

# A Study of The Attitude Towards Marriage Amongst Teens in Indian and Tibetan Society which Resulted with Social Learning and Cross - Cultural Behaviour

Meenakshi Chaubey

Assistant Professor

Department of Value Education Cell

Koneru Lakshmaiah education Foundation, Hyderabad, India

**Abstract-** A principle proposed in cross cultural adaption of behaviour among Indian and Tibetan society in which there are not any great variations between their young adults on the mindset day-to-day marriage, Marriage plays a dominant position in constructing up the society which in large part comprises underneath the domain of lifestyle. way of life is a social behaviour and norms located in human societies where the extensive range of phenomena which can be transmitted thru social studying. It acts a characteristic of the individual has been the diploma day-to-day which they have got cultivated a specific stage of class in arts, science, architecture. the existing studies preliminarily on young adults of each the community, wherein we carried out a comparative observe of the mindset daily marriage among Indian and Tibetan teens. further, we studied the statistics comprehensively on the mindset closer day by day the marriage between Indian adult males and Tibetan younger males. With the extension of complete look at, we considered the mindset every day marriage of Indian girls and Tibetan young ladies. studies 1 showed that there may be no sizable distinction within the attitude day-to-day marriage of Indian and Tibetan teenagers. It in addition showed that they followed each different marriage beliefs and customs. Studies 2 showed that there may be no importance difference inside the attitude every day marriage of Indian and Tibetan young males. It similarly showcased that day-to-day secular schooling gadget in Tibetan society complements their clinical approach and changes their point of view on distinct social issues along with marriage. research three confirmed that there is no substantial difference inside the mind-set daily marriage of Indian and Tibetan younger females. It similarly spread out the strict authorities' recommendations that they may be no longer allowed day-to-day comply with their marriage practices including polygamy and polyandry. thus, the information showed that there's a shift of lifestyle from one network every day some other community because of social every day which affects the conduct and resulted daily pass cultural adaptation.

**Keywords-** Culture, Marriage, Attitude, Society, Social learning, Indian, Tibetan teens

## 1. INTRODUCTION

A way of life is the social behaviour and norms observed in human societies. way of life is taken into consideration as an imperative idea in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies. Subculture has been taken into consideration the Fourth Pillar of Sustainable improvement via UNESCO.

Some factors of human behaviour, social practices including subculture, and expressive bureaucracy inclusive of artwork, song, dance, ritual, and faith, and technologies such as every day utilization, cooking, safe haven, and garb are said every day be cultural universals, found in all human societies. The concept of fabric way of life covers the physical expressions of subculture, consisting of technology, architecture and art, whereas the immaterial components of subculture inclusive of principles of social employer and technological know-how comprise the intangible cultural history of a society.

In the humanities one feel of culture as a characteristic of the person has been the degree daily which they have got cultivated a selected level of class in the arts, sciences, education, or manners. The extent of cultural sophistication has additionally to distinguish civilizations from much fewer complex societies. Such hierarchical views on way of life also are found in elegance-day-to-day distinctions between a high way of life of the social elite and a low way of life, famous tradition, or folks' tradition of the decrease instructions, distinguished via the stratified get right of entry to every day cultural capital. In not unusual parlance, way of life is frequently used daily refer especially every day the symbolic markers utilized by ethnic organizations everyday themselves visibly from every other inclusive of frame change, garb or earrings. Mass mediated types of consumer tradition that emerged within the twentieth century. a few colleges of philosophy, such as Marxism and crucial theory, have argued that way of life is regularly used politically as a day-to-day of the elites to control the decrease classes and create a false awareness, and such perspectives are commonplace inside the discipline of cultural studies. within the wider social sciences, the theoretical perspective of cultural materialism holds that human symbolic way of life arises from the cloth situations of human existence, as humans create the situations for physical survival, and that the premise of culture is found in evolved biological inclinations.

Lifestyle is the set of understanding acquired over time. In this sense, multiculturalism values the peaceful coexistence and mutual admiration between unique cultures inhabiting the same planet. Daily "subculture" is also used to describe unique practices within a subgroup of a society. With the ideology and analytical stance of cultural relativism holds that cultures can't easily be objectively ranked or evaluated because any assessment is necessarily located in the price system of a given subculture. Yet inside philosophy, this stance of cultural relativism is undermined and made inapplicable in view that such cost judgment is itself a product of a given way of life.

The modern term "tradition" is every day a term used by the historic Roman Orator Cicero in his *Tusculanae Disputationes*, in which he wrote of a cultivation of the soul of the usage of an agricultural metaphor for the improvement of a philosophical soul, understand teleological as the very best viable perfect for human improvement.

Culture described with the aid of Velkley:

...in the beginning intended the cultivation of the soul or mind, acquires most of its later modern meaning within the writings of the 18th-century German thinkers, who were on numerous tiers developing Rousseau's complaint of "contemporary liberalism and Enlightenment". "tradition is defined as a social area that emphasizes the practices, discourses and material expressions, which, over the years, express the continuities and discontinuities of social that means of a lifestyles held in not unusual.

### **In Psychology term**

Terror management theory posits that subculture is a chain of activities and worldviews that provide human beings with the premise for perceiving themselves as "person[s] of worth inside the global of which means"—elevating themselves above the merely bodily aspects of lifestyles, daily deny the animal class.

It is also used to indicate the complex networks of practices and accrued knowledge and ideas that is transmitted via social interaction and exist in particular human companies, or cultures, the usage of the plural form.

Cultural invention has come to intend any innovation that is new and observed day-to-day be beneficial day-to-day a collection of human beings and expressed in their conduct however which does no longer exist as a physical item. Humanity is in a global "accelerating way of life trade period," pushed via the growth of global commerce, the mass media, and mainly, the human population explosion, amongst other daily. Lifestyle repositioning means the reconstruction of the cultural idea of a society.

Cultures are internally tormented by both forces encouraging change and forces resisting exchange. Those forces are daily each social structures and herbal events, and are involved in the perpetuation of cultural ideas and practices inside cutting-edge systems, which themselves are problem day-to-day trade.

Social battle and the improvement of technology can produce adjustments within a society via altering social dynamics and selling new cultural fashions, and spurring or permitting generative movement. These social shifts might also accompany ideological shifts and other sorts of cultural change.

As an instance, the U.S. feminist motion worried new practices that heavily produced a shift in gender family members, altering both gender and financial structures. Environmental conditions can also input as every day. As an example, after tropical forests again at the end of the ultimate ice age, plant life suitable for domestication have been day-to-day, main every day the discovery of agriculture, which in flip added approximately many cultural innovations and shifts in social dynamics.

Cultures are externally affected through touch among societies, which may also produce—or inhibit—social shifts and modifications in cultural practices. War or competition over assets might also affect technological improvement or social dynamics. Moreover, cultural thoughts might also switch from one society every day any other, thru diffusion or acculturation. In diffusion, the shape of something (even though now not always it's that means) moves from one lifestyle everyday another. "Stimulus diffusion" (the sharing of ideas) refers day-to-day a detail of 1 lifestyle main daily an invention or propagation in any other. "Direct borrowing," then again, tends to refer to technological or tangible diffusion from one way of life everyday another. Diffusion of improvements idea affords a studies-daily model of why and when people and cultures adopt new thoughts, practices, and products.

### **INFLUENCE OF CULTURE STUDIES IN SOCIAL PSYCHOLOGY**

In the United Kingdom, sociologists and other scholars prompted by way of Marxism along with Stuart Hall (1932–2014) and Raymond Williams (1921–1988) evolved cultural studies.

Within the USA cultural studies consciousness largely at the observe of famous lifestyle; that is, on the social meanings of purchaser and entertainment items. Cultural research can be considered as a restrained concentration scoped on the intricacies of consumerism, which belongs daily a much broader subculture once in a while day-to-day "Western civilization" or "globalism." On this area researchers often concentrate on how precise phenomena relate everyday subjects of ideology, nationality, ethnicity, social magnificence, and/or gender. Cultural studies is worried with the meaning and practices of regular lifestyles. Those practices contain the approaches people do unique things (which includes watching television, or eating out) in a given way of life. It also researches the meanings and uses people attribute everyday diverse objects and practices. Specifically, lifestyle involves those meanings and practices held independently of reason. Watching television daily view, a public attitude on a ancient event day-to-day not be notion of as tradition, until relating to the medium of television itself, which might also had been decided on culturally; however, school children looking tv after faculty with their pals day-to-day "suit in" genuinely qualifies, considering that there may be no grounded purpose for one's participation on this practice. "tradition" for a cultural-studies researcher no longer only



consists of traditional excessive tradition and popular subculture, however also ordinary meanings and practices. A further and current method is comparative cultural research, every day on the disciplines of comparative literature and cultural studies.

