

association but a popular one in Indian context.

## DISTINCTIVE FEATURES

Defining family is a very difficult task as the features of family are neither distinct nor properly explained. E.W. Burgess and H. J. Locke attempted a definition. *"The family is a group of persons united by the ties of marriage, blood or adoption; constituting a single household; interactive and inter communicating with each other in their respective social role of husband and wife, mother and father, brother and sister; creating a common culture"*. Commonly the word 'family' is used in several senses : (1) household where a body of persons live together, (2) the group consisting of parents and their children. (3) All those who are related by blood and affinity and (4) those descended or claiming descent from a common ancestor. Though the variety of definitions sometimes offer confusions in understanding the term family, Maclver has elaborated the distinctive features of family as follows —

**1. Universality**—Family is the most basic universal social unit. It is found all over the world and in every type of culture. We can hardly think of a situation in which there was no family. Till now, there is no substitute for family. Civilizations rise and collapse, but the family lives forever. Family, therefore is a universal group.

**2. Emotional basis** :—A family integrates all the family members in a coherent unit based on emotional closeness. Affection towards each other, mutual co-operation and blood ties are the integrative bonds of the family. This emotional bond ensures early education, cultural transmission and mutual trust. Thus, family becomes a true shelter for the people in this hostile and competitive world.

**3. Educative role**— The early years of life are spent in the family which is the time for building up personality and learning social behaviour. Both the processes require careful nurture and guidance. These are received from within the family. Family is the most informal institution to impart training to a child which is known as 'Enculturation'. The child receives his first lesson of love, affection, respect, co-operation and customs of the society from the family and if anything wrong occurs in family the child bears the long lasting effects of such ills throughout the life.

**4. Limited size**—Size has always been a prominent feature of family. Because of its limited size family members can come close to one another, share pains and pleasures. When, the families are extended, several defects arise and families are split into smaller ones so that maximum amount of security and comfort can be gained from family.

**5. Nuclear position**—Family is the centre around which other social forces revolve. It is the primary group which prepares the individual for participation in all the secondary groups, for their demands and expectations. The newly born child has to be taught and disciplined properly and only then he can be adjusted to the wider world. This purpose is served only by the family.

**6. Sense of responsibility among members** :—Each member of the family acknowledges responsibility to help and improve the other members. This provides perfect protection to the family members. Both among tribals and other ethnic groups in India, the parents accept the responsibility to arrange the marriages for their matured children. The head of the family remains responsible for the well being of the family as a whole. The younger members are responsible to look after the aged people and so on. Even if there is a division in the family, all the members would make it a point to attend marriages and funerals.

**7. Social regulation** :—The family unity is maintained and the adjustment between the family and the society becomes possible as a result of social regulations. The social restrictions enable the members to behave in a socially useful manner and family is believed to be a strong basis on which the fabric of the society is dependent to a great extent. Thus, for example, there are social restrictions on divorce in almost every society.

**8. Persistence and change** :—The family as an association is continuously changing with time. The composition and structure of family are subject to change as it is to cope up with dynamic environment around us. As an institution family is a permanent and universal one and as an association it changes with time and situation. Some sociologists claim that there is a trend of change from 'Joint family to elementary family' and some others are of the opinion that urbanisation does not lead to disintegration but only to transformation of the joint family.

Sometimes we find two brothers of the same family live separately with their wives and children but they are bound by a number of relationships of many kinds thereby giving a new dimension to the composition and nature of family in modern times.

## **FAMILY AS A PROCESS—STAGES**

### **Stages of family life**

The different stages of family life may be experienced by a social human being depending on his/her social background. With time the concept of stages is changing and starts varying from one society to another.

In Western societies courtship is an important and almost essential stage of family life but it is not the same in India, Srilanka or many of the low and middle income countries throughout the world. In such societies arranged marriage is an essential alliance between two extended families of similar social standing, the consent of the potential mates are not at all of much concern. In some parts of the world, specially in India, child marriage persists even today.

The traditional societies are culturally homogenous, thus parents can arrange marriages without considering the element of personal compatibility of individuals and emphasizing on the aspect of cultural compatibility of the partners. However, in an industrial society the extended families are weakened as the members often

change places to suit occupational demands. Young people choose their own mates and delay marriage until they have financial security & the experience needed to select a suitable partner. Thus pre-nuptial stage of family life may include the preparation for selecting mates. In western societies the romantic love comprising affection and sexual passion is considered as the basis for marriage. However, often this romantic love proves to be an illusion for the young couple and it fails to stabilize marriage in the midst of economic and social considerations shaping real life marriage. Sociologists pointed out, not only romantic love but marriage between people with the same social characteristics is encouraged in western societies.

