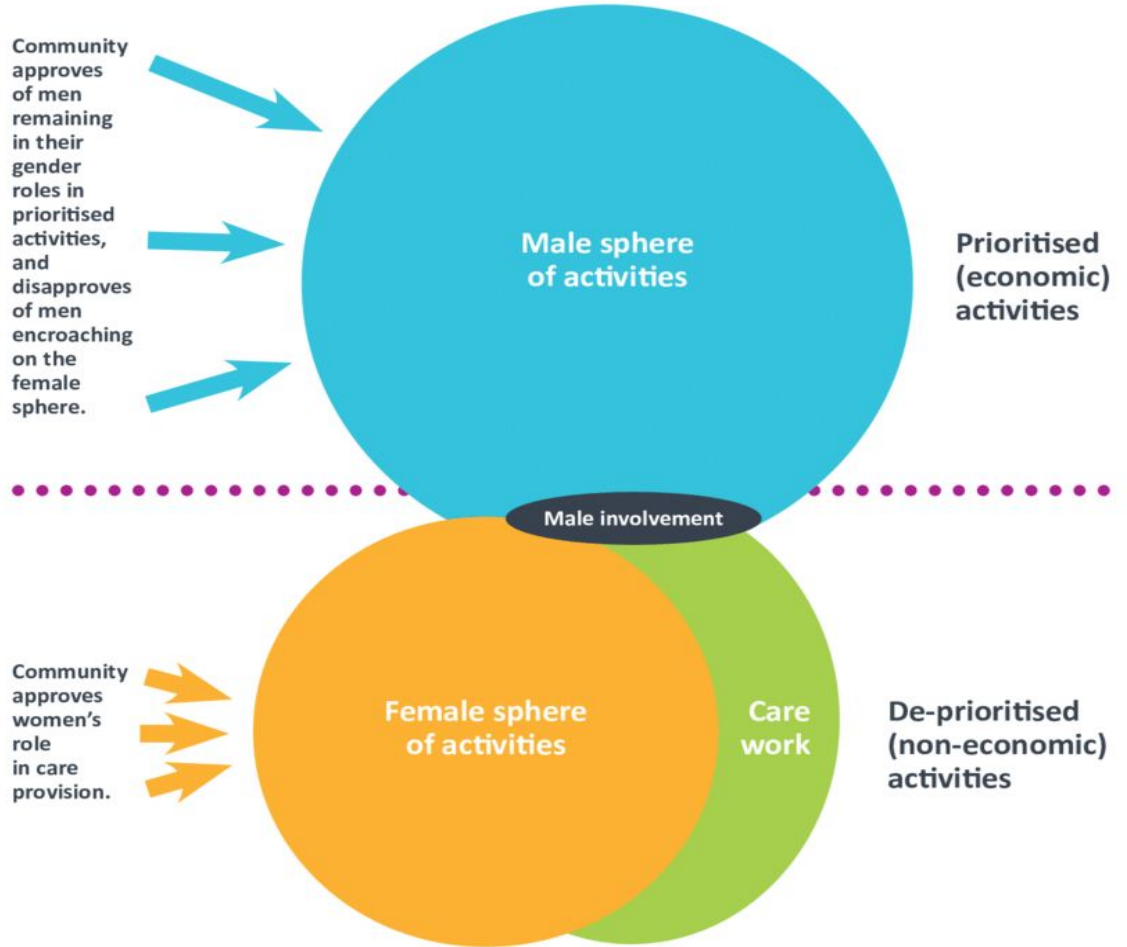
One of the central concerns is the domestic division of labour, which is allocated between members of a household.

There is reason to believe that a domestic division of labour existed prior to industrialization, but it seems clear that capitalist production brought about a much sharper distinction between the domestic and work realms.



This process resulted in the crystallization of 'male spheres' and 'female spheres' and power relationships which are felt to this day.

Until recently, the male breadwinner model has been widespread in most industrialized societies.



Feminist sociologists have undertaken studies on the way domestic tasks, such as childcare and housework, are shared between men and women. They have investigated the validity of claims such as that of **the symmetrical family (Young and Willmott)** the belief that, over time, families are becoming more egalitarian in the distribution of roles and responsibilities.

Finding have shown that women continue to bear the main responsibility for domestic tasks and enjoy less leisure time than men, despite the fact that more women are working in paid employment outside the home than ever before.

Second, feminists have drawn attention to the unequal power relationships that exist within many families.

One topic which has received increased attention as a result of this is the phenomenon of **domestic violence**. Wife beating, marital rape, incest and the sexual abuse of children have all received more public attention as a result of feminists' claims that the violent and abusive sides of family life have long been ignored in both academic contexts and legal and policy circles.



The study of caring activities is a third area where feminists have made important contributions.

This is a broad realm which encompasses a variety of processes, **from attending to a family member who is ill to looking after an elderly relative over a long period of time.**

Sometime caring means simply being attuned to someone else's psychological well being.



Several feminist writers have been interested to know whether emotion work within relationships.

Not only do women tend to shoulder concrete tasks such as cleaning and childcare, but they also invest large amounts personal relationships.



Postmodernist Perspective

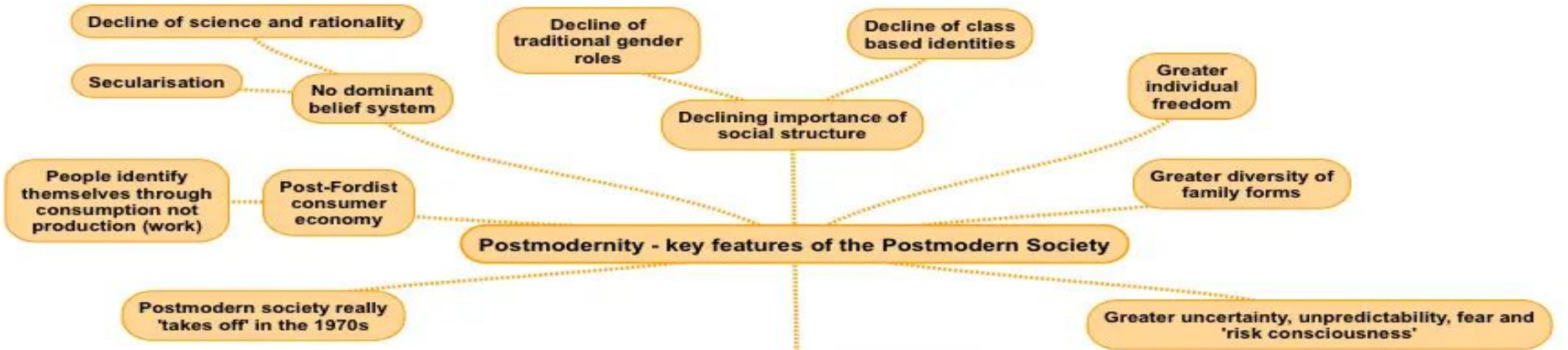
A postmodernist view of the family is at the opposite ends of the scale to functionalism.

Postmodernists believe that in most societies there are diverse and multicultural types of families where members within these units are free to make their own life choices as to how, what and where they live, work and socialise within society.

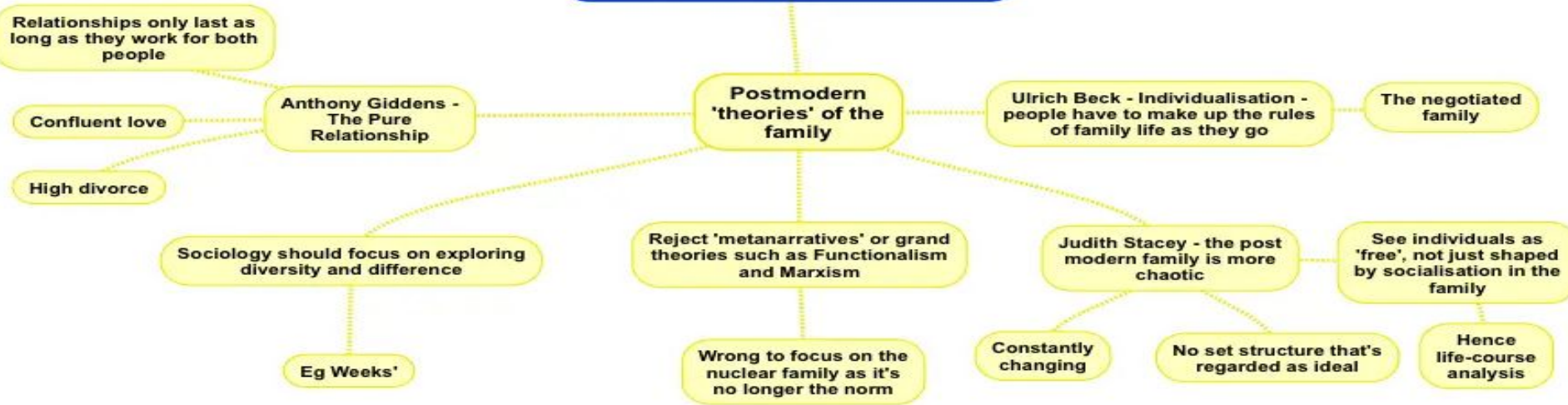
Post modernists also believe that everyone is entitled to the same opportunities in education, healthcare and family support as in their view, there are no class divisions (working and ruling classes), in most societies.

Zeitlin et al summarises this view of the world, The postmodern world is shaped by pluralism, democracy, religious freedom, consumerism, mobility and increasing access to news and entertainment, (Zeitlin class handout 2009. 92)





Postmodernity and The Family



Postmodernist disagree with Marxists and Functionalists:

- They argue that, from the late 20th century, society began to move into a 'postmodern' phase – a fundamentally new type of society
- The new postmodern society has 2 key features:

1. Fragmentation of cultures and lifestyles: Individuals now have more choice and are freer to construct their identities and lifestyles as they wish

- As a result society is now more a collection of different subcultures (e.g. different youth cultures, ethnic groups, consumption patterns), rather than the single shared culture described by functionalists.

2. Rapid change • Rapid change has made life predictable and orderly

- New technology and the media break down existing barriers of time and space, and transform work and leisure patterns
- As a result the family has become less stable, but there is now more choice about intimate relationships and domestic arrangement
- For example, individuals can choose to cohabit, get divorced, have children (own or adopted) outside marriage , come out as gay, live alone etc. The result of this greater choice is greater family diversity. **This means it is no longer possible to generalise about family life in a way that modernist sociologists have done.**

Anthony Giddens: The Transformation of Intimacy

Marriage in pre modern society was not generally based on sexual attraction or romantic love; instead, it was more often linked to the economic context in which to create a family or to enable to inheritance of property.

For the peasantry, a life characterized by unremitting hard labour was unlikely to be conducive to sexual passion although opportunities for men to engage in extramarital liaisons were numerous.



Romantic love, as distinct from the more or less universal compulsions of passionate love, developed in after eighteenth century.

Despite its promise of an equal relationship based on mutual attraction, romantic love has in practice tended to lead to the dominance of men over women.



YOU CAN USE THIS CONCEPT IN DISCUSSING CONTEMPORARY RELATIONSHIP STRANDS IN SOCIETY, WRITING ESSAYS AND EVEN IN GS PAPER.

For many men, the tensions between the respectability of romantic love and the compulsions of passionate love were dealt with by separating the “comfort of the wife and home” from “the sexuality of the mistress or girlfriend or prostitute”.

The double standard here was that a woman should remain a virgin until the right man arrives, whereas no such norm applied to the men.



Giddens argue that the most recent phase of modernity has seen another transformation in the nature of intimate relationships.

There has been the development of plastic sexuality.

For people in modern societies there is a much greater choice over when, how often and with whom they have sex than ever before. With plastic sexuality, sex can be separated from reproduction.

This is partly due to improved methods of contraception which have largely freed women from the fear of repetitive (and life-threatening) pregnancies and childbirths.

The Transformation of Intimacy

SEXUALITY, LOVE & EROTICISM
IN MODERN SOCIETIES



ANTHONY GIDDENS

However, it is not only technological development that led to the emergence of plastic sexuality, but **crucially the development of a sense of the self that could be actively chosen**. This process can be described as the **growth of social reflexivity**.

With the emergence of plastic sexuality, **there is a change in the nature of love**. **Giddens argued that the ideals of romantic love are fragmenting and being replaced by “confluent love”**. **Confluent love is active and contingent**.

Romantic love meant that once people had married, they were usually stuck with one another, no matter how the relationship developed.

Now people have more choice: whereas divorce was previously difficult or impossible to obtain, married people are now no longer bound to stay together if the relationship doesn't work.



GIDDENS' THEORY OF LOVE IN MODERN SOCIETY

ROMANTIC LOVE

- attraction -> binding, everlasting
- presumes gender roles - subjugation of women
- sublime
- influenced by social structure and fictionalization (the love narrative)
- "special person"
- precursor to confluent love

MODERN SOCIETY

CONFLUENT LOVE

- contingent upon individual will, mutual disclosure and intimacy
- presumes equality, equal exchange- no heteronormative ties
- rational
- influenced by individual autonomy and self development
- "special relationship"
- preferred, realization of democratic qualities

Figure 1. Interpretation of Giddens's (1992) description of the movement from romantic love to confluent love.

THE IDEA OF PURE LOVE

Rather than basing relationships on romantic passion, people are increasingly pursuing the ideal of the pure relationship, in which couples remain because they choose to do so.

- **As the idea of confluent love becomes consolidated as a real possibility, the more the idea of finding the Mr. Or Mrs. Right recedes and the more the idea of finding the right relationship becomes crucial.**

The pure relationship is held together by the acceptance on the part of each partner that, until further notice each gains sufficient benefits from the relationship to make its continuance worth while.

Each partner in the relationship constantly monitors their concerns to see if they are deriving sufficient satisfaction from the relationship for it to go on.



Ulrich Beck and Elisabeth Beck Gernsheim: The Normal Chaos of Love in the Family

In the 'normal chaos of love' (1995), Beck and Beck-Gernsheim examine the tumultuous nature of personal relationships, marriages and family patterns against the backdrop of a rapidly changing world.



The traditions, rules and guidelines which used to govern personal relationship no longer apply, they argue, and **individuals are now confronted with an endless series of choices as part of constructing, adjusting, improving or dissolving the unions they form with others.**

The fact that marriages are now entered into voluntarily, rather than for economic purposes or at the urging of family, brings both freedoms and new strains.