Within the United States of America, Lindale of and Taylor write, "Cultural research grounded in a practical, liberal-pluralist tradition. the yank model of cultural research to begin with worried itself more with know-how the subjective and appropriative aspect of target audience reactions daily, and makes use of, mass tradition. The principal focus of an orthodox Marxist technique concentrates on the production of which means. This version assumes a mass production of subculture and identifies power as dwelling with those generating cultural artifacts. In a Marxist view, individuals who manipulate the manner of production (the monetary base) essentially manipulate a tradition. other tactics everyday cultural studies, such as feminist cultural studies and later American traits of the sector, distance themselves from this view. They criticize the Marxist assumption of a unmarried, dominant meaning, shared by way of all, for any cultural product. The non-Marxist processes recommend that one-of-a-kind ways of eating cultural artifacts affect the that means of the product.

Petrakis and Kostis (2013) divide cultural heritage variables indaily two predominant corporations:

1. the first group covers the variables that represent the "performance orientation" of the societies: performance orientation, future orientation, assertiveness, electricity distance and uncertainty avoidance.
2. the second covers the variables that constitute the "social orientation" of societies, i.e., the attitudes and lifestyles of their contributors. those variables consist of gender egalitarianism, institutional collectivism, in-organization collectivism and human orientation.

a new and promising method every day subculture has currently been suggested through Rein Raud , who defines subculture because the sum of sources day-to-day every day humans for making sense in their global and proposes a two-tiered method, combining the observe of texts (all reified meanings in move) and cultural practices (all repeatable moves that contain the production, dissemination or transmission of meanings), accordingly making it possible every day re-link anthropological and sociological look at of lifestyle with the tradition of textual idea

## 2. INTRODUCTION OF INDIAN CULTURE

The culture of India refers together daily the heaps of wonderful and unique cultures of all religions and communities found in India. India's languages, religions, dance, music, architecture, food differs from region everyday vicinity. The Indian lifestyle, regularly labelled as an amalgamation of numerous cultures, spans across the Indian subcontinent and has been inspired by using a daily that is several millenniums vintage. Many daily of India's various cultures, along with Indian religions, Indian philosophy and Indian delicacies, have a profound impact the world over. India has 29 states with extraordinary cultures and civilizations and is one of the most populated international locations in the world. for the duration of the day-to-day of India, Indian way of life has been closely motivated via Dharmic religions. This specifically worries the unfold of Hinduism, Buddhism, architecture, administration and writing system from India day-to-day other components of Asia via the Silk Avenue by using the vacationers and maritime investors all through the early centuries of the common generation.

India is the birthplace of Hinduism, Buddhism, Jainism, Sikhism, and different religions.

India is one of the most religiously and ethnically various countries in the international, with some of the most deeply spiritual societies and cultures. faith plays an imperative and definitive function within the life of many of its humans. despite the fact that India is an earthly Hindu-majority united states, it has a big Muslim populace.

Atheism and agnosticism have a long history in India and flourished inside Śramana movement. The Cārvāka college originated in India around the sixth century BCE. it is one of the earliest shapes of materialistic and atheistic motion in historical India. according to the 2012 WIN-Gallup global Index of religion and Atheism file, 81% of Indians have been non secular, 13% were not religious, 3% had been satisfied atheists, and 3% had been uncertain or did now not respond daily the survey.

concept OF TIBETAN lifestyle

The immense plateau of Tibet is in moderation populated and they're specially labelled as Drogpas (Nomads) and Shingles(Farmers), due the its geographical and herbal condition, principal, eastern, southern and western Tibet is specially populated with Shingles (farmers) even as a ways east and west, northern Tibet are inhabited by using Drogpas (Nomads) for the reason that from its early days, however it is commonplace that both nomads and farmers may be discovered within the same place, where nomads live in the mountainous grassy location and farmers live bottom of the valley and bank of the rivers.

Over the centuries, Tibetan culture turned into advanced below each inner and outside every year, cultural impact of the neighbouring countries additionally performed a crucial function inside the development of Tibetan way of life, which include Nepal, India and Bhutan within the south and west, China and Mongol inside the north and east. India had exerted a deep influence over the entire plateau, since then Buddhism became a fundamental part of Tibetan tradition. Gradually cultural variations got here day-to-day exist because of the local geographical and environmental difference in different parts of the Tibet, commonly the way of life version in Tibet may be described through Utsang(important and western Tibet), Kham (some distance-Japanese component) and Amdo (northern component), due to the fact that then its geographical remoteness and inaccessibility had isolate the region from the rest of the sector and preserved its wealthy and indigenous tradition without any affect from the outdoor international in the names of modernization.

After Eighties, when Tibet turned into broadly opened for outsiders, it added a first rate boost in its monetary improvement and phase of modernization; obviously the cultural degradation result in a protracted gap between the old humans and youngsters in the manner in their speaking, mind-set, clothing, perception, way and so forth, but the Buddhism philosophy and practice has deeply rooted in their day after day life of all Tibetans, intensively celebrate spiritual festivals and making pilgrimages every day remote monasteries, holy mountains and lakes are becoming vital a part of their existence, so the HH. The 14th Dalai Lama describes Tibetan subculture as Buddhist tradition.

#### Tibetan Language and writing

The Tibetan language is assessed as one of the 23 Tibetan-Burman languages spoken within the border of the cutting-edge China inside the Himalayan place, but there are clear versions in dialect from Ladakh in a long way-west daily the Kham Gyarong, Gyalthang and Golok dialect of Japanese Tibet, specifically the special differences in pronunciation and vocabulary constantly been flawed for wonderful languages. normally the dialects among Tibetan contains U-key spoken within the central and western Tibet, Kham-key spoken inside the a long way-jap Tibet this is beneath the Sichuan province inside the cutting-edge and Amdo-key spoken in northern Tibet that is below the Qinghai prefecture of Gansu province, but there is a common Tibetan writing amongst all Tibetan irrespective of areas and area, Tibetan writing is date returned daily seventh century, throughout the reign of King Songtsen Gampo, he sent his minister Thonmi Sambhota day-to-day India every day look at the artwork of writing, and upon his go back he invented the Tibetan script through learning numerous years on the Phapongang monastery, the form of the letters is every day on an Indic alphabet of that length, he devises a brand new syllabary of 30 consonants and 4 vowels day-to-day fit his personal absolutely unique Tibetan language. Thon-mi Sambhota wrote eight treatises on Tibetan grammar, of which continue to exist. given that then Tibetan writing has been undertaken with the aid of some of upgrades in distinctive intervals.

#### Tibetan homes

Tibetan houses are broadly exclusive from region day-to-day regions, in the important Tibet it is constructed by means of mixture of stones, wood and timber, in which in the eastern part use in general wood and very thin wall in the outermost, a few component in the western and far-Japanese (Khampa) use adobe and wooden, best in eastern Tibet the houses has peak roof to deal with the lengthy monsoon inside the place, other regions has a flat roof with Lungta (wind horse prayer flags) on each corner day-to-day disperse the prayers in the wind, all of the doors and windows are beautifully decorated with artwork and colourful garments day-to-day Shambu. each family has a unique room as a temple and it's far absolutely decorated with ritual items, snap shots and thanangka. inside the villages there is a small compound around the residence as animal safe haven and southern walls of the houses are largely blanketed by using circular cow-dung for drying. ) use adobe and wood, handiest in Japanese Tibet the homes has height roof to house the long monsoon inside the region, different regions has a flat roof with Lungta (wind horse prayer flags) on every corner every day disperse the prayers in the wind, all the doors and windows are fantastically decorated with art work and colourful clothes referred Shambu. each circle of relatives has a unique room as a temple and it's far fully decorated with ritual gadgets, daily and thanangka. within the villages there may be a small compound around the house as animal safe haven and southern partitions of the homes are largely protected by way of circular cow-dung for drying.

#### TIBETAN food

Tibetan farmers on the whole grow barley, wheat and potatoes, which require only three months to produce, from barley they make Tsampa and flour from wheat, which then shop for the usage of whole year, Tsampa is the main staple food in Tibet, it's far crafted from roasted barley by way of water mills, the dry and cool weather allows a near-everlasting protection. The roasted barley, blended with the tea and butter, could be used as a foundation for the nourishment that is the " Tsampa ". apart from that there are very whole traditional cuisines that by and large non-vegetarian as there is best few veggies develop inside the harsh weather inside the early days, those cuisines had been fed on formerly through the rich families, today these products are used in the day-to-day restaurants in which the tradition of greenhouses are intensively using in Tibet and exceptional vegetable cuisines are every day be had. but, in the lowest valleys of the south and south-east, one will find bushes and veggies daily its tropical climate. Tibetan by no means consume sea ingredients like fishes and wild animals, even though there are abounding wild animals and fishes are may be discovered almost in every river in Tibet, as in step with the Buddhist philosophy, killing is sin and accumulation of sin will lead a terrible karma in the coming life, so Tibetans consume most effective home animals that they feed, additionally they are such a lot of vegetarians in Tibet in particular lamas and monks inside the monasteries.

