



Cover Page



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

¹**Dr. Marri Prema Jyothi and ²Kesarapu Govik**

¹Forest Section Officer Huzoor Nagar Range, Suryapet District, Telangana, India

²Department of Sociology, University College of Arts & Social Sciences Osmania University, Hyderabad

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 is a fundamental social unit shaping both individuals and society. Shifts in family values and structures are influenced by broader forces like westernization, industrialization, modernization, and population mobility. As Singh (2004) noted, the 21st century has seen major changes in the Indian family system due to these factors. Despite these transformations, India lacks a comprehensive family policy. However, legal reforms addressing widow remarriage, women's property rights, child marriage, succession, adoption, dowry, divorce, and domestic violence have significantly impacted family life. Among all influences, **gender plays a central role** in shaping family dynamics. It affects roles, responsibilities, and access to power and resources within households, making it a key factor in understanding changes in the Indian family system.

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 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 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:

- 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.
- 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. Rao (1969) outline ladies' roles - all interpersonal and her identification is totally mentioned via her relationships to others, including; An obedient daughter; A devoted spouse; A nurturing mom; An all-effective mother-in-law; 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.

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). 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.

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 girl's 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). He also 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. 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.

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. 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.

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.

- b) Identity Confusion:** With the converting circle of relatives' shape, feature and role dating is giving rise to the



Cover Page



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). Several 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. 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. 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. 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.

c) Gender based 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 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) opines that, wife abuse is a miles greater pervasive and complicated phenomenon and cannot be attributed basically to the dowry machine. 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 manipulation 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. 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. 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 simply 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. 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'.

CONCLUSIONS

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. 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's problem vocally. 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.

REFERENCES:

- Ahmed-Ghosh, H. (2004). Chattels of Society: Domestic Violence in India. *Violence against Women*. 10 (1), 94-118.
- Agnes, F. (1999). 'Violence against Women', *The Lawyer*, Vol. 2, No. 3, pp. 4-8.
- Bhogle, S. (1999). 'Gender Roles: The Construct in the Indian Context'. In: T.S. Saraswathi (Ed.), *Culture, Socialization and Human Development*. New Delhi: Sage.
- Chatterjee, M. (1987). A Situation Analysis of Women from birth to twenty. In the Report of the National Workshop on the Girl Child, New Delhi: NIPPCD.
- Chawla, S. (2004). International perspectives on family violence and abuse: A cognitive ecological approach. In K. Malley- Morrison (Ed.), *Mahwah, NJ: Lawrence Erlbaum*.
- Choudhury, R. (2006). Understanding Family Life in India. In Aparajita Chowdhury, David K Carson and Cecyle Carson edited book on *Family Life Education in India: Perspectives, challenges and Applications*. New Delhi: Rawat Publications. Pp. 31 -57.



Cover Page



- Chowdhury, A., Pattnaik, S. and Patro, A. (1994). Psycho-social profile of abused children in India. Early Child Development and Care, 104: 85-93.
- Cormack, M. (1961). The Hindu Women. Bombay: Asia Publishing House.
- Das, U. (2007). Women's Work and Family Interface. In D. K. Carson, C. K. Carson and Aparajita Chowdhury edited book – Indian Families at Crossroads – Preparing families for the New Millenium. New Delhi: Gyan Publishing House. Pp. 51 -72.
- Dube, L. (1988). On the Construction of Gender: Hindu girls in patrilineal India. Economic and Political Weekly, 23 (18), WS 11 -ws19.
- Fernandez, M. (1997). Domestic violence by extended family members in India: Interplay of gender and generation. Journal of Interpersonal Violence, 12(3): 433-455.
- Ganesh, K. (1999). 'Patrilineal Structure and Agency of Women: Issues in Gendered Socialization'. In: T.S. Saraswathi (Ed.), Culture, Socialization and Human Development. New Delhi.