



BIYANI GIRLS COLLEGE

1st internal Exam 2019-20

BA PART I

Paper second- Society in India

Set – A

Time allowed: 1.30 Hours

Maximum Marks: 40

Q1. Each Question carries one mark.

1. A man who has several wives often house in different huts and sometimes in different parts of country is called
A. Polygyny B. Polyandry C. Polyandry D. None of these
2. Basic facts of life are
A. Kinship and marriage B. Marriage C. Both A and B D. None of these
3. Sexual relations by married persons other than those with their legitimate spouse unmarried persons is called
A. Adultery B. Immature C. Senseless D. Childhood
4. Polygamy is a term covering
A. Levirate and sororate
B. endogamy and exogamy
C. Polygny and polyandry
D. Cross cousin marriage and parallel cousin marriage
5. Who has to pay dower to whom?
A. Wife to husband B. Husband to wife
C. Bride's father to groom D. Groom father to bride
6. Which of the following is a ascribed status
A. Priest B. Soldier
C. Husband D. Son
7. Which one of the following is known to be the youngest of the social science
A. Economics C. Sociology
B. Anthropology D. Psychology

8. Which one of the following act first recognized monogamy as the accepted form of marriage.
- A. The Hindu marriage act 1935 C The Hindu marriage act 1955
 B. The Hindu marriage act 1975 D The Hindu marriage act 2000
9. Which family is formed by an individual when he marries and has children
- A. Family of orientation B Family of procreation
 C. Nuclear family D. Conjugal family
10. Who among the following follow the matrilineal family system
- A Nairs of Kerala B. Bhil
 C. Kaders D. Muslim
11. In which family the wife goes and lives in the house of her husband
- A. Patrilocal C. Bilateral
 B. Patrilineal D. Joint family
12. One wife brother's is one
- A. Primary C. Secondary
 B. Territorial D. Affinal secondary kin

1. Polygyny
2. Kinship and marriage
3. Adultery
4. Polygyny and polyandry
5. Husband to wife
6. Son
7. Sociology
8. The Hindu Marriage act 1955
9. Family of procreation
10. Nairs of Kerala
11. Patrilocal
12. Secondary

Q2. Each Question carries four marks.

1. What are the recent trends in the modern nuclear family explain.

आधुनिक परमाणु परिवार में हालिया रुझान क्या हैं?

(i) Industrialisation:

The Industrial Revolution of the 18th century and the consequent birth of the factory system of production affected the economic functions of the family. Family transferred its economic functions to the factory and became more a consumption unit than a productive centre.

(ii) Urbanisation:

Industrialisation and urbanisation very often go together. Cities are growing in size and in number. Family is cut to size. Families are now the smallest, and home ties are the weakest. Trends towards disorganisation are set in motion.

(iii) Democratic Ideals:

Democratic ideals and values are in currency today. Democracy assures equality and provides liberty to all, to women too! Women now play not only domestic roles but also economic and political roles. They have now become property owners and business managers. They have the voting power and with it, they have entered politics. The world has already witnessed four women prime ministers.

(iv) The Decline of the Influence of Mores and the Religious Beliefs, and the Spread of Secular Attitude. Morality and religion are slowly losing grounds. Family members have become more secular in outlook. The religious functions of the family have diminished. Religious sentiments, beliefs and attitudes have come to be dissociated with the family.

(v) The Spirit of Individualism and Romantic Love:

Today individualism and romanticism are widespread. Their very spirit has destroyed the authority of the family over the individual members. Individualism has affected love-making and marriage. Romanticism has encouraged the idea of free choice of mates on the basis of love. Marriage has become as easily dissolvable as it is entered into by a mutual consent of the partners.

(vi) Economic Independence of Women:

Employment opportunities are thrown open for women also. The woman has become now the earning member. She now works in offices, factories, banks, schools, colleges, hospitals, administrative offices, ministries, etc. The economic independence has increased her status, but affected her attitude. The age-old doctrine men for the field and women for the kitchen—is exploded.

