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A STUDY OF INDIAN FAMILY LIFETIME IN MILIEU OF SEXUALITY AND THE GENDER PERSPECTIVES

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ABSTRACT

Gender seems to be one of the maximum powerful variables that have an impact on human development from thought until demise in particular in Indian society. The existence events of an individual born into an Indian circle of relatives is determined to be definitely gendered, which results in making the circle of relatives' existence „heaven“. Subsequently understanding family lifestyles from gender attitude is the principle aim of this paper, which attempts to throw light on the theoretical structure of gender, gender machine and gender socialization triumphing in family life. In addition, the paper discusses the challenges confronted in terms of changing family values and ethos; identification confusion mainly at the part of the women and ladies; circle of relatives and paintings interface, its effect on gender roles and violence inside own family. The paper concludes by using pointing to the reality that the concept of „androgyny“ is specifically applicable in the Indian socio-cultural context for a healthy, nonviolent and balanced family life.

KEYWORDS: Family Life, Family and Work Interface, Gender Socialization, Gender and Family Violence, Identity Confusion, Androgyny.

INTRODUCTION

The family as a fundamental social group has continually been regarded as a middle component for the improvement of the person in addition to for the society and mankind. Modifications of own family values, concepts and regulations therefore, are given a good deal interest all around the world. However, any understandings of those adjustments require expertise about the reputed quo, the situations and the context of change. Singh (2004) had rightly talked about that, “The twenty-first century recorded high-quality changes of a long way attaining significance within the own family machine under the impact of westernization, industrialization, modernization and extra populace mobility across the subcontinent. considering that then the Indian circle of relatives has gradually confronted and combated various styles of troubles and demanding situations, and but India does now not have any circle of relatives policy consistent with se to this point; albeit the authorities of India has indeed taken numerous beneficial legislative measures relating to widow remarriage, ladies' right to belongings, exercise of child marriage, succession, adoption and renovation, dowry, dissolution of marriage affecting one of a kind groups and maximum currently home violence, that have impacted the Indian own family system in greater methods than one”. Of all of the factors that affected Indian own family lifestyles, gender plays a very crucial role in making the own family

THEORETICAL SHAPE OF GENDER

Gender is considered as an important assemble existing among males and females in nearly all societies of the globe. Other than magnificence, age, race, religion and ethnicity, gender is an integral size of social stratification, placing the girl at the level of downside; various in degree and quantum throughout time and space inside and throughout the societies. Gender seems to be one of the most powerful variables that influences development from the moment of thought until death. The lifestyles events of a man or woman born into an Indian own family are located to be totally gendered. Gilbert (1993) described threefold theoretical shape of gender, including; gender as distinction; gender as shape; and gender as technique. Gender as difference broadens our knowledge of behavior in social context, however obscures inequality by means of overlaying the differences in energy between men and women. Gender as shape refers to the manner wherein attitudes in the direction of women and men emerge as institutionalized inside societal structures. for instance - a male worker who has a toddler is perceived as male; a female employee with a infant is a mother. Gender as shape is clear inside the work place whilst the assumption is made that women will provide care for dependents and is validated via the dominance of 1 gender or the alternative in positive occupations. Gender as manner refers back to the patterns of interactions among women and men primarily based on assumptions approximately gender roles. Ladies are seen as nurturer the company of emotional caretaking, whereas men provide monetary help.

GENDER MACHINE PREVAILING WITHIN INDIAN CIRCLE OF RELATIVES EXISTENCE:

One of the maximum pervasive and vast codes of business enterprise that impacts all factors of social functioning is the gender machine. It's far patriarchy that offers the circle of relative's life force to the detrimental conditions that women and ladies of



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every age face in India. Its miles the gender machine that performs a crucial function in growing boundaries and stumbling blocks for girls' development in Indian society. Essential functions of gender gadget prevailing inside Indian family according to Choudhury (2006) are:

