CHAPTER IV

Role of Kin in Daily Life

Each and every member in the family is 'Kin' and bound with kinship relationship either through blood or through marriage. The role played by each of these kin makes the life of every family. When these roles and its distinctive function are combined, the behavioural pattern of the people under study can be understood. Secondly in socio-economic network by the 'individual', I always mean 'Kin'. The role of the kin develops and acts on the basis of norms laid down by the ancestor. But it has been studied that variabilities occur when it happens to have come from other higher castes due to long stay among themselves in a particular place. Therefore, it is learnt behaviour. This helps to evaluate the changing behaviour pattern through individual role analysis. Hence, the way of life, behavioural pattern and the different function of the individual can be studied by analyzing the role of the kin in daily life.

Keeping all the above analysis in mind the study has been carried among the Brahman and Bagdi. A comparative study is made among the rural and urban Brahman and then among the Brahman and Bagdi by different case studies. In the following flow chart the guideline of the study is shown and summarized below:

**Figure No.4.1: FLOW CHART FRAMING THE GUIDELINE FOR STUDY OF INDIVIDUAL/KIN ROLE-RELATION IN DAILY LIFE**
i) Comparison of individual role relation between rural and urban nuclear family of the Brahman.

ii) Comparison of individual role relation between rural and urban joint family of the Brahman.

iii) Comparison of individual role relation between nuclear family and joint family of the Brahman as a whole.

iv) Comparison of role relation between the nuclear family and joint family of the Bagdi.

v) Comparison of role relation between the Brahman and the Bagdi as a whole.

THE BRAHMAN

The individual role and function of the kin in day to day life in an independent Brahman urban and rural nuclear family has been studied. The object behind this study is to find out the variation in role and function of some kin in a rural Brahman nuclear family and urban Brahman nuclear family. Therefore, both the urban and rural Brahman has been included in case study 1.

CASE STUDY-1: Both the rural and urban cases of the Brahman are studied through female ego, due to their more involvement in family life and availability in the house than the male member. From the ego, other role relation analysis has been made, which is not included in the genealogy. This gives the rights and duties of each of the other members in the family. From this, individual’s mode of function has been noted. Sometime, the persons besides the ego have also been asked to get the clarification of any doubtful and ambiguous information given by the ego. However, a detail of role analysis has also been done in case of rural Brahman, though the differences in respect of role relation is only recorded here. This is just to avoid the monotony of repetition of the same as already noted to urban Brahmans. The female ego of the Brahman nuclear family (genealogy-41) in urban area under study stated that during the first two years after her marriage she used to live in the parental house of her husband, where she faced a different type of life as compared to that in her later part of life. When her husband used to come home on leave she could not talk to him in front of her in-laws and both had the opportunity to talk and meet only during night. She did not feel free specially in front of her father and mother-in-laws. But after one year when her first child was born she became free in front of her in-laws but in
GENEALOGY:

4.1

Brahman (urban)

\[ \Delta = \oplus \]

Swami (ms) \( \ell (w) \) stri

\[ \Delta \]

chele (so)

\[ \Delta \]

(2a) Meye

4.2

Brahman (rural)

\[ \Delta = \oplus \]

Swami (ms) \( \ell (w) \) stri

\[ \Delta \]

4 5

Bhono chele (1st so)

4 6

4 5

mejo chele (2nd so)

4 6

4 5

Sejo chele (3rd so)

4 6

4 5

Choto chele (4th so)

Key:

\( \Delta \) male, female

\( \oplus \) female ego

\( \Theta \) male ego

\( \cap \) marital

\( \cap \) descent
presence of her husband. She could never move out and work at her own will
but on the command of her *swasuri* (husband's mother). But as soon as she
settled with her husband separately she enjoyed a changed atmosphere. The
different role relation of her family members has been tabulated below:

<table>
<thead>
<tr>
<th>SI.</th>
<th>Relation with the ego</th>
<th>Role Analysis</th>
</tr>
</thead>
</table>
| 1.  | Swami (husband)      | (a) He is the sole earning member.  
                      | (b) He is the sole decision maker of day to day activities, and the socialiser of the children.  
                      | (c) He is alert about the welfare of each member in the house.  
                      | (d) He consults and shares ideas before making any decision regarding the house hold problems.  
                      | (e) He does the monthly grocery shopping and sometime the job is done by his wife and the daily marketing of the vegetables and other essential commodities.  
                      | (f) When any *attiya, Jnati* or *kutus* (type of kinsman relationship) visits his house he looks after their welfare and keeps eye so that they are well treated.  
                      | (g) When any member is sick he cares for them and arrange all the medical need. |
| 2.  | Ego (Self)           | 1. She plays the role of a total care taker of the house, as she cares for her husband and the children, looks after the domestic affairs such as cooking, cleaning, washing, etc. For all she is assisted by her husband and children.  
                      | 2. She perform the daily puja.  
                      | 3. She sometime in absence of her husband goes for marketing.  
                      | 4. She looks after the education of her children.  
<pre><code>                  | 5. She has a very friendly and informal relation with her husband and children. The children too adore and respect their parents and obey them. |
</code></pre>
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Relation with the ego</th>
<th>Role Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.</td>
<td>She is particular about her daughter's performance in household work as she thinks that she should not be misplaced in her in-law's house after marriage and so also regarding her manners and behaviour and attitudes to every one.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>She always tries to solve her problem in consultation with her husband.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>She is the socialiser of her children.</td>
<td></td>
</tr>
<tr>
<td>3. Chele (Son)</td>
<td></td>
<td>1. He is very much obedient to his parents and never makes a decision himself but in consultation with his parents.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. He is more in touch with his mother than father, but has respect and affection for both.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. He loves his younger sister and looks after her education too.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4. He sometime points out the behavioural aspect of her younger sister, at the same time he fights with his sister too.</td>
</tr>
<tr>
<td>4. Meye (Daughter)</td>
<td></td>
<td>1. She enjoys a very loving, friendly and respectful relation with her parents.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. She is attached with her father more than mother.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. The relation with elder brother is full of affection and friendship. Sometime misunderstanding also occurs with her elder brother.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4. She helps her mother in domestic work besides her studies.</td>
</tr>
</tbody>
</table>

