UNIT 3 : FAMILY AND MARRIAGE

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3.1 LEARNING OBJECTIVES

After going through this Unit, you will be able to -

- define family and marriage
- discuss the institutions and family and marriage
- outline the relation between family and marriage
- categorise family based on different aspects
- identify the various criteria of the formation of family
- discuss the institutions of marriage and family in India
- explain the dimensions of household, patriarchy and gender division of labour
- delineate the modern changes in family in India

3.2 INTRODUCTION

In the previous units we have discussed about the different types of society in India.. In this Unit we will discuss in details about marriage and family in India. The history of human civilization may be viewed as the history of the institution of family because it is that social group which performs economic, political, religious, health, educational and many other functions, and importantly, it provides the society with socialized members. Sociology has been defined by Anthony Giddens "as the systematic study of human societies, giving special emphasis to modern, industrialized systems". Accordingly, in this unit we will try to understand various aspects of family system as it is operating in contemporary times with special reference to the Indian situation.

Marriage may be simply defined as a socially acknowledged and approved sexual union between two adult individuals. We have already studied briefly about marriage and family as social institutions in the first Semester of B.A. Sociology course. Here, we shall have to study these institutions in details in order to understand properly the complex issues related to marriage and family in India at present.

3.3 CONCEPT OF FAMILY AND MARRIAGE

3.3.1 Some Definitions

Anthony Giddens in his definition includes the function of socialization. His definition reads, **"A family is a group of persons directly linked by kin-connections, the adult members of which assume responsibility for caring for children".** In this definition, one of the important words is **kin- connection**. We know that there are two types of relatives or kin. One, related by blood or birth, and the other related through marriage ties. In family, both these kin-connections are found. Besides parents and unmarried children (own or adopted) which constitutes the nucleus, there may be other members who are related either by birth, (consanguinal kin) or

through marriage (affinal kin) Anthony Gidden's definition may be considered as the most suitable and precise definition of family system as it operates in present day contemporary societies. This leads us to discuss another related institution called marriage.

We have learned in the first semester that Marriage is one of the universal social institutions. It is through marriage that human societies control and regulate the sex life of man; it is closely related to the institution of family. As Gillin and Gillin have said, "*Marriage is a socially approved way of establishing a family of procreation*".

Malinowski says that marriage is a *"contract for the production and maintenance of children".*

Duncan Mitchell's "A Dictionary of Sociology" defines marriage as *"a socially sanctioned sex relationship involving two or more people of the opposite sex, whose relationship is expected to endure beyond the time required for gestation and birth of children."*

Marriage has different implications in different cultures. Its purposes, functions and forms may differ from society to society, but it is present everywhere as an institution.

3.3.2 Relation Between Family And Marriage

We all belong to families in our society. We cannot think of a society without family life. Family is linked up with the institution of marriage. In fact, these are two sides of the same coin. The structure of family depends upon the prevailing types of marriage in a society. For example, in our society we may simply define marriage as a socially acknowledged and approved sexual union between two adult individuals. This is because in our society monogamy is the norm. Again, in communities which practice polyandry or polygyny, the structure of the family will be quite different from that of monogamous family. A family is set up upon marriage between individuals who thereby acquire the right for sexual relation and bearing and rearing of offspring. These entitlements also are

considered as obligations in different societies. Thus, family exists in both monogamous and polygamous societies.

In short, we can say that family denotes a group of people affiliated by a consanguinity, affinity or co-residence. Now let us understand these terms

3.3.3 Related Concepts

- **Consanguinity** means blood relations. The relations between parents and children and between brothers and sisters (or sibling) are consanguineal. These are consanguineal relatives or kins**.**

Although the concept of consanguinity originally referred to relations by "blood," anthropologists have argued that one must understand the idea of "blood" metaphorically, and that many societies understand 'family' through other concepts rather than through genetic distance. A person may be conferred the status of a child even when there is no genetical relation between the "parents and the child".

- **Affinity** means related through marriage. Husband and wife are linked through marriage.
- **Co-residence** means living in the same residence.

The above three along with some other factors mainly give rise to different types of families in different social situations. But before going to the details, we must first try to distinguish between two closely related concepts as mentioned below :

- **Family and household**: The concepts of family and household should be distinguished. The household refers to a domestic residential group while the family refers to an intimate kinship unit usually consisting of a mother, a father and their children. It is true that a household is a residential group. But it may not necessarily be in the same dwelling. A household may occupy several houses. A household may include non-kin and non-family members as well.

