

4. Social Institutions

Marriage, Family and Kinship

Man is a social animal, the basic needs of human beings are bread, cloth and house but apart from this emotional security, the desire for affection and stability in relations inspire him to get married. The foundation of the institution of marriage is also the foundation of stability and emotional security. The family is also a social institution whose purpose is to reproduce; this purpose is met in marriage recognized by society. Marriage is a social institution which has existed in some form or the other in every society.

Meaning and definition of marriage

Marriage is a social institution recognized by society, whose purpose is to remove immorality in society, with the aim of marriage, as well as for the protection of the family and for the creation of a new society. In India, marriage is recognized as a ritual, in many parts of the world, it has been accepted as contract, we originally considered marriage as a form of social acceptance, where men and women according to their religion, by fulfilling certain customs and pledging to live with each other. With the sharing of happiness-sadness, the and reproduction of child birth becomes evidence of marriage.

Origin of marriage

It is hard to say how marriage originated, but Morgan attempted to explain the origin of marriage from the theory of evolution of Herbert Spencer. He expounded five steps of difficult development in which the first stage belonged to the blood-related family, where there was a marriage between blood relatives without any hesitation. The second stage is a group marriage, in which the family members of a family were married to all the other sisters of the family. The third state belonged to the Syndesmian family in which a man was married to a woman. The fourth stage is that of the patriarchal family in which male dominated. He was married to more than one woman. Fifth and final stage is a marriage, in which at one time a man was married to a woman.

According to Morgan, the following are the five states of development of marriage—

1. Consanguineous family
2. Group family
3. Syndesmian family
4. Patriarchal family
5. Monogamy family

But Morgan's theory does not seem to be practical, it is not necessary that the development of marriage in all societies had happened only after passing through all the above mentioned stages. It may also be that when a society is in a state of group marriage, a monogamous family might have developed in another society and following that, the society also went through a state of Syndesmian family and Patriarchal family and reached a state of Group marriage directly from the state of Monogamous family.

Second principle related to marriage is of Westermarck, according to this principle, the form of marriage has been monogamous since the beginning and he explains that because of the spirit of selfishness and jealousy, man considered woman as his property and wanted monopoly on it. In this he was also successful due to has the strength, further, the need of power and force was used and in the mutual interest, this right of a man was approved by society and got social acceptance.

Westermarck threw important light on the origin and form of marriage and supported Darwin's theory. Zuckerman and Malinowski also confirmed the theory of Westermarck, but Majumdar and Madan raised some objections to this theory.

Regarding the origin of marriage some anthropologists and sociologists, like Beckofan presented similar ideas of origin of marriage.

Characteristics of marriage

Based on the above study, some of the following characteristics of marriage are clear—

1. Marriage is a social institution by which relations between man and woman are established.
2. Marriage is a socio-cultural institution which is recognized by law.

3. A family is formed by marriage and the child gets legal status and the rights of the parents.
4. Marriage is a religious activity or a form of social contract.
5. The form of marriage is not of a single type but due to socio-cultural differences, there is difference in its form in various societies.
6. Marriage provides stability to the family
7. Marriage is a universal social institution

The aims of the institution of marriage :

Gillin and Gillin have given the following aims of the institution of marriage :

1. Parents' responsibility to give definite education in culture and values of society to the children through marriage only.
2. The purpose of marriage is to contribute to some degree in division of labour for of economic cooperation; the question of property is also included in marriage.
3. Establishment of emotional and inter-motivational relationships among peers
4. The establishment of a genealogy or the group of spouses that live in. They provide regularity & acceptance to their social relation.

Apart from this, the religious purpose of marriage can also be that the Hindus consider marriage as a religious sacrament and the purpose of marriage also is to believe in religion. Mainly through religion, they can attain the ultimate goal of salvation. Any Hindu without a wife cannot participate in the religious festivities. Every Hindu considers marriage to be a religious duty. Marriage is mandatory in Hindus.

Forms of Hindu marriage :

Different types of cultural variations in different societies of the world also result in variations in the types of marriages; normally the differences depend on the following three things—

1. Method to choose the life partner,
2. Number of husbands and wives,
3. Rules related to marriage.

On the basis of these three things, broadly, two types of Hindu Marriages can be considered—first the traditional type of Hindu marriage and second is modern Hindu marriage.

Many '*smritikars*' have given different

numbers of Hindu marriage; he mentioned only two types of marriages in the '*manav grihsutra*' system. '*Brahma and Shoulak*'. '*Vashishta*' recognized six types of marriages, whereas Manu mentioned eight types of Hindu marriages. These eight major types of rules are considered by Manu to be more important. These eight major types are as follows—

1. Brahma vivah—This marriage is considered as the best in all types of marriages. According to *Yagyavalkya*, "the marriage in which the father invites knowledgeable and truthful groom and donates his daughter with ornaments according to his capacity, it is called Brahma marriage.

2. Daiv Vivah—In ancient times, sacrifice and religious rituals were of greater significance than the priests who had solemnised this sacred religious work, when they were married with ornate clothing and jewellery, then she was called a *daive* marriage. This type of marriage is not in practice.

3. Arsha Vivah—The word Arsh is related to the sage. In this type of marriage, when a sage offered a cow and a bull to the father of the bride, it was believed that he was willing to marry the sage. In such a situation, the girl's father used to duly marry his girl to that sage. These types of marriages are not hold in modern times.

4. Prajapatya Vivah—The marriage in which the father of a girl, giving her daughter's to groom as "*kanyadaan*" and, says, "You should live together with one another and live your life forever" with '*Dharm*'. It is thus called *prajapatya vivah* for the honourable best person to give a daughter's '*kanyadan*' and give sermon to follow religion.

5. Asur Vivah—This is a type of purchase marriage i.e. the parent or guardian of the bride, according to his ability, gets a bride by giving price, it is not included in the category of the best marriages. The payment was considered as a compensation for the loss of girl to the family.

6. Gandharva Vivah—A kind of love marriage in which the acceptance of parents of the two lovers is not necessary. According to *Yagyavalkya*, "The marriage made in love is called a Gandharva marriage". In ancient times, such marriages were solemnised by Gandharva, hence they were called Gandharva Marriage.

7. Rakshash Vivah—Marriage with an abducted girl in war is known as Rakshash vivah. Rakshash marriages were more prevalent when the importance of wars was overwhelmed by the woman in the war. In the modern times this type of marriage has ended and illegal

8. Peshach Vivah—Marriage with a Sleeping or drunken girl by a boy after sex is called peshach vivah. This is the lowest marriage of Hindu marriages. This type of practice comes under the category of crime in present times.

Out of the above eight types of marriages first four—Brahm, Daive, Arsh, Prajapatya are considered as higher. At present in the society Brahm vivah is in practice, Gandharva and Asur is also in practice in some societies.

Based on the number of husbands and wives, there are two main types of marriage :

1. Monogamy

2. Polygamy

Polygamy is of three types—

● Polygyny

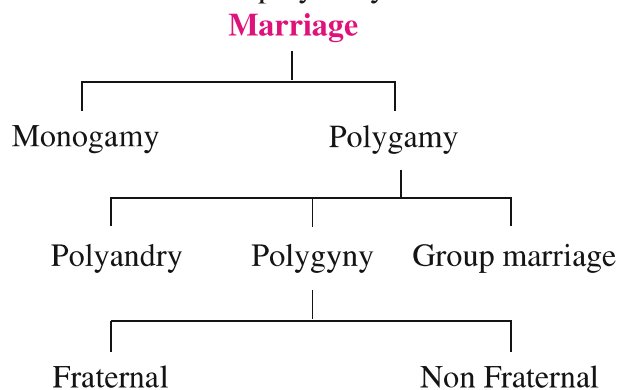
● Polyandry, and

● Group marriage

Polyandry marriage is of two types—

1. Fraternal polyandry

2. Non-Fraternal polyandry.



1. Monogamy : Monogamy means that a man or a woman marries only one woman or one man at a time. The practice of monogamy is found in most of the European and American cultures. This is also found in Malaysia and in Hindus of India.

2. Polygamy : At the same time when a man has more than one wife or a woman has more than one husband, then such a marriage is called a polygamy, the following is the main forms of

polygamy—

● **Polygyny marriage** : Polygyny is a marriage in which one man marries, more than one woman at a time. For example in Naga, Gond, Benga, Toda, Lushai etc.

● **Polyandry marriage** : A woman has more than one husband at the same time called polyandry marriage. For example, the circulation of Indo—Aryan and Mongoloid polygamous marriages in Tian, Khas, Kota, Lachhaki, Bota from Kashmir to Assam. The polyandry marriage is comparatively limited in India. Polyandry marriage is of two types—

(A) **Fraternal Polyandry marriage** : In many Khas and Toda tribe, when many brothers are husband of a woman together, this type of marriage is called a fraternal polyandry marriage

(B) **Non-Fraternal Polyandry marriage** : In such a marriage, there is no close relationship between the husbands and the wife continues to go with all the husbands for a short time, the practice of this marriage is also found in Toda.

● **Group marriage** : —This is the form of marriage in which a group of men marries a group of women and every man can keep in relation with every woman of that group, historical evidence does not confirm the group marriage, in some primitive tribes, based on kinship terminology we can imagine this type of marriage.

Hindu marriage is a religious Sacrament : K.M Kapadia writes in his book “Marriage and Family in India”, “When the Hindu thinkers made religion the first and the highest purpose of marriage and the second main objective of reproduction was to take over the religion of marriage. Hindu marriage is a religious sacrament. It is considered sacred because it is complete only when it is done by holy chants.”

The word *sanskara* does not mean any civilization or culture, but *sanskara* is a process through which a particular kind of socialization is done. The *sanskara* is not a ritualistic but it is a word associated with the special aspect of the person, giving directions. A person enters into the *Grihsthashram* which is the root of all other ashrams; Hindu religion the four *purushartha* which have been mentioned for the fulfilment is possible

only in ashrams. These four *purusharth* are *Dharm*, *Arth*, *Kaam* and *Moksha*. Hindus believe that every person is born with three *Rinas*. These three types of *Rinas*—*Pitra Rin*, *Daiva Rin* and *Rishi Rin*.

Pitra rina are used to pay tribute on the occasion of *Shraddha* for the *rin* of the *urinas*, and the right to do it is *Dharma* which includes *Tarpan*, *Pind dan* etc, children are mainly authorised to do this according to *Dharmshashtra*. A child is necessary for the fulfilment of marriage by performing some religious acts under the Hindu marriage system. In these religious acts, *Home*, *Panigrihan*, *Saptapadi* etc. is the most important. In home with mantras they fulfil the *Lajohome*, and the *Agni Devata* is one of the 33 Gods and Goddess. The father of the girl by giving water in hands of the Groom, gives the bride to the boy while uttering the mantras, the groom receives the bride. receives the water in her hand and with the chanting of the Vedas, The bride performs some pledges and then in front of the *Agni* by tying both knots, 7 steps go in the direction of the northeast, which is called *Saptapadi*. A Hindu male performs many sacraments in life. He performs these *sanskar*, he completes one after another, respectively. This sacraments is in sequence—*Garbhadhan*, *Punshvan*, *Simantonayan*, *Jaatkarm*, *Naankaran*, *Nishkraman*, *Annaprashan*, *Choodakarm*, *Karnchhedan*, *Vidyarmbha or Pattipoojan*, *Upnayan*, *Vivah* and *Antyeshthi*. In Hindu *Dharmshashtras* have given these 16 *sanskar*. By performing marriage a Hindu man and woman enter into *Grihshthashram* and achieve the totality in social and religious life.

Marriage in Hindus is considered to be sacred and holy God as a because marriage is a definite sacred alliance by God. It is unshakable and unbreakable. Both bride and groom get married and none of the parties has the right to break this bond, because a Hindu woman is considered to be tied with her husband even after the death of her husband.

While determining the objectives of marriage in *Dharmshashtra*, the worship of religious duties given placed first. The most important *Yagya* is the religious duty. The number of these *yagya* is five. This *yagya* is the *Brahm yagya*, *Dev Yagna*, *Bhoot Yagya*, *Pitra Yagya* and *Atithi Yagna*. To perform these

yagya wife is essential. The women have arranged these *Panchmahyagya*. This discussion notes it clear that a Hindu marriage is a religious sacrament.

