

CHAPTER

18

Family and Kinship

CHAPTER OUTLINE

- Structure of a Family • Types of Family • By size and structure • By Marriage • By Residence • By Authority • By Clan or Ancestry
 - Other Related Concepts • Functions of Family • Marriage • Types of marriage • Why Do We Marry? • Love and Marriage
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INTRODUCTION

Family is the beginning of human life on earth. When Adam and Eve were sent on the earth, they constituted a family and in this way, human life was started. Family is one of the oldest social institution on the earth. It is the base of society. Pedestal of society is dependent on family. Disturbance in the family cause social disorganization in society.

Definition

Horton and Hunt define family "as a kinship grouping which provides for the rearing of children and for certain other human needs."

According to **Broom and Selznick** "the family is a kin-based cooperative unit."

While kin refers to a network of relatives who may or may not live together. Kinship is a relationship which gives a sense of common origin. A common ancestry is the general basis of kinship. Kinship can be defined as tracing ancestry only in the father's line.

Maciver: "a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and up brining of children."

Burgess & Locke: "family is a group of persons united by ties of marriage, blood or adoption constituting a simple household interacting and intercommunications with each other in their respective social roles of husband and wife, father and mother, son and daughter, brother and sister creating a common culture."

It means a network of relatives is called kinship. The family is a group based on kinship

rearing children and fulfilling other needs of life.

STRUCTURE OF A FAMILY

The following relationships exist in a simple family when there are children with parents:

1. husband and wife,
2. father and son,
3. father and daughter,
4. mother and son,
5. mother and daughter,
6. brother and brother,
7. sister and sister,
8. brother and sister

These relationships are determined on the basis of role and status of the members of the family. These bonds of relationship create structure of the family. These members compose a family.

TYPES OF FAMILY

Following are the types of family:

1. BY SIZE AND STRUCTURE

i. Conjugal or Nuclear Family — This family is based upon the marital relationship. It is mostly referred as the nuclear family. It means a married couple and their unmarried children living together is called nuclear family. This is also called the elementary family by Radcliff Brown. Husband and wife make core in this family. We may call it the simple family.

In Pakistani society nuclear family is very popular specially in urban areas. In Western societies of U.S.A. and Europe this is the most popular type of family.

Husband and wife with children → nuclear family

ii. Consanguine Family — This family is founded upon blood relationship of a large number of kins relationship. The consanguine family is an extended clan of blood relatives together with their mates and children. This family is based on biological relations. It is the family of blood relatives and is the main basis of kinship. It is the group of brothers and sisters along with their children loving together. Examples of such family are also found in Pakistani society.

In Pakistani society, unmarried brothers and sisters live together with parents. It means uncle and aunt also live together within the nuclear family. It is a group of kinsmen large in number. Practically such large families are found today in Pakistani society where father is strongly dominant.

iii. Extended Family — After marriage two or more siblings (brothers and sisters) may live together with their parents.

The patrilineal extended family is composed of the parents, their sons and the son's wives

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and children. This type of family is very popular in Pakistani society. Almost all the sons after marriage live with parents till one or more children are born to them. In rural areas, specially, this family is very popular.

The matrilineal extended family in which the parents live with their daughters and daughter's husbands and children. Such families are rare in Pakistani society and such husbands are usually called 'ghar-jawai'.

Extended family — Husband and wife and either of their married children living together.

Partilineal extended family — Parents + their sons + son's wives and their children living together.

Matrilineal extended family — Parents + their daughters + daughter's husbands + their children living together.

In this family generally three generations live together under the same roof. Several married siblings (brothers and sisters), their spouses, their husbands and wives and children and the grand-parents together form a residential and economic unit.

In Pakistani society, there is no such customary family found. But in odd circumstances when father dies or divorces his wife or gets into another marriage and lives with her, such examples are found. In this case, the mother does not remarry but lives with her children only.

Stem Family — Only one child after marriage continues to live with his parents. His siblings (brothers and sisters) must leave the family after they marry. This family consists of the parents, a son or daughter and his or her spouse and children.

Parents + one child and + his spouse and his/her children

In Pakistani society, this family is found from place to place where the parents live with any of their children. The parents marry all their children and give them separate living and continue to live with one married son or daughter usually the youngest son.

2. BY MARRIAGE

Exogamy — The partner is chosen from outside a defined group. It means members of the same lineage may not marry. Marriage out of kinsmen is exogamy. Such marriage may be called as out of Biradri.

In Pakistani society, a large number of families living in urban areas are exogamous. The educated and economically advanced families prefer mate selection free from the bonds of kinship. The traditional families claiming high ancestral status stick to marriage within their relatives.