- a) **Male-lady / boy-woman differentiation:** The exercise of male-woman dichotomy bureaucracy the center of a gender-based device. Biological intercourse differences, which are real, are prolonged to be the criteria for social placement. Chaterjee (1987) became of opinion that, "discrimination starts off evolved with the truth that a female is undesirable and therefore removed even earlier than she will emerge into the arena". Very early in existence youngsters begin to revel in gender primarily based differentiation and discrimination in their relationship with others, in distribution of own family sources and in entitlement to circle of relatives' club: vitamins, fitness care and training and many others. Girl feticide, infanticide, and the son choice in our households talk eloquently of the discrimination. Furthermore, within own family, ladies / girls have been neither predicted nor advocated to expand a sense of autonomy or manage. However, matters are converting slowly with the change in sensitized attitudes of male people inside the own family.
- b) **Function Allocation:** within Indian patriarchal family machine, dominating and controlling social functions are prescribed for the males, while supportive features are prescribed for the girls. thus, through birth, men are caretakers of resources, acting the functions of earners, however, girls are family caretakers acting the features of toddler nurturing, worrying of the elderly and walking the family. in step with Bharat (1997) "In Indian families" sex roles are nicely differentiated and influence the socialization system from birth onwards. each boy and ladies according to Choudhury (2006) grow up with the understanding of special preference connected to the male child and often enjoy blatant expressions of this preference via parental reactions, behaviour; circle of relatives rituals, practices; social customs and traditions". Rao (1969) outline ladies's roles - all interpersonal and her identification is totally mentioned via her relationships to others, including:
 - o An obedient daughter;
 - o A devoted spouse;
 - o A nurturing mom;
 - o An all-effective mother-in-law;
 - o A benevolent grandmother.

Girl is always „tossed on to someone else, her worth and status as a character gets devalued“. as a result, from youth to maturity, there's a deliberate attempt for the female to be named or addresses in some male person's call or identification. in line with government of India file (1974) - girls in India have roles but no character or identity in their personal. (c) Gender-based totally hierarchal placement: in conjunction with role allocations, positive norms and values, at the side of practices and beliefs, similarly sell the husband-wife superior/inferior hierarchy inside circle of relatives. Bhogle (1999) was of view that the higher incidence of widowhood in ladies in comparison to guys is due specifically to the cultural exercise of men marrying women who are appreciably more youthful to them. This demonstrates how gender and age can be the sources of negative aspects. in line with Sharma and Khosla (1997), "to be a female is regularly much less than to be human". female's role in society, her confined rights, significant obligations and the shabby remedy meted out to her in all walks of life originate from the truth that she is largely considered a legal responsibility and a burden at the circle of relatives right from beginning itself. in addition, Sharma (1981) was of opinion that attitudes in the direction of sex variations/inequality are the primary to be fashioned in sequence of improvement, accompanied by caste, religion and class prejudices.

GENDER SOCIALIZATION INSIDE THE INDIAN FAMILY

There had been many pics of the conventional Indian family, however all of them emphasize its company and corporal individual. It was sometimes considered as a dwelling cohesive body, developing, growing, and increasing and at instances contracting or maybe withering way whilst struck by fundamental calamities (Hanchalte, 1988). Another photograph is that of a Banyan tree, which expands by sending down new roots (character families) into the floor from its branches. A joint household isn't in reality some of unitary families dwelling collectively. it is, instead, a shape of numerous hierarchical relationships (Seymour, 1999).

One crucial size of hierarchical relationships is its shape. Inside the joint circle of relatives' shape, structural hierarchy is commonly ruled with the aid of the placement and dating of the man or woman within the kinship shape and gender (Seymour, 1999). A critical underpinning of these complicated hierarchical relationships is a traditional cultural cost device which conveyed to the younger specially through the older women of the family - moms, grandmothers, aunts, servants and others (Goswami, 2000). This price system calls for an excellent of team spirit, cooperation, affection and know-how, leading to mediation and conciliation for the evolution of the inevitable issues and conflicts that could rise up. Older girls inside circle of relatives recite the vitally alive mythology from the 2 fundamental epics of Indian culture, the "Ramayana" and "Mahabharat" and an expansion of "Purnas", as well as a plethora



