

Chapter 5

EMPIRICAL DATA ON FAMILY

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This part of dissertation deals with the results on family system in the village Revaggi

Family as a primary institution has witnessed both structural and functional changes in the course of extraneous influences. Therefore, it was thought necessary to identify the spheres of family presenting new dimensions of change. It is also aimed at to explore the factors responsible for such a change and its form. The attitudinal, normative, functional and structural forms of family are explained.

The data presented is treated with descriptive statistics.

TABLE.1

DISTRIBUTION OF RESPONDENTS BY AGE

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Age				
Below 30 years	15 (31.9)	15 (31.9)	17 (36.1)	47 (52.3)
31-40	10 (28.6)	15 (42.9)	10 (28.6)	35 (38.9)
41 and above	5 (62.5)	-	3 (37.5)	8 (8.8)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.0)

Table-1 indicates the distribution of age of respondents. Majority 52.3% of the heads of house hold were below 30 years of age while 38.9 percent respondents were between 31 to 40 years of age. It can be stated from the above data that divisiveness and disintegration in the family and its members respectively are taking place.

The families are headed by young people which in itself is a significant change from the traditional family where, old people headed families.

Table -2

DISTRIBUTION OF RESPONDENTS BY MARITAL STATUS

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Marital status				
Married	28 (32.9)	28 (32.9)	29 (34.1)	85 (94.4)
Divorced	-	-	-	-
Separated	2 (40)	2 (40)	1 (20)	5 (5.6)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.0)

Table-2 presents that a majority (94.4%) of the subjects were married. Separated were only 5.6 percent and divorce cases, as the data indicates were not reported. Hence, it suggests that the subjects give sanctity to the marriage bond. The fact that can be confirmed is that the marital status has significant influence on the emerging nuclearity family type.

Therefore marriage is an important factor responsible for weakening 'jointness' Because soon after marriage the couples established independent families.

TABLE-3**DISTRIBUTION OF RESPONDENTS BY EDUCATIONAL BACKGROUND**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Education				
Illiterate	20 (29.0)	26 (37.7)	23 (33.3)	69 (76.7)
Primary	5 (45.5)	4 (36.4)	2 (18.1)	11 (12.2)
High school	2 (40.0)	-	3 (60.0)	05 (5.6)
PUC, Degree & above	3 (60.0)	-	2 (40)	05 (5.6)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.0)

Table-3 presents the educational level of the respondents. A majority (6.7) of the respondents were illiterate. A very few had orientation to education.

An important issue that germinates in this context is that educational level did influence on the development of nuclear families. Since a majority of the subjects were illiterate.

Although education has been considered as a force of change in the family type. Here the data does not confirm the proposition. Illiteracy was high among SC, ST & Backward respondents as compared to lingayat and Muslim respondents.

TABLE 4
DISTRIBUTION OF RESPONDENT BY OCCUPATION

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Occupation				
Agriculture	21 (51.2)	7 (17.1)	13 (31.7)	41 (45.5)
Traditional Occupation	1 (20.0)	4 (80.0)	-	5 (5.6)
Business	5 (100.0)	-	-	05 (5.6)
Labor	4 (10.2)	18 (46.1)	17 (43.6)	39 (43.3)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.0)

Table-4 gives the occupational structure of the respondents the data speaks that a majority (45.5%) of the subjects were engaged in the agriculture followed by labor (43.3%) and business; Lingayat as compared to Sc,ST & Backward and Muslims were more dependent on agriculture.

The data gives the occupational structure of the family of the village Revaggi it confirms that the village people purely depend on the agriculture and poor people on labor. It also reveals the fact that the village system does not have division of labor. Since it is too interior. However the fact is that the village although away from the city, nuclearity trend is emerging. Normally agrarian families have jointness, but here the trend is reverse.

TABLE - 5
DISTRIBUTION OF RESPONDENTS BY FAMILY INCOME

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
Family income				
<hr/>				
Below Rs. 10,00	11 (24.4)	19 (42.2)	15 (33.3)	45 (50.00)
11,000 to 20,000	12 (40.00)	08 (26.7)	10 (33.3)	30 (33.3)
21,000 to 30,000	4 (33.3)	3 (25.5)	5 (41.7)	12 (13.3)
31,000 to 40,000	3 (100.0)	-	-	3 (3.3)
40,000 and above	-	-	-	-
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.0)

Table - 5 presents the annual family income of the subjects. The data speaks that a majority (50%) of the Subjects were below poverty line, followed by a high number (33.3%) of subjects having family income at Rs. 11,000 to 12,000. A very low percentage of the Subjects were having economic soundness, poverty line is high among SC,ST and Backward as compared to Lingayat and Muslims.

The data indicates that the income and corresponding occupation have significant part in family income. Agriculture does not seem to improve the economical status of the villagers, On the other hand there seems to be a strong association between the poor economic condition and nuclearity of family.