THE NORMAL CHAOS OF LOVE



Ulrich Beck and
Elisabeth Beck-Gernsheim

Beck and Beck-Gernsheim see our age as one filled with colliding interests between family, work, love and the freedom to pursue individual goals.

This collision is felt acutely within personal relationships, particularly when there are two labour market biographies to juggle instead of one. By this the authors mean that a growing number of women in addition to men are pursuing careers over the course of their lifetimes.

Previously women were more likely to work part time outside the home, or to take significant time away from their careers to raise children.



These patterns are less fixed than they once were; both men and women now place emphasis on their professional and personal needs.

Beck and Beck-Gernsheim conclude that relationships in our modern age are about much more than relationships, so to speak, not only are love, sex, children, marriage and domestic duties topics for negotiation, **but relationships are now also about work, politics, economics, professions and inequality.**

Diverse selections of problems -from the mundane to the profound- now confront modern couples.

Perhaps it is not surprising, then, that antagonism, between men and women are on the rise.

Beck and beck Gernsheim claim that **‘the battle between the sexes is the central drama of our times, as evidenced in the growth of the marriage counselling industry, family courts, marital self- help groups and divorce rates.**



But even though marriage and family life seem to be more flimsy than ever before, they still remain very important to people. **Divorce is increasingly common, but rates of remarriage are high.**

The birth rate may be declining, but there is a huge demand for fertility treatment. Fewer people may choose to get married, but the desire to live with someone as part of a couple is certainly holding steady.

What can explain these competing tendencies?

Authors claim that today's battle of the sexes is the clearest possible indication of 'people's hunger for love'.

People marry for the sake of love and divorce for the sake of love; they engage in an endless cycle of hoping, regretting and trying again.

While on the one hand the tensions between men and women are high, there remains a deep hope and faith in the possibility of finding true love and fulfilment.

One might think that 'love' is too simplistic an answer for the complexities of our current age.

But Beck and Beck – Gernsheim argue that it is precisely because our world is so overwhelming, impersonal, abstract and rapidly changing that love has become increasingly important.

According to the authors, love is the only place where people can truly find themselves and connect with others.



THE CONCEPT OF HOUSEHOLD

A household includes all the persons who occupy a housing unit.

A housing unit is a house, an apartment, a mobile home, a group of rooms, or a single room that is occupied (or if vacant, is intended for occupancy) as separate living quarters.

What is a Household?

A home and its occupants regarded as one unit



*Mother father
and children*



*Adults sharing
a home*



*Nuclear family
& Grandad*



Single parent family



Person living alone

**There are
many types of
households**

Separate living quarters are those in which the occupants live and eat separately from any other persons in the building and which have direct access from the outside of the building or through a common hall.

The occupants may be a single family, one person living alone, two or more families living together, or any other group of related or unrelated persons who share living arrangements.

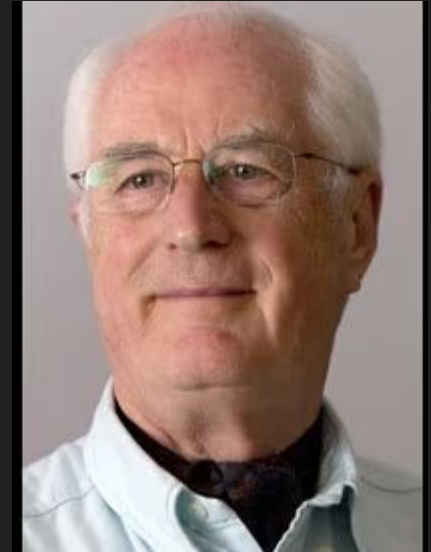


The household is a residential grouping defined similarly to the above in which housework is divided and performed by householders. Care may be delivered by one householder to another, depending upon their respective needs, abilities, and perhaps disabilities.

Different household compositions may lead to differential life and health expectations and outcomes for household members. Eligibility for certain community services and welfare benefits may depend upon household composition.

WHAT IS HOUSEHOLD WORK STRATEGY?

In sociology 'household work strategy', a term coined by **Ray Pahl**, is the division of labour between members of a household, whether implicit or the result of explicit decision-making, with the alternatives weighed up in a simplified type of cost-benefit analysis.



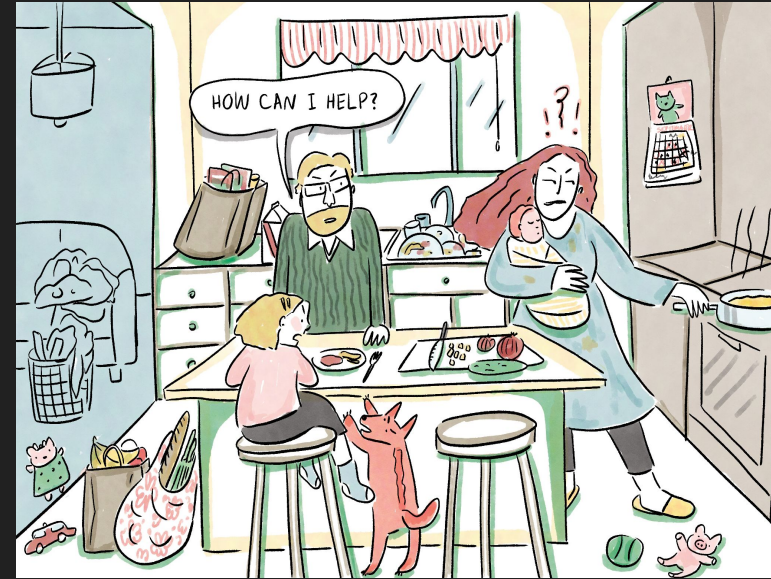
It is a plan for the relative deployment of household members' tied between the three domains of employment:

1. In the market economy, including home-based self-employment second jobs, in order to obtain money to buy goods and services in the market;

2. Domestic production work, such as cultivating a vegetable patch or raising chickens, purely to supply food to the household.

Domestic consumption work to provide goods and services directly within the household, such as cooking meals, child-care, household repairs, or the manufacture of clothes and gifts.

Household work strategies may vary over the life-cycle, as household members age, or with the economic environment; they may be imposed by one person or be decided collectively.



HOUSEHOLD WORK THROUGH FEMINIST'S PERSPECTIVE

Feminism examines the ways that gender roles affect the division of labour within households.

Sociologist **Arlie Russell Hochschild's** in "**The Second Shift and The Time Bind**" presents evidence that in two-career couples, men and women, on average, spend about equal amounts of time working, but women still spend more time on housework.

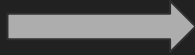
Feminist writer **Cathy Young** responds to Hochschild's assertions by arguing that in some cases, women may prevent the equal participation of men in housework and parenting.

THE CONCEPT OF MARRIAGE



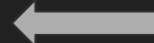
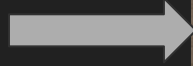
DEFINITION OF MARRIAGE

According to Malinowski, a legal marriage is one which gives a woman a socially recognized husband and her children a socially recognized father.



Radcliffe-Brown states that Marriage is a social arrangement by which a child is given a legitimate position in the society determined by parenthood in the social sense.

According to **Westermarck** it is a relation of one or more men to one or more women which is recognized by custom or law and involves certain rights and duties both in the case of parties entering the union and in the case of children born out of this union.



According to **Lundberg**, marriage consists of rules and regulations that define the rights, duties and privileges of husband and wife with respect to each other.

According to Horton and Hunt marriage is the approved social pattern whereby two or more persons establish a family.

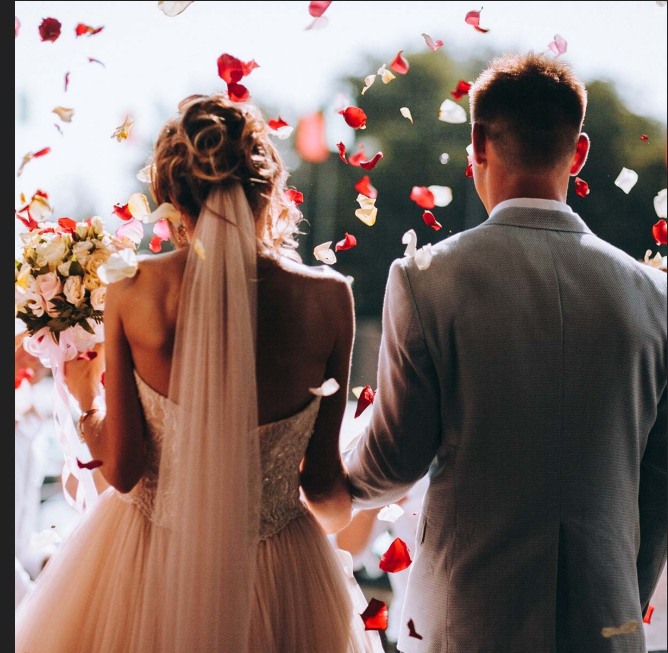
According to **John Levy and Ruth Monroe** people get married because of the feeling that being in a family is the only proper indeed the only possible way to live.

People do not marry because it is their social duty to perpetuate the institution of family or because the scriptures recommend matrimony but because they lived in a family as children and cannot get over the feeling that being in a family is the only proper way to live in society.

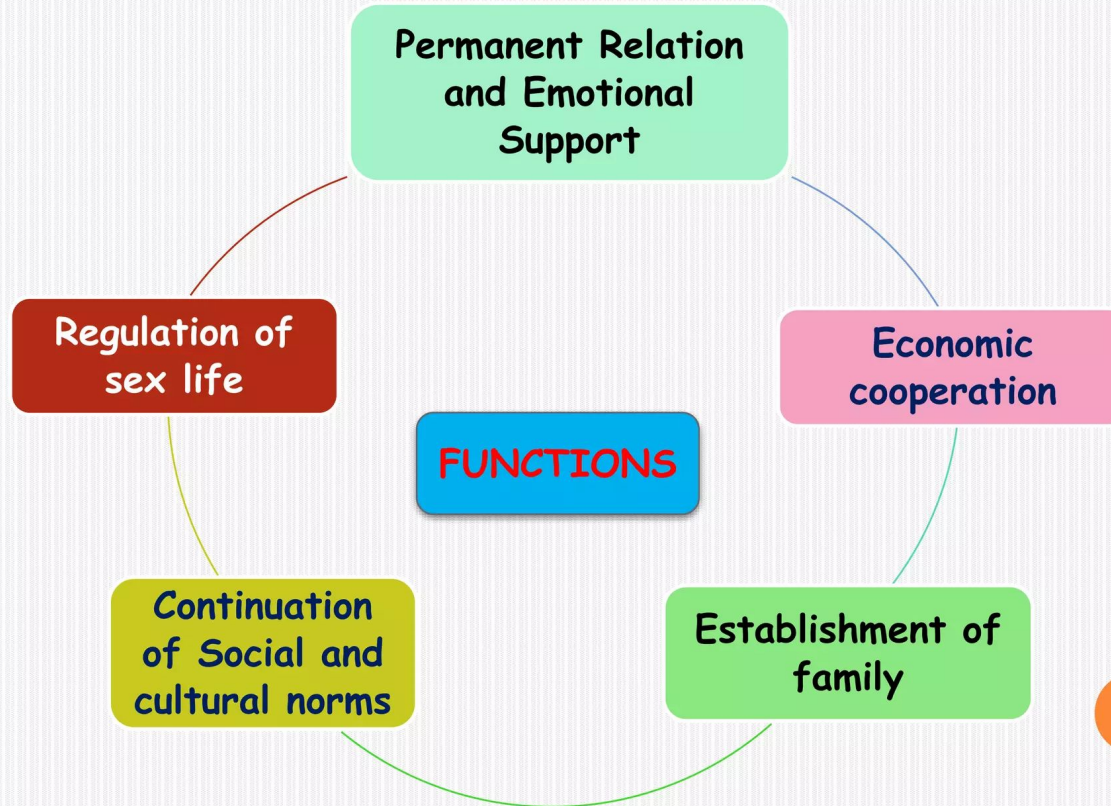
- **Marriage is an institution in which men and women are admitted to family life, to live in the intimate personal relationship, primarily for a purpose of begetting and rearing children.**
- From the social point of view, marriage is an institution that serves to ensure propagation and socialization of children of a particular society.
- The popular concept of marriage is that it is a union between a man and a woman. Another concept about marriage is that it is a social sanction of the union and it is accomplished by different rituals and ceremonies.

Primary relation in marriage has two important functions: one of need gratification and other of social control.

It gratifies biological (sex satisfaction), psychological (affection and belongingness) and economic needs (food, clothing and shelter) of the individuals and also acts as a primary source of morality and ethics.



FUNCTIONS OF MARRIAGE



Rules 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**
 - Marriage within a particular group or category of individuals.
- **Exogamy**
 - Marriage outside the group.



Cleopatra married her brother (Ptolemy XIII). Many royal families have entered into endogamous marriages to keep the line “pure”.



A Filipina bride and Nigerian groom.

1. **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.



2. 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 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.

Isogamy: It is the marriage between two 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.

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

2.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.



IF MARRIAGE IS UNIVERSAL IN NATURE THEN WHY DO DIFFERENT SOCIETIES FOLLOW DIFFERENT TRENDS AND TYPES OF MARRIAGE?

It is because what works in one society may not work in other.

Wife Capture from another village may work for Tasmanian Tribes because they practice village exogamy but it would be less practical for us.



The answer lies
in concept of
**CULTURAL
RELATIVISM**

But there are multiple changes seen in trends of marriage... lets understand it through mind map on next slide.

Early 1970s - 400K a year, 2023 < 250K.

Couples get married later

Fewer church (religious) weddings

More cohabiting couples

More same-sex marriages today

Better job opps and higher income for women

Women less dependent financially on men

Long term decline in marriage

Trends

Feminism

Easier for women to get mortgages

Economic Factors

Increasing cost of living, especially housing: house trumps wedding!

Increasing cost of weddings

Both men and women need to work (more equality)

Explaining the changing trends

Welfare state encourages single parenting, discourages marriage

New Right

Symptom of decline of morality

Not so much marriage being a choice, people are so busy working they don't have time to partner up and get married!

Individualisation

Late Modernism

Globalisation

Risk society (greater awareness of risk of divorce puts people off marriage)

Shift is partly due to people getting married later!