The post-nuptial stage is divided into two parts – settling in and child rearing. The marriage takes place either as a result of social arrangement or romantic love. After the marriage both the partners start adjustment process and that includes sexual relationships and sharing household activities. Of late comes the responsibility sharing in the sphere of child rearing. In pre industrial societies children were considered as labour to be added to the family to increase family income. Thus people regarded having children as a wife's duty, and without effective birth control, child bearing was a regular event. But in the post industrial society, economically speaking, children have been transformed from an asset to a liability. The trend towards smaller families is most pronounced in high income nations, but the picture is different in Latin America, Asia and specially Africa, where child rearing is a compulsion for married couples. So in post – nuptial stage most people consider family as a place for child rearing, though in modern urban societies children are under the supervision and guidance of different centres outside home. Traditionalists in the family value debates charge that many mothers work at the expense of their children, who receive less parenting. Most adults in modern world have to juggle parental and occupational responsibilities.

After the children grow up and leave parental home to settle in new home, the final stage of family life sets in. The departure of children demands adjustments in the family. In most cases it is found that marriage often becomes satisfying in midlife as mutual understanding and companionship increase. The grown up adults take care of the aging parents in most occasions, otherwise they have to accommodate without help from young company. Most grand parents help with child care and other responsibilities and thus family life takes a new turn. The final and surely the most difficult transition in married life comes with the death of a spouse. The challenge of living alone following the death of a spouse is specially great for men, who usually love fewer friends than widows and may lack housekeeping skills.

It is believed that an individual develops himself being within a family. The supportive quality of family makes it not only an association but also a process through which the growth and development of a human being becomes definite and concrete.

Family as a process can be divided into four stages —

- (a) Formative stage
- (b) Pre-Nuptial stage
- (c) Nuptial stage
- (d) Post-nuptial stage

**(a) Formative Stage**—The child in a family is in formative stage. The child gets training from other members so that he can be adjusted to adult role in future. At

this stage he is under the control and guidance of the elders. His social behaviour developed so that he can grow up in a positive way.

**(b) Pre-nuptial stage**—At the end of the formative stage a pre-nuptial stage exists in. Though this is not very common among the Indian people, it is followed in modern western societies and some of the primitive tribal societies. This stage among the middle-Indian and some Naga tribes is spent in mono or bi-sexual dormitories and in taking training in all the activities of adult life including ceremonies. Among some of the tribes like Muria Gond and the Konyak Naga the relationship allowed to develop in pre-nuptial stage which is to be followed by ceremony that marriage, sometimes it is compulsory and part of the marriage ceremony that would be spouses should spend some time together before entering the family life.

**(c) Nuptial stage**—This stage corresponds the marriage of an adult boy and an adult girl. Though in some cases the child marriage is allowed, where nuptial stage starts early. The newly married couple enters a new phase of life sharing domestic duties, economic responsibilities and planning for procreation.

**(d) Post-nuptial stage**—The parents rear up the children so that they can be adjusted in the society, they can be educated in the proper way. It is the responsibility of the father and mother of the family to help the children in continuing the process of family and in a wider sense, society. As the growing generation of children come of age, they set the same process going again. Thus, family is a process continuing through stages and on its continuity the stability of the society is ensured.

## ORIGINS OF FAMILY : MORGAN'S EVOLUTIONARY SCHEME

In the words of Maclver and Page, "The family has no origin in the sense that there ever existed a stage of human life from which the family was absent to another stage in which it emerged." However, this statement is not universally accepted and different sociologists have varying opinion regarding the origin of family. The earlier Anthropologists and sociologists believed in evolutionary development of human institutions and mostly the evolutionary process was conceptualised as unilinear in its development.

The American Sociologist Lewis Morgan has put forward the evolutionary theory of family and to him family as an institution was absent in ancient times, lately it evolved with the development of society. He offered the evidences that, in primitive societies, the society was too flexible as the wives could be exchanged, same kinship term 'father' was being used for several individuals, free sex was allowed etc. He further held that, in primitive societies father was unimportant as the role of paternity was ignored. Morgan postulated a sequential growth of the institution of the family, though this can hardly be accepted in its entirety.

Morgan has listed five successive forms of family which came into existence following stages. Each stage is associated with a distinctive type of marriage.