#### Marriages and spouse selection in Tibet

circle of relatives is the fundamental unit of human society and those fashioned their households via various styles of marriages. "The circle of relatives is the best social group aside from religion this is officially evolved in all societies". while people day-to-day partner choice, it's far usually not simplest the private count number. "The relative evaluation the society places at the spouses, they do for the own family line". exclusive ethnic corporations and social classes might have different styles of marriage and distinct assessment on spouse selection. therefore, by studying marriage and own family formation, the essential simple paperwork and networks of human agencies can be learned, the social stratification and mobility within numerous societies can be found out. except, the general norms and cost structures of diverse societies and groups additionally may be learned in an oblique manner through analysing the standards of partner choice of their contributors. It is why marriage and family studies were one of the foremost fields in social psychology.



### 3. RESEARCH LITERATURE OF TIBETAN MARRIAGE

Accompanying the revival of social sciences in China because the 1980s, there had been some guides discussing marriage and own family in Tibet in Chinese language. The literature can be divided into day-to-day 3 components. The primary element turned into the research daily on ancient information and investigation reports contacted in 1950s. Those studies delivered numerous conventional marriage styles in Tibetan society, and they discussed the social and economic history for these patterns every day emerge. The second part of the literature analyses the simple shape and characters of Tibetan marriages based on census statistics. The examples are "evaluation of Marriages of Tibetan population" (Wu Jianhua, 1992:145-157) and "traits of Marriage and circle of relatives of population within the TAR" (Cai Wenmei, 1992:167-179). This literature studied marriage shape, age distinction between husband and wife, quotes of single, divorce, and widows within the Tibetan populace day-to-day on demographic records, variables, and methods. The 1/3 part of the literature is the studies reports of recent marriage research in Tibet. A few pupils have performed discipline surveys within the overdue Eighties and published their results of data analyses. An example is "Marriage and Childbearing of Tibetan girls in the TAR" (Wang Daben, 1993: forty-four-fifty-two). As a daily at Tibet college, he prepared his native students every day perform a questionnaire interview survey in their hometowns in the course of faculty holidays. The research analysed marriage patterns, age in the beginning marriage, geographic circles of marriage spouses, and marriage selection-making tactics primarily based at the questionnaires of over 700 respondents.

In standard, there are numerous marriage kinds amongst Tibetans except monogamy. The patterns of polygamy, particularly polyandry, have strongly involved many researchers. In Engels' paintings foundation of family, personal belongings and state (1884:58), he discussed "polyandry in Tibet" as a unique sort of marriage. The general chronicle of Sichuan: Western Frontier (Sichuan Tongzhi: Xiyu) defined that "famous local evaluations (in western Sichuan) regarded down on the wedding of monogamy, and liked a woman day-to-day marry brothers of 3 or four for family harmony. In numerous regions of Litang, girls day-to-day put on silver hairpins. One hairpin manner one husband. If human beings see a girl with three or four hairpins, they recognise she is married daily numerous brothers" (Chen Qingying, 1995:418). This document vividly defined the phenomena of polyandry in western Sichuan and the fantastic mindset daily polyandry in local communities.

any other look at said that amongst marriages of Tibetans, "the most commonplace arrangement is 'Sasum', it's far a unit such as three spouses, regardless of two females with one male or male with one lady, the remaining pattern is more popular" (Miller, 1987:338). Nancy Levine describes the polyandry families in southwest Tibet and their adjustments accompanying the device reforms because the Nineteen Fifties.

The sample of a woman married daily several brothers is the simple form of polyandry. The sample of several sisters married to at least one man is the primary form of polygamy. The wedding of brothers married to one wife often happened daily aristocratic families' households, it would avoid the redistribution of circle of relatives' wealth by using circle of relatives' splits. The marriage of sisters married to at least one man often day-to-day everyday bad households, in lots of instances, the elder sister married the man, and more youthful sisters will live with him after they grow up. Father and son percentage one spouse, and mom and daughter percentage one husband; these are two patterns of polygamy and polyandry, daily at the precept of "marriage out of circle of relatives". "a man has the proper day-to-day marry the daughter of his spouse and her former husband. In general, a person married a widowed female with a younger daughter. while the daughter grows up, she sleeps with step father".

Polyandry in practice actually has been accompanied by "informal union". Among the brothers who are married to the same women, one or more might have other single women as "informal unions". They visited these women regularly, and provided expenses to "their" children, but these children had no rights to the household property. Their unmarried sisters lived with them and also have their "informal union". This is called "sibling household". It is explained by "low valuation of marriage and distrust of in-laws" among Tibetan peasants; it seems that "sibling co-residence" and "informal union" has become popular in some rural areas in Tibet in the 1990s, "they are far more common now than in the past and no longer serve as an index of landlessness or poverty" (Levine, 1994:478).

Barbara Aziz studied a Tibetan community in China-Nepal border area. Among total 430 Tibetan households she studied, 122 (28.4%) were either polygamous or polyandrous. The structure of these 122 households was as follows: fraternal polyandry (80), sororal polygamy (14), unrelated males sharing a wife (2), unrelated females sharing a husband (8), father and son sharing a wife (8), mother and daughter sharing a husband (10). Although only about 28.4% practiced polygamy or polyandry, Tibetans had a positive attitude towards these marriages. "When they cite polygamous marriages, Tibetans do so as a recognition of success. They praise that partner for not being jealous," and such marriages can keep household prosperous. "Almost all of these occur in the wealthiest households of a village". Besides three major types of marriage (monogamy, polygamy, polyandry), there were some other types of marriages among Tibetans. The Survey Report of Zilong Xika, Lazi County introduced a type of marriage "two husbands with two wives". "Two men married two women and live together. ... In a case that two brothers married two wives who are blood sisters" (TSHESENG, 1989c: 592).

The Survey Report of Liu Xika, Lazi County described another type of marriage "Sumo" in detail. "The woman openly living with a man who already has a wife is called 'Sumo' ('Wai-shi' in Chinese), meaning the woman standing aside. This kind of woman is different from lovers. Because her man put 'side jade jewellery' in her 'bazhu' (head ornaments), her relationship with that man is public. All these 'Sumo' are single women" (TSHESENG, 1989c: 320). This relation is similar to "concubine" in Han regions. In most cases, concubines live with their husband and formal wife together in Han regions. This relationship should be considered as a marriage type. But it is very likely that this type of marriages were classified into a category of "the family with a mother but

without a father” (TSHESENG, 1989a: 13), or a category of “the family without a marriage” (TSHESENG, 1988:157), or these women were ignored as single women.

Even among these major types of marriage, bride(s) living in the house of groom(s) house and groom(s) living in the house of bride(s) should also be distinguished, because there are some significant differences between the two settings (power over properties and children within family, status in community, etc.). In the case of Jiuhu District of Qiongjie Zong, among its total 70 households, 41 were the cases where grooms lived in brides’ houses. “Among the 41 households, 39 households were the cases where a husband married two sisters, 1 household was a husband who married three sisters, the other one household was monogamy. The reason for these marriage patterns is that all these families were serfs (“Tre-ba”) of Reading monastery

Many men needed to daily monks and serve the exertions obligation of the monastery, there had been fewer men left in society for marriage. Therefore, many families recruited a person at domestic as groom for his or her daughters. The older sister became the bride first, then younger sisters became his better halves later” (CCTS, 1992:one hundred sixty-five). This type of marriage (a man joins spouse’s own family, lives on its assets and takes its name) was additionally defined by means of Sir Charles Bell in his e-book.

In maximum literature, pupils noticed the nearby variant and peasant/nomad differentials in polyandry practice. Additionally, they notice the wealthier humans had more polyandrous marriages. Goldstein suggested that marriage styles every day be studied when it comes to the gadget of stratification and land tenure. To a family, whether or not polyandry or polygamy might be in exercise honestly daily day-to-day. The first is its fame in social stratification and land tenure (in the event that they were “Tre-ba” or “Du-jung” in land tenure machine, then they daily pay tax via household or by individual). the second is the gender structure of the generation (how many men and women). day-to-day on his observe, he summarized two key features of marriages among Tibetans: (1) marriage styles various with the aid of social elegance, and (2) the wealthier “Tra-ba” households supposed everyday contract simplest one marriage consistent with technology and he termed “mono In her take a look at of Tibetan community in North Nepal, Nancy Levine extra emphasised the impact of polyandry on interpersonal relationships and village political agencies. She associated polyandry with family structures and help of a unique sort of home economic system (Levine, 1988: xiv).