TABLE - 6
DISTRIBUTION OF RESPONDENTS BY COMPOSITION OF FAMILY

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Composition of Family				
Nuclear				
Husband, wife & unmarried childredn	21 (35.6)	20 (33.9)	18 (30.5)	59 (66.5)
Husband, wife & unmarried brothers	-	-	-	-
Husband, wife ² and windowed mother	4 (50.00)	2 (25.0)	2 (25.0)	08 (8.8)
Joint				
Husband, wife unmarried & married children	5 (21.7)	8 (34.8)	10 (43.5)	23 (25.5)
Husband, wife unmarried & married children and unmarried brothers	-	-	-	-
Husband, wife, married sons, married brothers and their families	-	-	-	-
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.0)

Table-6 reveals the actual composition of the families under this study. A majority (66.6) families were composed of husband, wife and unmarried sons; ^{composed of husband wife, children and windowed} followed by 8.9 percent families² mother, whereas, 25.5 percent families were composed of husband, wife with married and unmarried children.


The data reveal the fact that 75.5 percent of families were nuclear and remaining 24.5 percent families were joint. The 'jointness' was at the two generation level.

TABLE - 7**DISTRIBUTION AT RESPONDENTS BY MARRIAGE COMPULSORY**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Attitude towards marriage				
Marriage is compulsory	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)
Marriage is not compulsory	-	-	-	-
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)

Table - 7 indicates the subjects attitudes towards marriage system. All (100%) the subjects thought and favored that the marriage is a compulsory event in an individuals life. The basic stand the subjects had was that marriage is the only way out to continue the family system.

Opinion of Lingayat, SC, ST and Backward and Muslim subject does not differ. The conventional sanctity to marriage seems, persist to continue in the modern times as well.

TABLE - 8**DISTRIBUTION AT RESPONDENTS BY REASONS FOR MARRIAGE**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Reasons for marriage				
To continue family	15 (25.9)	20 (34.5)	23 (39.6)	58 (64.4)
To have children	12 (52.2)	06 (26.1)	05 (21.7)	23 (25.6)
For sexual pleasure	03 (33.3)	04 (44.4)	02 (22.2)	09 (10.0)

Table - 8 seeks to explain the reasons behind the stand at the subjects as to why marriage is so important. A majority (64.4%) of the subjects were of the opinion that it is marriage that keeps the continuity of family system; followed by procreation (25.6%) and sexual pleasure (10.0) .

The attitudinal data reveals that the conventional marriage system which has been the core sustenance of traditional family, persists to exists even in the modern family system. Similarly opinion exists among Lingayat, SC, ST and Backward and Muslim subjects.

TABLE - 9

DISTRIBUTION AT RESPONDENTS BY MEAN AGE AT MARRIAGE.

Caste	Lingayat	Sc,ST & Backward	Muslim
Age at marriage			
For Male	22	20	21
For Female	19	16	17

Table - 9 indicates the attitude of the subjects towards the age at marriage . The average age prescribed for male, ranges from 20 to 22 years and for female from 16 to 19 years at age. These does not seem to be much difference in the opinion on age at marriage among Lingayat, SC, ST and Backward and Muslims subjects.

The conventional early marriage system of the traditional family has undergone tremendous change which is replaced by adult marriage system.

TABLE - 10

DISTRIBUTION OF RESPONDENTS BY MARRIAGE OPTION

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Marriage option				
Arranged marriage	26 (35.6)	22 (30.0)	25 (34.2)	73 (81.1)
Love marriage	04 (23.5)	08 (47.1)	05 (29.4)	17 (18.9)
Inter-caste marriage	-	-	-	-
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)

Table-10 indicates that a majority (81.1%) of the subjects preferred arranged marriages, though there is an observed trend of love marriage. Inter-caste marriages were not at all entertained.

Conventionally speaking, it is true that the endogamous marriages still strongly persists to be in practice, as the opinion of a majority 35.6% of lingayat and 30.1% of SC, ST and backwards of favours within sub-caste marriages, more importantly conjugal marriages are more preferable in the arranged marriages in place of consanguineous marriages which is a conventional norm, thus family still continues to fulfill marriage functions. But, a slight change towards love marriage within caste is encouraging.

TABLE - 11

DISTRIBUTION OF RESPONDENTS BY CHOICE OF SPOUSE

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
Opinion on choice of spouse				
<hr/>				
Boy	5 (22.7)	7 (31.8)	10 (45.5)	22 (24.4)
Girl	-	-	-	-
Boy and Girl consult with parent	25 (36.8)	23 (33.8)	20 (29.4)	68 (75.6)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)
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Table - 11 presents that a majority of Lingayat 36.8 %, SC,ST and backward 33.8% and Muslim 29.4% respondents opined that mate selection be of boy with parents consent. A majority 24.4% respondents opined that boys alone need to select his mate.

The traditional family where the mate selection was done solely by parents has changed in the nuclear family system, where as boy has no say in mate selection similar trend exists in the families of Lingayat, SC-ST & backward and Muslims. The new emerged trend is that the consent of children is given important place.