Analysis/ conclusions

Most people live as if they are married but rather just cohabit.

Rate of marriage decline is slowing down and levelling off

Postmodernism

Focus on individual and cultural changes

Marriage is a choice, not a social expectation

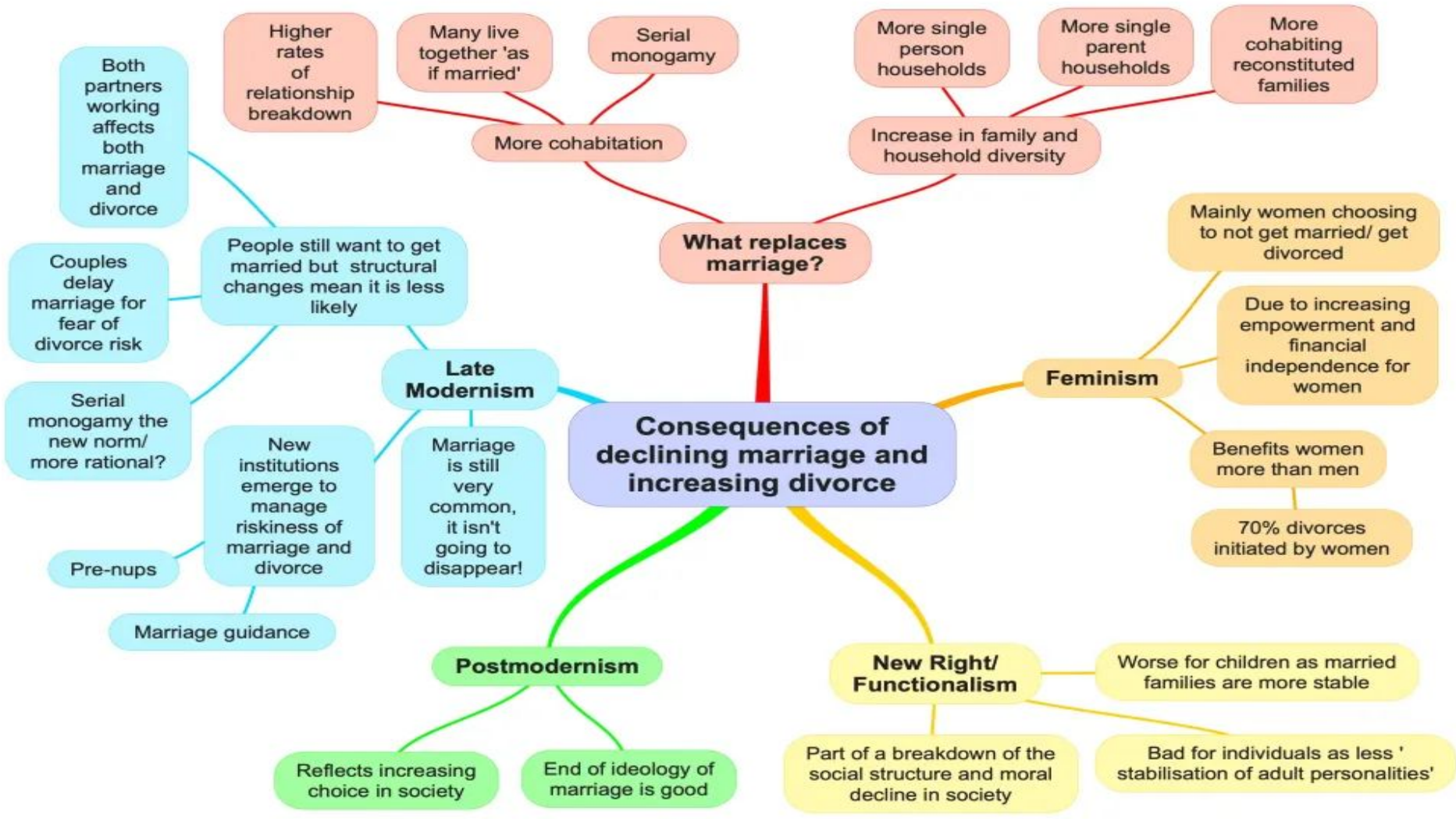
Secularisation

Declining stigma of cohabitation

More acceptance of diversity in general

So, it is evident that there are high rates of divorce and decreasing rates of getting married...

Now, let's understand the effect of these changes with a sociological perspective.



What replaces marriage?

More cohabitation

Increase in family and household diversity

Higher rates of relationship breakdown

Many live together 'as if married'

Serial monogamy

More single person households

More single parent households

More cohabiting reconstituted families

Consequences of declining marriage and increasing divorce

Feminism

Mainly women choosing to not get married/ get divorced

Due to increasing empowerment and financial independence for women

Benefits women more than men

70% divorces initiated by women

New Right/Functionalism

Worse for children as married families are more stable

Part of a breakdown of the social structure and moral decline in society

Bad for individuals as less 'stabilisation of adult personalities'

Late Modernism

Marriage is still very common, it isn't going to disappear!

Postmodernism

Reflects increasing choice in society

End of ideology of marriage is good

People still want to get married but structural changes mean it is less likely

Both partners working affects both marriage and divorce

Couples delay marriage for fear of divorce risk

Serial monogamy the new norm/ more rational?

New institutions emerge to manage riskiness of marriage and divorce

Pre-nups

Marriage guidance

(b) Types and forms of family.

TYPES OF FAMILY

On the basis of Authority:

- Patriarchal – male dominant, female subordinate.
- Matriarchal – female dominant, male subordinate.

On the basis of Structure:

- Nuclear – husband, wife with or without children.
- Joint Family or Extended family – two Nuclear family.

On the basis of Residence:

- Patrilocal – wife goes to husband's house for live.
- Matrilocal – husband goes to wife's house for live.

On the basis of Marriage:

- Monogamous – one man marry one woman.
- Polygamous – one man marry two or more women.
- Polyandrous: - one woman marry two or more men.

On the basis of Ancestry:

- Patrilineal – ancestry continues through the father.
- Matrilineal – ancestry continues through the mother.

On the basis of In-group and Out-group:

- Endogamous – sanctions marriage only among members of the in-group.
- Exogamous – sanctions marriage of members of an in-group with members of an out-group.

On the basis of Blood Relationships:

- Conjugal family – consists of spouses, their offspring and relatives through marriage.
- Consanguineous family – consists of blood relatives together with their mates and children.

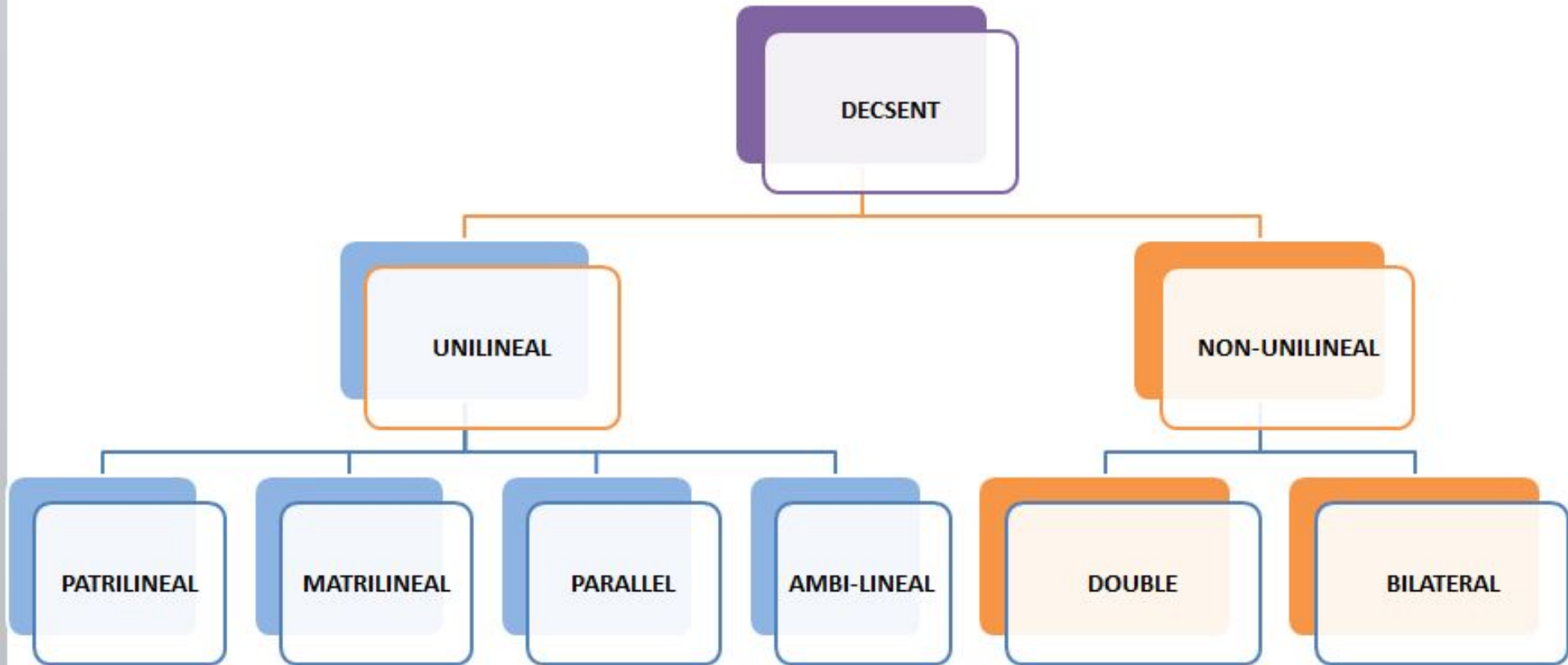
(c) Lineage and descent.

WHAT IS DESCENT?

'Descent' refers to the social recognition of the biological relationship that exists between the individuals.

The 'rule of descent' refers to a set of principles by which an individual traces his descent. There are three basic rules of descent patrilineal descent, matrilineal descent and bilateral descent.

TYPES OF DESCENT



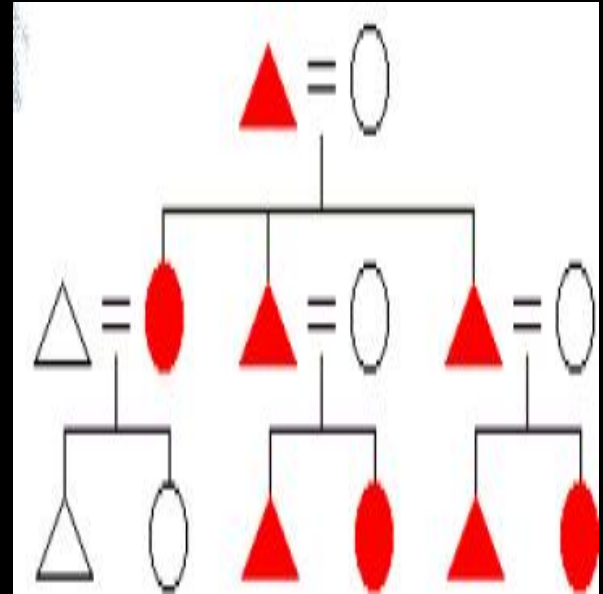
KINSHIP: TYPES OF DESCENT

1. Unilineal Descent: The principle whereby descent is traced either through paternal or maternal line.

- **Patrilineal Descent (or Agnatic):** In this type, descent from an ancestor down through a series of male links. For example-through the ancestor's son, his son, his son's son, his son's son's son. Male dominate position, power and property. Found in East and South Asia and Middle East

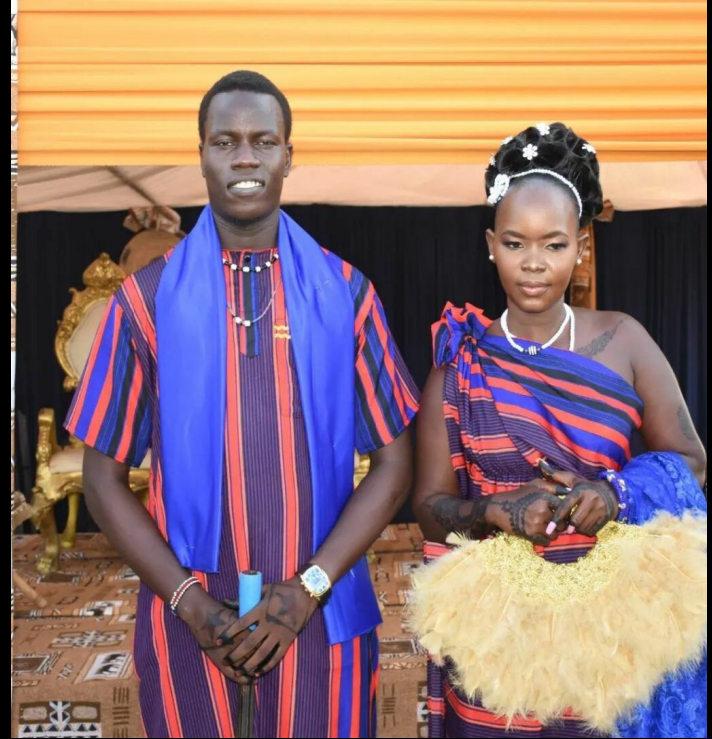
Patrilineal descent or agnatic or male line

- traces descent through male line , only through sons -> transfer the rights and obligations,
- daughters trace through their father, their children's identity -> husband's descent.
- **AGNATIC DESCENT: reckoning descent in the unilineal principle descent**



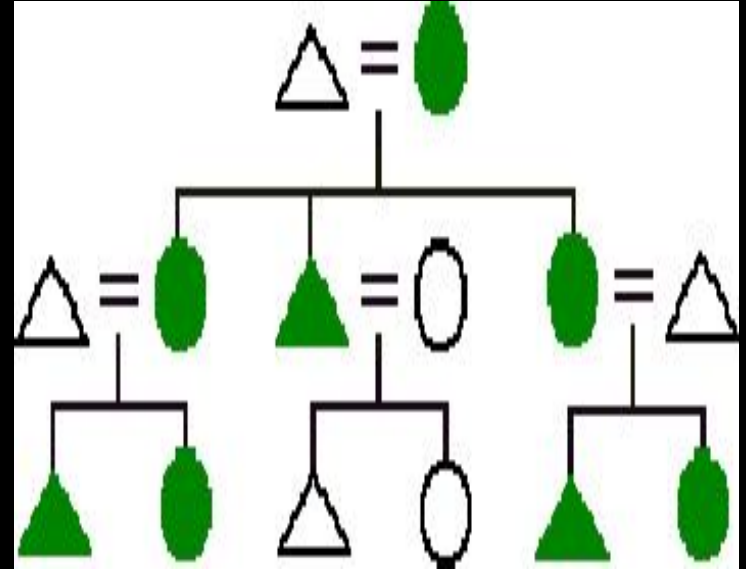
Examples:

- 1.Hindu , Islamic societies.
- 2.Tikopia Islanders in pacific
- 3.Classical romans
- 4.The Chinese
- 5.Nuer tribe (Nile valley)
- 6.Lambada, Chenchu



Matrilineal Descent

- Matrilineal Descent (or uterine): In this type, descent from an ancestress down through a series of female links.
- Female line , male members identified from their mother's family but their children have a separate line of descent through their own maternal line.



