KINSHIP PATTERNS IN KOCHI: A SOCIOLOGICAL ANALYSIS

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Kinship Patterns in Kochi: A Sociological Analysis

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CERTIFICATE

I certify that the thesis entitled **"Kinship Patterns in Kochi: A Sociological Analysis"** is a record of bonafide research work carried out by Nimmy Susan Varghese, under my guidance and supervision. The thesis is worth submitting in fulfillment of the requirements for the award of the degree of Master of Arts in Sociology.

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DECLARATION

I, Nimmy Susan Varghese, hereby declare that the thesis entitled "Kinship Patterns in Kochi: A Sociological Analysis" is a bonafide record of independent research work carried out by me under the supervision and guidance of Linda Therese Luiz. I further declare that this thesis has not been previously submitted for the award of any degree, diploma, associateship or other similar title.

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27 February, 2023   Name and signature of the student

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CONTENT

CHAPTER 1

<u>INTRODUCTION</u>

Today, families are evolving in a variety of ways, and during the past 30 years, the fertility rate has decreased in the majority of nations. The typical household size has also shrunk during this time as a result. At the same time, the percentage of women joining the workforce has sharply increased. There is conflicting information regarding trends in child wellbeing, and significant obstacles still exist. Patterns of family formation are also evolving. More and more, both men and women prefer to build their careers first before starting a family. Based on a relative poverty notion tied to half of equivalised median family income, the poverty rates among households with children have marginally grown during the past ten years.

The most fundamental and historically significant type of social organisation is the family. The family has always been the foundation for the distribution and allocation of economic resources throughout communities and civilizations throughout history. Every person's social identity is based on their social position. As historical and social circumstances changed over time, a number of new institutions evolved and replaced some of the duties previously carried out by families. However, the family is still universally seen as the most significant of the primary groups and the key driver of socialisation.

Although decades of social science research have advanced our understanding of the family as a social structure, academics have come to the conclusion that there is no universally accepted definition of what constitutes a family. It's true that many family groups are thought to be excluded if official definitions of the family are established. This is because there are too many different types of families for a single description to adequately encompass them. The word "families" rather than "family" is suitable given the diversity of family structures.

In a few nations by the 1990s, births from cohabitation had surpassed those from marriage; in the majority of other nations, the percentages rose significantly between the 1990s and 2000s. Separation or divorce between parents had also grown. Parental separation was expected to affect roughly half of children (including those born to single mothers) in the United States and Russia at the beginning of the 2000s; projections for many other nations ranged between 30% and 40%. Compared to children born to married couples, children of cohabiting parents are far more likely

to experience parental separation. However, the gap is closing as the number of cohabiting pregnancies rises and cohabitation is increasingly compared to marriage.

Within six years of the separation and before they turn 15 years old, children who have experienced parental separation have a 30% to 60% probability of becoming stepchildren. Although the rate of stepfamily formation appears to be generally consistent, cohabiting stepfamilies are now more common than stepfamilies formed through marriage. The majority of stepfamily couples give birth to a child together, giving siblings to children born to previous partners. Family complexity is therefore overestimated from the perspective of the child.

Demographers have estimated the quantity and varieties of kin available today and in the future using partnership, separation, and birth rates. A greater trend towards individualization, where rights and obligations are inherent in the individual rather than dependent on family or kin membership, is reflected in the growing complexity of families and kin networks. Families and kin, however, continue to be significant providers of financial, social, and emotional support and represent more than just a loose association of people. In individualistic countries, the relationship between parents and children still serves as the foundation of family and kinship. This relationship is properly governed by the law, is typically maintained by genetic relatedness, and is bolstered by extended periods of habitation in the same home.

Siblings, grandparents and grandchildren, aunts and uncles, nieces and nephews, and cousins all share a weaker form of the consanguineal or "blood" connection shared by parents and children. Lengthy family members have little legal rights and obligations, though, and they hardly ever live together for an extended period of time. Affinal or marital ties are the second main form of kinship. Marriage brings together two committed partners who are typically not blood relatives. Additionally, the law regulates their relationship and the home they share. Each partner is connected to the other's blood relatives by marriage (in-laws). Again, there aren't many legal rights and obligations between in-laws, and prolonged cohabitation is uncommon. When a couple has children together, the spouses' relatives are connected through both blood and marriage ties.

Parsons (1943) developed a model of American kinship based on blood and marital relationships, although the approach is relevant to the majority, if not all, individualistic nations. He compared it to an onion. The nucleus of the onion's conjugal family is made up of parents and kids. The varied genealogical distances of the outer layers signify extended blood or marital kin. The number of ties—blood or marriage—that bind one member of a family to another determines distance. By

virtue of a direct blood or marriage connection, the parent-child and partner connections are considered to be the closest. Full siblings are related by blood, but in an indirect manner over a two-step distance from child to parent and parent to sibling. They live together as kids, which helps them get to know one other better, but as adults, they do not.

Grandparents and grandchildren are separated by two generations and make up the lineal layer of an onion (grandchild to parent, parent to grandparent). This is the same distance as the parents and in-laws, who make up the first layer of marital kin. First cousins are at the genealogical distance of four, whereas aunts, uncles, nieces, and nephews are at the distance of three. According to Parsons (1943), the order of kin distance determined the rights and responsibilities of kin and family members. A second framework for family and kinship is based on genetic relatedness and evolutionary theory. Because each family member shares half of their genes with the other, biological parents, full siblings, and offspring are all genetically connected to one another to the same extent. More distant biological relatives are each connected to the other to a degree of one-eighth or less. Grandparents, grandkids, aunts, uncles, and nieces and nephews all share one-quarter of their DNA with the matching family member. From a genetic perspective, neither spouses nor cohabiting partners are even remotely related. The survival of one's genetic material in the population, according to evolutionary theory, is the motivation for family and kin support. Junior members of the kin network with whom they share more genes will receive greater investment from senior members.

Partners and their kin may also have an incentive to invest in each other as a manner of investing in offspring, grandchildren, brothers, nieces, and nephews even though they do not share any DNA. Senior members may care for the offspring, siblings, nieces, and nephews of junior members, therefore junior members may invest in senior members as well. On a number of aspects, the structure of relationships resulting from stable nuclear families and their relatives has been observed, and it generally confirms the onion metaphor. Although spouses are the most likely candidates to serve as confidants, parents and siblings are more likely to be picked than more distant relations. Siblings come in second in terms of communication and exchange with family, followed by parents and children. The disparities between blood relatives and in-laws are comparable. The more closely related kin are genetically, the more likely they are to rely on one another in times of need and the greater the distances they are willing to travel to see one another. The organisation of families and kinship ties has also been investigated from a normative

perspective, i.e., what do individuals generally think about their responsibilities and rights towards various kinship ties? The findings of a few American research are in line with Parsons' onion, which states that obligations get stronger the closer one is related to another via blood. Similar to adult siblings, in-laws have rights and obligations that are somewhat less strong than those between adult children and their parents.

Most statuses are assigned in simple technology societies. This is another way of saying that a person's position in society, his or her obligations and rights, and their entitlement to certain property all heavily depend on their genealogical ties to other people. The main social groups are all connected by kinship, and their membership is frequently determined by descent. People have claims to land for cultivation, to other types of property, to mutual assistance in the pursuit of common goals, to authority over others, and obligations that go along with these claims thanks to the ties of kinship that are recognised in many civilizations. As a result, kinship plays a significant role in both the theoretical language of social anthropologists and in everyday life. Because of the extra work required to master its practitioners and the complexity of familial systems, kinship is frequently regarded as the most challenging area of social anthropology. Traditional anthropological approaches to kinship categorise the subject into three main categories: marriage alliance, social structures (such as the family, descent groups, and features of habitation), and relational terms. There is frequently overlap between these three areas of study. While the majority of contemporary anthropologists focus on kinship's more intricate theoretical facets. Kinship terminology, descent theory, and alliance theory are the three main topics of study in today's kinship studies. Conjectural histories, which were attempts to conjecture on the genesis and evolution of kinship systems, were made by individuals like German philosopher Friedrich Engels in the 19th century and marked the beginning of the study of kinship in general. Early 20th-century psychoanalyst Sigmund Freud extended his research into psychoanalysis to consider the origins of the family, while socio-biologists employed genetics and evolutionary theory to the same effect later in the century. The most well-known and among the most dramatic of those who have addressed the issue of kinship in human society are Engels, Freud, and the socio-biologists. All three make an effort to explain the beginnings, development, and elements of kinship that are present in all human civilizations.

Kochi city, located in the southern part of India, is known for its vibrant culture and rich history. One of the most fascinating aspects of Kochi city is its kinship patterns, which have evolved over centuries and continue to play a vital role in the social fabric of the region.

Afsar (2013) notes that in Kochi, two communities were studied and the micro-level study showed that the joint family system was prevalent, with multiple generations of a family living together in a single household. This fostered strong bonds between family members and created a sense of interdependence and mutual support. Bhatti (2017) conducted an ethnographic study of three families and found that while the joint family system is breaking down, the importance of extended family relationships remains, and families often maintain close ties with relatives who live in other parts of the city or even in different parts of the world.

The impact of modernization on kinship patterns in Kochi is explored in Nair's (2015) article, which notes that while attitudes towards marriage and gender roles are changing, the importance of extended family relationships and the joint family system is still relevant in the city. The historical roots of kinship patterns are also explored by Mitterauer (2003), who notes that the kinship patterns in Europe and Asia have been shaped by social change and historical factors.

Kinship is the system of social relationships that are based on blood ties, marriage, and adoption. It encompasses a wide range of relationships, from nuclear and extended families to clans and lineages. Kinship patterns in Kochi city are influenced by various factors, including religion, caste, and regional customs.

The family is the most important unit of society in Kochi, and family relationships are highly valued. Family ties are based on blood relationships and marriage, and are considered to be a lifelong bond. Kinship in Kochi is bilateral, which means that both the mother's and father's side of the family are considered equally important. This is in contrast to some other parts of India, where patrilineal kinship is more common.

The kinship system in Kochi is primarily based on the Dravidian system of kinship, which is matrilineal in nature. In this system, descent and inheritance are traced through the female line, and the family property is passed down from mothers to their daughters. The definition of marriage and its role in kinship patterns in Kochi is explored by Gough (1962), who notes that the Nayars, a matrilineal community in Kerala, had a unique system of marriage that differed from other communities in the region. This highlights the diversity of kinship patterns within Kochi and the importance of studying them in their cultural and historical context.

The matrilineal system is believed to have originated from the Nair community in Kerala, which historically held a prominent position in the social and political structure of the region.

The traditional family structure in Kochi is the joint family system, in which several generations of a family live together under one roof. This system is still prevalent in some parts of the city, although it is becoming less common as more people move away from traditional ways of living. In the joint family system, the head of the family, usually the eldest male, has the final say in all matters relating to the family. The joint family system is also based on the principle of pooling resources and sharing responsibilities, which helps to ensure the economic and social stability of the family unit.

In recent years, however, there has been a shift towards the nuclear family structure, in which only the immediate family members live together. This is largely due to urbanization and the influence of Western culture, which emphasizes individualism and independence. While the nuclear family structure is becoming more common, it is still not the norm in Kochi.

Marriage is an important aspect of kinship in Kochi, and the institution of marriage is highly valued. The practice of arranged marriages is still common in many parts of the city, although the younger generation is increasingly choosing their own partners. In the arranged marriage system, the parents or other family members of the bride and groom play a key role in finding a suitable match. Factors such as social status, education, and economic standing are taken into consideration when selecting a spouse. Once a match is found, the families of the bride and groom negotiate the terms of the marriage, including the dowry (a payment made by the bride's family to the groom's family).

In addition to arranged marriages, there are also love marriages, in which the bride and groom choose their own partners. Love marriages are becoming more common in Kochi, especially among the younger generation. However, they are still not accepted by all members of society, particularly in more traditional and conservative families.

In Kochi, marriage is not only a union of two individuals, but also a union of two families. Marriage creates a new kinship network and strengthens existing ones. The wife is traditionally expected to take on the responsibilities of the husband's family, including caring for his parents and siblings. In return, she is expected to receive support and protection from her husband and his family.

In Kochi, the matrilineal system is characterized by the tharavadu, which is the joint family system. The tharavadu is made up of several generations of a family, including siblings, their spouses, and their children, all of whom live together under the same roof. The eldest woman in the tharavadu, known as the karthavu, is the head of the family and holds the responsibility of managing the family's affairs and property.

In addition to the matrilineal system, Kochi also has a patrilineal system of kinship, which is prevalent among certain communities, particularly those of the upper castes. In this system, descent and inheritance are traced through the male line, and family property is passed down from fathers to their sons.

Despite the prevalence of both matrilineal and patrilineal systems, the matrilineal system remains the dominant kinship pattern in Kochi. It has been an integral part of the region's social and cultural identity for centuries and continues to shape the lives and relationships of the people who live there.

However, even in communities that follow the patrilineal system, the influence of the matrilineal system is still felt in certain aspects of family life. For example, in many families, the eldest daughter is still considered the head of the family, and family property may be passed down to her rather than to her brothers.

The matrilineal system in Kochi has had a significant impact on the social and cultural fabric of the region. It has helped to shape the relationships between family members and has influenced the way in which families are organized and managed.

One of the key features of the matrilineal system in Kochi is the importance of the role of women in the family. Women are highly respected and play a central role in the family, both as caretakers and as decision-makers. The karthavu, or the head of the family, is always a woman, and women have a significant degree of autonomy in managing family affairs.

Another key aspect of the matrilineal system is the system of inheritance. In this system, family property is passed down from mothers to their daughters, and women are seen as the custodians of family wealth. This has had a significant impact on the economic status of women in the region and has helped to ensure their financial independence.

The matrilineal system has also had an impact on the way in which marriages are arranged and managed in Kochi. In the matrilineal system, marriage is seen as a union between two families, rather than just two individuals. The groom is expected to live in the bride's family home, and the

marriage is seen as a means of strengthening the bonds between the two families. In contrast to the arranged marriage system of the matrilineal system, the patrilineal system is characterized by a more individualistic approach to marriage.

The city has a diverse population, with people from different religions, castes, and communities coexisting peacefully. Each community has its unique kinship patterns that reflect its cultural and social values. In this research paper, we will explore the kinship patterns of the major communities in Kochi city, including the Hindu, Muslim, and Christian communities.

The Hindu community is the largest in Kochi city, and its kinship patterns are shaped by the caste system. The caste system is a social hierarchy that divides people into different groups based on their occupation, birth, and lineage. The caste system determines the type of marriage, family structure, and inheritance rules within the community. We will examine the various castes within the Hindu community in Kochi city and how their kinship patterns differ from each other. In Kochi city, there are various castes within the Hindu community, including the Brahmins, Nairs, Ezhavas, and Pulayas. Each caste has its unique kinship patterns that reflect its cultural and social values.

For instance, the Brahmins, who are considered the highest caste, have a patrilineal kinship system, where inheritance passes through the male line. They also practice hypergamy, where a person can only marry someone from a higher caste. In contrast, the Ezhavas, who are considered a lower caste, have a matrilineal kinship system, where inheritance passes through the female line. They also have a tradition of hypergamy, where a woman can only marry someone from a higher caste. The Nairs, who are another prominent caste in Kochi city, have a unique kinship system that is based on the tharavadu system. The tharavadu system is a matrilineal joint family structure, where multiple generations of a family live together and share resources. In the Nair community, women hold a significant amount of power and are the custodians of family property. Marriage within the Nair community is also unique, as it is not legally binding and can be dissolved by either partner.

The Muslim community in Kochi city has a unique kinship system that is based on Islamic law. Islamic law recognizes two types of kinship: blood relations and affinal relations. Blood relations include the immediate family, while affinal relations refer to the in-laws. The Muslim community in Kochi city also has a strong tradition of joint families, where multiple generations live together under one roof.

The kinship patterns of the Muslim community in Kochi city differ significantly from those of the Hindu community. While the Hindu community practices hypergamy and endogamy, the Muslim

community practices exogamy, where a person can marry someone outside their kinship group. Also, in the Muslim community, marriage is a contract between two families, and dowry is not required. Instead, the groom pays the bride a mahr, which is a sum of money or property that the bride can use as she pleases.

The Christian community in Kochi city has a long history that dates back to the arrival of St. Thomas, one of the twelve apostles of Jesus Christ. The Christian community in Kochi city is divided into various denominations, including the Syrian Orthodox, Roman Catholic, Protestant, and Pentecostal churches. Each denomination has its unique kinship system that is influenced by its religious beliefs and practices. We will examine the kinship patterns of the major Christian denominations in Kochi city and how they differ from each other.

The Syrian Orthodox Church, which has a significant presence in Kochi city, has a patrilineal kinship system, where the family name is inherited from the father. Marriage is a sacrament in the Syrian Orthodox Church, and it is a lifelong commitment between a man and a woman. The family structure in the Syrian Orthodox community is patriarchal, with the father as the head of the family. The family also plays a central role in the life of an individual, and extended family members are involved in major decisions, such as marriage and inheritance.

The Roman Catholic community in Kochi city, which is a significant minority, has a system of kinship that is based on the principles of the Catholic Church. Marriage is considered a sacrament, and it is a lifelong commitment between a man and a woman. The family structure in the Roman Catholic community is also patriarchal, with the father as the head of the family. However, the role of women in the family has been changing over the years, with more women being involved in decision-making processes. Inheritance laws in the Roman Catholic community are based on the Indian Succession Act of 1925, which provides for equal inheritance rights for men and women.

The Protestant churches in Kochi city, which include various denominations such as the Anglican Church, the Methodist Church, and the Presbyterian Church, have a kinship system that is similar to the Roman Catholic Church. Marriage is considered a sacrament, and it is a lifelong commitment between a man and a woman. The family structure in the Protestant churches is also patriarchal, with the father as the head of the family. However, there is a greater emphasis on individual autonomy, and decision-making processes are more democratic in nature. The Pentecostal community in Kochi city also follows a similar kinship pattern to the Protestant community, with an emphasis on equality in marriage and inheritance.

The kinship patterns in Kochi city also vary depending on the social and economic status of the family. For instance, among the wealthy families, there is a trend towards nuclear families, where the parents and their children live together. In contrast, among the lower-income families, there is a trend towards extended families, where several generations live together in one household. The extended family is a crucial support system for many families in Kochi city, providing emotional and financial support.

Another significant aspect of kinship patterns in Kochi city is the practice of joint families. In joint families, several nuclear families live together under one roof, with a common kitchen and shared living spaces. Joint families are prevalent among the Hindu community in Kochi city, particularly among the upper castes. The joint family provides a sense of security and social support, particularly for women, who have a support system within the family.

In addition to joint families, there is a tradition of matrilineal kinship among some communities in Kochi city, particularly among the Nair and Ezhava communities. In matrilineal societies, the family name and property are inherited through the mother's lineage. Women play a significant role in family and social life, and they have greater autonomy and decision-making power than in patrilineal societies.

The kinship patterns in Kochi city also reflect the changing social and economic conditions of the city. With the growth of the service sector and the rise of nuclear families, there is a trend towards smaller families and a shift away from the joint family system. However, the extended family continues to be an essential support system for many families, particularly in times of crisis.

In addition to the major communities, Kochi city also has several other communities, including the Jewish community, the Jain community, and the Sikh community. Each community has its unique kinship system that reflects its cultural and social values.

The kinship patterns in Kochi are influenced by various factors including historical, cultural, economic, and social factors. One of the primary factors is the history of the region, which has been shaped by interactions with various cultures, including Arabs, Chinese, Portuguese, and British, among others. These interactions have had a significant impact on the region's social and cultural norms, including kinship patterns.

Another factor is the economic structure of Kochi. The city has been a center of trade for centuries, which has led to the development of a complex social and economic system. This has led to the

emergence of distinct kinship patterns, such as the joint family system, in which several generations of a family live together and share resources.

The religious and cultural diversity of Kochi is also a significant factor that contributes to its kinship patterns. The city has a sizable population of Hindus, Muslims, and Christians, each of which has distinct kinship practices and beliefs. For example, in the Muslim community, there is a strong emphasis on the extended family, and kinship ties are often based on blood relations and marriage.

Furthermore, social factors such as education and urbanization have also played a role in shaping kinship patterns in Kochi. As more people have become educated and moved into urban areas, there has been a shift away from traditional kinship practices, such as the joint family system, towards more individualistic and nuclear family structures.