TABLE - 12

DISTRIBUTION OF RESPONDENT BY NUMBER OF CHILDREN FOR A COUPLE

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
Opinion on Number of children				
<hr/>				
One	-	-	-	-
Two	19 (54.3)	09 (25.7)	07 (20.0)	35 (38.9)
Three	08 (18.2)	17 (38.7)	19 (43.2)	44 (48.9)
Four and more	-	04 (36.4)	07 (63.6)	11 (12.2)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)
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Table - 12 shows that a majority 38.9% of respondents were favored for two children among 19 lingayat 9 SC,ST & backward and 7 Muslims were desired to have a two children. And a majority of the respondents (48.97) wished for three children. However, the trend towards having two children is emerging.

In the traditional family there was no control over the number of children; but in the modern times even village families intend to have two children because the villager favoring non-agriculture occupation. This shows the growing small family trend as replaced by large family of the traditional family system. The major feature of nuclear family is 'smallness'.

TABLE - 13

**DISTRIBUTION OF RESPONDENTS BY ATTITUDES TOWARDS
ADOPT FAMILY PLANNING**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Opinion on adopting Family planning				
Yes	25 (37.9)	23 (34.8)	18 (27.3)	66 (73.3)
No	05 (20.8)	07 (29.2)	12 (50.0)	44 (26.7)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)

Table-13 presents the attitudes towards adoption of family planning. A majority (73.7%) of the subjects adopted family planning. A majority (37.9%) of Lingayats followed by Sc.ST& Backward 34.8% and Muslim 27.3% respondents adopted family planning.

The trend to follow small family is an emerging phenomenon in place of the conventional large family.

TABLE - 14

DISTRIBUTION OF RESPLENDENCE BY REASONS FOR FAMILY PLANNING

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Reasons for family planning				
Small family	05 (26.3)	08 (42.1)	06 (31.6)	19 (28.8)
Control child	20 (42.56)	15 (31.9)	12 (25.5)	47 (71.2)
Spacing	-	-	-	-
Total	25 (37.9)	23 (34.9)	18 (27.27)	66 (100.00)

Table-14 Indicates the reasons behind adopting family planning methods. A majority of the respondent (71.2%) said that they adopt family planning to control children. The trend is not as for as the Lingayat (42.6) SC, ST & Backward (31.9) and Muslim (25.5) respondent were concerned, The concept of small family has not been able to emerge in the subjects, as a very few respondents 28.8 were in its favour.

The data speaks that the acceptance of family planning is non-conventional, they maintain family according to their economic and religious position. The economic factors like poverty is predominant in pressurizing for small family and there by to have less children.

TABLE - 15

DISTRIBUTION OF RESPONDENTS BY CHILD OPTION

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Child Option				
Male only	19 (33.9)	15 (26.8)	22 (39.8)	56 (62.2)
Female only	-	03 (100.00)	-	03 (3.3)
Both	11 (35.5)	12 (38.7)	08 (25.8)	31 (34.5)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)

Table-15 presents the attitude of Respondent towards having male and female child. A majority (62.2%) of the subjects were in favor to have male child followed by those (34.5%) who preferred both male and female child. The observation that exists is among Lingayat (33.9%) SC, ST & Backward were 26.8% and Muslim 39.3 subjects ~~were~~ preferred male child only.

It can be drown that the traditional preference for male child as successor and inheritor still persists to exists. Similarly secondary importance to the female child continues to be in operation. However, there is a gender equity trend in the village families, which is a new emerging trend in the modern times families.

TABLE - 16

**DISTRIBUTION OF RESPONDENTS BY ATTITUDE TOWARDS
GIRL - CHILD EDUCATION**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
Girl-child Education				
<hr/>				
Give education to girl	22 (38.6)	20 (35.1)	15 (26.3)	57 (63.3)
Do not give education to girl	08 (24.2)	10 (30.3)	15 (45.5)	33 (36.7)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)
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Table-16 indicates the attitude towards girl-child education. A majority of the subjects (63.3%) were in its favor among (38.6%) of Lingayat (35.1%) of SC, ST & Backward and (26.3) percentage of Muslim subjects were in favor of providing education to girls children.

The data gives contrary result to that of the conventional norm that is providing education to girl children, which has become an integralle part of the normative structure of the modern family.

TABLE - 17

DISTRIBUTION OF RESPONDENTS BY LEVEL OF EDUCATION FOR GIRLS

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Opinion on Level of education for Girls				
Primary	12 (32.43)	15 (40.54)	10 (27.02)	37 (64.9)
High school	10 (50.0)	05 (25.0)	05 (25.0)	20 (35.1)
Degree & above	-	-	-	-
Total	22 (38.6)	20 (35.1)	15 (26.3)	57 (100.00)

Table-17 Indicates the level of education that the girls should have a majority (64.9%) of the respondents preferred primary education to the girl children, Among 32.43 percent of lingayats 40.54 percent of SC, ST & Backward and 27.02 percent of Muslim respondents preferred girls to have primary education. About 35.1 percent respondents preferred high school education for girls. The village had high school Hence they prefer high school education since sending girls out of the village for schooling was not permissible due to familial limitations.

It indicates that higher the educational facilities, higher will be the parental aspirations and higher the economic level higher will be the parental aspirations to educate girl child, which indicates attitudinal change in the village families for gender education. Because, earlier, although there were facilities, but education was not given to girls in the village.