The rural Brahman genealogy shows two more individuals Sl.No.(5) and (6). Their role relation is similar to that of Sl.No.(3) of genealogy. Hence separate repetitive analysis is avoided for rural Brahman. But at the same time some variation in behaviour pattern is noticed as compared to urban family. For example the youngest son doesn't perform any household work. He is loved and cared mostly as being the youngest member of the family. The middle son is not so much looked after like the elder and the
GENEALOGY:

4.3

Brahman (urban)

4.4

Brahman (rural)

Key:
- △ male, female
- △ male ego
- △ female ego
- △ marital
- = descent
youngest son. But he is also cared and loved by all.

**Role Analysis of the rural and urban Brahman nuclear family:**

The few differences and similarities have been observed in network of relation in the nuclear family among the rural Brahman when compared to urban Brahman. In the nuclear family of rural Brahman, father is also the sole decision maker and looks after the family but does not put much interest in the educational aspect of his children like the urban Brahman. The hardship of livelihood force him to engage his children specially the boys in some work, so that they can also earn and feed the family. The girl is also engaged in domestic work, so that the mother can work outside and help the family. Here the boy goes to the market to buy the essential commodities instead of his parents and sister. Vegetables are rarely purchased from the market as they have their own kitchen garden and field. The boys rarely speak to the father. Mother is the sole socialiser, friend and adviser of the children. Father is recessive in every work due to lack of time. Mother never goes for marketing. Only she goes for buying clothes. She is totally not interested in children's education as she herself has missed such opportunity.

**CASE STUDY 2:**

This case study shows the role of individual in day to day life in a joint family of both the rural and urban Brahman. Here hardly any difference is noticed among the rural and urban Brahman under study but wherever found has been put up with a note. Here in this study too I have selected the female ego, for the same reasons as mentioned earlier. The extra relationship in the rural Brahman which was not found in case of urban Brahman genealogy has been discussed (genealogy→†3).

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Relation with the ego</th>
<th>Role Analysis</th>
</tr>
</thead>
</table>
| 1.     | Svasur (husband's father) | 1. He is the sole decision maker of the house, with the consent of his son.  
2. He holds the jural, economic and ritual authority over all members in the family.  
3. Towards his grand children his relation is that both of teasing and joking. He shows loving and affectionate care to them. |
<table>
<thead>
<tr>
<th>No.</th>
<th>Relation with the ego</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Role Analysis</td>
</tr>
</tbody>
</table>

4. He treats his daughter-in-law as his own daughter.
5. He takes care of the garden and repairing of the house.
6. He also takes interest in the educational aspect of the grand children.

2. **Svasuri** (husband's mother)
   1. The wife works under the control of svasuri (mother-in-law).
   2. The role of mother-in-law towards her grand children is also that of tease, joke, as well as of love and affection.
   3. Grand children are able to learn from grandma, the customs and tradition of the family and old legends.

3. **Ego** (self)
   1. She works under the control of her mother-in-law.
   2. The relation with the in-laws are of respect, obeying orders and commands without hesitation and question.
   3. She cares for children, looks after the problems of each member in the family.
   4. Loving and affectionate attitude towards her son's son (poutra).
   5. She pays special affection to the jnati kutum and attiya whenever they visit them.

4. **Swami** (husband)
   1. He is the physical, economic social protector of his wife first and then of whole family.
   2. He is the socialiser and discipliner of his children and has a command over them.
   3. He is one of the earning members in the family.
   4. He possesses loving and affectionate attitude towards his poutra (son's son).
   5. He shares the family problem with his father as well as his son.