(vii) Emancipation of Women:

Women are now liberated from the chains of traditionalism. They stand on an equal footing with men. Aggressive leaders of the Woman's Liberation Movement have attacked the double standard of morality. They are demanding more rights and liberty for women.

(viii) Decline in Birth Rate:

The size of the family is becoming smaller. Joint family is fairly uncommon. The birth rate is adversely affected. Absence of children is a glaring feature of the Western families.

(ix) Divorce:

Today, more stress is laid on romantic love. "Love is no more sacramental" now. In the West, Love at first sight and divorce at next is quite common. Instances of divorce, desertion and separation are mounting in the West. Marriage has become a civil contract only.

(x) Parent-Youth Conflict:

Inter-personal conflicts in the family are increasing. An unusual amount of conflicts between parents and their adolescent children is taking place. This is often denoted in terms of the generation gap.

Many sociologists have expressed their grave concern regarding the rapid changes that are taking place in it. Some have said that "family has gone to the dogs" while some others lamented that family is heading towards disorganisation. But it would be more appropriate to say that "It (family) is merely seeking to adopt itself to changed conditions".

2. What are the rites associated with Hindu marriage?

हिंदू विवाह से जुड़े संस्कार क्या हैं?

Among the Hindus there are certain rites which must be performed for marriage to be complete. The main rites are: vagdana, kanyadaana, homa, panigrahana, saptapadi and mangalyadharana. These rites and the importance attached to them have added to the sanctity of the Hindu marriage.

(i) Vagdana [Oral Promise]:

In the presence of the people gathered for the marriage the names, gotras and pravaras of the bride and the bridegroom are announced along with the announcement that they are ready for the marriage. This ritual is known as "Panigrahanasankalpa" or Vagdana.

(ii) Homa:

'Homa' refers to the offering in the sacred fire. A number of 'homas' or fire rituals are observed in the marriage of which "LajaHoma" is an important one. This 'homa' is symbolic

of fecundity and prosperity. Fried grains dipped in ghee are offered to fire [that is to Lord Agni] by the couple with a prayer to the God requesting him to bless them with progeny and prosperity.

(iii) Kanyadaana:

This is the most important ceremony connected with marriage. It is the ceremony of giving away the bride as a gift to the bridegroom in the presence of the sacred fire and in the presence of the people gathered.

The father of the bride gifts her away to the bridegroom with a promise on his part that he would not transgress her “in the attainment of piety, wealth and desire”. The same promise is repeated thrice and the bridegroom affirms his promise thrice.

(iv) Panigrahana [Holding the Hand of the Bride]:

This ritual refers to taking the right hand of the bride with the words: “I seize thy hand for the sake of happiness that you may live to old age with me...” With this the bridegroom takes the responsibility of looking after the bride.

(v) MangalayaDharana [Tying of the Tali or Mangalasutra]:

This involves the act of tying the tali or mangalasutra [which is regarded as the sign of longevity of the husband] round the neck of the bride by the bridegroom. This ritual for which there is no reference in the Dharmashastras is more in practice in South India than in the North. It has even influenced the Catholic Christians of the South. [In north India, particularly in Bengal, Bihar, U.P. and Orissa the binding part of the marriage ceremony is “sindurdan” or painting of the part of the hair on the bride’s forehead with vermilion and putting lac bangles in her hands by the groom – C.B. Mamma.

(vi) Saptapadi:

This is the ritual in which the bride and the bridegroom go ‘seven-steps’ together. The husband makes the bride step forward in the northern direction seven steps with the words: “one step for sap, two for juice, three for wealth, four for comfort, five for cattle, six for seasons, friend be with seven steps united to me”. This ritual is important from the legal point of view, for the Hindu marriage is regarded legally complete only after it is performed.

