

SVLNS GOVERNMENT DEGREE COLLEGE
BHEEMUNIPATNAM,
VISA KHAPATNAM DISTRICT



COMMUNITY SERVICE PROJECT

ON

FAMILY AND MARRIAGE SYSTEMS ACROSS DIFFERENT SOCIAL GROUPS

BY

Under the guidance of

Sri. R. UMA MAHESWARA RAO

Lecturer¹ in History

FAMILY AND MARRIAGE SYSTEMS ACROSS DIFFERENT SOCIAL GROUPS

PART-A

About the Village

Anandapuram village is located in Anandapurammandal of Visakhapatnam district in Andhra Pradesh, India. It is situated 25km away from district headquarter Anandapuram. Anandapuram is the sub-district headquarters of Anandapuram village. As per 2009 stats, Anandapuram is also a gram panchayat.

The total geographical area of village is 951 hectares. Anandapuram has a total population of 7,707 people, out of which male population is 3,875 while female population is 3,832. Literacy rate of anandapuram village is 50.79% out of which 55.95% males and 45.56% females are literate. There are about 1,896 houses in anandapuram village. Pincode of anandapuram village locality is 531163.

Abstract of Socio-economic Survey

- 50 families are surveyed in the socio-economic survey in Anandapuram village
- No. of Families surveyed :50
- 1. Social Status of families details**
- (i) Caste: SC-21 ST-00 BC-A-00 BC-B-03 BC-C-15 BC-D-03 OC-08
- Religion : Hindus-50
- Number of males -76 Females-73
- Number of literates: 119 Number of illiterates- 30
- Number of graduates- 20
- Number of Job holders-00
- Number of PH People-01
- 2. Economic Status of the sample households**
- Category. of Houses :Hut-02 SemiPucca-48 Pucc-00 Apartment-00 Bungalow-00
- Own houses-45 Rented-05
- Source of Drinking Water Govt taps -25 own taps-25
- Agricultural holding families -00
- Major crops grown in the habitat – Paddy, vegetables
- Houses have own toilet -50
- Cooking fuels LPG-50
- No of DWACRA groups in the habitat-35
- NO of Ration Card holders -50

- Number of houses having vehicles Two wheelers-32 Auto-01
- Average monthly earnings of the household Rs. 9014/- ➤ No. of families having banking transactions Govt Banks -22 Private banks-07
- No. of families take loans from : Govt.bank-05 Pvt.bank-03 indigenous bankers-12
- No. of Persons covered under insurance -23
- No. of persons having driving licences- 10

3. Health Details of the sample households

- Common health problems in the habitat - Diabetics, BP and seasonal fevers
- Number of families suffering from diseases: 18
- Source of treatment :
 - Govt. Hospital- 16 Private Hospital—12 Traditional Medicine-22
- Families having AarogyaSree Cards:50

4. Other details

- No. of Families have TV -45
- No. of Families having Mobile-40
- No. of Families have Laptop/computers-7
- No. of Families have internet;40 (Mobile data)

5. Name of the Govt. Schemes received

- Jagananna Vidhya Deevana -20
- Jagananna Vasathi Deevana-20
- Rythu Bharosa -00
- Others- 10

Major problems faced in the village

- Drinking Water
- Roads
- Frequent failure of power

Community awareness programmes conducted w.r.t the problems and their outcomes

Awareness on various problems identified during the survey has been created among the respondents of the households through meetings, discussions and rallies. and their outcomes are discussed and communicated to the sample respondents.

PART-B

PROJECT WORK

FAMILY AND MARRIAGE SYSTEMS ACROSS DIFFERENT SOCIAL GROUPS

INTRODUCTION

Family and marriage may at first seem to be familiar topics. Families exist in all societies and they are part of what makes us human. However, societies around the world demonstrate tremendous variation in cultural understandings of family and marriage. Ideas about how people are related to each other, what kind of marriage would be ideal, when people should be children, who should care for children, and many other family related matters differ cross-culturally. While the function of families is to fulfill basic human needs such as providing for children, defining parental roles, regulating sexuality, and passing property and knowledge between generations, there are many variations or patterns of family life that can meet these needs. This chapter introduces some of the more common patterns of family life found around the world. It is important to remember that within any cultural framework variation does occur. Some variations on the standard pattern fall within what would be culturally considered as "range of acceptable alternatives." Other family forms are not entirely accepted, but would still be recognized by most members of the community as reasonable.