5. **Deor** (husband's younger brother)
   1. He helps his elder brother in his work and follows his advice.
<table>
<thead>
<tr>
<th>SL. No.</th>
<th>Relation with the ego</th>
<th>Role Analysis</th>
</tr>
</thead>
</table>
| 5.     | Deor (husband's younger brother) | 2. Mutual understanding, friendship, respect prevails for the parents and the elder brother (SL.No.7 & 4).  
3. He has a joking relationship with his boudi (elder brother's wife) but at the same time he respects them (SL.No.8 & 3).  
4. He does not involve himself much in the family problem.  
5. Major decision is taken from elder brother and parents (SL.No.7, 4, 1 & 2).  
6. He is also a financial contributor to the family. |
| 6.     | Nanod (husband's sister) | 1. Being the youngest among brother and sister she is loved by all the members in the family.  
2. She has a joking and friendly relation with her brother's wife (SL.No.8 & 3).  
3. She respects her elder brother like her parents and obeys them in all respect.  
4. She sometime plays a dual role:  
(i) When her mother (SL.No.2) is not satisfied with her bouma (daughter-in-law) (SL.No.3 & 3) she comforts her and shows her the positive aspect.  
(ii) When her boudis (SL.No.8 & 4) (brother's wife) complain about their Swasmi (mother-in-law) (SL.No.2) among themselves, she is the first one to go and report about all to her mother (SL.No.2). |
| 7.     | Bhasur (husband's elder brother) | 1. He acts as controller of the total family.  
2. He is respected and loved by all the members in the family.  
3. He contributes financially more than the other.  
4. He has caring and affectionate attitude towards his younger brother and sister and looks after their educational aspect along with his children.  
5. Before taking any major decision he consults with his brother and parents. |
8. Ja (husband’s brother’s wife)
   1. As the age difference is less among the ego and ja (husband’s brother’s wife) they live like two sisters.
   2. She is under the control of her mother-in-law (Sl.No. 2) like the ego.
   3. She possesses friendly and joking relation with nanod (Sl.No.6, husband’s sister) and deor (Sl.No.5, husband’s brother).

9. Chele (son)
   1. He is very much obedient to his parents and other members of the family.
   2. Though his parents look after his education aspect, he also seeks help from other family members.
   3. He loves to hear traditional customs and behaviour of the family and Hindu legends from his grand parents (Sl.No.1 & 2).
   4. He adores his sister and also his jethtuto bhai/bon (Fa El Br So and Da, Sl.No.11, 12).

10. Meye (daughter)
    1. She helps her mother in domestic work besides her education.
    2. Like her brother (Sl.No.9), she too likes to hear traditional customs and Hindu legends from her grand parents (Sl.No.1, 2).
    3. She loves her jethtuto bhai/bon (Sl.No.11 and 12) like her own brother and sister.
    4. She has very much intimacy with her pisi (Sl.No.6).

11. Bhasur-po (husband’s elder brother’s son)
    1. He is the eldest son of both the brothers and help his parents and others in buying commodities from the markets.
    2. He is obedient to all the members of the family.
    3. Being the eldest poutra (son’s son) of the family he is loved by his grand parents (Sl.No.1 2) more than the other brother and sister.
    4. He too looks after the educational aspect of his sister as well as khurtuto bhai/bon (Sl.No.9,10). He
127

SI. Relation with Role Analysis
No. the ego _________________________________________________

loves and cares for them in the same way as his own brother and sister.

12. **Bhasur-jhi (husband's elder brother's daughter)**

1. She is treated with most care by all the members of the family as being the eldest daughter of the family.
2. She too helps in domestic work, besides her studies.
3. In any socio-religious function both the sisters (10 12) co-operate and participate in similar way along with the other family members.
4. Being elder to **Khartuto bon** (SI.No.10) sometime she tries to make modification of the younger sister's behaviour and teach her the right approach.

While studying rural Brahman few more individuals have been seen in the genealogy (4 4) (SI.No.14, 15, 16, 17, 18 & 19). Here the ego's husband's younger brother is married. Therefore, his wife and children are included. However, the same role is played by (SI.No.14) when compared to the ego's husband's other brother's wife (SI.No.8). Now the network of relations can be understood after the role analysis. In the joint family of urban Brahman there are two Ja (husband's brother's wife) but in rural Brahman there are three Ja. The youngest (SI.No.14) is loved more than the other two (SI.No.8,4) by svasur and svasuri (SI.No.1, 2). The chotobou (SI.No.14) does not perform much domestic work like the boro and mejo ja (SI.No.8,4). But all the three Ja are like sisters to each other. In any function of the family they participate and put the same effort. No division of work is noticed. This avoids the break down of the joint family. Here the **nandai** (SI.No.6) is married. She too plays the dual role but she is more alert about her parents' (SI.No.1 2) care given by the **boudi** (brothers wife SI.No.14,8,4) and does not hesitate to say few words to the brother's wife. Her husband (SI.No.18) is **kutum** of the family and so treated with much care, love and respect. Family secrets are kept hidden from him. However, the **nandai** (husband's sister's husband, SI.No.18) enjoys a joking relation with **sala**'s wife (wife's brother's wife, SI.No.14, 8,4). The **bhagno** (sister's son SI.No.19) is adored, loved and given special attention when he visits them. It is his **mamar bari** (mother's brother's house).
Role Analysis of rural and urban Brahman joint family:

However, from the role analysis of the urban and rural Brahman in a joint family few differences and similarities have been noticed regarding network of relation of some individuals. In both cases the svasur and svasuri of the ego (Sl.No.1,2) i.e. husband's parents are too old, hence the financial aspect of the family is controlled by the eldest son (Sl.No.3,7,5) of the family. But the major decision is taken in consultation with their parents (Sl.No.1,2). The eldest brother is the sole decision maker of the day to day's problems in the house. So the authority of the house practically lies on elder brother, though their parents are alive. But at the same time they are not debarred of love and respect. Everybody in the house obeys the father, though he earns no more. The role played by married nanod (husband's sister) seem to vary among rural and urban Brahman joint family. In both the occasion she plays a dual role. But in the urban Brahman nanod is indifferent and less interested in her father's family matters but rural Brahman nanod express authoritative attitude. This may be due to low level of literacy, narrowness of mind and selfishness; or she thinks that even though her father is not earning now but has landed property, so why should parents have a submissive voice in front of their sons? But the urban Brahman nanod (husband's sister) is quite educated and is busy enough with her own family. She thinks that her parents are going to live with her brothers and their wives and not with her. So why should she interfere in their family problems. The svasuri (mother-in-law Sl.No.2) in the urban joint family does not help the boumas (son's wife, Sl.No.4 to 14) in domestic work but has kept them under her control. The svasuri (husband's mother) of rural Brahman was seen to do domestic work along with the boumas (son's wives) but she too shows command over her son's wife. In both the cases she had a loving, affectionate attitude towards her nati, natni (grand children, Sl.No.10, 9, 13, 12, 11, 15, 16, 17). Among the rural Brahman each and every role relation had an effect of simplicity of life with a bit of urban influence at times. But among the urban Brahman role relation is strained and complicated; simplicity of life seems to disappear in urban life.

Role Analysis of the Brahman nuclear and joint family:

Thus the actual network of relations performed by the different individual among the people under study are seen to vary in nuclear and joint family in
day to day life. It has been noted that the role relation of the same individual vary in different types of families. The most common and formidable difference are found to be prevalent among the husband and wife. In the nuclear family husband and wife is the sole decision maker and socialiser of their children, which is shared by his parents and other brother and sister in the joint family. In the joint family though the opinions of the grown up sons are accepted but father is the ultimate decision maker. The husband in joint family is under the authority and control of his parents and the wife under Swasuri (husband’s mother). They can not work independently. They are unable to lead a free independent life. According to my informants in nuclear family the wife holds the total responsibilities of the house which is minimised in joint family due to the presence of mother-in-law. In joint family besides the mother-in-law, brother’s wife also shares the household work as a whole the load on a particular person is avoided. This is not possible in nuclear family. In nuclear family each and every adult member is bestowed with lot of responsibilities, household activities; still they lead a happy life. This type of attitude is seen in urban as well as rural Brahman nuclear family. In case of joint family variation of opinions of different members of the family, failure of adjustment among the members, too many members in the family, lead to conflict and unhappiness due to changes in attitude and personality of the individual.

THE BAGDI

In order to understand, the behavioural and cultural aspect of the Bagdi role of individual in day to day life has been studied. But it is true that the Bagdi under study live in a multicaaste village. As a consequence, they have adapted themselves with different cultures irrespective of their own. The effect of modernisation and urbanisation on the interpersonal role relation have also changed the behavioural pattern of the Bagdi. The Bagdi being an endogamous localised group used to live mostly in joint families but now in search of livelihood and due to low economic status they have formed several separated nuclear families either living in the same compound of the old house or in the neighbourhood. Thus as among the Brahman a similar case study has been studied among the Bagdi to note the differences and similarities of role relation in a nuclear and joint family.
GENEALOGY

Bagdi (rural)

4.5

4.6

4.7

Key:

- O male, female
- male ego
- female ego
- marital
- descent
Role of the individual in daily life in a nuclear family has been studied through the case studies. The Bagdi use the term sansar for nuclear family, which is composed of not only husband and wife and their unmarried daughters and sons but also some other family members like widow mother of the husband, widow sister of the husband, unmarried brothers and sisters of the husband. Sometime a nuclear family is also formed with a widow, her children and so her husband's parents. So a separate case study for each type of nuclear family has been done.

CASE STUDY : 3

In this case study, the nuclear family comprises of husband and wife only. Here the information has been collected from male ego. This is because the female are ignorant, do not open their voice in front of outsider(genealogy).

<table>
<thead>
<tr>
<th>No.</th>
<th>Relation with the ego</th>
<th>Role Analysis</th>
</tr>
</thead>
</table>
| 1. Ego (self) | 1. He is the earning member, works in the grocery shop at Jaynagar Town. He stays separately but other agnatic kin reside in the same compound.  
2. He is the sole decision maker.  
3. He works from morning ten o'clock to afternoon one and in the evening from four to nine.  
4. He possesses very informal, loving, friendly relation with his wife. |
| 2. Bou (wife) | 1. She is always engaged in domestic work.  
2. Always cares for her husband.  
3. As she has no children, she is very much attached with different types of Upas (fasting). By performing several types of ritualistic activities, she believes that almighty God would surely bless her with a child.  
4. She never goes to market, all the food items and vegetables are brought by her husband while returning from the grocery shop.  
5. She is not very much attached with the other agnatic kin residing in the same compound. But is very much attached with her soi (ritual friend) who stays in the same para (neighbourhood) belonging to a different Bagdi subcaste. |
CASE STUDY : 4

In this case study the nuclear family is comprised of husband, wife and their children (genealogy-4'b).