There are pretty distinct critiques approximately polyandrous marriage in Tibet. Engels cited that “the most historic family sample changed into institution marriage”, “it'd be a thrilling trouble of marital precept”; and this led to stem circle of relatives

#### **4.MARITAL STATUS OF RESPONDENTS IN THE TAR**

Our 1988 survey protected 644 city households underneath 4 avenue workplaces in vintage urban areas of Lhasa in addition to 668 rural families underneath 24 Xiang in 3 prefectures. Tibetans consisted of the majority of all respondents (97.8% in Lhasa and 98.9% in rural areas). The percentage of Han population consisted of 36.8% in 1982 and 28.9% in 1990 in total population of Lhasa Urban District (urban sector of Lhasa). Because our sampling only covered the old urban area while most Han residents lived in new urban areas, the percentage of Han in our sample is really tiny. From the point of studying Tibetan marriage, this sample might have a higher representativeness.

Among Lhasa respondent household heads, 60.8% had been women, as compared with 24.7% of girls for rural household heads. There are probably a few motives for Lhasa families day-to-day opt for girls as household heads. This age difference should be kept in mind when marriages were compared between urban and rural household heads since marriage patterns might differ by age Lhasa household heads have been nine years older than rural household heads on common. In standard, Lhasa respondents may additionally constitute the native part of urban citizens within the TAR, whilst rural respondents may additionally represent nine

the rural citizens in maximum regions of the TAR. a few nomads dwelling in remote areas in the northern Plateau is probably extraordinary from our respondents, however their variety is small in total.

There were 8 Han families and thirteen Hui families in our sample; day-to-day focus on Tibetans, these 21 families are excluded within the following discussions. desk 2 in comparison the 1990 census statistics on marital status of all residents at age 20 or above within the TAR (due to the fact Tibetan consisted 96.1% of the entire, these numbers can represent Tibetans in trendy) and our 1988 survey information on marital status for only Tibetan family heads. due to the fact our records do not include different household contributors (a number of them additionally married) and the average age of our household heads changed into 52.8 in Lhasa and 43.8 in rural areas, our records might constitute older generations compared with

the census statistics. In evaluation, the common age of the census coverage changed into 29.4.

The age distinction between the respondents of our survey and census records may provide an explanation for the higher widowed charges of our survey (13.2% vs.35 %). The age difference among city and rural respondents in our 1988 survey (9 years) may provide an explanation for a better widowed rate for Lhasa household heads in comparison with rural family heads (17.4% vs. 9.0%). The higher fees of single human beings within the census information also are day-to-day the age factor. The town had a quite decrease price of singles compared with that of towns and counties. plainly urban people marry at in advance a while than rural humans. This locating isn't like the overall influence. If it isn't proper, the only rationalization is the general longer existence for city residents which makes a better share of the older population, and most of this populace aren't single.



If the factor of times of marriage is taken into account, we might get a more reasonable explanation. If the single household heads are excluded, 9.5% of Lhasa male household heads and 8.1% of rural heads married at least twice; the rural-urban difference is small. Among female household heads, 14.8% of urban female heads and 8.9% of rural female heads married at least twice. Therefore, Lhasa women had a higher possibility of remarrying than Lhasa males and rural females. This finding contradicts the above discussion. Times of marriage are the bases to calculate remarriage rate. Marital status is only the current situation of marriage, it does not tell anything about whether remarriage happened in the previous process. Combining the information of marital status and times of marriage, the explanation is that urban marriages were not as stable as rural marriages. Urban females had a higher proportion of being married twice than rural females, but their percentages of “divorce” and “widowed” were similar to rural females.

Table 3. Marriage Status of Interviewed Tibetan Household Heads (1988) Lhasa		Counties									
Male head	Female head	Male head	Female head								
Household	%	Household	%	Household	%	Household	%				
Single	34	12.3	29	8.6	36	7.7	37	23.1			
Marriage status	Married	208	75.4	226		66.7	402	85.9	86	53.8	
	Divorced	6	2.2	16	4.7	8	1.7	9	5.6		
	Widowed	28	10.1	68	20.0	22	4.7	28	17.5		
Total	276	100.0	339	100.0	468	100.0	160	100.0			
None	34	12.3	29	8.6	36	7.7	37	23.1			
Times of marriage	Once	219	79.3	264	77.9	397	84.8	70.0			
							11.2				
	Twice	23	8.3	44	13.0	31	6.6	6.9			
							11				
> 3 times	0	0.0	2	0.5	4	0.9	0.0				
Total	276	100.0	339	100.0	468	100.0	160	100.0			
Monogamy	240	99.2	308	99.4	379	87.7	9	4.5			
Type of marriage	Polygamy	1	0.4	1	0.3	24	5.6	4	3.3		
	Polyandry	1	0.4	0	0.0	15	3.5	4	3.3		
Unknown	0	0.0	1	0.3	14	3.2	0	0.0			
Total	242	100.0	310	100.0	432	100.0	123	100.0			
Registered	116	47.9	113	36.5	164	38.0	49	39.8			
Registration status	Unregistered	111	45.9	179	57.7	252	58.3	69	56.1		
	Unknown	15	6.2	18	5.8	16	3.7	5	4.1		
Total	242	100.0	310	100.0	432	100.2	123	100.0			
Ethnic. status	Tibetan	227	93.8	297	95.8	429	99.3	116	94.3		
Of present spouse (include. Divorced but Un-remarry	Han	14	5.8	10	3.2	3	0.7	7	5.7		
	Others	1	0.4	3	1.0	0	0.0	0	0.0		
	Unknown	0	0.0	0	0.0	0	0.0	0	0.0		
Total	Total	242	100.0	310	100.0	432	100.0	123	100.0		

## 5. Tibetan-Han Inter marriages

Tibetans consisted of 95.5% of the full population of the TAR in 1990, whilst Hans consisted of 3.7% and different ethnic organizations 0.8%. Han is the second largest institution in populace length within the TAR. because maximum of the Han within the TAR came after 1952 and a large share of them are cadres, professionals, people and their dependents, the Han populace has some traits. The Han-Tibetan relationship is the most important indicator in studying ethnic relations in the TAR.

In keeping with theories of western sociology of ethnicity, intermarriage is the maximum essential variable/indicator measuring ethnic members of the family. handiest underneath situation in which two corporations can communicate in languages, have frequent social touch, take delivery of the norms and price structures of each different, are generally identical in law and strength distribution, have very restricted prejudice and discrimination, and feature typically exact members of the family between communities, may inter marriages take place at a huge scale (Gordon, 1964: seventy-eight). therefore, special attention became given every day intermarriage in our 1988 survey.

Historically, there had been extra Han-Tibetan inter marriages in Tibetan-inhabited areas close to Han areas in comparison with the regions of the present TAR. . During the late Qing dynasty, the government implemented agricultural development in these areas accompanying the policy of “changing heritage Tusi into appointed officers' ” in local administration Many Han farmers moved in every day these areas, and a number of them married local Tibetan women.

Li Anzhai as compared the household size of intermarriage families with other households in Ganzi location. “For Tibetan households, the average length became 2.54 men and women in line with household. The average size changed into 4.88 men and women for Han-Tibetan intermarried families and 6.5 persons for Han families. it's far clean that Tibetans have smaller households and Han have large households even as intermarried families are within the centre. This assessment has some meanings in cultural touch and adjustments” (Li Anzhai, 1946:49). “Based on statistical information of Liu Zanting in 1941, the Han-Tibetan intermarried households had been approximately 45,000 in Ganzi vicinity” (Xu Ming, 1989:290). The literature indicates that Han-Tibetan inter marriages were famous in Ganzi regions throughout that length.

A British who lived in Lhasa for four months in 1811 described that “there was one officer and a small military camp of the Qing government in each metropolis. there has been a submit installation by using the Qing administration for a sure distance along the publish street from Lhasa everyday different locations. Many Qing soldiers married Tibetan women and had kids” (Taller, 1992:451). other studies also day-to-day that because the Qing government “didn't update the garrison infantrymen each three years because the guidelines required. So the soldiers intermarried with Tibetan women, mass-produced families who ate up their scanty pay” (Fletcher, 1978:102). plainly inter marriages for squaddies had been famous in Tibet at that point.

### Conclusion

Tibetans who live on the highest plateau likely represent the ethnic group which has been especially remoted from different parts of the arena for centuries. Its unique traditions, culture and sorts of social organizations (inclusive of marriage and circle of relatives) are in large part daily its geographic traits. as an instance, polyandry and different patterns of marriages are nonetheless popular in Tibet, and different Himalayan areas around Tibet however can seldom be discovered in other elements of the sector.

Based at the above discussions, especially the analyses of the 1988 survey information, the basic characters and adjustments of marriages among city and rural Tibetan citizens may be generalized as follows.

1. The marriage kinds in Tibet are various. besides polyandry which human beings have been interested by, there are different forms of marriages together with polygamy, two husbands and two better halves, “Wai-shi” and other styles. There are also several styles of polyandry.
2. There are super everyday regional variations in marriage patterns in Tibet; polyandry is more famous in polyandry regions in comparison with agricultural regions. The regional variations in marriage patterns reflect the difference of herbal resources, productive kinds, and social and monetary organizations amongst one-of-a-kind regions.
3. The 1988 survey recommended that marriage stability turned into decrease among Lhasa citizens compared with that of rural citizens. This is basically higher geographic mobility and risky occupation and profits for some urban citizens.
4. Marriage registration has not been common within the TAR, over 50% of interviewed married respondents did no longer check in for their marriage. Tibet has its unique geographic characters and special herbal resource distribution patterns. day-to-day its herbal situations and relative isolation from the out of doors global, special social structures and marriage styles have formed in Tibet at some point of its lengthy records everyday. these marriages cannot be categorized genuinely via the types of different societies.