The rites cited above are performed by a Brahmin priest in the presence of the sacred fire and are accompanied by the Vedic mantras. “They are necessary for marriage to be complete, because when they or any of them are not properly performed, the marriage may be legally questioned. Hindu marriage is a sacrament. It is considered sacred because it is said to be complete only on the performance of the sacred rites accompanied by the sacred formulae”.

Q3. Each Question carries ten marks.(Any two)

1. Explain factors affecting Hindu marriage?

हिंदू विवाह को प्रभावित करने वाले कारक बताएं?

. Factors Affecting **Hindu Marriage** – Industrialisation, Urbanisation, Education and Legislation

The Hindu marriage has undergone vast changes during the recent years. Traditional values of marriage, the form of marriage, type of marriage ceremony, the way of selection of life-partners in marriage, age at marriage – and in such other areas significant changes have occurred.

1. Influence of Industrialisation:

Industrialisation refers to the phenomenal growth of modern sophisticated industries and its consequent dominance over agriculture. “Industrialisation is a term covering, in general terms, the growth in a society hitherto mainly agrarian, of modern industry with all its attendant circumstances and problems, economic and social.” Industrialisation directly affected the institutions of family and marriage and brought about changes in both.

Modern industries have minimised economic functions of the family and reduced its size. Nuclear families have replaced joint families. People have started “going out of family” for work, for eking out their livelihood. Women also have joined men in the process of finding out jobs and earning money.

These changes have been caused by a number of factors among which the following may be noted: Industrialisation, urbanisation, education and legislation.

his has boosted the self-respect and self-confidence of women. Men could no longer boss over women and suppress their attempt to become self-reliant. These developments have affected the institution of marriage.

Employed women today take an active role in the selection of their life-partners. They do not just leave it to the decision of their parents. In addition to a girl’s beauty, family to which she belongs, education and character and such other considerations, due importance is given today to her job and the salary she gets before she is selected as a life-partner.

Daughters”, earnings in many instances have reduced the financial burdens of their parents in marriage. Daughter’s job itself may function as a substitute for dowry. Parents who were

searching a suitable match for their daughters within the narrow circle of relatives and friends are now ready to go beyond the borders of even the state, because they want to fix a suitable and a good life-partner for their daughters. Instances of young men and women working in the same industry or office falling in love with each other and getting married are also not uncommon today.

1. Impact of Urbanisation: Industrialisation and urbanisation normally go together.

Industrialisation accelerates the process of urbanisation. ‘Urbanisation’ refers to the phenomenal growth of towns and cities or urban centres. It “denotes a diffusion of the influence of urban centres to a rural hinterland.” It is “a process of becoming urban, moving to cities, changing from agriculture to other pursuits, common to cities and corresponding change of behaviour patterns.”

Growth of cities and city environment has its impact on the institutions of family and marriage. Selection of life-partners, age at marriage, nature and type of marriage ceremony, expenses of marriage etc., are affected by the modern urban environment.

Normally young men and women of cities want to select their life-partners on their own. Arranged marriages have become rarer in cities. In comparison with villagers, urban people delay their marriages. Child marriages normally do not take place in cities.

Marriage is often held in cities more as a social or a civil ceremony than a religious ceremony. Non-availability of seasoned priests, scarcity of and too expensive countries or ‘kalyanamanap’ difficulties involved in collecting number of items necessary for the conduct of a traditional type of marriage – all must have added to this new trend in marriage. Hence marriage ceremony in cities is tending more towards modernity than to traditionalist.

Huge amount is spent [sometimes running to a couple of thousands, and even a few lakhs] on the ceremony to make it a ‘grand gala’. Money is spent lavishly, for decorating marriage manap, putting up pandals, arranging grand dinner, take-home sweets, music orchestra, video shooting, photography, marriage procession, etc.

The duration of marriage ceremony is also cut short in city. Elaborate customs are either avoided or shortened. Then, the whole ceremony is over within a couple of hours. It is rarely stretched over for several days.