Endogamy — In this marriage, the partners belong to the same group. Both of them having the same religion, same caste, same Biradri and the same family lineage. Such marriage may be called 'within Biradri'.

In our society, the rural people stick to this type and in urban areas this system is practised as well as the exogamous system.

3. BY RESIDENCE

Patrilocal — The husband and wife live with the parents of the husband. In our society, most of the families are Patrilocal.

Matrilocal — The husband and wife live with the parents of wife. In our society, some examples of this family are available.

Neolocal — The husband and wife live separately in an independent house. In Western societies, almost all the new marriages found this type of family. In our society, this form is growing popular, specially in urban areas.

4. BY AUTHORITY

Patriarchal — According to power and authority, the family is called patriarchal in which father is dominant in all its affairs. Most of our families are of this type.

Matriarchal — In this family the mother is dominant. Some families where father is absent by death or separation or where the mother is dominant this family is found in our society.

5. BY CLAN OR ANCESTRY

Patrilineal — According to lines of descent, the relation is traced in father and grandfather line in this family. It means through father the lineage is determined. All the families of Pakistan are Patrilineal.

Matrilinal — The ancestral relationship in this family is determined through mother. This system is not found in our society.

Bilineal — Where the relationship is traced through both the father and the mother. All Arab societies are of this type where son shows line of his father and the daughter of her mother.

OTHER RELATED CONCEPTS

Clan — It is an extended kinship group which is either Matrilineal or Patrilineal. Children either belong to the clan of mother or to the father. Clans are always exogamous — a married pair must belong to separate clan.

Clan membership is a social heredity. One cannot join it and it is protected by the incest taboo. The clan is a group of people who are:

1. consanguinely related in either the male or female,
2. living in one locality or community (not essential),
3. organised and having '*esprit de corps*', and
4. encompassing the spouses of the lineage group.

Among its functions, the mutual aid and security for its members, exogamous system, political control and inheritance of property are important.

Lineage — It is a consanguine kin group in either the male or female line all of whose members cannot trace out their relationship to one original ancestor.

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Sib – It is a group of consanguine relatives in either the male or female, who can trace their relationship to a common ancestor.

Moiety – A society or sib divided into two halves to support marriage patterns to each other. Moieties are exogamous.

Levirate – It is the marriage of a woman to her brother-in-law mostly after the death of her husband. It is commonly found in our society.

Sororate – A bereaved husband marries his deceased wife's sister. It means a person marries his sister-in-law after the death of his wife. It is also found in our society whenever such conditions happen to occur.

FUNCTIONS OF FAMILY

1. *Regulation of Sex* – Family is the only institution in which the sexual desires are satisfied regularly. The world societies arrange marriages in family and for this, the husband and wife are freely allowed sexual intercourse without fear, shame or disgrace. Societies allow this function according to their customs.

2. *Reproduction* – Human generation is reproduced in family. This institution continues the process of human reproduction. In all the societies, this function is performed by family.

3. *Socialization* – After reproduction of human race, the next important function is to social its members so that they may become good members of society. It is the life-long process and continues throughout the whole life in family and in other institutions. Family is the principal socializing agency of humanity.

What a child behaves in class? How a shopkeeper deals with his customers? How a teacher teaches his students? A doctor misbehaves his patients. A boy disobeys his parents. All these behaviors are the products of family socialization. It means our behaviour is formal in family first and then other agencies and groups share their roles into it.

Moreover family is the first to lay the foundation of 'self' in the child. Family makes him feel his existence as 'I'. The child realizes his existence during 'social interaction within the family. This realization of one's existence as 'I' is called self.

4. *Affection* – Another important function of family is to provide affection to its children. Children need affection more than the food. Without food they can live for a time with satisfaction but they cannot survive if the affection of the parents is withdrawn from them. In emotional disturbance and frustration they collapse into a miserable life like a flower plucked from its branch. Affection of parents develops children into healthy physique and brain. Children of poor families having balanced affection from parents are healthy and fresh. Children of rich families rejected by parents or faced by maladjustment between parents bear dejected and pale faces among the children of neighborhood.

5. *Safeguard of Interest* – Family protects its members in their interests. The children develop their own interests in life and they expect the family to support them in their protection. The family supports them in their interests – religious, political, recreational, marital and whatsoever may be. By this way, the status of the members of family is defended.

6. **Protection** — The family protects its members when they are in need of it. In ill-health, unemployment, childhood, old age, political loss of status, loss of social security and physical handicapping the family is the only protection for such members.