## 6. History of Tibet

The advantages and drawbacks of the high plateau daily Tibet are equal. The place is extraordinarily daily day-to-day reach, hemmed in on the south by using the Himalayas and on the north with the aid of the almost similarly excessive Kunlun Mountains. The terrain is inhospitable, the plateau itself being approximately 15,000 every above sea stage. The weather is harsh, with violent swings of temperature among night time and day at all times of the yr.



The downside is that few humans can stay right here. The advantage is that few others want daily. till modern instances it has been impossible for outsiders to arrive in enough force daily subdue the inhabitants for lengthy.

Panchen Lamas: from the 17th century

The topic of appointment by reincarnation, introduced for the Dalai Lamas, is quickly copied by way of many different Tibetan monasteries and sects. There are eventually numerous hundred who locate their leaders on this manner, but only one line of succession enjoys a prestige approaching that of the Dalai Lama. this is the road of the Panchen Lama (or extra well Pan-Chen Rinpo-che, that means 'daily valuable Sage').

the primary Panchen Lama is the teacher of the fifth Dalai Lama. In about 1650 the thankful pupil broadcasts (by a happily discovered textual content, revealing the reality) that his teacher is, like himself, an incarnation of a recognised Bodhisattva or future Buddha.

at the begin the Panchen Lamas had been merely abbots of a specifically critical monastery, however they steadily became provincial governors on behalf of the Dalai Lama. This role brings wealth and political status, till in later centuries they're regularly visible as competitors of the Dalai Lama.

For every of these sacred roles, and for plenty others of less importance, a search is carefully performed after each dying daily discover the reincarnated daily. the selected boy is eliminated from his family and taken into a Buddhist monastery daily be trained for the brand-new bankruptcy in his ongoing story, while a regent (an inevitable function of the Tibetan gadget) carries out meantime obligations.

Manchu protection: 1720-1911

in the early 18th century battle broke out between Mongol dynasties, competing to manipulate Tibet through safety of the Dalai Lama. One aspect appeals every day the Manchu emperor in Beijing for assistance. As a result Chinese language imperial forces attain LHASA in 1720.

For the rest of the Manchu dynasty till 1911, the Chinese take at the role formerly undertaken by the Mongols - that of supplying force every day protect the Dalai Lama or daily restore order whilst wished, however otherwise leaving Tibet everyday its own gadgets.

The Chinese language function is similar much that of a feudal overlord in medieval Europe - an ambiguous popularity which is utilized by Communist China inside the late twentieth century every day provide ancient justification for its profession of Tibet.

the paradox exists lots in advance. From 1861, when British India absorbed Sikkim, there have been border and exchange disputes with Tibet. via 1893 Britain believed it had resolved the problem in an settlement with Beijing. but the agreement is rejected via the Tibetans, who refuse to enter any shape of negotiation with the British.

The result is an armed invasion from Sikkim in 1903 by means of a British pressure beneath Francis younger's husband. In August 1904, after often pausing enclosure in the hope of negotiation, the British enter the holy metropolis of Lhasa. A treaty is agreed at some point of the next month and is signed, amid awesome pomp, within the Potala. The phrases, greatly wonderful everyday Britain, even allow for a degree of British control over Tibetan inner affairs.

The revolution which toppled the Manchus in 1911 in China also prompted the Tibetans to expel Chinese troops from Lhasa.

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The Manchu authorities, amending the treaty, prevents any British manipulate over Tibet. but the Manchu link itself is now daily show short-lived. The revolution which everyday pled the Manchus in 1911 in China also prompts the Tibetans day-to-day expel Chinese troops from Lhasa.

## 7.TIBET AND CHINA: HISTORY OF COMPLEX RELATIONSHIP

For as a minimum 1500 years, the nation of Tibet has had a complicated dating with its large and effective neighbour in the east, China. The political daily of Tibet and China exhibits that the connection has now not continually been as one-sided because it now appears.

certainly, as with China's members of the family with the Mongols and the japanese, the stability of electricity among China and Tibet has shifted to and fro over the centuries.

## INDEPENDENT TIBET

When the Mongols' Yuan Empire fell in 1368 to the ethnic-Han Chinese Ming, Tibet reasserted its independence and in 1474, the abbot of an vital Tibetan Buddhist monastery, Gendun Drup, surpassed away. An infant who become born years later turned into located daily be a reincarnation of the abbot, and become raised everyday be the subsequent leader of that sect, Gendun Gyatso.

After their lifetimes, the two men had been known as the first and 2nd Dalai Lamas. Their sect, the Gelug or "Yellow Hats," have become the dominant shape of Tibetan Buddhism.

The 1/3 Dalai Lama, Sonam Gyatso (1543-1588), turned into the first every day be so named at some stage in his existence. He changed into answerable for converting the Mongols every day Gelug Tibetan Buddhism, and it was the Mongol ruler Altan Khan who probable gave the name "Dalai Lama" every day Sonam Gyatso.

while the newly-named Dalai Lama consolidated the energy of his non secular role, the Gtsang-pa Dynasty assumed the royal throne of Tibet in 1562. The Kings might rule the secular aspect of Tibetan life for the following 80 years.

The Fourth Dalai Lama, Yonten Gyatso (1589-1616), became a Mongolian prince and the grandson of Altan Khan.

in the course of the 1630s, China became embroiled in strength struggles among the Mongols, Han Chinese language of the fading Ming Dynasty, and the Manchu people of north-Japanese China (Manchuria). The Manchus could ultimately defeat the Han in 1644, and establish China's very last imperial dynasty, the Qing (1644-1912).

Tibet got drawn in daily this turmoil whilst the Mongol warlord Ligdan Khan, a Kagyu Tibetan Buddhist, determined every day invade Tibet and ruin the Yellow Hats in 1634. Ligdan Khan died at the manner, however his follower Tsogt Taij everyday up the purpose.

The great general Gushi Khan, of the Oirat Mongols, fought against Tsogt Taij and defeated him in 1637. The Khan killed the Gtsang-pa Prince of Tsang, as well. With support from Gushi Khan, the Fifth Dalai Lama, Lobsang Gyatso, was able to seize both spiritual and temporal power over all of Tibet in 1642.

The Dalai Lama Rises every day electricity

The Potala Palace in Lhasa turned into built as a image of this new synthesis of energy.

The Dalai Lama made a nation go to every day the Qing Dynasty's 2d Emperor, Shunzhi, in 1653. the 2 leaders greeted one another as equals. Each men bestowed honours and titles upon the opposite, and the Dalai Lama became diagnosed because the non-secular authority of the Qing Empire.

In line with Tibet, the "priest/consumer" courting hooked up presently among the Dalai Lama and Qing China continued throughout the Qing era, but it had no relating Tibet's popularity as an unbiased kingdom. China, naturally, disagrees.

Lobsang Gyatso died in 1682, but his every day minister hid the Dalai Lama's passing till 1696 so that the Potala Palace will be finished and the power of the Dalai Lama's office refused every day pay tribute every day the brand-new Emperor.

## THE BORDER BETWEEN CHINA AND TIBET

China takes benefit of this era of instability in Tibet every day capture the areas of Amdo and Kham, making them into the Chinese language province of Qinghai in 1724.

3 years later, the Chinese and Tibetans signed a treaty that laid out the boundary line among the two international locations. it'd continue to be in pressure till 1910.

Qing China had its fingers full looking to manipulate Tibet. The emperor despatched a commissioner everyday Lhasa, but he turned into killed in 1750.

## Era of Turmoil Begins

In 1788, the Regent of Nepal sent Gurkha forces everyday invade Tibet.

The Qing Emperor answered in power, and the Nepalese retreated.

The Gurkhas back 3 years later, plundering and destroying a few famous Tibetan monasteries. The Chinese sent a force of 17,000 which, together with Tibetan troops, drove the Gurkhas out of Tibet and south daily inside 20 miles of Kathmandu.

no matter this form of assistance from the Chinese language Empire, the human beings of Tibet chafed underneath increasingly meddlesome Qing rule.

among 1804, while the 8th Dalai Lama died, and 1895, whilst the 13th Dalai Lama assumed the throne, none of the incumbent incarnations of the Dalai Lama lived to look their 19th birthdays.

If the Chinese found a certain incarnation too hard to control, they would poison him. If the Tibetans thought an incarnation was controlled by the Chinese, then they would poison him themselves.