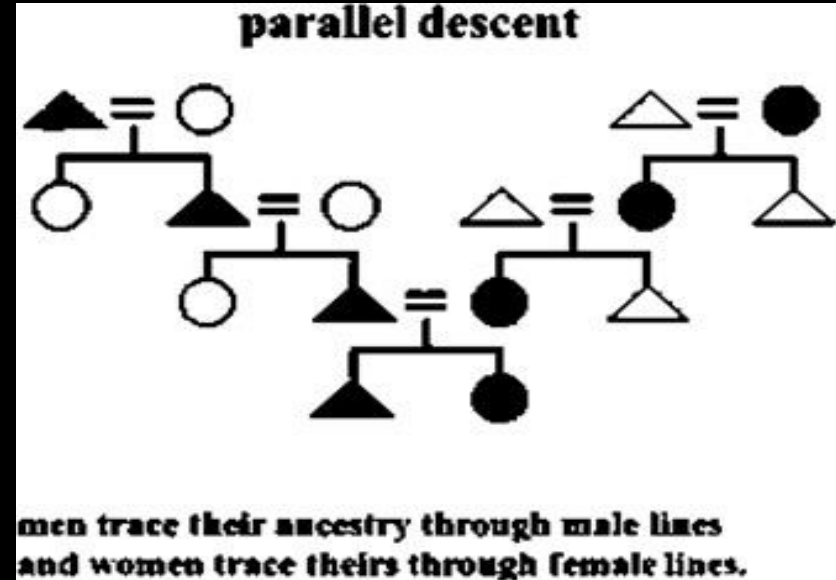
Examples:

1. Navajo red Indians
2. trobriand islanders
3. ashanti tribes of Ghana
4. khasi tribes 
5. Australian aborigines
6. bantu tribes of Central Africa,
7. akans of Ghana,
8. nayars of Malabar Coast. 



Parallel descent

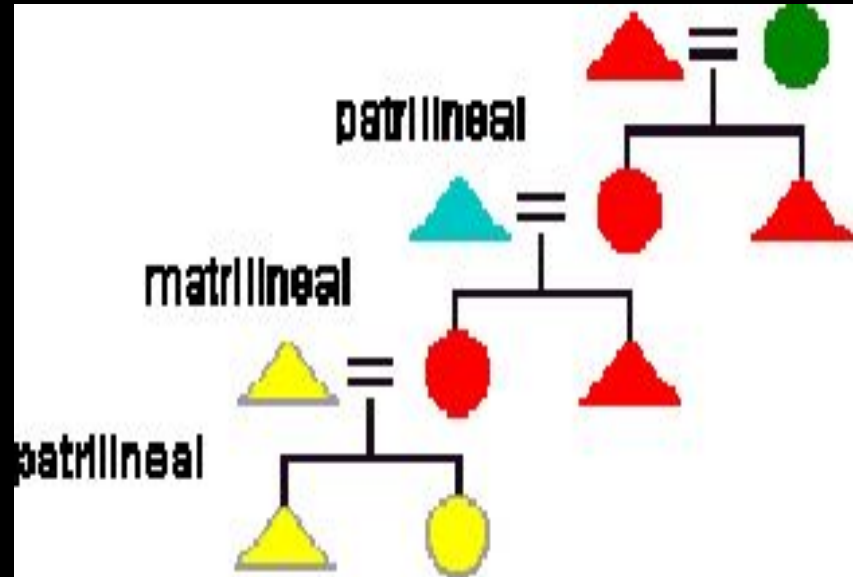
- extremely rare, in 1975 reported in Saha of Caribbean coast of Columbia close to Venezuelan border.
- **males recognise through male line and females through female line.**



Ambilineal descent

Ambilineal Descent: The principle whereby descent is reckoned through **male or female links with without order according to one's choice.**

- based on person's choice either patrilineal or matrilineal.



individual traces his ancestry through father in one generation and mother in another generation.

individuals have option to choose lineage to which he affiliates.

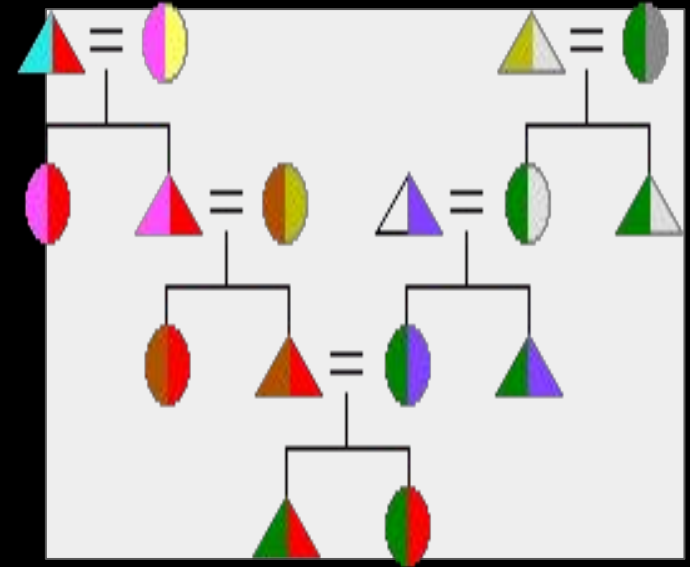
necessity->epidemics, war , resource scarcity.

ex: Polynesian cultures, Samoan , maori and hawaiians, Hindu society in the absence of male child (exceptions).

Non –Unilineal or Cognatic descent group

•Cognatic -> kin of both parents

- 1.Double or bi-lineal descent
- 2.Bilateral Descent



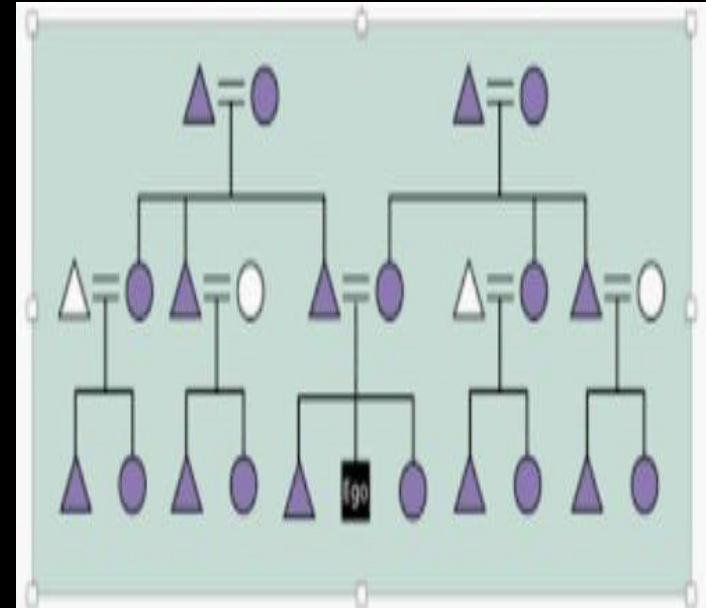
Cognatic: Descent from an ancestor through a series of links that can be male or female or any combination of the two.

Forms	Characteristics	Associated Kin Groups
Unilineal a) Patrilineal b) Matrilineal Cognatic Bilateral	through male line through female line through either male or female line equally through both male and female lines	(patri) lineages and (patri) clans (matri) lineages and (matri) clans cognatic descent groups kindred

BILATERAL DESCENT

Bilateral Descent: The principle whereby **descent is traced through males (i.e., father) and female (i.e., mother)**. Found in western societies

- relates a person to close relatives through both sexes.

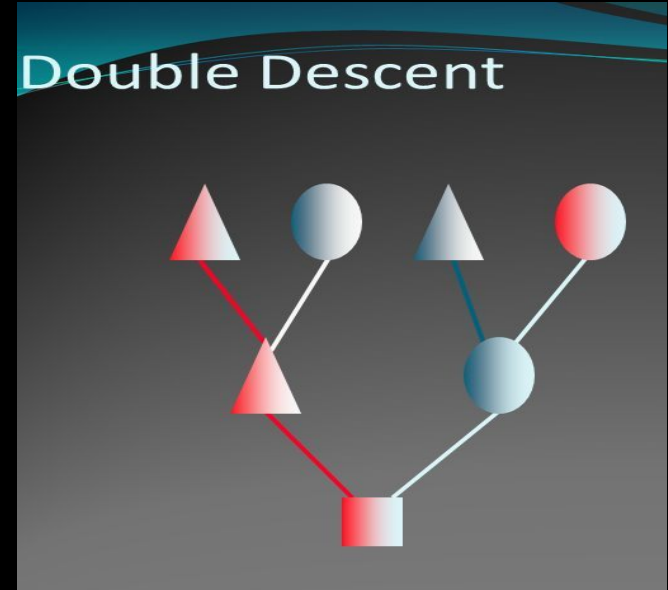


- Theoretically all relatives of mother and father side are his relatives. But practically restricted to close relatives called kindred.
- Ego is the focal person from whom the degree of each relationship is defined. It is fluid and keeps changing through the life of ego.
- Vague, temporary in nature and hence are weaker social unit than other descent groups.

DOUBLE DESCENT

Double Descent: A system whereby two sets of social groups or categories exist (for different purposes) in the same society, one based on patrilineal descent and the other on matrilineal descent.

For example- Among Yako of Nigeria. Descent simultaneously through maternal and paternal lines. Individuals inherit certain cultural traits from one line of parentage and others through 2nd line.



Examples:

1. Venda of southern Africa, religious rituals pass through matriline but productive resources pass through patriline. →



2. Herero of Namibia material property pass through matri-line, religious functions through patri-line.

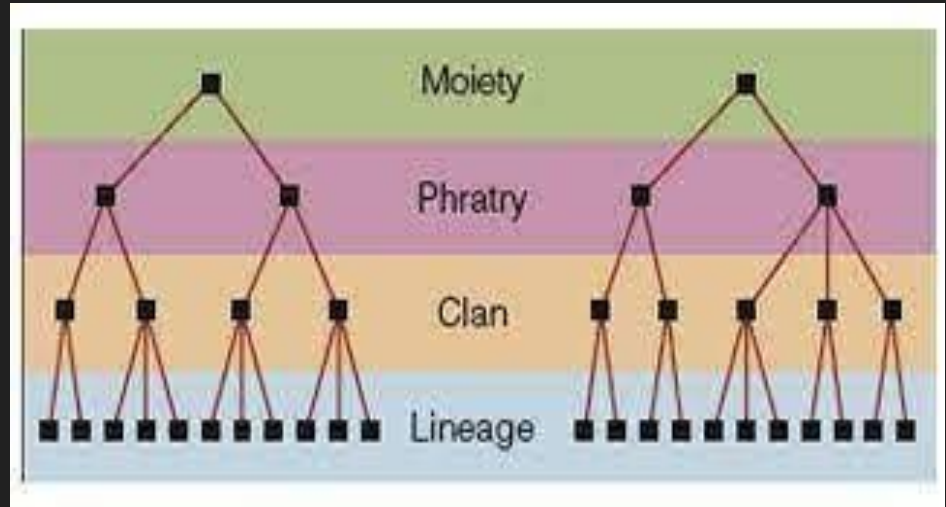
3. In Ashanti tribes of Ghana, matrilineage is generally followed but spiritual principles pass through patri-line. →



FORMS OF DESCENT GROUP

Descent Group comprises of people having a common ancestor, the common ancestor can either be a living, non living or mythical being like an animal, tree, human being, thunder etc.

1. Lineage
2. Clan
3. Phratry
4. Moiety



UNILINEAL OR UNILATERAL GROUPS

Lineage

"A lineage is a unilineal descent group in which membership may rest either on patrilineal descent [patrilineage] or an matrilineal descent [matrilineage]".

A lineage thus consists of descendants in only one line, either the father's or the mother's.

These descendants know their exact genealogical relationship and who recognise obligations to one another.

A lineage is thus smaller and more localised than the broader category of kinship grouping.



Clan

A clan is a unilineal descent group, the members of which may claim either patrilineal descent (patrician) or matrilineal descent (matriclan) from a founder, but do not know the genealogical ties with the ancestor / ancestress".

[Abercrombies]



“A clan is a named unilineal descent group; that is, a body of persons claiming common descent from an ancestor (often mythical) and recruiting the children of either male or female members, but not both ”.

The ancestor or mythical ancestor through whom the descent is claimed, may be human, human-like, animal, plant or even inanimate object. The "gotra" group of the Hindus represents a clan.

These clans are larger groups and are geographically more dispersed. The clans may have a common totemic name and common ritual taboos against eating the flesh of the totemic animal.

Phratry

A Phratry is a grouping of clans which are related by traditions of common descent". [Abercrombie and others-). Mythical ancestors are common in clans and phratries.

The Phratry is larger than the clan and includes people scattered over relatively large areas among whom it is not possible to trace relationship without bringing in a mythical common ancestor.



Moieties

“Where the descent groups of a society are organised into two main divisions, these are known as moieties [halves] [Abercrombie-]

The term "moiety" refers to the bisection of a tribe into two complementary social groups. Some writers would restrict the term 'moiety' to 'exogamous' social divisions, while others use the term to mean any dual organisation, exogamous or not.



Functions of Descent Groups

- Mechanism for inheriting property & political office.
- Provide aid and security to their members.
- Repositories of religious tradition, with group solidarity enhanced by worship of a common ancestor.
- Control behavior.
- Regulate marriages.
- Structure primary political units.