<table>
<thead>
<tr>
<th>No.</th>
<th>Relation with the ego</th>
<th>Role Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td><strong>Ego (self)</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. He works as a agricultural labourer.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. He is the sole earning member.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. All the house hold decision are shared equally.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4. He works hard to keep the family happy and at least with a daily meal.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5. He does not know to read and write but sends his children to the village primary school and sees that they study regularly.</td>
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<tr>
<td></td>
<td></td>
<td>6. Mutual co-operation exists among the husband and wife.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7. Food items and vegetables are bought by him, sometime his son takes the needed grocery items from a nearby shop in the para.</td>
</tr>
<tr>
<td>2.</td>
<td><strong>Bou (wife)</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. She looks after the domestic matter as cleaning the house, cooking, washing utensils and clothes and taking care of the children.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. She treats her husband with respect and always prays for his good health and income.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. She sees that her children does not neglect their studies.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4. Relationship with her husband is of mutual co-operation and respect.</td>
</tr>
<tr>
<td>3.</td>
<td><strong>Chele (son)</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. Relationship with his parent is of love respect and obedience.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. He helps mother sometime in washing utensils and clothes i.e. fetching water from the pond bringing and taking the articles to the pond alongwith his mother.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. He daily goes to the field to give lunch to his father in the afternoon.</td>
</tr>
<tr>
<td>4.</td>
<td><strong>Meye (daughter)</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. She is treated by her parent with great degree of involvement.</td>
</tr>
</tbody>
</table>
|     |                       | 2. She is not allowed to do any hard domestic work except
### S3. Relation with Role Analysis

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Relation with the ego</th>
<th>Role Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>Meye (daughter)</td>
<td>some easy job like helping her mother to bring some articles from one room to another.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. The relation between her and parents is very informal, great love and not under any control.</td>
</tr>
</tbody>
</table>

### CASE STUDY : 5

In this case study, the nuclear family comprised of husband, wife and their children (genealogy - 4'7).

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Relation with the ego</th>
<th>Role Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ego (self)</td>
<td>1. He is a rickshaw puller.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. He earns very little so his wife also works as a Kajer lok (maid servant) in the kayastha family.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. Due to insufficient income, as a karta (head of the family) he cannot show much of authority over the family. But he is never looked down by his wife. They consult with each other before making any decision and enjoy a friendly, co-operative and mutual understanding.</td>
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<td>4. They consult with each other in raising their only son and look after his studies. He goes to the village primary school.</td>
</tr>
<tr>
<td>2.</td>
<td>Bou (wife)</td>
<td>1. She looks after the domestic affairs as cooking, cleaning, washing and taking care of her only son.</td>
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<td></td>
<td></td>
<td>2. She looks after her aged svasuri (mother-in-law) with care and respect.</td>
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<td>3. She goes for washing utensils and clothes in a kayastha house where she works for money and at home does all the work herself.</td>
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<td>4. Her son helps her in some household work.</td>
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<td></td>
<td>5. Even though her svasuri stays with her, she doesn't remain under the command and control of her svasuri.</td>
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<tr>
<td>3.</td>
<td>Ma (mother)</td>
<td>1. She keeps herself busy in the morning in doing her daily puja.</td>
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</table>
It is clear from the above data that the network of relations among the members in a nuclear family i.e. with husband, wife and unmarried children are of usual type as defined by kinship norms. When husband is the sole bread winner he is respected, authority lies in his hand, shares the raising of the children with his wife, he with his wife is the sole decision maker in the day to day activities and the wife engages herself in domestic affairs like cleaning of the house, clothes, cooking, taking care of the children etc. Both the husband and wife are the sole disciplinarian and socialiser of their children. But it was seen in case study (5) that since the husband is not the sole bread winner, his wife is also an earner, the authority of the husband is not similar to that of case study (3) and (4), though the husband is respected cared and the wife is also adjustable to the situation and performs both inside and outside house work.

The status of the husband's widow mother in the family depends upon many factors. One of my informant reported that if the mother join one of her sons after her husband's death, she is usually treated with respect and obedience.
However, she does not enjoy the same authority she used to exercise over her sons and daughters-in-law when her husband was alive. She leads a bit of passive role in the new environment. But if the widowed mother joins the nuclear unit from a previous patrilineal joint family and possess some amount of wealth, money left by her husband, then she is treated with much more respect. Both her son and daughter-in-law seek the advice of mother before making any major decision of the house-hold matter i.e. she is shown quite a bit of importance. On the whole in the nuclear family the widowed mother is usually considered as a dependent member in the family. So she does not have the same authority over her chele (son) and buama (daughter-in-law). She is the superior kinswoman in the house and so treated with respect and obedience but shown no importance while making decision in the family. My informant further added that the conflict often arise in the family when she tries to exert her superior kinship status on the other family member. The dispute often leads to the other family member. The dispute sometime forces her to leave the family and stay alone or with another son or in the family of her other agnatic kinsman.

Sometime the Bagdi, who does have only a daughter but no son ask their jamai (son-in-law) to come and live with their daughter in their home. The mother or father of the daughter continues to be the head of the family; but if the daughter's husband be the sole bread-earner he enjoys a full power and authority. Hence the role of husband and wife is somewhat different from the usual kinship pattern. The wife bears a very much dominating attitude towards her husband, though he is the only bread earner in the family.