It is generally observed that in a city a bigger number of instances of divorce, desertion, separation etc. are found than in a village. There is greater scope for developing pre-martial and extra-martial sex relations in cities.

3. Role of Education:

Modern education has played its role in initiating some changes in marriage. It is through modern education that some of the modern values and western ideologies such as rationalism, individualism, equality of sex, democracy, individual freedom, secularism, etc., have influenced the outlook of our educated young men and women.

Hence, they want to take their independent decisions on the main events of their life such as line of education, job and marriage. Thus our educated youths have their own views and stand on matters like to marry or not to marry, when to marry, whom to marry, how to marry etc. They do not want their families to decide these matters.

Educated youths do not hesitate to go beyond the boundaries of family ties to select for them suitable life-partners. For this purpose they sometimes contact “marriage bureaus” and give advertisements in the matrimonial columns of the newspapers.

In the circle of the college educated young men and women marriage is becoming a simple ceremony losing many of its rigid traditional customs. They give more importance to personal preferences and choices in marriage rather than to the gotra rules, family traditions and rules of horoscope. Some of them are even ready for intercaste marriages and if necessary, even for registered marriages.

Modern education has influenced marriage in different ways. Parents cannot impose any unwanted marriage on their educated daughters in the name of “family decision or prestige”. Well educated people are expected not to insist on dowry in marriage. In India paradoxically, higher educated modern men demand a higher dowry than the uneducated or less educated.

Educated and employed women are also not able to resist such a demand. They normally yield to its pressure and some of them even become victims of dowry disasters. Instances of divorce, desertion and separation are found in a larger number in the circle of educated persons than in the midst of the uneducated.

4. Influences of Legislations on Marriage:

Many of the beliefs, values, ideals and rules of marriage laid down by the Hindu shastrakaras have lost their original meaning and purpose now. As a result, the Hindu marriage has developed some defects.

Attempts were also made by some of the social reformers to remove these defects and correct the system. During the British rule and also after independence legislations

were passed in order to bring about desirable modifications in the Hindu marriage system.

The laws enacted in India relate to: (i) age at marriage; (ii) field of mate selection; (iii) number of spouses in marriage; (iv) breaking of marriage; (v) dowry to be given and taken and (v) remarriage. The most important legislations relating to these six aspects of marriage passed from time to time could be briefly explained here.

1. The Prevention of Sati Act 1829:

The glorification of the ideal of “Pativrata” had led to the inhuman practice of “Sati”. Widows were often forced to make a vow or “sankalpa” to die after their husbands. Some were forcibly pushed to their husbands’ funeral pyres. Famous BrahmoSamajist, Sri Raja Ram Mohan Roy took up the cause of women and impressed upon Lord Bentick who was the then British Governor General of India to bring out a legislation prohibiting the practice of “Sati”.

The Prevention of Sati Act, 1829 made the burning or burying alive of widows culpable homicide punishable with fine and / or imprisonment. This legislation could save the lives of a number of widows though it could not immediately stop the practice in total.

2. The Hindu Widow Remarriage Act – 1856:

This legislation was complementary to the previous legislation, that is, ‘Prevention of Sati Act of 1829. Though widows were saved from the jaws of death they were subject to exploitation and humiliation. To remove the deplorable condition of the Hindu widows, a leading social reformer of the day, PanditIshwara Chandra VidyaSagar brought pressure on the British Government to make legal provision for widow marriages. The Hindu Widow Remarriage Act of 1856 was hence passed.

3. The Civil [or Special] Marriage Act, 1872:

This legislation treated Hindu marriage as a “civil marriage” and provided legal permission for intercaste, inter-religious and even “registered” marriages. [This Act was repealed by the Special Marriage Act of 1954. According to this Act, the parties interested in registered marriage must notify the marriage officer at least one month before the date of the marriage. It insists on the presence of two witnesses for marriage],

2. 4. The Child Marriage Restraint Act -1929:

3. This Act came into force on April 1, 1930. The Act restrains the marriage of a child. According to this Act, marriage of boys under 18 and girls under 14 years of age was an offence.