(d) Patriarchy and sexual division of labour.

WHAT IS PATRIARCHY?

Patriarchy refers to a social system in which men hold the majority of power and authority in society, particularly within the context of the family, the workplace, and the government.

This structure results in the subordination and marginalization of women and non-binary individuals.



PATRIARCHY



ORIGIN OF CONCEPT OF PATRIARCHY

Ideas of male dominance have a very long history, with many religions presenting it as natural and necessary.

The first theoretical account of patriarchy is found in Engels theory of women's subservience under capitalism.

He argued that capitalism resulted in power being concentrated in the hands of fewer people which intensified the oppression of women as men passed on their wealth to their male heirs.

Many earlier sociologists considered patriarchy to be the natural result of biological differences or differential tendencies to address society's need for a division of labor (Durkheim, 1933).

For example, **Durkheim argues:**

“Today, among cultivated people, the woman leads a completely different existence from that of the man. One might say that the two great functions of the psychic life are thus dissociated, that one of the sexes takes care of the affective functions and the other of intellectual functions.” (Durkheim, 1933)

Sociologists like Durkheim, who embrace a functionalist perspective, tend to see patriarchy as a natural occurrence based on the objectivity of sexed and gendered traits developed in humans through evolution.

However, more recently, academic scholarship has highlighted the negative effects of patriarchy, seeing it as an issue of injustice similar to racism or classism (Hartsock 1983).

Today, feminist and intersectional researchers commonly investigate the consequences of patriarchy, i.e., differential access to power, authority, and opportunity by gender.

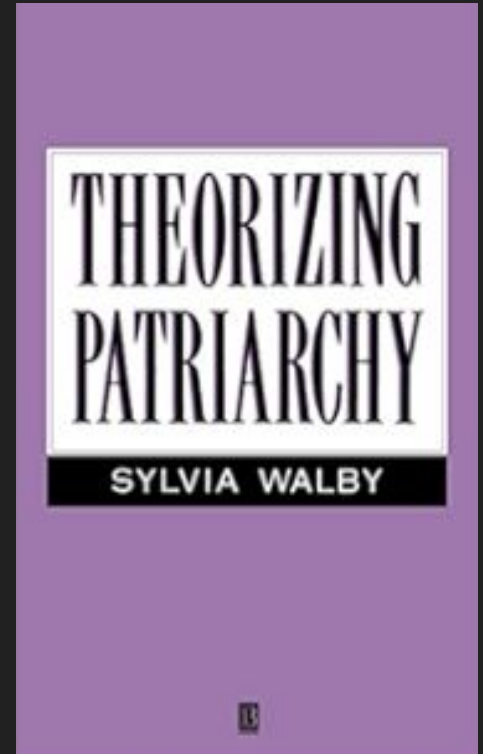
The main source of patriarchal theory stems from Feminism, which developed the concept in the 1960s, highlighting how the public-private divide and the norm of women being confined to the domestic sphere was the main source of male dominance and female oppression,

highlighted by the famous Feminist slogan

‘the personal is the political’.

SYLVIA WALBY'S TRYST WITH PATRIARCHY

Patriarchy is defined by Sylvia Walby in her 'Theorizing Patriarchy, 1990' as 'a system of social structures and practices in which men dominate and oppress women'.



According to her, patriarchy operates through multiple structures like – production relations in the household where women is subjected to unpaid labor, discriminatory allocation of occupations in labor market,

capture of political power by patriarchs, male violence which is often patterned and systematic, patriarchal relations in sexuality which are manifested in sexual double standards for males and females,

patriarchal cultural institutions like education, media and so on.

Walby distinguishes patriarchy as private patriarchy which is practiced in household and public patriarchy which is collective response of a patriarchal society to women.

Key Theorist – Sylvia Walby

According to Walby the **patriarchy** is evident in...

Domestic Life



Gender Pay Gap



Government oppressive towards women



Violence Towards Women



Sexuality



Cultural Institutions

PATRIARCHY

THE STATE:

women are unlikely to have formal power and representation

THE HOUSEHOLD:

women are more likely to do the housework and raise the children

VIOLENCE:

women are more prone to being abused

PAID WORK:

women are likely to be paid less

SEXUALITY:

women's sexuality is more likely to be treated negatively

CULTURE:

women are more misrepresented in media and popular culture

- Sociologist Sylvia Walby

Critical Points

The concept of patriarchy has been criticized from both outside and within Feminism.

The concept itself has been criticized as being too abstract: it is difficult to pin it down and find specific mechanisms through which it operates.

Many Feminists argue that Patriarchy exists in all cultures, and thus the concept itself is too general to be useful, as it fails to take account of how other factors such as class and ethnicity combine to oppress different women in different ways.

Black Feminists have criticized the (mainly) white radical Feminist critique of the family as patriarchal as many black women see the family as a bulwark against white racism in society.

Postmodern Feminism criticizes the concept as it rests on the binary distinction between men and women, the existence of which is open to question today.

SEXUAL DIVISION OF LABOUR

Sexual division of labour is the allocation of work task, either in the private household or in the public economy, on the basis of the sex of the person.

The sexual division of labour is related to stereotyping. Under sexual division of labour women may cook the meals and men wash the dishes, or women may perform caring roles such as nursing or social work in the public economy, while men perform the tasks of driving trucks, fighting fires, or manufacturing goods.

Most societies adhering to the cult of domesticity have had sexual division of labour.

Sexual division of labour between genders is generally believed to be ordered by society. Studies on the sexual division of labor have been conducted on **hunter-gatherer society of Tanzania.**

Even now in the **21st century India** sexual division of labour is deep rooted, boys and girls are brought up to believe that the main responsibility of women is household work and bringing up children. Sexual division of labour is also called gender division of labour.



The sexual division of labour between the sexes is chiefly gendered: it is based on cultural practices rather than any inherent suitability of either sex to perform specific roles. Compared with the mid-1980s, there has been a massive change in attitudes towards sexual division of labour regarding who does what within the family, **argues researcher Dr Catherine Hakim of the London School of Economics.**

Attitudes on the sexual division of labour are changing. Traditional views are obsolete that men should bring home the bacon and women stay at home to cook, according to a study of attitudes towards the sexual division of labour in the family.

Sociological theories on Patriarchy and Sexual Division of labour



Theoretical Perspective:

The major contributors to the theory of sexual division of labour are:

- Tiger and Fox
- Murdock, G.P.
- Parsons, T.
- Mr. Bowlby

According to Tiger and Fox,

Human behaviour is founded on human biology. Tiger and Fox contend that men are more violent and domineering than women because of the biogrammar, a genetically based programme that predisposes people to behave in specific ways.

Their traits are genetically based, and in particular, they are caused by the genetic differences between men and women.

Their genetic adoption to a way of life and intrinsic genetic distinctions in men's primate ancestors both contribute to these variances. And in that sense, male dominance is a trait that is tied to sex.

They discovered these experiences after studying hunting societies. They contend that men and women in hunting societies adapted to a sexual division of labour in various ways.

Genetic change is slower than cultural change, therefore there is still evidence of the male and female biogrammar of a hunting civilization.

As a result, the division of labour is based on gender.

G.P. Murdock:

He believes that the biological disparities between men and women provide the foundation of the social system of sexual work.

He asserts that males can perform physically demanding tasks like mining, clearing land, and building houses better due to their superior physical strength.

He can engage in activities such as hunting, fishing, and protesting without being hindered, as are women, by the physiological demands of pregnancy and breastfeeding, whereas women can engage in activities such as gathering food, cooking, washing, making clothes, etc.

Murdock studied 250 societies, spanning from prehistoric hunting and gathering groups to contemporary nation states, and discovered that the sexual division of labour existed in every one of his sampled societies.

T. Parsons:

In an isolated nuclear family, Parsons has identified two crucial roles:

- children's early socialisation
- Developing a stable adult personality

Effective socialisation requires a close-knit, encouraging community. Women play an expressive role in the family, according to Parsons. It implies that woman also gives her husband emotional support, warmth, and safety. Men play an important position in society, which can cause stress and anxiety. The expressive female helps the man relax by showing him love, consideration, and understanding. Parsons contends that a distinct division of labour is necessary for the family to function as a social structure effectively.

John Bowlby:

John Bowlby



- Edward John Mostyn Bowlby
 - British psychologist, psychiatrist and psychoanalyst.
 - Born on February 27, 1907 in London
 - He married Ursula Longstaff on April 1938 and had four children.
 - Died on Sept. 2, 1990 at the age of 83 on the Isle of Skye, Scotland.
 - Coined the term Attachment
 - Key idea is Attachment Theory
-

Parsons has offered the justification. He asserts that the infant and young child must have a warm, close, and ongoing bond with his mother in order to be in good mental health.

According to Bowlby's argument, a tight, personal mother-child attachment is psychologically necessary and has hereditary roots. It implies that the division of labour is based on gender.



© Theo Chalmers

Famous Feminists

- **Ann Oakley (1944 – present)**
 - She came up with four ways in which gender roles are reproduced in the family: manipulation, canalisation, language, activities.
- **Betty Friedan (1921 – 2006)**
 - With her book 'The feminine mystique' in the 1960s she challenged the traditional housewife-role of women. She made women think that they can be successful outside the family.



© Library of Congress, Prints and Photographs Division, NYWT&S Collection



ANN OAKLEY

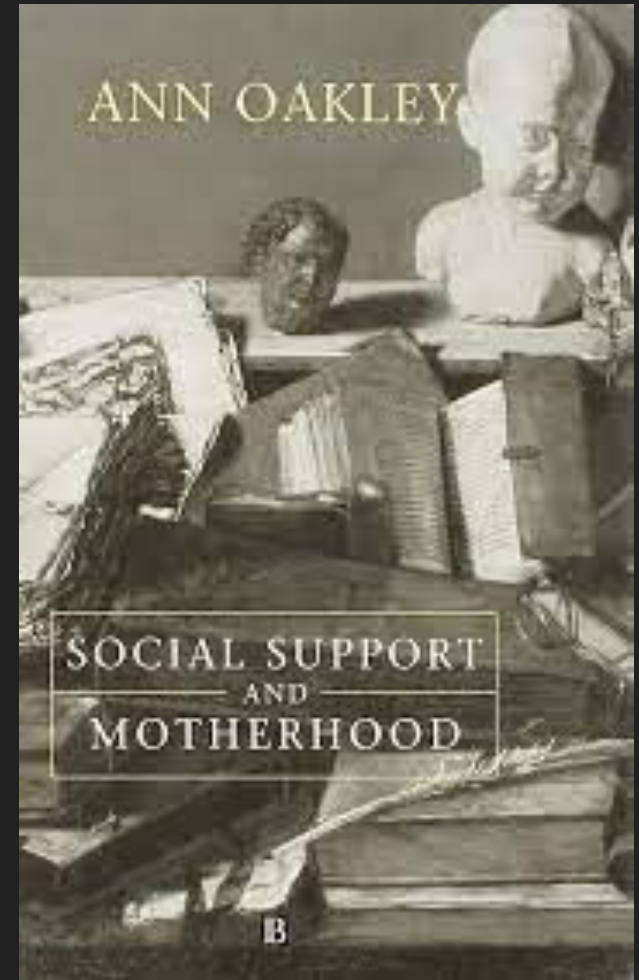
“The division of labour on the basis of sex is not universal, and there is no reason why it should be,” says Oakley.

Human cultures are varied and utterly unpredictable. Rather than being the product of unstoppable biological processes, they are the result of human ingenuity.

Since human cultures are evolving, entire lives are also changing, which leads to changes in the social structure of employment.

Due to its sex reliance, the division of labour is thought to be a fixed phenomena, therefore despite cultural changes, it shouldn't be subject to change.

However, this transition is occurring. It demonstrates that there is no sex-based labour divide.



She criticises Murdock's analysis and claims that it is skewed because he viewed different cultures through both masculine and western lenses.

She also criticises Parsons' position, arguing that the expressive housewife/mother role is not essential to the well-being of the family.

It just exists for men's convenience. She comes to the conclusion that gender roles are not biologically set but rather influenced by culture.

No biological characteristics prevent women from working in a certain field.

Motherhood is a societal construct;..... Children do not need a tight, ongoing interaction with a female or mother figure, according to research from numerous societies.

SHERRY B. ORTNER

According to SHERRY B. ORTNER, women's standing in society is not determined by biology per se, but rather by a general devaluation of women.

But how each culture defines and rates the biology of women and girls varies. The basis for female subordination would thus be eliminated if this general assessment changed.



Ortner contends that women, as generally understood, are cut off from nature because of their physiology, which is more focused on the natural process of species reproduction. They are therefore worried about early socialisation and child care.

In contrast, men have a larger range of contacts and fewer personal and particular relationships through involvement in politics, wars, and religion, whereas women build more personal and close relationships with others, especially their children. Men are therefore perceived as being less emotional and more objective.

In this sense, it may be claimed that the subjugation of women has less to do with their biological makeup as a whole and more to do with how their biological makeup is valued in society.

HOW PATRIARCHY AND SEXUAL DIVISION OF LABOUR HAS AFFECTED WOMEN'S RIGHTS AND DEVELOPMENT?

A SOCIOLOGICAL INTERPRETATION

Women's current condition is primarily a result of patriarchal social structures. The majority of a woman's time is spent caring for her home and raising her children.

The majority of women do not get the chance to grow personally. They are led to feel that their home is the proper place for them to engage in activities and that they are not required to be involved in public life.



DIFFERENTIATION FROM YOUNG AGE

Girls are instilled with the habit of prioritising interpersonal relationships over individual success from an early age.

Girls are trained to be obedient, shy, and submissive, whereas boys are socialised to be dominant, forceful, and firm.

TWO DIFFERENT TWEEN WORLDS

competition	→	co-operation then competition
visual	→	verbal
binary world (yes/no)	→	multi-dimensional
action	→	relationship/social context
quick (nibble content)	→	embellishment (deep content)
symbols of achievement	→	branded memories

BOYS

GIRLS

When **Mary Wollstonecraft (1759–1797)**, a woman had no legal right to possess property, was excluded from many jobs, and was thought unsuited for education when she published her essay “Vindication of the Rights of Woman.”