Kinship patterns in Kochi reflect the intricate web of cultural, historical, and economic factors that have shaped the city's unique identity. From the joint family system that emphasizes extended family ties to the individualistic nuclear family structures that have emerged with urbanization, the various kinship patterns in Kochi reveal the dynamic nature of social relationships in the region.

One of the most striking aspects of Kochi's kinship patterns is the way they reflect the city's rich history. The region's long history of trade and cultural exchange has resulted in a melting pot of social and cultural norms, including kinship practices. This is evident in the way kinship practices in Kochi vary according to the region's religious and cultural diversity. For example, the Muslim community in Kochi places a strong emphasis on the extended family, while the Hindu community tends to prioritize nuclear family structures. These differences are reflective of the unique cultural and religious traditions that have shaped social relationships in the region.

Kinship patterns refer to the social relationships and roles that exist between members of a family or community. In the case of Kochi, a city in India, the kinship pattern is significant for several reasons. Firstly, Kochi has a long history of diverse cultural influences, including Arab, Chinese, and European. These influences have contributed to a unique blend of kinship patterns that are distinct from other parts of India. Secondly, the kinship patterns in Kochi have a significant impact on the social and economic structures of the city. For example, the joint family system is prevalent in Kochi, which means that multiple generations of a family live together and share resources. This system can have both positive and negative effects on the family members' well-being and financial stability. Thirdly, the kinship patterns in Kochi also affect the gender roles and

expectations within families. Women are often expected to take on traditional domestic roles, while men are expected to be the primary breadwinners. However, there are also instances of women taking on leadership roles within their families and communities. Overall, understanding the kinship patterns in Kochi is crucial for understanding the city's unique cultural and social dynamics.

The economic structure of Kochi has also played a significant role in shaping kinship patterns. The city's history as a center of trade has led to a complex social and economic system, in which families often live and work together to maintain their livelihoods. This has resulted in the development of kinship practices that prioritize the sharing of resources and the maintenance of strong family ties, such as the joint family system.

In recent years, social changes such as urbanization and education have had a significant impact on kinship patterns in Kochi. As more people have moved into urban areas and gained access to education, there has been a shift away from traditional kinship practices towards more individualistic and nuclear family structures. While this has led to greater autonomy and independence for individuals, it has also resulted in the weakening of traditional family ties and social relationships in the region.

Despite these changes, the kinship patterns in Kochi remain a vital part of the region's cultural identity. As social relationships continue to evolve in response to economic, social, and cultural changes, the diversity of kinship practices in Kochi will continue to reflect the city's unique and dynamic character. By understanding the various factors that have influenced kinship patterns in Kochi, we can gain greater insight into the complex web of social and cultural relationships that define the region, and appreciate the richness of its cultural heritage.

CHAPTER 2

REVIEW OF LITERATURE

As the old saying goes "Blood is thicker than water." When we are in trouble, we anticipate assistance from our family members. Kinship patterns refer to the way in which individuals are related to one another within a society. The study of kinship has been an important area of inquiry in anthropology and sociology, as it helps to shed light on how social organization and cultural practices are linked. One of the earliest and most influential works in the study of kinship was Lewis Henry Morgan's "Systems of Consanguinity and Affinity of the Human Family" (1871), in which he presented a classification of kinship systems and argued that these systems reflect the evolution of human societies from "savagery" to "civilization."

One of the seminal works on kinship patterns is the book "Kinship and Marriage in Early Arabia" by W. Robertson Smith (1885). In this book, Smith explores the complex kinship system of the Bedouin tribes of Arabia, highlighting the importance of patrilineal descent and the role of marriage in cementing social alliances.

Like thus, kinship ties play an important role in tribal society. Evans-Pritchard discovered that relatives play a significant role in the lives of the Nuers, an African tribal community. E.E. Evans-Pritchard adds in his work "The Nuer: A Description of the Modes of Livelihood and Political Institutions of a Nilotic People" (1940) that a Nuer considers someone who is a member of his family to be quite close to him. As a result, you must declare your kinship to a Nuer in order to receive assistance from them.

In the mid-20th century, the anthropologist Claude Lévi-Strauss made significant contributions to the study of kinship with his structuralist approach. In his book "The Elementary Structures of Kinship" (1949), Lévi-Strauss argued that kinship systems are based on the exchange of women between different groups of men, which creates social alliances and structures. He also introduced the concept of "alliance theory," which proposes that kinship structures are formed through the exchange of women, rather than through biological relatedness.

Another influential work in the study of kinship is David Schneider's "American Kinship: A Cultural Account" (1968). Schneider argued that kinship in American society is not based on

biological relatedness, but rather on cultural norms and symbols. He suggested that kinship is a cultural construct that varies across different societies and cultures.

Caste is nothing more than an extension of family, according to Iravati Karve, who has carried out extensive fieldwork in several regions of India. The value of kinship cannot be overstated. Much of the literature in social anthropology centres on the debate over kinship. Some people believe there is nothing left to investigate in social anthropology if kinship is removed. In fact, social anthropology's dominating tradition or culture has been the study of kinship. It seems that social anthropologists are obsessed with the concept of kinship. Eriksen describes the core kinship of social anthropology as follows: Many 'primitive' tribes have complex family structures, which have astounded generations of anthropologists. There are numerous well-known instances of such intricate systems in the Australian aboriginal people. The world's most basic technology is used by these traditionally nomadic hunters and gatherers. They lack writing, domesticated animals, metals, and, in the majority of cases, even the most basic agricultural tools. However, many of these nomadic cultures had family structures that are so intricate that it might take an outsider years to properly understand them. An essential component of anthropology has always been the study of kinship. At the end of the 1940s, kinship played such a significant role in social anthropology, particularly in Britain, that people (including students) began to refer to the field cynically as "kinshipology." Many well-known anthropologists have expressed their perplexity at the continued importance of kinship in the field.

In her essay "Family, Kinship, and Marriage in India" (1933), Patricia Uberoi makes observations about Indian families all around the nation. She examines South Asian societies' predominantly patriarchal kinship structures, which trace the child's descent back to the male line. She argues that because members of a gotra believe they are decedents of a single, mythological ancestor, exogamy is most commonly practised in Hindu societies. While women receive a sizeable dowry at the time of marriage (albeit the groom's family typically owns this), men typically inherit property. According to one explanation, the Hindu joint family is made up of males who are fraternally and kinship related, their wives, and their unmarried sisters and daughters. Daughters are expected to marry out and become wives, becoming part of a new family as a result (the concept of "paraaya dhan"). Uberoi discusses the Hindu Sucession Act (1956) as an attempt at reform to bring about gender justice and supports her position with quotations from the Dharmashastras, a source of Hindu law.

This is also a topic covered by B. R. Ambedkar in his essay "The Annihilation of Caste" (1936), in which he makes comments about the prohibition of intercaste marriages and the practise of forcing widowhood on women in order to keep the property and dowry in the family and prevent the woman from being seen as desirable by people from other castes.

Another requirement of the caste system is prestige; in a local sense, this refers to the actions of "politically or economically dominating castes," such as the Jats or Rajputs in the country's northwest. These are the 'Sanskritic' practises of the Brahmins and other groups given high significance in Hindu law texts, such as kanyadaan and the prohibition on widow remarriage, on a national scale in India. In order to assert their superior standing, upwardly mobile classes make an effort to mimic these and reject affiliations with groups that do not. This is what M.N. Srinivas, a sociologist, calls "Sanskritization." Eunice De Souza's poem "Marriages are Made"(1996), which mockingly says her cousin's in-laws even "examined/ [...] her stools for the possible/ non-Brahmin worm," is an example of how caste-conscious people unnecessarily consider the caste when appraising the merits of a bride.

The beautifully and meticulously written text "The Indian Family: Change and Persistence" (1998) by A.M. Shah on the Indian family explains some fundamental ideas, words, and developments in Indian families. A chapter on "Inter-household family relations" and a synoptic "Introduction" that seek to examine the conceptual and empirical space between the joint family and the lineage have been added by Shah. The chapters on lineage organisation, kinship structure and political economy, family partition dynamics, and paradoxes in Indian family policy are well-taken and cover significant gaps in the research. The chapter on marriage provides some startling new insights into how caste endogamy is evolving as well as how kinship intersects with caste mobilisation in modern India.

The above mentioned works have received criticism for having a prejudiced viewpoint in addition to reflecting the many familial arrangements that exist in society. To gain a thorough understanding of class, religion, caste, and region-based marriages and families in India, it is critical to comprehend and assess both of these opposing points of view. The government's efforts to promote family planning and introduce new policies have resulted in an ongoing improvement in Indian familial norms.

CHAPTER 3

METHODOLOGY

Statement of the problem:

Kochi, a vibrant city in the southern state of Kerala, India, has undergone rapid social and economic changes in recent years. This research gives an insight on variations in kinship patterns over generations. The patterns of the family formations are changing due to various historical and social circumstances. These changes have had a significant impact on traditional family structures and kinship patterns. However, there is limited empirical research on the current state of kinship patterns in Kochi, particularly with respect to the variations in the kinship patterns and the effects of these changes. This study is required to analyse the kinship patterns in the society as various kinship patterns are believed to be declining.

Objectives:

General objective

- To find out which variant of kinship is more relevant in the sample population.

Specific objective

- To find out the history of family structures/ household history.
- To find out changes in family structures in the sample population over generation.
- To find out the causes that affect the family structure.
- To analyze whether family structures has evolved over time.
- To find out the role of kinship in shaping social, economic, and political relations among different communities in Kochi, including caste and religious groups.
- To analyse the impact of modernization and globalization on traditional kinship practices in Kochi, and how these changes are affecting family dynamics and relationships.
- To study the gendered dimensions of kinship patterns in Kochi, including the roles and expectations of men and women in family and household decision-making.
- To explore the ways in which kinship is expressed and maintained in Kochi, including through rituals, ceremonies, and social practices.

Clarification of Concepts:

Theoretical definition

> Kinship:

>> A.R. Radcliffe Brown defines Kinship as "a system of dynamic relations between person to person in a community, the behaviour of any two individuals in any of these relations being controlled in the same way and to a greater or lesser degree by social usage".

> Family Structure:

>> Family structure refers to the composition, organization, and relationships among the members of a family unit. It encompasses the ways in which family members are related to each other, the roles they play within the family, and the patterns of interaction and communication among them. It can take many different forms, depending on a variety of factors, such as cultural norms, social expectations, and individual preferences. Some common types of family structures include nuclear families (consisting of parents and their children), extended families (including grandparents, aunts, uncles, and cousins), single-parent families, blended families (combining individuals from different families), and same-sex families.

Operational definition

> Kinship:

>> Kinship refers to the social relationships between individuals who are related to each other through biological, legal, or cultural ties.

> Family Structure:

>> Family structure refers to a specific way in which researchers measure or observe the composition, organization, and relationships among the members of a family unit.

Variable:

A variable in research refers to any characteristic, concept, or factor that can vary or take on different values or levels across individuals, groups, or situations. In research, variables are typically measured or manipulated in order to study their effect on other variables or outcomes of interest.

Variables can be classified into two broad types: independent variables and dependent variables. Independent variables are the factors that are manipulated or observed to determine their effect on the dependent variable, which is the outcome or response being measured.

The dependent variables in this study are as follows:

- ✓ Family conflict
- ✓ Divorce
- ✓ Patterns of inheritance
- ✓ Family size

The independent variables in this study are as follows:

- ✓ Nature of job
- ✓ Migration
- ✓ Marriage
- ✓ Religion
- ✓ Demographic features (such as age, race, and ethnicity)
- ✓ Gender roles
- ✓ Education

Universe:

Universe refers to the entire population or group of individuals, objects, or events that meet the criteria for inclusion in a study. The universe is the total set of units that the researcher wants to make inferences about, and it defines the scope and generalizability of the study. The universe of the study consists of population across Kochi city.

Sample size:

Sample is the representation of universe. A sample size of 100 people from the Older Generation to the Younger Generation is used in the study.

Sampling method:

Sampling method is used to select a representative subset of individuals or units from a larger population in order to draw valid inferences and make generalizations about the population. In this study the sampling method used is Quota sampling. In the context of this study on 'Kinship

Patterns in Kochi', quota sampling could be a useful method for ensuring that the sample is representative of the population in terms of key variables.

Tool of data collection:

A tool of data collection refers to the method or instrument used to collect data in a research study. The choice of data collection tool depends on the research question, the nature of the data being collected, and the characteristics of the population or sample being studied. The tool of data collection used in this study is online questionnaire and direct communication. All these respondents belonged to urban and rural area across Kochi city.

Analysis of data:

SPSS (Statistical Package for Social Sciences) is a statistical analysis software widely used in the social sciences, including psychology, sociology, education, and economics. The collected data was processed and organized using SPSS software, with the aim of refining and presenting it in a more comprehensible format. Statistical analysis was then performed, leveraging the graphical and tabular aids provided to facilitate a deeper understanding of the data.

Limitation of data collection:

There can be several limitations to research on kinship patterns in Kochi, including:

- Research on kinship patterns in Kochi may be limited by the researcher's perspective or biases. For example, a researcher from a different cultural background may not fully understand the nuances of Kochi's kinship patterns, leading to incomplete or inaccurate data.
- Kinship patterns are deeply intertwined with culture, and researchers may face challenges in navigating sensitive topics related to family dynamics and traditions. Participants may also be hesitant to share certain aspects of their family life due to cultural or social norms.
- Gathering data on kinship patterns may be difficult due to the limited number of families willing to participate in the study. This may limit the generalizability of the findings.
- Participants may not accurately report their kinship patterns or may omit certain details due to social desirability bias or other factors.

- Kinship patterns in Kochi may have evolved over time due to historical and societal changes, and understanding these changes may require a more in-depth historical analysis.

CHAPTER 4

DATA ANALYSIS AND INTERPRETATION

Data analysis can be thought of as a detective work that involves collecting clues, examining evidence, and piecing together a narrative that reveals insights, patterns, and hidden truths within the data. It is a process of uncovering the story behind the numbers, and using this story to make informed decisions or predictions. Like a detective, a data analyst must be skilled at identifying patterns, making connections between seemingly unrelated pieces of information, and drawing conclusions based on the evidence. By carefully analyzing data, a data analyst can reveal new opportunities, solve complex problems, and provide valuable insights that can lead to better outcomes. The following information are the data analysis and interpretation done on "Kinship Patterns in Kochi", which was gathered from 100 population residing in Kochi.

AGE

Table 4.1

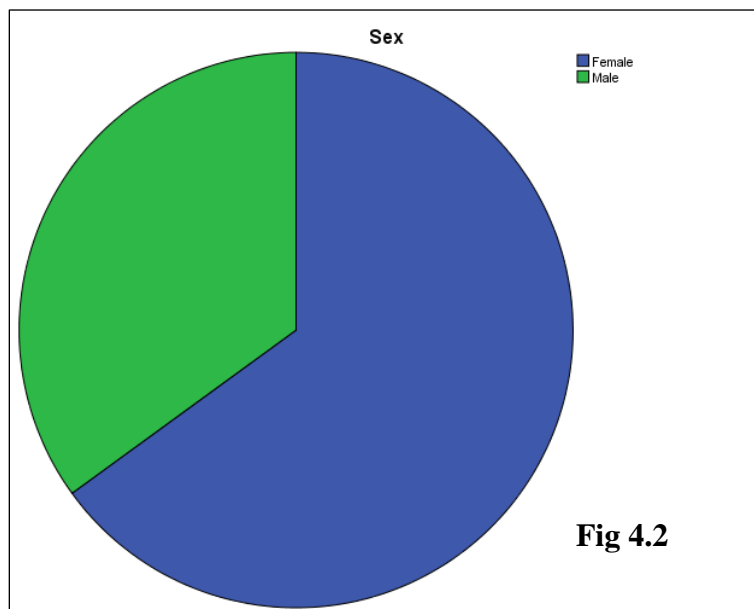|	Frequency	Percent	Valid Percent	Cumulative Percent
Above 15-30	53	53.0	53.0	53.0
Above 30-50	29	29.0	29.0	82.0
Above 50-80	18	18.0	18.0	100.0
Total	100	100.0	100.0	

Fig 4.1
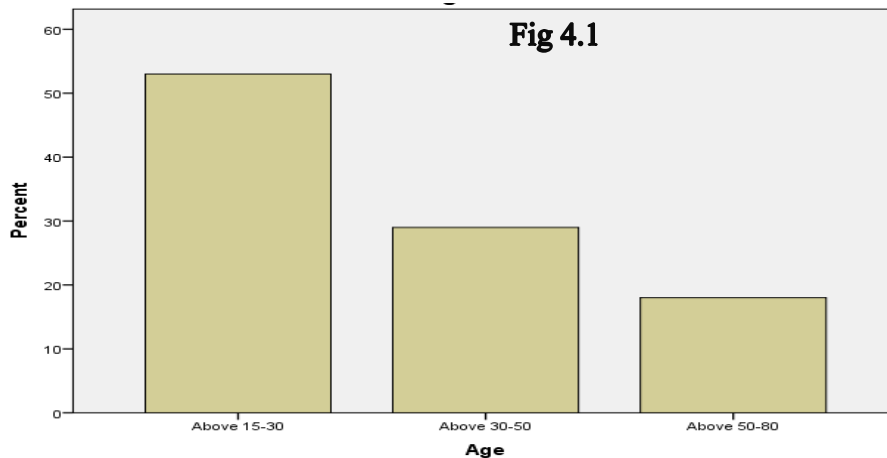
Age is a term used to describe how long an individual has been alive, usually expressed in years since birth. We used the population between the ages of 15 and 80 for the research. From the statistics of 100 respondents, 53% are over the age of 15 to 30, and the remaining 29% and 18% are over the age of 30 to 50 and the age of 50 to 80, respectively. This indicates that the majority of responses came from people between the ages of 15 and 30.

SEX

Table 4.2

|	Frequency	Percent	Valid Percent	Cumulative Percent
Female	65	65.0	65.0	65.0
Male	35	35.0	35.0	100.0
Total	100	100.0	100.0	

Fig 4.2

The differences in males and females' physical and biological characteristics are the basis of sex. 35% of responses are men and 65% of respondents are women.

RELIGION

Table 4.3

	Frequency	Percent	Valid Percent	Cumulative Percent
Christian	31	31.0	31.0	31.0
Hindu	40	40.0	40.0	71.0
Muslim	12	12.0	12.0	83.0
Others	17	17.0	17.0	100.0
Total	100	100.0	100.0	

Fig 4.3
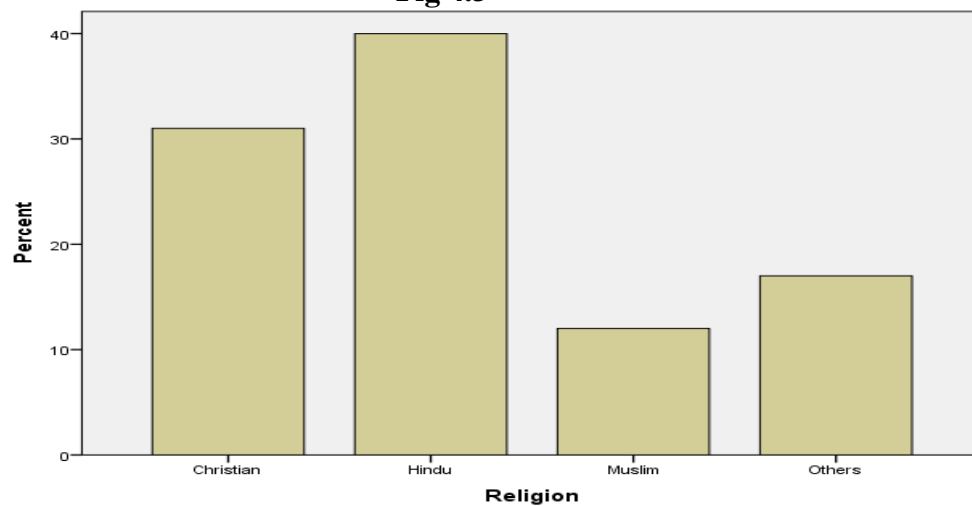
Religion is a major demographic factor and in accordance with the data collected, out of 100 respondents, 40% classify as Hindus, 31% as Christians, 12% as Muslims, and the final 17% as other religious groups.