4. Latest Amendment:

5. The Act was amended in 1978 which further raised the age for boys to 21 years and for girls to 18 years. The violation of this Act prescribes penalty. It provides punishment [three months of simple imprisonment and a fine of upto Rs. 1000/-] for bridegroom, parent, guardian and the priest who are party to the marriage. No woman is, however, punishable with imprisonment under this Act.

5. The Hindu Marriage Act – 1955:

This Act which came into force from May 18, 1955 brought revolutionary changes not only in the marital relations but also in various other social aspects. This Act applies to the whole of India, except Jammu and Kashmir. The word “Hindu” in the Act includes Jains, Sikhs, Buddhists and the Scheduled Castes.

i. Conditions for valid marriage as provided in this Act. (1) neither party has a spouse living; (2) neither party [bridegroom or bride] is an idiot or a lunatic; (3) the groom must have completed 21 years and the bride 18 years of age as per the 1978 Amendment brought to this Act; (4) the parties should not be ‘sapindas’ of each other unless the custom permits such a marriage.

ii. Conditions under which divorce is permitted as per this Act. (i) The spouse must have been impotent at the time of marriage and continues to be so even afterwards; (ii) party to the marriage was an idiot or lunatic at the time of marriage (iii) consent of the petitioner or of the guardian was obtained by force or fraud; (v) the wife was pregnant by some person other than the petitioner at the time of marriage.

iii. Other conditions providing for divorce. The dissolution of marriage may be obtained on the grounds of adultery, conversion of religion, unsound mind, leprosy, venereal disease, renunciation, desertion for seven years and cohabitation not resumed after two years after judicial separation.

iv. Other important aspects of marriage, (i) This Act gives permission for intercaste and inter-religions marriages; (ii) It provides for equality of sex; (iii) It provides equal rights for men and women in marriage, divorce or separation; (iv) Its 1986 amendment permits divorce on the ground of incompatibility and mutual consent; (v) During judicial separation and after divorce, both husband and wife have the right to claim maintenance allowance.

6. The Dowry Prohibition Act – 1961:

This Act which prohibits the practice of dowry was passed on May 20th 1961. The Act does not apply to Muslims. It permits exchange of gifts for not more than Rs

2000. It prescribes the penalty of 6 months imprisonment or a fine upto Rs. 5,000/- or both for its violation. This Act got amended in 1986 and thereafter its rules have become still more stringent.

The above mentioned legislations in addition to many other social legislations, have affected the Hindu marriage in several ways. These legislations, however, have not transformed it into a mere legal contract. The Hindu beliefs and values relating to marriage are still alive and legislations have only strengthened it by removing some of the anomalies associated with it.

2. Explain the difference between Hindu marriage and Muslim marriage?

हिंदू विवाह और मुस्लिम विवाह के बीच अंतर बताइए?

Hindu marriage differs from Muslim marriage with regards to aims and ideals:

(i) Aims and ideals:

Hindu marriage is a religious sacrament because it is considered to be complete only when certain religious rites are performed with the accompaniment of the sacred Vedic hymns. Religious sentiments play a dominant role here. On the other hand Muslim marriage has nothing to do with religion. It is purely a social contract. Dharma is considered the primary aim of Hindu marriage followed by “Prajā” and “Rati”. A Hindu gets married with the sole purpose of performing certain religious as well as household duties, while satisfaction of sexual urge and legalization of children are the main motives of Muslim marriage.

(ii) Endogamy rules:

The endogamy rules restrict the Hindus to marry within their own caste but among the Muslims, marriage takes place between kiths and kins.