**1. Consanguine family** could develop on the basis of marriage between blood relations i.e. the siblings both own and collateral.

**2. Punaluan family** developed in the next stage when the brothers of one family were married to the sisters of another family. Thus, the marriage between own brothers and sisters was forbidden. The marriage could take place between males and females of two different families. Also the husbands and wives might not be

necessarily brothers and sisters, i.e. a female could be married to more than one unrelated males and vice versa. In actual practice, husbands as a group and the wives as a group, must have been kin of each other.

**3. Syndasmian family** consisted of one man and one woman with their children. But, this family was not based on the principle of total loyalty between the husband and the wife. They could change partners at any moment. The sex relationships are not defined.

**4. Patriachal family** was founded upon the marriage of one man with several wives, each wife being secluded from every other i.e. they are not the sisters. In this family the unquestionable authority of the husband was established. He was free to have sexual relationship and marital relationship with as many girls as he liked and his wives did not have such freedom, they were bound by his authority only.

**5. Monogamean family** emerged finally, in which a single pair forms the family having exclusive loyalty between husband and the wife and none could develop any sex relations going beyond the family structure.

Evolution in the institution of family is ever possible but the continuity of sequential stages could hardly be maintained in all the societies. So, it can be held that, though Morgan could offer a definite frame to explain the origin and development of family, he was no doubt hypothetical in his approach.

Westermarck and Briffault studied the origin of family following the basic scheme offered by Morgan though they were often critical in their attitude to Morgan. Westermarck believes that monogamous family has existed at all levels of society and even some birds and animals are monogamous, while others have found polygyny side by side with monogamy. He felt, any further evolution which had taken place regarding family was essentially in moral ideas evolved by man with regard to marriage and not in the institution itself.

Briffault, on the other hand, rejected Westermarck's ideas and accepted Morgan's views to a great extent. He viewed family as an institution originated from the idea of supreme authority of the mother. The patriarchal and monogamian families are regarded by him as later in point of time and development.

The recent scholars are not much concerned about the historical origin of family, rather it is almost universally accepted that family emerged to fulfil some basic bio-physical and emotional urge of man. *"The sex and hunger urges, the economic compulsives, and the cultural traditions have every where provided the theoretical justification for the recognition of the existence of the family,"* pointed out D. N. Majumdar and T. N. Madan.

We are so much familiar with the concept of monogamian and patriarchal 'families' in its wider sense. Family consists of a group of persons who live under the same roof and are connected by nuclear and kinship ties and develop a consciousness on the basis of locality, interest and mutuality of obligations sometimes, brothers separate themselves setting different families elsewhere while distant relations and friends become members of the family and are addressed as uncle, son, brother and sister, even if there is no consanguinity or territorial affinity. In this sense, family has been found at all levels of culture and often denying this fact we invited confusions and controversies.

## RESIDENCE AND DESCENT

The family is always composed of two persons initially, but it is never possible for the couple to share both the households of each of their origin. Depending on the social regulations and customs the married couple either stays with the husband's family or with the wife's family. The principles of residence and descent are applied always partially neglecting the demand of either the male or the female.

A typology of families can be built on the basis of the criterion of descent. The term descent implies how one acquires membership of a kinship group. If the descent is traced through father in every generation, it is called patrilineal descent or agnatic descent, if the descent is traced through mother in each generation, it is called matrilineal descent or uterine descent. If one traces descent through both mother and father on each generation it is called bilateral descent. If an individual traces descent through mother in one generation but through father in another generation it is called ambilineal descent. According to the types of descent we may classify the family as—Patrilineal families, matrilineal families, bilateral families and ambilineal families.

### Typology based on descent

#### Type of Family

Patrilineal family  
Matrilineal family  
Bilateral family  
Ambilineal family

#### Type of descent

Origin traced through father.  
Origin traced through mother.  
Origin traced through both mother and father.  
Origin traced through father in one generation and through mother in the next generation.

Another typology of the families can be constructed with the help of the criterion of residence. If residence is with or near the groom's parents it is known as patrilocal or virilocal. If the residence is with bride's parents it is known as matrilocal or uxori-local. If any one of the bride's or groom's residence is chosen without any definite restrictive rule it becomes bilocal or ambilocal. The residence of the couple can be in groom's maternal uncle's place and then that family is avunculocal. If the couple settle separately without being part of any of the previous households it is known as neolocal. Though not for any compelling reasons, we find in most occasions the property inheritance, descent and succession are often traced through only one of the lines, either of the male or of the female. However, in almost all societies the possibility of forming a new residence only with the husband and wife remains. Even in this type of neolocal families the rule of descent and inheritance follows the same traditional principle of that society.