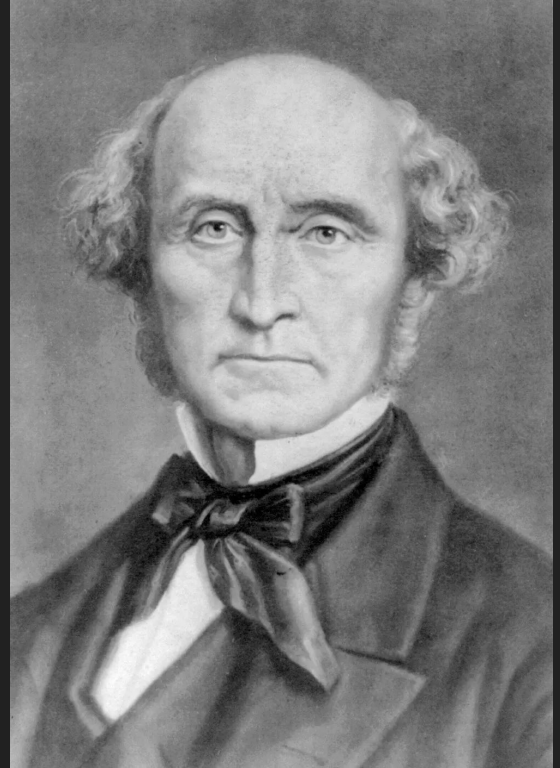
Even though her spouse believed women should have the same rights as men, she had no practical right to divorce him. She maintained that because women and men are rational beings, they ought to have equal rights.

She developed the tenets on which later movements for women’s rights to voting, work, and property were constructed.



In the Subjection of Women, **John Stuart Mill (1806-73)** argued for complete legal and political rights for women, arguing that they were not in any way less talented than men.

The chance to demonstrate their abilities has been provided to women in the modern world by the continued growth of technology, the diversity of business, industry, administration, the arts, and professions, among other factors, as well as the growing demand for new skills, talents, and professional competence.



Additionally, they have been urged to pursue respectable occupations and pursue higher education and training.

Women are now recognised as being capable of performing the majority of male-dominated occupations for which they were formerly deemed unfit.

Women's equal rights are no longer controversial in progressive circles.



The basis for the sexual division of employment is cultural value. Then, gender ideas of male supremacy and a high level of sexual hostility between men and women encourage it.

A “chauvinistic” ideology with roots in men’s traditional military roles is described by Meigs (1990). The division of labour in the **Mundurucu civilization of the Amazon**, where men hunt, fish, and clear forests for gardens while women grow, harvest, and prepare manioc. The value ascribed to men’s efforts at Mundurucu is higher.

Male dominion is typically symbolic, according to **Murphy and Murphy (1985)**, who note that **“Male ascendancy does not wholly derive from masculine activities but is to a considerable degree prior to them.”**

According to **Martin and Voorhies (1975)**, when root crops are replaced by cereal crops and when animal labour takes the place of physical effort, the household workload of women tends to grow.

The division of labour that occurs in many egalitarian communities today is marked by males hunting and women gathering.

According to **Goodye (1971)**, **Tiwi culture places a strong emphasis on the equality of men and women in society.**

In comparison to the Tiwi of Australia, Agta Negrito women in north-eastern Luzon, the Philippines, have better social and economic equality with their male counterparts. They significantly contribute to the daily food supply and are in charge of how the food is distributed, giving it to their families and exchanging it with others in the neighbourhood.

This refutes the commonly held belief that childbirth and pregnancy are incompatible with hunting in foraging communities. They have created contraceptive and abortion techniques to help them space out their kids.

Women have benefited from landlordism elimination and the dissolution of its sociocultural milieus.

Female income, according to Mencher and Saradmoni, is crucial for homes that are below the poverty line.



WHY IS FINANCIAL INDEPENDENCE IMPORTANT FOR WOMEN?

- Financial literacy among women
- Financial independence of women

IMPACT



INDIVIDUAL BENEFITS

- Higher self-respect
- Better living standards
- Higher financial security
- Less prone to discrimination



- Role model for next gen
- Higher GDP
- Progressive society
- Less gender bias
- Safer, healthier society

SOCIETAL BENEFITS



Financially independent women help in building a better society.

In her research, **Karuna Ahmad** identifies many tendencies in women's employment:

- (a) a concentration of women in a small number of professions;
- (b) a concentration of women who earn less than males; and
- (c) a high percentage of unemployed women with advanced degrees and professional experience.



Can you tell which one?

According to studies, women's professional positions reflect their status in society, including their educational accomplishments, caste and class backgrounds, and social status. Modern education has a greater influence on how women see their status than do traditional views of marriage and family.

Marxist analysis of women was preferred by Agnihotri and Aggarwal. According to Aggarwal, the organisation of production and the relations of production will obscure a number of issues that would have an impact on gender relations.



Eg. Women enrolled in Self help groups and cooperatives.

However, despite the metaphor of reforms and the individuation of women, patriarchy, the division of labour, and the sacredness of marriage have endured.

Women play significant roles in production in horticultural societies where gardening and farming are necessary due to the use of hand-tool technologies.

Lepowsky cites gender equality among the matrilineal and horticultural inhabitants of the Pacific island of Vanatinai. According to him, women hold a key position in Vanatinai exchange and other activities.



Till Now We Have Sociologically Studied System Of Kinships Like Family, Household, And Marriage.

We Have Also Seen Sexual Division Of Labour And Patriarchy.

Now Keeping Those Theories In Mind Lets See Contemporary Trends In Each Of Them.

(e) Contemporary trends.

WHAT IS CONTEMPORARY?



Vocab Word Of The Day



Contemporary

adjective - noun

/kuhn-tem-pr-eh-ree/ /kən'tem.pə.ri.i/

- **living happening, existing, occurring at the same time, simultaneous**
- **belonging to or occurring in the present**
- **marked by characteristics of the present period, modern, current**
- **a person or thing living or existing at the same time as another**

WHAT TIME PERIOD SHOULD WE REFER WHILE MENTIONING CONTEMPORARY?

REMEMBER FIRST PPT ON MODERNITY: WE HAVE SEEN MANY PERIODS DIVISION OF HISTORY... TILL 1945..

IN HISTORIOGRAPHY PERIOD FROM 1945 HAS BEEN TAKEN AS CONTEMPORARY... SO WE WILL SEE TRENDS FROM 1945 TILL NOW..

Where are these changes happening?

As you recall, these changes started in Europe after Renaissance. Industrialisation, colonisation, capitalism then a strong wave of socialism and later on two world wars followed by cold war led to complete societal transformation....



Then these changes start percolating to Asian, African and South American Societies. Most of these changes could be studied as it is easier to examine...

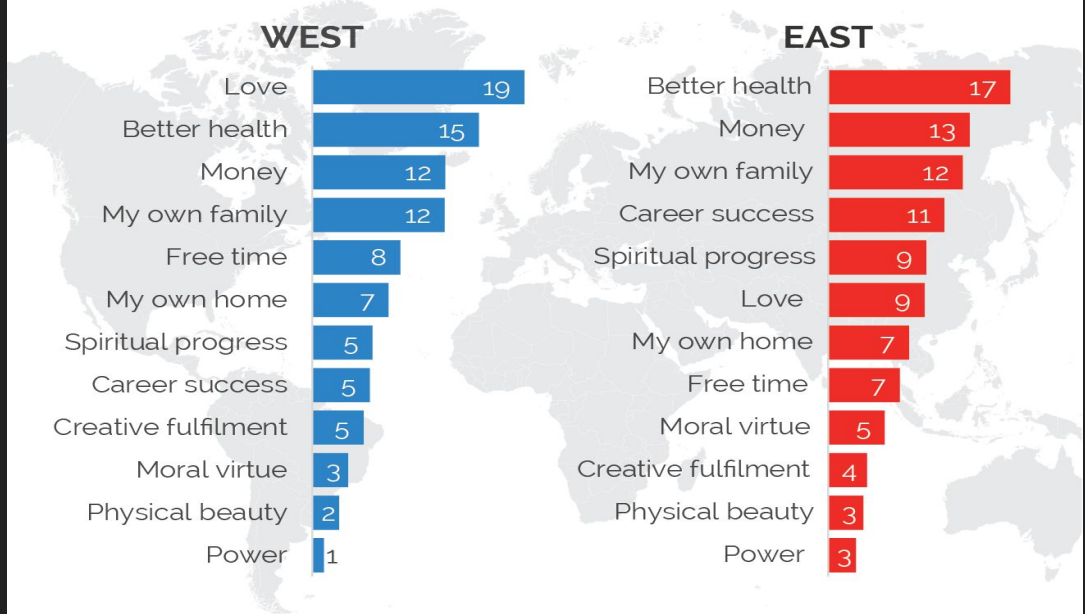
Let's start with contemporary trends on family
and marriage...

Factors causing these changes-

One is the spread of Western culture. Western ideals of romantic love, for example, have spread to societies in which they were previously unknown.

East vs West life priorities

18235 adults in 17 countries across the world were asked to think about their whole lives say which of the following things they want in life. Numbers combine the % who want each thing at all with the % who want each thing most. Average scores for Western and Eastern countries



West: Germany, Australia, Finland, Britain, Norway, France, USA, Sweden and Denmark
East: China, Hong Kong, Singapore, Malaysia, Indonesia, Thailand, UAE and Saudi Arabia

Another factor is the **development of centralized government in area previously composed of autonomous smaller societies.**

People's lives become influenced by their involvement in a national political system; moreover, government makes active attempts to alter traditional ways of behavior.

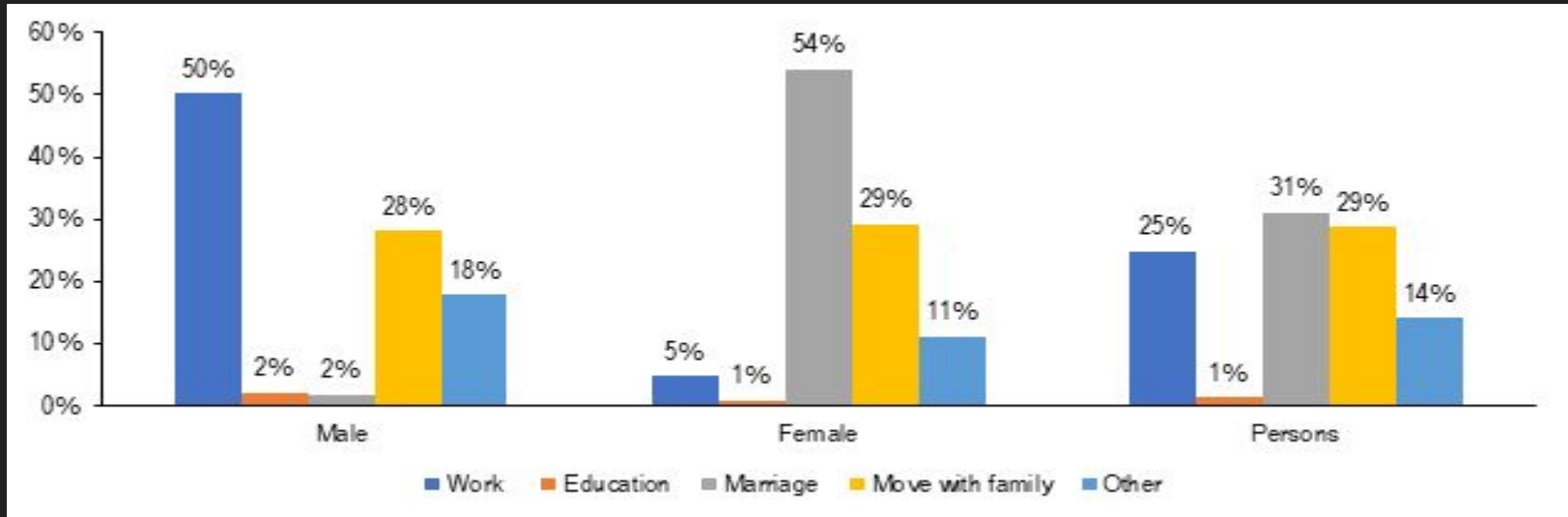


A further influence is the large-scale migration from rural to urban areas. Often men go to work in towns or cities, leaving family members in the home village.

Alternatively a nuclear family group will move as a unit to the In both case, traditional family forms and kinship systems may become weakened.



Finally, and perhaps most important, employment opportunities away from the land and in such organization as government bureaucracies, mines, plantations and where they exist – industrial firms tend to have disruptive consequence for family systems previously centred on landed production in the local community.



Migration data of India in year 2020-2021

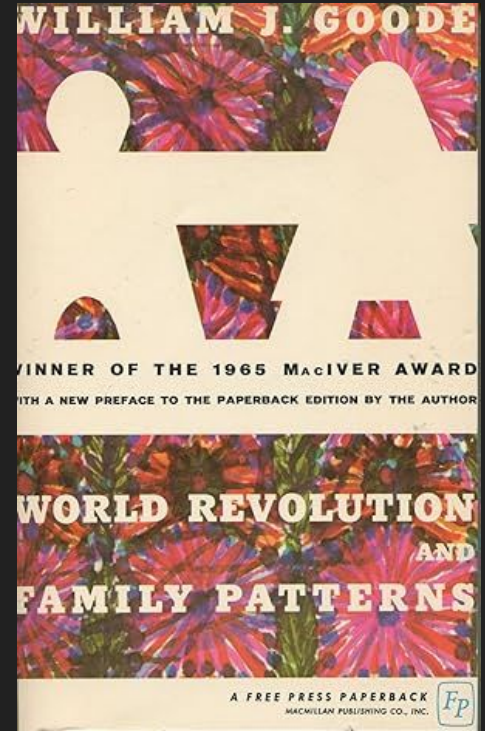
In general, these changes are creating a worldwide movement towards the breaking down of the extended family systems and other types of kinship groups.

This was first documented by William J. Goode in his book *World Revolution in Family Patterns* (1963) and has been borne out by subsequent research.

The most important changes occurring worldwide are the following:

- **Clans and other kin groups are declining in their influence.**
- **There is a general trend towards the free selection of a spouse.**

- The rights of women are becoming more widely recognized, in respect to both the initiation of marriage and decision – making within the family.
- Arranged marriages are becoming less common.
- Higher levels of sexual freedom, for men and women, are developing in societies that were very restrictive.
- There is a general trend towards the extension of children's rights.
- There is an increased acceptance of same- sex partnerships.