Social legislation related to Hindu marriages—From time to time, many social laws related to Hindu marriage were made in which the main legislations are—

1. Sati Pratha Prohibition Act, 1829
2. Hindu Widow Remarriage Act, 1856
3. Child Marriage Restraint Act, 1929
4. For the separation and maintenance of married women Hindu Marriage Act, 1946
5. Dowry prohibition Act 1961
6. Special Marriage Act, 1954
7. Hindu Marriage Act, 1955

Muslim Marriage

‘Nikah’ word is used for the marriage in Muslims. The definition of Muslim marriage, given by D. F. Mullah, he said that “Nikah’ (Marriage) a discipline, a social contract whose purpose is to produce children and to declare them as legal. K. M. Kapadia believes that in” Islam marriage is a contract in which two witnesses are signed of (one witness on each side). By this contract ‘Mehtar’ is given to bride. This amount increases or decreases over a *dinar* and not is determined by the law. It is clear from the following definitions—

1. Muslim marriage is a social contract;
2. The three essential elements of the contract validated by Law includes proposals, acceptance and the by—product of Muslim marriages.

Types of Muslim marriages—The following are the types of marriages in Islam—

1. Valid Marriage—A marriage that has been hold in fulfilment of all the conditions of Muslim marriage is called a valid marriage. Most of the Muslims of our country have this type of marriage. The nature of this marriage is usually correct unless a person does not divorce the other party. In this type of marriage it is necessary to accept the bride and groom’s permission. It is necessary that there is a witness from each side and the presence of *Kazi* is mandatory, according to the *Shariyat*, marriage is done while fulfilling the other necessary conditions.

2. Mutah Marriage—The nature of this

marriage is temporary, that is, marriage or marriage between husband and wife is a contract for a certain period, as soon as the term of the agreement ends, and the marriage relationship also ends. The husband, who pays the wife as soon as the marriage period expires, the child born of this marriage is considered to be valid and his father's property is considered to be his right. At present, the practice of this type marriage has been discontinued.

In 1939, the Muslim Marriage Divorce Act was passed and according to the provisions of this Act comprehensive rights were given to Muslim women. If a husband's has not been known for years, to has not supported his wife for two years, unable to perform marital duty for 3 years without any proper reason, absence seven or more years, have been awarded jail sentence, the husband is mad and a patient of leprosy, behaving cruelly with his wife, puts an obstacle in her religious work, sells her property, obstructing the property rights, does not treat equally all wives, on the basis of these, a Muslim woman was given the right to demand divorce. Before this act there was no right to muslim women to break the marriage without the consent of her husband.

Christian marriage : It is said in the Christian Bulletin that "marriage is a compromise between a man and a woman in the society, which is generally for the whole life and its purpose is to establish the family. The following things are clear from the definitions—

1. Christian marriage is an agreement between a woman and a man.
2. This is a lifetime agreement.
3. This agreement is based on the relationship between husband and wife. Due to the lifetime agreement it is stable.
4. Through this settlement, the family is formed through reproduction.

Types of Christian Marriages—The prevalence of the following two types of marriages in Christians—

1. Religious marriage : This marriage is held in a churches with the priest announcing the man and woman as bride and groom. Most of these weddings are planned.

2. Civil Marriage : Marriage Registrar declares a young man and woman as married, and declared them husband and wife.

Legislations related to Christian Marriage—Following are the legislations related to Christian marriages :

1. Indian Marriage Separation Act, 1869,
2. Indian Christian Marriage Act, 1872

There are two branches of Christianity that do not accept divorce, Roman Catholic and Protestant Roman Catholic, while Protestants accept it in the circumstances, according to the Indian Divorce Act in 1869, a woman may demand a divorce on the same basis on the basis of which the Hindu woman has the right to demand a divorce.

According to the Indian Christian Marriage Act 1872, the age at marriage for a boy is 16 years and the girl's age at marriage is 13 years. The age of the boy and the girl, if it is less, the acceptance of her protection is mandatory at the time of marriage.. Pastor or the person licensed by the government or the Marriage Registrar appointed by the government can get conduct marriage between two Christians. In absence of marriage registrar, District magistrate can do this. At the time of marriage, both parties accept the husband's statutory oath by taking oath in the name of God in the presence of two witnesses before the Marriage Registrar. According to a study by S.K. Gupta, Christians in India most marry in the age group of 21 to 25 years.

"Family"

"Family is the first school of society"

Meaning of Family :

The English adaptation of the 'Parivar' is Family. Family, which is derived from the Latin language 'famulu', according to the original meaning of family is the group of mother-father, children, slaves and servant.

Family is the basic and universal unit of human society. In every strata of society family is a central unit, it is found in some or other form in the society. Both men and women in the family are subscribed members. In every society whether they are primitive or modern family is essential, because the existence of a society depends on family. Man dies but with the help of the family, the human race has become

immortal. People who die in society are replaced by new children.

Definition of Family—

The major definitions of family are as follows—

According to Beals and Hizer, in a nutshell, “Family is a social group, which is related by blood to each other.”

According to Bogardus, “A small social group in which the member is a parent, and one or more than one child, in which the respect is part of affection and responsibility and in which children are raised to make their self-governed and socially motivated person.”

According to MacIver and Page, “A group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children.”

According to Majumdar and Madan, “A family is a group of people living under one roof; they are related to the lineage and blood relation and place, awareness of caste on the basis of the interdependence of interest and gratitude.”

According to Ogburn and Nimkoff, “Family is a more or less durable association of husband and wife with or without children or of a man or woman alone, with children.”

It is evident from the above definitions that Family is a useful and compulsory community based marital bondage and blood relation in which spouses and children live in one place while living leading lives.

Family

Characteristics of family—

Characteristics of family can be divided into two parts—

General characteristics of family—The following are the general characteristics of the family—

1. Relationship between husband and wife—The relationship between husband and wife is established after marriage with acceptance of society and it is expected to be endured lifelong.

2. Some form of marriage—In each society, the relationship between husband and wife is established under certain rules of family. Although in past, some tribes the form of marriage was polygamy and group marriage.

3. Lineage or nomenclature—The children born in each family are named after the mother’s descendants or on the basis of their father’s lineage and sometimes with the parents’ descendants also on the basis of place.

4. Origin and nurturing of the child and economic help—Each family produces children to maintain their heritage and nurtures them and makes some such financial arrangements to fulfil the needs of family members.

5. General residence—General residence means that the family members live under one roof and their food is cooked in the same kitchen.

Specific characteristics of the family—Regardless of the nature of the family, its distinctive features are different from other social groups and make it very important for the person and the society. The following are the specific characteristics mentioned by MacIver and Page in his book ‘Society’—

1. Universal—Family organization is universal. The family is found in every society whether the society is in any state of social development. It is believed that the family was also in the past, even in the present time and will be in the future.

2. Emotional basis—There are many natural tendencies in humans, in which emotion is also a natural tendency. The members of the family are connected with each other on the basis of this sentiment, deep and intensely connected with each other. Husband and wife’s reciprocity, renunciation and dedication towards parents and the elderly of their children, their motherly love for their children inspires them to make big sacrifices for children.

3. Limited size—The family is of limited size because of its biological conditions. The family member can be the one who has either born in the family or married in the family. We are separated from our family in the modern era due to the ideology of ‘we are two and we have two’, and only the husband and wife and children together make family.

4. Creative effect—Family is the person’s first social environment, in the form that he is born in the family and is limited to that for a few years. The person is like raw soil in childhood, It can be put in any form. Family is the first school of the child and

the parents are the first two books of the child, therefore the values which are present in the childhood remain in future and mould his personality.

5. Central position in social structure—

Family is the initial and central unit of social organization, and the entire social frame is based on family. Families, constitute a tribe sub caste community and society. In the simple and small societies, the entire social structure is made from families.

6. The unlimited responsibility of the members—The responsibility of the members in the family is unlimited. Each member of the family attempts to fulfil many small or major task of the family as a personal interest, but not as his duty, but more than his ability. But division of Labour is present.

7. Social Regulation—Being a central entity of family in the society and the entire social structure is based on family. Rules are fundamental to the systematic arrangement of the society. Reciprocal relations etiquette folkways, customs, duty etc., control a person through family control, to make regular social life.

8. Temporary and Permanent nature—Family is an institution as well as an association. The family is temporary as an association because the family is made up of husband-wife children etc. The birth of a child, marriage, divorce death etc. can change the size of the family. The family is in the form of an institution, it has been running since beginning. Members of the society have created rules or procedures to run the family smoothly and remain even in the absence of family.

Types of family—Some of the family types are as follows :

Based on the nature of the family—there are two types of families on the basis of the nature of the family—First central or Nuclear family, second Joint Family.

Central or Nuclear Family—This type of family consists of husband wife and unmarried children. At present, the number of such families in Indian society is increasing.

Joint Family—When unmarried members of two or more generations live together or have members of more than three generations living

together in the same house then it is a joint family. As S.C. Dube opined, when many original families live together at one place, eat at one place and working as a financial entity, their combined form is called a Joint Family.

On the basis of marriage—on the basis of marriage, there are three types of family : Monogamous family, polygamous family and group marriage family.

Monogamous family—Monogamous family are those families in which one man or one woman marries only one woman or man. After the death of partner, they are allowed for second marriage.

Polygamous family—When a man or woman marries more than one woman or men at a time, it is called polygamous family; it is of two types, the Polyandry marriage family and the polygyny marriage family.

Polyandry marriage family—When one woman marries more than one husband at one time then it is called a polyandry marriage family; polyandry marriage family of two types : Fraternal or adelphic polyandry and Non fraternal or non adelphic polyandry.

When many brothers are the husbands of a woman at one time than this type of family is known as fraternal or adelphic polyandry family.

In this type of family there is no close relationship between the wives, the wife goes to all the husbands for a short time. This type of family is known as non-fraternal or non adelphic polyandry family.

Polygyny marriage family—Polygyny is a family in which one man marries more than one woman. This type of family is known as polygyny family.

Group marriage family—Group marriage family is a form of family in which a group of men marries a group of women and each man can have relations with every woman in that group.

Based on the place of residence—On the basis of place of residence the family is of the following types—

Patrilocal family—After marriage when the wife goes to her husband's house, then the family is called the patrilocal family.

Matrilocal family—After marriage when a wife lives with her husband at her wife's house, such families are called matrilocal families.

Avunculocal family—After marriage, when the couple go to husband's mother's brother's house, they are called Avunculocal family.

Neolocal Family—when the newly married couple neither go to their husband nor they go to wife and they make separate new dwellings, this type of family is called Neolocal family.

Functions of family—The functional significance of the family in each society is a special one, definite and almost indispensable. Family has a social role, which is directly for the family members, and indirectly, the broad structure of the society, the caste, class or it is important for the whole society. In traditional societies and in the society like India, the role of the family can not be denied. It can be brought in the family, not only by birth of a person but also socialization. Whether the family functions are biological or social and cultural. If the family does not meet them, then how will the society depend on its members and how the person depending on the structure of the family? Family functions can be divided mainly into the following two parts : original and universal work and traditional work—

(A) The fundamental and universal function—The fundamental and universal the work are found in every society. Whether this society has existed in any country or period, there is no effect of the family's culture on these works. The fundamental and universal work of family the following functions come under the works—

1. Biological function—It involves the following functions under biological functions—

(i) Fertility—There are some basic tendencies in every human being, in which progeny is also there. The basic tendency of becoming a mother in every woman and the origin of being a father is found in each and every person. Through family this basic reproduction instinct, properly develops one's personality

(ii) Physical and psychological security—Family provides physiological and psychological security to its members. Physical security refers to accidental illness and the cooperation and security

given at the time of unemployment. While psychological security is defined by the belief that the family has given to the person so that no other person or group can give trauma due to his interests. Both types of securities are vital for the success of life. The family provides it to the person without any condition.