Marriage customs vary a great deal from region to region, caste to caste, and even village to village. Essentially, India is divided into two large regions with regard to Hindu kinship and marriage practices, the north and the south. Additionally, various ethnic and tribal groups of the central, mountainous north and eastern regions follow a variety of other practices. These variations have been extensively described and analyzed by anthropologists, especially Irawati Karve, David G. Mandelbaum, and Clarence Maloney.

Cross cousin marriage is common, particularly in southern India. This means marriage to the mother's brother's daughter or the father's sister's son. One survey by Life magazine found that 20 percent of all marriages are unions between uncles and nieces. It is not uncommon in southern India for a young man to marry his sister's daughter. These kinds of marriages have traditionally served as a means for families to keep money within the family.

Hinduism has traditionally permitted polygamy although it is now outlawed by Indian law. In the old days, a Hindu man could take a second wife if the first wife agreed. It was generally frowned upon for a man to take a second wife for no good reason. But if, for example, the first wife was not able to produce any children then it was deemed acceptable. Men in wealthy ruling families used to have harems.

Levirate marriages in which a widow married her husband's brother is an old tradition among Hindus. It was developed to make sure the widow was looked after. Marriage by capture used to be practiced by the Hindu Aryans.

Rules for the remarriage of widows differ from one group to another. Generally, lower-ranking groups allow widow remarriage, particularly if the woman is relatively young, but the highest-ranking castes discourage, or forbid such remarriage. The most strict adherents to the nonremarriage of widows are Brahmans. Almost all groups allow widowers to remarry. Many groups encourage a widower to marry his deceased wife's younger sister (but never her older sister). [Source: Library of Congress, 1995*]

I. MARRIAGE SYSTEM IN INDIA

In India there is no greater event in a family than a wedding, dramatically evoking every possible social obligation, kinship bond, traditional value, impassioned sentiment, and economic resource. In the arranging and conducting of weddings, the complex permutations of Indian social systems best display themselves.

Marriage is deemed essential for virtually everyone in India. For the individual, marriage is the great watershed in life, marking the transition to adulthood. Generally, this transition, like everything else in India, depends little upon individual volition but instead occurs as a result of the efforts of many people. Even as one is born into a particular family without the exercise of any personal choice, so is one given a spouse without any personal preference involved. Arranging a marriage is a critical responsibility for parents and other relatives of both bride and groom. Marriage alliances entail some redistribution of wealth as well as building and restructuring social realignments, and, of course, result in the biological reproduction of families.

In most of North India, the Hindu bride goes to live with strangers in a home she has never visited. There she is sequestered and veiled, an outsider who must learn to conform to new ways. Her natal family is often geographically distant, and her ties with her consanguineal kin undergo attenuation to varying degrees.

In central India, the basic North Indian pattern prevails, with some modifications. For example, in Madhya Pradesh, village exogamy is preferred, but marriages within a village are not uncommon. Marriages between caste-fellows in neighboring villages are frequent. Brother-sister exchange marriages are sometimes arranged, and daughters are often given in marriage to lineages where other daughters of their lineage or village have previously been wed.

In South India, in sharp contrast, marriages are preferred between cousins (especially cross-cousins, that is, the children of a brother and sister) and even between uncles and nieces (especially a man and his elder sister's daughter). The principle involved is that of return—the family that gives a daughter expects one in return, if not now, then in the next generation. The effect of such marriages is to bind people together in relatively small, tight-knit kin groups. A bride moves to her in-laws' home—the home of her grandmother or aunt—and is often comfortable among these familiar faces. Her husband may well be the cousin she has known all her life that she would marry.

Many South Indian marriages are contracted outside of such close kin groups when no suitable mates exist among close relatives, or when other options appear more advantageous. Some sophisticated South Indians, for example, consider cousin marriage and uncle-niece marriage outmoded.

Rules for the remarriage of widows differ from one group to another. Generally, lower-ranking groups allow widow remarriage, particularly if the woman is relatively young, but the higher-ranking castes discourage or forbid such remarriage. The most strict adherents to the nonremarriage of widows are Brahmans. Almost all groups allow widowers to remarry. Many groups encourage a widower to marry his deceased wife's younger sister (but never her older sister).

Among Muslims of both the north and the south, marriage between cousins is encouraged, both cross-cousins (the children of a brother and sister) and parallel cousins (the children of two same-sex siblings). In the north, such cousins grow up calling each other "brother" and "sister" yet they may marry. Even when cousin marriage does not occur, spouses can often trace between them other kinship linkages.