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of proverbs and folktales suitable for a superb style of relationships and conditions, to inculcate the values within the more youthful participants of circle of relatives. Gender courting is learnt inside circle of relatives from early days via the popularity of the unique value accorded to male children in the traditional Indian circle of relatives. Elders bless younger women and girls by way of wishing them a big wide variety of sons. The belief of the more value of sons is further bolstered via the existence of unique worships, fasts and ritualistic observances which can be carried out by using women alone to have sons and to make sure a long existence for sons already born. thus, the procedure of socialization thru rituals and ceremonies, and using language (proverbs, benefits, songs) is geared towards emphasizing and dramatizing the ladies' inherently brief club in her natal home and her non-functionality from the factor of view of continuity of the own family (Ganesh, 1999).

In Indian family's gender roles are well differentiated and have an impact on the socialization method from birth onwards. From early in existence, children start to experience gender primarily based differentiation of their dating with others, in distribution of family resources and in entitlement to circle of relative's club like, nutrition, health care and schooling and many others. Both boys and ladies develop up with the expertise of the unique cost connected to the male infant. Very frequently the experience of blatant expressions of son preference thru parental reactions, behavior, circle of relatives' rituals, practices, and celebrations, all give rise to the definition of gender-based relationship among boys and lady; male and lady inside Indian own family gadget.

It is also interesting to note that for a growing girl, the realization that her stay at her natal home is temporary shape her personality and her relationship with others. This is conveyed to her through various family practices, songs and rituals (Dube, 1988). Marriage is regarded as the ultimate goal of a girls' life when she will break her relationship with her natal family and enter a new home that might be unfriendly and harsh. With this attitude a girl grows in her natal home and prepares herself for her marital home: to be uprooted and replanted again. In preparation for the ultimate goal of marriage the girl is treated delicately and affectionately but severe controls are exercised over her conduct and behavior. The adolescent boy begins to realize himself worth and develops his personality while the adolescent girl becomes conscious of her vulnerability and tries to become a non-person (Krishna Kumar, 1986). The socialization of adult roles is influenced by the overpowering notion of male supremacy. There is a clear distinction between feminine and masculine roles which comes early in childhood and becomes sharper as the child grows up (Dube, 1988). Parthasarthy's (1988) study of parental expectations of children's work revealed deep rooted gender biases in division of work. A large percentage of the parents expected all types of domestic work to be performed by girls while boys are expected to do more of outside work and masculine tasks like changing scooter tire etc. Ramu's (1987) and Bharat's (1992) studies support these gender bias observations in case of roles and relationships within Indian families. Dube (1988) observes that there is a "naturalness which imbibes the gender-based division of work and labelling of tasks as feminine and masculine". There are also important notions of service or sewa, tolerance and self-restraint, adjustment, sacrifice and docility as part of girl's grooming up for marital role (Dube, 1988). Thus, girls are found to suffer from the feelings of low self-worth, inferiority complex, self-depreciation and having low self-esteem (Cormack, 1961; Kakar, 1978). Moreover, the emphasis on sex-appropriate roles in socialization process determines the quality and level of education the girl is entitled to.

For that reason, below this backdrop the connection with the male members of the family - father, brother, uncle in natal domestic; father-in-law, brother-in-law and husband in marital domestic takes a determine shape of completely gendered relationship. the connection changed into 665ffa919c35bfa66744e335c03b7855, specific with sure stable expectations from the ladies in her natal homes. But, with modifications in circle of relatives from natal to marital the position and courting also changed, with more uncertainty, confusion and volatile. Because of lack of clean-cut function relationships, expectancies from exclusive roles within family, inside the modern context, mainly in case of girl/lady which can be discovered to be very blurred and indefinite.

CHALLENGES FACED BY MEANS OF THE INDIAN OWN FAMILY

(a) Changing family values and ethos: circle of relatives is a link between continuity and change. it's miles a prime supply of nurturance, emotional bonding and socialization. however, urbanization, industrialization, globalization, higher educational possibilities and consequent exposure to western beliefs and norms, girls' motion for same rights and status have played important roles in converting the face of Indian households. There are most important symptoms of trade and modifications in terms of circle of relative's values and role relationships. Those changes are greater seen within the urban regions in which constrains in sharing constrained sources and growing value of residing are encouraging more individualistic orientations amongst human beings. Further, participation of women in the group of workers outdoor the house has created a drastic change within the complete own family state of affairs. The circle of relative's invasion by way of television, net, cellular smartphone, video way of life and growing consumerism has in addition helped the process of cost transformation.