(B) Traditional functions—The traditional work of family is as follows—

1. Social work—Social works include—

(i) Determination of status—The family determines the status and liability of the persons in the family. The family determines which person will meet the person from whom the family will not meet. The family determines that to whom marital relation is to be maintained whom people will meet and who will not the family. It is the family that determines who will keep relationship and sometimes also how it would earn a livelihood. Because reputation of a person is considered to be the family's reputation and defamation also of the whole family.

(ii) Socialization—The name of the process of making a person social from biological creatures is socialization, through which the child attains the cultural characteristics and self of the child, the child is born in the family, the family moulds it according to the society.

(iii) To bring the culture of society from one generation to the next generation—The elderly in the family, whatever they have learned, also tries to teach their children and this continues on from generation to generation.

(iv) Social control—When a child is born in the family, there is nothing but crying. Just as he grows, he learns something, which can be good and can be bad. The primary group bans all those things which are considered to be bad or anti-social in society and inspire them to learn things which are considered good in the society. As the family is the most important institution in the primary group, it has strong control over its members, the system remains intact society.

2. Cultural Work—Culture is a gift given to a person by the society. Rituals practices of the society, traditions, religion, laws and other cultural elements are taught to the children by the members of the family so that they develop the same attitude that they had and are also motivated for.

3. Economic work—Under this the following functions are included—

(i) **Division of labour**—On the basis of age and gender, each member has a certain position and work in the family, generally the hard and the outer work is done by the men and relatively easier and domestic work is done by the mother. Father does economic work and he is termed as head of the family. It is believed that the mother takes care of the food and the home and looks after the children.

(ii) **Centre of Economic Activities**—The family has been the centre of all economic activities. All the processes of consumption, production exchange and distribution are carried out by the family. In ancient times, family was the main centre of production and the main centre of consumption and is even today. Due to the responsibility of wife, children and elderly people, persons are involved in economic activities.

(iii) **Property Distribution**—Proper distribution of family property reduces family struggles amongst its members.

4. Religious work—Religion is the main centre of family. According to Hindu writers, the family is created only to fulfil the religious activities. The Hindu philosophy gives recognition to many tasks only after the person enters into family life and carries out the work at family level. Certain types of charity, yagya, etc. have been addressed as collective responsibility of family.

5. Educational work—Family is the first school of a child. Whatever happens to him in the future, is a result of education given by family. Our great men are examples of this. Older members in the family guide the girl child and the younger generation on the basis of their experience and knowledge. In ancient times, professional education was also given by the family in Indian society

6. Recreational Work—Family entertains its members with heroic stories through folk tale stories, enlightening stories, personal experiences, etc., which is healthier than other business activities. Iravati Karve says that in family celebrating festivals, marriages, birth, naming, rites, arrival of guests, songs etc. also take place.

7. Political Work—Family transmits its

political views from one generation to the next generation. It is then difficult to say in today's situation that the family does this because in the last several general elections held in India, members of the same family have different political ideologies fighting elections.

Changes in the functions of family/joint family—In the last five decades there have been the change about the function of family, joint family. Most of the sociological studies are related to the role of the families (special reference to India), such studies have been done in villages and also in the cities. These changes can be understood mainly at two levels, structural changes and functional changes

1. Structural change—The idea of a joint family is breaking down and the nuclear family is flourishing. In this context, I.P. Desai says that the joint family depends neither on the joint residence nor the size. Members mutually collect and celebrate birth and death. In modern times size of the family has become small their unmarried children live separated. The number of offspring has also decreased. They can be called a nuclear family. The second change in the structure of the family is that the first boys and girls were get an early marriage. Earlier marriages were held after attaining a particular age which was different for boys and girls but it does not happen now a days. The “biological age” has been replaced by the “economic age” of the marriage, until the boy does not earn and does not stand on his feet he is not married. Due to changing social values and ideals the trend of the peoples to marry to boys and girls the at advanced age. Earlier marriages was happen; the parents or the elderls of the family arranged their marriage according to his choice. But nowadays boy and the girl are getting married even with their own consent and Families realize that in some families where the rules are rigidly followed even today the arranged marriages are followed.

2. Functional changes—Earlier, family was a major unit of production but today the economic functions of the family have changed though its consumption aspect is as it is. The child was born first in the family and all the work of children related to the birth of the child was performed only by the family. Today the child is born in hospital and the

work related to the birth is done by the hospital staff. Aristotle and Plato said the family was the primary school of the child but it has been replaced by other educational institutions today. The religious work has also been changed from the family. Changes in rituals and customs are also seen. If there was a wedding, at least one month before the guests arrived, but today the members of the family due to lack of time are unable to sing and perform other work. Today, in place of these, they are singing and dancing on filmy songs. Today guests come just before the time and sometimes at the right time. Due to increasing mobility many homes have to be changed so that sense of belonging does not develop. Divorces are increasing. Earlier marriage was considered to be a sacred, religious and God-ordained, but today the feeling of purity associated with marriage is waxing, and marriage has become a legal agreement. The importance of blood relations not is also the same as before. Only primary and close blood relatives are taken care of. Relationship between woman and man has also changed considerably. Women are going out to earn, their costumes and ways of living and behavior patterns are beginning to change. The importance of women in the family is increasing. Man's dominance have come to an end because women also claim to have equal rights as men, International Women's Year is celebrated to provide a strong base for parents and children in the family. Change can also be observed in family regarding the relations between parents and children. In place of corporal punishment suggestion and persuasion is put toward to children by the elderly members of the family and socialization patterns in ties is also going changed.

Factors of change in family—In the modern times, the nature of the family is changing completely. Some factors can be considered responsible for these changes—

1. Industrialization and urbanization or new economic independence
 2. Western education or innovative ideas or modern thinking
 3. Psychological conflict in family
 4. Social legislation and Law
- The kind of ideology personality mentality

created by Western education and its effects are changing by the family. Structural-functional view may not change its formation, but the structure and the type can be seen changing. For example, generation gap, the importance of change or reduction in the power head of the family, different mutual relation (Husband-wife, father-son, new trends among the female members of the family etc.)

After the son's marriage, Saas-Bahu, Nanad-Bhabhi and Devarani-Jethani etc. are tense due to interpersonal relations; family is breaking down, alienation has developed, it is not possible to survive and live with full and ideal form jointly. Because of the Western education culture and ideology in the family members, ideas of individualism, utilitarianism, independence, and gender equality have led to disintegration in the joint family. To get rid of conflicts in joint family over property and children, they also live in nuclear families for happiness and peace. If seen from a neutral and psychological perspective. The above mentioned elements are instrumental in Indian society for the situation which has broken jointness.

Many types of social legislations have been made after the British period and independent India. Naturally these laws have influenced the family. The root cause of the unity in the joint family was that the individual's family had no personal right. The Hindu Succession Act 1929 had given equal rights in property even where remain separate from the joint family. Similarly in 1939, Hindu women some sort of quantify the provisions of the sharing in properly was given. Right in property has accelerated the change from to joint family to nuclear. Income tax rules have also dissolved the joint family.

Up to what extent family in India is Joint?
Full or partial—This means that as a biological structure and as a reality and possibilities, which can be a joint family or family, we assume that the reality of the joint family in India would have been similar or that. The truth is that our tendency was to be an ideally joint, but in practice we could not fulfill these ideal, and in the presence of a father, his married sons are changing to nuclear families. Even though we have a structure of joint and kinship system that is, the singularity of the Indian family is united on the

structural level, but it is also connected jointly to the functional level. But apart from being a member of the family, in the form of liabilities, one remains tied in a formula. Kapadia's opinion is that Hindu sentiments still remain in favor of the joint family, but it is not possible to maintain the joint family in the traditional sense in the urban areas as circumstances have changed.

Kinship

Kinship is a comprehensive and complex phenomenon context, such as society, social organization, social structure etc. It is not the study with a limited meaning and special material. Many of these things are abstract and reality which we study independently, such as family, marriages, kinship.

Ordinary people do not understand the importance of kinship and whatever they understand, is assuming. It is also strange that the perception of avoidance, sarcasm, avunculate, amitate, couvade etc. is not included in our inter relations. These are related to the tribes and not to us.

Definition of kinship—On the part of the literal meaning kinship, is taken about some special kind, some close relation which is basic, almost permanent, ascribed or made from it. On the part of the literal relationship, the meaning of the relationship is taken of some special kind, some close relation which is basic, almost permanent, provided or acquired. It would be relevant to mention that the word Kinship is a misleading about a particular type of marriage (the practice of natedari in some castes) whereas kinship means the relationship between kins, which Arjuna was be prejudiced before the war in Mahabharata and Lord Krishna said all those kins or relatives that are based on marriage or blood relations.

Majumdar and Madan in their book "An Introduction to Social Anthropology" said that, "In all societies' people are bound together in groups by various kinds of affiliations. The most universal and most basic of these bonds is that which is based on reproduction, an inherent human drive, and is called kinship. The desire for reproduction is the natural desire and called kinship."

According to Robin Fox, "Kinship is simply the relations between 'Kin' that is persons related by

real, putative or imaginary consanguinity." Imaginary relation refers to the adoption of children. Redcliff Brown defined kinship, and said that Kinship is a "system of dynamic relations between person and person in a community, the behavior of any two persons in any of these relations being regulated in some way, and to a greater or less extent by social usage." Brown has defined kinship relations on the basis of tradition and social importance.

By definition the following things are clear—

1. In kinship, we include those individuals whose interconnection is based on blood or by marriage.
2. Genealogical relationships are with the family.
3. The genealogy relationships arise from the family and depend only on the family, and
4. The genealogical relationships are accepted by the society.

It is clear that the kinship is a social fact and because of this, sometimes people who are not related by genealogy, such as adoptive son are included.

Types of kinship—According to Bohannan, relations are usually formed on the basis of biological and semi biological relationship, but when we include these kinship under ties, then the basis of relations develops under group, institution, customs, folkways, speech or terminology etc. They all come under the kinship which have biological side but besides biological side as more social cultural is accepted aspect. Virtually in the social structure, the subsistence of economic interests, the property transfer, the descent, the teaching-training, the control, the status determination, the religious disabilities, or the privilege related to the words, the language of the words, the classical form, etc. all things come under the kinship. In essence, kinship means to understand the social-cultural structures that develop between the members of the society, about biological or semi-biological relationships based on blood or marriage, on the basis of this kinship are of three types, consanguineous, affinal and supposed.

(A) Consanguineous or Blood related kins—A person is born in a family, all the members of the family in which the person is born are blood kins. Mother-father, brother-sister, grandfather-

grand-mother, maternal uncle, maternal aunty, maternal grandfather-mother, uncle, aunty etc. are under this kinship.

(B) Affinal or Marital kins—The relation between husband and wife and the relationship between the side of husband and wife, each other, the relationship of which relation falls under the kind of kinship. Father-in-law, the mother-in-law, sister-in-law, *bhabhi*, *devrani*, *jethani*, *jija*, *sali*, *sadhu*, *fufa* etc. are under this kinship.

(C) Supposed kinship—It is not essential that blood related kinship is always biological. Father and son relation is based on blood, but it may be the adopted son is imaginary kinship. This type of kinship is known as supposed kinship.

Sociological significance of kinship—Marriage, family, lineage, descent, social responsibility etc. are determined on the basis of kinship. On the basis of kinship it is certain that marriage can be performed with some and not with others. Through it, family comes into existence. To keep family as a family and to keep human society as a human society, it is mandatory to follow kinship in family and marriage. On the basis of which the person's lineage determines whether a person will be a patrilineal or a matrilineal. Dynastic tradition only determines succession in the family and states that after the death of the head of the family, who receives the title of his property and head of the family. Like property and succession, the kinship also determines the social obligation. When a married member dies in the family, his widow and children are looked after by the kinship only. The kinship determines not only the social responsibility of the person, but also the security and mental satisfaction. The more closely related the person will be in mutual relations; the kinship will be prepared for his financial assistance. Kinship gives mental security to him by believing that he is not alone in society.