(iii) Exogamic Rules:

As regards the rule of exogamy, the Muslim community applies it to very near relatives; who are closely related to one another. But among the Hindus several types of exogamic rules prevail such as gotra exogamy, praver exogamy and sapinda exogamy which stipulate that the relatives of seven generations from the paternal side and five generations from the maternal

side can't marry each others. Therefore the field for making matrimonial alliances in Hindu society is much more restricted than it is in the Muslim community.

(iv) Features of the marriage system:

In Muslim marriage, the proposal comes from the boys' side and it has to be accepted in the same meeting by the bride in the presence of two witness. They also practise polygamy and have the consideration of irregular or void marriage. Shia community approve 'Muta' marriage Muslim also emphasize on the capacity of a person to contract marriage but Hindu law prohibits bigamy and don't have irregular or void or no provision for temporary marriage and do not have custom of proposal and acceptance and they do not believe in the capacity of making contract.

(v) Marital Relations:

The Hindu marriage is in-dissoluble and is a permanent bond, which is believed to last even after death. At present the decision of the court is required for a dissolution of marriage. On the other hand Muslim male can divorce his wife at his own will simply by pronouncing talaq. Dissolution of marriages among the Muslims does not require the intervention of the court.

(vi) Practice of Dower:

In Muslim community we find the custom of dower, paid by the husband to his wife at the time of marriage or even after in respect of wife and the wife has absolute control over it. It is totally different from the dowry system of Hindu.

(vii) Nature of Marriage:

Muslim of women observe "Iddat" after dissolution of marriage but Hindus do not observe "Iddat" for contracting marriage Muslim widow is allowed to remarry after waiting for the period of "iddat" but in Hindu community though widow remarriage is legally accepted, in practice it is looked down upon by the Hindu community. Thus it is clear that Muslim women have not been given equal rights in marital status as the husband has the rights to marry several women at the same time where as the wife can marry only one man.

3. What are the merits and demerits of joint family?

संयुक्त परिवार के गुण और अवगुण क्या हैं?

Merits of Joint Family

(i) Stable and Durable:

The joint family is more stable and durable than the single unit family or the nuclear family. Individuals may come and go but the family as a unit stands. It contributes much to the continuation of the cultural tradition.

(ii) Ensures Economic Progress:

The joint family meets the basic needs of its members—food, clothing and shelter—a first condition of economic progress.

Further, it provides larger labour force especially for the agricultural communities. It prevents the sub-divisions and fragmentation of land-holdings and helps scientific farming.

(iii) Ensures Economy of Expenditure:

Savings are possible here since the household purchases are done jointly. No single member has an absolute right in family property. Everyone is bound to become spendthrift. The head of the family does not permit the members to become extravagant.

(iv) Secures the Advantage of Division of Labour:

Here the work is distributed among the members on the basis of age and sex. Members cooperate with one another since they hold the property in common. Especially for agricultural tasks, the joint family is better fitted. As K.M. Kapadia has pointed out: “The Indian farmer used to be producer, seller, labourer and investor combined. Each of these functions can be performed efficiently to the advantage of the family if it is a joint one.”

(v) Serves as a Social Insurance Company:

For the people such as orphans, widows, the deserted, divorced, separated and the neglected, the joint family serves as a social insurance company. It gives them food, shelter and protection.

(vi) Provides Social Security:

The joint family gives social security to the weak, aged, sick, infirm, the unable, the disabled and such other needy persons. An individual's life from cradle to cremation is looked after by the joint family. In times of accidents, crises and emergencies, one can rely on one's joint family for the needed help.

(vii) Provides Leisure:

Since the work is shared by all the members on the basis of age, sex and experience, they get more leisure time. More hands at home can finish off the work with minimum time and provide enough leisure to the members to relax. Here women are the main beneficiaries of leisure.

(viii) Provides Recreation Also:

The joint family is an ideal place of recreation for all the members. Childish play between the two aged and the little babies, the funny talks of the old, the broken language of the younger ones, the expression of sisterly, brotherly and motherly love.