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Sinha (1988) maintains that socio-monetary changes in society have prompted sure modifications in own family reviews that a few as antecedents to numerous behavioral and mental effects inside the individual. Similarly, he views the uncomplicated ting - edge straight forward Indian circle of relatives as being in a "transitional" segment where structural modifications are not entirely observed by psychological adjustments. Human beings desire to live in small, nuclear circle of relative's units at the same time as continuing to attract strength from the prolonged circle of relatives, in particular during times of pressure, stress and disaster. It is especially evident in case of twin earner family, wherein both husband and spouse paintings outside as full-time worker. This has ended in ambiguity in putting their roles duties and expectations for developing kids and adolescents. The worst affected are the woman and female of the own family, who're predicted to have each conventional as well as modern roles to play. Subsequently, the position of male and female are in query? The circle of relatives is in a fluid, transitional nation and is supplying ambiguities in roles, relationships and fashions for emulation. although a lot has modified with girls's employment patterns, a great deal as now not modified in how simple households view in the areas of marriage, paintings, family activities and parenthood, wherein gender plays a vital role.

(b)Identity Confusion: With the converting circle of relatives' shape, feature and role dating is giving rise to the identity crises many of the members of the circle of relatives. Earlier studies indicated that there are huge numbers of traits which can be differentially ascribed to ladies and men in fashionable. Men are considered frank and easy in social relations, intellectually rational, logical, competent and ambitious. Then again, the stereotype for ladies embraces the social facilities, emotional warm temperature and a "situation for affairs beside the fabric" (Bhogle, 1995). severa research have been conducted to determine the personality traits and attributes of the two sexes. Considering that gender stereotypes are culturally loaded, research have tried to deter in the photo of ordinary" India male and lady. Over time, because of the impact of a lot of those factors, the other traits which have emerged had been an expanded effort to understand strategies by which human beings can come to be free of gender-based definitions of "sex-suitable" behavior. Now the priority is extra with "androgyny", intercourse function transcendence, or departures from traditional sex typing, with the acquisition of socially prescribed sex typed behaviors and attitudes. Because of the growing literacy, mass moves for schooling, facts, exposition, women's liberation, feminist motion and globalization, gender roles are expanding both for girls and adult males. not masculinity and femininity are considered as ends of an unmarried continuum, as a substitute considered as multifaceted, that may coexist inside the same man or woman (Bhogle, 1995) (c) family and work interface and its impact on gender roles: In these dais's society, majority of men and women face the prospect of juggling each family and occupational role. Men face new responsibilities and ambiguous expectancies of their own family roles as society develops the proper of extra egalitarian roles. Women face new expectancies to have a career while nonetheless appearing the majority of baby care and residence work of their circle of relatives' roles. for this reason, the work and own family geographical regions are closely inter -related for both males and females while not having any demarcation among each. In keeping with Pleck (1977), the limits that exist among work and own family are permeable - demands as well as rewards. One area can spill over into the opposite domain. each domain can be unbiased entity, but the paintings and family spheres additionally substantially effect each other through role needs which could create warfare with each different. Pluck further believed that, gender influences the amount of spill over from work to family and vice-versa. Women's and guys' circle of relatives' roles involve extraordinary needs, which can lead to gender variations within the sort of barriers among work and circle of relatives. Consequently, as Pluck argued, the boundaries between work and own family are asymmetrically permeable for men and women. Because of the variations in role expectations and constraints, women tend to have extra spill over from the circle of relatives' domain into the paintings area, while guys more regularly have the work domain spill into the circle of relative's domain. Gender problems associated with paintings and own family roles could influence ranges of struggle between the roles, and consequently ranges of strain as well. This version of boundaries among the two domain names illustrates how an awful lot work and circle of relatives overlap in humans' lives. in line with Marotz-Baden, Keating and Munro (1995) the boundary among the paintings and own family is extraordinarily permeable. Family and paintings obstacles are blurred and troubles from both nation-states grow to be intertwined. Pressure on the work area spills into the family boundary and impact the marital dyad's strength strategies. Earnings and educational disparities among ladies and men influence the roles of husbands and better halves with in a circle of relatives. The role shape in flip affects the techniques within the dyad, specifically the strength approaches. This shape and its effect on circle of relative's techniques also has implications for identity improvement, socialization of children and other areas of selection making. moreover, the work area spills over to the circle of relative's domain and impacts the exceptional of family life proceeding concord, circle of relatives' decision making and family pleasure (Das, 2007). With the circle of relatives and work domain names running collectively, a higher balance of the paintings and circle of relatives might be finished.