Some tribal people of central India practice an interesting permutation of the southern pattern. Among the Murias of Bastar in southeastern Madhya Pradesh, as described by anthropologist Verrier Elwin, teenagers live together in a dormitory (*ghotul*), sharing life and love with one another for several blissful years. Ultimately, their parents arrange their marriages, usually with cross-cousins, and the delights of teenage romance are replaced with the serious responsibilities of adulthood. In his survey of some 2,000 marriages, Elwin found only seventy-seven cases of *ghotul* partners eloping together and very few cases of divorce. Among the Muria and Gond tribal groups, widow remarriage is called "bringing back the milk," alluding to the gift of a girl in one generation being returned by the gift of a girl in the next.

II. MARRIAGE SYSTEM IN ANDHRA PRADESH

607 marriages in Andhra Pradesh, India, are classified according to the year of marriage, bride's age at the time of marriage, caste of the spouses, literacy and consanguinity. The frequency of consanguineous marriages is negatively correlated with literacy and age of the bride. 43.3% of the brides were 6-10 years younger than their bridegrooms, and 33.05 % of the brides were 1-5 years younger than their bridegrooms.

IN VISAKHAPATNAM DISTRICT

The city of Visakhapatnam hugs the shoreline of the Bay of Bengal on the East coast of Andhra Pradesh, India. Once a small collection of fishing villages, this city is now a bustling metropolis housing businesses, universities, travelers, students, and families from both metropolitan and rural backgrounds. As with most growing cities in India, Visakhapatnam is bombarded with outside influences from the western world in the form of media, global businesses, and travel as it develops as a city. This advancement in technology and interaction with global society benefits the people in Visakhapatnam by introducing them to opportunities that will allow them to grow financially and socially. Though globalization introduces these benefits it also thrusts an individual into an environment where she must continually negotiate between her traditional past and her modern future.

Traditionally, Indian women allow their parents to arrange their own marriage, but now the concept of a love marriage where the woman chooses her own spouse is becoming more popular. These two marriage options directly conflict and in many cases result in secret romances where the parents are completely unaware of their child's activities and marriage intentions. This results in a division between young women and their parents that only increases in size as society itself becomes more globalized.

Through extensive participant observation and one-on-one interviews, I gathered specific accounts of this division. As recounted by the university-age women I interviewed, the parents of some informants accepted their daughter's alternative view of relationships and marriage while others forcefully disagreed and restrained their daughter from such relationships. This difference of opinion on marriage results in a stressful power struggle between parent and daughter. Specifically, the struggle these women face lies in balancing what is expected socially and culturally by the parents and what is desired socially and culturally by the young woman.

One informant in particular negotiated this power struggle by tricking her parents into thinking that she did not know the man they arranged for her to marry. In reality, it was actually her secret boyfriend. Two informants, Amrita and Neha, approached this struggle in a different way. Both found that increasing communication with their parents helped relieve some of the tension. Amrita called this open dialogue a means to "bridge the gap" between the individual and her

The globalization of Visakhapatnam is causing a drastic shift in how university-age women understand and relate to current marriage practices and the power relationships associated with them. After considering the cultural data I collected and specifically the examples of Amrita and Neha, I conclude that the tensions resulting from this change can be overcome through a revived importance placed on communication between the young woman and her parents. In this way both parties are actively engaging in a solution that will "bridge the gap" created by globalization between young women and their parents in Visakhapatnam.

OBJECTIVES

1. To know the family and marriage system across different social groups in the study area
2. To know the importance of family and marriage systems in India

FAMILY AND MARRIAGE SYSTEMS ACROSS DIFFERENT SOCIAL GROUPS IN ANANDAPURAM

The researcher studied about the **FAMILY AND MARRIAGE SYSTEMS ACROSS DIFFERENT SOCIAL GROUPS** in Anandapuram village of Anandapuram Mandal in Visakhapatnam district. For this study 50 households from Anandapuram village have been randomly selected and there are 77 women in these households out of which 51 are married. Various aspects of **FAMILY AND MARRIAGE SYSTEMS** has been given here under.

FAMILY AND MARRIAGE SYSTEMS

The data related to family and marriage systems of sample households is revealed from the data that out of 51 educated respondents 23.5 per cent got married and nuclear family, 35.2 per cent are unmarried, 29.4 per cent have small family and 5.2 percent are living in large families.