### TYPOLGY BASED ON RESIDENCE

#### Type of Family

Patrilocal  
Matrilocal  
Bilocal  
Avunculocal  
Neolocal

#### Type of Residence

Groom's residence  
Bride's residence  
Either of the bride's or groom's residence  
Groom's maternal uncle's residence  
A new household set up by both the groom and the bride.

# MATRIARCHAL AND PATRIARCHAL SOCIETIES IN INDIA

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The evolutionists assumed that the matriarchal form of family organisation is prior to the patriarchal form. In the matriarchal system, the mother's family designation is transmitted to the children as they become the parts of the mother's family. Husbands in the matriarchal societies are only visitors and they do not enjoy any authority over the children. Some matriarchal societies allow the husband to live independently with his wife and children. Though, generally property passes on from mother to daughter, in some occasions father's property may be inherited by the son also.

Khasi tribe is one of the important examples of matriarchal type of society in India. The Khasis vest the family property in the youngest daughter. A common Khasi family is monogamous, primary or joint, matrilocal, matrilineal, matronymic and matripotestal. They follow such a pattern in which the source of authority is the mother and always a female member acts as the head of the family.

Among the Nayers of Southern India a form of polyandry is observed and the matriarchal type of social system is prevalent. So long as a woman lives with one of her husbands, the other husbands can not have any effective marital rights over the wife. In most cases Nayers follow the fraternal polyandry that is one woman is married to more than one brothers at a time.

Thus, in matriarchal societies, though some of the characteristic features are commonly found, the nature and structure of family may vary from one place to another even inside India.

Patriarchal societies are those where the source of authority is the father and this type is also called the patripotestal family. Throughout India, these patriarchal societies are most common and popular ones. We can take the examples of Ho, Munda, Toda, Santhals etc, all of which are organised into patriarchal societies. The Khasas of Jaunsar-Bawar live in patriarchal joint family. A group of brothers live together with one or more than one wives, the brothers share the wives without any exclusive right of any brother to cohabit with any one wife. Patrilocal, patriarchal and patronymic family exists among them, otherwise, one man and one woman may live together after marriage with their children and the family may be patriarchal as the male head of the family enjoys supreme right over the others and his property is inherited through male lives, also his family name is used by his successors.

## NUCLEAR AND JOINT FAMILY

A small group composed of husband, wife and immature children which constitutes a unit apart from the rest of the community is generally known as a nuclear family. In modern world such families emerged as a consequence of the growth of individualism with the development of industries and urban societies. Its solidarity depends mainly on sexual attraction between husband and wife and companionship between parents and children. As soon as the children are grown up they try to establish separate family of their own.

In most cases the nuclear family is more often incorporated in or subordinated to some longer, composite family structure. G. P. Murdock distinguished between two forms of composite family— (a) extended family in which two or more nuclear families affiliated through an extension of parent child relationship i.e. the addition of son or daughter's family with that of the original one formed by their parents. (b)

Polygamous family i.e. the extension of the family caused by plural marriages of male member, in most cases, the male head of the family.

Generally the members of a nuclear family live in a single household, frequently they are related to members of a wider kin-group for a number of purposes. I. P. Desai pointed out otherwise, stating that he would consider a family as a nuclear family

"if it is composed of the husband, wife and unmarried children, not related to their other kin through or by property or income or the rights and obligations pertaining to them and as expected by those related by Kinship". Thus, he excludes Kin relationship from the idea of nuclear family.

Nuclear family may take two forms— (a) Complete, in which husband wife and the children are included. (b) Incomplete, in which some of the members may not be present, e.g. only husband and wife or widow mother and unmarried children may be present, small nuclear families.

Joint families are those in which more than one nuclear families are included together. Ideally the joint family had several characteristics of which the most important ones are—

- (a) Common property ownership.
- (b) Sharing common kitchen.
- (c) Obeying the authority and command of the oldest member of the family.

I. P. Desai defines jointness 'with reference to residence, property and mutual obligations among the kin'. Jointness is a process, it is a part of normal cycle of development of the family. Mandelbum pointed out that, joint family is most common among the owner cultivators and wealthy people rather than among the poor and the people who subsist on cash income. Though always this may not be true.

In India, though the number of nuclear families is multiplying due to some socio-economic and cultural forces, family jointness still continues to be an important social phenomenon. Thus, a family may be nuclear as a residential group but functionally it may be joined in obligational ties with other nuclear families. In case of India and some other Asian countries the growth of nuclear families does not necessarily lead to the total decline of joint families.