Another informant narrated that when in a nuclear family some additional kinsman join as member of the family, like bidhoba boro boudi (widowed wife of one's elder brother) or bidhoba jethima (widow of one's father's elder brother) they have no authority in the house-hold affairs but treated with respect and honour in view of their superior kinship status.

The role relation of the additional kin member in nuclear family like namad (husband's unmarried sister) and deor (husband's unmarried younger brother) varies. She or he, remains under the authority of dada/boudi (elder brother/ his wife) and helps in most of the house hold works and sometime acts as a socialiser of their children.
However, *swami/stri* (husband/wife) are the pivotal members and characters in a nuclear family. They enjoy the significant degree of authoritative role in their day to day activities. They make decision regarding daily expenditure and share household activities. They are the sole socialiser and disciplinarian of their children. The other works like visiting the kin, neighbours and friend, looking after the other family members during illness are done and shared both by the husband-wife. But in some exceptional case when the wife is the bread-earner, she plays a dominant role over her husband resulting in an ego-clash between the two. As a consequence of which a conflict may arise and ultimately lead to separation.

Sometime the wife being careless and lazy fails to look after her husband and family. As a result the husband abuses her and even doesn't hesitate to beat her. In some other cases the husband comes drunk and beat their wives. In this way the usual role relation is shattered.

**CASE STUDY : 6**

The Bagdi joint family is a *patrilineally* constructed which is composed of the parents, living with their married sons and their wives and unmarried sons and daughters. My informant also added that the members of the *paribar* (household) included were of two generation mainly and in rare cases of three generation. However, he opines that due to inadequate means of subsistence the *paribar* (joint family) splits up soon after the son gets married. Secondly the conflict and division of the property soon after the father's death leads to the break down of the cohesive force of the joint family and sons get separated.

Secondly, the conflict and division of the property soon after their father's death leads to break down of the joint *sampatti*; ultimately *small units*.

In this case study the ego is the eldest son of the family who lives together with his parents, married brothers and their wives, unmarried brother and sister. Here in this case study an attempt has been made to find out the individual role relations existing among the different members in joint family.

The cause for the break down of the joint family through various role analysis
GENEALOGY: A-B

Bagdi (rural)

Key:

- △ male, female
- ○ male ego
- ♯ female ego
- = marital
- | descent

Diagram showing family relationships with symbols for family members and relationships.
have also been studied since nowadays Bagdi joint family system is mostly no
more in existence. The other members in the family besides the ego is also
interviewed so that the role relation of the individual with all the members in
the joint family may be understood. Refer genealogy 48.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Relation with the ego</th>
<th>Role Analysis</th>
</tr>
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<tbody>
<tr>
<td>1.</td>
<td>Bap (father)</td>
<td>1. He is the sole authority of this <em>paribar</em> (family).</td>
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<td></td>
<td></td>
<td>2. He consults with his sons before making any decision regarding the family matters.</td>
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<td></td>
<td>3. The hardship of life did not allow him to look after the educational aspect of his children. He engaged them at work at very early age. He now wants his grand children (Sl.No. 11, 12, 13, 14 &amp; 15) to be educated and takes interest in sending them to schools.</td>
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<td>4. Ego added that in other joint family the role of the father varies according to age and economic condition. When the father is economically sound and the married sons are very young the total authority and power of the family lies on the hand of the father. Secondly, when the father is old, the sons share the responsibility with or without the consent of their father. When the father is old but has landed property and his economic condition is good the responsibility of the family lies on the eldest son but here father acts as a supervisor and adviser. In cases where the father earns no more, has no land the sons enjoy full power and authority of the family. The father here leads a life as an extra member in the family and wants to leave this world.</td>
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<tr>
<td>2.</td>
<td>Ma (mother)</td>
<td>1. Mother has the total control over the family affairs.</td>
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<td></td>
<td>2. She has the commanding attitude towards her <em>bouma</em> (son's wife).</td>
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<td></td>
<td></td>
<td>3. She takes care in grooming up the children and acts as a socialiser and disciplinarian of her children and also of the grand children (Sl.No.11, 12, 13, 14 &amp; 15).</td>
</tr>
</tbody>
</table>
|         |                      | 4. Ego added that in some cases when the mother is too old, she puts the family responsibility regarding domestic affairs of the house on her *boro bouma* (eldest son's wife) and totally confines herself to the worship of god and
1. He does all the work under the instruction of his father, since his father is still an earning member.

2. Being the eldest son he shares the responsibility of the family but he seeks the advice and opinion of his father before making any major decision.

3. He is the protector of his wife and children first, then his parents and finally of all the members.

4. He added that in some cases the shiftment of authority from father to eldest son is one of the cause for the break down of the joint family.

5. In other cases when all the sons are earning, they do not like to be under the control of any other person and hence establish a new separate family of their own.

6. He always respect and loves his mother. He added further that in some cases conflict occurs with mother in joint family when she is also an earning member. She holds an authoritative position in the family and tries to exercise her authority over her son's wife in domestic affair. In this way misunderstanding occur among the son and mother and ultimately the relation becomes strained which often forces the son to establish a new home of his own.