We know that marriage and family are present in all societies. However, due to different reasons we find different types of families in different societies. Even within the same society, different family forms may be observed.

One of the primary functions of the family is to produce and reproduce persons, biologically and socially. Thus, after birth a child has to be shaped according to the norms and culture of the society.

3.4 TYPES OF FAMILY

In this section we shall discuss the major variations in the type of family organisation and see how these are formed.

3.4.1 Simple Family Group

- **Nuclear Family** (also known as simple, primary, elementary, conjugal family). It is composed of a man, his wife and their unmarried children, own or adopted children. It is most common in contemporary Western and Indian societies as well as among some tribal communities. It is equally found among the hunter-gatherers and in industrial societies. Since, it serves as the nucleus for all other types of families; it is popularly referred to as nuclear family. Nuclear families are associated with monogamy and neolocal residence. The typology of nuclear family lays emphasis on the composition of the family. It is the smallest, basic and universal social group.
- **Monogamous family** :

  This type of family is the result of monogamy (marriage between one man and one woman) and their children. It is the simplest type of family consisting of a married couple and their unmarried children, own or adopted. Here, the husband and wife do not remarry until the spouse is alive. Such types of families are quite common in urban industrial societies and different tribal groups of India.

  When a family is identified as a monogamous one, the emphasis is given on the monogamous relation between the

spouses. A monogamous family results in a nuclear family. Hence, a monogamous family is also identified as elementary family, conjugal family, primary family, immediate family and nuclear family among others.

- **Neolocal family:** Neolocal means new place and refers to a form of residence in which the married couple as a unit establishes a new household apart from the parents of either spouse.

3.4.2 Complex or Compound Family Groups

We have all seen such families in different parts of India where several married brothers live together with their wives and children along with their parents and unmarried brothers and sisters. People living together in this way are often called as a household or simply a house. Sometimes, we call it as a family. But, an analysis of its structure reveals important differences between its variants. Accordingly, the compound families are categorized into two types. These are:

- Compound or composite family
- Extended or joint family
- **Compound family** forms arise mainly because of marriage patterns (polygamy), unilineal descent, complex residence patterns and socio-economic considerations. These factors alone or in combinations give rise to different family forms**.** There are several such complex family forms. These are described below; we have already discussed the different forms of marriage like monogamy, polygyny and polyandry. These different marriages also give rise to different types of family.

  Compound family forms arise mainly due to polygamous marriages. Polygamous families are of two main types. These are polygynous family and polyandrous family. They are the results of polygyny and polyandry respectively.
- Polygamy exists in three specific forms, including polygyny (one man having multiple wives), polyandry (one woman having multiple

husbands), or group marriage (some combination of polygyny and polyandry).Group marriage is very rare and hence it is not discussed here. Historically, all three practices have been found, but polygyny is by far the most common. Thus, Polygamous families are of two main types: Polygynous and polyandrous

- **Polygynous family :**

A polygynous family is one which results when a man, his several wives, and his children by these wives live together. Hence a combination of polygyny and neolocal residence will produce a polygynous family group. Since, having several wives under the same roof can often lead to competition and jealousy, mainly in regard to children, each wife with her own children may occupy a separate dwelling. These matricentric households are not independent; they are part of the larger residential unit and are only one element in the labour force this unit constitutes.

- **Polyandrous family :**

Polyandry is a practice where a woman is married to more than one man at the same time. The best known example of polyandry is found among the Todas. Here, a woman may be married to more than one man at one time. Fraternal polyandry was traditionally practiced among the nomadic Tibetans in Nepal, parts of China and parts of northern India, in which two or more brothers share the same wife, with her having equal sexual access to them.

It is true that in polyandrous communities the biological father may not be known. In these societities paternity is socially established by legal or ceremonial observances. Thus, among the Todas, paternity is established by performing the 'bow and arrow cerenomy'. At the seventh month of pregnancy, the man who is to be regarded as the father of the child present a pair of bow and arrow to the wife at a ceremony. The child is then affiliated to his clan.