TABLE - 18**DISTRIBUTION OF RESPONDENTS BY REASON FOR GIRL-CHILD EDUCATION**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Reason for Girls education				
Gender quality	10 (47.6)	06 (28.6)	05 (23.8)	21 (36.8)
Knowledge	-	-	-	-
Awareness	02 (28.6)	03 (42.8)	02 (28.6)	07 (12.3)
Employment	10 (34.5)	11 (37.9)	08 (27.6)	29 (50.9)
Total	22 (38.6)	20 (35.1)	15 (26.3)	57 (100.00)

Table-18 presents the reasons behind girl education. A majority 36.8 percent of the respondents said that gender equity is possible only through providing education.

A high percent 50.9 of respondents said that employment availing helps for gender equity to attain the modern values like equality in the society much difference was not found in the opinion of Lingayat 34.5, SC, ST & Backward 37.9 and Muslim 27.6 respondents regarding employment.

Many of the respondents though illiterate due to some extraneous influences could inculcate indiscriminate temperament towards the girls education this temperament is also a non-conventional development in the village families.

TABLE - 19

**DISTRIBUTION OF RESPONDENTS BY ATTITUDE TOWARDS
FOR GIRL - EMPLOYMENT**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
Employment for Girls				
<hr/>				
Yes	21 (39.6)	17 (32.1)	15 (28.3)	53 (58.9)
No	09 (24.3)	13 (35.5)	15 (40.55)	37 (41.9)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)
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Table-19 presents the attitude towards employment for girls, A majority (58.9%) of the respondent were in favour of availing employment for girls. It is surprising to know that about 39.6 percent of Lingayat 32.1 percent of SC, ST & Backward and 28.3 percent of Muslim respondents were in favor of employment for girls.

With a background of high illiteracy among the respondents, despite that they could think of girl employment for gender- equity attitude which is a sign of modernity in the village families that is contrary to the conventional employment deprivation and limitation for girls.

TABLE - 20
DISTRIBUTION OF RESPONDENT BY REASON FOR GIRL-EMPLOYMENT

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
Reason for Girls employment				
<hr/>				
Gender equity	07 (46.6)	05 (33.3)	03 (20.0)	15 (28.3)
Women can work	04 (50.0)	02 (25.0)	02 (25.0)	08 (15.1)
Assist family	10 (33.3)	10 (33.3)	10 (33.3)	30 (56.6)
Total	21 (39.6)	17 (32.1)	15 (28.3)	53 (100.00)

Table-20 Indicates the reasons behind the employment for girls. A majority (56.6%) of the respondents opined that employment of girl could assist the family income followed by gender equity (28.3%). The similar observation was found among (33.3%) Lingayat, SC, ST & Back ward and Muslim respondents.

The data speaks that the village families could develop some kind of non-conventional tendency like. Women as productive element in the new economic organization and , equality as for as gender is concerned, contrary to the conventional attitude, the families could able to convert the services of women in economic terms both in domestic and non-domestic activities.

TABLE - 21

DISTRIBUTION OF RESPONDENTS BY ATTITUDE TOWARDS DIVORCE

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
Divorce				
<hr/>				
Favour divorce	06 (28.6)	05 (23.8)	10 (47.6)	21 (23.3)
Do not favour divorce	24 (34.8)	25 (36.2)	20 (29.0)	69 (76.7)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)
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Table-21 indicates that a majority (76.7%) of the respondent were having negative attitude towards the divorce system.

About 28.6 percent of Lingayat 23.8 percent of SC, ST & Backward and 47.6 percent of the respondents were having positive attitude towards the divorce.

It indicates that the subjects are intact about the sanctity of marriage which is convention and norm inherited socially through the age down to the modern contemporary period the positive responses have special situations.

TABLE - 22

DISTRIBUTION OF RESPONDENT BY REASONS FOR DIVORCE

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Reason for divorce				
Maladjustment	05 (71.4)	02 (28.6)	-	07 (33.3)
No issue (child)	04 (44.4)	03 (33.3)	02 (22.2)	09 (42.8)
Impotency	09 (42.9)	05 (23.3)	07 (38.3)	21 (100.0)

Table-22 Present the reasons behind divorce, a majority of the respondents said that divorce is imminent, it should take place under three circumstances, to rank the opinions preference wise, impotency 100.0% no issue 42.8% and maladjustment 33.3% then , divorce can be the only alternative.

The results imply that the respondents could consider only biological factor for claiming divorce, but not the social factors which explains that the marriage bond can not be broken under any circumstances, since, it is a holy practice the respondents could keep in fact their attitudinal structure favorably towards the marriage as a conventional practice.

TABLE - 23
DISTRIBUTION OF SUBJECTS BY REASONS FOR NOT DIVORCE

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
Reasons for Not divorce				
<hr/>				
Loss of sanctity	10 (28.64)	17 (43.6)	12 (30.8)	39 (56.6)
Loss of family status	08 (38.1)	05 (23.8)	08 (38.1)	21 (30.4)
Harm children	06 (66.7)	03 (33.3)	-	09 (13.0)
Total	24 (34.8)	25 (36.2)	20 (29.0)	69 (100.00)
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Table 23 explains the reasons why divorce can not be allowed, a majority of Lingayat 26.6% SC, ST & Backward (43.6%) and Muslim 30.8% respondents said that divorce causes loss of sanctity attached to the marriage practice. 13.0 percent of the respondents said that divorce is harmful for the personality development of the children and as a result of divorce same respondents (30.4%) perceived in terms of loss of family status.

