



Social Institutions in Contemporary Karnataka: Family, Marriage, Religion

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Abstract

The study of n society has expanded rapidly in recent decades, reflecting's heightened visibility in a globally interconnected cultural, economic, and political landscape. A social institution consists of a group of people who have come together for a common purpose. These institutions are a part of the social order of society and they govern the behavior and expectations of individuals. This paper highlights about the past and contemporary conditions of today's fact. Social institutions are established sets of norms and subsystems that support each society's survival. Each sector carries out certain tasks and has different responsibilities that contribute to the overall functioning and stability of a society. While societies may differ in how they establish these responsibilities, which is economic, governmental, family, educational and religious institutions.

Marriage and family are key structures in most societies. While these two institutions have historically been closely in n system. Society is the combination of individuals where life of every member of the society is largely influenced by marriage, family and religion. These individuals have their various needs which they want to be satisfied. For this purpose people behave in a customary way which is controlled by norms. This participation of people for the attainment of their various needs develop social institutions. It is formed by the group activities controlled by an interrelated set of norms, while the group activities have inherent purpose of action that is to satisfy human needs. When we talk of societal processes we take society in action, while we discuss norms individuals are not taken into consideration but their shared expectations are given priority. When such norms are interrelated and crystallized pertaining to relatively limited activities of mankind at one time and a given space it becomes a social institution. This article studies about the recent trends in family, religion and marriage functions with slight variations that are universal. These institutions can be understood by understanding the human relationships.

Keywords: Social Institutions, Marriage, Family, Religion, change in contemporary society.

Introduction

Sociologists are interested in the relationship between the institution of marriage and the institution of family because, historically, marriages are what create a family, and families are the most basic social unit upon which society is built. Both marriage and family create status roles that are sanctioned by society. In Ancient, religious ideas about the importance of family life and many children meant that all men and women were expected to marry, and that women in particular married very young. Widows faced persecution and were not allowed to attend wedding festivities. Women who did not have any sons also faced similar oppression. Professional matchmakers typically chose one's spouse with parents and other relatives taking the matchmaker's role in certain circumstances. The idea that marriage resulted in procreation was central meaning that homosexual relationships were not looked upon favorably. Once a marriage produced children, parents would show tremendous affection for their children. The relationship between a mother and her son was particularly important in Ancient culture. In fact, mothers would often end up living in the house of their eldest son upon widowhood. This would in turn cause tensions between a mother-in-law and her daughter-in-law.

Some social scientists opine that the status of women in early Vedic times was equal to that of men in all respects hence she is also economically empowered. They justify it quoting the verses written by Ghosha, Lopamudra, and Apala in early Vedic times. They also points out to Sulabha discussing in the court and Droupadi of epic period questioning her husband.

Even today Sati, female infanticide is continued in different forms. The common women were not only denied the economic, social, and political rights but also human rights. Even today, majority of women in as well as the world spends their whole life cultivating food, cooking the food, shopping for own household, raising children, caring for the elderly, sick and disabled cleaning the house, washing clothes, ironing, cleaning the vessels, hauling water. Beside all these works women have been treated as second rate citizens.

In most of the marriages the bride's family provides a dowry to the bridegroom. Traditionally, the dowry was considered a woman's share of the family wealth, since a daughter had no legal claim on her natal family's real estate. It also typically included portable valuables such as jewellery and household goods that a bride could control throughout her life.–Historically, in most families the inheritance of family estates passed down the male line. Since 1956, n laws treat males and females as

equal in matters of inheritance without a legal will ns are increasingly using a legal will for inheritance and property succession, with about 20 percent using a legal will by 2004 Marriage

Marriage is one of the universal social institutions .Literally, "vivaha" refers to the ceremony of "carrying away" the bride to the house of the bridegroom. Hindu marriage is not a civil contract, it is a sacrament. What is marriage? Different people define it in different ways. Not even sociologists are able to agree on a single meaning. For our purposes, we'll define marriage as a legally recognized social contract between two people, traditionally based on a sexual relationship and implying a permanence of the union .Other variations on the definition of marriage might include whether spouses are of opposite sexes or the same sex and how one of the traditional expectations of marriage (to produce children) is understood today.