(d) Gender based totally violence in the circle of relatives: The family bonds among members within the circle of relatives have usually been glorified in Indian circle of relative's existence and lifestyle. However, violence in opposition to ladies and in some cases even against young girls and elderly women in the own family is one such difficulty which demanding situations the cultural notions of circle of relatives as „safe haven“ in India (Chowdhury, 2007). notwithstanding, the gradual shrinking of the bigger family



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constellation observed by using various adjustments within the circle of relatives' shape, the lives of massive wide variety of women relaxation on a continuum of dangerous" (Stanko, 1990). Ladies in India were subjected to humiliation, torture; exploitation and forget about for as long as we've got had written statistics of social organization and own family lifestyles (Pattnaik, 2007). Violent behavior in the direction of ladies if frequently viewed as normative and sometimes even mandatory in family relationships (Fernandez, 1997). Chawla (2004) become of opinion that, wife abuse is a miles greater pervasive and complicated phenomenon and cannot be attributed basically to the dowry machine. This shift in public mindset has made it viable for marital violence to emerge as a socio-felony hassle of compelling depth, annoying recognition from specialists and society at big (Pattnaik, 2007). However, it is also located that men within the family also are facing violence from their lady opposite numbers, however the difference is that, it's far very negligible in comparison to girl's victimization. Guys cannot be vocal, due to disgrace and it might hurt their male ego. Moreover, men do now not have any secure backing to voice their worries like ladies' institution or moves. However there actually exists violence for each the gender in the family. In terms of pronounced instances though, violence towards female is more inside family and is past assessment. Gender violence is a regular prevalence in Indian circle of relative's lifestyles irrespective of elegance, culture, reputation, society and religious affiliation. Spouse beating and physical maltreatment of kids are the 2 most not unusual forms of own family violence and this isn't a current phenomenon. Manu, the first regulation giver and codifier of Hindu law, pressured the dependent repute of girls. Manu in chapter – IX verse 3 „Manu Smriti', stated: "ladies, even as young she stays under the manager of her father, after marriage beneath the manipulate of her husband, on his dying and in vintage age below the manager of her son/s; she does now not deserve complete independence at any time". It's far vital to underscore the distinct nature of violence transpiring in the home among intimate companions (husband and spouse), sibling violence (brother and / or sister or vice-versa), in-law violence (mom in-regulation and daughter-in-regulation and many others.) in the own family unit. This is exactly associated with the particular instances provided through the personal, simultaneously mystified and guarded family environment and hidden behind internalized photographs of idealized circle of relative's solidarity. notwithstanding commonality of determinants of various forms of aggressive behavior family violence involves first, people who've a persevering with interpersonal relationship which could result in repetitive violence, and 2d, the interpersonal courting includes an emotional dating and attachment such that the violence takes place inside an intimate courting context with a history of prior dating behavior, expectancies and dreams of courting (Vidhya, 2003). Regardless of the visibility of crime in opposition to ladies inside the own family domain, crook justice gadget of our use is shrouded in the silence of tacit public sanction. it's far this discriminatory remedy of „private" violence, obvious inside the interpretations of the criminal justice' machine as properly, that has resulted inside the perpetrators persevering with to avoid responsibility and the regulation tasks to have limited deterrent effect (Agnes, 1995; Vidhya, 2000). a range of theoretical and empirical views on the etiology of violence within circle of relatives can be discussed for proper knowledge of the gender issues worried in it. Domestic violence and its severe manifestation, dowry deaths had been perceived at the most seen symbols of patriarchal electricity, main to a scrutiny of girls's lives (Kumar, 1993). In India, latest studies focus not simplest on women as victims of war, but also as its sellers.