The respondents conventional intact of the marriage sanctity exhibits negative attitude towards the divorce system. However the new attitudinal change in terms of loss of family status and harmful to children are the symbol of change in their perception.

TABLE - 24

DISTRIBUTION OF RESPONDENTS BY ATTITUDE TOWARDS DOWRY

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
Dowry acceptance				
<hr/>				
Accept dowry	25 (37.9)	23 (34.8)	18 (27.3)	66 (73.3)
Not accept dowry	05 (20.3)	07 (29.2)	12 (50.0)	24 (26.7)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)
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Table-24 shows the attitude of the subjects towards the dowry practice. A majority (73.3%) of the respondents were in favor of its practice, much difference in the opinion of Lingayat 37.9%, SC. ST & Backward 34.8% and Muslim 27.3% respondents was not so conspicuous. A small number of 26.7 percent respondents were opposed the Dowry acceptance.

The results imply that, the exchange of money during marriage ceremony has been a conventional practice and the results very well agree with the continuity of the practice.

TABLE - 25

DISTRIBUTION OF RESPONDENTS BY REASONS FOR DOWRY ACCEPTANCE

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Reasons for dowry				
Tradition	07 (53.8)	06 (46.2)	-	13 (19.7)
Settle family	10 (34.5)	09 (31.0)	10 (34.5)	29 (43.8)
Family status	08 (33.3)	08 (33.3)	08 (33.3)	24 (36.4)
Total	25 (37.9)	23 (34.8)	18 (27.3)	66 (100.00)

Table-25 presents the reasons for accepting the dowry during marriage ceremony a majority of the respondents 43.9% perceived dowry in terms of setting a new family and a family status about 36.4 percent. Among 34.5 percent of Lingayat 31.0 percent of SC, ST & Backward and 34.5 percent of Muslim respondents perceived dowry to settle a new family.

The result show that the conventional normative attitudinal structure of the respondents has been replaced by economic terms. Dowry is no more a tradition, but the new trend replaced is economic stability to the new family.

TABLE - 26

**DISTRIBUTION OF RESPONDENTS BY ATTITUDES TOWARDS
OLD PERSONS STAY WITH FAMILY**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Old persons stay with family				
Stay with family	06 (30.0)	04 (20.0)	10 (50.0)	20 (22.2)
Do not stay with family	24 (34.3)	26 (37.1)	20 (28.6)	70 (77.8)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)

Table-26 shows that a majority (77.8%) of the respondents said that the old persons should ^{not} stay with family members, and (22.2) percent of the respondents said that old people should stay with family, much difference was not found in the opinion of Lingayat (34.3%) SC, ST & Backward (37.1%) and Muslim (28.6%) respondents was observed as far as favouring the stay of old members with other members was concerned.

The results imply that the staying of old member in the family contributes to the stability of traditional roles of grand parents, but trend shows that the observations made of subjects, indicates negative attitude. Although, there is nuclearity trend in the village families caring old aged is considered as essential and obligatory, It indicates that there is no Ultra-modernity in the village attitudes of the villagers.

TABLE - 27

DISTRIBUTION OF RESPONDENTS BY ATTITUDE TOWARDS MARRIED BROTHERS STAY TOGETHER

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Married brothers				
Stay together	10 (43.5)	08 (34.8)	05 (21.7)	23 (25.6)
Do not stay together	20 (29.9)	22 (32.8)	25 (37.3)	67 (74.4)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)

Table 27 indicates that a high percentage (74.4) of the respondents favoured not staying together of married brother. (29.9%) percent of Lingayat, (32.8) percent of SC, ST & Backward and (37.3) percent of Muslim respondents said that the married brother should not stay together. A very minority (25.6) percent of respondents were in favour of staying together.

The results shows that the subjects possess weakening attitude towards jointness since. A majority of the respondents were tend to held positive attitude towards nuclearity of family. The subjects also held the opinion that marriage means setting a family independently. The fact is that the jointness in terms of size of the family has totally withered away in the village families. Because economic instability has been the prime factor for emerging nuclear families and also maladjustment in the sister-in-laws as well.

TABLE-28
DISTRIBUTION OF RESPONDENTS BY ATTITUDE TOWARDS
STAY WITH WHOM

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Parent's stay with				
married sons	08 (28.6)	10 (35.1)	10 (35.1)	28 (31.1)
Unmarried sons	22 (38.6)	20 (35.1)	15 (26.3)	57 (63.3)
separately	-	-	05 (100.0)	05 (5.5)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)

Table-28 indicates that a majority (63.3%) of the respondents who opined that the parent should stay with their un married sons, followed by (31.1) percent of the subjects said parents stay with married sons, a majority or Lingayat (38.6) SC, ST & Backward (35.1) and Muslims (26.3) said that parents should stay with unmarried sons.

