

CONCLUSION

The onrush of world forces and growing importance of industrialism have largely shaken the patterns of old social life and its moorings. In agricultural economy, there is hardly any disruption between the private life of the family and the routine of occupation. The caste mechanism in India was based on economic footing and life was spared much of stresses and strains which industrial civilisation brings in its ^atrial. Accordingly, family traditions, vocational tasks and religious rites - all were combined in the life-cycle of the individual and the family.

In such a setting of circumstances, the household was largely the pivot of the economic and the spiritual unity, which bound the members of the family together with a sense of prestige and dignity conserving the family faiths and traditions as a matter of sacred heritage. Marriage was deemed to be a sacramental affiliation to the household status involving various familial and social duties.

But the complex industrial organisation has driven both man and women out of home for wages and employment. The 'nurtural' activities of mothers which contributed a great deal toward civilisation are now on the decline. Sex today is sought to be dissociated from other interests of life which gave it the tenour of moral dignity and fostered the needs of the socialised civilisation. Industrialism brings in its wake an aspect of economic individualism which often stands in conflict with normal social interests of family life and marriage.

In our present set of civilisation, we are confronted with the problems of the family and marriage from the standpoints of moral and happiness. Industrialism acts as a relentless force of Nature, impersonal in character, making no room for creative energies of man

which cluster round sex. The result has been the postponement or sterility of marriage. But at the same time, we should bear in mind that both marriage and family tend to persist. These should receive the adequate legislative care and attention in order that the integration of sex with interests of affection, ethics and of spirituality be not stifled to the detriment of social well-being in the domain of mankind.

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