Kinship Usages (Behavior)—The kinship of a person guides a person to behave with one of the different kins and how not to deal with kins. The behavior between the parents and the child is not the same as that between husband and wife. As the behavior between the husband and the wife is such behavior cannot happen between the brothers and

sisters. As the behavior between brother-sister is such behavior cannot with mother in law-father in law and the behavior with father in law-mother in law cannot be same with the brother in law-sister in law with some persons we have serious relationships while with others we may have superficial ones. Obviously, there are certain rules about how the relationship would be related to the kinship between the two kins. These rules, we call the usages or behavior of a kinship, which are as follows—

1. Avoidance—It means that some relationships fall into specific categories. While interacting with each other, they maintain a certain distance. In many societies, mother-in-law meets her son-in-law, under the cover of a veil and does not go out in front of his father-in-law or elder brother (*Jyesht*) or any other elderly relative.

Tylor believes that in matriarchal families, due to being completely unfamiliar with the son-in-law and being a member of the family, the practice of avoidance came into prevalence due to the restriction with the mother-in-law. Radcliffe Brown denies this, whenever they come in contact with the person, they either cooperate or have conflict with each other. As conflict between relatives seems against social norms, the avoidance practice was developed.

2. Joking—Joking is just opposite to avoidance, where avoidance defines the interaction between some kins and takes them away from each other. The same joking practice takes the relatives closer to each other and believes that some relatives are expected to be close and jokes are expected. *Devar-Bhabhi*, *Jija-Sali* joking behavior and practice is prevailing in many societies. There is an expression of these relations on various occasions through mutual but with no molice abuse, ridicule, joking.

Radcliffe Brown regards joking relations as a symbol of friendly behavior among the people, which is also performed with peaceful behavior.

3. Teknonymy—When the two kins are forbidden to call the names of the two, and if any medium is used for the address, then this behavior comes in the form of teknonymy. In Indian society, the woman does not call her husband by name, but she calls her with the name of the boy or girl.

Tylor has considered the matriarchic family behind this tradition, under which son-in-law is not given priority or importance like other family members, but by adding to his name with the child, his relationship is accepted in a minor form.

4. Avunculate—This relationship is found in matriarchic society. After the marriage, the couple resides in to their mother's brother's house and, in such a situation, the rights and control of the mother remains. The situation of mother and maternal uncle is important and the position of the father is secondary, it is expected from the person that he should respect his mother more than his father, for example—Khasi and Toda tribe.

5. Amitate—This relationship, is opposite of the avunculate, the avunculate the importance of the mother's brother is given, but in amitate the importance of the husband's sister is the same. There, on the other hand, the responsibility of nurturing, control and marriage of the children of the brother's sister is handled. In order to maintain mutual social interaction in some of the tribes of Malaysia and the Toda tribe of India, the custom of being a father is that there is a possibility of the end or delay of the interaction after marriage.

6. Couvade. This practice is prevalent in Khasi and Toda tribes in India and some primitive communities outside India. According to the custom, the husband of the woman giving birth to the child also has to repeat all the different types of sufferings, which his wife passes and experiences during childbirth. The husband of pregnant women is given the same food which is given to the parturient. He is also kept in the same room in which the child's mother is kept for some time after childbirth. It is considered as equally untouchable as to give birth to the child. The way she screams, during delivery at the time of childbirth, the husband also has to scream in the same way. Husband of childbirth also follows the rules that follow the same rules after childbirth.

Malinowski considered this practice to be a social action to gain ancestral love that fosters the relationship of marital life. While some anthropologists have expressed it as love for the wife by while expressing their love for the wife and showing an involvement in the sufferings of the wife

and trying to lighten the sufferings of her husband. Some scholars have called it as a protection to protect her from witches.

Concurrent theory and Inheritance—

According to concurrent theory and hereditary cultures, the various parts of the body, despite the fact that they maintain their separate existence, each other related to inter-related and inter-dependent, in the same way different clans of a tribe also maintain their identity with other clans of tribe through marriage.

Inheritance is the result of those recognized social relations which the person connects with their ancestors and the ancestor whose child person associates with it. The lineage of any person based on the lineage of his father's family or the mother's lineage is seen. At some places the basis of lineage is with the family of both the mother and father. The person's lineage is seen on the basis of father's lineage remedies are considered as bisexual. It is difficult to tell that what goes before these three rules were adopted, but it can be said that due to specific social cultural achievements, a specific descendant is adopted by the public.

Political and Economic institutions

The present society is a complex society. The most important problem in societies is social control. Social control in simple societies is formal. But in complex society it is mandatory to develop formal institutions and means for social control. In simple society "custom is king", but in the complex societies the importance of customs and traditions is reduced and from the perspective of social control becomes loose. Therefore, complex societies require an agency or institution that can retain their dominant dictate over the entire society and who can command and the members. It is contained in such a formal, absolute authority and powerful agency political institution. In other words this agency is state.

Murdock has written that for almost 90% of the time after human birth, human society has been without the correct form of government, but the new technical and economic progress has only developed the complexity of the society. The society handed over the rights to such agency which could control human behaviour with skill. As a result of the increase

in population and the increasing complexity of the structure of the society as a result of informal the task of social control of the means of control has been entrusted to him. At present, the society has become so closely knit that without the government, the peace and order cannot be imagined.

In our aforementioned description, two important political organizations or institutions have been mentioned; a state and a second government. We will now describe in detail two important institutions in this chapter.

State

The state's perception is very ancient. From time to time, there is a difference in the state's form and according to the some variations, the meaning of the state. We will study certain definitions of the state.

1. MacIver—"State is an association, which is implemented by the law by the system of law and which receives supreme authority in maintaining social order in a definite geographical territory."

2. Aristotle—"The state is a union of families and villages and having for its ends a perfect and self-sufficing life by which we mean a happy and honourable life,"

3. Garner—"The state is a community of persons, more or less numerous permanently occupying a definite portion of territory, in dependent of external control and possessing an organized government to which the great body of inhabitants render habitual obedience."

It is evident from the above mentioned definitions that the state is a group of people who have an organized government which is in a definite territory and who are free from foreign control. The notion of caste, religion language or culture is not included. In the state, there is a belief in a definite territory authority and authority over its members, and the supreme power that can act.

Theory of the origin of the State

There is a difference of opinion among the scholars regarding the origin of the state, but the following theories of its origin are important—

1. Theory of Divine origin—according to Jelineck it is the oldest and most ancient theory of the origin of the state. Religious texts also get support of

this principle. King James I of England gave a definite formula to the theory that he himself is autocratic king. He wanted to make it that he used to govern the state according to the Devine's right. It meant that king received the power and are not responsible for any of them in the world. The violation of the king's commandment is such a huge sin that violates the power of God. According to James First, the public had no right to oppose a cruel king becauseof the people's sins God has sent the vigilant king to penalise them. According to him, the people had no rights.

Thus supporters of the theory believed that the state was also created by God in the same way as God created the entire world. So the state was a divine institution. Due to this there was no change in the institution, nor could any change in the authority of a king. According to this principle, God ruled directly and indirectly. Direct means the king was considered to be God. Indirectis related to that time, when the representative of the God was known to be the king. According to this theory whether the king is good or bad one has to follow his command.

This theory does not give importance to human contribution for the constitution and development of the state. State is not a divine human institution.

2. The theory of power—The followers of this advocate the origin of the state through aggression and victory. The mention of the origin of the state is also found in the statements in ancient books. It is noticeable that the supporters of this theory are especially David Hume, Karl Marx, and Angels. According to this theory, state is produced by the power. Powerful men conquered weak people or tribes and made them their subjects. Thus the victorious power gave birth to such an institution which became a state. According to this principle, the state has been created to protect from internal peace and aggression. Proponents of this theory say that even in modern times, the strength of powerful states destroys weaker states, examples are Korea and Vietnam in this regard. Blunt has said that according to the theory of power, a state cannot be produced without power, nor can it remain permanent. Special consideration of this theory is "power the highest truth".

The main characteristics of this theory are the following—(i) State depends on power means that power is truth. (ii) The first king was a great warrior and victorious. (iii) The state's first task is to fight. (iv) The state is produced by war.

This theory of state's origin gives importance to only one element of state's origin. Power has contributed to the formation of the state, but the state was not created by only one element.

3. Social contract theory—According to this theory, the state's origin is due to contract. The social contract theory, is an ancient theory. But in the 17th and 18th centuries, England's Hobbes, Locke and Rousseau of France have been credited for the scientific interpretation. But the idea is that there is a difference in the subject of contractual, sovereignty and natural condition. The thinkers of this opinion divide history of human society into two parts. The first part of which, before the creation of the state, it was called natural state and the second part is after the creation of state.

In order to study the theory of the origin of the state, we shall put all of these three thinkers—Hobbes, Locke and Rousseau under different headings; (i) natural state (ii) second contract, or the contractual form and (iii) sovereignty.

The idea of Hobbes—

(i) Natural state—According to Hobbes the situation of the war had always been there in this state. Man was selfish; as a result, every human being was the enemy of every man's life. The life of man was lonely poor and dirty. There was a lack of law, peace and security. Hobbes was of the opinion that for obtaining freedom from such a situation and for peace, security and order, people compromised.

(ii) Nature of agreement—According to Hobbes, this agreement was reached only between individuals and not between the sovereigns. In this, the person handed over all his rights to the sovereign. Sovereign or ruler was separate from this agreement.

Views of John Locke—

(i) Natural stage—According to Locke, peace is preferred by person, but there were three weaknesses in this condition—(a) systematic, definite and prestigious legislation, (b) a certain and impartial

judge (c) implementing and power to support the right penalty and to impose it.

(ii) Forms of contract—In order to overcome the above mentioned deficiencies, individuals formed a state and society by compromising reciprocity. Locke believed that there were two contracts. The first happened among public, which created the society. The public handed over some rights to the state, and in return, the government gave peace, order and justice. The public could also remove the ruler. Thus, this type of contract was limited and had some special purpose.

(iii) Sovereignty—People believes as the society is supreme or sovereign, which delegates its powers to the government with the purpose of protecting the lives and freedom of the people through another agreement. If the government does not function properly, then the public should remove and protest against it. Thus the power of the government is not autocratic but limited.

Ideas of Rousseau—

(i) Natural stage—Rousseau considers the natural state of bliss and joy. Man was a gentle barbarian. This condition was not anti-social but apolitical. There was a lack of personal property. There was gradual rise of civilization along with development of art and science. Problems got compounded due to personal property, marriage and division of labour. Thus, due to man's inequalities, the state became mandatory.

(ii) The nature of the agreement—Rousseau agrees to be a compromise. According to him, this agreement was made between the individual form and collective form of the citizen. Governance was created by this collective society.

(iii) Sovereignty—According to Rousseau, individuals handed over their rights to collective power by contract or agreement. This same group society or power provided authority or power to the government. This principle is not supported by history. This type of contract is not found in history.

4. Patriarchal Theory—According to Haneriman it is the doctrine that initiates the society with such first families, in the control and confinement of the descendants of the oldest man. From families to clans and clans to sub-castes and finally the state

was formulated. Superiority of the father or the eldest man was accepted by all. Thus with the growth of family the powers of father also increased. Later on he became the king. Due to obedience of the command of father, the orders of king happened to be obeyed.

The scholars have also criticized the theory that the idea of Jack is initially social organization was not a family, but the clan Maclenen had acknowledged the existence of former Matrimonial families of

5. Matriarchal Theory—According to this principle, the family is matriarchal also primary social entity. The initial family was matriarchal and not the patriarchal. In the family, the position of the mother is highest in the place of a father. All relation were established by mother and she was the ruler. This theory was criticized on the idea of maternal and patriarchal. This principle cannot distinguish between sovereign and mother's powers.

6. Historical or evolutionary doctrine—Lokok thinks that the state gradually originated from in history, some of which is hidden in the past and some are known to us. The state has been built in a very long time with many elements Garner states that the state is neither the creation of God nor the result of great force, nor is it created by any proposal by the people and is not a extended form of the family. It is an institution created by natural development, the state's evolutionary theory means that state developed, and was not built not built like a machine at any given time, but came into existence through a gradual process of evolution.

According to Burgess, the meaning of the preface that, 'state is the origin of history'; state is the chronological and continuous development of human society, that has evolved from a very primary stage to a form of complete and universal organization of humanity. Many facts contributed to the origin of the state in the society and it is the greatest contribution of human nature in the creation of the state.