- **Reasons for polyandry**: Polyandry is believed to be more likely in societies with scarce environmental resources, as it is believed to limit human population growth and enhance child survival. A woman can only have so many children in her lifetime, no matter how many husbands she has. On the other hand, a child with many "fathers", all of whom provide resources, is more likely to survive. It is a rare form of marriage that exists not only among poor families, but also within the elite.

- **Group marriage**

  Group marriage, or *circle marriage*, may exist in a number of forms such as where more than one man and more than one woman form a single family unit, and all members of the marriage share parental responsibility for any children arising from the marriage.

  These are called compound families because, in a polygynous family the husband with each of his wives constitute an elementary family. These families are linked up because there is one husband. Likewise, in case of polyandrous families, the wife with each of her husbands constitutes an elementary family, and all these families are linked up by one wife.

- **Extended and Joint family** :

  When a family comprises of a nuclear or a part of the nuclear family along with other nuclear families or part of nuclear families, it is termed as extended family. Extended families may take the form of joint family or other kinds.

  If the family of orientation and procreation of a person live together with a common hearth (kitchen) and a common purse (income), then this type of family is known as joint family.

  Hindu joint family is the best example of such family where several brothers, each with their family of procreation and their parents live together. On the basis of residence after marriage of the young married couple, joint family may be of different types.

- **Patrilocal joint family**:

  When only the sons after their marriage continue to live with their parents along with their respective wives and children, then this type of family is known as **patrilocal joint family.** Such joint family commonly seen in the rural areas of India is of this type. Among the Hindus, it is common in rural Bengal and in other parts of the country. In this type of family, all the sons after their marriage may live with their parents. Sometimes, only one son may live and others may establish separate households. Among such tribes as Mishings and Nishis, all the married brothers with their respective families live together in long platform houses, but each family unit has a separate hearth and space for itself.

- **Matrilocal joint family**: In this type of family, the daughter after marriage, continue to live with their parents in their household. The groom after marriage goes to reside in the residence of the bride's mother. Such matrilocal joint families are seen among the Nayars of Malabar. Among the Khasi, Garos and Jaintias of Meghalaya such types of families can be observed. Among the Garos any one suitable daughter and among the Khasis only the youngest daughter is chosen to live with their parents after marriage.

  The forms of family, other than the joint family which are composed of a nuclear/part of a nuclear family which is extended along the line of either parents/spouse are also extended families

- **Patri-matrilocal extended family**: Patri-matrilocal family occurs when *both the son and daughter after their marriage* live with their parents along with their respective family of procreation. This is different from the patrilocal /matrilocal families where only the son/ daughter along with his wife/husband and children lives with his/her parents after his/her marriage. Patri-matrilocal families are seen among the Koch, Hajong Rabha communities living along the foot hills of Garo hills in Goalpara area. Among the Tiwas of Nagaon areas of Assam such families were recorded.

- **Natalocal extended family:** Natalocal means place of birth and refers to a form of duolocal residence in which neither the husband nor the wife moves upon marriage but instead both continue to reside separately with their respective mother /parents. Among the traditional non-Christian Jaintias of Meghalaya, such families were common. This may also be called a **consanguineal** family consisting of a parent and his or her children, and other consanguineal kins. No affinal relatives are part of this extended family.
- **Avunculocal family:** When a person after marriage lives in his maternal uncle's residence with his wife and children it is called avunculocal family. This is a rare form of family.



CHECK YOUR PROGRESS 1

Q1 : State whether the following is true or false:

a) Monogamous family is a kind of compound family.

b) Nuclear family is a universal social group.

c) In patrilocal residence the wife stays at her natal residence after her marriage.

Fill in the blanks :

d) When a couple sets up their own residence after marriage it is called _____residence.

e) Polygynous family is an example of _____family

f) When a family is composed of husband and wife with their children and also their parents, and may also include the brother(s) of the husband, it is a kind of _____family.

3.5 CRITERIA OF FAMILY FORMATION

We are aware that family structure varies from society to society. Even within the same society we see different family pattern. Some families may be simple nuclear while some others may be of joint type. Again,

depending on the basis of the number of spouses or marriage types, families will be of different types. In this way different family types occur based on different criteria. We have just seen that a particular family type or structure arise because of interaction of different factors and forces. In simple terms these may be said as the criteria of family formation. We have already touched upon these factors. Here we shall simply mention them.