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Changes in the Institution of Marriage Family and marriage are considered to be the oldest and the most basic and fundamental institutions in the sub-systems of the society. Both are important for the existence and functioning not only of society, but also for the sustenance and continuation of human being. The concept of marriage varies from nation to nation, caste and religion,

Changes in marriage system:

Marriage is the approved social pattern, whereby two or more persons establish a family according to thinker's marriage is a holy union between man and women for begetting of a son necessary for salvation and religion duties. Marriage helps every man to become house holder and to perform religious duties as un married man is considered as half man, the second aim is the procreation of children sexual pleasure and providing care for the offspring. It is an old saying that marriage is a necessary evil because it completely changes the life style of human being, particularly of woman; she surrenders even her own identity. Still everybody wishes to marry because remaining single is not being encouraged by the society for the safety purpose and in the old age.

Arranged marriages have long been the norm in n society. Even today, the majority of ns have their marriages planned by their parents and other respected family-members. In the past, the age of marriage was young. The average age of marriage for women in has increased to 21 years, according to 2011 Census of . In 2009, about 7% of women got married before the age of 18.Among all these, most

of the marriages the bride's family provides a dowry to the bridegroom. Traditionally, the dowry was considered a woman's share of the family wealth, since a daughter had no legal claim on her natal family's real estate. It included valuables such as jewellery and household goods that a bride could control throughout her life. Historically, in most families the inheritance of family estates passed down the male line. Since 1956, laws treat males and females as equal in matters of inheritance without a legal wills are increasingly using a legal will for inheritance and property succession.

By the time a girl attains the age of 23 or 24, society expects her to have settled in life. If a girl remains unmarried a lot of suspicion regarding her character and temperament begins to plague the mind of people. Where Marriage is considered as the first 'samskaras' for the girl, as the cultural indicators that the girl wants to be in acceptable suitable for womanhood. In fact, women establish her female identity through marriage. She is expected not only to be a wife but also a mother. As wife and mother, she is expected to keep the interests of her husband and children above her own. Finally, a woman believes that her children and husband needs her.

The winds of change have been blowing over many traditional institutions and concepts. One such institution, that still remains popular and which seems to be under a savage assault from shifting social trends, is the institution of marriage. Along with the change in family norms in the contemporary society, the pattern of marriage is also changing. Men and women of today are willingly stepping out of their traditionally roles and moving towards new concept of marriage. Some of the changing patterns in intimate relationship that are currently posing challenges to the traditional society. finally one thing now a days the purpose of marriage has been changed, the criteria of mate selection changed, economic aspect changed and lastly the increase in the instances of divorce and desertion. Various reform movements, social legislations and opening of modern occupational roles for women have created new outlooks. The institution of marriage is getting shifted more to the needs of individuals than as the social and religious obligations. Legally speaking, the traditional ideals of marriage have been replaced with a new set in which marriage is no longer a social or a family concern. It is purely a personal affair leading a man and woman to seek social, psychological and economic happiness by pursuing their own free, will.

Singlehood in earlier times, the unmarried women was severely condemned and had no place in society. Recent years have brought about a great change in the life of women all over the world; influencing their attitudes, values, aspirations, ways of feeling and acting for effective participation in all walks of life. The majority of young women want to live on their own, with their aims of life. .

Family:

The family is the most important primary group in society it is the simplest and the most elementary form of society Life of a every member in a society is influenced by three systems, namely the joint family, the caste and the village community. According to K Davis these are the three pillars of the society .in sociological term family is defined as a “family is a more or less durable association of husband and wife with or without child, or of a man or woman alone, with children. Family household types in modern society are diversified, such as single parent families, reconstituted families, unmarried cohabitation families, traditional families, couple with no children families and roommate family households. The reason of diversified family household type is that unmarried cohabitation, delayed marriage and delayed childbirth are trends for young people in the recent years. Furthermore, there have been increases in the proportion of the return of mothers to the workforce and the number of divorces and a decrease in the proportion of "intact" family unit (two biological parents and their dependent children).