The results which the data reveal suggest that the respondents were prepared to accept the 'jointness' at the level of two generations and nuclearity trend is emerging. The obligation of caring on the part of married sons for their parents is still intact but not alike to the traditional family type.

TABLE -29
DISTRIBUTION OF RESPONDENTS BY CITY-CONTACTS

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
City contacts				
<hr/>				
City contacts	22 (29.3)	25 (33.3)	28 (37.3)	75 (83.3)
No city contacts	08 (53.3)	05 (33.3)	02 (13.3)	15 (16.7)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)
<hr/>				

Table-29 shows the city contacts that the respondents of the village a high (83.3) percent of them have contacts with the city, 29.3 percent of Lingayat, 33.3 percent of SC, ST & Backward and 37.3 percent of Muslim respondents said that they have contracts with the city for one are the other reason.

It can be drawn from the above result that the subjects have some kind of orientation of city life and exposes to the life-style of the city.

TABLE-30

DISTRIBUTION OF RESPONDENTS BY REASONS FOR CITY CONTACTS

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Reasons for city contacts				
Marketing	19 (48.7)	10 (25.6)	10 (25.7)	39 (52.0)
Work and other reasons	03 (8.3)	15 (41.7)	18 (50.0)	36 (48.0)
Total	22 (29.3)	25 (33.3)	28 (37.3)	75 (100.00)

Table 30 presents the reasons behind the city contact maintained by the subjects. A majority (52.0) of the respondents followed by (48.0) percent of the respondents said that visit city for marketing and work or labor, employment, respectively. 48.7 percent of Lingayat, 25.6 percent of SC, ST & Backward and 25.7 percent of Muslim respondents said that they visit city for marketing purpose.

The results further reveal the facts that the respondents though belong to an interior village could able to inculcate or at least have some kind of access to modern way of life and develop modernity in the attitudes this attitudes leads to nuclearity.

TABLE-31
DISTRIBUTION OF RESPONDENTS BY EXPOSURE TO T.V

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Watch T.V.				
Yes	23 (41.1)	18 (31.1)	15 (26.8)	56 (62.2)
No	07 (20.6)	12 (35.3)	15 (44.1)	34 (37.8)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)

Table-31 shows exposure to the mass media's that the respondents have a majority (62.2%) of the subjects have orientation to the mass media's like T.V and watch programs. among (41.1) percent of Lingayat (31.1) percent of SC, ST & Backward, and (26.8) percent of Muslim respondents had access to watching T.V. programs in their village.

The results imply that the subjects do have some kind of access to the T.V. programs and there by have orientation to the modern life. This phenomenon has greatly influenced the minds of the respondents in their attitudes. Ideas and beliefs, which must have promptly influenced the emerged nuclearity trend. The conspicuous fact is that the neighborhood has weakened due to less intimacy between families because of civilization through possessing T.V radio and other things, which is a change in the structure of the village relationship.

TABLE-32

**DISTRIBUTION OF RESPONDENTS BY APPLICATION OF
TECHNOLOGY IN CULTIVATION**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
Technology in cultivation				
<hr/>				
Yes	24 (42.9)	14 (25.6)	18 (32.1)	56 (62.2)
No	06 (17.6)	16 (47.1)	12 (35.3)	34 (37.8)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)

Table-32 shows the application of new technology by the respondents in their cultivation. A majority of the subjects (62.2) have to some extent use the new technology in cultivation. among 42.9 percent of Lingayat 25 percent of SC, ST & Backward and 32.1 percent of Muslim respondents apply to some extent new technology in cultivation. However SC, ST & Backward (47.1%) and Muslim (35.3%) respondents do not use new technology in cultivation since, they do not have either enough of land or engaged in manual labour work. Upper caste people who have economic stability could Use new technology at the moderate level in cultivation. It has to some extent changed the normative structure of the families more over, it does not demand jointness in family i.e. large number of family member for manual work in the fields.

TABLE-33
DISTRIBUTION OF RESPONDENTS BY APPLICATION OF
TECHNOLOGY KNOW HOW

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Technology know how				
Farming Tech.	5 (38.5)	-	08 (61.5)	13 (23.2)
Scientific farming	06 (100.0)			06 (10.7)
Fertilizer & pesticides	13 (35.1)	14 (37.8)	10 (27.0)	37 (66.1)
Total	24 (42.8)	14 (25.0)	18 (32.2)	56 (100.00)

The Table 33 presents the know how of technology that the respondents apply in cultivation. A majority 66.1% of respondents in general and among 35.1% percent of Lingayat, 37.8 percent of SC, ST & Backward and (27.0) percent of Muslim respondents in particular use fertilizers and pesticides in cultivation. Application of technology i.e. tractor in ploughing land harvest machines and scientific forming appears to be negligible.

The results imply that the respondents have to some extent exposes to the application of new technology, which is a sign of influence of modern way of life and change in their traditional attitudes and beliefs and, help to use non-conventional practices in their life. However, sweeping scientific forming yet to be integral part of the village families.