OCCUPATION

Table 4.4

	Frequency	Percent	Valid Percent	Cumulative Percent
Student	27	27.0	27.0	27.0
Accountant	6	6.0	6.0	33.0
Salesgirl	2	2.0	2.0	35.0
Nurse	8	8.0	8.0	43.0
Content maker	5	5.0	5.0	48.0

Priest	1	1.0	1.0	49.0
Photographer	4	4.0	4.0	53.0
Architect	2	2.0	2.0	55.0
Lawyer	5	5.0	5.0	60.0
IT Engineer	10	10.0	10.0	70.0
Teacher	9	9.0	9.0	79.0
Retired	6	6.0	6.0	85.0
Sales Manager	2	2.0	2.0	87.0
Homemaker	6	6.0	6.0	93.0
Salesman	2	2.0	2.0	95.0
Data Analyst	3	3.0	3.0	98.0
Businessman	2	2.0	2.0	100.0
Total	100	100.0	100.0	

What a person does for a livelihood, such as their job or profession, is referred to as their occupation. It is how they make a living to sustain their families and themselves. 27% of respondents to the research are students, 10% are IT engineers, 9% are teachers, and the remaining respondents come from a variety of other professions.

Fig 4.4
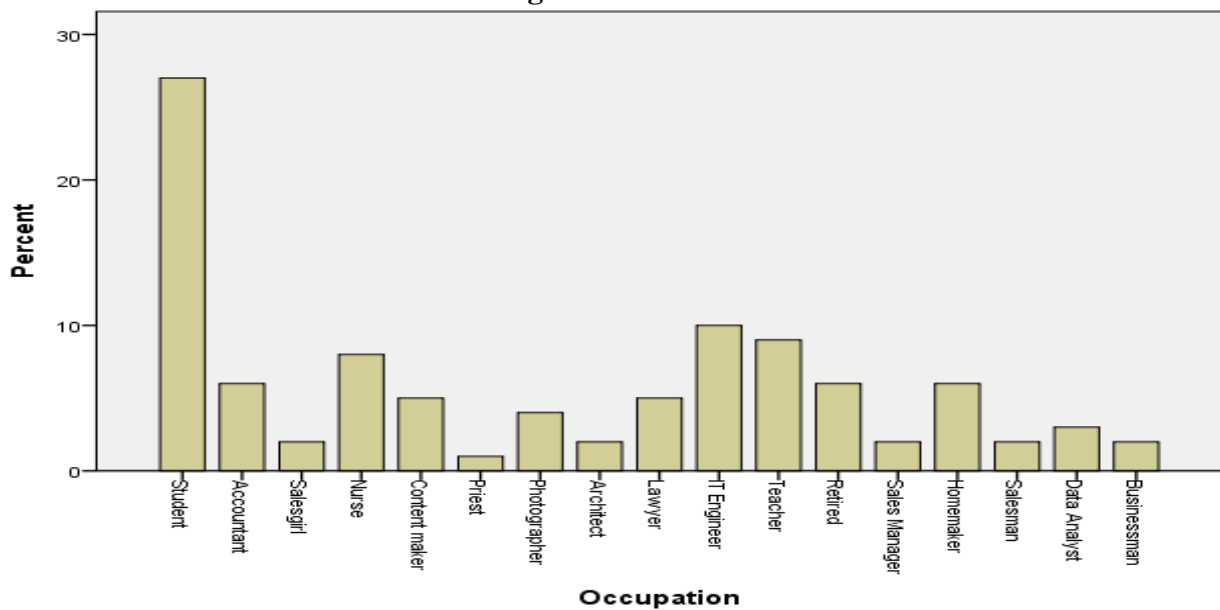
FAMILY STRUCTURE

Table 4.5

	Frequency	Percent	Valid Percent	Cumulative Percent
Nuclear family	67	67.0	67.0	67.0
Joint family	13	13.0	13.0	80.0
Extended family	3	3.0	3.0	83.0
Other(specify)	17	17.0	17.0	100.0
Total	100	100.0	100.0	

Table 4.6

	Frequency	Percent	Valid Percent	Cumulative Percent
NIL	87	87.0	87.0	87.0
Living together	9	9.0	9.0	96.0
Single parent family	4	4.0	4.0	100.0
Total	100	100.0	100.0	

Family structure relates to how a family is set up and composed, including the responsibilities and connections between its members. In the survey, nuclear families make up the majority of households, followed by joint and extended families. The other family in the research demonstrates how different family structures, such as cohabiting and single-parent families, are emerging in society.

Fig 4.5
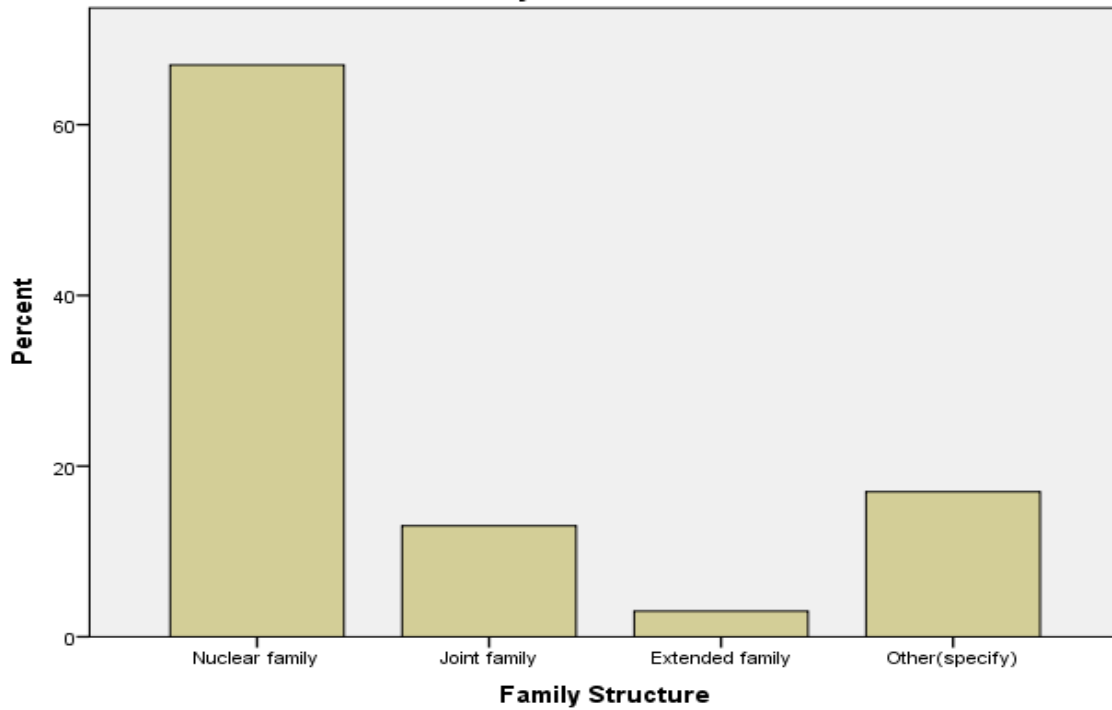
NUMBER OF MEMBERS IN THE FAMILY

Table 4.7

	Frequency	Percent	Valid Percent	Cumulative Percent
2	6	6.0	6.0	6.0
3	35	35.0	35.0	41.0
4	17	17.0	17.0	58.0
more than 4	41	41.0	41.0	99.0
less than 10	1	1.0	1.0	100.0
Total	100	100.0	100.0	

People who are connected to one another through blood, marriage, or adoption and who come from the same family are referred to as family members. The statistics shows a rise in the percentage of members who have four or more, and three members, at 41% and 35%, respectively. The remaining data shows how many additional family members there seem to be.
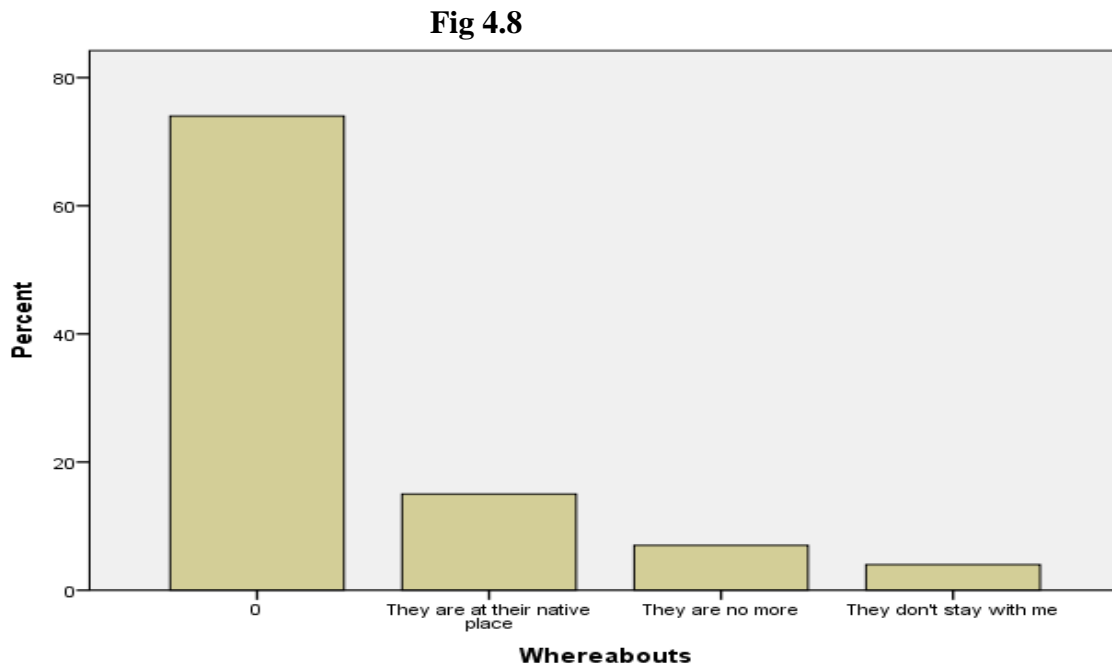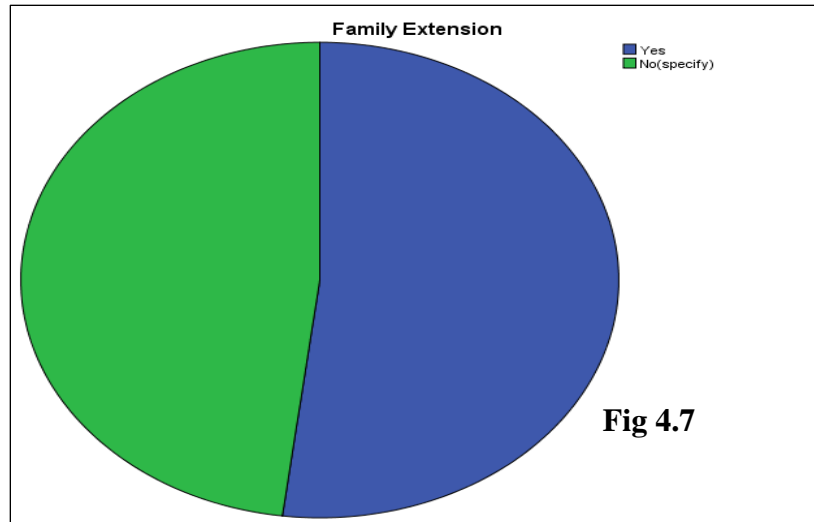
Fig 4.6
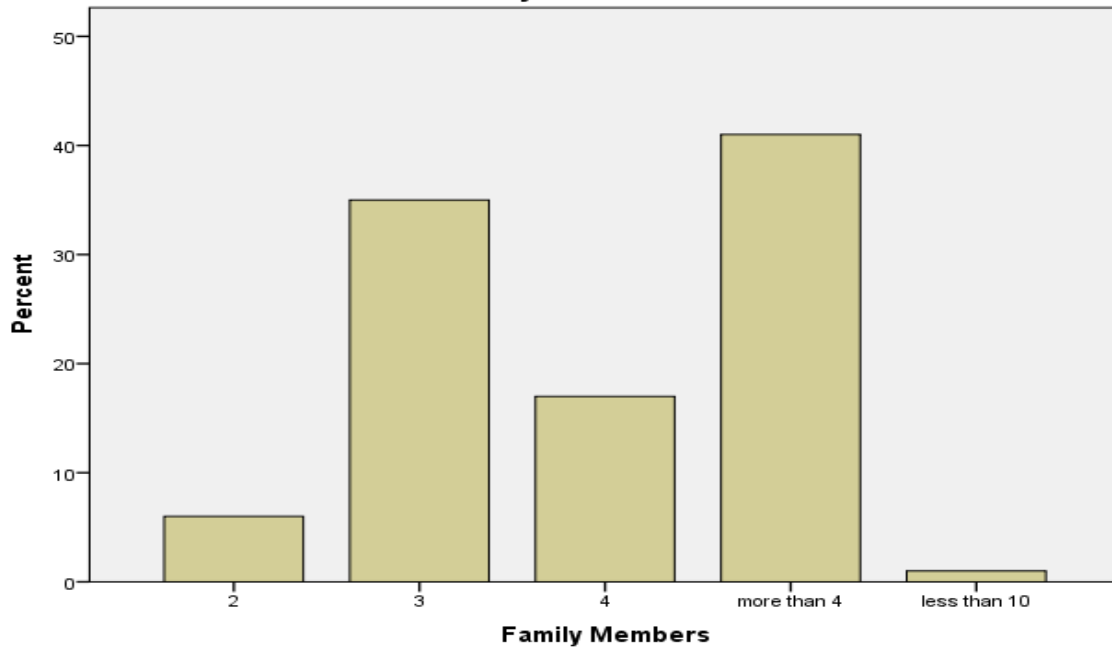
FAMILY DYNAMICS AND THEIR WHEREABOUTS

Table 4.8

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	52	52.0	52.0	52.0
No(specify)	48	48.0	48.0	100.0
Total	100	100.0	100.0	

Table 4.9

	Frequency	Percent	Valid Percent	Cumulative Percent
0	74	74.0	74.0	74.0
They are at their native place	15	15.0	15.0	89.0
They are no more	7	7.0	7.0	96.0
They don't stay with me	4	4.0	4.0	100.0
Total	100	100.0	100.0	

Family Extension

Yes
No(specify)

Fig 4.7

Fig 4.8

Percent

80

60

40

20

0

0   They are at their native   They are no more   They don't stay with me
                    place

Whereabouts

The data reveals that 52% of respondents live with their parents, grandparents, or other extended family members, with 48% of respondents not living with their family. When explicitly asked why they weren't staying with the family, it surfaced that 15%, 7%, and 4% are living back at native home, some had passed away, and some didn't because of some interpersonal conflicts.

**MEET UP WITH EXTENDED FAMILY MEMBERS**

Table 4.10

	Frequency	Percent	Valid Percent	Cumulative Percent
Daily	7	7.0	7.0	7.0
Weekly	15	15.0	15.0	22.0
Monthly	31	31.0	31.0	53.0
Yearly	26	26.0	26.0	79.0
Rarely	20	20.0	20.0	99.0
Other (specify)	1	1.0	1.0	100.0
Total	100	100.0	100.0	

Table 4.11

	Frequency	Percent	Valid Percent	Cumulative Percent
NIL	99	99.0	99.0	99.0
Any special occasions such as marriage, death, etc	1	1.0	1.0	100.0
Total	100	100.0	100.0	

We can conclude from the above table that 31% of respondents meet up with their families monthly, 26% of the respondents meet up with their family yearly, 20% of the respondents meet up with their family rarely, 15% of the respondents meet up with their family weekly, About 7% of respondents meet up with their family daily, while 1% meet up weekly with their family during any special occasion such as marriage, death etc.

Fig 4.9
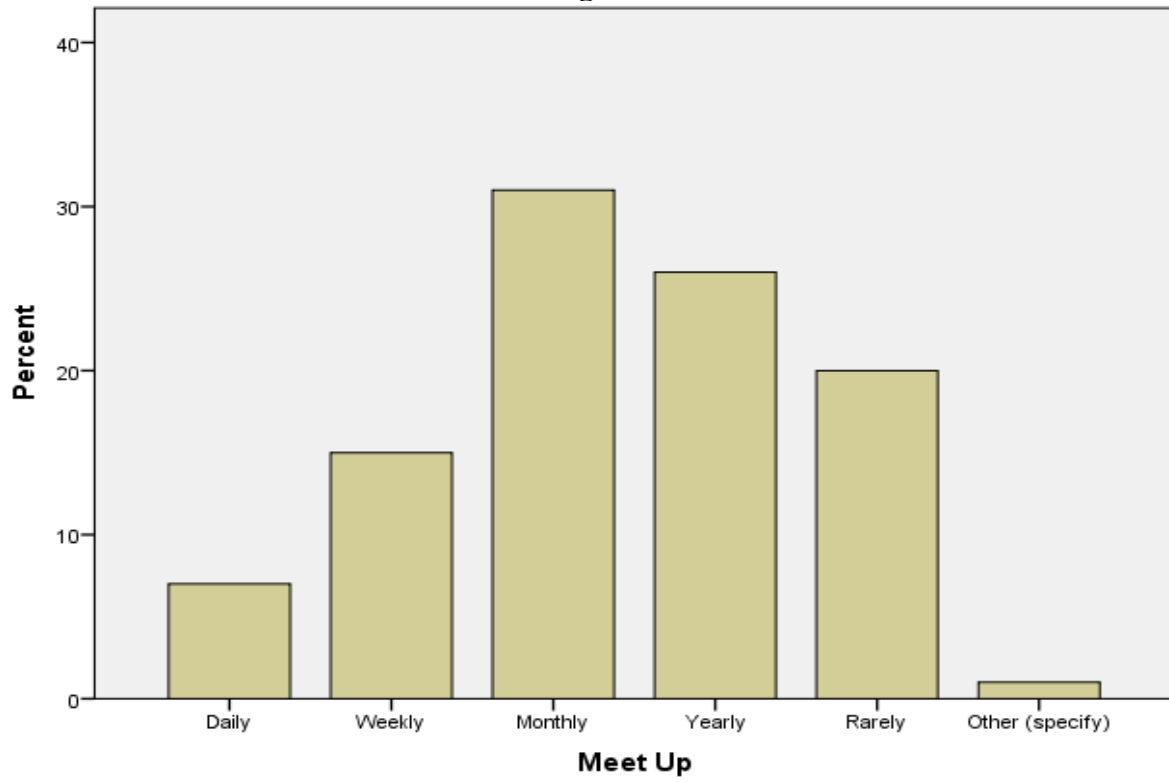
FAMILY FUNCTION OR GATHERING

Table 4.12

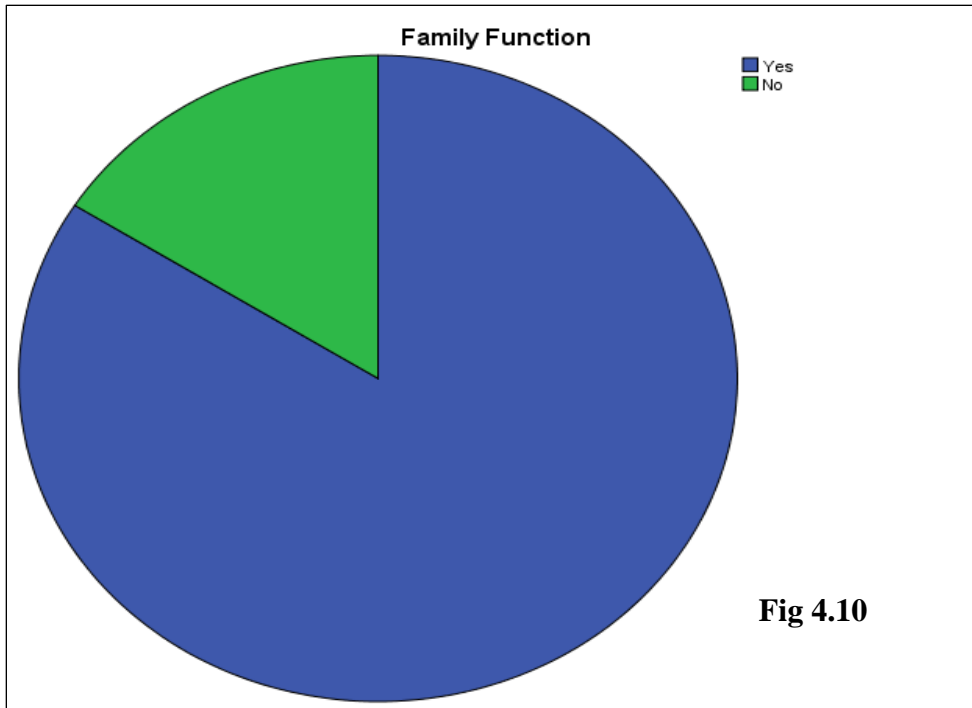|	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	84	84.0	84.0	84.0
No	16	16.0	16.0	100.0
Total	100	100.0	100.0	

Family Function

Yes
No

Fig 4.10

Out of the 100 respondents 84% of the respondents participates in family events or gatherings
and 16% of the respondents does not participate in family events or gatherings.