- **Exogamy**: family is an exogamous group. There can never be a marriage between two members of the same family, especially a nuclear family.
- **Incest taboo** is another rule of family formation. Incest means sexual relation between close blood relative and taboo means something which is forbidden.
- **Kinship pattern** also determines family formation. When the descent, property inheritance and succession to hereditary offices (such as village or tribal Chief) are traced through male line then it is called a patrilineal family. On the other hand, when these are traced through the female line the family is termed as matrilineal.
- **Marriage** type is another factor responsible for different family types. We have already discussed about polygamous and monogamous family.
- Different customs and **rules for residence** after marriage of the newly married couple give rise to patrilocal, matriloca l, neolocal families. There is another type which is common in many tribal societies where the newly married couple goes to live with the maternal uncle of the groom or the bride. This type is termed as Avuncolocal .family.
- Families may be of different types on the basis of **authority**. These are patriarchal or matriarchal. Authority means the recognized right or power to exercise control, compel or prevent behaviour of others. When the authority in a family lies with the senior male member i.e. the father then it is termed as patriarchal family, while in case of matriarchal families the authority is vested upon the mother.

3.6 FAMILY AND MARRIAGE IN INDIA

- **Aileen Ross** had intensively studied patterns of family, marriage and kinship in India. According to Aileen Ross, family is a *"group of people usually related as some particular type of kindred, who may live in one household and whose unity resides in pattering of rights and duties, sentiments and authority".* This definition highlights some of the important aspects of family structures:

  - Ecological aspect or ecological sub-structure, i.e., **spatial arrangement** of family members, members living together or living close to one another. This simply refers to the size of the household and type of the family.
  - Sub-structure of **rights and duties** i.e. division of labour within the household;
  - sub-structure of **power and authority**, i.e., control over the action of members; and
  - Sub-structure of **sentiments**, i.e. relationship between different sets of members, such as between husband and wife, parents and children and between siblings.

With her vast experience of studying Indian family life, her definition is quite useful for understanding Indian family. A great number of scholars had studied family patterns in different regions and communities of India. And these different scholars have classified family in different ways.

- **Pauline Kolendra,** on the basis of 26 family studies has proposed a number of compositional categories. A detailed enumeration of these categories is given below

  - *nuclear family*: a couple with or without children
  - *supplemented nuclear family*: a nuclear family plus one or more unmarried, separated or widowed relatives of the parents, other than their unmarried children,
  - *Sub-nuclear family*; a fragment of a family. Typical examples are the widow with unmarried children or siblings whether unmarried, or widowed, separated or divorced-living together.

- *Single person household*
- *Supplemented sub-nuclear*: A group of relatives, members of a formerly complete nuclear family plus some other unmarried, divorced or widowed relative who was not a member of the nuclear family. For example, a widow and her unmarried children plus widowed mother in law.
- *Collateral joint family*: When two or more married brothers with their wives and children live together then it is called a collateral joint family. **Collatera**l means side by side. It refers to consanguineal kin who are not related lineally (lineal kins as parents and children) but are related horizontally i.e. between brothers and sisters, cousins, etc.
- *Supplemented collateral joint family:* It is a collateral joint family plus unmarried, divorced or widowed relatives.
- *Lineal joint family*: When the parents and their married son or daughter with their spouse and children live together then is termed as lineal joint family. It is lineal because the relation ship between parents and son/daughter is lineal .i.e. consanguineal kin in a direct line of descent.
- *Supplemented lineal joint family*: Sometimes in a lineal joint family we come across some other relatives who do not belong to either of the lineally linked nuclear families such as the father's widowed brother or the daughter in laws unmarried brother h a case it is a supplemented lineal joint family.
- *Lineal-collateral joint family* consists of two or more couples linked lineally and collaterally .Typically, parents and their two or more married sons plus their wives, and unmarried children of two or more brothers.
- *Supplemented Lineal-colateral joint family*: A lineal –collateral joint family plus unmarried widowed separated relatives who belong to none of the nuclear families lineally and collaterally is a supplemented lineal-collateral joint family. Such relative usually are father's widowed sister or brother or an unmarried nephew of the father.