TABLE -34

**DISTRIBUTION OF RESPONDENTS BY ATTITUDE TOWARDS
FAMILY OCCUPATIONS**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
Traditional family occupation				
<hr/>				
Yes	23 (43.4)	05 (9.4)	25 (47.2)	53 (58.9)
No	07 (18.9)	25 (67.6)	05 (13.5)	37 (41.1)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)
<hr/>				

Table-34 presents the trend towards traditional occupation and attitude of the respondents towards the family occupation. A major (58.9) of the respondents said that following traditional family occupation like agriculture is the important, among 43.4 percent of Lingayat 9.4 percent of SC, ST & Backward and 47.2 percent of Muslim respondents said that they follow agriculture, which is their family occupation. But a majority of the SC, ST & Backward people were ready to give up their traditional family occupations like carpentry, barbering, etc.

The results show the development of non conventional trend among the SC, ST & Backward caste respondents. Moreover it shows that the Jajmani system is weakening.

TABLE-35

DISTRIBUTION OF RESPONDENTS BY ALTERNATIVE WORK

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
Alternative work				
<hr/>				
Business	04 (23.5)	8 (47.0)	05 (29.7)	17 (45.9)
work	03 (15.0)	17 (85.0)		20 (54.1)
Total	07 (18.9)	25 (67.6)	05 (13.5)	37 (100.00)
<hr/>				

Table-35 shows that a majority (45.9) percentage of the respondents were prepared to do business and rest (54.5) carry labour or manual work. The tendency towards non-traditional occupations like business and labour appears to be more among the SC, ST & Backward caste respondents.

The results high light the alternative occupations that the villagers are thinking in place of their traditional family occupations since, agriculture is not expectedly productive any more.

TABLE-36**DISTRIBUTION OF RESPONDENTS BY PREFERENCE TO WORK IN CITIES**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
Work in cities				
<hr/>				
Preferce work in city	18 (27.3)	25 (37.9)	23 (34.8)	66 (73.3)
Do not prefer work in city	12 (50.0)	05 (20.8)	07 (29.2)	24 (26.1)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)

Table - 36 presents the attitudes of the respondents towards city life. A majority of the subjects (73.3%) said that they prefer to work in cities, among 27.3 percent Lingayat 37.9 percent SC,ST & Backward and 34.8 percent Muslim subjects preferred to work in cities. A majority of SC,ST & Backward and Muslim respondents were preferred to work in cities compared to Lingayat, because of poor economic condition.

The trend which can be high lighted in this contexts that there seems to be a favorable trend towards city life. Since division of labour is a common phenomenon, on the other hand city life provides opportunity for alternative jobs for the traditional family occupations. This trend suggests move towards non - agricultural occupations which is purely non - conventional in the village families. It is an axe to the jointness of the village families and has become a feature of nuclear families.

TABLE-37**DISTRIBUTION OF RESPONDENTS BY ATTITUDE TOWARDS CITY LIFE**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
City life				
<hr/>				
Yes	22 (30.1)	26 (36.1)	24 (33.3)	72 (80.0)
No	08 (44.4)	04 (22.2)	06 (33.3)	18 (20.0)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)
<hr/>				

Table - 37 shows the attitude of villages towards the comforts of city life. A major 80 percent of the respondents felt that the city life is better than the rural life. Among 30 percent of Lingayat 36 percent of SC, ST & Backward and 33.3 percent of Muslim people opined that city life is more comfortable than the rural life.

The results show that the villages are attracted towards the urbanite life, which could definitely be due to Push - Pull factors. Primarily the poor economic factor are responsible for this trend.

TABLE-38

**DISTRIBUTION OF RESPONDENTS BY REASONS FOR WORK
PREFERENCE IN CITY**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
<hr/>				
Reasons for work In city				
<hr/>				
Division of work	04 (11.1)	18 (50.0)	14 (38.9)	36 (50.0)
Earn money	10 (35.1)	08 (28.6)	10 (35.7)	28 (38.9)
Comfortable life	08 (100.C)		-	08 (11.1)
Total	22 (30.6)	26 (36.1)	24 (33.3)	72 (100.00)
<hr/>				

Table - 38 presents the reasons behind the respondents perceptions towards city life. A majority (50.0%) of the people said that the unproductive agriculture in the village is replaced by the attractions of varieties of occupations in city. Among 11.1 percent of Lingayat, 50.0 percent of SC,ST & Backward and 38.9 percent of Muslim respondents favored the same opinion. 38.9 percent people felt the city life is better than the rural life because there is possibility to earn more money and about 11.1 percent people said comfortable life in city makes the difference.

The results show that the villages could develop rationality as a part of their non-conventional tendencies due to the influence of city life. The result shows that

the village economic instability is mainly responsible for attraction to city life, subsequently nuclearity persists.

TABLE-39**DISTRIBUTION OF RESPONDENTS BY THEIR POLITICAL PARTICIPATION**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Political participation				
Yes	22 (50.0)	10 (22.7)	12 (27.3)	44 (48.9)
No	08 (17.4)	20 (43.5)	18 (39.1)	46 (57.1)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)

Table - 39 indicates the people's participation in the village politics. A majority (48.9 %) of the respondent said that they participate in the local politics, among 50 percent Lingayat 22.7 percent SC,ST & Backward and 27.3 percent Muslim respondents were of the same opinion. About 57.1 percent respondents said that they do not participate in politics.