## ALTERNATIVE FAMILY FORMS

Most families in the world are still composed of married couple and their children, often their aged parents. In Asian, African and Latin American countries these families are still existing with few exceptions. In Indian society we may find joint or extended family structures even now, though sometimes with changing functions. But in recent decades, our society has displayed greater diversity in family life.

**One parent families**—Twenty nine percent of U.S. families with children under eighteen have only one parent in the household, a proportion that more than doubled during the last generation. 80% of one parent families in U.S. are headed by single mother - resulting from divorce, death or an unmarried woman's decision to have a child. This is spreading in Eastern societies as well.

Research shows that growing up in a one parent family usually disturbs the



growth of the child. Some studies point out, as the mother and the father both have distinct and individual contribution in the socialization process of children, the absence of one can hardly give birth to a healthy atmosphere for the children in one-parent family. On average children growing up in a single parent family start out poorer, get less opportunities and end up with emotionally weak adults. Such children are also more likely to be single parents themselves. This trend is not only prevailing in western part of the world but gradually gaining ground even in urban societies of the East.

## **COHABITATION**

Cohabitation is the sharing of household by an unmarried couple. In global perspective, cohabitation as a long-term form of family life, with or without children has been common in Sweden & other Scandinavian countries. This trend is popularizing itself in other countries as well, though in conservative areas it is yet to gain ground.

Cohabiting tends to appeal people who cherish independence and gender equality. Most couples cohabit for few years, either they end up in marriage after being satisfied with the prospect of compatibility or they fall apart acknowledging incompatibility. Cohabitation generally does not encourage marriage or children as the partners enjoy low-commitment relationships. But, when the children are born to such couples, it becomes difficult for these children to be accepted in wider society and also they suffer from the risk of losing parental support at any moment.

## **GAY AND LESBIAN COUPLES**

Many countries have permitted same - sex marriages leading to a development in history of family formation. Many of such couples like to adopt children and have the taste of a novel family life, though it is not so popularized even in the western context. In several widely publicized cases courts have removed children from homosexual couples, citing the best interests of the children. This tendency may offer a challenge to the common family norms.

## **SINGLEHOOD**

In recent years people prefer to live alone, it is no more a passing phase. Most striking is the rising number of single young women. They are now more interested in pursuing their career and maintain their individual identity. Presently they do not have much liking for motherhood as opposed to traditional women. Women who are economically secure view a husband as matter of choice rather than a financial necessity. With education, job and social security women are now ready to give up the responsibility that they had to take up due to marriage.

## **THE BREAKDOWN OF JOINT FAMILY AND ITS IMPACT ON GREATER SOCIETY**

During 1950s several survey based studies revealed on the basis of data collected from urban centres like Kolkata, Pune, Nagpur, Mumbai, Bangalore, Mahuva and Navsari which showed the fact that joint families were very much present among trading casts and communities in a substantial proportion and the system was still

popular among the city dwellers. But by the end of the first-half of the 20th century, changes in the family organization implied a steady departure of joint families from city life. The poorer section of the society abandoned joint family organization and replaced it by nuclear family organization. Recently, joint families are coming way out in rural areas too.

Today, in rural areas, the joint family or joint household is surviving in its original or nominal form as a kinship group. The rural adults have left their ancestral villages either in search of better education or better occupation or both accepting a different style of living without joint family ties. A joint household in the native village is the fountainhead of nuclear families in towns. Members of such families do not have regular contact, they only meet each other during social or religious ceremonies. For all practical purposes they constitute independent households in different cities.

The census data have revealed that nearly 80% of the households in the country consist of 1-6 persons on the average. Only some of the households have 7 or more members. Probably most of these households can be termed as either nuclear or stem families. Large households consisting of 10 or more persons consisted of 5% of the total households in towns as pointed out by census report as early as 1951. Thus joint family forms a very insignificant proportion of the total households in the country. 1981 census reflects nuclear family is the characteristic feature of Indian family system. Partition of household and joint family may not have occurred for same causes throughout the country.

The studies have shown that there exists a positive association between the level of education and incidence of nuclear family, and that the incidence of nuclear families is higher among the scheduled tribes, castes and Sikhs than among caste Hindus, Muslims and other so called mainstream families. Also non-owning people tend to record a strong inclination towards nuclear families. Anthropologist Kolenda, on the basis of her empirical investigations concluded, 'untouchable families are least characteristic of untouchables and more characteristic of 'sanskritised' castes.