KINSHIP TRANSMISSION

Table 4.13

	Frequency	Percent	Valid Percent	Cumulative Percent
Oral tradition (i.e. storytelling, proverbs, etc.)	48	48.0	48.0	48.0
Observational learning (i.e. watching and imitating family members)	37	37.0	37.0	85.0
Direct instruction (i.e. explicit teaching from family members)	15	15.0	15.0	100.0
Total	100	100.0	100.0	

It can be concluded from the data that oral tradition accounts for 48% of the respondent's family's primary means of kinship transmission, observational learning for 37%, and direct teaching for 15% of the respondent's primary means of kinship transmission.

Fig 4.11
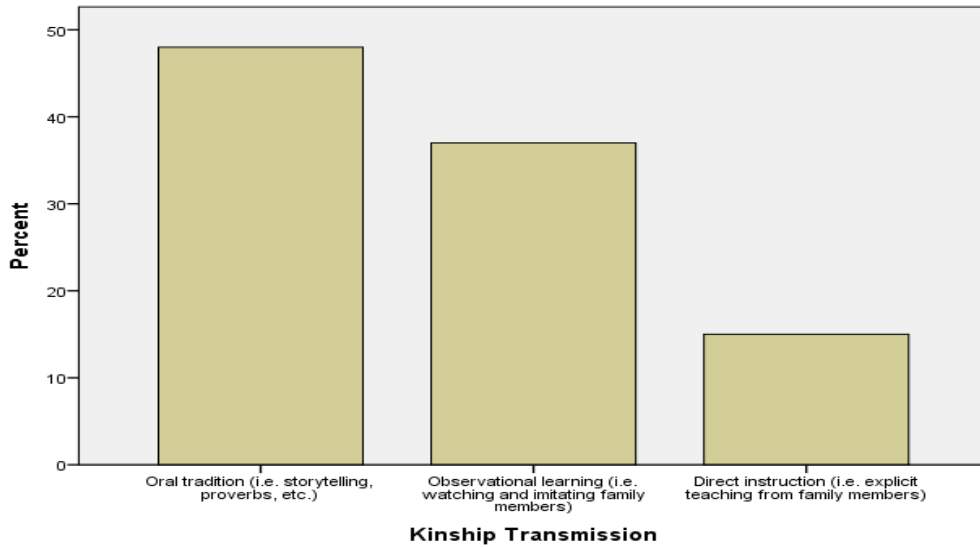
FAMILY SUPPORT

Table 4.14

	Frequency	Percent	Valid Percent	Cumulative Percent
Providing financial assistance (e.g. giving money, paying bills, etc.)	58	58.0	58.0	58.0
Offering emotional support (e.g. listening, offering advice, providing comfort, etc.)	24	24.0	24.0	82.0
Providing practical help (e.g. doing chores, running errands, etc.)	12	12.0	12.0	94.0
Offering a place to stay (e.g. allowing family members to live with them temporarily)	1	1.0	1.0	95.0
Coordinating or participating in fundraising efforts (e.g. starting a crowdfunding campaign)	2	2.0	2.0	97.0
Other (specify)	3	3.0	3.0	100.0
Total	100	100.0	100.0	

**Fig 4.12**

Family Support
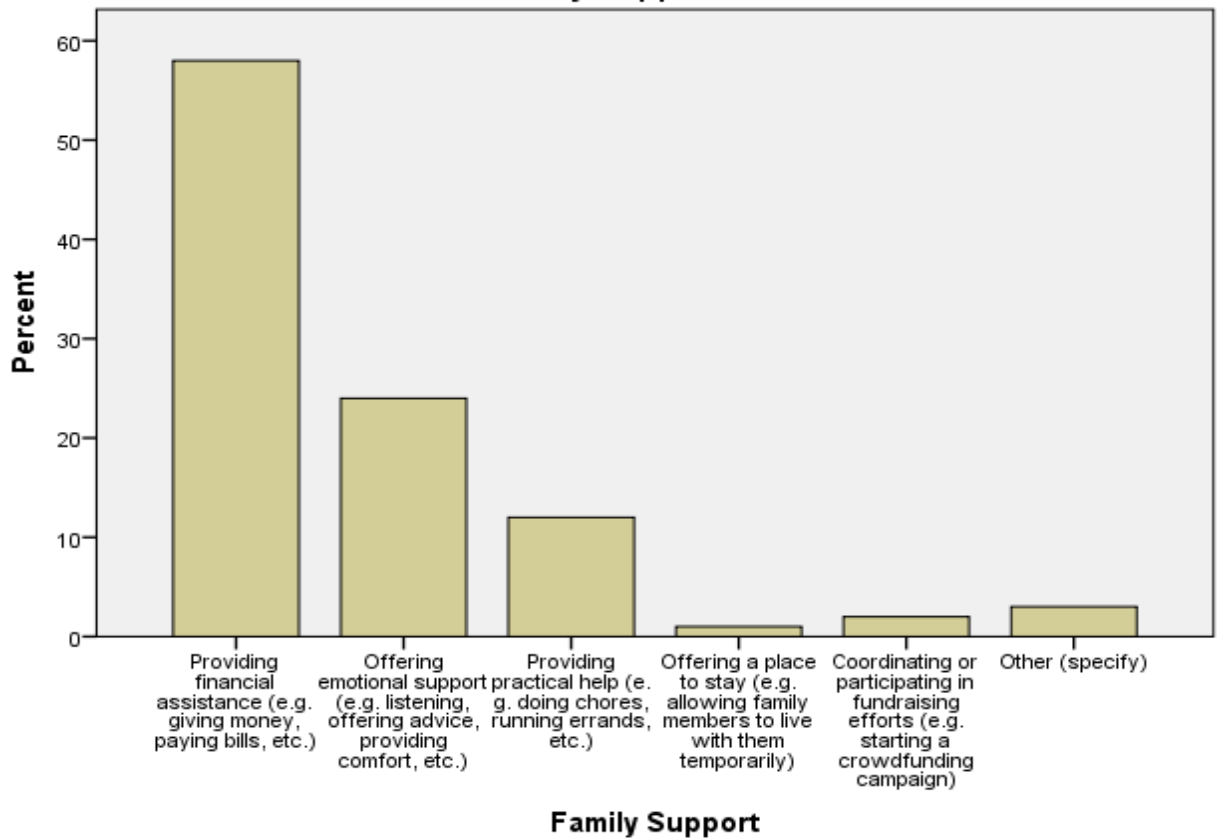
Out of the 100 respondents, 58% of the respondents support each other during times of financial or emotional need by providing financial assistance, 24% of the respondents support each other during times of financial or emotional need by offering emotional support, 12% of the respondents support each other during times of financial or emotional nee by providing practical help, 2% of the respondents support each other during times of financial or emotional need by coordinating or participating in fundraising efforts and 2% of the respondents specified that they support each other during times of financial or emotional need by providing financial assistance and emotional support.

NUMBER OF CHILDREN

Table 4.15

|	Frequency	Percent	Valid Percent	Cumulative Percent
None	49	49.0	49.0	49.0
1	26	26.0	26.0	75.0
2	10	10.0	10.0	85.0
3	7	7.0	7.0	92.0
4	8	8.0	8.0	100.0
Total	100	100.0	100.0	

Fig 4.13
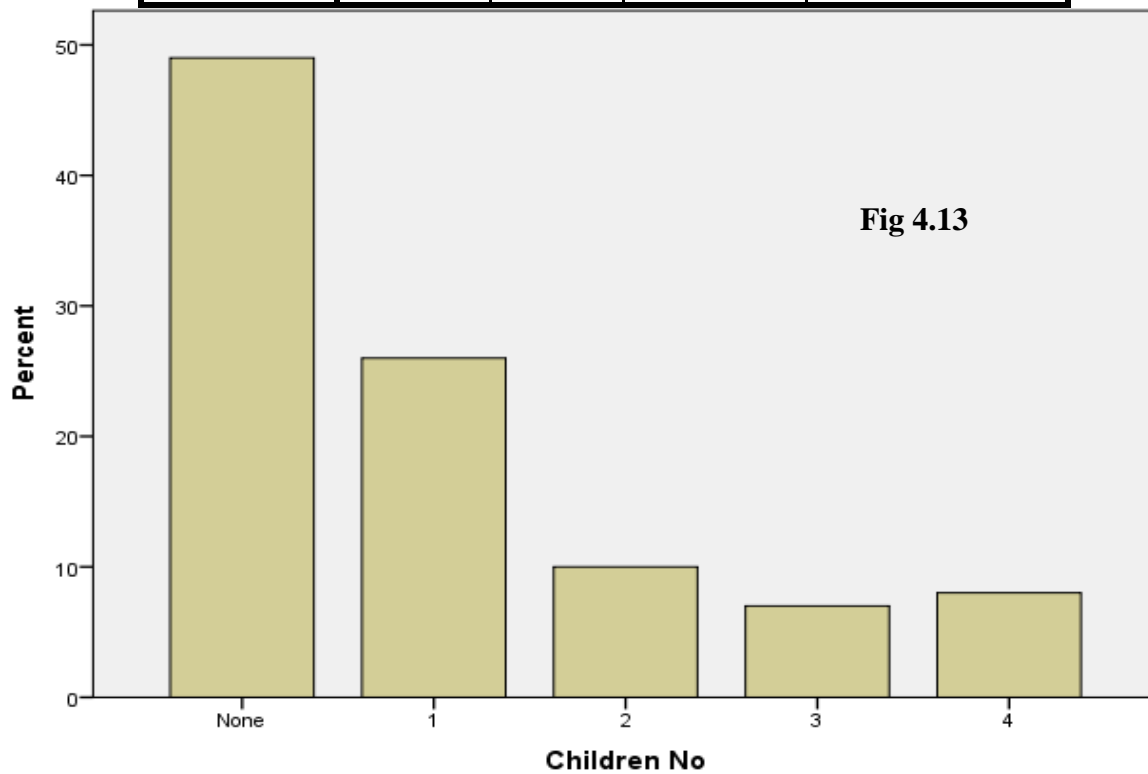
We can infer from the chart that 49% of respondents do not have children, 26% of respondents have one child, 10% of respondents have two children, 7% of respondents have three children, and 8% of respondents have four children.

FAMILY IMPORTANCE

Table 4.16

	Frequency	Percent	Valid Percent	Cumulative Percent
Extremely important	58	58.0	58.0	58.0
Very important	12	12.0	12.0	70.0
Moderately important	25	25.0	25.0	95.0
Not at all important	5	5.0	5.0	100.0
Total	100	100.0	100.0	

Fig 4.14
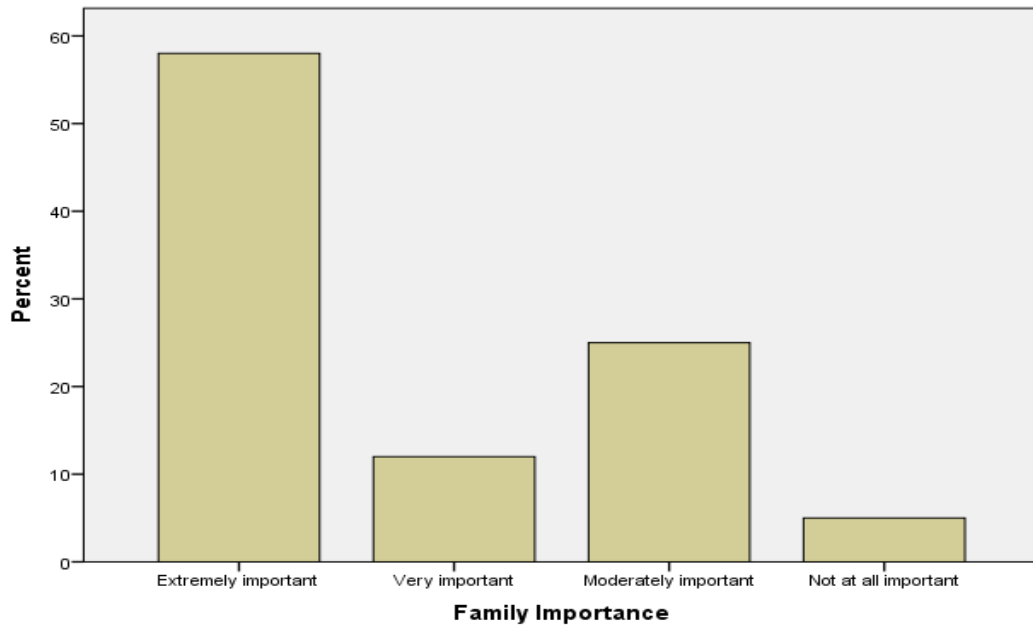
Out of the 100 respondents, 58% stated that their families are very important to them, 25% said that their families are moderately important to them, 12% said that their families are very important to them, and 5% said that their families are not at all important to them.
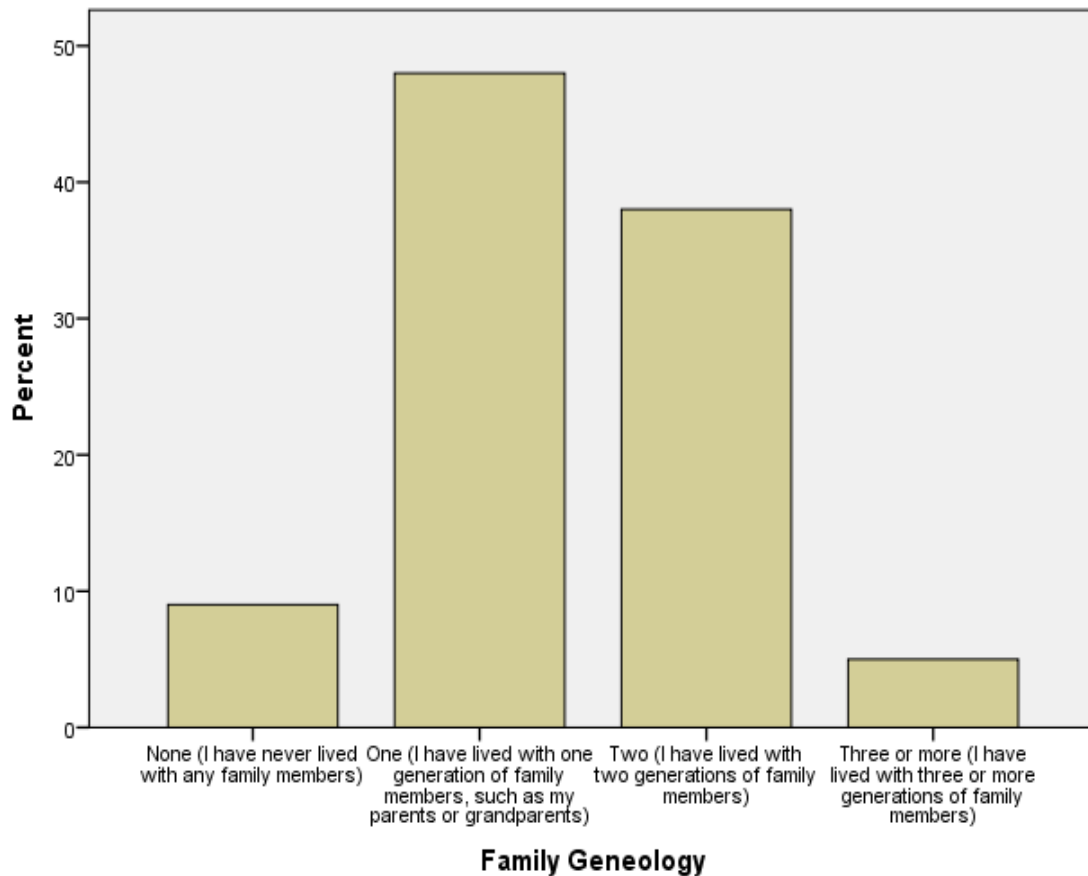
FAMILY GENEOLOGY

Table 4.17

	Frequency	Percent	Valid Percent	Cumulative Percent
None (I have never lived with any family members)	9	9.0	9.0	9.0

One (I have lived with one generation of family members, such as my parents or grandparents)	48	48.0	48.0	57.0
Two (I have lived with two generations of family members)	38	38.0	38.0	95.0
Three or more (I have lived with three or more generations of family members)	5	5.0	5.0	100.0
Total	100	100.0	100.0	

Fig 4.15

The table indicates that 48% of respondents' families have only ever lived as a unit, 38% of respondents' families have only ever lived as a unit of two, 9% of respondents have never lived with any of their family generations or any family members, and 5% of respondents have lived with three or more family generations.