Cicero says that the origin of the state has come as a result of human sociality, it is clear that the state has been built for a long time because of many elements which have been instrumental in the formation of the state are as under :

1. spirit of sociability

2. blood relations
3. power
4. religion
5. political awareness

Essential elements of the state are

The essential elements of the state are as under :

1. Definite Geographical Area—A state has its fixed boundaries. The area encircled within them is the definite area of a state.

2. Population—Residents living on a fixed land area is the second important element of state; it is called population of the state.

3. Government—Is the third essential element of a state. An organised Government operates and governs with rules.

4. Sovereignty—Is an essential part of the State. A State is a only state which has sovereign power. Before 1947, there was a fixed territory of India. The population and the government was also there but sovereignty was not there. So it was not actually the state. After independence India became a state.

All the above-mentioned four elements are required for the state. No state can be created if any one of them is lacking. The state merely with population is not feasible, along with that the fixed land is necessary for the population, on which the population can live, and an organized sovereign government should be formed.

Functions of a modern state

Presently the number of functions of the State has been increasing. Generally those functions which have been considered as voluntary are becoming mandatory in modern state. The state is not only responsible to maintain the internal security and peace and save from the external attacks. But a state cannot sit with closed eyes its if its'citizens are hungry, uneducated. It is mandatory for a modern state to arrange food, clothes, education, sanitation, light, medicine and housing for its citizens.

Following are the major functions of a modern state :

1. Protection of the country from external aggression—The main task of the state is to make arrangements for proper defence from the attacks by

other country. Protection of the terrain and sovereignty are ensured by the state. Proper arrangements of army, ammunitions and armaments are made by the state. Every state has a separate ministry of defence separate department and separate ministers to manage all essential functions. The department is responsible for a assigned work.

2. Internal peace and security—The second major task of the state is to arrange internal peace in the country. Protecting the lives of the citizens from the thieves and dacoits. It is the holy duty of the police and the judicial system of the state.

3. Judiciary system—The third major task of the State is to provide equality and social justice to its citizens. It is important for a modern state to settle the mutual struggle and disputes that occur among the residents.

4. Education—The task of educating the citizens of the country is also a mandatory task of a modern state. The state lags behind in this work becomes the subject of criticism. Today hundreds of primary, secondary, higher secondary schools and colleges are being operated by the state. A modern state also administers education

5. Health and sanitation—The state also functions in important areas of health and sanitation. Provision of hospitals, doctors, nurses in villages, activities for prevention from communicable diseases make arrangement of distribution of medicines, vaccination for the prevention of diseases, provide education in medical colleges, training of nurses, and different tasks like; sanitation, construction of lavatories, construction and cleaning the roads are also the functions of a state.

6. Arrangement of transportation and communication—The state provides of transport and communication for the public. The means of transport such as the system of bus in the city from one place to another, the transport arrangements for carrying goods, railways, shipping and air services are being provided by the state. States provide the facilities of tele-communications and control and regulate it.

7. Encouraging the business and industry—A state encourages trade and industry businesses by framing policies, provides financial

assistance to them, and provides protection when needed.

8. Participating in the trade and industries—The state, not only promotes the business and industry, but it also enters in the field of business and trade. Today, in India, the state owns basic industry like; defence, steel and railways. Similarly, the business of the grains has also been taken over slowly by the state.

9. Advancement of agriculture—State mobilizes various resources for the advancement of agriculture. The state makes proper and timely arrangements of fertilizers and irrigation. The state ensures that its citizens get the right amount of food.

10. Abolition unemployment and poverty—The state makes all efforts that no one should be left unemployed. The state collects data of the unemployed every year. And arranges to provide employment to them in different industries through employment exchanges. For removal of the poverty, country's prosperity is essential; therefore, it tries to enrich the country with various plans.

11. Social reform—A modern state also removes various social evils and checks from further spreading of evils by passing various social legislations.

12. Social Education—A modern state not only considers the fulfilment of its work by making legislation, though it tries to educate the public through media. The education of family welfare is given by media. That way state tries to creates an atmosphere against the vices and educate its citizens.

13. International relations—A modern state is identified by its foreign affairs. It is depends on the state what kind of relations it maintains with its neighbouring countries. Ambassadors are being appointed in neighbouring and other countries and good relations are maintained through diplomacy.

14. Monetization—Today's era is the era of exchange of currency. Every item is purchased with currency. Business is done through the currency, so that the state prints the notes and coins and brings it as legal tender. The policy regarding currency is made very carefully by the state. The state not only arranges the home currency, but it also arranges the foreign currency.

15. Protecting the fundamental rights of citizens—Protecting the Fundamental Rights of its citizens, the ultimate duty of a modern state is to protect the life and goods of citizens. To protect their freedom and equality in different fields is the main function the state.

16. Social Security—State provides security to its citizens against unemployment, disease, accidents and old age. The state performs this duty by way of framing and implementing small schemes of social security. In India, security schemes have been implemented for labourers.

In this way a modern state performs all those functions which are essential for public utility and public welfare.

Importance of political institutions in social control

It has already been mentioned that the political institutions are very significant in social control particularly in modern complex societies. Control is made either by the political institution or any other medium; it would be successful when following elements are included—

1. Rights
2. Commanding capacity
3. Capacity to make compliance.
4. Capacity to threaten or penalise.

1. Rights—Social control can be achieved only by means, when it contains element of power and authority, without any authority it cannot succeed. The authority is obtained from social recognition and sanction. In other words, only that instrument or agency will be successful to control which is being approved and sanctioned by the society.

2. Commanding capacity—That instrument can be successful in social control, in which there is a capacity to give the command to the members. Capacity to give commands is related to rights. If a right is there then the capacity to command will also come automatically.

3. Capacity to make compliance—The capacity of make compliance is directly related to the capacity to get obedience. The capacity to make compliance is also obtained from the sanctioned and recognised rights of the society. Hence capacity to get obedience is also directly related to the authority.

4. Capacity to Threaten or penalise—In addition to the right to order and obey authority, there should also be an agency which is capable of controlling the punishment which can be given for violating the order. For example, in case of violation, of the rule of endogamy, there was a provision of punishment by the caste panchayat. The feeling of fear is created those who intend to violate the rule. Because of the feeling of the fear the others do not try to violate the rule and follow their duties sincerely.

In this way these four elements are related to each other and dependent on one another.

All the four means are more available in the state. Authority is being provided to the state by the society, whereas the capacity to make compliance generates automatically in it. No other institution or means is more capable to hand over punishment in comparison to the state. Because of that reason people are afraid of the state in comparison to any other institution even today. Thus in present time the government, functioning as an executive body of a state, is the most powerful means of social control.

Economic institutions

Economic institutions like other social institutions are also the means of fulfilment of the needs of human beings. Economic institutions fulfil the economic needs of human beings. The economic institutions are as old as the human society economic institutions are a part of our society.

Ogburn and Nimcoff wrote while defining economic institutions

Man's actions in the context of food and property make economic institutions

Kingsley Davis has written while explaining the meaning of financial institutions that whether it is civil society or primitive society, the basic idea, norms and situations, to control the distribution of limited items, are the economic institutions of that society.

In the words of Majumdar and Madan, the meaning of financial institutions is that, it is such a system of human relations and human efforts by which we fulfil the need of our everyday life with minimum efforts. It is an organised effort to fulfil the unlimited needs through the limited resources.

Thus, in the financial system of any society, in

which system of production, distribution, exchange and consumption are included. Beals and Hieser have written that economic system is such a pattern of behaviour as a result of which such an organization takes birth which is related to services and production of items, distribution and consumption. According to Raymond Firth, economic organisation is a kind of social action. Bonn has correlated economic institutions with our existence and said that economic system is a total organisation of economic behaviour which is related to the problems of material existence of man. The financial system in the words of Paddington is, to control the distribution of production and the ownership of the community in order to satisfy the physical needs of the people determines the bases and claims.

In this way, these institutions are only developed to cater to the physical needs of organizations and are able to fulfil the economic needs of the people.

Major Economic institutions

Currently the human societies form the following financial institutions.

1. Personal property or private property—

It is primarily an institution of Capitalist economic system. In socialistic economic system public means the government has the right on the capital. Individual rights over capital are not recognised. But in capitalist economic system personal rights are recognised.

2. Large businesses and occupations—

Today is the age of machine that has diminished the importance of cottage industries. The increasing demands are fulfilled through large scale productions. Neither a single person can handle such large scale productions nor could it be done by small scale industries, therefore, large scale industries have become the important economic institution in the present society. These are equally found in capitalist and socialist societies in all countries. The only difference being that in the capitalist economic system, the rights of these are with private sectors, whereas in the socialist countries, the state possesses the rights.

3. Liquidity and credit—The third economic institution of today's age is liquidity and credit. The practice of age old barter system is no more in

practice in society. Now the total trade and exchange is based on liquidity. Liquidity is the back bone of today's economic system. Along with liquidity credit is also an important economic institution. Today the business of millions is based on credit. The bank is organising institution of credit and liquidity. In all societies there is a perfect network of banks.

4. Macro economic committee or corporation and division—There is a need for huge capital to produce on a large scale. A person cannot have the capacity to do so capital indebtedness is done. Economic committees try to get capital by building financial corporations or institutions. In socialist economy is the right to arrange for capital of the state.

5. Wage system—To run huge factories labours are needed. There are two types of wages for these labourers; 1. system based on work and wage 2. wage based on time. A system is adopted as per convenience.

6. Labour Union and mill owners association—On the basis of demand and supply, there is a conflict between the owner and the labours regarding the wage and other working conditions. The labours demand for more wage while the mill owners would like to pay less. Many times the employer gets in trouble due to improper demands of the labourers. Therefore both of them form their own unions. Today's production system depends on the mutual cooperation of the owners and the labours.

7. Cooperation—Cooperation in the financial sector is also taking its place. The trader and the bourgeoisie collaborate with large amounts of capital and establish large-scale factories. Collaboration between mill owners and workers is mandatory. In socialist countries, cooperation between the government and the workers is also expected.

8. Competition—Competition can be called the main institution of the financial world. Contest between competition producers, competition vendors between buyers of merchandise and buyers—Competition among all—Competition is found. The competition of the financial world is popularly known as cut-throat competition. In the socialist countries where the state has a monopoly on production and sale, competition is not present.

9. Monopoly—This is also a major institution of capitalist economy. In the capitalist economy, a private person or rule, by establishing a monopoly on the production of certain items, the desired value determines that object. Therefore, efforts are made to eliminate monopoly in the socialist countries. But in these countries the monopoly of the state is established.

10. Cooperative societies—Consumers join together to create cooperative societies to avoid arbitrators and brokers. These committees sell goods to consumers at reasonable prices, as well as the profit generated by the knowledge is also shared among the stake holders.

11. Contract—Many tasks are also done through the contract. Construction of large bridges, roads, buildings etc. is done by contract. Supply of large quantity of goods leads to supply. Tenders are invited and the contractor is given the work. The government also creates laws for the prevention of dishonesty and corruption in contract work.

12. Distribution system—Today distribution system has also become an important institution. If every human being creates all the things of his own need, then the question of distribution does not arise. But since the production occurs in a large quantity at one place, therefore, distribution of things also a complex problem.

13. Division of Labour—Today every work is done on the basis of division of labour. Each person has his own separate task. One task is divided in many different units.

14. Specialisation of Labour—Today's era is an age of refinement. Every work is performed by an expert. Then one person is able to do the same thing—efficiently in it, there are specialty markets—cloth market for clothes, vegetable market for vegetables, grain market for grains etc.

15. Market and Exchange—Market and Regulation Systems are the major financial institutions of today. Market is a place where goods are bought and sold, there is a transaction of money, and the prices of items are decided. The centre of buying and selling is market. Purchase and sale is through currency exchange. There was a time when the things were exchanged for things. But now the place of

barter has been replaced by currency exchange.

Thus, the above-mentioned financial institutions are present in our society. State intervention is increasing these days to reduce the evils arising from the capitalist economy. The government not only controls the industries, but also operates itself several industries.