(ix) Helps Social Control:

The joint family by exercising control over the behaviour of its members acts as an agency of social control. The individuals are taught to subordinate their individual interests to the group interests.

(x) Provides Psychological Security:

The joint family provides psychological security to its members. By creating a harmonious atmosphere in the family, it contributes to the development of social solidarity. It prevents the growth of excessive individuation inside the family.

(xi) Promotes Co-operative Virtues:

Joint family is said to be the breeding ground of love, self- help, co-operation, tolerance, discipline, loyalty, generosity, sacrifice, service-mindedness and obedience and such other virtues of life.

It instils the socialistic spirit among the members. “Work according to one’s ability and obtain according to one’s needs”, and “all for one and one for all—are said to be the mottos of a joint family.

Demerits of Joint Family:

(i) Retards the Development of Personality:

The joint family does not provide enough scope for the members to develop qualities of adventure, self-determination, industriousness, etc. The elder ones take up too many responsibilities and the younger ones are overprotected.

(ii) Damages Individual Initiative and Enterprise:

The joint family does not provide proper opportunities for the members to develop their talents. Any new enterprise or adventure on the part of the young people is discouraged by

the head of the family. This adversely affects the individuality, originality and creativity of the young members.

(iii) Narrows down Loyalties:

Joint family makes the members to develop narrow-mindedness. It is said that a member is more likely to develop a sense of loyalty to the family rather than to the larger society. These family units develop strong opposite principles which result in disintegration and division within the society at large.

(iv) Promotes Idleness:

The joint family is said to be the home of idlers and drones. Since all the members are assured of their basic necessities of life, no one takes much interest in the productive activities. Further, all the relatives may flock to the joint family with their idle habits and may become life-long parasites.

(v) Not Favourable for saving and Investment:

The need for saving does not arise here because all are assured of their basic needs. There is no inspiration for the accumulation of capital and investment. Saving is not possible also for one has to share one's income with the large family.

(vi) The Centre of Quarrels:

The joint family is said to be the hotbed of quarrels and bickerings especially among the womenfolk. Since women come to the family (after the marriage) from diverse socio-economic and religious backgrounds, they may find it difficult to adjust themselves properly. Quarrels very often take place between the elder and the younger members of the family.

(vii) Denies Privacy:

Since the joint family is always overcrowded, privacy is denied to the newly wedded couple. They cannot express openly their love and affection for the invariable presence of other members causes embarrassment for them. They rarely get opportunity to talk about their personal matters. Hence they fail to develop intimacy.

(viii) Affects Socialisation of Children:

Due to the lack of intimacy and privacy between the husband and wife, the socialisation of children is affected very badly. The parents cannot always give personal attention to the upbringing of their children. The children become more attached to their grandparents and often they pick up the idle habits and age-old ideas.

(ix) Undermines the Status of Women:

In patriarchal joint families, women have only secondary role. They are not given sufficient freedom to express and to develop their personality. Their inner feelings are never recognised. They are made to work like servants. Women are treated as nonentities here. They can hardly resist their elders even for just causes because obedience is enforced upon them. In such families sons are preferred to the daughters.

(x) Encourages Litigation:

The joint family encourages litigation. Normally disputes over the common property crop up at the time of partition. Such disputes are taken to the courts which are dragged on for years leading to the waste of time, energy, money and more than that, loss of mental peace.

(xi) Favours Uncontrolled Reproduction:

The joint family is found to be associated with higher birth rate. Members do not feel the need to adopt birth-control measures. Since the joint family takes up directly the responsibility of feeding, rearing and educating the children, the married members do not experience the urgency and necessity of restricting the number of issues.

(xii) Limits Social Mobility:

The joint family is said to be more conservative in nature. Since it is dominated by tradition, it is slow to respond to the modern trends. It does not encourage its members to go after change. Members are more concerned with safeguarding their statuses rather than with changing them. Hence social mobility is very much limited here.