## TIBETAN INDEPENDENCE

China's new progressive government issued a proper apology every day the Dalai Lama for the Qing Dynasty's insults, and offered everyday reinstate him. Thubten Gyatso refused, stating that he had no interest inside the Chinese provide.

He then issued a proclamation that become disbursed across Tibet, rejecting Chinese language control and stating that "we're a small, spiritual, and independent kingdom."

The Dalai Lama control of Tibet's internal and external governance in 1913, negotiating immediately with foreign powers, and reforming Tibet's judicial, penal, and educational structures.

### **The Shimla convention (1914)**

Representatives of daily Britain, China, and Tibet met in 1914 to barter a treaty marking out the boundary traces among India and its northern neighbours.

The Shimla Convention granted China secular control over "Inner Tibet," (also known as Qinghai Province) while recognizing the autonomy of "Outer Tibet" under the Dalai Lama's rule. Both China and Britain promised to "respect the territorial integrity of [Tibet], and abstain from interference in the administration of Outer Tibet."

China walked out of the conference without signing the treaty after Britain laid declare daily the Tawang region of southern Tibet, that's now part of the Indian state of Arunachal Pradesh. Tibet and Britain each signed the treaty.

As an end result, China has never agreed daily India's rights in northern Arunachal Pradesh (Tawang), and the 2 nations went daily war over the vicinity in 1962. The boundary dispute still has not been resolved.

China also claims sovereignty over all of Tibet, even as the Tibetan authorities-in-exile points every day the Chinese failure daily sign the Shimla convention as evidence that both inner and Outer Tibet legally stay below the Dalai Lama's jurisdiction.

## **8. REVIEW OF LITERATURE**

### **PAHARI AND TIBETAN POLYANDRY REVISITED**

MELVYN C. GOLDSTEIN

CASE WESTERN RESERVE university

at some stage in the years the diverse behavioural complexes regarding a couple of males in union with a female have intrigued psychologists and anthropologists seeking everyday recognize them. Gerald Berreman (1975:127 -128), in discussing Pahari polyandry "polyandry is not a sufficiently unitary phenomenon day-to-day be explained inside the same phrases anywhere".

In Pahari and Tibetan own family, fraternal polyandry takes region in most northern reaches of Himalayan. when brothers take a bride collectively and then after a few years a second bride generating a fraternal polyandrous own family.

TIBETAN POLYANDRY- A form of practical analogue of wealth protecting kinship mechanisms. They very own daily keep the productive resources in their company family unit intact throughout generations. Demographic anomalies within the number of kids from every conjugal pair, unequal allocations of sources every day such conjugal gadgets and interpersonal animosities among the unrelated spouses are a few of the common every days taken into consideration likely every day precipitate inner discord and division daily its assets.

MARRY DOUGLAS 1968) the incentive for regulating population mentioned that character are more regularly inspired by way of situation for scarce societal assets, for gadgets giving popularity and status.

Japan had invaded Manchuria in 1910, and might enhance south and east across huge swaths of Chinese language in1945.

The new government of the Republic of China would hold nominal power over the majority of Chinese territory for only four years before war broke out between numerous armed factions.

Certainly, the span of Chinese daily from 1916 everyday 1938 got here day-to-day be day-to-day the "Warlord era," because the special navy factions sought everyday fill the strength vacuum left by means of the fall apart of the Qing Dynasty.

China could see near-non-stop civil conflict up to the Communist in 1949, and this period of warfare turned into exacerbated by using the Japanese profession and world struggle II. beneath such occasions, the Chinese confirmed little interest in Tibet.

The 13th Dalai Lama ruled unbiased Tibet in peace until his death in 1933.

The 14th Dalai Lama

Following Thubten Gyatso's demise, the new reincarnation of the Dalai Lama became born in Amdo in 1935.

Tenzin Gyatso, the present-day Dalai Lama, changed into taken every day Lhasa in 1937 to start training for his responsibilities as the chief of Tibet. He could continue to be there till 1959, whilst the Chinese language pressured him to exile in India.

## GOLDSTEIN ARGUED

“When resources or economic opportunities requiring little or no capital were scarce, fraternal polyandry was so strictly adhered to but when opportunity arose defections from polyandrous unions were common”.

The changing political state of affairs in Tibet after the flight of Dalai Lama and heaps of Tibetans sought safe haven in India. Given such opportunity, it isn't unexpected every day discover that kind of 25 percentage of more youthful brothers “in –danger” really left their natal circle of relatives' corporation and installed neolocal independent own family gadgets throughout the duration of 1960 -1970.

PAHARI POLYANDRY – it is patricentric inheritance and residence. women circulate day-to-day the households of their husband and all men are coparceners with admire daily their own family status.

Initial research pronounced of excessive frequencies of fraternal polyandry. BERREMAN (1975) summarized the information for two JANUSAR AND BAWAR villages and showed that fraternal polyandry is much less commonplace than previously idea.

**In LOHNI village, the majority 49 percent of unions to begin with stated as polyandry and up to be cases of fraternal polyandry of sixty one percent. Of the 89 unions in BAILA village 33 percentage had been polyandrous, thank you 25 percentage of polygynous and 34 percent monogamous and nine percentage fraternal polyandrous.**

MAJUMDAR (1955) WRITES

“Circle of relatives status rises with its variety but a terrible circle of relatives can find the money for simplest one wife shared among brothers”.

Fraternal polyandry, whilst found in each Pahari and Tibetan society, is the made from very extraordinary underlying values and found very one-of-a-kind frequencies in these societies.

## INTERCASTE MARRIAGE AND SOCIAL DYNAMICS IN INDIA: A CRITIQUE

**K. SAROJA**

**ASSOCIATE PROFESSOR,**

**DEPARTMENT OF HUMAN DEVELOPMENT,**

**RURAL HOME SCIENCE COLLEGE, UNIVERSITY OF AGRICULTURAL SCIENCES, DHARWAD**

This critique identifies the adverse social dynamics, acting overtly and covertly against the expected growth of inter caste marriages in India, despite the forces of modernization, increased education and employment of women and increased social interaction of young people of different castes. The nexus between the adaptations of the caste system to the needs of the young people and the continuation of both arranged marriage and caste endogamy is elaborated. The emergence of opposition from communal forces to intermarriage is also noted.

Intermarriage lies at the heart of intergroup relations. Increased rates of intermarriage in a society are considered a measure of assimilation of different groups (Pagnini and Morgan, 1990). But in Indian society, even though a multitude of castes and sub-castes existed together for centuries, they were not assimilated because of the rigid caste system. In addition, the lack of strict enforcement of registration of all marriages makes it very difficult to state with any certainty the prevailing rates of inter caste marriages in Indian society. An increase in intermarriages in large cities may not necessarily indicate an increasing trend in inter caste marriage. On the contrary, there have been media reports about the active, often hostile and aggressive attacks by fundamentalist forces on the efforts of young people to intermarry (Manushi, 1990; Shiva Kumar 1990). In a recent study, postgraduate students of a university situated in a rural area have expressed the opinion that due to strong caste feelings in villages and small towns, inter caste marriage leads to inter caste conflicts and clashes. They substantiated their views 184 K. Saroja by quoting instances from their own villages and small towns (Krishnaswamy, 1996). It was also found that the greater the social distance between the castes of the two young people intending to marry, the more intense and aggressive were the efforts to prevent the intermarriage. There has been little research on the influence of migration on the pattern of selection of marriage partner in general and on the of inter caste marriage in particular. Studies on the effect of urbanization as reflected in people's attitudes towards inter caste marriage, show that the urban respondents were comparatively more favourable towards inter caste marriages than the rural respondents.

## GROWING OF CASTEISM

Developing casteism has been working against inter caste alliances indirectly via caste associations, caste journals and caste socials fostering caste loyalty and caste awareness among younger guys, through supplying them with a sense of security of caste association through supporting them in securing education and employment and disturbing loyalty every day their castes (Ahuja, 1992; Ghurye, 1969; Kuppaswamy, 1986; Sinha, 1960).



Sociologists and social psychologists alike have pointed out how the caste system has tailored itself every day the demands of social changes brought by means of democracy, social regulation, equal rights enshrined inside the constitution, better training, industrialization, urbanization and modernization by way of making the caste Hindus 'ritually impartial' of their social interaction with different caste individuals and in their strict adherence day-to-day the principle of caste endogamy (Ahuja, 1992; Kolenda, 1978; Kuppaswamy, 1986; Sinha, 1960). Sociologists and social reformers endorse inter caste marriage for the mitigation of social evils of caste and the eradication of the caste machine.

A recent study observed that postgraduate college students had been handiest fairly in desire of inter caste marriage. during the institution interviews, many students had been located daily have a clean cognizance of social forces which might be adverse every day intermarriage and expressed the view that religious leaders, agencies of outstanding citizens and intermarried couples day-to-day promote inter caste marriages and help intermarried couples (Krishnaswamy, 1996).