Development of financial institutions

Development of financial institutions can be seen in the context of different states of the evolution of society—

1. The stage of hunting and collection—in this stage, man wandered from one place to another in search of food and hunting. He did not stay at one place. In this state, the conception of private property was not born. A strong family unit had not established. By this time man was unaware of business or trade.

2. Animal Husbandry—This stage is said to be the second stage of the development of human civilization. In this stage, man started nurturing animals. In the form of animals, the sense of personal wealth emerged. Still human was not living at one place. Man wandered for pasture for his animals. Production of milk etc. was used for personal consumption.

3. Age of Agriculture—The third institution of the development of human civilization was a state the era of agriculture. In this stage man had learned farming with the help of his animals. At this time the feeling of private property was initiated. Their rights on land and livelihood and their sense of belonging was born. Now there was stability in human habitation. The joint and extended families were established. Even men considered the women and children as their property. Then after land-lord, jagirdari and feudal system was born. Initially the commodity were used and afterwards the currency was invented, the exchange of currency started.

4. Industrial age—With the help of new technology and science, man invented new instruments. With the help of these instruments, he changed the entire system of production. Large scale production started in big factories. Distribution of exchange systems was born. The concepts of capitalist, socialism etc. were born. International

trade began and the periphery was limited. The custom of monogamy was strengthened. The paradigm of the families began to change. Nuclear families were evolved. Huge cities were established for the establishment of large corporations and enterprises. Labour became specialized.

In this way economic institutions were developed in these different stages. As we have seen, financial institutions are a unit for a holistic culture; it is natural that their development has a widespread impact in society.

The social impact of the development of financial institutions—

The major social effects of the development of financial institutions are as follows :

1. Industrialization—The economy started becoming the industry dominant over agriculture. Use of machine expanded. Agriculture also started to be industrialized. Non-agricultural businesses and industries were established. Large factories were set up to produce on large scale. International trade emerged.

2. Urbanization—Cities started developing along with industrialization. Villagers started migrating to cities. Urban life and better living conditions developed.

3. Creating new classes and class struggle—Society is divided into rich, middle and poor classes. The new classes of owners and labourers were born. Class conflict began on the basis of interest.

4. Birth of many social problems—Many social problems emerged due to the development of these economic institutions like; unemployment, slums, crime and juvenile delinquency increased.

5. Changes in Social Institutions—Changes occurred in the forms of families, relationships between husband and wife, marriage, family functions, social systems and structures along with development of financial institutions. In India nuclear family is replacing joint families. Changes are being made on the basis of marriage. The bonds of 'customs' are becoming loose. Thus, other social institutions also have impact on the development of financial institutions

6. Social Disruption—The most important

influence of the development of financial institutions has been on the society issocial disorganisation. And it has become an essential symptom of modern complex societies.

7. Birth of new promises—Capitalism was born and developed. As a result of capitalism, class struggle increased and socialism and communism developed. In this way the world was divided into these groups. If one society is socialist the other was capitalist and the third is called itself as communist.

Thus it is clear that the development of financial institutions has had a widespread social impact.

Religion and education as a social institution

Since ancient times, religion, education and law have been the authority, contributing in the various forms as the fundamental institutions in maintaining and controlling the Indian social order.

The concept of religion—The earliest civilization and culture symbolizes the fundamental institutions of Indian society, the most comprehensive, most organized and most impressive in the regulatory grounds of culture. Since beginning the religious system has been a source of fear, mystery and regulation in society. When humans found themselves helpless in front of the awful forms of the creation, such as lightening, storm, fire, etc, they saw them as manifestation of supernatural power. The origin of religion is due to the fear of man, ignorance and inability. The most revered, surprising, and mysterious was the nature, so nature itself was considered a model of supernatural power. The earliest form of almost all religions or tribal religion is associated with the worship of the powers of nature. With the time, situation and country, there has been a difference in the nature, the combination and the process. But in the strong or weak state is present in all the places. There has been the spread and influence of many religions in India, which has actively influenced and changed the system and paradigm, law and education of every society—philosophy, literature art administration, politics and economics as well as Indian society. In fact, there is an interdependent relationship between Indian traditional society and religion. That has been mutually affecting each other.

So it is not possible to understand Indian society without studying various religions of India.

Meaning and Definition of Religion—

According to Booke, the above-mentioned English word for religion was derived from the Latin word *redlegio*. That means—Belonging or following together. The word ‘Dhara’ of Sanskrit language means holding it means ontological is a religion. The word Dharma is used extensively in Vedas, Upanishads and religious scriptures. In the Vedas, ‘Rit’ is such tangible theory that maintains a proper system in the local people.

Sociologist Jansen has given a functional and consistent definition of religion—“There is an interconnected system of beliefs and practices associated with religion, supernatural objects, authority, power, or other supernatural elements. It is a system that deals with the behaviour and interest of those who believe in that religion. This relation is such that those who believe in religion acknowledge it seriously, in their public and private lives. According to Johnson, the most important element of religion is belief in supernatural, power or authority.

1. The famous social thinkers Karl Marx, Emile Durkheim, Max Weber etc have called religion a social product.
2. French sociologist Emile Durkheim has called religion an organized system of beliefs and practices related to the socially accepted sacred objects. According to Durkheim, God is the most beautiful creation of man. In the primitive and middle-aged society of religion, there was a major role in establishing social unity. In modern society, this work is done by itself because of its special structure- organic solidarity. The only thing that is inspired by the beliefs of religious beliefs is that the same thing is sacred in one society while it is common in another.
3. According to Karl Marcus, religion is a constructive and powerful system created by society that acts as opium for the general masses.
4. Max Webber said religion is based on emotional action. Accordingly, it had an important role in the pre-industrial societies.

The powers of conscience in the modern prudent society have reduced the importance of religion.

5. According to Tyler, religion is the belief in the omnipotent, supernatural power and its symbol. According to Christopher Dawson, man's devotion in religion is considered to be the most important. Anthropologist Redcliffe Brown and Malinowsky have considered religion as a way of action and an arrangement of beliefs, which is also a personal experience with social knowledge.

James Frazer says that “I regard religion as the satisfaction or worship of the paramount powers of humanity in which it is believed that human beings guide and control the way”. “Milton Singer defines religion as ‘religion is that systematic effort by which we can fulfil the ultimate needs of life.’”

According to P. Hahnigsham, “Every inclination shall be called as religion which is based on the belief that super human powers exist and the establishment of ties is not only important but also possible.”

According to Hoebel, “Religion is based on belief in supernatural power, which includes both spirituality and dignity.”

The word ‘religion’ has been used in different Hindu scriptures in different meanings. Dharma has also been derived from duty, such as the duty of the kings, the rule of law, the son's duty, the putra dharma. Sometimes the word Dharma is used to show the inner qualities of the objects, the Self, etc. According to Radhakrishnan, “The principle that we have to follow in our daily lives and in social relations, being ruled by the system is religion. This is a true form of truth in life and it is the power to shape our nature in a new way.” Theologian P.P. Kane has written, “The authors of the theology do not regard religion as a doctrine or belief, but it is considered to be such a code of life in such a way that the work of the society as a person and as a person in society. And regularize the actions and that is done in terms of chronological development and that helps him reach the goal of human existence.

Swami Vivekananda has written that religion is the one which inspires humanity to discover happiness in this world and the other world. Religion

tries to get humans to enjoy this day and night.

It can be summarized that the religion is a social institution based on its supernatural and divine powers and its affiliation with humans. Religion is a belief in some kind of superhuman or supernatural power whose basis is the belief of fear, reverence, devotion and purity, and whose expression is done in the form of prayers, worship, devotion and rituals.

The fundamental features (characteristics) of religion

1. Faith in the supernatural power, the object, the person and the power—Is believed in religion such power which is of the supernatural and of divine character, which is above human, that power directs controls and guides human life. There are different fantasies of supernatural power in different religions. The important fact is not that whether it exists or not but a large number of people in all societies believe in it.

2. The forms of religious behaviour—Those activities which are primarily called rituals to maintain faith in supernatural power. Rituals are called rituals. This aspect of religious behaviour is social. The system of religion calls these practices as rituals, for instance, giving donations to the poor, helping the weak etc. Such as different kinds of prayer of sacredness; pooja, namaz, church, are the examples of rituals.

3. Conception of sacredness—Durkheim emphasised on the sanctity of religion that the religion is a holistic system of beliefs and practices related to sacred objects. That joins this belief into a moral community. All the things related to religion are considered sacred.

4. Relationship with emotional sentiments—Emotional sentiments are dominant in religion and not logic. There is no place for argument in religion. To fulfil personal interests, the person expresses his gratitude towards supernatural power, devotional fear, love, etc.

5. Sanctions and prohibition—In every religion, it is said to perform certain actions which are called sanctions, like donations. Through prohibition certain actions are forbidden like; telling lies commit adultery, dishonesty, etc. These prohibitions and sanctions are not directly linked to religious beliefs.

6. To be socially and culturally pure—In every religion, norms and beliefs are generally set in relation to economic, social and cultural life. These rules and beliefs are present in the form of Divine commands and sanctions religion. Malinowski, while giving examples of tribal societies, said that fishing communities worship boats, fishes, sea etc. In the same way the rules of succession, family, marriage etc. in Hinduism, Christianity and Islam were considered as God's commands and were followed. Prior to the industrial age, religion was the biggest basis of regulatory aspects of society and culture.

7. Special religious items and symbols—Religions in different religions comprised of different religious items, religious symbols and magic lores, mythology etc. For example, worship of Hindu religion, havan puja-aarti, banana, peepal etc. and Ganga water. Pilgrimage places have special significance. Similarly in the Christian religion, the Bible cross and the candles.

8. Religious hierarchy—Normally there is a system of hierarchy related to each religion. Those people who enjoy special privilege by the society for religious activities or rituals, are superior compared to other people. Such people include Panda, Priest, Mahant Saint Pastor Maulvitc.

9. Philosophical aspect—Every religion explains the world in its own way and explains it in time. It explains the meaning and consequences of human life. In this context, imagine the hell and the heaven or the free soul and the dormant soul. Due to this philosophical aspect, the only reason for believing in a religion is to develop a world view. Every religion gives birth to a fictional and real world approach. Religion is unchanging in its theoretical form, but practically every religion changes with time.

Origin of religion :

First of all, anthropologist Tyler gave the theory of the origin of religion as an attempt to prove the religion in the tribal society like animism. Tyler said that all religions are based on the same idea and that is the belief in the soul or spirit. Believing the soul as the basis of religion from primitive humans to civilized humans, According to Tyler, the human being was surrounded by some mysteries which he wanted to solve at times. The first of these mysteries was death

and sleep. In an effort to solve these myths, the human being imagined the soul, this soul is immortal. When the human being is in a state of sleep, then his soul goes out and dreams during the nights. Through dreams it wants to get blessings. When a person dies then this soul comes out permanently from his body. But it does not die. These spirits remain obscured and provide curse and boon, consequently man gets sorrow or happiness in society. Faith in many souls is born of polytheism and gradually develops into monotheism. It is assumed that the whole world is driven by the same great soul or spirit. Thus religion was born to fulfill the needs of the intellectual nature of man so that he could explain death, dream and per images.

Many scholars, including D.N.Majumdar, have criticized this theory as saying that Tyler has made primitive humans as more intelligent. Tyler called the earliest form of religion a very supernatural authoritarian, while Andrew Lang has confirmed the belief of monotheism in primitive societies.

German scholar F. Maxmüller has interpreted the origin of religion on the basis of nature's powers, which is called naturalism. According to him, the nature of human nature was influenced by relational experiences, fears, wonders and innovations. He said that the volcano, the fire in woods, the roar of the sea, the human became so scared that the human being felt so afraid that he considered nature as the most powerful. Influenced by the power and strangeness of nature, human beings worshiped the concrete Nature, started worshiping. Primitive man has done humanization of nature. The power of the wind turned into the divinity of the air and the sun's power changed into the sun's divinity.