VIII. MAJOR FINDINGS

➤ It is revealed from the data that out of 51 educated respondents 23.5 per cent live in Nuclear family, 35.2 per cent got married, 29.4 per cent living in small family, 5.2 percent are living in large family.

➤ 49 per cent of the respondents are interested in large family and 51 per cent are interested in nuclear family

➤ 100 per cent of the educated sample respondents know Telugu language and about 51 per cent can read and understand English language.

➤ 39.21 per cent could not pursue higher education because of financial problems, 9.8 per cent because of family problems and 50.98 per cent because of marriages.

➤ 46.75 per cent of the respondents want to get their children to be married and 53.25% want to send their children to private schools.

➤ 64.93 per cent of the respondents want their children to have higher education.

➤ 84.41 per cent of the respondents opined that the education rather than early marriage is very much needed for women empowerment

➤ 76.62 per cent of the respondents is of the opinion that education enables a person to earn more income than uneducated persons.

PART-C

RECOMMENDATIONS AND CONCLUSIONS:

In conclusion we can say that the women education rather than early marriages plays a very important role in the overall development of the society. It not only helps in the development of human recourses, but in improving the quality of life at home and outside. For necessary of women education the first Prime minister of India Jawaharlal Nehru said " *You can tell the condition of a nation by looking at the status of its women*". It is absolutely true. Women of any nation are the mirror of its civilization. If

women enjoy good status it shows that the society has reached a level of maturity and sense of Responsibility. So there is a need of development of women literacy but not early marriages in our country.

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SVLNS GOVERNMENT DEGREE COLLEGE, BHEEMUNIPATNAM

COMMUNITY SERVICE PROJECT

LOG BOOK

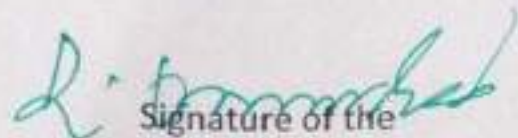
NAME OF THE STUDENT: V. Uma

GROUP: B.A [H.E.P]

Registration Number: 11012220124

Name of the CSP: Educational status of women

Date and Day	Activity Done	Signature of the Student
01/06/2022 wedns day	Assembled and discussed the nature and importance of community service project	V. Uma
02/06/2022 Thurs day	our mentor explained about the process for conducting the community service project	V. Uma
03/06/2022 Fri day	ros guidelines given by the CCE are explained by the mentor	V. Uma


Signature of the

Faculty In charge/ Mentor

SVLNS GOVERNMENT DEGREE COLLEGE, BHEEMUNIPATNAM

COMMUNITY SERVICE PROJECT

LOG BOOK

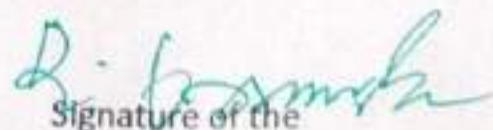
NAME OF THE STUDENT: V. Uma

GROUP: B.A [H.E.P]

Registration Number: 120122201024

Name of the CSP: Educational status of women

Date and Day	Activity Done	Signature of the Student
08/06/22 wedns day	Pre camp survey was conducted at B.C colony Ananda puram	V. Uma
09/06/2022 Thursday	Several proposals for csp proposed by the members in the team	V. Uma
10/06/22 Friday	women empowerment, women education and domestic violence are the proposals for the project	V. Uma


Signature of the

Faculty In charge/ Mentor

V. Uma
2nd B.A

S.V.L.N.S. GOVERNMENT DEGREE COLLEGE
BHEEMUNIPATNAM- VISAKHAPATNAM

Community Service Project Survey Questionnaire

Respondent Number

PART A: SOCIO-ECONOMIC AND DEMOGRAPHIC PROFILE

Village Name: Bheem

House No/Flat No.: 12-24-33/1

Name of the Respondent: Ratnam

Address: D.NO: 12-24-33/1, Thotaveedhi, Bheemunipatnam, Visakhapatnam

1. Sex: Male

Female

2. Age (in completed years)

43

3. Religion: Hindu

4. Cast: BC-A

5. Sub Caste Jalavi

6. Do you have a Phone:

1. Yes

2. No

If yes, Number: 7032845581

7. Do you have a Mobile:

1. Yes

2. No

If yes, Number: 8688895630

8. Do you have transport?

1. Car

2. Jeep

3. Tractor

4. Bullock Cart

5. None

Average consumption of fuel per month:

9. Education of the respondent:

Instruction: TICK ONLY ONE

1. Illiterate

2. Literate but no formal education

3. School up to 5 years (Class 1-5)

4. School up to 6-9 years (Class 6-9)

5. SSC/HSC

10. Occupation of the respondent

Instruction: TICK ONLY ONE

1. Farmer

2. Wage labourer

3. Skilled worker

4. Petty Trader (shop keeper)

5. Self employed

- 6. Under Graduate
- 7. Graduate / Post Graduate (General)
- 8. Professional (Doctor, Engg, LLB/MBA)
- 9. Technical (Diploma IT)
- 10. Others (Specify) _____

- 6. Service - Government
- 7. Service Private
- 8. Homemaker
- 9. Student
- 10. Retired
- 11. Unemployed
- 12. Others

11. Does the respondent's house have electricity? Instruction: OBSERVE AND WRITE

1. Yes 2. No
Average units consumed per month _____

12. Type of House
Instruction: OBSERVE AND TICK ONE

- 1. Hut
- 2. Semi Pucca
- 3. Pucca
- 4. Apartment
- 5. Independent house/Bungalow

13. Where do you get your Drinking Water?
Instruction: TICK ONLY ONE

- 1. Tap in the House
- 2. Common Tap
- 3. Hand pump / Bore well
- 4. Well
- 5. Tank/ Pond
- 6. Others: (specify) _____

14. What type of cooking fuel do you use
Instruction: TICK AS MANY AS APPLICABLE

- 1. LPG/Gas
 - 2. Kerosene
 - 3. Firewood
 - 4. Gobar gas/bio fuels
 - 5. Others: Specify: _____
- No of cylinders consumed per year _____

15. What toilet arrangements do you have?
Instruction: TICK ONLY ONE

- 1. Private (in your own house)
- 2. Common (shared by others)
- 3. Open fields
- 4. Others: Specify: _____

16. Are there any persons with disabilities in the house?
Instruction: TICK ONLY ONE

1. Yes 2. No

17. If yes, state nature of disability:

- 1. Visual
- 2. Speech

18. Currently are you member of a Self Help Group?

Instruction: TICK ONLY ONE

1. Yes 2. No

If yes indicate name: Sri Sai baba

Activity:

Is the group holding regular meeting:

1. Yes 2. No

Does the group have a Bank Account:

1. Yes 2. No

19. Currently are you a member of any social group, association etc? Instruction: TICK ONLY ONE

1. Yes 2. No

If yes indicate name:

20. Indicate your economic status

Instruction: TICK ONLY ONE

- 1. BPL
- 2. APL
- 3. Red Card

21. Electrical appliances owned by the Household

Instruction: TICK AS APPLICABLE

- 1. Television Old/LCD/LED
- 2. Music player
- 3. Electric Mixer/Grinder/Food Processor
- 4. Air cooler
- 5. Washing Machine
- 6. Computer
- 7. Air conditioner
- 8. Refrigerator
- 9. Geyser
- 10. Fans number 2
- 11. Tube light LED/CFL/Incandescent Numbers 2
- 12. Iron box
- 13. Scrap box/DTH
- Whether the appliances star rated Yes/No
- Any other.....

22. Family members

S No	Name of the family member	Relation with head	Age	Education qualification	Occupation	Blood Group
1	V. Appala Raju	Head of the family	48	None	Fisher man	AB ⁺
2	V. Ratnam	Wife	43	10 th	Self Employee	O ⁺
3	V. Prakash	Son	26	10 th	Centring	B ⁺
4	V. Urna	Daughter	22	Degree Studying	Student	AB ⁺

23. Name five most pressing problems faced by your community?

(Indicate area and issue: e.g. Health, Epidemic, Environment, Pollution, Education, Drainage, Roads, Electricity, drinking water, sanitation, service delivery of Government Programmes etc)

	Area	Issue
1.	Tholaveerthi	Drainage
2.		
3.		
4.		

5.

24. Property/ Land owned Nil.... (Area in Sq feet)
Agriculture land Nil....
Crop cultivated ...Nil...

PART - B

Village Profile: Bheemunipatnam

Area Population: 1100

District: Visakhapatnam

State: Andhra Pradesh

Any other information :



Bheemili, Andhra Pradesh, India
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Long 83.447514°
22/07/22 06:41 PM



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22/07/22 06:40 PM



Bheemilli, Andhra Pradesh, India
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22/07/22 06:42 PM



Hi Gannabai