Notwithstanding their huge prevalence, however, family violence in India is not customarily recounted and has remained invisible. It's far such hassle concept unworthy for any instant interest, especially within the context of felony or political attention (Vindhya, 2003). The social construction of the divide between public and personal underlines the hidden nature of own family violence in opposition to kids in India. Rather, it's miles taken into consideration as disciplining and essential for preserving the rule of thumb of authority inside the own family, especially for youngsters and teens. Own family violence is an everyday prevalence in Indian circle of relative's existence irrespective of elegance, community, fame, society and non-secular affiliation. It's far a private affair with a few or no bystanders and no actual time or opportunity to help the sufferer (may be ladies or kids or adolescent or elderly). The accused is frequently the best witness to the violence. The family in India, once taken into consideration a citadel of protection and safety for ladies, youngsters, teenagers and elderly; and an area of peace and solace, has turned out to be breeding floor of violence (Ahmed-Ghosh, 2004). it is an irony, as Martin (1978) observes, "... circle of relatives, the most intimate association to which most people of people belong, is an unrivalled supply of energy and comfort. However, its very closeness also can accentuate the worst of human family members. Love may be corrupted to envious possession and field to cruelty. And above all the non-public consciousness of hopes and fears may additionally foster dual standards of personal and public behaviour".

The pervasiveness of circle of relative's violence issues in India has not been fully documented. It's far one of the least stated of all crimes relative to real frequency of occurrence (Chawla, 2004). Besides for police data which are loosely maintained and a few privately performed investigations, no nationally represented study provides records concerning the incidence of circle of relative's violence in India (Ahmed-Ghosh, 2004; Chawla, 2004). Despite the absence of any uniform countrywide investigation into the problem, there may be enough evidence to reveal that family violence does arise in India, and that marital violence specially is considerable even though in large part hidden (Chawla, 2004; Fernandez, 1997).



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CONCLUSION

Regardless of the scenario or circumstance because of gender differentiation inside Indian circle of relatives, one component is apparent that troubles concerning gender desires to accept utmost significance. Industrialization, liberalization and urbanization have delivered about some obvious adjustments in stereotyped principles of masculinity and femininity, affecting family composition, residence styles, sound asleep arrangements, precise kinship relationships, male and lady attitudes and behavior. the existing trend in gender studies is to question the negative ramifications of rigid sex typing in restricting personal fulfilment for each male and females by way of limiting the options open to them (Huter, 1983). The idea of „androgyny“ is especially relevant inside the Indian cultural context in which the proper amalgamation of the so-called "masculine" and "female" persona tendencies into the concept of „Ardha Nariswar' (1/2-male-1/2-girl) is the stated perfect (Chowdhury, 2007).

It's far similarly exciting to be aware that current Indian political, social and monetary state of affairs is changing significantly to house the „women on pinnacle“, which is well meditated in the budget on the grounds that 2005 - 2006 onwards. It tries to re-engineer Indian society via addressing the women' problem vocally. The Union budget for 2005-06, supplied by way of the Union Finance Minister Mr. P. Chidambaram and afterwards became visible as a device of social, re-engineering, to redress the imbalance in wealth, repute, strength and influence among women and men. For years, politicians and events mentioned gender-touchy economic guidelines, but Mr. Chidambaram had attempted to translate speech into movement by means of doing several measures that complements the fame and status of women in India. in addition, the UPA authorities of India at final dare to table the 33% women's Reservation bill in the upper house in 2008 session, for further ratification in the subsequent Parliament session, that is yet to be achieved. Accordingly, the mind-set is converting, even though the progress is slow, it desires to be taken up at own family level to make it quicker and offer the actual fame of ladies inside the family and society in standard for a better future.

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