Maxmüller sought out the creation of religion in human emotional needs. According to him, the rise of religion was due to the effects of nature on the sentiments of human beings. In Marx's view, religion originated from fear and anxiety, which was originally born from the harmful forms of nature. Marx has called the religions the principles or ideologies of different societies. Jams Frazer discovered the origin of religion in humanistic ideological efforts. In his evolutionary perspective, he first envisioned magic and imagined religion and

the system of science finally taught the characteristics of modern societies where Maxmuler acknowledged the existence of living-authoritarianism before spirituality, according to which in every object, whether it is non-living or animate, consists of living authority, which is supernatural. Religion originated from faith, worship and devotion. Courrington and Marette called it the humanism because the people of Malencia call the supernatural power as 'Mana'. The people of Malenessia believe that the success or failure of any work depends on the power. Victory in war, success in hunting and catching more fish is believed to be due to the power. In the Indian tribes, Majumdar also mentioned the powers like Mana. In Ho tribe, the concept of 'Boga' comes under the principles of Marate.

Sociologist Emile Durkheim has criticized the various theories related to the origin of religion on the transcript that religion is a social fact and social factors are being involved in its creation. According to Durkheim, religion is the unified system of beliefs related to sacred objects or particles, based on Arunta's study, to give away the sacredness of clan symbol or totem from the profane, various rituals, festivals and behaviour were initiated which has the sanction of whole group or which is the expression of collective representation. The expression of religious representation is collective representation. The idea of society is the spirit religion. Religious powers are human and moral powers.

Faith, behaviour and influence of different religions of Indian society

India has no state religion. India is a secular state. There is freedom of all kinds of religions and faith. According to the 2001 census the followers of different religions are respectively; The Hindu religion (81.69 percent), Islam religion (12.69 percent, 16.85 crore), Christian religion (2.43 percent, 2.05 crores), Sikh religion, established in the main religions, (1.96 percent i.e. 10 million) Buddhism (0.71 percent i.e. 0.598 crores), Jain religion (0.48 percent i.e. 0.485 lac crores) Parsi religion and others (.043 per cent i.e. 0.38 crores).

Hindu religion :

Hinduism is the oldest religion. It is the result of

a lengthy evolution process of sacred and spiritual beliefs in social cultural and practices. According to Lokmanya Tilak, the Indus River to the Indian Ocean, the whole of India, whose motherland and holy land are called Hindus, is Hindu, and its religion is Hindu religion or Hinduism.

Sanatanata (Eternity)—Although there is no promoter of Hindu religion, but its development is being there since a very long period of time, due to this it is called Sanatan Dharma. Due to its antiqueness it has been maintained its identity. Many external elements, era changes, external attacks and movements had been there, but it is still intact in its basic form. As it has the foundation of eternal truth, hence it is still sustained.

Faith in God—The entire visible world is a supernatural power or a divine power, which can be different or multivariate. These powers are of two types, one other doing good work and doing bad things. Like God and Demon, this is called Dwait Siddant (theory).

Spirituality—Hinduism believes in the spiritual nature of God the absolute power. That is an expression of good things. The person always remains the answer for the attainment of spiritual power and happiness and joy. The life-giving philosophy of the Hindus is filled with spirituality, under which the soul of a person is constantly striving for unity.

The principle of karma—Hindu religion believes in enjoying the fruits of good deeds, which inspires to do good deeds and prevents them from doing bad deeds. The fruits of Karma are preserved in the form of sacrament. Which operate the future life and birth.

The principle of reincarnation—It is necessary to bear the second birth to enjoy the fruits of good deeds. According to the principle of reincarnation, the birth of the present birth is the result of the karmas of birth. It is a belief that by performing Satakam (good deed), both Ishlok and Parlok improve.

Principle of salvation—In Hindu religion there is a belief that happiness, misery, birth and death and freedom from the cycle of world are achieving divine perfection, achieving absolute

liberation or salvation. Dharma (Religion), Artha (entrepreneurship) and Kam (progeny) are all to achieve salvation as Purushartha.

Rit-rules—Vedic religion operates on the natural powers of the river (moral) like sun and moon, in the same way the world is bound in an ethical system. Ethical rule is religion, which is the above all for human life.

Ashram system—In Hindu religion, the life of a person has been divided into four ashrams—Brahmacharya, Ghrahashta, Vansprastha and Sanyas. The first two ashrams are for the physical and social obligations of man and later both the ashrams to fulfil higher obligations to God and humanity. In practical terms, the ashram system leads the way for attaining moral values

Unity in diversity—Many sects, ideologies and customs are found in Hindu religion. Like—Vedanti, monistic, sankhya, justice, specialty which is exemplary. This feature of Hindu religion is the fundamental principle of democracy and a secular state

Idol worship—The most common feature of Hindu religion is the belief in idol worship. There is no symmetry in idols, but it varies according to sectarianism and acceptance. Each community has its own devotional god (Krishna, Ram, Shiva, Ganesh, Hanuman) which are kept in different temples, and are worshiped.

Non-violence—Non-violence is considered to be the highest religion in Indian philosophy, and India has embraced all the sects, and have accepted it as a policy.

Debt and Yajna—In the Hindu life system there are five types of debts for an individual, these are; God-loan, sage loan, father-loan, guest-loan and land loan. Similarly it is the law of pious gurus to put an eye on individuals and to make their life ideal for sacrifice.

Sanskar (sacrament)—The system of sixteen sacraments has been arranged for the person to impersonate the person in Hindu religion and to physical, mental and moral refinement, whose purpose is to make a special situation and to provide knowledge of his social duties during life span.

Generosity—Generosity is the biggest belief

of Hindu religion. This religion is the oldest because of the characteristic of tolerance, flexibility and flexibility to adapt to the circumstances. This religion is called the renewable store of tolerance and generosity.

Rituals and methods—The most important form of Hindu religious practice is of rituals which are used to maintain faith in the divine power. Displaying the expressions of reverence for divine power, whose immediate purpose is to lead a holy life, but the broader purpose is to improve the other world. Desire to get something is the main part of the particular ritual, i.e. smallest religious actions, is called action or method, such as mantra-chanting, Offering the leaves of bel tree, bathing in the ganga etc. Rituals are called public worship to meet important religious activities or social needs.

Sect or Panth—Sampradaya refers to a group or organization that differs from one another on the basis of religious beliefs, religious practices such as Vaishnava and Shiva Sampradaya. Sect is different from one another on the basis of beliefs. But the important aspect of the separation is not faith, rituals or ceremonies, which are completely different from each other. In the present Hindu religion, many such classes are popular. The cult is called such a religious group. That focuses more attention on special religious activities. The members of a cult make their own distinct and separate identity based on their relation with religious persons their specific beliefs, customs and traditions.

In brief, the person's influences of Hindu religion can be understood in the words of Thomas Adi. Adi said in her book 'Sociology of Religion' that religion integrates an individual into a group, provides directions in the state of uncertainty, increases purity and self-confidence, and promotes the feeling of coming to each other. In addition to the impact on the person of Hinduism, contributions towards society and culture can also be analysed. Hindu Dharma influenced Indian society, social unity, rules and ethics, social control, change of spirit of purity, character development of persons and qualities of virtue, determination of duty, and significant impact on sense of security, recreational work and culture.

Islam religion :

Prophet Muhammad Sahib in 622 AD, provided a synthetic form to Islam. There are two main texts of Islam—Quran and Hadees. The meaning of the word of the Quran is to recite in which in which the knowledge given by Allah to Muhammad Sahib is stored, which was told by an angel Gabriel. There are 144 chapters in the Quran that is universal and eternal truth, spoken by the Allah. Through the Koran Allah has thrown light in detail by the creation of the earth and the humans, the day of doom, the nascent (liberation), social duty, human duty, good conduct and punishment etc., all the truth is for the entire human race. In the Hadees, there is a collection of the teachings given by Muhammad Sahib himself.

Islam religion believes in one God, Allah, who determines good and bad deeds, heaven and hell. Allah sends his message to the Prophet or Messenger. Mohammad Sahib was the Prophet. Mohammed Saheb had done the work of the Prophet (Rasool) between God and man, so he is also known as Rasool. Islam religion commands its followers to believe in the scriptures (ideals) of the Holy Book. Those who disobeyed are called infidels. Accepting the orders and instructions written in the Quran, reading prayers, paying zakat and hajj, are the ultimate duty of every Muslim. Islam does not believe in reincarnation. This religion is of the belief that after the doom, on the day of Rozeshuda, God will calculate the good deeds of the dead creatures and will provide heaven or hell. From 1206 AD to 1818 AD, the Sufi tradition played an important role in spreading Islamism in India. In India, there is the result of anti-idol worship, monotheism, untouchability, the end of caste system, the birth of egalitarian ideals and moderate movements, are the consequences of Islam. Both Hindu and Muslim religions have been influenced by both faith and practice.

Christianity :

In the beginning of AD, a Jewish woman Mary, in Palestine (Bethlehem), gave birth to the founder of Christianity Jesus Christ, who is considered to be a divine Son. Approximately 8 billion people are supposed to follow Christianity throughout the world.

That is the highest in Europe, America and Australia. The Holy Book of Christianity is the Bible, which has two parts—the Old Testament and the New Bible. The old Bible was written by Jew Hazrat Daud and Hazrat Musa. Christianity is a sophisticated form of Judaism. Christianity has the influence of ancient Greek philosophy and ideology, Buddhism, Islam and Judaism. Jesus preached to believe in God's divine devotion, to have compassion for all, to be loyal, who was put to death on the cross, and therefore the cross was accepted as a symbol of special sacred symbol or sacrifice. Jesus told the commandments of God in the Bible that it is considered holy law—I am God, there is no physical image of God, God is not a physical image of the eternal and the whole world, God is the Sovereign Lord of the eternal and the entire world. Remember the relation, the parents should be honoured, the human beings should protect God and His law, you will not steal, you will not give false evidence against your neighbour, and you will not be greedy. Christianity believes in monotheism is and against the idol worship.

There is only invisible God nurturing the whole humans. It is kind, purify the hearts. God is in the form of spirit and power. An individual is purified through Baptisma and brought close to the soul (spirit). It believed in triad, that is God, Christ and the Pious soul. It is a medium to reach to the God. For Christians Church is the body of Christ, the pious soul resides there. It is mandatory to get married in church and to have membership of the church for each Christian. There are five rituals in Christian religion; 1. Baptisma (accept the Christianity and to bring near to pious soul), 2. Putikaran, 3. Self-respect, 4. Pious communication (collective worship and feast) and 5. Marriage (sacred family life). Christian religion believes in the principle of equality and fraternity. All individuals are the children of the God. The true service of God is the conception of human welfare and service to those who are in sorrow and un-happy. Christian religion has influenced the Indian society in many ways. With the result certain functions of Christian missionaries a feeling of equality and fraternity has developed. Christian religion has helped to provide an optimistic view towards life by way to end hatred and gave

importance to materialism in place of spirituality. It also helped to uplift the status of lower castes by weakening the caste system, abolishing the practice of untouchability and in improving the status of women.

Sikhism :

Guru Nanak established Sikh religion under the Sikh Khalsa Movement against many social evils and outbursts of Hinduism, whose basic religion is Granth Gurunanak Sahib. In the opinion of Gurunanak (1469-1538) the devotees and members of the religious monks were all equal. Gurunanak emphasized on the unity of Hindu-Muslim unity in his teachings, opposing external vibes, opposing caste system, emphasised on a supreme power, the sanctity of character, emphasizing the importance of the guru, and always endorsing humanity. The term 'Sikh' is the Punjabi translation of pupil of Sanskrit language. The followers of Gurunanak were called Sikhs.

Sikh Dharma has a profound influence on Indian society. The voice of Gurunanak tried to create public awareness against the oppression, exploitation and slavery. Govind Singh, the tenth Guru of the Sikhs, was a quintessential scholar, a serious philosopher, great literary and great-poet. His works written in Brajhasha are important source of Hindi literature. For the purpose of eliminating the atrocities, the gurus ordered to keep hair, comb, sharp, briefs and saber. The Khalsa party provided a new look. Its entire cultural background is pure Indian, in which there is integration of Shaiva, Vaishnavand Shakya elements. Guru Gobind Ramdas founded Amritsar. Sixth Guru Hargovind built Lohgarh fort and established Akal Takht. Sikhism is a behavioral religion, which is against customs, blind faiths, ritualsand traditions, diminishing beliefs, rituals, knowledge of caste system and emphasised human unity. Guru Gobind Singh gave a new look to Sikhism and made it a powerful medium to overcome atrocities.