What are trends in family?

FAMILY SIZE HAS BEEN DECREASED

SINGLE PARENT FAMILIES INCREASE

**UNMARRIED PARENTHOOD HAS
INCREASED**

INCREASE IN WOMEN EMPLOYMENT

DUAL- CAREER FAMILIES

STATUS OF DIVORCE

**SINGLE PERSON HOUSEHOLD HAS
INCREASED**

NON MARITAL COHABITATION

DOMESTIC VIOLENCE

Mention These Points While Writing About Trends In Family Diversity



FAMILY SIZE HAS BEEN DECREASED

It is no secret that the twelve-child families of the last century are rare today. The birthrate in the Western world began falling about a century ago. Today's "smaller family", however, does not mean that all families are proportionately smaller.

The Women's Liberation Movement has encouraged women to view childbearing as an option not as a duty. The proportion of couples who choose to remain childless has increased (Veevers 1980), and more women are delaying parenthood, with about one-third having their first child at 25 or older (Willkie 1981).

Contraceptive devices have provided the means but not the motive. Contraceptives are not the cause of smaller families any more than ropes are the cause of the suicides.

The motives for desiring smaller families carry us into many other aspects of the culture. The shift from an illiterate agricultural society to a literate, specialized, industrialized society has changed children from an economic asset into an expensive burden.

Shifts in patterns of recreation, in aspirations for education and social mobility, and changing concepts of individual rights have all united to curb indiscriminate childbearing.

At present, the traditional idea that raising a large family is a noble service to society is rapidly being replaced by the idea that bearing many children is an act of irresponsible self indulgence.

Thus, changing technology changing economics and changing values are all involved in the change in family size.

A QUALITATIVE RESEARCH IN KERALA IN 2022-

Changes influencing family

Micro level
Intra familial
changes:
Structure,
Functions

Meso- level:
Social support
system, Social
safety net
Neighbourhood
support

Macro level
Market
influences,
Governmental
programs

Changes in family

Modernization

Technological
Adaptation

Acculturation

Neuclearization

Gender
equalization

Outcome

- ✓ Improved Health status
- ✓ Feeding practices
- ✓ Utilization of health services
- ✓ Improved Quality of services

2. Single-Parent Families Have Increased

While the proportion of all households composed of a married couple with children present fell by one-fourth. Those headed by females increased 65 percent, to one in nine families.

Those families headed by a never-married female increased. Of all families with children, one-parent families increased. At a given moment, 20 percent of today's children are living in a single-parent household, while today's child has a 50-50 chance of living in a single-parent household at sometimes before the age of 18.

**Data of western
countries**

Whether the single-parent family is necessarily damaging to children can be debated. **Blechman (1982) observes that if socioeconomic status, education, and other variables are controlled so that number of parent is the only variable being measured, then few differences in child development can be shown.**

Most single-parent families are poor, and three-fourths of them are on welfare (Segalman and Basu). A major part of their low income and poor education is a result of their being single parents (or teen-aged parents). **A longitudinal study of women who divorced and did not remarry found that they suffered an average income decline of 50 percent (Duncan and Morgan).**

Single-parent mothers are the greatest consumers of mental-health services, while their children's rate of use of mental-health service is four times that of children from two-parent families (Guttentag, 1980). Some part of these difficulties can be attributed directly or indirectly to the single-parent status.



It is also clear that a single-parent family can be a healthy environment for children. **A support network of helpful relatives of friends can make a great difference (McClellan et al.).**

The character of the parent is clearly more important than the form of the family. One responsible, living parent may be better for children than two quarrelsome, abusive parents locked in endless conflict. But it is difficult to argue that two responsible, living parents are not better than one.

3. Unmarried Parenthood Has Increased:

Since 1950, the illegitimacy rate has multiplied more than four times. A generation ago nine out of ten illegitimate babies were placed for adoption; today more than nine in ten of them are kept by their mothers.

This often condemns the mother to a life of economic deprivation and the baby to a life of emotional deprivation (Furstenberg & Fosberg).

One wonders about that ultimate social consequences of having a significant part of the next generation raised by unmarried adolescents whom we do not consider mature enough to sign a contract, drive a car, cast a vote, or buy a drink.

4. Single-Person Household Have Increased:

It was historically difficult for a person to live comfortably alone. Only by joining a family or by setting up a household complete with servant staff could one live in comfort.

Today the physical accommodations are more favourable-furnished apartments and maid service, wash-and wear clothes, Laundromats, and catering services of many kinds make it easier for the singles.

Historically, women lived with parents or relatives until married. Any younger woman who wished to live alone was suspected of evil intentions.

Today one's apartment and set of wheels have become almost symbols of passage into adult status. Single-person households have increased from 4.7 percent of all households in 1950 to 23 percent.

Pictures from the future

331 million

The Euromonitor survey says the number of single-person households globally will rise by 2020, that or 15.7% of total households

Countries with the most single households, 2020



Emerging economies like **India** will witness a higher growth of 22.6% in single-person households between 2012 and 2020 compared to developed economies which will only see a growth of 9.5%. This is because of rapid urbanisation which leads to more young people living independently

THE TIMES THEY ARE A-CHANGIN'

In the West, the situation is leading to new conflicts between state, religious bodies and the individual

In UK and US singles now outnumber married couples who represented just 48 percent of American households in 2010 - a shift from 1950, when 78 percent of all households were occupied by married couples.

In Germany in 2011, 15.9 million people lived on their own. The number of married people has almost halved since 1996.

The proportion of single-person households in Asia, Africa and the

the Middle East is rising at a slower pace. According to Euromonitor, the region accounted for 8.8% and 10.9% of total households.

"Family values" is a favourite with conservatives. With homosexuality and radical feminism, individuality too is being questioned with sneers at "baby shopping" and attributions of the rise of loneliness to the single way of life.

In UK, the Conservatives espoused family values with David Cameron pushing the Marriage Tax allowance to provide tax breaks for married couples. This when singles overtook couples in UK as far back as 2008.

A number of books have been written in praise of the single life-style (e.g., Adams, Single Blessedness). While opinions-on single “blessedness” may vary, the increase in single-person households is a highly significant change in family patterns (Stein, 1981).

For example, the single person is more vulnerable to many of life’s hazards (such as illness or unemployment) and more susceptible to deviation than are people living in families (Davis and Strong).

5. Non-marital Cohabitation Has Increased:

There have always been some unmarried couples who lived together openly as ‘lovers’ rather than as husband and wife. Except in sophisticated, “arty” circles, they were generally condemned as scandalous and immoral. Today, however, non marital cohabitation multiplied by many times.

Nonmarital cohabitation in Sweden which was fairly common but viewed as deviant until about 1965, is reported as fully institutionalized (Trost). **A longitudinal study of 111 cohabiting Swedish couples found that after 3½ years, 22 were separated, 25 had married, and 51 were still cohabiting (Trost).**

Nonmarital cohabitation has become quite common in the United States, with varying degrees of acceptance by parents and others. Whether it will ever become institutionalized is an open question.

For most cohabiting couples, nonmarital cohabitation seems just another stage of the courtship process, without any firm commitment to marry (Macklin). While most cohabiting couples have made no firm commitment to marry, most do marry or else they separate within a few years. Very few plan or will choose nonmarital cohabitation as a permanent life-style (Macklin).

Thus, cohabitation has become a fairly common preliminary to marriage, a point easily confirmed by nothing the addresses of marriage license applicants as printed in the newspaper.

Research studies quite consistently show that nonmarital cohabitation is remarkably like conventional marriage in its problems and adjustments and that nonmarital cohabitation has scarcely any measurable effects upon the marriages of those who marry (Blane, et al; Stafford; Macklin,).

May conclude that nonmarital cohabitation has become a widely accepted preliminary to marriage but is having very little effect upon marriage and the family.

6. The Quiet Revolution in Women's Employment:

Perhaps the greatest change of all has been the increase in “working wives”. Women workers today form over two-fifths of our labor force.

About 61 percent of all married women (aged 20 to 45) living with their husbands are in the labor force, and over nine out of ten married women work for some part of their married lives.



Married women with children are now more likely to be employed than married women without children (explained, perhaps, by the fact the many of the “married women without children” are of retirement age).

Historically, a woman who worked was living evidence that she had no husband able and willing to support her. A survey of 140 married women workers in 1908 found that only 6 husbands held jobs above the grade of unskilled laborer. **The working wife, once a lower-class phenomenon, is now common among the prosperous middle classes. There is no reason to believe that this trend will be reversed.**

The quiet revolution has affected the household division of labor. The work time of housewives has not been reduced by labor saving devices;

today's wives spend more time on housework than those of a half century ago (Hall and Schroeder; Vanek).

The time once spend in hand-washing clothes and home-canning is now spent in putting in order a daily avalanche of toys, books, magazines, and hobby gear, chauffeuring children, attending the PTA, and doing other tasks which grandmother did not do.

Obviously, when the wife works, something has to give. Some of the housekeeping niceties commercialized, but the working wife still works longer than the housewife by an average of about ten hours a week.

One study concludes that, as a compared with husbands of non working wives spend about four more hours a week on household chores (Bohen and Viveros-Long), while another study credits them with less than two hours per week of additional household chores (Pleck).

7. CHANGING OF STATUS OF DIVORCE

The status of divorce has undergone significant changes in recent times, with it no longer being viewed as a symptom of moral decay or social instability universally. Instead, its perception varies depending on cultural norms and values. The decline of strict sex-role expectations has increased the likelihood of disagreements between spouses regarding their rights and duties within marriage.

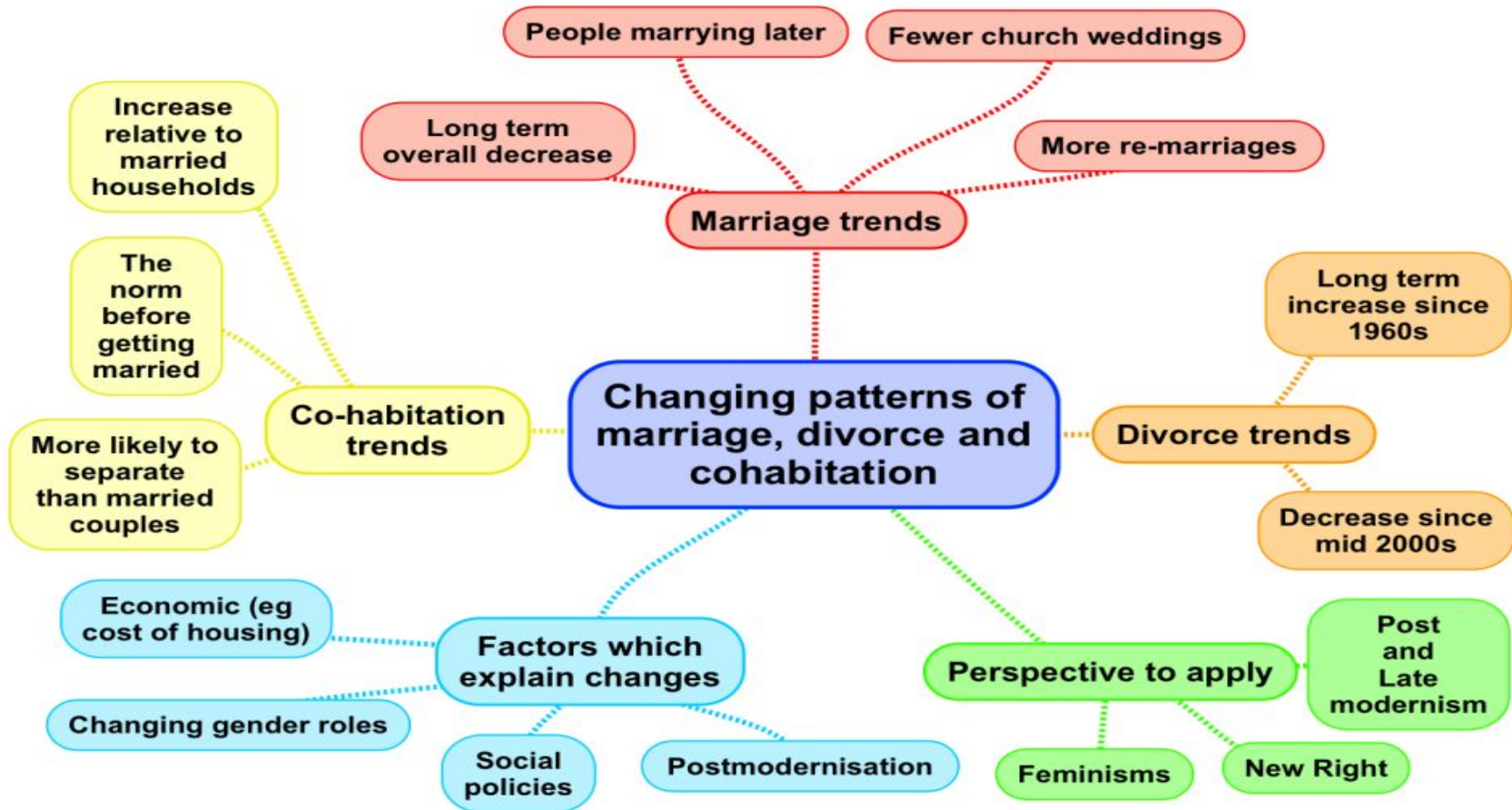
Historically, marriage was considered nearly indissoluble, with divorces granted only in exceptional circumstances. However, most countries have now moved towards making divorce more accessible. **Divorce rates do not necessarily reflect marital unhappiness, as some unhappily married couples may choose to stay together due to various reasons such as religious beliefs, financial concerns, or for the sake of their children.**

Several factors contribute to the increasing prevalence of divorce. Economic independence of women has reduced the necessity of marriage as an economic partnership. Greater overall prosperity has made it easier for individuals to establish separate households in case of marital dissatisfaction. Moreover, the decreasing stigma attached to divorce has added momentum to its acceptance.

Additionally, the evaluation of marriage in terms of personal satisfaction has led to an increased determination to seek fulfillment in relationships. Modern life's specialization, individuation, and mobility make it less likely for couples to share the same values and tastes throughout their lifetime.