7. **Economic** — The economic function is the basis of socialization for its members. The newcomers bring nothing with them but enter the family as dependents. The family fulfils all the economic needs of children and makes them able to earn their livelihood by socializing them various techniques of social life. Family provides house to live in, clothes to wear on, medicine for treatment in illness, food to eat and other needs of life are fulfilled through the economic resources of the family. Family spends much on education, recreation, transport and marriage of their children.

8. **Education** — Family provides formal and informal education to its members so that they may become useful members of society. It teaches the elementary skills at home and sends to educational institutions for formal education.

9. **Recreation** — Recreation is also one of the basic needs of human life. Family provides recreational activities to its members within the family and outside also. The children play together at home, listen to fairy tales from parents, listen to radio and see television. Outside the family they play games, enjoy matches, visit holy and historical places, visit zoo and museum, fairs, exhibitions and national celebrations. All these recreational activities like internet, chatting develop personality traits in the children.

10. **Religious and Cultural Values** — The family transmits its religious and cultural values to its members by social interaction. The parents direct their children toward religious beliefs and guide them in religious practices. In our society the children are first taught '*Kalimah*' and guided to offer prayers.

Similarly, respect for parents, teachers, elders and love for younger inculcated in the children. Saying Salam to others, speaking truth and being honest in dealings of life are a few cultural values taught by parents.

Offering prayers, observing fasts of *Ramzan*, reading *Kalimah*, performing *Hajj* and paying *Zakat* are the basic five principles of Islam which are socialized by Muslim parents to their children in every family.

MARRIAGE

Definition

"Marriage is the institution or set of norms which determines the particular relation of parents to each other and to their children."

Horton & Hunt: "Marriage is the approved social pattern whereby two or more persons establish a family."

Alfred Mclung Ice: "Marriage is the public joining together, under socially specified regulations of a man and woman as husband and wife."

Similarly, **Hoebel** has defined marriage as "the complex of social norms that controls and defines the relations of a mated pair to each other, their kinsmen,

their offspring and to society."

TYPES OF MARRIAGE

Monogamy — It is the marriage in which one man marries one woman at a time. Most popular form in world societies. Also popular in our society.

Polygamy — Two or more men married to one woman or two or more women married to one man is called 'Polygamy'. Its two types are *Polygyny* and *Polyandry*.

Polygyny — One man marrying two or more women at a time is called *Polygyny*. Least found in Western societies and conditionally allowed in Pakistani society. Under family Laws Ordinance, 1961, a husband is not allowed to marry again without permission of the first wife.

Polyandry — One woman marrying two or more husbands at a time is *Polyandry*. Among the Todas of South India, this form of marriage exists. A woman married to one brother automatically becomes wife of all his brothers without any discord. There is acute shortage of women. Among Tibetans (Chinese) this form is also found. This form never exists and never allowed in Muslims.

Why Do We Marry?

From the point of view of Frome, we hold that:

1. The demands of adulthood include the customs of marriage.
2. We are conditioned and indoctrinated into an appreciation of the values of marriage.
3. Women recognize their economic security as associated with marriage.
4. Women recognize their emotional security as associated with marriage.
5. Marriage increases the women's status and feelings of independence.
6. Women feel the pressure to get married earlier than do men.
7. Love, sex and children are obviously among the reasons of marriage.
8. Marriage sanctions a way of getting ahead.
9. Marriage has one of the best records for the satisfaction of human needs.
10. Marriage improves on friendship.
11. Marriage offers the safeguard against loneliness.
12. Marriage can help us understand ourselves better.

Love and Marriage

About love and marriage he holds that:

1. The illusory elements in love are bound to fade.
2. Immature ideas about marital love make disappointment easy.
3. Disillusionment can destroy the willingness of the people to make their marriage work.
4. The future of our love is not guaranteed by the choice we make for marriage.

5. As we ourselves change with growth, so does the nature of our love.
6. As we become more mature with age, so can our love become more deeply satisfying.
7. Married love waxes or wanes with our ability to support the daily needs of living together.
8. Marriage inevitably makes prosaic demands of love.
9. As passions subside, daily attentiveness and care are necessary for the support of our love.
10. Love easily disappears in an atmosphere of disrespect.
11. Love can thrive only in an atmosphere of emotional freedom.
12. Honest self-expression is bound to create strong disagreements, occasionally between husband and wife.
13. Even occasional anger and resentment do not necessarily mean the absence of love.
14. Mutual understanding and respect can help us translate the initial illusions of love into reality.
15. The capacity to derive satisfaction for life is the prime requisite for love.