7. He tries to educate his children and send them to school.

8. He meets the agnatic kin time to time and helps the neighbours in need.

9. He has a loving attitude towards his brother's wife (Sl. No.6) and brother and sister too (Sl.No.7 & 8).
4. **Bou (wife)**
   1. She is under the control of her svasuri (mother-in-law).
   2. She does all the domestic work along with her ja (husband's brother's wife SI. No. 6).
   3. She is very much friendly with her ja (SI. No. 6) and behave like an elder sister.
   4. Ego added that sometime the eldest booma (son's wife) who had stayed for a long time with her parents-in-law does not hesitate to speak out unrespectable words during family dispute and this finally leads to establishment of separate home for the eldest son. He further stated that in most of the cases the eldest booma is quite understanding and stays with her parents-in-law. She is more responsible than the other boomas who come later. This may be due to prolonged attachment.
   5. She respects her svasur (father-in-law) but does not speak much in front of him.

5. **Bhai (brother)**
   1. He is more open to his elder brother than to his father.
   2. He discusses the family matters with his elder brother rather than with his father directly.
   3. He adores, respects and looks after his parents in similar way as his brother.
   4. He said that since all the brothers are earning and self sufficient there is no conflict on financial matters. But he also added that in some joint families dispute arise when one is not earning and is a dependent, no married brother wants to look after his young brother who is not earning. This is because that most of their earning is too meagre to look after extra person over and above his wife and children. However, the Bagdi at an early age engage the boys with some work so that they are at least capable of feeding themselves. At the crisis moment the brothers used to look after each other.
   5. He is the protector of his wife and children. He does not earn much, so unable to send his children to school. But they try to learn from his elder brother's son, daughter.
6. **Bhai-bou**
(brother's wife)

1. She is also under the command of her **svasuri** (mother-in-law) like her **ja** (husband's brother's wife, Sl.No.4).
2. She opens herself first to her **ja** and then **svasuri**.
3. However, being the middle son's wife she is not so much cared and loved by her **svasuri**.
4. Her **bhasur** (husband's elder brother) loves her like his younger sister.

5. She also added that in some joint families conflict occurs between **jas** (husband's brothers' wives) on the matters like sharing of house-hold tasks such as cooking, cleaning items, washing clothes etc. This is one of the cause for the joint family to break down into nuclear unit.

Secondly, in some cases the elder one tries to evoke more power and takes the privilege of being older to the family. Conflict also arises due to their husband's financial status inequality.

6. The relation of **boudi** (elder brother's wife Sl.No.4, 6) with **nand** (husband's sister) is strained. No Bagdi wants an unmarried husband's sister at home. The **nand** always takes the side of her parents in case of dispute and open secrets to them to make her the most hated person in the family.

7. **Bhai** (brother) 1. He has a friendly and respectable relation with his father and elder brother.
2. He seldom stays at home, hence does not involve himself in family matters.
3. Whatever he earns, he contributes to the family.
4. Before making any decision he consults with his father and brothers.
5. He puts much attention towards his youngest sister (Sl.No.8).
6. He added that in some cases when an unmarried brother in the joint family does not earn, the relation with the brothers and brothers' wives become bitter. Specially the **boudis** (brothers' wives) treat him as an unwanted person in the family.
1. Her relation with boudi (brother's wife SI.No.6 & 4) is self controlled.
2. She is cared and loved by her parents.
3. She loves her bhaipo and bhaijhi (brother's son and daughter SI.No.11, 12, 13, 14 and 15) and acts as a socialiser for them.
4. She helps everybody in domestic affairs.
5. She added that when nanod in a joint family attained a marriageable age, she has to go through strained relation with boudi (brother's wife).

Otherwise nanod cared and loved at least apparently from outside. The relation also depends on the financial condition of the parents. If she is dependant on her brothers then their wives take the advantage of treating her in bad ways.

Here in this case study the role of chele (son) is based on love (SI,11, 12). Both are engaged in cane-basket making. It is true for every Bagdi family that after attainment of eight plus age sons are no more allowed to continue their studies, due to low economic sustenance which drive them out to search for livelihood.

The role relation of meye (daughter) i.e. SI.No.13 with all the members in the family is friendly and lovable. She helps her mother in domestic affairs. She cracks jokes with her brother and other khatutubhai (father's brother's son and daughter SI.No.14, 15) and some time quarrel, but again retains the normal relation.

The relation of married nanod (husband's sister SI.No.9) varies. In this case study the relation of nanod and boudi (brother's wife SI.No.6, 4) is quite friendly with full of mutual love and respect. This is because she, nanod (husband's sister) is married to a family where the financial condition is quite stable. Moreover after marriage she is a kutum to her parental home and so special care is being taken to her and her husband. The relation of unmarried nanod (husband's sister SI.No.8) as discussed earlier is different.
Thus the role relation of the same individual varies.

The married nanod's children enjoys their mamar bari (mother's brother's house or maternal house) and are treated with love and affection. Her husband bonai (sister's husband) is treated with love, special care, respect and a formal attitude is maintained.

Some time the brother's wife does not co-operate with her married nanod (husband's sister), the husband's sister tries to boss over her though not being included in her parental family. Thereby relation becomes bitter. The relation between the children in the family is like that of their own brother and sister (SI.No.4, 12, 13, 14, 15). This jethuto-bhuruto (brother's children) bhai (brother) and bon (sister) relation is composed of mutual love, affection and caring. They quarrel with each other but become friendly again after some time.

