

## HSPS: Social Anthropology

### Paper SAN 2, Kinship and Economics

#### Lectures: "Marriage & Exchange" 2015-'16

Dr. Perveez Mody

#### Lecture 1: Kinship and Marriage: A Testing Relationship

Introducing the ways descent theory and alliance theory have sought to make sense of the significance of marriage for kinship, this lecture will introduce key concepts in kinship theory. We are going to revisit the debates about the ways in which marriage was seen as somewhat peripheral to "kinship" by some theorists, and as central to the theories of others. In exploring these differences, we will be exploring the very nature of the anthropological study of kinship and marriage. I will outline some of the ideas of the British school ("Descent theory") in the ideas of Radcliffe-Brown and Evans-Pritchard, and will explore the interventions of the French school and the contributions of Levi-Strauss' alliance theory and the meanings of "affinity".

Levi-Strauss: [1949] 1969 *The Elementary Structures of Kinship*: Beacon Press: Boston

Rubin, Gayle 1975. "The Traffic in Women: Notes on the 'Political Economy' of Sex" in Reiter, Rayna (ed.) *Toward an Anthropology of Women*. New York: Monthly Review Press.

Dumont, Louis and R. Parkin (translator): *Introduction to Two Theories in Social Anthropology: Descent Groups and Marriage Alliance*. London: Berghann Press

Leach, Edmund R. 1955. "Polyandry, Inheritance and the Definition of Marriage" in *Man*, Vol. 55. (Dec., 1955), pp. 182-186

Busby, Cecilia 2000. *The Performance of Gender: An Anthropology of Everyday Life in a South Indian Fishing Village*. London: Athlone Press [also Busby, Cecilia 1997. "Of Marriage and Marriageability: Gender and Dravidian Kinship" in *Journal of the Royal Anthropological Institute*, Vol. 3, No. 1 (Mar. 1997), pp. 21-42]

Further reading:

Dumont, L. 1953. "The Dravidian Kinship Terminology as an Expression of Marriage" in *Man*, Vol. 53, (Mar. 1953), pp. 34-39

Good, Anthony 1996. "On the Non-Existence of Dravidian Kinship," *Edinburgh Papers in South Asian Studies*, No. 6 (1996).

## **Lecture 2: Pre-Marital, Marital and Post-Marital Love: The Meanings of love for Marriage**

This lecture will address the question of love (pre-marital, marital and post-marital); homosexual, heterosexual in the context of marriage and kinship. Is there a place for the anthropological study of love in kinship and should we be privileging marriage as the locus of our studies of love? How have anthropologists addressed desire and intimacy outside of companionate marriage?

Borneman, J. 1996. "Until Death Do Us Part: Marriage / Death in Anthropological Discourse". In *American Ethnologist*, Vol. 23, No. 2 (May, 1996), pp. 215-235

J.F. Collier & S.J. Yanagisako (1987) 'Introduction' and 'Toward a unified analysis of gender and kinship' in J.F. Collier & S.J. Yanagisako (eds.) *Gender and Kinship*. Stanford: Stanford UP

Vaughan, Megan 2010 "The History of Romantic Love in Sub-Saharan Africa: between Interest and Emotion" in *Proceedings of the British Academy*, 2010, 167, 1-23.

Boellstorff, T. 2005. *The Gay Archipelago: Sexuality and Nation in Indonesia*. Princeton University Press: Princeton

de Munck, Victor C 1996. "Love and Marriage in a Sri Lankan Muslim Community: Toward a Reevaluation of Dravidian Marriage Practices" in *American Ethnologist*, Vol. 23, No. 4 (Nov. 1996), pp. 698-716

Hart, Kimerly 2007. "Love by arrangement: the ambiguity of 'spousal choice' in a Turkish village" in *JRAI*, (N.S.) 13, pp. 345-362

Fuller, Chris & Harpriya Narasimhan 2008. "Companionate marriage in India: the changing marriage system in a middle-class Brahman subcaste" in *JRAI*, 14, pp. 736-754

Kulick, Don 2005. "Four Hundred Thousand Swedish Perverts" in *GLQ 11:2: A Journal of Lesbian and Gay Studies*, pp. 205-235