Modern society is the virtual and gradual disappearance of joint families and their transformation into nuclear families. Thousand years and it is the evolving technology that had facilitated the regular household tasks which earlier used to exact a number of co-operating people. Even though, n society for a long time was characterized by the joint families both lineally and collaterally extended, it has been observed that over the years in joint families have been gradually, Transmuting into nuclear families. Going back to the history, according to the 1981 census, the population growth was higher than the growth rate of households. The reversal of this incident took place in 1991 census where the growth of number of households superseded the population growth. This trend exhibited an enhanced momentum in 2001 census data. So it is legitimate to surmise that nuclear family is playing the pivotal role in determining the structure of the present day n society.

For generations, has a prevailing tradition of the joint family system. It is when extended members of a family – parents, children, the children's spouses and their offspring, etc. – live together. Usually, the oldest male member is called” Kartha” is the head of the joint n family system. He mostly makes all important decisions and rules, and other family members are likely to abide by them. Thereafter, with impact of industrialization influence of urbanization, influence of education and economic development, has witnessed a break up of traditional joint family into more nuclear-like families.

Changes in family system:

Over the last 60 years, the cultural trend in most parts of has been an accelerated change from joint family to nuclear families, much like population trends in other parts of the world. The traditional large joint family in, in the 1990s, accounted for a small percent of n households, and on average had lower per capita household income. joint family still persists in some areas and in certain conditions, in part due cultural traditions and in part due to practical factor-.Youth in lower socio-economic classes are more inclined to spend time with their families than their peers due to differing ideologies in rural and urban parenting. With the spread of education and growth of economics, the traditional joint-family system is breaking down rapidly across, and attitudes towards working women have changed. Arranged marriages have long been the norm in n society. Even today, the majority of ns have their marriages planned by their parents and other respected family-members. In the past, the age of marriage was young. The average age of marriage for women in has increased to 21 years, according to 2011 Census of .in2009 about 7% of women got married before the age of 18. With the advent of urbanization and modernization, younger generations are turning away from the joint family form; this new family form encourages frequent visits; financial assistance; aid and support in childcare and household chores; and involvement and participation in life-cycle events such as births, marriages, deaths, and festival celebrations. The familial and kinship bonds are thus maintained and sustained. Even in the more modern and nuclear families in contemporary , many functional extensions of the traditional joint family have been retained, and the nuclear family is strongly embedded in the extended kinship matrix. In spite of the numerous changes and adaptations to a pseudo-Western culture and a move toward the nuclear family among the middle and upper classes, the modified extended family is preferred and continues to prevail in modern n.

Adolescence and young adulthood are particularly stressful and traumatic stages in the lives of n youths. In one way, they desire emancipation and liberation from family but residing in the matrix of the extended family makes it difficult for them to assert themselves and exhibit any independence in thought, action, or behavior. Social changes are gradually occurring but arranged marriages are still the norm, and dating generally is not allowed. Furthermore, sex and sexuality issues are not openly discussed, sex education is not readily available, interrelationships with the opposite sex are discouraged, and premarital sex is frowned upon. In the traditional n family, communication between parents and children tends to be one-sided. Children are expected to listen, respect, and obey their parents. Generally, adolescents do not share their personal concerns with their parents because they

believe their parents will not listen and will not understand their problems. The elderly in are generally obeyed, revered, considered to be fountains of knowledge and wisdom, and treated with respect and dignity by family and community members. Old age is a time when a person is expected to relax, enjoy solitude, retirement, pray, enjoy spending time with the grandchildren, and not worry about running the household or about finances because the oldest son is now in charge of the finances and family matters, and the oldest daughter-in-law is generally running the household. In most instances, the elderly care for their grandchildren and assist with cooking and household chores. Even adult children continue to consult their parents on most of the important aspects of life.