Divorce has become socially acceptable, and divorcees are no longer ostracized as they once were. Close contacts with divorced individuals normalize divorce and make it a rational alternative for others. No-fault divorce laws have also contributed to making divorce less complicated and costly.

Societies can maintain low divorce rates through various means, such as de-emphasizing love within marriage, separating love from marriage, promoting social conformity, fostering strong familism, or by legally forbidding divorce or making it difficult to obtain. Each approach reflects different cultural values and priorities regarding marriage and family.



8. DOMESTIC VIOLENCE

Domestic violence, defined as physical abuse within the family, has garnered attention in recent years, particularly concerning violence against women and children. Studies indicate that children, especially young ones, are often the primary targets of physical abuse within families.

Following closely, violence perpetrated by men against their female partners ranks as the second most common form of domestic violence, with women at greater risk of violence from family members or close acquaintances than from strangers.

Historically, domestic violence was overlooked as a social problem, but recent decades have seen increased awareness and research on the subject. The first national survey on family violence was conducted in 1975, shedding light on the prevalence of violence within families. Contrary to earlier beliefs, violence within families occurs across all social classes, but it is more prevalent in lower-income households.

Common characteristics of perpetrators of domestic violence include poverty, lack of education, unemployment, and a history of violence in their families. Additionally, research suggests that child abusers often have unrealistic expectations for their children and may react violently when these expectations are not met.

Elder abuse is another form of family violence that has gained attention, with aged parents being vulnerable to violence from their children or grandchildren. There is speculation about family violence being intergenerational, with abused children growing up to become abusive parents, and later, abused grandparents.

While domestic violence is unlikely to disappear entirely, efforts to address the issue have intensified in recent years. **Feminist groups have played a crucial role in raising awareness about violence against women in the home, highlighting its prevalence and severity. However, there has been backlash against feminist arguments, with some attributing family violence to broader societal crises rather than patriarchal control.**

The debate surrounding domestic violence involves examining the context and impact of violence, with feminists arguing that male violence against women is a form of control, while conservatives emphasize broader family dysfunction. Research indicates that violence by women is often defensive rather than offensive, with women resorting to violence after suffering repeated attacks over time.

Several factors contribute to the prevalence of domestic violence, including the emotional intensity and personal intimacy of family life, as well as social tolerance and approval of certain forms of violence within families. Additionally, socioeconomic factors such as poverty and unemployment can exacerbate stress and contribute to higher levels of violence within families, particularly among low-income couples.

INCREASING INCIDENCE OF NUCLEAR FAMILY

We have already read about it in Family, you can use your mindmap on next slide to enrich your answer.



Perspectives on the nuclear family, relationships and 'the life course'



Functionalism

- 4 basic functions
- Functional Fit Theory
- Primary socialisation
- Stabilisation
- Traditional gender roles

The new right

- The nuclear family is best
- Stability
- The underclass/ welfare

Marxism

- Capitalism - private property - inheritance
- Privatised = apolitical
- Ideological functions
 - Safe haven
 - Inequality
 - Joneses
- Unit of consumption
 - Pester power

Feminisms

- Marxist
 - Takers of shit
- Radical
 - Dual burden
 - Patriarchy
- Liberal
 - Equal pay act
- Difference
 - Class/ ethnicity/ sexuality

Postmodernism

- Consumerism
- Globalisation
- More family diversity

Late modernism

- Giddens - Pure Relationship
- Beck - Negotiated Family
- Individualisation/ gender equality
- The effects of risk and uncertainty on relationships

Personal Life Perspective

- Family practices (choices)
- Dogs and dead relatives
- Focus on individuals
- Life course analysis

ALTERNATIVES OF TRADITIONAL FORM OF FAMILY AND MARRIAGES

COHABITATION

**SAME SEX
MARRIAGE**

**STAYING
SINGLE**

COHABITATION

LIVE-IN-RELATIONSHIP

Cohabitation has become increasingly prevalent in many Western societies, where couples live together in a committed relationship without being formally married.

This arrangement allows couples to share their lives, raise children together, and enjoy the benefits of companionship without the legal obligations and societal expectations associated with marriage.

Cohabiting couples often emphasize freely given commitments and may choose to have their commitment recognized publicly through marriage if they desire.

Gay and lesbian partnerships:

Many homosexual men and women now live in stable relationship as couples. But because most countries still do not sanction marriage between homosexuals, relationship between gay men and between lesbians are grounded in personal commitment and mutual trust rather than in law.

The term families of choice have sometimes been applied to gay partnership to reflect the positive and creative forms of everyday life. That homosexual couples are increasingly able to pursue together.

Many traditional features of heterosexual partnerships such as mutual support, care and responsibility in illness, the joining of finances, and so forth- are becoming integrated into gay and lesbian families in ways that were not possible earlier.

Since the 1980s there has been a growing academic interest in gay and lesbian partnerships. Sociologists have seen homosexual relationships as displaying forms of intimacy and equality quite different from those common in heterosexual couples.



Weeks et.al (1999) point to three significant patterns **within gay and lesbian partnership. First there is more opportunity for equality between partners because they are not guided by the cultural and social assumptions that underpin heterosexual relationships.** Gay and lesbian couples may choose to shape their relationships deliberately so that they avoid the types of inequalities and power imbalances that are characteristic of many heterosexual couples.

Second, homosexual partners negotiate the parameters and inner working of their relationships. If heterosexual couples are influenced by socially embedded gender roles, same-sex couples face fewer expectations about who should do what within the relationship. For example if women tend to do more of the house work and child care in heterosexual marriages, there are no such expectations within homosexual partnerships. Everything becomes a matter for negotiation; this may result in a more equal sharing of responsibilities.

Third, gay and lesbian partnerships demonstrate a particular form of commitment that lacks an institutional backing.

Mutual trust, the willingness to work at difficulties and a shared responsibility for emotional labour seem to be the hallmarks of homosexual partnerships.



Relaxation of previously intolerant attitudes toward homosexuality has been accompanied by a growing willingness by the courts to allocate custody of children to mother living in lesbian relationship.

Techniques of artificial insemination mean that lesbian may have children and become gay- parent families without any heterosexual contacts.

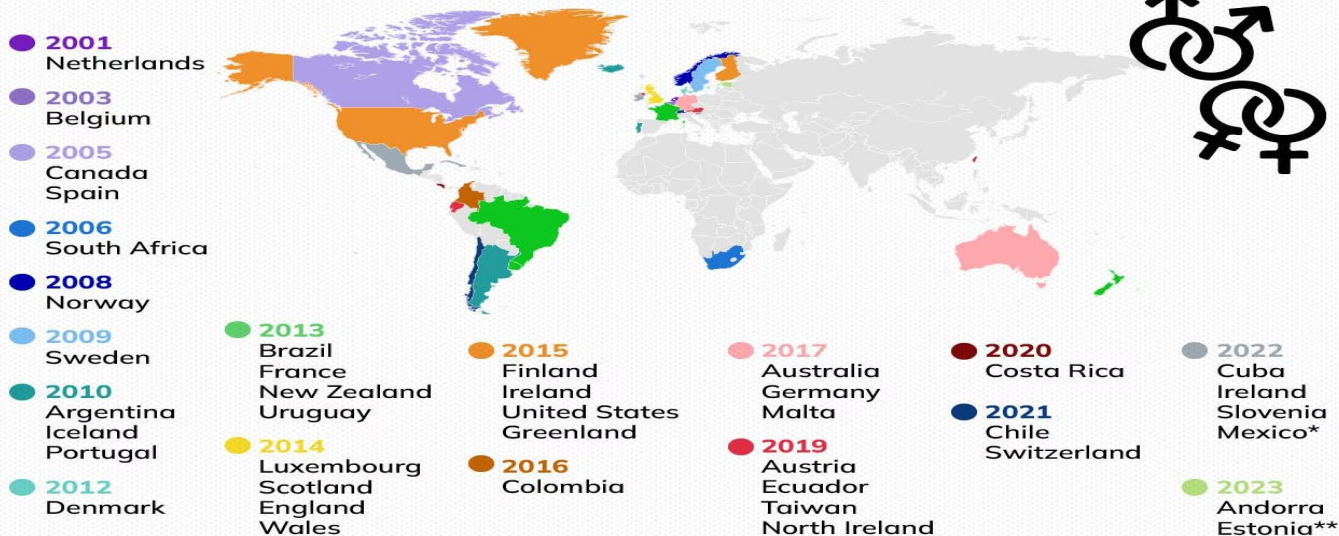


Legality of same sex marriages

COUNTRIES WHERE SAME-SEX MARRIAGE IS LEGAL



Year when same-sex marriage was legalised



*In some jurisdictions

**Law legalising same-sex marriage to come into effect on 1 Jan 2024

Different parts of the UK (England, Scotland, Wales and Northern Ireland) legalised same sex marriage at different times

Source: Pew Research, HRC Foundation, News Reports

SAME SEX MARRIAGE IN INDIA?

There are no legal restrictions against gay sex or gay expression. Same-sex couples have some equal cohabitation rights, colloquially known as live-in relationships. However, India does not currently provide for common law marriages, guardianship, same-sex marriage, civil unions, or issue partnership certificates.

Marital rights same-sex couples do not enjoy in India



BENEFITS



- Government pensions and medical benefits
- Claiming leave travel allowance for partner
- Right to property or inheritance
- Joint adoption
- In case of separation, there is no provision to seek maintenance by the economically weaker partner
- Right to take emergency medical decisions



SAME SEX MARRIAGE VERDICT CJI CONCLUDES...

Queerness is a natural phenomenon, it is not urban or elite

Constitution does not recognise fundamental right to marry

Court cannot strike down Special Marriage Act 1954 or read words into the provisions of SMA

Freedom of all persons to enter into a union is in the constitution

Article 15 (1), the word sex must be read to mean sexual orientation

The right to enter into a union cannot be restricted because of sexual orientation

Unmarried couples can adopt, this will include queer couples

Recognising LGBTQ marriage is within the domain of Parliament



Supreme court of India has decriminalised LGBTQIA+ relations but have not given marriage rights. There was recent case on this. And this was court's decision.

KEEP AN EYE ON
NEWS RELATED TO
THIS....

HOW DIVERSE FAMILY STRUCTURES IMPACT WOMEN?

HOW DIVERSE FAMILY STRUCTURES IMPACT WOMEN

GLOBAL SCENARIO |

Couples living with their children (of any age): 38.4%; extended families: 26.6%; single-person: 7.7% and lone-parent families: 5.4% (majority of which are headed by women)

INDIA | Couples living with their children (of any age) 46.7%; extended families: 31.2%; single-person: 12.5%; lone-parent families: 7.5% (majority of which are headed by women)



GLOBAL SCENARIO |

More than eight in every ten lone-parent households are headed by women. Based on data from 89 countries, it is estimated that there are 101.3 million households where lone mothers live alone with their children

INDIA | 4.5% of all households are lone-mother households, this translates to 13 million

households where lone-mothers live alone with their children. Another 32 million live in extended households

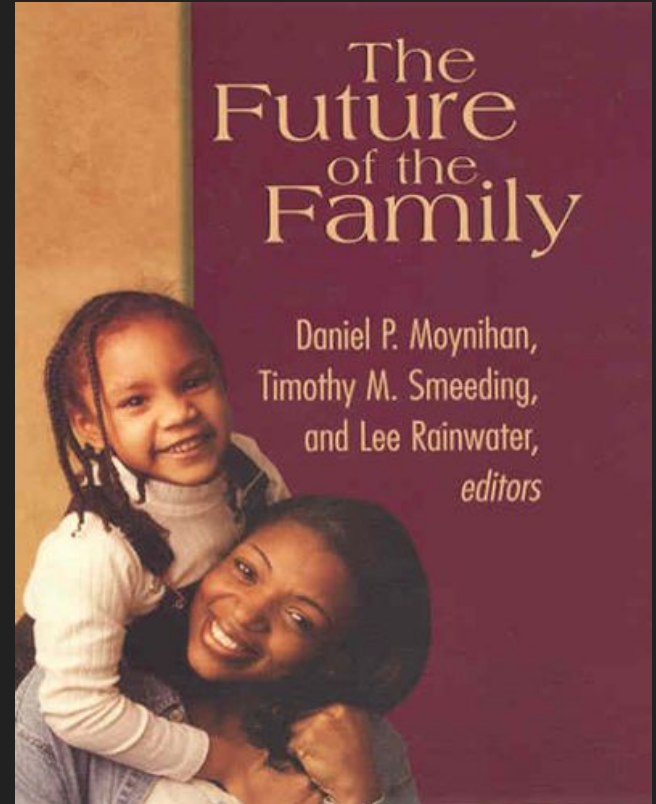
GLOBAL SCENARIO |

Poverty rates of lone-mother households are much higher than those of dual-parent households with children 6 years of age or younger

INDIA | The poverty rate of lone-mother households is 38% in comparison to 22.6% for dual-parent households

WHAT WILL BE FUTURE OF FAMILY?

The future of the family is a topic of much debate among sociologists. While some pessimistic views suggest that the family is in decline due to factors like high divorce rates, others argue that the family is here to stay and may even become more important in modern society.



Despite the one-divorce-to-two-marriages ratio often cited, demographers estimate that more than three-fifths of first marriages will last until death, indicating that the majority of marriages are stable **(Glick and Norton)**.

Additionally, trends in communal living, such as in Israeli Kibbutz, show a recent increase in the functional significance of the family, suggesting that communal efforts to abolish the family unit have not been successful (Shepher, Talmon, Mednick, Garson).

Some scholars even suggest that the family is becoming more important in modern society, as work may not provide the same level of life satisfaction for working-class individuals and the loss of primary community connections leaves the family as the greatest source of emotional satisfaction (Kornblum).

However, the future of the family is expected to change rather than disappear entirely. The computer revolution, for example, may lead to increased activities being conducted at home through computer terminals, potentially altering family dynamics (Frederick).

Some predict a shift towards "free-floating" couples less tied to traditional family structures and community connections (Shorter), while others anticipate a return to more structured and traditional family models (Vincent, Zimmerman).

Despite these differing views, **many sociologists agree that the nuclear family will likely survive, as it has been a crucial institution in complex societies throughout history (Etzioni).**

Ultimately, while the family's survival seems assured, the specific direction of family change remains uncertain.



...THANK YOU...