Jankowiak; M. Diane Nell & Anne Buckmaster 2002. "Managing Infidelity: A Cross-Cultural Perspective" in *Ethnology*, Vol. 41, no. 1 (Winter, 2002), pp. 85-101

Weston, Kath 1995. "Forever is a Long Time: Romancing the Real in Gay Kinship Ideologies" in Yanagisako, Sylvia & Carol Delaney (eds) 1995. *Naturalising Power: Essays in Feminist Cultural Analysis*. Routledge: London

Hirsch, Jennifer & Holly Wardlow 2006. *Modern Loves: The Anthropology of Romantic Courtship and Companionate Marriage*. Ann Arbor: University of Michigan

Ahearn, Laura 2001. *Invitations to Love: Literacy, Love Letters, and Social Change in Nepal*. University of Michigan Press: Michigan.

Parry, Johnny 2001. "Ankalu's Errant Wife: Sex, Marriage & Industry in Contemporary Chhatisgarh." In *Modern Asian Studies*, Vol. 35, No. 4 (Oct. 2001), pp. 783-820. Cambridge University Press: Cambridge.

Singh, Amita Tyagi and Patricia Uberoi, "Learning to Adjust: Conjugal Relations in Indian Popular Fiction" in *Indian Journal of Gender Studies*, 1:1 (1994). Also appears as Chapter 7 in Uberoi, P. 2007. *Freedom and Destiny: Gender, Family and Popular Culture in India*. Oxford University Press: Delhi, pp. 217-247

Harlan, Lindsey & Courtright, Paul (eds.) 1995. *From the Margins of Hindu Marriage: Essays on Gender, Religion and Culture*. Oxford University Press: Oxford

Chowdhary, Prem 1998. "Enforcing Cultural Codes: Gender and Violence in Northern India," in John, Mary E. & Nair, Janaki *A Question of Silence: The Sexual Economies of Modern India*, Kali for Women, Delhi, pp. 332-367

Trawick, Margaret 1992. *Notes on Love in a Tamil Family*. University of California Press: Berkeley

C. J. Fuller and Narasimhan, Haripriya, 2007, "Information Technology Professionals and the New-Rich Middle Class in Chennai(Madras)," in *Modern Asian Studies* 41, 1 (2007) pp. 121-150

Jamieson, M. 2000 "It's Shame That Makes Men and Women Enemies: The Politics of Intimacy among the Miskitu of Kakabila" in *The Journal of the Royal Anthropological Institute*, Vol. 6, No. 2 (Jun., 2000), pp. 311-324

Jennifer Cole & Lynn Thomas (ed) 2009. *Love in Africa*. Chicago University Press: Chicago

Yan, Yunxiang 2003. *Private Life Under Socialism*. Stanford Uni Press: Stanford, Chapter 3: "Sex, Intimacy and the Language of Love"

### **Lecture 3: Marriage as Politics, Marriage as Law: A Historical Overview**

In the last lecture we reflected upon the changing nature of marriage. Of course, in the present day and age, marriages "happen" within community but nonetheless are heavily regulated by the state. This lecture starts by thinking about the anthropological issues that arise over the legal regulation of marriage.

We consider the colonial debate in India on the abolition of sati, and the ways in which it debated the so-called meanings of “Hindu” marriage. Opposition to abolition was mounted on the premise that it interfered with the religious basis of Hindu marriage, whilst those who wanted to outlaw it emphasised the “material” aspects of families wishing to be rid of the burden of a widow. We thus see that debates enacted at the level of the state are often about the conception of proper / appropriate marriage and also the legal regulations governing transmission of property. So for instance, we look at how and why the colonial state wanted to legislate for civil marriage in India when no group was desirous of such an “enabling” law, as the moral outcome of such marriages was considered loathsome to “native” society. We also look at the ways in which marriage and exchange came to signify state relations between India and Pakistan, in the form of laws, enactments and parliamentary and public debates about the return of women who had been abducted during the violence of Indian Partition, even though many of these women were now married. We then examine a very contemporary scenario of the marriage rituals amongst Punjabi Jat Sikhs in the UK which demonstrate the “entanglement” of marriage with the migratory process and the relationships developed between migrant groups and the British state; a relationship that is vividly demonstrated in their new marriage rites. Similarly, we will examine the ways in which Charsley’s work shows that the primary motivation for transnational arranged marriages between Punjabi Pakistani men and British Pakistani women are not about the obligations to kin but rather focus upon the emotional aspects of kinship. We will finally look at the new Forced Marriages Act (2007) which seeks to protect individuals being forced into unwanted marriages and ask in what ways are laws about marriage also about wider questions of citizenship and the relationship of minority groups to the state.