In the above discussion about seventeen types of role relation have been analysed. My ego, through his own experience explained me the other existing relation besides being present in his own family. This helped me a lot to analyse the role relation as a whole, over and above different causes for break down of the Bagdis joint family. The Bagdi due to low level of economic sustenance have to migrate from one village to another in search of livelihood. As a consequence patrilineal joint family seldom exists and mostly separated nuclear family are found, though they live in the same compound of neighbourhood. However, the structure of separated nuclear family is composed of husband, wife and their children and some time the widow mother is also included. One of the interesting feature is noted that though all the members of Bagdi sub-caste are related to each other but the family secret remains within the four walls of the house, be it nuclear or joint family.

Since they stay in the same compound or para (neighbourhood), though staying in separated nuclear family but they continue to hold the land jointly. Some time the father gives the sons their share of land and they cultivate separately. They participate jointly in rituals and other social occasions. Though separated, the sons still seek the advice of their father before making any major decision.
ROLE ANALYSIS OF BAGDI NUCLEAR AND JOINT FAMILY:

The network of role relation of the individual varies in a joint with that in a nuclear family. As for example in nuclear family the sole responsibility lies on the earning member of the family whether he is a son or father. But in case of joint family even if the son is earning, still the father is the head of the family. All the members seek advice from him and work under his command. But when the father is too old the authority is transmitted to the eldest son but the father acts as a supervisor and adviser. This may be when the father is economically sound i.e. either he possesses land or any other property. But when the father is financially handicapped he is considered as an extra member and every one in the family except the mother hopes for his refinement to the other world. Among the Bagdi, only father and mother together form a nuclear family. This happen when they either do not have any son nor sons take their responsibility. In this case they earn their own bread till death.

Then again the relation of husband and wife in a joint and nuclear family is different. In joint family the husband is under the command and control of his parents and wife under her svasuri (mother-in-law). Both of them lead a restricted life. None of their personal wishes works in the family. They can not even talk to each other in front of elder kin and specially svasur (husband's father). After the first issue this restriction gets withdrawn. But in nuclear family husband, wife make their own dream-land. There is no one to interfere. They are the sole decision-maker of their family. Mutual understanding prevails among the husband and wife. There is no third person to come in between them. The Bagdi prefer nuclear family and say "alada sansare thaka anek bhalo", i.e. it is better to stay separately.

Since there is no sharing of finance, there is no conflict and a very smooth relation is maintained among all the kin members.

From the case study some of the root causes for the break down of the joint family in case of Bagdi came out. They are as under:-

1. The passing of family authority from father to elder son, which creates misunderstanding and jealousy among other brothers and consequently they find a separate dwelling. They sometime in such cases get the family property divided and live separately.
2. Misunderstanding between sons, wife and husband's mother i.e. between bouma and svasuri. When svasuri tries to exercise her authority, the bouma often opens her mouth resulting into a conflict which ultimately leads to the establishment of a separate family.

3. Conflict occurs between husband's sister whether married or unmarried and wife, i.e. nanad and boudi leading to the establishment of separate family.

4. When mother also earns and tries to exert power over the son, he does not tolerate for a long period and tries to live separately with his own wife and children.

5. When two or three sons' wives live together, misunderstanding, conflict and quarrel force each of the sons to move out of the joint family and to live separately with their own family.

To conclude, there are vast differences in role relation of individual in a joint and nuclear family but all Bagdi members believe that they are all members of their own sub-caste, kin to each other and hence related agnatically even though they live in separate nuclear family or joint family.

ROLE RELATION OF THE BRAHMAN AND BAGDI JOINT AND NUCLEAR FAMILY:

The network of role relation of the individual among the Brahman and Bagdi are more or less similar. However, the structure of nuclear family of the Brahman comprise of the husband, wife and their unmarried children but the structure of Bagdi nuclear family are of different types. They may be comprised of:

i) husband, wife and husband's widow mother;
ii) husband, wife and husband's unmarried brother or sister;
iii) husband, wife and their children;
iv) widow mother and her children;
v) husband and wife;
vi) husband, wife, father, mother and widow daughter.

The individual role played by the members of Brahman family whether nuclear or joint is almost similar to that of Bagdi. Only the behavioural aspects of
the individual vary. This may be due to ignorance, low level of sustenance, no financial saving and less influence of modernisation and urbanisation. The father of the Brahman nuclear or joint family is always respected and cared. But among the Bagdi the father at a very old age suffers the most. The Bagdi eat whatever they earn. So, even if he has land if he cannot earn any more, it becomes difficult for the members of the family to feed him all through. Hence he is neglected. But in case of Brahman the economic condition permit them at least to feed their parents at their old age. The mother in Bagdi, joint or nuclear family is never neglected. Since she always co-operates in domestic work and works till her last breath. The mother of the Brahman is always loved and cared and the son's wife rarely allows her to put hand in domestic work after she becomes old enough and incapable of working any more. At that age she confines herself to the worship of god and goddess. The economic strain throughout life, compels a mother of the Bagdi to struggle till the end.