Jainism :

The scholars of Jainism and the scholars who expanded in the establishment and development have been called Tirthankars. Sixth Century BC Mahavira Swamy had first twenty three tirthankaras. Prithham tirthankar was Rishabhdev and twenty-thrird

Tirathkar was Pasvanath. The practical use of faith in the teachings of Mahavira Swamiji can liberate man from actions. Nivriti Marg (The desire for the worldly pleasures should be abandoned by the world instead of the desire, desire and property of the people.) The primacy of karma (the deeds of the fathers, the conquest of lusts is freedom from karmas). (Jivchaitanya dravya and ajiva is free from chaitanya) separation from the pudgal is to break the commitment, which means being free from the cycle of birth and death and rebirth becomes meaningless Getting Kashay (Salvation). Fasting and liberation (the combination of life and body is bound only) which is called the Kashasha. Nirvana is the ultimate goal of Jainism, salvation from bondage (liberation), which means destruction of the physical part of the organism. To keep true faith in knowledge of the philosophy of the Triratna, the knowledge of the realm of timeless knowledge, the realization of the basic elements of the living, the due diligence - co-worker or the charity, the triratans have given a lot of emphasis on conduct. This satyagaini theory is polytheism or syadvad. Five Elements (non-violence), non-violence (non-stealing), unbridled (collection), Brahmacharya and seven Shilvratas-Dakshit, Nivrutta, Anarth Dabwatra, Tactical Prashvavavas, Consumption-Pratiboggim Magnum and Guest deputation etc. are main. It is opposed to caste discrimination and gender discrimination and established social equality.

Syadvad or polytheism can be followed in seven different ways - there is no, it is not, can not be said, but cannot be said, cannot be said and cannot be said, and is not But cannot be said.

Buddhism :

Buddha was the originator of Buddhism in Indian history in the 6th century BC. He emphasized reformism, atheism, sacrifice, resentment, and sannyasan, whose influence is widespread in China, Tibet, Mongolia, Korea, Japan, Sri Lanka and Nepal. The lecture of Mahatma Buddha lies in Dhammachakk, Pawtansut (Dharma Chakra Enforcement). The principle of Buddhism is written in the famous religious texts. Analyzing the philosophical principles contained in those teachings in Vidyapith, Sudipak, and Vidyamptik, the ethical, religious

teachings of Buddha and those teachings in the Vidyamptiket. Buddha told the four Arya Satyas (truths)- the cause of suffering, misery, and the obstruction, which is the foundation stone of Buddhism. Astrangular path is the path between sight, vision, speech, living, exercise, memory and samadhi. Buddha emphasized ethics and told them to be tenuous. Moderate way- Nonviolence, truth, asteya (non-stealing), Brahmacharya, dance songs, prohibited dishes, abandonment of disagreements, abandonment of gentle work, and adherence of ten seasons is necessary for the monks.

Buddhism influenced many areas of Indian culture like religion, philosophy, literature, governance, ethics. By adopting Pali as a common man's language, by making discourses in the associations and the Viharas, a medium of high literature was created, in which Buddhecharitra, Sariput episode, Milind Pahan, Kathavatha, Tripitik are famous. In philosophical theories of Buddhism, there is a key philosophy of nihilism, realization, realism and (anityavad) non-eternalism. The sculptures of Bodhisattvas, the formation of Viharas and chaitanyas, the effect of Buddhist art on Indian sculpture sculpture and painting are clearly reflected by the collapse of stupas. Buddhism criticised vedic rituals and developed the simple, easy and ethical religion. Buddhism created the Sangh system and developed a democratic system. The well-known Nalanda and Vikramshila institution were Established by Buddhists. Buddhist monks spread the Indian culture abroad. In the development of the spirit of truth, service, sacrifice, non-violence, benevolence, equality and tolerance in Indian society, is a special contribution of Buddhism.

Function or role of religion—Generally the functions of religion include to get rid of mental tensions, mental stress and conflicts, to preserve social values and beliefs, to maintain ethics, to help in social unity, to help in the spirit of universality, to social control, in the development of virtues, differentiating between sacred. Sociologists and psychologists have thrown light on the role of religion on the basis of social structure. According to the evolutionists, the origin of religion was worship of the animate things or worship of nature, then on the basis

of the divine powers of human form, the era of polytheism came, and finally a God Almighty was conceived. According to all the scholars, the influence of religion is more in the peasant society or the feudal society. All the world's major religions developed from such communities. In this period religion was the main source of culture, along with the social relations and world view, relation between husband and wife, relation between the son and father then the relationship between the king and the public depended on religion. Despite the belief in our divine powers, the imagination of a Supreme Being or the importance of monotheism is important. There is an organization of religion and there are religious places also. The class of priests is based on inheritance. Important and supernatural changes are expected or predicted in the social order by the broad religious movements. This society is the society of complex religious practices or rituals. In earlier Indian society, similar characteristics were found. G.N. Shastri and Bhattacharya said that Indian society is basically organized on religion and caste.

In contrast, there is serious disagreement about the role of religion in the industrial society. Marx, as a result of the consciousness of industrialization, and Maxweber told due to the impact of reasoning the religion would weaken. According to Durkheim, religion will either end or weaken with the increase of labour division. The biggest changes have taken place in religious contemplation, reducing the role of modern human religion and attempting to remove it from public life. Its primary purpose is to separate religion from politics and public life, hence its meaning is religiousness. In developing countries, secularism means religious tolerance. This is the meaning of secularism in India. In other words, the effect of religion has not diminished, but its nature and form have changed. Religion has now become a personal matter and the meaning of collective prayer started to come to an end. Religion has been privatized. Role of religion as a disorganising element is being discussed by R.K. Merton. According to Maxweber, the emergence of Protestantism has led to the emergence of capitalism.

Many scholars have discussed the role of religion related to family, and marriage. Dharma

emphasized the characteristic stability in all the societies. Marriage had affected the disintegration, in the post society, and the power and authority of the person and the nature of the family was determined by the religion. Generally there is more influence of religion in some countries. Just like in Israel there is Jew religion, Hindu religion in Nepal, Muslim religion in Pakistan etc. From a psychological perspective, religion provides mental satisfaction to human beings eliminates stress, keeps us away from mental disorganization. Based on the above discussion, we can definitely say that due to the processes of industrialization and modernization, there has been a lot of decline in the role of mediievally power and role in the private and the role of religion. Now religion has become a personal matter. Religion is away from politics and due to this distance its nature and character has changed. It is possible that the outer nature of religion is still powerful, but fear of belief and belief in the basic sense of religion that is supernatural power has definitely weakened.

Important Points

1. Marriage is an institution recognized by society.
2. Marriage provides stability to the family.
3. The origin of marriage and its chronological development has occurred in five phases.
4. The objectives of Hindu marriage were to follow religious duties, and to obtain children.
5. Hindu Marriage is a religious sacrament with some wedding preferences and prohibitions.
6. Muslim marriage is a social contract which is intended to give legitimacy to the offspring and generation of children.
7. Family is the first school of society.
8. Family is seen as an agency of socialization
9. Family is the most important and the main basic social group, which has central importance in the structure of society.
10. Relationship between individuals or relatives is mutually correlated on the basis of genealogy. These are of three types; blood related marriage and fictional.
11. Kinship or kinship behaviour guides a person the manner in which to behave with a relative.
12. Two important political organizations or institutions are state and government.

13. The essential elements of state are definite land, population, government and sovereignty. The State also acts as a means of social control.
 14. State also functions as a means of social control.
 15. In ordinary words, physical objects are called property
 16. Financial Institutions is a unit of holistic culture.
 17. Religion's literal meaning is to adopt or follow the virtuous qualities.
 18. The origin of religion is derived by primitive man from faith in terrible form of nature, fear, ignorance and helplessness.
 19. The physical feature of nature of religion is - belief in supernatural power, object, person and power, perception of purity in the form of religious behaviour, sanction and prohibition related to emotional feelings and special religious content and symbols.
 20. Tyler said that all religions are based on the same idea and that is the belief in the soul or the organism which is called spirituality or animism.
 21. Education is related to learning, assimilating and dealing with its behavioral processes.
 22. The role of education is in the form of an important institution in the formal or informal way of transferring tradition, culture, skills and knowledge from one generation to another.
- (C) Extended family
 - (D) All of these
 4. The family in which the tradition of descent is in the name of mother.
(A) Maternal family
(B) Paternal family
(C) Matriarchal family
(D) Patriarchal family
 5. Joking relation in kinship behaviour is related to which of the following?
(A) Joke (B) Disgust
(C) Insult (D) Rage
 6. How many relations are formed in the primary relationship ?
(A) Seven (B) Eight
(C) Ten (D) Twenty
 7. The essential elements of the state are—
(A) fixed land area (B) population
(C) government (D) all above
 8. The major types of property are—
(A) Physical
(B) Movable and immovable
(C) Private (D) All above
 9. Religion is Belief in—
(A) In society (B) in community
(C) in institution (D) in supernatural power
 10. The basic purpose of education is.
(A) to become politician
(B) to be an industrialist
(C) to get a job
(D) to develop the whole of the individual

Questions for Practice

Multiple Choice Questions :

1. "Marriage is a social institution." Who stated?
(A) Reverse (B) Lobo
(C) Gilill and Gillin (D) All the above
2. Which of the following is the main purpose of Hindu marriage?
(A) Emotional Security
(B) Religious Duty
(C) Obtaining Son
(D) All of the above
3. What types of families are found in all the societies of the world?
(A) Nuclear family
(B) Joint family

Very Short Answer Type Questions :

1. Describe the purpose of marriage.
2. How many types of marriage are there?
3. Describe the types polyandry.
4. What is the importance of family?
5. Describe the type of family on the basis of lineage and authority.
6. Write any four reasons for family disintegration.
7. Explain the meaning of kinship.
8. What do you understand from joking relations in kinship?
9. What is couvade?
10. Describe the functions of the modern state.

11. Name the principles of the state's origin.
12. Tell the essential elements of the state.
13. What do you think of the financial institution?
14. Name any two financial institutions?
15. Describe the features of religion.
16. Describe the role of religion in social control.
17. Write four effects of religion on society.
18. What is the meaning of education?
19. How many types of education are there?
20. What is the important area of education system in India?

Short Answer Type Questions :

1. What is marriage?
2. Write two characteristics of marriage.
3. Explain the two benefits of marriage.
4. Describe two characteristics of family.
5. Up to what extent the Indian families are joint?
6. Mention the economic functions of the family.
7. What do you mean by the kinship term developed by two or more primary categories?
8. What do you mean by joking relations?
9. Avunculate is found in which type of societies?
10. Explain the meaning of the state.
11. What do you understand by a government?
12. What is a welfare state?
13. Explain the major types of property.
14. Name the three characteristics of property.
15. What is religion?
16. Tell the three characteristics of religion.
17. Describe the four functions of religion.
18. Define Education
19. What is the important function of education?
20. Summarize the flaws of Indian education system.

Essay Type Questions :

1. Define marriage and describe the traditional and modern types of Hindu marriage.
2. Mention the key features of marriage.
3. Briefly describe the main objectives of marriage.
4. Define Family. Explain the family's characteristics.
5. Describe the functions of families as an institution.
6. Describe the major types of family.
7. Describe the types of kinship.
8. What are the kinship terms?
9. What do you understand by kinship system?
10. Define the state and describe the essential elements of the state.
11. Describe the functions of a modern state.
12. Explain the Principles of State's Origin
13. Explain the meaning of financial institutions and describe the financial institutions found in society.
14. Describe the development of financial institutions and explain their social impact.
15. Define religion. Describe its features.
16. Illuminate the various theories of the origin of religion.
17. Describe the faith, behaviour, and influence of different religions of Indian society.
18. Define the concept and explain its concept of education.
19. Describe the functions of formal and informal education.

Answer Key :

1. (D) 2. (B) 3. (A) 4. (A) 5. (A) 6. (B) 7. (D)
8. (D) 9. (D) 10. (D)