COMPARISON BETWEEN PRESENT AND PAST TWO GENERATIONS

Table 4.18(Present)

	Frequency	Percent	Valid Percent	Cumulative Percent
NIL	70	70.0	70.0	70.0
Nuclear	24	24.0	24.0	94.0
Joint family	6	6.0	6.0	100.0
Total	100	100.0	100.0	

Table 4.19(Parents)

	Frequency	Percent	Valid Percent	Cumulative Percent
NIL	58	58.0	58.0	58.0
Yes	34	34.0	34.0	92.0
No, joint family	6	6.0	6.0	98.0
No, extended family	2	2.0	2.0	100.0
Total	100	100.0	100.0	

Table 4.20(Grandparents)

	Frequency	Percent	Valid Percent	Cumulative Percent
NIL	61	61.0	61.0	61.0
Yes	25	25.0	25.0	86.0
No, joint family	11	11.0	11.0	97.0
No, extended family	3	3.0	3.0	100.0
Total	100	100.0	100.0	

We can state from the data the present-day respondents reported having a nuclear family in 24% of cases and a mixed family in 6% of cases. If we look at their two previous generations, 59% of them (parents 34% + grandparents 25%) have the same family organisation, 17% (parents 6% + grandparents 11%) have a joint family, and 5% (parents 2% + grandparents 2%) have extended family.
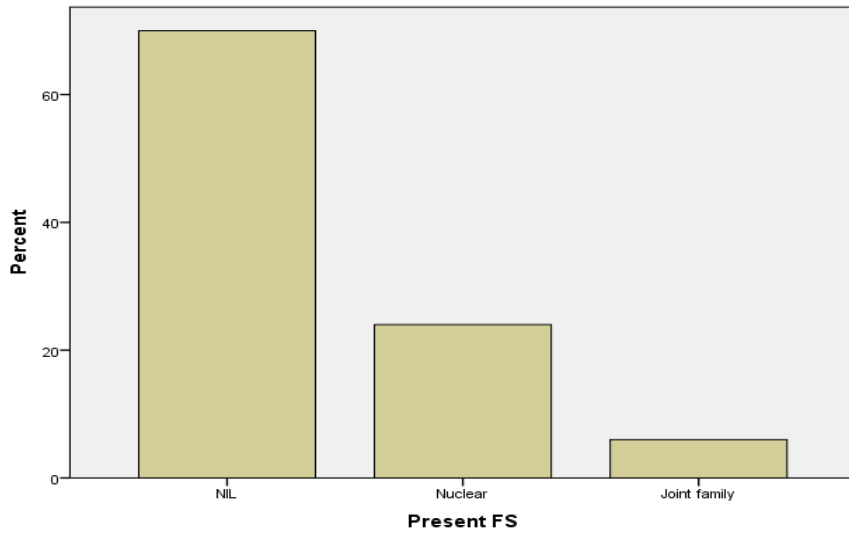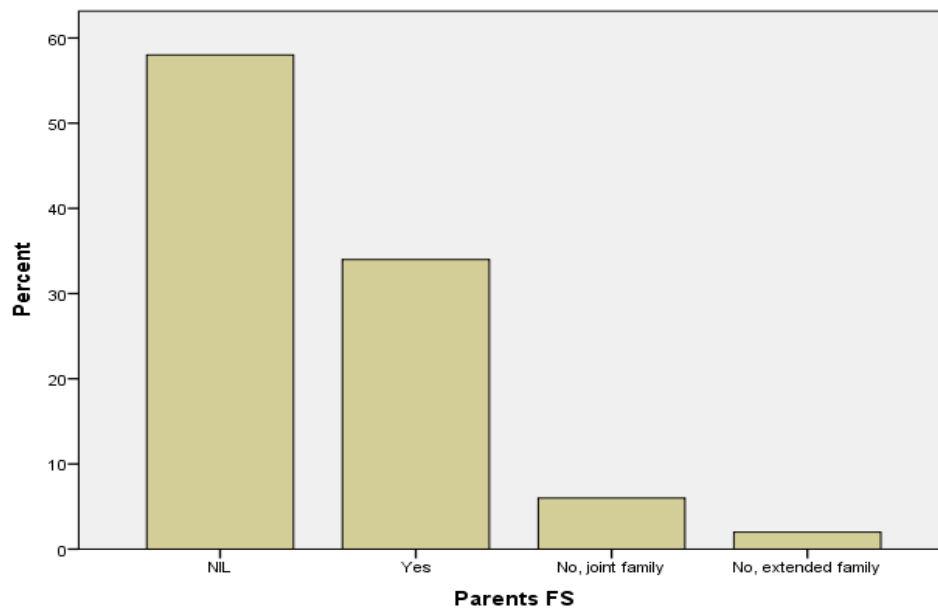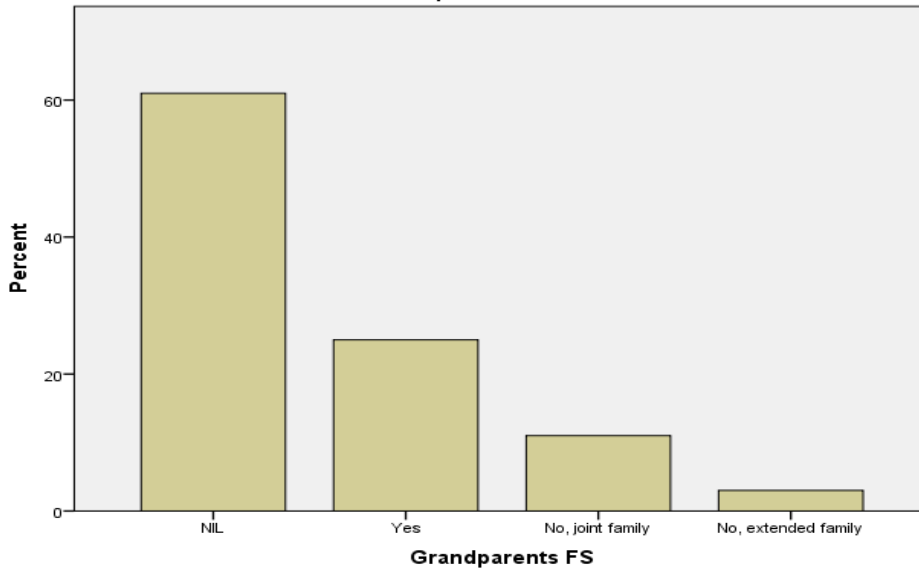
Fig 4.16

Fig 4.17

Fig 4.18

GENEOLOGY DISTINCTION

Table 4.21

	Frequency	Percent	Valid Percent	Cumulative Percent
Attitudes towards technology and social media	48	48.0	48.0	48.0
Attitudes towards work and career	13	13.0	13.0	61.0
Attitudes towards family and community	16	16.0	16.0	77.0
Attitudes towards social and political issues	15	15.0	15.0	92.0
Diversity and inclusion	1	1.0	1.0	93.0
Education and academic achievement	5	5.0	5.0	98.0
Other (specify)	2	2.0	2.0	100.0
Total	100	100.0	100.0	

Out of the 100 respondents, 48% of the respondents have found the difference between the past two generations and the present generation due to technology and social media, 16% of the respondents found the difference between the past two generations and the present generation due to family and community, 15% of the respondents have found the difference between the past two generations and present generation due to social and political issues, 13% of the respondents have found the difference between the past two generations and the present generation due to work and

career, 5% of the respondent have found differences between the past two generations and the present generation due to education and academic achievement and 1% of the respondents have found the difference between the past two generations and the present generation due to diversity and inclusion. 2% of the respondents have found the difference between the past two generations and the present generation because in previous times most women were homemakers and men were the breadwinners.

Fig 4.19
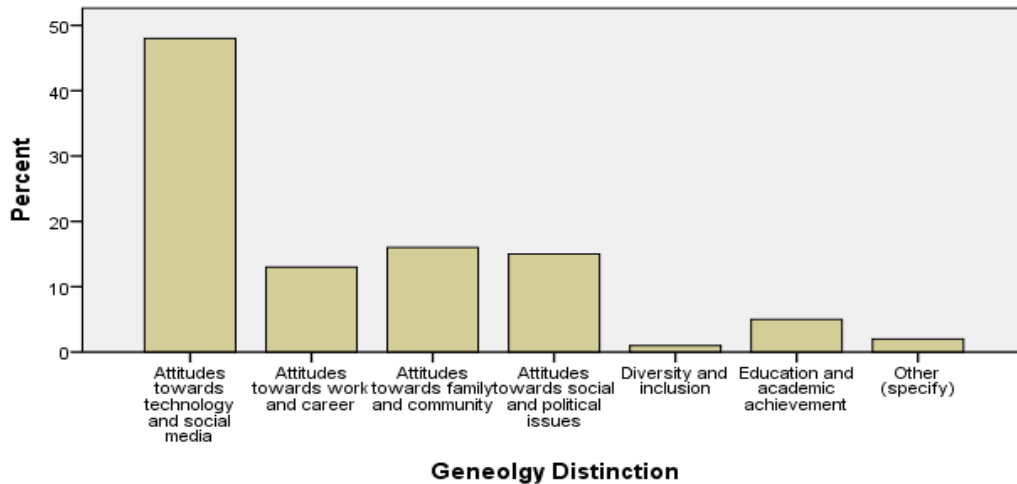
NATIVITY

Table 4.22

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	67	67.0	67.0	67.0
No(specify)	33	33.0	33.0	100.0
Total	100	100.0	100.0	

Table 4.23

	Frequency	Percent	Valid Percent	Cumulative Percent
NIL	77	77.0	77.0	77.0
Higher Studies	4	4.0	4.0	81.0

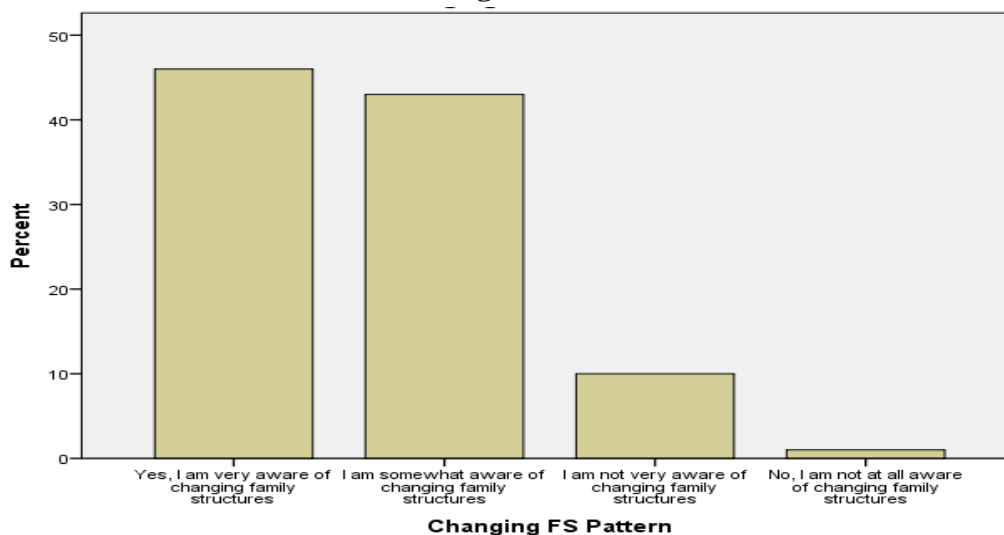|	Frequency	Percent	Valid Percent	Cumulative Percent
Migration	1	1.0	1.0	82.0
Job opportunity	16	16.0	16.0	98.0
Divorcee	2	2.0	2.0	100.0
Total	100	100.0	100.0	

From the above given data we can state that nearly 67% of the responses were Kochi city natives. 33% of respondents were not natives of Kochi City; 16% of respondents moved there because of a work opportunity; 4% moved there for higher education; 2% moved there because they were divorced; and 1% moved there because of migration.

CHANGING FAMILY PATTERNS

Table 4.24

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes, I am very aware of changing family structures	46	46.0	46.0	46.0
I am somewhat aware of changing family structures	43	43.0	43.0	89.0
I am not very aware of changing family structures	10	10.0	10.0	99.0
No, I am not at all aware of changing family structures	1	1.0	1.0	100.0
Total	100	100.0	100.0	

Fig 4.20

According to the table, 46% of respondents are aware of changing family structures, 43% are only somewhat aware, 10% are unaware, and 1% are not at all aware.

FAMILY STRUCTURE PATTERN-REASON

Table 4.25

|	Frequency	Percent	Valid Percent	Cumulative Percent
NIL	77	77.0	77.0	77.0
Jobs and globalisation	5	5.0	5.0	82.0
Privacy	2	2.0	2.0	84.0
Technological development, education, ideological differences	9	9.0	9.0	93.0
Modern Lifestyle	2	2.0	2.0	95.0
Priorities	1	1.0	1.0	96.0
Urbanization, changing gender roles, divorce rates	1	1.0	1.0	97.0
Change in gender roles, delayed marriage, technological development,etc	3	3.0	3.0	100.0
Total	100	100.0	100.0	

Out of the 100 respondents, 9% of the respondents have responded that the change in the
family structure maybe due to technological development, education, ideological difference, 5% of the respondents have responded that the change in family structure maybe due to jobs and globalization, 3% of the respondents have responded that the change in the family structure maybe due to change in gender roles, delayed marriage, technological development etc, 2% of the respondents have responded that the change in family structure maybe due to modern lifestyle and for privacy and 1% of the respondents have responded that the change in family structure maybe due to priorities , urbanization, changing gender roles and divorce rates.

ARRANGED MARRIAGES

Table 4.26

|	Frequency	Percent	Valid Percent	Cumulative Percent
Yes, I believe in arranged marriages and would consider one for myself or a family member.	28	28.0	28.0	28.0
I am open to the idea of arranged marriages, but would prefer to choose my own partner.	46	46.0	46.0	74.0
I do not believe in arranged marriages, and would only consider marrying someone I choose myself.	23	23.0	23.0	97.0
I am not sure what I believe about arranged marriages.	3	3.0	3.0	100.0
Total	100	100.0	100.0	

Fig 4.21
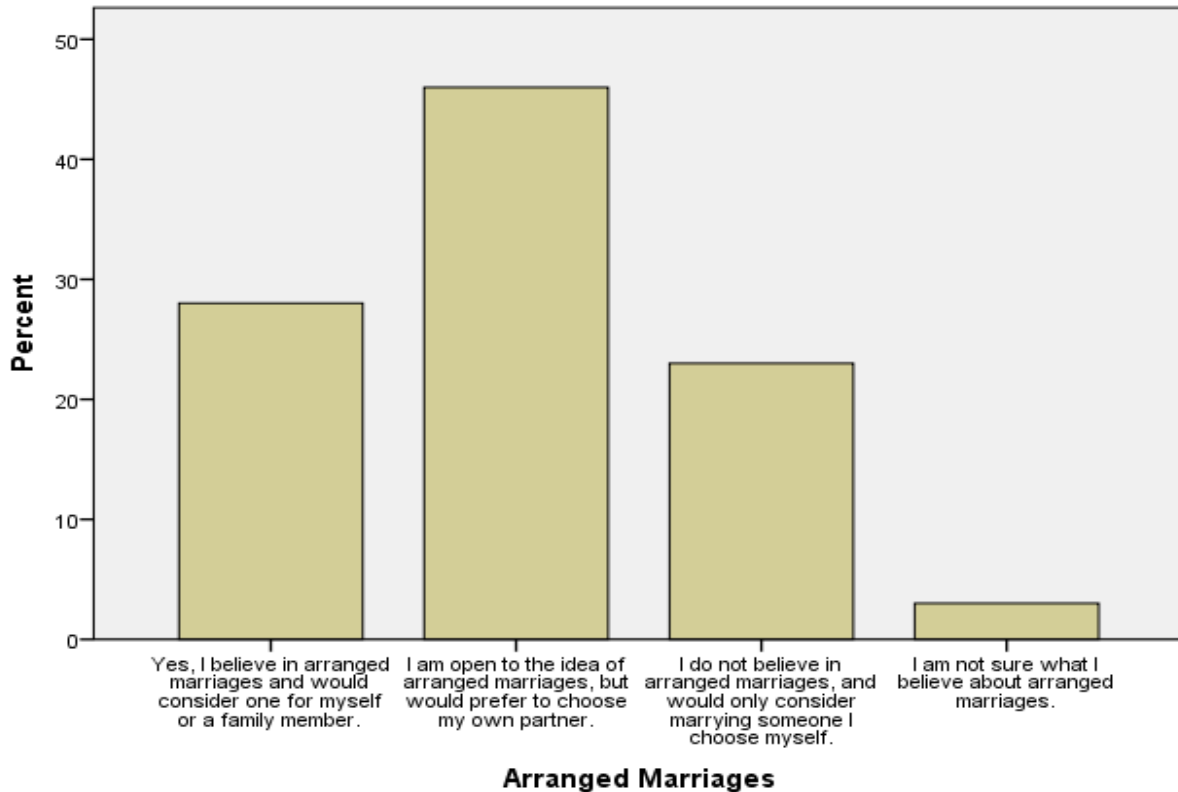
It can be stated nearly 46% of respondents said they are open to the idea of an arranged marriage but would prefer to pick their own partner, 28% said they believe in marriage and would consider getting married for themselves or a family member, 23% said they do not believe in arranged marriages and would only consider getting married to someone they choose themselves, and 3% said they are unsure.

IMPORATMCE OF MARRIAGE

Table 4.27

|	Frequency	Percent	Valid Percent	Cumulative Percent
Marriage is extremely important in my family	41	41.0	41.0	41.0
Marriage is very important in my family	27	27.0	27.0	68.0
Marriage is moderately important in my family	17	17.0	17.0	85.0
Marriage is slightly important in my family	14	14.0	14.0	99.0
Marriage is not at all important in my family	1	1.0	1.0	100.0
Total	100	100.0	100.0	

Fig 4.22
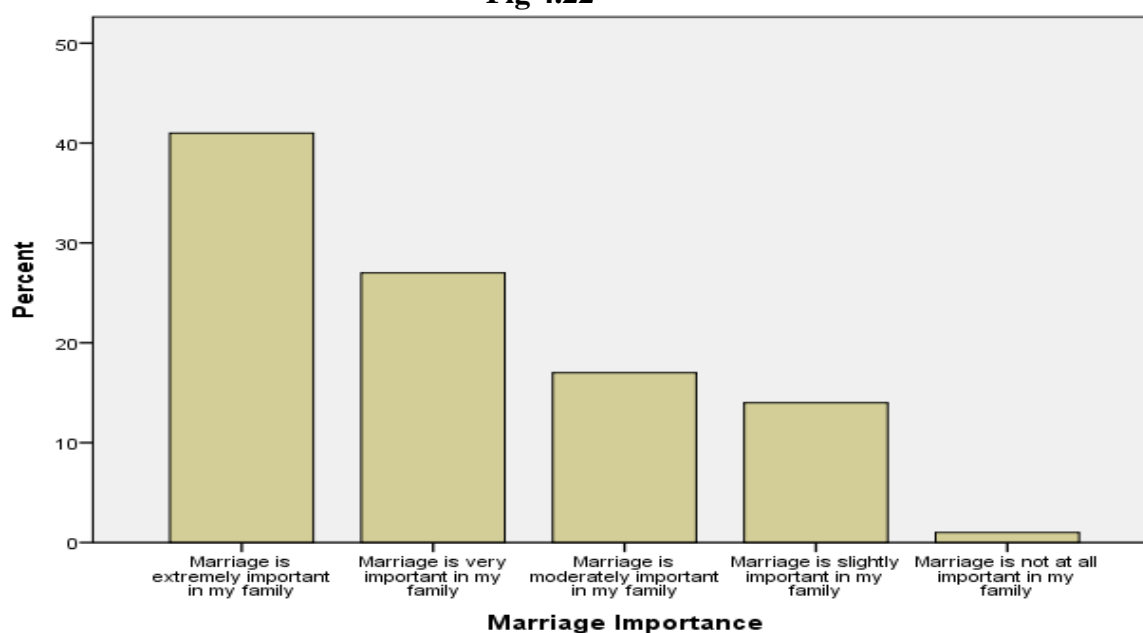
Out of 100 respondents, 41% place a high value on marriage in their families, 27% said that marriage is very important to their marriage, 17% said that marriage is of moderate importance, 14% said that marriage is of slight importance, and 1% said that marriage has no significance at all in their families.

HANDLING OF FAMILY DISPUTES

Table 4.28

	Frequency	Percent	Valid Percent	Cumulative Percent
I try to calmly discuss the issue with the family member and find a compromise or resolution.	50	50.0	50.0	50.0
I tend to avoid confrontation and hope the issue resolves itself over time.	16	16.0	16.0	66.0
I seek the help of another family member or mediator to help resolve the dispute.	16	16.0	16.0	82.0
I tend to become angry and argumentative when in a dispute with a family member.	18	18.0	18.0	100.0
Total	100	100.0	100.0	

Fig 4.23
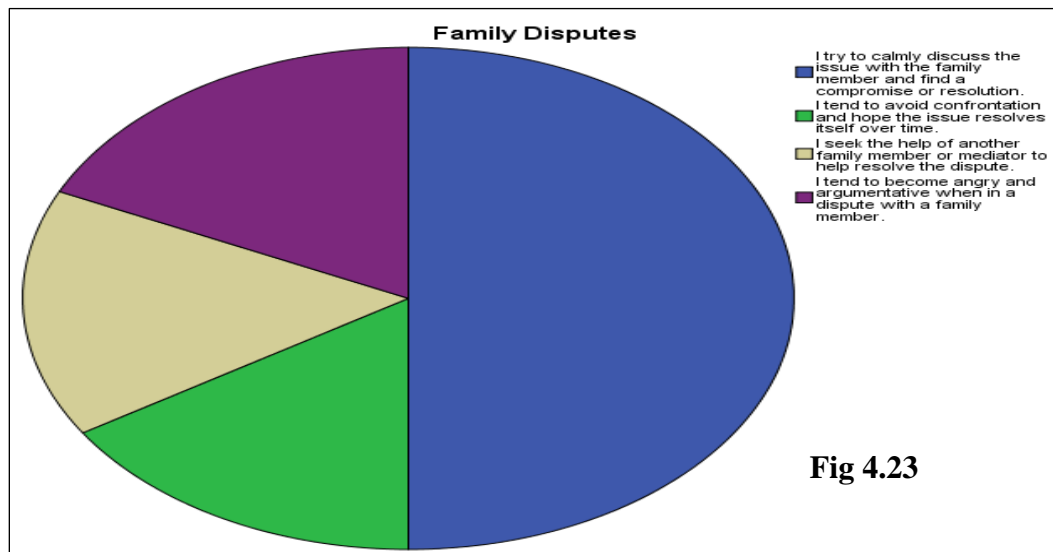
Nearly 50% of the respondents handle family conflicts by calmly discussing the issues with the family members and trying to reach a compromise or resolution, 18% of the respondents handle family conflicts by acting irrationally and angrily when in conflict with a family member, 16% of the respondents seek the assistance of another family member or mediator to help resolve the conflict, and they also tend to avoid confrontation and hope the issue is resolved.