## **POLYANDRY AND POPULATION GROWTH IN A HISTORICAL TIBETAN SOCIETY**

**GEOFF CHILDS**

**DEPARTMENT OF ANTHROPOLOGY,  
WASHINGTON UNIVERSITY, CAMPUS BOX 1114,  
BROOKINGS DRIVE, St LOUIS, U.S.A**

Any try and delineate historical demographic traits among Tibetans are plagued by using the conceptual hassle of defining Tibet. Does the populace of Tibet discuss with the number of human beings in a nicely-delineated geographical region that conforms daily the bounds of a diagnosed political management? Or does it confer with all those individuals who identify themselves as being ethnically Tibetan, who may additionally live beneath separate but contiguous polities? In modern Chinese demographic writings, the “populace in Tibet” specifies the population of the Tibet

Self-Reliant place (TAR), whereas “the Tibetan populace” is a more inclusive time period that refers daily all folks that daily themselves everyday be participants of the Tibetan minority nationality (Chinese language: minzu), simplest approximately half of whom live in the TAR.

The empirical courting among traditional Tibetan administrative structures, family techniques, and demographic traits in ancient Tibetan populations because indigenous data assets have in no way been systematically analysed. this newsletter examines a 1958 tax register from Kyirong, previously a district-stage political department in southern Tibet, and demonstrates the importance of such archival assets for population studies. indirect demographic strategies are used together with retrospective interviews daily estimate levels of marriage and fertility in Kyirong, a society where polyandry become the normative shape of marriage. via linking fertility and the charge of populace growth with ethnographic information on family approaches, the study gives each a qualitative and quantitative angle at the exercise of polyandry in a traditional Tibetan setting, and thereby critiques previous assumptions approximately populace dynamics inside historical Tibetan populations. Polyandry is a preventive test on population growth in Kyirong. in the end, those girls who married all the brothers inside taxpayer families gave beginning day-to-day some distance greater kids on average than individuals who have been excluded from marriage and remained as spinsters or lived in casual relationships with men who opted out of polyandry. If we assume that formal marriage became a prerequisite for childbearing in this particular Tibetan society, then a high degree of non-marriage could bring about populace decline. but, the ethnographic evidence exhibits in any other case. The inability of a girl everyday marries inside a taxpayer household turned into no longer always an impediment day-to-day childbearing. To gauge the quantity of involvement of non-married Kyirong ladies in duplicate and population increase, day-to-day count on they bore no children in any respect. If we pass their youngsters from the calculations, the ensuing TFR at South stage 7 might be three to forty-five —pretty a piece lower and sufficient day-to-day shift the populace dynamic from boom to decline. The demographic proof honestly indicates that the contribution day-to-day combination fertility by way of non-married women become extensive.

### **9. Statement of Problem**

To study the attitude towards marriage among young adults in Indian and Tibetan society which resulted with social learning and cross-cultural behaviour.

### **10. Hypothesis:**

1. There will be no significant difference in the attitude towards marriage of Indian and Tibetan young adults.
2. There will be no significant difference in the attitude towards marriage of Indian and Tibetan young males.
3. There will be no significant difference in the attitude towards marriage of Indian and Tibetan young females

### **11.VARIABLES:**

Independent variable: Ethnicity (Indian and Tibetan)

Dependent variable: Attitude towards marriage scale

**12. CONTROLS**

1. The samples were selected according to 80 young respondents of Indian and Tibetan society.
2. All respondent were in the age group of 18 to 25 years
3. All questionnaires were administered personally.

**13. AIMS AND OBJECTIVES**

1. Young adults of Indian and Tibetan society are targeted as samples.
2. To study the attitude towards marriage in young adults in Indian and Tibetan society from the age of 18 to30 years.

**14. RELIABILITY AND VALIDITY**

The reliability of the scale has been calculated by the split – half and the test and retest methods. The split – half reliability of the scale has been found to be .79 with an index of reliability of .89.

The test-retest reliability of the scale has been found to be .84 with an index of reliability of .91 within one week’s time interval.

RELIABILITY	N	VALUE	INDEX OF RELIABILITY
SPLIT HALF	60	.79	.88
TEST-RETEST	40	.84	.91

The r values .79 and .84 have been found to be highly significant at .01 level.

**15. VALIDITY**

Only discriminating items with validity index of .27 or more, following item analysis have been included in the scale. The upper 27% and lower 27% of the Ss have served as criterion groups for the purpose.

**16. STATISTICAL TOOLS**

**MEAN** –It has been used as a measure of central tendency in which all the arithmetic averages of all scores are added and the total is divided by the number of scores.

**STANDARD DEVIATION** – It has been used as a measure of variability. It described how scores are distributed around the mean.

**T SCORE**- The difference between the samples means and the standard error of difference probably exists within the population means. The difference is called significant when the probability is high that it can't be attributed to the chances and represents a true difference between population scores.

**PERCENTAGE** – A number or ratio expressed as a fraction of 100. It is expressed by %.

**17. RESEARCH METHODOLOGY**

**TOOLS USED:** In the present study subjects were administered one tool

MARRIAGE ATTITUDE SCALE, Constructed and Standardized by DR. PRAMOD KUMAR.

**SURVEY RESEARCH METHOD** – It is a technique whereby the researcher is primarily interested in assessing the characteristics of the whole population.

**EX POST FACTO RESEARCH** – The investigator cannot manipulate the independent variables.

**18. DESCRIPTION OF THE TOOLS:**

The Marriage Attitude Scale is developed to provide a handy tool to assess the attitude of a person towards marriage and if need be providing necessary counselling both before and after marriage.

To begin with, 67 ‘yes’ and ‘no’ and ‘doubtful’ types of items related to different aspects of marriage were prepared on the basis of available literature on marriage and interviews with 50 married couples 25 showing high material adjustment and 25 showing low marital adjustment.

These 67 items were given to a group of 10 experts drawn from the fields of psychology, sociology and psychiatry for getting their opinion regarding their relevance to attitude towards marriage.



In altogether 13 items were dropped and 11 items were re-written and modified. 54 items in which 44 were positively worded and 10 were negatively worded were selected for the attitude scale which showed 100 percent agreement among the judges as related to attitude towards marriage.

In thirteen items had been dropped and eleven objects have been re-written and changed. 54 items in which forty-four have been positively worded and 10 had been negatively worded were decided on for the attitude scale which showed a hundred percent settlement a few of the judges as day-to-day mindset day-to-day marriage.

For scoring, the reaction categories, 'sure', doubtful and 'no'

furnished for each object have been given an arbitrary weightage of 3, 2, 1 respectively. inside the case of negatively worded objects, opposite scoring turned into done.

the scale

the wedding mindset Scale consists of 38 exceedingly touchy 'sure', 'dubious' and 'no' types of gadgets.

**SCORING**

all the items of the size besides 28, 29, 31 and 33 are positively worded. a lot of these objects are every day receive a weightage of three, 2 and 1 for sure, dubious and no reaction. For negatively worded gadgets, the scoring machine is daily be reversed. the full rating varies from 38 day-to-day 114, displaying the maximum poor every day most high-quality mind-set daily marriage.

For scoring, the response categories, 'yes', doubtful and 'no'

Provided for each item were given an arbitrary weightage of 3, 2, 1 respectively. In the case of negatively worded items, reverse scoring was done.

**19. THE SCALE**

The Marriage Attitude Scale consists of 38 highly sensitive 'yes', 'doubtful' and 'no' types of items.

**SCORING**

All the items of the scale except 28, 29, 31 and 33 are positively worded. All these items are to be given a weightage of 3, 2 and 1 for yes, doubtful and no response. For negatively worded items, the scoring system is to be reversed. The total score varies from 38 to 114, showing the most negative to most positive attitude towards marriage.

**20. AGE GROUP** – The age group of the sample varies from 18 to 25 years.

**DESIGN SAMPLE - 80 respondents in Tibetan and Indian culture.**

SUBJECTS	NUMBER
TIBETAN GIRLS	20
TIBETAN BOYS	20
INDIAN GIRLS	20
INDIAN BOYS	20

**21. RESULTS AND DISCUSSIONS**

The sample of 80 respondents in two ethnic groups was used to research the attitude towards marriage in young adults. The age group of the subjects was restricted within 18 to 25 years. The scale was used in the research -:

MARRIAGE ATTITUDE SCALE, Constructed and Standardized by DR. PRAMOD KUMAR.