- *Others:* She has kept this category for any other type of family that is not covered by the above categories.
- A **Hindu Joint Family** or **Hindu undivided family** (HUF) or a **Joint Family** is an extended family arrangement prevalent among Hindus of the Indian subcontinent, consisting of many generations living under the same roof. All the male members are blood relatives and all the women are either mothers, wives, unmarried daughters, or widowed relatives, all bound by the common *sapinda* relationship. An undivided family, which is the normal condition of a Hindu society, is ordinarily joint; in whatever relates to their commensality, their religious duties and observances, all being regulated by the task of regulation.



LET US KNOW

According to the Hindu Marriage Act (1955), ***Sapinda relationship,*** with reference to any person extends to the third generation (inclusive) in the line of asecnt through the mother, and fifth (inclusive) in the line of asccent through the father, the line being traced upwards in each case from the person concerned, who is to be counted as the first generation.

The joint family status being the result of birth, the possession of a joint cord that knits the members of the family together is not property but the relationship. The family is headed by a patriarch, usually the oldest male, who makes decisions on economic and social matters on behalf of the entire family. The patriarch's wife generally exerts control over the kitchen, child rearing and minor religious practices. **All money goes to the common pool and all property is held jointly.**

A daughter cannot remain the member of her father's family after her marriage and the sisters, though they were once entitled to a share in the property, would lose their right and would be entitled to only maintenance until their marriage and their marriage expenses. A joint family may consist

of a single male member and widows of the deceased male members, and the property of the family does not cease to belong to the joint family merely because the family is represented by a single coparcener who possesses rights which an absolute owner of the property may possess.

There are several schools of Hindu Law, such Mitakshara, the Dayabhaga, the Murumakkattayam, the Aliyasanthana, etc. Broadly, Mitakshara and Dayabhaga systems of laws are very common. Family ties are given more importance than marital ties. The arrangement provides a kind of social security in a familial atmosphere.

Due to the development of the Indian Legal System, of late, the female members are also given the right of share to the property in the HUF (Hindu Undivided Family). In CIT vs Veerappa Chettiar, 76 ITR 467 (SC), Supreme Court had occasion to decide on an issue whether after the death of all the male members in a HUF, the HUF would still exist.

- **Six key aspects of Joint Family are :**

- all members live under one roof and share the same kitchen
- three generations living together (though often two or more brothers live together, or father and son live together or all the descendants of male live together)
- income and expenditure in a common pool- property held together.
- a common place of worship.
- all decisions are made by the male head of the family. The joint family consists of all persons lineally descended from a common ancestor. Hence, HUF is a group of members of the same family.
- The “father”, or the “senior member” of the family called “Karta”, ordinarily manages the property belonging to Joint Family. It is both patrilineal and patriarchal.

3.7 SOME IMPORTANT DIMENSIONS OF FAMILY

3.7.1 Household

We have already discussed the concept of household. The **household** is “*the basic residential unit in which economic*

production, consumption, inheritance, child rearing, and shelter are organized and carried out"; [the household] "may or may not be synonymous with family"

The household is the basic unit of analysis in many social, microeconomic and government models. The term refers to all individuals who live in the same dwelling.

Most economic models do not address whether the members of a household are a family in the traditional sense. Government and policy discussions often treat the terms *household* and *family* as synonymous. In reality, there is not always a one-to-one relationship between households and families.

3.7.2 Patriarchy

Patriarchy is the structuring of family units based on the man, as father figure, having primary authority over the rest of the family members. Patriarchy also refers to the role of men in society, more generally where men take primary responsibility over the welfare of the community as a whole. This authority often includes acting as the dominant figures in social, economic, and political procedures, including serving as representatives via public office. Patriarchy has been the dominant mode of social organization throughout history, in many societies. Most forms of feminism challenge patriarchy as an unjust social system that is oppressive to women. The women's rights movement of the early 20th century (also known as first-wave feminism) sought to bring political equality to women by giving them the right to vote and hold public office. In the 1960s and 70s, the second-wave feminism addressed issues of social and economic inequality. This period also saw the rise of feminist theory which brought criticism of patriarchy into academic contexts. These challenges to the patriarchal order produced far-ranging social restructuring in Western democracies.

The feminine form of *patriarchy* is *matriarchy*. A matriarchy is a social system organized around the principle of mother rule in

which mothers, or females are at the top of the power structure. However, there are no known examples of strictly matriarchal societies. Matrilineal and matrilocal social structures like that of the Khasi, Garo and Jainitia, substantially increase the social influence of women in a culture, however, given that tribal and family leaders are still typically men in matrilocal societies, matrilocality is not equivalent to matriarchy.