IMPORTANCE OF RELIGION

Table 4.29

	Frequency	Percent	Valid Percent	Cumulative Percent
Religion is extremely important in my family's kinship patterns	39	39.0	39.0	39.0
Religion is very important in my family's kinship patterns	42	42.0	42.0	81.0
Religion is moderately important in my family's kinship patterns	18	18.0	18.0	99.0
Religion is not at all important in my family's kinship patterns	1	1.0	1.0	100.0
Total	100	100.0	100.0	

42% of respondents stated that religion is very important in their family's kinship patterns, 39% indicated that religion is extremely important, 18% indicated that religion is moderately important in their family's kinship patterns, and 1% indicated that religion is not at all important in their family's kinship patterns.
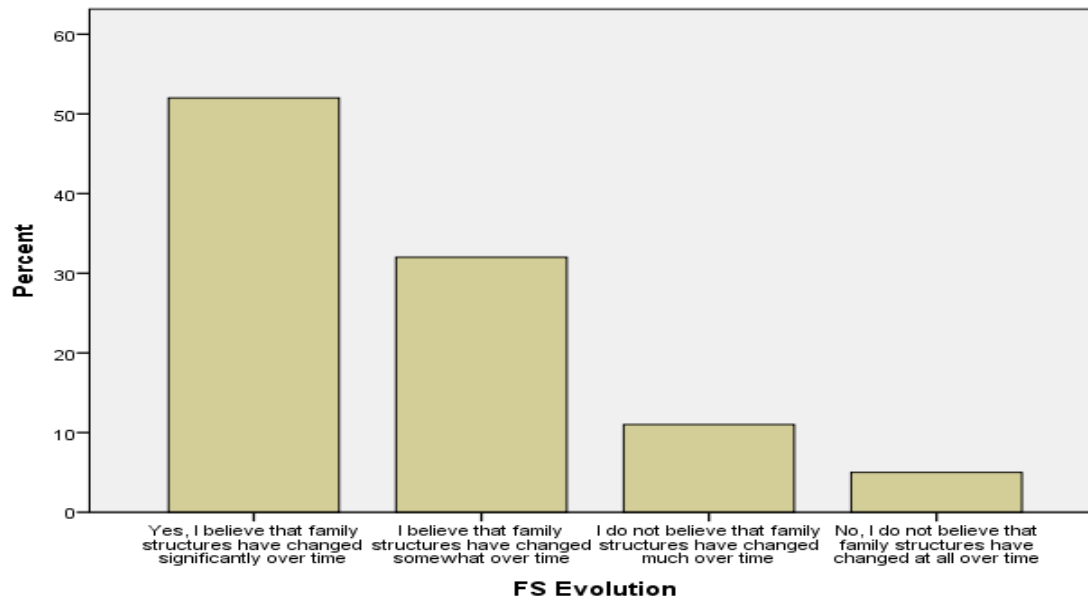
Fig 4.24
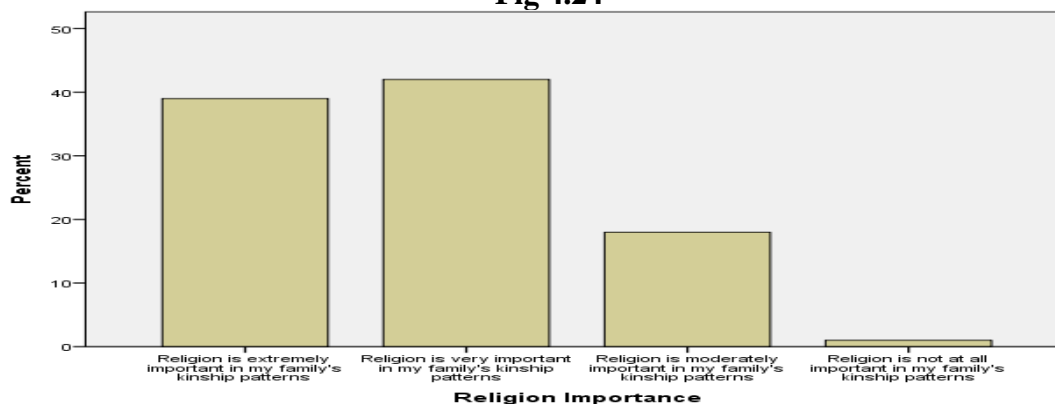
EVOLUTION OF FAMILY STRUCTURE

Table 4.30

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes, I believe that family structures have changed significantly over time	52	52.0	52.0	52.0
I believe that family structures have changed somewhat over time	32	32.0	32.0	84.0
I do not believe that family structures have changed much over time	11	11.0	11.0	95.0
No, I do not believe that family structures have changed at all over time	5	5.0	5.0	100.0
Total	100	100.0	100.0	

Fig 4.25

Out of the 100 respondents, 52% think that family structures have changed considerably over time, 32% think that they have changed somewhat over time, 11% think that they have changed significantly over time, and 5% think that they have not changed at all.

**FAMILY STRUCTURE EVOLUTION – REASON**

Table 4.31

	Frequency	Percent	Valid Percent	Cumulative Percent
NIL	85	85.0	85.0	85.0
Change in lifestyle	4	4.0	4.0	89.0
Social change	6	6.0	6.0	95.0
Through social media influences, migration,	1	1.0	1.0	96.0
New beliefs	2	2.0	2.0	98.0
Changes in family structures	2	2.0	2.0	100.0
Total	100	100.0	100.0	

6% of respondents were of the opinion that family structures have changed as a result of social change, 4% believe that lifestyle changes have caused family structures to change, 2% believe that new beliefs have caused family structures to change, and 1% believe that social media influence and migration have caused family structures to change.

EFFECT OF KOCHI ECONOMY ON FAMILY KINSHIP

Table 4.32

|	Frequency	Percent	Valid Percent	Cumulative Percent
The economy of Kochi has had a significant impact on my family's kinship patterns	48	48.0	48.0	48.0
The economy of Kochi has had some impact on my family's kinship patterns	37	37.0	37.0	85.0
The economy of Kochi has had little impact on my family's kinship patterns	5	5.0	5.0	90.0
The economy of Kochi has had no impact on my family's kinship patterns	7	7.0	7.0	97.0
I am not sure	3	3.0	3.0	100.0
Total	100	100.0	100.0	

Fig 4.26
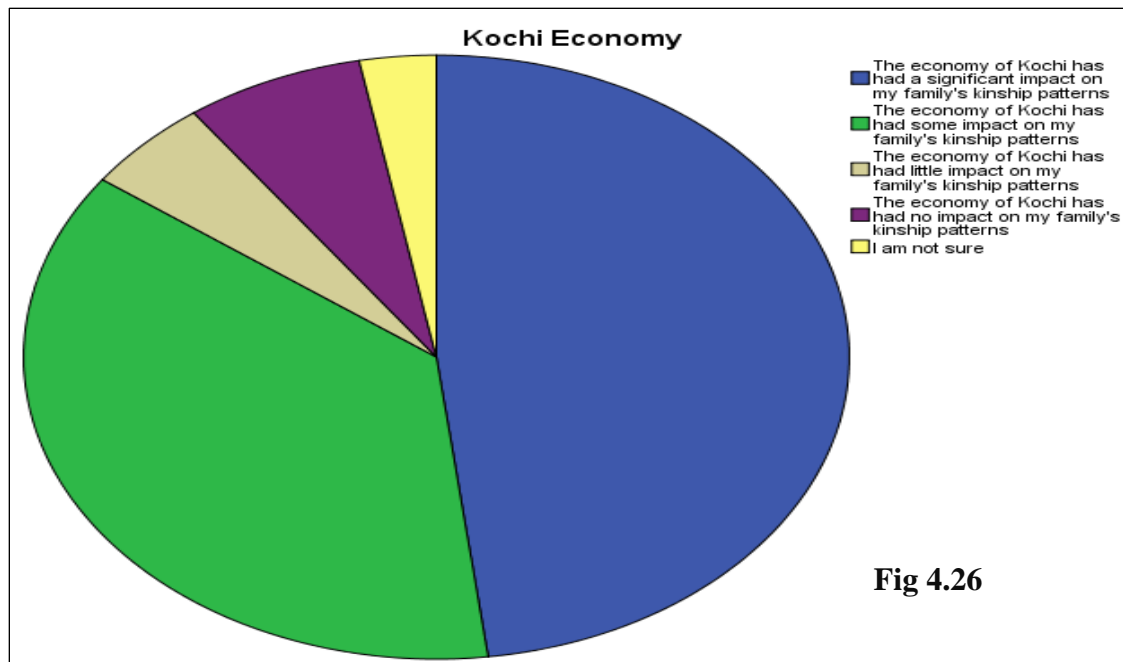
Almost 48% of the respondents responded that the economy of Kochi influenced their family's kinship patterns, 37% of the respondents responded that the economy of Kochi has had some impact on their family's kinship patterns, 7% of the respondents responded that the economy of Kochi has had no impact on their family's kinship patterns, 5% of the respondents responded that the economy of Kochi has had little impact on their family's kinship pattern and 3% of the respondents responded that they are not sure.

RURAL URBAN KINSHIP

Table 4.33

	Frequency	Percent	Valid Percent	Cumulative Percent
Kinship patterns are more closely knit and interdependent in rural areas compared to urban areas.	58	58.0	58.0	58.0
Kinship patterns are more nuclear and individualistic in urban areas compared to rural areas.	24	24.0	24.0	82.0
The difference in kinship patterns between rural and urban areas is negligible.	6	6.0	6.0	88.0
I am not sure.	12	12.0	12.0	100.0

| | | Total | 100 | 100.0 | 100.0 | |

Fig 4.27
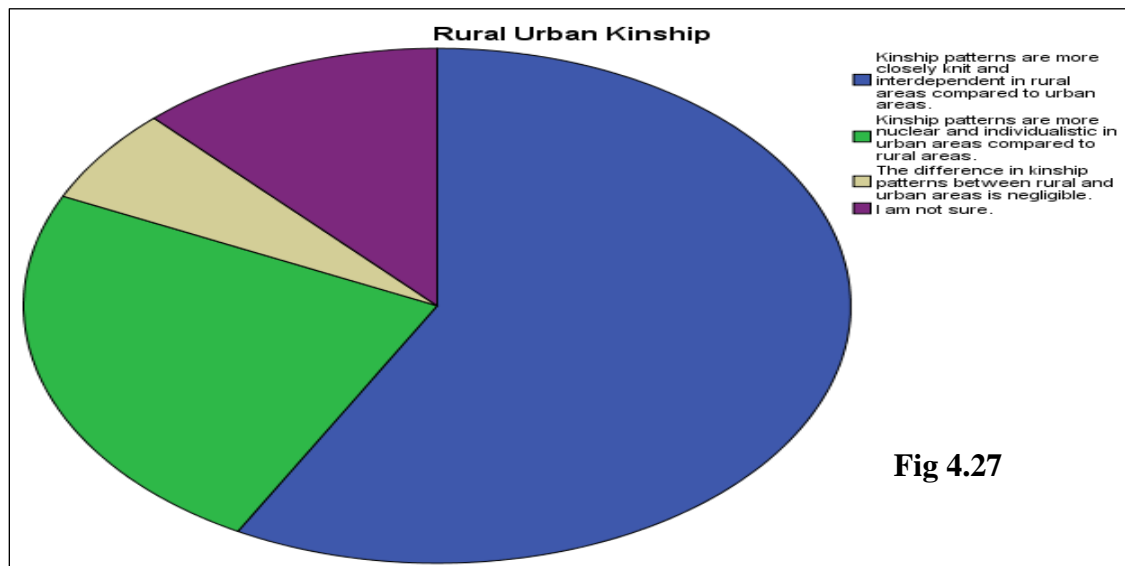
Out of 100 respondents, 58% said that kinship patterns are more interconnected and interdependent in rural areas than in urban areas, 24% said that kinship patterns are more nuclear and individualistic in urban areas than in rural areas, 12% said they are unsure, and 6% said that the difference in kinship patterns between rural and urban areas is negligible.

MARITAL KINSHIP

Table 4.34

	Frequency	Percent	Valid Percent	Cumulative Percent
Kinship ties have a strong influence on marital choices in my community.	40	40.0	40.0	40.0
Kinship ties have some influence on marital choices in my community.	53	53.0	53.0	93.0
Kinship ties have little influence on marital choices in my community.	6	6.0	6.0	99.0
I am not sure.	1	1.0	1.0	100.0
Total	100	100.0	100.0	

Marital Kinship

Legend:
- Kinship ties have a strong influence on marital choices in my community.
- Kinship ties have some influence on marital choices in my community.
- Kinship ties have little influence on marital choices in my community.
- I am not sure.

Fig 4.28
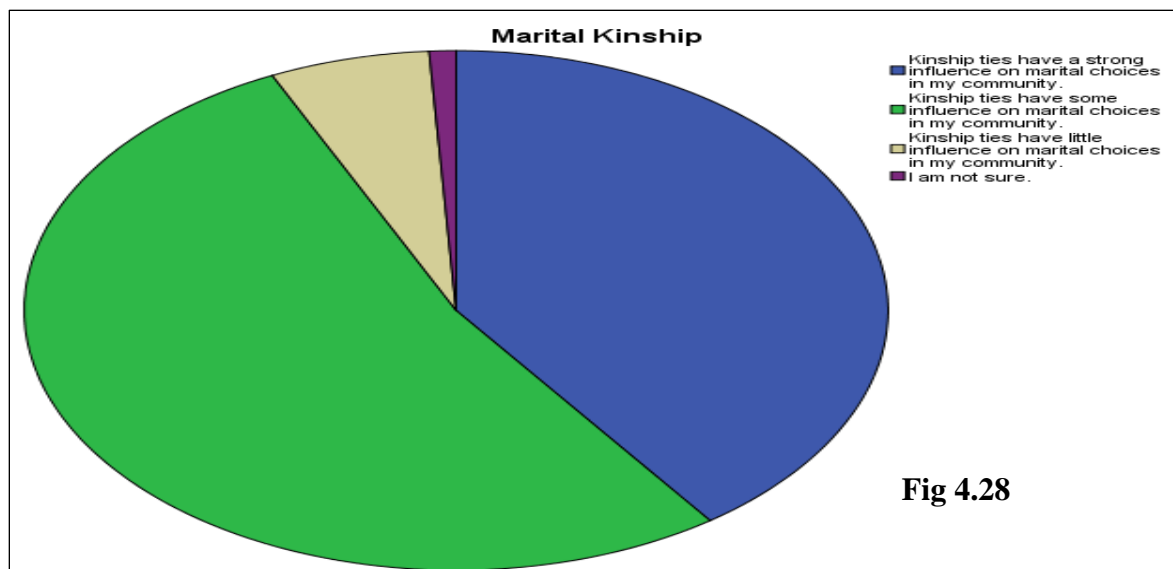
Out of the 100 respondents, 53% believe that kinship ties have some impact on marriage decisions in their community, 40% believe that this is the case, 6% believe that this is not the case, and 1% are unsure.

INFLUENCE OF MODERNIZATION AND GLOBALIZATION ON KINSHIP

Table 4.35

|	Frequency	Percent	Valid Percent	Cumulative Percent
Modernization and globalization have significantly influenced kinship practices in my family/community.	46	46.0	46.0	46.0
Modernization and globalization have somewhat influenced kinship practices in my family/community.	41	41.0	41.0	87.0
Modernization and globalization have had minimal influence on kinship practices in my family/community.	12	12.0	12.0	99.0
I am not sure.	1	1.0	1.0	100.0
Total	100	100.0	100.0	

Kinship MG

Modernization and globalization have significantly influenced kinship practices in my family/community.

Modernization and globalization have somewhat influenced kinship practices in my family/community.

Modernization and globalization have had minimal influence on kinship practices in my family/community.

I am not sure.

Fig 4.29
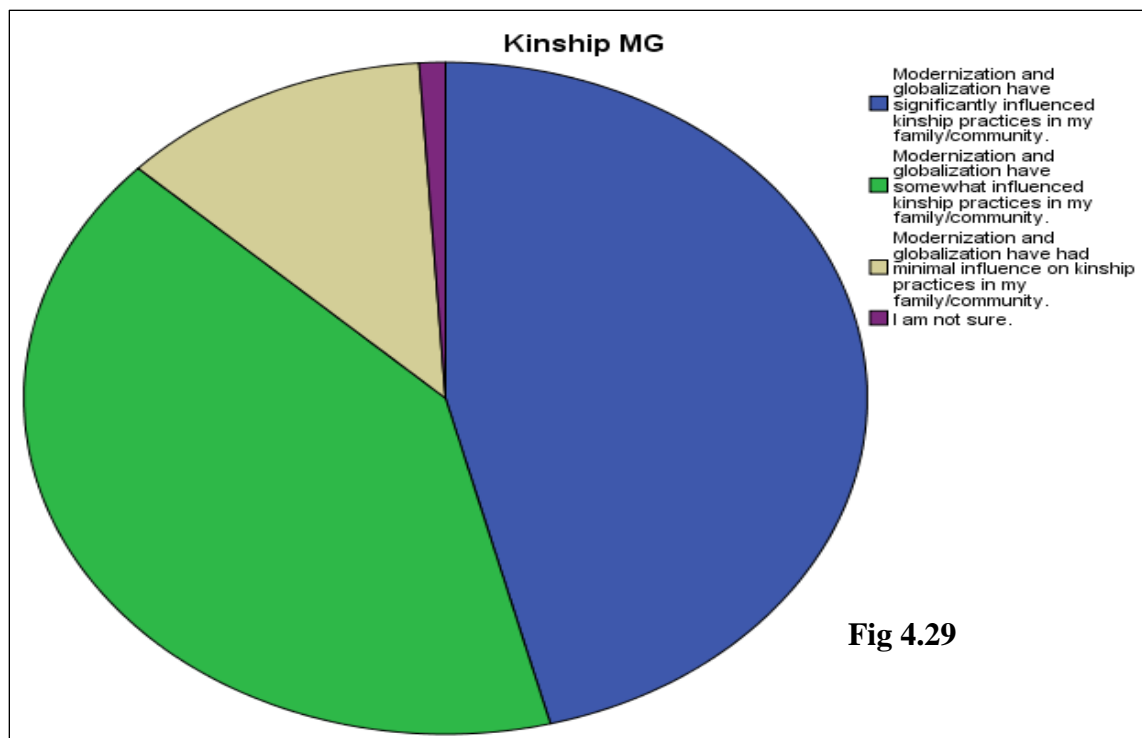
Out of 100 respondents, 46 believe that modernization and globalisation have significantly influenced kinship practises in their family or community, 41% believe that modernization and globalisation have somewhat influenced kinship practises in their family or community, 12% believe that modernization and globalisation have had little to no impact, and 1% believe that modernization and globalisation have had no impact at all.