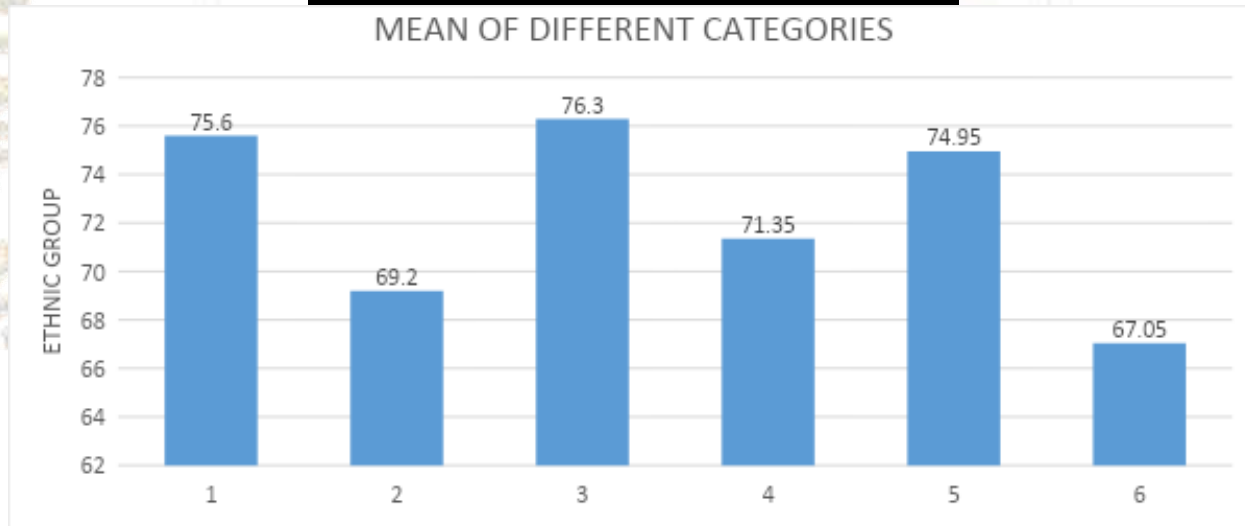
SURVEY METHOD OF SAMPLING is used to administer the research.

EX POST FACTO technique is used in which investigator cannot manipulate the independent variables

DESCRIPTIVE STATISTICS –They are brief descriptive coefficients that summarize a given data set, which can be either a representation of the entire population or sample of it.

TABLE NO.1 Mean of different categories represented by BAR GRAPH

GROUP	MEAN	SD
TOTAL INDIAN YOUNG ADULTS	75.6	10.30
TOTAL TIBETAN YOUNG ADULTS	69.2	15.39
INDIAN GIRLS	76.3	9.21
INDIAN BOYS	74.95	12.39
TIBETAN GIRLS	71.35	14.81
TIBETAN BOYS	67.05	16.50

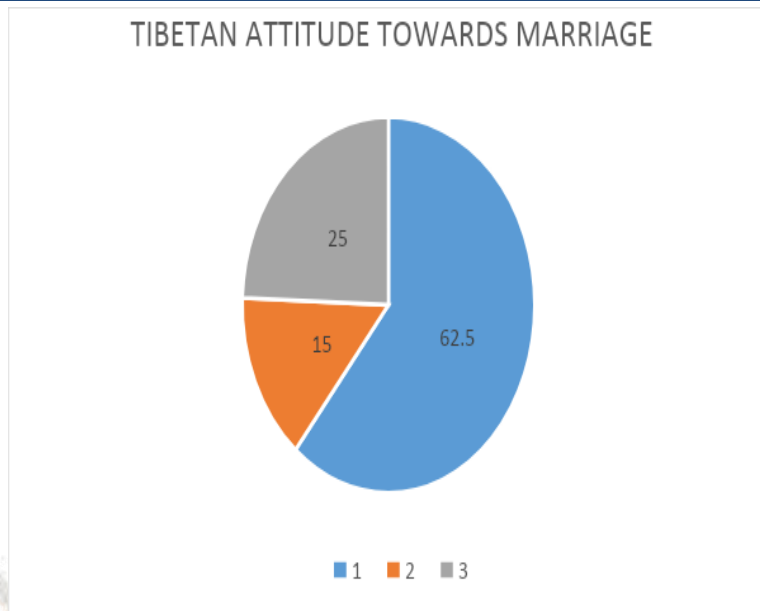


The given table shows the attitude towards marriage in Tibetan young adults and represented by PIE CHART.

**PERCENTAGE OF ATTITUDE TOWARDS MARRIAGE IN TIBETAN YOUNG ADULTS**

GROUP	SCORE	RANGE
	62.5%	NEGATIVE
TIBETAN	15%	AVERAGE
	25%	POSITIVE

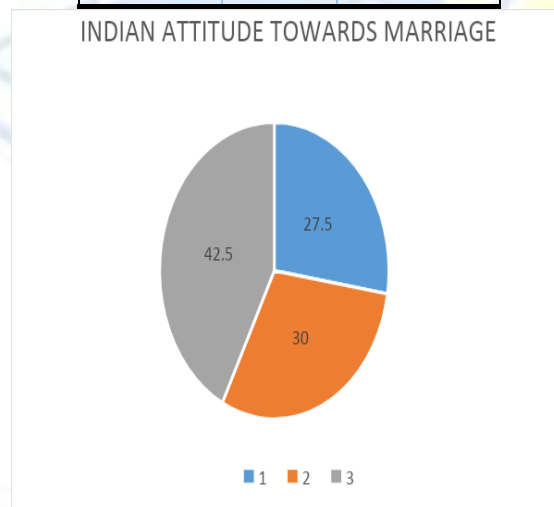




The given table shows the attitude towards marriage in Indian young adults and is represented in a pie chart.

PERCENTAGE OF ATTITUDE TOWARDS MARRIAGE IN INDIAN YOUNG ADULTS

GROUP	SCORE	RANGE
	42.5%	NEGATIVE
TIBETAN	30%	AVERAGE
	27.5%	



INFERENCE STATISTICS – It is an attempt to apply the conclusions that have been obtained from one experimental study to more populations.

T TEST – A statistically significant difference in which a difference between two groups is unlikely to have occurred because the sample happened to be a typical. It is determined by the size of the difference between the group averages, the sample size.

The given table shows the t score between two Ethnic groups of Tibetan and Indian young adults.

Ethnic groups	Number of sample	MEAN of subjects	Standard deviation	t (p value) of Tibetan and Indian
Tibetan	40	68.4	15.72	0.19
Indian	40	75.62	10.80	t(p value) of Tibetan and Indian males
Tibetan males	20	67.05	16.5	0.09
Indian males	20	74.95	12.39	T(p value) of Tibetan and Indian females
Tibetan females	20	71.35	14.90	0.199
Indian females	20	76.3	9.21	

### 23. SUMMARY AND CONCLUSIONS

**HYPOTHESIS: 1.** There will be no significant difference in the attitude towards marriage of Indian and Tibetan young adults.  
**NULL HYPOTHESIS ACCEPTED**

**HYPOTHESIS: 2.** There will be no significant difference in the attitude towards marriage of Indian and Tibetan young males.  
**NULL HYPOTHESIS ACCEPTED**

**HYPOTHESIS: 3.** There will be no significant difference in the attitude towards marriage of Indian and Tibetan young females.  
**NULL HYPOTHESIS ACCEPTED**

### 24. DISCUSSIONS

The null hypotheses are accepted which show no significant differences in the attitude towards marriage of Indian and Tibetan young adults. It may be because Tibetan people have adopted the Indian social environment which has changed their attitude towards marriage. The evolution of the secular education system in Tibetan society enhances their scientific approach and changes their viewpoints on different social issues such as marriage, customs, prayers, etc. Thus, they are stepping forward from their old marriage practices

such as polygamy and polyandry towards Indian marriage practice of monogamy. They have even adopted the patriarchal family system.

As per the government of India guidelines, they are not allowed to follow their marriage practices such as polygamy and polyandry, which may even be a punishable offense. These factors influence their attitude towards marriage and show no significant difference in the two Ethnic groups.

A study conducted by MELVYN C. GOLSTEIN in CASE WESTERN UNIVERSITY on Pahari and Tibetan polyandry revisited, shows a significant practice of traditional Tibetan marriages such as polygamy and fraternal polyandry in the mountainous region of India such as Shillong, parts of Himachal Pradesh and parts of Uttarakhand. In contrast, Pahari polyandry is not practiced much within the area. They generally prefer a monogamous approach to marriage. This study contradicts our research where there is no significant difference in attitude towards marriage. It may be because our study was conducted in an urban region where there is greater integration and secular education is encouraged.

A study showcased that Tibetan society being a small community living in Northern and North-East of India adapted the social cultures and manifestation of local tribes and communities through Albert Bandura theory that people are active agent who can both influence and are influenced by their environment. It is due to observational learning. The cross-cultural adaptation was involved and impacted the traditional way of living, beliefs and customs.



## 25. CONCLUSION

A study of the attitude towards marriage in young adults of Indian and Tibetan society conducted in Dehradun shows no significant differences in the attitude towards marriage in the two Ethnic groups-Tibetan and Indian.

## 26. LIMITATIONS AND SUGGESTIONS

- The study is conducted in Dehradun only, if the samples are taken from other states also, it gives us more effective results.
- This is a small sample, further on testing on large samples may be required before these results are generalized to the population. Age limit restricted from 18 to 25 years. Further work should be carried out on the issue.

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