Geographical conditions sometimes determine family organizations. All the mountainous and hilly states and union territories, such as Himachal Pradesh, Meghalaya, Nagaland, Sikkim, Arunachal Pradesh, Goa, Daman & Diu, Andaman & Nicobar islands and Lakshadweep have regarded over 1/10th or 1/4 th of single member households of total household of the urban area. Joint families are breaking up faster than the past as most of the young adults leave their rural homes in search of a better way of life forming a single-member household in urban areas. Based on a study in nine villages in Karnataka have reported that 41% of all households were partitioned when the fathers were still alive.

The percentage has to be higher in North Indian villages where the system of close kin marriage is absent. Education among the young or their increasing ability to secure work elsewhere implied the reduction in the pyramidal control structure of the traditional joint or stem family.

Female discords particularly between mother-in-law and daughter-in-law themselves have contributed to the trend of disintegration of joint families. Recent studies show the discord between brothers is a growing problem. Some family disputes also originated in suspicions of unequal parental treatment and favouritism. Also on the death of the patriarch the disintegration of extended or joint family becomes obvious if the other problems were already present in the family. The

in the partition of household does not necessarily mean tension or bitterness within the family, in many cases young couples prefer to settle in a new family to avoid or lessen the tension. This is a consequence of the growing spirit of individualism in the society. The ageing parents now prefer to stay in a stem family, rather than in a joint family. Migration of young adults from rural to urban areas, or from small town to metropolis and also often their choice of spouse from the other community add the reasons for disintegration of families. Changes are noticed in the familial networks also. The kinship networks are becoming small, kinship obligations are not that intense as earlier. Now the conjugal family ties are becoming more intense than they were in the past & yet at the same time they have become more fragile, giving rise to a greater incidence of separation and divorce in urban areas.

Scholars have often sought to interpret changes in the Indian family system keeping in view the western nuclear family as 'Ideal Type'. They should not however overlook the fact that a drastic departure of the Indian family system from its conventional nature to a purely western kind of conjugal family is neither possible nor realistic, as the level of industrial and urban development is still very low and the people are not completely westernized in their outlook. But we have to agree with the fact that, the available evidence, both from the census and the All India surveys, bears ample testimony to the fact that the nuclear family has become a kind of basic residential unit in urban India.

## **FUTURE TRENDS**

Family life is changing for most of the people in the world. Sociologists can not predict the future but they can at least rationally indicate the possible trends.

1. Divorce rates are increasing day by day. When the people use their choice of ending family life, it is obvious that future of family becomes uncertain to a great extent.

2. With so many alternative forms of family it is difficult to expect that traditional family norms long attached to the concept of family would sustain. Co-habiting couples, one parent families and blended families are all on the increase. Though most of the families still follow the pattern of husband-wife-children, more personal choices are likely to grow with coming days.

3. The role of the male members to family is continuously being reduced. Though in modern times some of the husbands prefer to stay at homes with home based jobs, it is still an exception. On the other end, the number of the single parent families under the guidance of mother is on the increase. Even the divorced mothers mostly care for the children and they live separately from the male counterpart with children only. With working mothers the need of the fathers to run the family economically is not so strong.

The women can support the family with their caring and with all domestic activities as they have been socialized in this direction for long years.

(e) Law and Justice Systems

3. What is Kinship ?
4. What is the difference between consanguineous kin and affinal kin ?
5. What are the different usages of Kinship ?
6. Distinguish between classificatory and descriptive systems of kinship.
7. Who are the filials ?
8. Do you believe kinship depends only on social recognition ?
9. What is Clan ?
10. Define totemism.
11. Differentiate between moiety and phratry ?
12. Describe clan structure of two Indian tribes.
13. Analyse Morgan's views on clan.
14. How can you relate clan and kinship ?
15. Define following terms :
  - (a) Exogamy
  - (b) Endogamy
  - (c) Polygamy
  - (d) Anuloma and Protiloma
  - (e) Levirate and Sororate
16. How did marriage originate as a social institution ?
17. Describe marriage systems among two Indian tribes.
18. Differentiate between Hindu marriage and Muslim marriage.
19. Discuss the major changes occurred in Indian marriage system over years.
20. What are the features of a family ?
21. Do you think women enjoy equal rights in a family ?
22. Differentiate between nuclear family and joint family.
23. Identify main functions of modern family.
24. What are the alternative family forms ?