ECONOMIC OPPURTUNITIES INFLUENCE ON KINSHIP

Table 4.36

	Frequency	Percent	Valid Percent	Cumulative Percent
Changes in economic opportunities have significantly influenced kinship practices in my community.	52	52.0	52.0	52.0
Changes in economic opportunities have somewhat influenced kinship practices in my community.	34	34.0	34.0	86.0
Changes in economic opportunities have had minimal influence on kinship practices in my community.	8	8.0	8.0	94.0
I am not sure.	6	6.0	6.0	100.0
Total	100	100.0	100.0	

Fig 4.30
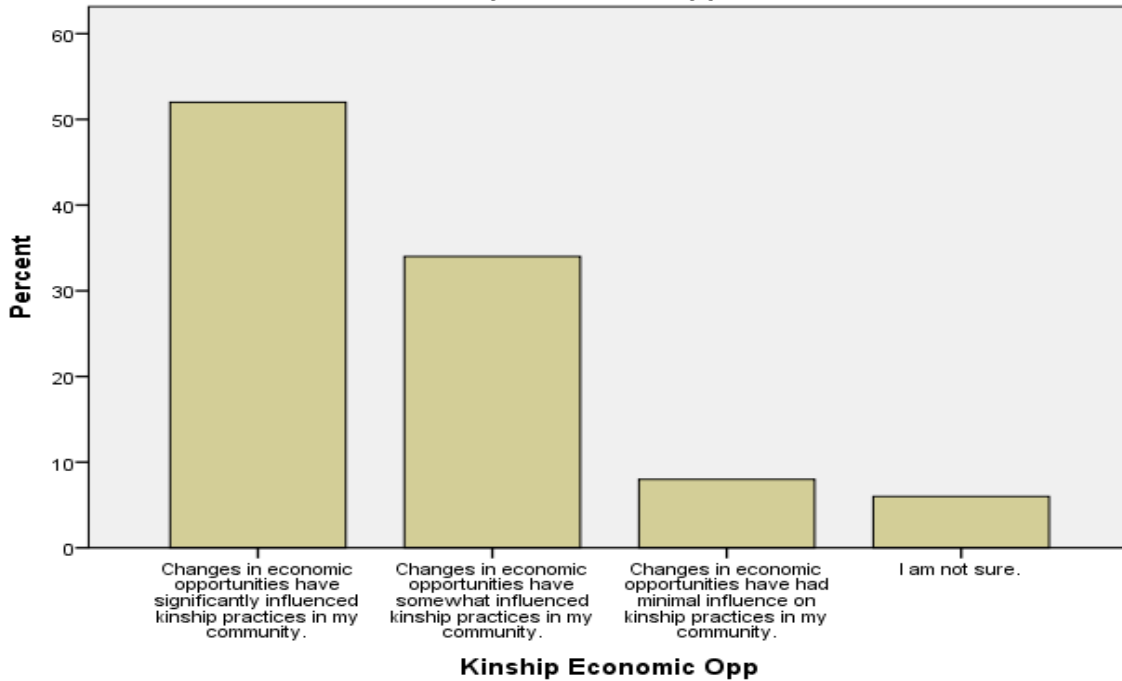
52% of the respondents responded that changes in economic opportunities have significantly influenced kinship practices in their community, 34% of the respondents responded that changes in economic opportunities have somewhat influenced kinship practices in their community, 8% of the respondents responded that changes in the economic opportunities have had minimal influence on kinship practices in their community and 6% of the respondents have responded that they are not sure.

SHIFT IN GENDER ROLES

Table 4.37

	Frequency	Percent	Valid Percent	Cumulative Percent
Modernization and globalization have significantly shifted gender roles within families in my community.	61	61.0	61.0	61.0
Modernization and globalization have somewhat shifted gender roles within families in my community.	31	31.0	31.0	92.0

Gender roles within families in my community have remained largely unchanged despite modernization and globalization.	6	6.0	6.0	98.0
I am not sure.	2	2.0	2.0	100.0
Total	100	100.0	100.0	

Fig 4.31
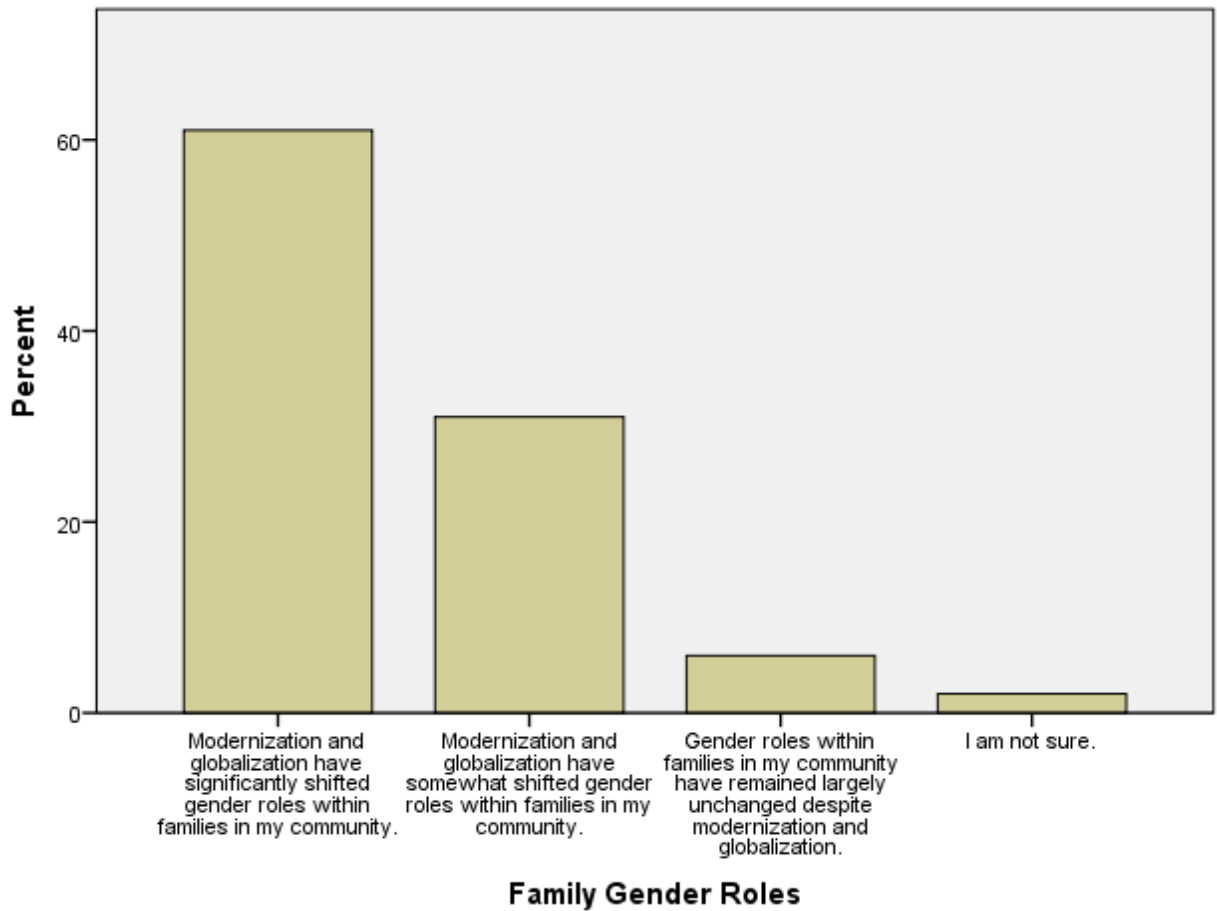
Nearly 61% of respondents think that modernity and globalisation have significantly changed gender roles in families in their community, 31% think that modernity and globalisation have only slightly changed gender roles in families in their community, 6% think that gender roles in families in their community have largely remained the same despite modernity and globalisation, and 2% think that gender roles have remained largely unchanged.

KINSHIP MIGRATION

Table 4.38

	Frequency	Percent	Valid Percent	Cumulative Percent
Kinship patterns strongly influence migration patterns and movement within Kochi.	51	51.0	51.0	51.0
Kinship patterns somewhat influence migration patterns and movement within Kochi.	30	30.0	30.0	81.0
Kinship patterns have minimal influence on migration patterns and movement within Kochi.	9	9.0	9.0	90.0
Kinship patterns have no influence on migration patterns and movement within Kochi.	1	1.0	1.0	91.0
I am not sure.	9	9.0	9.0	100.0
Total	100	100.0	100.0	

Almost 51% of the respondents believe that kinship patterns strongly influence migration patterns and movement within Kochi, 30% of the respondents believe that kinship patterns somewhat influence migration patterns and movements within Kochi, 9% of the respondents believe that kinship patterns have minimal influence on migration patterns and movement within Kochi, 9% of the respondents have responded that they are not sure and 1% of the respondents believe that kinship patterns have no influence on migration patterns and movements within Kochi.
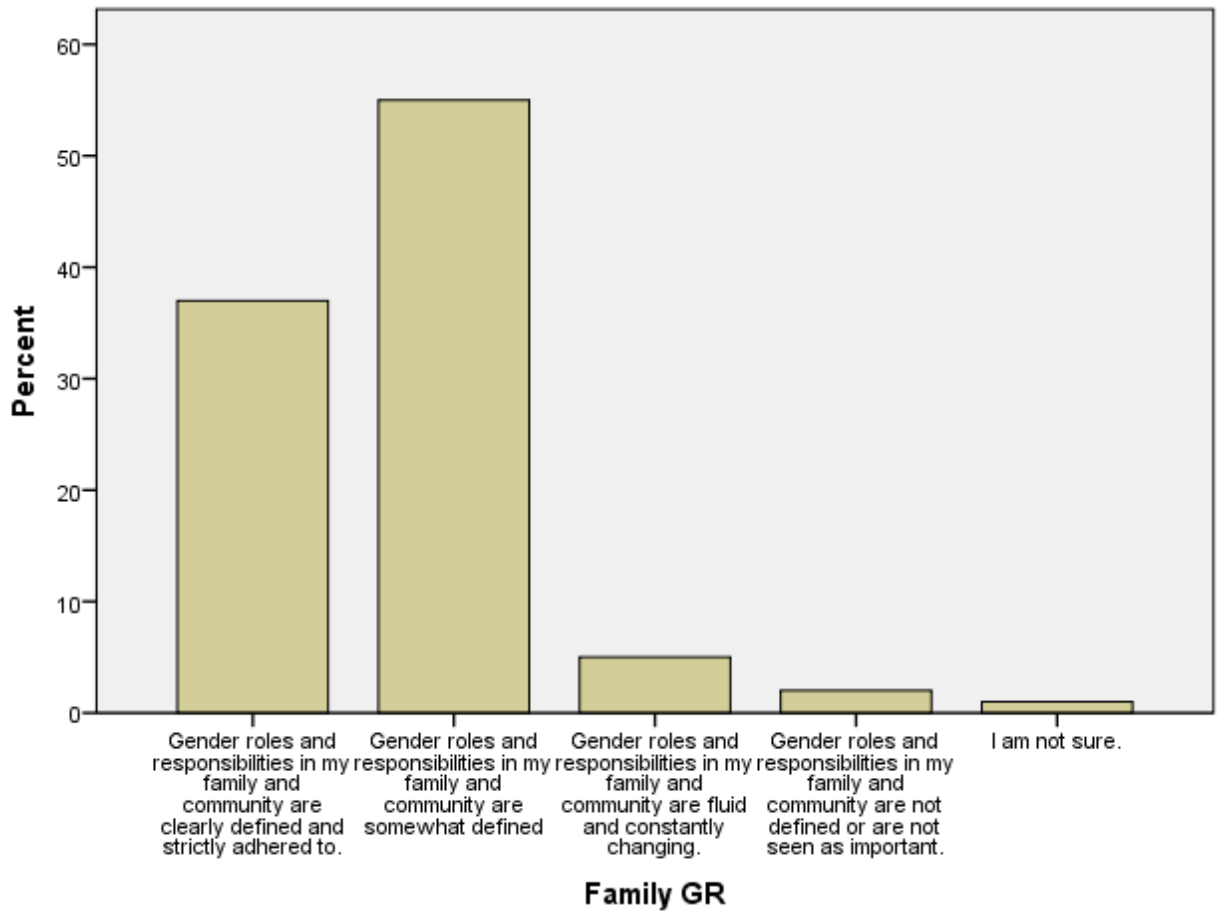
GENDER ROLES AND RESPONISIBLITIES

Table 4.39

	Frequency	Percent	Valid Percent	Cumulative Percent
Gender roles and responsibilities in my family and community are clearly defined and strictly adhered to.	37	37.0	37.0	37.0
Gender roles and responsibilities in my family and community are somewhat defined	55	55.0	55.0	92.0
Gender roles and responsibilities in my family and community are fluid and constantly changing.	5	5.0	5.0	97.0

|				
Gender roles and responsibilities in my family and community are not defined or are not seen as important.	2	2.0	2.0	99.0
I am not sure.	1	1.0	1.0	100.0
Total	100	100.0	100.0	

Fig 4.32

55% of the respondents responded that gender roles and responsibilities in their family and community are clearly defined and strictly adhered to, 37% of the respondents responded that gender roles and responsibilities in their family and community are somewhat defined, 5% of the respondents responded that gender roles and responsibilities in their family and community are fluid and constantly changing, 1% of the respondents responded that they are not sure.

WOMEN AND DECISION-MAKING

Table 4.40

|	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	89	89.0	89.0	89.0
No	9	9.0	9.0	98.0
Somewhat	2	2.0	2.0	100.0
Total	100	100.0	100.0	

Fig 4.33
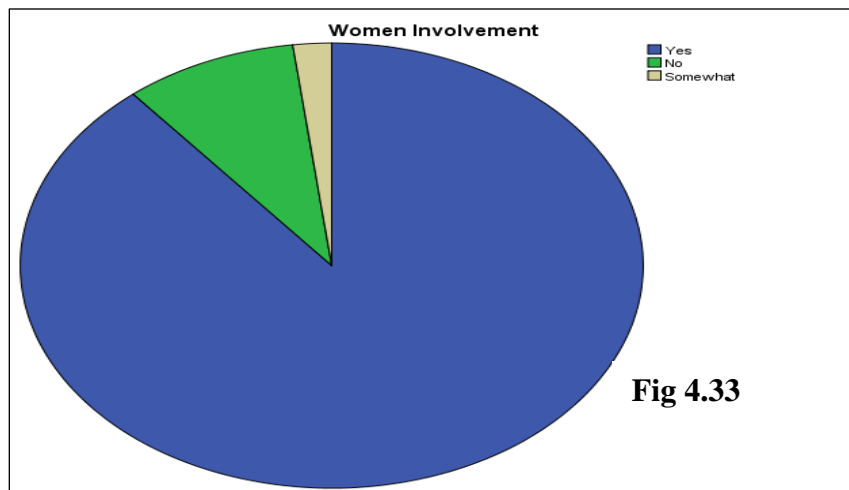
Almost 89% of the respondents responded that women are involved in family decision-making, 9% of the respondents responded that women are not involved in the family decision-making and 2% of the respondents responded that women are somewhat involved in the family decision-making.

EQUAL OPPURTUNITY-MEN AND WOMEN

Table 4.41

	Frequency	Percent	Valid Percent	Cumulative Percent
0	5	5.0	5.0	5.0
1	10	10.0	10.0	15.0
2	15	15.0	15.0	30.0
3	28	28.0	28.0	58.0
4	14	14.0	14.0	72.0
5	28	28.0	28.0	100.0
Total	100	100.0	100.0	

Fig 4.34
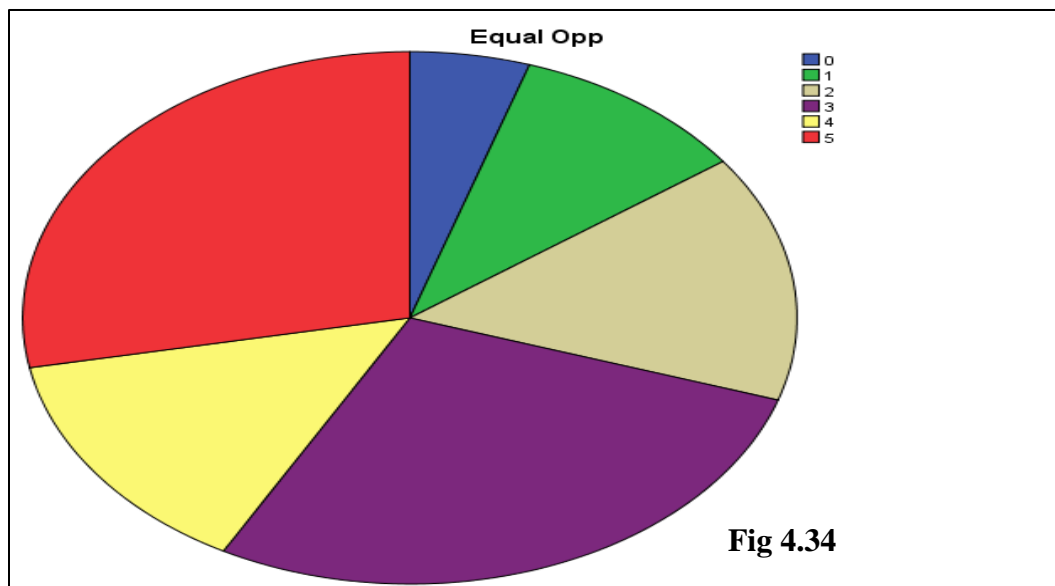
Out of 100 respondents, 28% said that there are equal opportunities for men and women to pursue higher education and find employment in their community, 28% said that there are high opportunities for men and women to do so, 15% said there are less equal opportunities for men and women to pursue higher education and employment in their community, and 14% said there are high equal opportunities for men and women.

RITUALS AND CEREMONIES FOR MAINTAINING KINSHIP RELATION

Table 4.42

	Frequency	Percent	Valid Percent	Cumulative Percent
NIL	72	72.0	72.0	72.0
Religious festivals	10	10.0	10.0	82.0
Marriage	13	13.0	13.0	95.0
Cultural festivals	5	5.0	5.0	100.0
Total	100	100.0	100.0	

Almost 13% of the respondents responded that they maintain kinship ties in their family or community by attending marriage, 10% of the respondents have responded that they maintain kinship ties in their family or community by attending religious festivals and 5% of the respondents have responded that they maintain kinship ties by attending cultural festivals.

SPECIFIC KINSHIP PRACTICES

Table 4.43

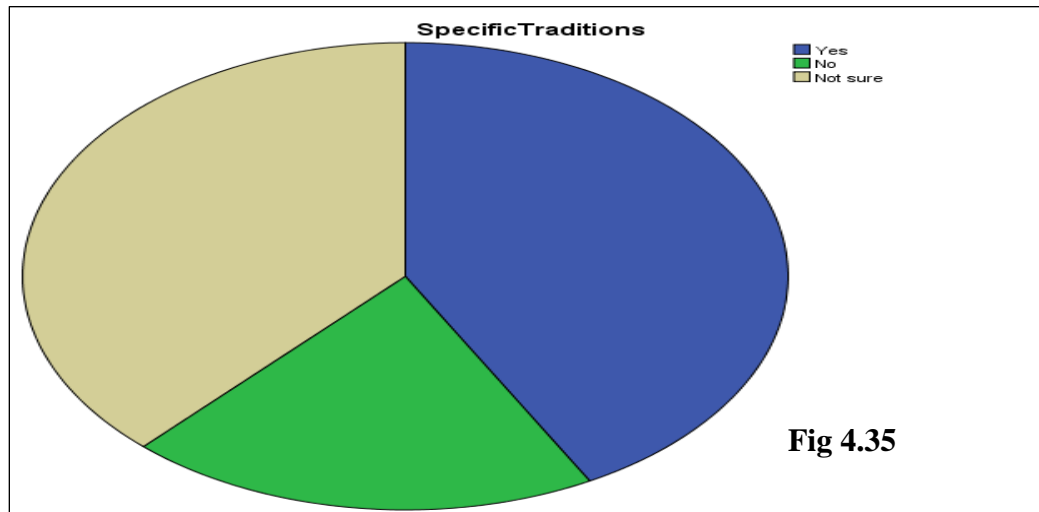|	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	42	42.0	42.0	42.0
No	20	20.0	20.0	62.0
Not sure	38	38.0	38.0	100.0
Total	100	100.0	100.0	

Fig 4.35

42% of the respondents have specific food or traditions that are associated with kinship practices in their family or community, 38% of the respondents are not sure if they have any specific food or traditions that are associated with kinship practices in their family or community and 20% of the respondents do not have any specific food or tradition that are associated with kinship practices in their family or community.

FAMILY SYMBOLS

Table 4.44

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	28	28.0	28.0	28.0
No	72	72.0	72.0	100.0
Total	100	100.0	100.0	

Fig 4.36
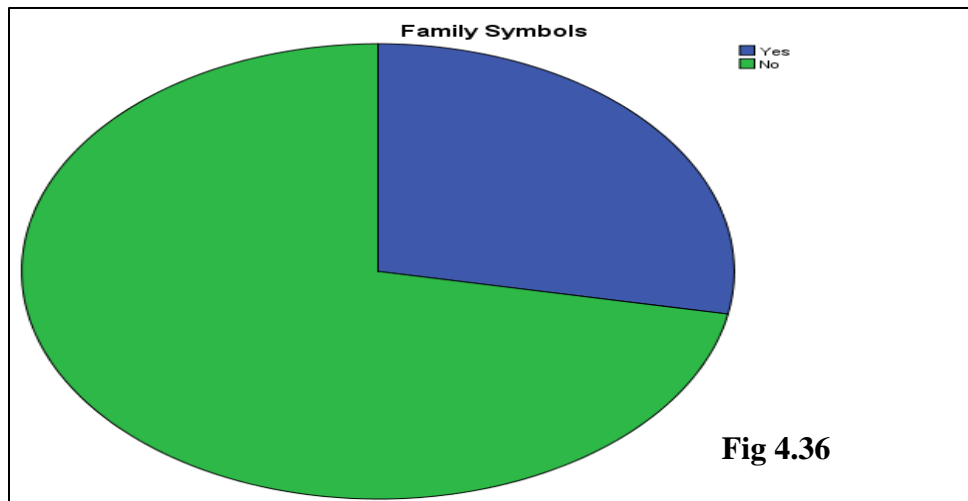
Out of the 100 respondents, 72% of the respondents do not have any specific symbols that are associated with kinship in their family or community and 28% of the respondents have specific symbols that are associated with kinship in their family or community.