Traditional family values are usually passed on from one generation to the next, now people spend for Family time, love; play and work give children this foundation. Take the time to share family values and traditions with children. Schedule family meetings together, share meals together where the family gets together to talk about the day, schedule recreation and relaxation into your day-to-day life. The definition of family values is the social standards defined by the family and a history of traditions that provide the emotional and physical basis for raising a family. Work together within your family to identify and create your own family values.

In traditional family, wife had no voice in family decision-making. But in contemporary family, in budgeting the family expenditure, in disciplining the children, in purchasing goods and giving gifts, the wife now credits herself as equal in power role.

The change in conjugal bonds is also evident from the increasing emancipation of wife. In urban areas, wife going with husband for social visits, taking food with husband or even before he does, going together to restaurants and movies, etc...indicate increasing 'companion' role of wife. Husband no longer regards his wife as inferior to him or devoid of reasoning but consults her and trusts her with serious matters. As regards closeness of man to his wife and mother, man, particularly the educated one, is now equally close to both.

The relations between parents and children may be assessed in terms of holding authority, freedom of discussing problems, opposition of parents by children, and modes of imposing penalty. In traditional family, while power and authority was totally vested in the patriarch and he was virtually all powerful who decided everything about education, occupation, marriage and the career of children in the family, in contemporary family—not only in nuclear but also in joint family—the grandfather has lost his authority.

The authority has shifted from patriarch to parents who consult their children on all important issues before taking any decisions about children. Children have also started discussing their problems with parents they use economic and psychological methods (denying money, scolding, restricting freedom, reasoning) more than the physical methods (beating). In spite of these changes in relations between parents and children, the children do not think only of their rights and privileges but also of the welfare of parents and siblings. They respect and fear their elders.

The relations between daughter-in-law and parents-in-law have also undergone change. However, this change is not as significant in daughter- in-law and mother-in-law relations as in daughter-in-law and father-in-law relations.

Religion:

Known as the land of spirituality and philosophy was the birthplace of some religions, which even exist today in the world. Though we can't prove the existence of one or more gods, we can provide evidence for the power of religion. For good or for evil, faith factors into our everyday functioning: We've evolved to believe. Religion can help us make sense of our world, provide motivation, and bind us together.

Is a land of diversities. This diversity is also visible in the spheres of religion. The major religions of are Hinduism (majority religion), Islam (largest minority religion), Sikhism, Christianity, Buddhism, Jainism, Zoroastrianism, Judaism and the Baha'i Faith. is a land where people of different religions and cultures live in harmony. This harmony is seen in the celebration of festivals. The message of love and brother hood is expressed by all the religions and cultures of. The most dominant religion in today is Hinduism. About 80% of ns are Hindus. Hinduism is a colorful religion with a vast gallery of Gods and Goddesses. Hinduism is one of the ancient religions in the world. It is supposed to have developed about 5000 years ago. Later on in ancient period other religions developed in.

Whether it's the gathering of the faithful, bowing in prayer in the courtyard of a mosque, or the gathering of lamps that light up houses at Diwali, the good cheer of Christmas or the brotherhood of Baisakhi, the religions of are celebrations of shared emotion that bring people together. People from the different religions and cultures of , unite in a common chord of brotherhood and amity in this fascinating and diverse land

Secularism:

Secularism is the principle of the separation of government institutions and persons mandated to represent the state from religious institutions and religious dignitaries. In n context it also means equal treatment of all religions by the state. With the 42nd Amendment of the Constitution of enacted in 1976, the Preamble to the Constitution asserted that is a secular nation. Of all these is a multi-religious, multilingual, multiracial and multicultural country like ours has to progress, the rights of the minorities must not be undermined. There shouldn't be any dominance of majority over the minorities either politically or socially.

For these very reasons, the concept of Secularism was introduced and it was expected to bring about the integration of diverse elements of n society.

Conclusion:

This paper demonstrates that social transformations and changes happening in the society are mainly in correspondence to the socio-economic development, social demands and cultural requirements of the society. This study highlights and examines the changing processes operating in the social order and institutions at various dimensions overtime. The pattern of marriage, nature of family organization and religion, has changed the major contents of this contemporary world.

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