(xiii) Encourages Nepotism:

Some are of the opinion that the joint family system is the root cause of nepotism and discrimination. It is said that the public servants and officials belonging to one or the other family are more likely to favour their own kith and kin on public issues or in matters of providing job even at the cost of merit.

4. Explain recent trends in Hindu marriage

हिंदू विवाह में हाल के रुझानों की व्याख्या करें?

(1) Marriage is not held as compulsory:

In Hindu society formerly marriage was considered to be absolutely compulsory for both male and female. Universality of marriage was a special feature of Hindu society, since a son is essential for attaining heaven and salvation of the ancestors. Besides, a wife was necessary for performing his dharma and religious activities.

But today young educated boys and girls do not believe in the ancient religious values. Many girls are not prepared to accept the slavery of boys. Many economic independent girls remain unmarried unless they get a suitable match for them. So marriage has ceased to be universal and compulsory in Hindu society.

(2) Decrease in the parental control over the selection of mates:

The selection of mates was exclusively the concern of the parents or guardian. Their decision was final. No weightage was given to the opinion of the groom and the bride in this regard – But due to influence of western ideas like liberalism and individualism and also as a result of the economic independence, young boys and girls are being given chance to take their own decision regarding their marriage. As a consequence, there appears a trend towards love marriages in which the parents have no role to play.

(3) Change in the aim of marriage:

There has been a change in the aim of the Hindu marriage. Traditionally “Dharma” “Praja” “Rati” constituted the three aims of Hindu marriage and “Dharma” was accorded the highest priority. “Praja” occupied next place and last but the least Rati was the aim of Hindu marriage. But at present the order appears to have been reversed with “Rati” at the top followed by “Praja” and “Dharma”

4) Change in the rules of selection of Mate:

Exogamy and endogamy, the traditional rules regarding mate selection in Hindu society have been changed. At present the educated person are violating this restriction as well as Hindu marriage Act 1955 encouraged the inter caste marriage and permitted sagotra and sapinda marriages. The bonds of endogamy gradually are breaking and the number of inter-caste as well as inter religion marriages are on the rise.

(5) Opposition to child marriages:In Medieval India, the custom of child marriage was very much in vogue. After the passing of sarada Act child marriage has become illegal and the marriageable age has been raised to 21 for boys and 18 for girls as per the law. Spread of women education and last settlement of boys in career are also another factors for opposition to child marriage.

(6) Change in the Rites and Rituals Performed at the time of marriage:

Traditionally Hindu marriage involved a number of religious rites and rituals like. "Homa" Panigrahana" 'Saptapadi' etc by chanting vedic mantras. Today's most of these rites and rituals have been eliminated and marriages can be solemnized ever in the civil court according to the special marriage Act 1954 or in other institution like Arya Smaja with simplified rituals. So as such the sacrament character of Hindu Marriage is lost and instead acquired secular nature.

(7) Provision of divorce:

Hindu marriage was a more or less permanent bond and dissolution of a marital tie or divorce was generally not allowed in Hindu Society. The Hindu Marriage Act of 1955 has introduced a significant change in the institution of Hindu marriage by permitting divorce under certain specific circumstances. As a result the incidence of divorce rate has increased in our society affecting the stability of Hindu marriage

(8) Permission of widow remarriages:

The significant change in the institution of Hindu marriage is related to the problem of widow re marriage. Widow Remarriage was strictly for-bidden by Hindu society. The Hindu widows Remarriage Act of 1856 allows widows to remarry. So widow remarriage is no more considered to be wrong in Hindu society.

(9) Abolition of polygamy: Formerly a Hindu husband was allowed to have more than one wife for one reason or the other. The Hindu Marriage Act 1955 has decreased polygamy to be illegal and states that no one can marry for second time while the former spouse is alive.