The results show that the SC,St & Backward and Muslim subjects present a moderate participation in the political affairs. However they are playing a decisive role in the political activities of the village, which is sign of development of modernity in them. In the place of passive participation a conventional tendency of the villages. When individual become self-development oriental naturally, the nuclearity trend persists.

TABLE-40**DISTRIBUTION OF RESPONDENTS BY MAJOR FUNCTION OF FAMILY**

Caste	Lingayat	Sc,ST & Backward	Muslim	Total
Family functions				
Bring-up-children	10 (27.0)	12 (32.4)	15 (40.5)	37 (41.7)
Educate children	15 (45.5)	10 (30.8)	08 (24.2)	33 (36.1)
Care and security of members	05 (29.4)	05 (29.4)	07 (41.2)	17 (18.9)
Family occupation	-	03 (100.1)	-	03 (3.3)
Total	30 (33.3)	30 (33.3)	30 (33.3)	90 (100.00)

Table - 40 gives the presentation of family functions as perceived and observed by the villagers. A majority (41.1%) of the respondents said bring-up children is the major function of the family followed by educating children (36.1 %) care and security to members (18.9 %) and continue family occupation (8.3%). The opinion trend reveals that there is poor positive attitude towards family occupation. Which is a sign of modernity in place of traditionalism, child - bringing up has been perceived as top priority in family very importantly caring to parents and old members and security to them is weakening . The major nuclearity feature is bringing up children and other things are secondary which is a non-conventional trend. The conventional trend was practicing family occupation in the joint family system.

DISCUSSION

The respondents of the present study in which a majority of them were below 30 years old. This trends suggests that soon after the marriage nuclear families emerged. Therefore, marriage has been a major event in the village system and a take-off stage towards nuclear family from the joint family. The educational background of the subjects revealed that a majority of them were illiterate and a few of them were literate. It can be implied from this that education has no role to play in the emerging nuclearity of families. As far as occupational background of the subjects, the major occupation of a majority of the subjects was agriculture, which can be generalized that the village occupational structure in the Indian context is purely an agrarian nature and there is no division of labour which is a prominent feature of the village system . As far as the family income was concerned, a majority of the families were below poverty line. This is a very conspicuous feature to relate to emerging nuclear families since, a majority of the households are nuclear in nature. Basically lack of division of labour and economic poverty have been the major contributors for emerging nuclearity and weakening jointness.

A majority of the subjects held a common conventional event, that is, marriage is a most essential function of the family, which is solely responsible in the continuity of the family reproduction and sexual pleasure as well.

The conventional trend of early marriage has been replaced by adult marriages as a majority of the subjects supported such marriages. The trend in the marriage option is conventional nature , however the decision making of the process has undergone a little changes. A majority of the subjects favoured arranged marriages but not the inter-caste or love marriages. But the spouse selection process involved a major part by a bridegroom.

The traditional large family has been replaced by small family since a majority of the subjects wished to have three children . As counter to the traditional norm to have more children a majority of the subjects favored adopting family planning to maintain small family and control children. As far as the child option is concerned a majority gender-equity is emerging. Because, a majority of the subjects preferred to give primary education to their children and a majority of the subjects also favored employment for girls as favorable. Hence, there is a change in the attitudinal structure of the subjects. A majority of the subjects were not having positive attitude towards divorce system and if divorce is inevitable that should be permissible only for biological reasons like importancy. The subjects were negative towards the divorce because, they thought it looses sanctity of marriage family prestige and harms the development of children. A majority of the subjects were favorable to accept dowry but in order to settle a new family rather than accept it in terms of tradition. Subjects in a minority felt to extend care and security to old persons, but, a majority of subjects were not favoured to stay together as for as the married brothers are concerned. However, parents normally stay with unmarried sons with suggests jointness at the level of two generations is observed.

Majority of the people have contacts with the city for marketing and a few be there for work. About half of the subjects have accesibility to watch programs a majority of subjects could apply new technology in cultivation to some extent, there is some kind of influence on the attitudes, villages and ideas of the subjects due to extraneous factors. Majority of lingayats and Mulisms who were holding lands were more favorable to continue the family occupation. But, a majority of low caste people were not prepare to continue any more such family occupation. A majority of people are developing positive attitude towards city life due to division of labour earn money and comfortable life which have prompted the villagers to keep contacts with the city.

A majority of subjects take participation in village politics including the low caste people. A majority of the subjects give more importance to bringup of children and their education rather than care and security to old members and parents as for as the family functions are concerned.

The results reveal that the marriage and poverty have been greatly responsible for emerging nuclear families in the village. There has been change in the aspects of normative and attitudinal structure of the families. The emerged small family towards family planning, age at marriage, dowry, divorce, gender equity and perceived functions of family have significantly changed to exhibit the features of nuclear family. Another emerged phenomenon is that jointness at two generations exists in the village. Very important, the heads of households were males; it indicates that the traditional male dominated patriarchal family type still continues to be in existence. The family composition includes husband, wife and unmarried sons, which is very well agree with the classification of nuclear families given by Gore(1968).