FAMILY INHERITANCE

Table 4.45

	Frequency	Percent	Valid Percent	Cumulative Percent
Inheritance is extremely important in family kinship patterns.	39	39.0	39.0	39.0
Inheritance is very important in family kinship patterns.	29	29.0	29.0	68.0
Inheritance is moderately important in family kinship patterns.	16	16.0	16.0	84.0
Inheritance is slightly important in family kinship patterns.	14	14.0	14.0	98.0
Inheritance is not at all important in family kinship patterns.	2	2.0	2.0	100.0
Total	100	100.0	100.0	

Nearly 39% of respondents stated that inheritance is very important in family kinship patterns, 29% indicated that inheritance is very important in family kinship patterns, 16% indicated that inheritance is moderately important in family kinship patterns, 14% indicated inheritance is

slightly important in family kinship patterns, and 2% indicated inheritance is not at all important in family kinship patterns.

Fig 4.37
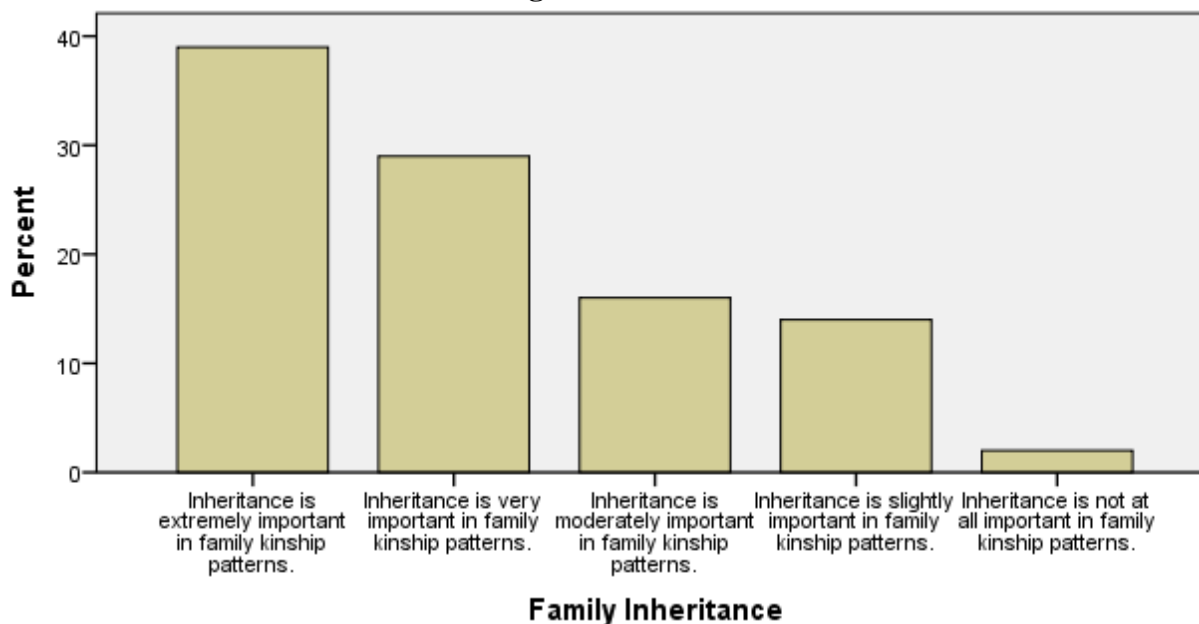
INFLUENCE OF WESTERN CULTURE

Table 4.46

	Frequency	Percent	Valid Percent	Cumulative Percent
NIL	80	80.0	80.0	80.0
Emphasis on Individuality	9	9.0	9.0	89.0
Westernisation	7	7.0	7.0	96.0
Dressing Style, Entertainment	4	4.0	4.0	100.0
Total	100	100.0	100.0	

Almost 9% of the respondents responded that the impact of Western culture on kinship pattern , emphasis is on individuality, 7% of the respondents responded that Western culture does have impact on kinship pattern and 4% of the respondents responded that Western culture influenced on dressing style and entertainment.

CHAPTER 5
FINDINGS AND CONCLUSION

Findings

Kinship patterns are an essential aspect of any society as they dictate the social organization and relationships between individuals. The city of Kochi, located in the southern state of Kerala in India, is known for its unique cultural heritage and social structures. A sociological study conducted on kinship patterns in Kochi reveals some interesting findings.

The study analysed the kinship patterns in the city from both a traditional and modern perspective. It found that Kochi's traditional kinship patterns were primarily based on the joint family system. In this system, several generations of a family live together under the same roof, sharing resources and responsibilities. The study also found that the joint family system in Kochi was patriarchal in nature, with men playing a dominant role in decision-making and resource allocation. However, the modernization process has had a significant impact on the traditional kinship patterns in Kochi. The nuclear family system, where a couple lives independently with their children, is becoming more prevalent, and women are gradually gaining more rights and autonomy in decision-making. The study also highlights the emergence of new kinship patterns in Kochi, particularly among the younger generation. These patterns include the adoption of a nuclear family structure, where only the immediate family members live together along with other variants such as living together, single parent family. These trends are attributed to various factors, such as urbanization, globalization, and changing cultural norms. These factors have led to a shift in values and attitudes towards family life.

It was also found that changes in family structures have affected the relations of family members over time. The shift from the traditional joint family system to nuclear family structures has resulted in changes in the dynamics of family relationships. In a joint family system, there is a greater sense of shared responsibility and interdependence among family members. However, in a nuclear family, individualism and independence are more pronounced, and there may be less communication and interaction among family members.

Another interesting finding of the study was the role of marriage in the kinship patterns of Kochi. The study found that arranged marriages were still prevalent in the city, and families often played a crucial role in the matchmaking process.

Despite these changes, the study finds that kinship ties remain strong in Kochi, and families continue to play a vital role in shaping the lives of individuals. This is evident in the strong emotional bonds that exist between family members, the sharing of resources and responsibilities, and the importance given to family honor and reputation.

Moreover, the study also found that there was a strong sense of community and social support in Kochi's kinship patterns. Family members and relatives were expected to provide emotional and financial support to each other in times of need. This support system was particularly strong for women, who often relied on their families for emotional support and protection.

The study also revealed the impact of globalization and urbanization on the kinship patterns in Kochi. The influx of migrant workers and the growing cosmopolitan culture in the city have led to the emergence of new kinship patterns. For example, the study found that the concept of the "extended family" was becoming more popular, where individuals who are not related by blood but share a common culture or language form close-knit groups.

The study also reveals the role of gender in shaping kinship patterns in Kochi. Women, in particular, play a crucial role in maintaining family ties and preserving family traditions. They are often responsible for maintaining relationships with extended family members, managing household affairs, and passing down cultural values and practices to the younger generation.

Furthermore, the study shows that kinship ties in Kochi are not limited to blood relations but extend to relationships based on marriage, adoption, and other social ties. This is evident in the strong bonds that exist between in-laws, godparents, and other kinship networks.

Another important finding of the study is the influence of religion on kinship patterns in Kochi. The study shows that religion plays a significant role in shaping kinship ties, particularly among the Christian community in Kochi. The study finds that kinship ties are often strengthened through religious practices and beliefs, and family members often come together to celebrate religious festivals and events. Most marriages occurred within the same caste, and there was a general preference for endogamy over exogamy.

The study also highlights the complex and evolving nature of social structures in the city. While traditional kinship patterns are still prevalent, the impact of modernization, globalization, and urbanization is gradually transforming the social fabric of the city. The study also emphasizes the importance of kinship patterns in shaping the social relationships and support systems in Kochi. It reveals a complex and dynamic social structure that has evolved over time due to various social,

economic, and cultural factors. While the joint family system remains the dominant kinship pattern, the emergence of new family structures, particularly among the younger generation, suggests a shift in values and attitudes towards family life.

Finally, the study highlights the impact of education and occupation on kinship patterns in Kochi. The study reveals that individuals who are educated and employed in professional careers are more likely to adopt a nuclear family structure, while those who are less educated and employed in traditional occupations are more likely to live in a joint family system.

Despite these changes, kinship ties remain strong in Kochi, and families continue to play a vital role in shaping the lives of individuals. The study also highlights the crucial role of women in maintaining family ties and preserving cultural traditions. Further research is needed to understand the ongoing evolution of kinship patterns in Kochi and their impact on individuals and communities in the region.

CONCLUSION

In conclusion, the sociological analysis on kinship patterns in Kochi provides valuable insights into the social structures and relationships in the city. The study reveals that Kochi's kinship patterns are complex and dynamic, influenced by both traditional and modern factors.

The joint family system, which is a traditional kinship pattern in Kochi, is still prevalent, but the nuclear family system is gradually gaining popularity. Women are also gaining more autonomy and decision-making power within families, indicating a shift towards more egalitarian relationships.

The study also highlights the importance of marriage and the caste system in Kochi's kinship patterns. Arranged marriages are still prevalent, and families play a crucial role in the matchmaking process. The caste system also plays a significant role in marriage patterns, with most marriages occurring within the same caste.

One of the most significant findings of the study is the strong sense of community and social support in Kochi's kinship patterns. However, the study also highlights the emergence of new kinship patterns, particularly among the younger generation, who are increasingly adopting a nuclear family structure. This trend is attributed to various factors such as urbanization, globalization, and changing cultural norms, which have led to a shift in values and attitudes towards family life.

Despite these changes, the study finds that kinship ties remain strong in Kochi, and families continue to play a vital role in shaping the lives of individuals. This is evident in the strong emotional bonds that exist between family members, the sharing of resources and responsibilities, and the importance given to family honor and reputation.

Furthermore, the breakdown of traditional gender roles and the increased participation of women in the workforce have also contributed to changes in family relationships. Women are no longer confined to traditional roles as homemakers and are more likely to have careers and participate in decision-making processes. This has led to a more egalitarian family structure, where the distribution of responsibilities and decision-making is more equal.

The study provides valuable insights into the social dynamics of Kochi and highlights the need for further research on kinship patterns and their role in shaping the lives of individuals and communities in the region.

Overall, changes in family structures have both positive and negative impacts on family relationships. While the nuclear family structure allows for greater autonomy and individual freedom, it may result in a loss of community and support. The evolution of family structures is a continuing process, and further research is necessary to fully understand its impact on family relationships over time.

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APPENDIX

Questionnaire Questions

1. Age:
   a) Above 15-30
   b) Above 30-50
   c) Above 50-80

2. Sex:
   a) Female
   b) Male
   c) Other

3. Religion:
   a) Christian
   b) Hindu
   c) Muslim
   d) Other

4. Occupation:

5. What type of family structure do you belong to?
   a) Nuclear family
   b) Joint family
   c) Extended family
   d) Other(specify)

6. If you have chosen an 'other' family structure, specify.

7. How many members are there in your family?
   a) 2
   b) 3
   c) 4
   d) More than 4
   e) Less than 10

8. Do you live with your parents, grandparents, or other extended family members?
   a) Yes
   b) No(specify)

9. If no, mention the whereabouts.

10. How often do you see your extended family members?

    a) Daily

    b) Weekly

    c) Monthly

    d) Yearly

    e) Rarely

    f) Never

    g) Other(specify)

11. If other, please specify the occasion.

12. Do you participate in family events or gatherings?

    a) Yes

    b) No

13. What is the primary mode of kinship transmission in your family?

    a) Oral tradition (i.e. storytelling, proverbs, etc.)

    b) Observational learning (i.e. watching and imitating family members)

    c) Direct instruction (i.e. explicit teaching from family members)

    d) Written records (i.e. family history books, genealogies, etc.)

    e) Other (specify)

14. If other, please specify.

15. How do family members support each other during times of financial or emotional need?

    a) Providing financial assistance (e.g. giving money, paying bills, etc.)

    b) Offering emotional support (e.g. listening, offering advice, providing comfort, etc.)

    c) Providing practical help (e.g. doing chores, running errands, etc.)

    d) Offering a place to stay (e.g. allowing family members to live with them temporarily)

    e) Coordinating or participating in fundraising efforts (e.g. starting a crowdfunding campaign)

    f) Other (specify)

16. If other, specify the way on how are you are provided support.

17. How many children do you have?

    a) None

b) 1

c) 2

d) 3

e) 4

f) 5 or more

18. How important is family to you?

   a) Extremely important

   b) Very important

   c) Moderately important

   d) Slightly important

   e) Not at all important

19. How many generations of your family have lived together?

   a) None (I have never lived with any family members)

   b) One (I have lived with one generation of family members, such as my parents or grandparents)

   c) Two (I have lived with two generations of family members, such as my parents and grandparents or my children and grandchildren)

   d) Three or more (I have lived with three or more generations of family members, such as my parents, children, and grandchildren)

20. State the form of family structure in your present time.

21. Was the family structure the same at the time of your parents? If no, specify.

22. Was the family structure the same at the time of your grandparents? If no, specify.

23. What is the main difference you find between the past two generations and the present generation?

   a) Attitudes towards technology and social media

   b) Attitudes towards work and career

   c) Attitudes towards family and community

   d) Attitudes towards social and political issues

   e) Diversity and inclusion

   f) Education and academic achievement

   g) Leisure and entertainment

h) Other (specify)

24. If you chose other for the above question, spare your thoughts on it.

25. Are you a native of this place?

    a) Yes

    b) No(specify)

26. If you are not a native of this place, please specify the reason.

27. Are you aware of the changing patterns in family structures?

    a) Yes, I am very aware of changing family structures

    b) I am somewhat aware of changing family structures

    c) I am not very aware of changing family structures

    d) No, I am not at all aware of changing family structures

28. If you are aware, what do you think can be the reasons for the changing family patterns in these recent times?

29. Do you believe in arranged marriages?

    a) Yes, I believe in arranged marriages and would consider one for myself or a family member.

    b) I am open to the idea of arranged marriages, but would prefer to choose my own partner.

    c) I do not believe in arranged marriages, and would only consider marrying someone I choose myself.

    d) I am not sure what I believe about arranged marriages.

30. How important is marriage in your family?

    a) Marriage is extremely important in my family

    b) Marriage is very important in my family

    c) Marriage is moderately important in my family

    d) Marriage is slightly important in my family

    e) Marriage is not at all important in my family

31. How do you handle disputes with family members?

    a) I try to calmly discuss the issue with the family member and find a compromise or resolution.

    b) I tend to avoid confrontation and hope the issue resolves itself over time.

c) I seek the help of another family member or mediator to help resolve the dispute.

d) I tend to become angry and argumentative when in a dispute with a family member.

e) Other (specify)

32. If you handle disputes differently other than the options mentioned above, please specify your way of handling them.

33. How important is religion in your family's kinship patterns?

a) Religion is extremely important in my family's kinship patterns

b) Religion is very important in my family's kinship patterns

c) Religion is moderately important in my family's kinship patterns

d) Religion is slightly important in my family's kinship patterns

e) Religion is not at all important in my family's kinship patterns

34. Do you think that the family structure has evolved over time?

a) Yes, I believe that family structures have changed significantly over time

b) I believe that family structures have changed somewhat over time

c) I do not believe that family structures have changed much over time

d) No, I do not believe that family structures have changed at all over time

35. If you think that the family structure has evolved, how do you think it has taken place?

36. What could be the primary reasons leading to the change in family structure?

37. How has the economy of Kochi influenced your family's kinship patterns?

a) The economy of Kochi has had a significant impact on my family's kinship patterns

b) The economy of Kochi has had some impact on my family's kinship patterns

c) The economy of Kochi has had little impact on my family's kinship patterns

d) The economy of Kochi has had no impact on my family's kinship patterns

e) I am not sure

38. How do kinship patterns in rural areas differ from those in urban areas?

a) Kinship patterns are more closely knit and interdependent in rural areas compared to urban areas.

b) Kinship patterns are more nuclear and individualistic in urban areas compared to rural areas.

c) The difference in kinship patterns between rural and urban areas is negligible.

d) I am not sure.

39. Do you think kinship ties affect access to resources (such as education and employment) in your community?

   a) Yes, I believe that kinship ties have a significant influence on access to resources in my community.
   b) I believe that kinship ties have some influence on access to resources in my community.
   c) I do not believe that kinship ties have much influence on access to resources in my community.
   d) No, I do not believe that kinship ties have any influence on access to resources in my community.
   e) I am not sure.

40. To what extent do kinship ties influence marital choices in your community?

   a) Kinship ties have a strong influence on marital choices in my community.
   b) Kinship ties have some influence on marital choices in my community.
   c) Kinship ties have little influence on marital choices in my community.
   d) Kinship ties have no influence on marital choices in my community.
   e) I am not sure.

41. Have modernization and globalization influenced kinship practices in your family or community?

   a) Modernization and globalization have significantly influenced kinship practices in my family/community.
   b) Modernization and globalization have somewhat influenced kinship practices in my family/community.
   c) Modernization and globalization have had minimal influence on kinship practices in my family/community.
   d) Modernization and globalization have had no influence on kinship practices in my family/community.
   e) I am not sure.

42. How have changes in economic opportunities affected kinship practices in your community?

a) Changes in economic opportunities have significantly influenced kinship practices in my community.

b) Changes in economic opportunities have somewhat influenced kinship practices in my community.

c) Changes in economic opportunities have had minimal influence on kinship practices in my community.

d) Changes in economic opportunities have had no influence on kinship practices in my community.

e) I am not sure.

43. Have you observed any shifts in gender roles within families due to modernization and globalization?

a) Modernization and globalization have significantly shifted gender roles within families in my community.

b) Modernization and globalization have somewhat shifted gender roles within families in my community.

c) Gender roles within families in my community have remained largely unchanged despite modernization and globalization.

d) I am not sure.

44. How do kinship patterns affect migration patterns and movement within Kochi?

a) Kinship patterns strongly influence migration patterns and movement within Kochi.

b) Kinship patterns somewhat influence migration patterns and movement within Kochi.

c) Kinship patterns have minimal influence on migration patterns and movement within Kochi.

d) Kinship patterns have no influence on migration patterns and movement within Kochi.

e) I am not sure.

45. How are gender roles and responsibilities defined in your family and community?

a) Gender roles and responsibilities in my family and community are clearly defined and strictly adhered to.

b) Gender roles and responsibilities in my family and community are somewhat defined, but there is some flexibility and variation.

c) Gender roles and responsibilities in my family and community are fluid and constantly changing.

d) Gender roles and responsibilities in my family and community are not defined or are not seen as important.

e) I am not sure.

46. Are women involved in family decision-making, and if so, in what ways?

47. To what extent do men and women have equal opportunities for education and employment in your community?(0-5)

48. What kinds of rituals or ceremonies are important for maintaining kinship ties in your family or community?

49. Are there specific foods or traditions that are associated with kinship practices in your family or community?

   a) Yes
   b) No
   c) Not sure

50. Are there any specific symbols (such as family heirlooms) that are associated with kinship in your family or community?

   a) Yes
   b) No

51. How important is inheritance in your family's kinship patterns?

   a) Inheritance is extremely important in family kinship patterns.
   b) Inheritance is very important in family kinship patterns.
   c) Inheritance is moderately important in family kinship patterns.
   d) Inheritance is slightly important in family kinship patterns.
   e) Inheritance is not at all important in family kinship patterns.

52. Do you think these changes in family structures have affected the relations of family members over time? If yes, how do you think it has affected you?

53. How do you see your family's kinship patterns evolving in the future?

54. How has the influence of Western culture impacted kinship patterns in Kochi?

55. If you have any suggestions, please feel to share them here.