Most sociologists reject predominantly biological explanations of patriarchy and contend that social and cultural conditioning is primarily responsible for establishing male and female gender roles. These gendered constructions are most pronounced in societies with traditional cultures and those with less economic development. Even in modern developed societies, however, gender messages conveyed by family, mass media, and other institutions largely favor males having a dominant status.

3.7.3 Gendered Division of Labour

In the course of their daily life, family members perform various activities. These activities are essential for the continuation of the family. If we look at the different works performed by the family members we would see a certain pattern in the works performed by male and female members.

Role sharing in the family mainly depends upon the *size of the family*. Due to various reasons there has been a progressive disintegration in existing family structures, and as a result the role requirement in the family is undergoing great changes. Empirical studies show that *burden of work is increasing on women* as besides their traditional household tasks - such as the time-consuming and strenuous fetching of water and firewood – they are getting involved in the sort of work for which men were formerly responsible. The disintegration of the extended family and the transition to the nuclear family often results in a shortage of work capacity within the family, so that the woman's help in all aspects of fieldwork is needed more.

The division of labour between men and women in a family in an *agrarian structure* varies considerably from region to region and community to community. However, in most cases it is usually the men who plough the fields and drive draught animals whereas women do the major share of sowing, weeding, applying fertilizer and pesticides, harvesting and threshing. In such a society, men handles the mechanized works in large farms while women take care of household food production and small-scale cultivation of cash crops, requiring low levels of technology. This pattern is particularly pronounced in Asian countries. In some countries men and women customarily farm separate plots. Men tend to grow cash crops and keep the income, while women use their land primarily for subsistence crops to feed their families.

Despite their often-complementary roles in agriculture, studies have shown that in almost all societies, women tend to work longer hours than men**.** The difference in workloads is particularly marked for rural women, the world's principal food producers. Women are involved in every stage of food production and, although there is a gender-based division of labour, women do tend to shoulder the larger share. In addition to food production activities, women have the responsibility of preparing and processing the food while fulfilling their fundamental role of nurturing and caring for children and tending to elderly members of the household.

In *urban setting* the situation is somewhat different. Women apart from doing household activities also go to her work place. But gradually men are also sharing in the household activities in urban areas with their spouse. This has become inevitable in view of the disintegration joint or extended family structures.



CHECK YOUR PROGRESS 2

Q 2 : Choose the correct option

a) A household is a kin based/ residential unit.

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b) When the authority is concentrated in the male member, it is called matriarch/patriarchy.

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c) Empirical studies show that the burden of women within the family has increased/ decreased due to the breaking up of the extended family.

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3.8 LET US SUM UP

- In this Unit, we have discussed the various types of families and the criteria on which the types develop.
- Rules of marriage, exogamy, kinship pattern, residence pattern, structure of authority and such others are some of the criteria on which the characteristics of family, namely, its composition, its functions and role sharing takes shape.
- As such, India being a multi-ethnic society, we find a great variety of family types. Based on family studies in India, Kolendra has detailed eleven compositional types of families in India and kept another category for the residual types. This shows the great variety of structural patterns of family in India.

- Among the Hindus, the Joint family is a characteristics feature. There are other communities as well among whom the joint family is observed.
- The concept of household as a residential unit of members sharing responsibilities and having common economic, and child rearing responsibilities make it an important dimension of the family, although all the members of a household may not be kin.
- The family in most of the communities in India is basically organized around the principle of patriarchy. Although there are certain matriarchal societies in India, yet matriarchy is not as pronounced and imposing as patriarchy.
- We have also discussed the gender based division of role in the family. It is more pronounced in the traditional societies. In urban situations, we observe changes in the structure of family and its role relations.



3.9 FURTHER READING

1) Milton Singer *Structure and Change in Indian Society*, (Chapter 14 B.S.Cohn (edt) and 17), Rawat, Delhi, Jaipur.

2) Patricia Uberoi *Family, Kinship and Marriage in India*, Oxford,Delhi.



3.10 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q. No 1 : (a) False (b) true (c) False
(d) Neolocal (e) Compound (f) Joint

Answer to Q. No 2 : (a) residential (b) patriarchy (c) Increased