Mani, Lata 1989. “Contentious Traditions: The Debate on Sati in Colonial India” in Sangari, Kumkum and Sudesh Vaid (eds), *Recasting Women: Essays in colonial History*, Kali for Women: Delhi, pp. 88-126

Pathak, Zakia & Rajeshwari Sunder Rajan 1992. “Shahbano” in Butler, Judith & Joan W. Scott (eds), *Feminists Theorise the Political*, Routledge: London

Mody, Perveez 2002. “Love and the Law: Love-Marriage in Delhi.” *Modern Asian Studies* 36, 1, (2002), pp. 223-256

Das, Veena 2007. “The figure of the abducted woman: the citizen as sexed” In *Life and Words*.

Also, Menon, R. & Kamla Bhasin, 1998. *Borders and Boundaries*. Kali for Women: Delhi

Or, Menon, Ritu 1999. “Reproducing the Legitimate Community: Secularity, Sexuality and the State in Postpartition India” in Jeffery, Patricia and Amrita Basu (eds), *Resisting the Sacred and the Secular*, Kali for Women: Delhi

Chowdhary, Prem 1996. “Contesting Claims and Counter-claims: Questions of the inheritance and sexuality of widows in a colonial state” in Uberoi, Patricia (ed.) *Social Reform, Sexuality and the State*, Sage Publications: Delhi

Gell, Simeran Man Singh 1994. "Legality and Ethnicity: Marriage among the South Asians of Bedford." In *Critique of Anthropology*, Vol. 14, No. 4, pp. 355-392 Sage: London.

Charsley, Katherine 2005. "Unhappy husbands: Masculinity and Migration in Transnational Pakistani Marriages" in *Journal of the Royal Anthropological Institute*, (N.S.) 11, pp. 85-105

#### **Lecture 4: The Meaning of Gifts: Dowry / Brideprice and Gifting the Virgin**

What are the ways in which anthropologists have viewed the difference between marriage and weddings, and the different types of gifts given at marriage? How is dowry differentiated from brideprice and what models of society and kinship have anthropologists built upon the edifice of marital gift-giving and the gift of the virgin bride? In this lecture we will look at the ways in which changes to the practices of marital exchanges can have far reaching personal and social consequences (Masquelier, Yan). We return to some of the questions raised by alliance theory and consider the question: How different are marital gifts from other sorts of gifting?

Strathern, M. 2005. "Losing (out on) Intellectual Resources". In *Kinship, Law and the Unexpected: Relatives are Always a Surprise*, pp.111-134. Cambridge University Press: Cambridge

\*J. Goody (1973) 'Bridewealth and dowry' in J. Goody & S. Tambiah (eds.) *Bridewealth and Dowry*

J. Comaroff (ed.)(1980) 'Introduction' to *The Meaning of Marriage Payments*

Unnithan-Kumar, Maya 1997. *Identity, Gender & Poverty: New Perspectives on Caste and Tribe in Rajasthan*. Oxford: Berghann Books [Especially chapters 5 & 7]

Sharma, U. 1984. "Dowry in North India" in R. Hirschom (ed.) *Women and Property, Women as Property*. Croom Helm. (Or see Sharma, Ursula 1997. "Dowry in North India: its Consequences for Women" in Uberoi, Patricia (ed) *Family, Kinship and Marriage in India*, Oxford University Press: Delhi.)

Rowe, William 1960. "The Marriage Network and Structural Change in a North Indian Community" in *Southwestern Journal of Anthropology*, Vol. 16, No. 3 (Autumn, 1960), pp. 299-311.

Yan, Yunxiang 2005. "The Individual and Transformation of Bridewealth in Rural North China" in *Journal of the Royal Anthropological Institute*, (N.S.) 11, pp. 637-658

Raheja, Gloria Goodwin 1988. *The Poison in the Gift*, University of Chicago Press: Chicago

Kolenda, Pauline 1984. "Woman as Tribute, Woman as Flower: Images of 'Woman' in Weddings in North and South India" in *American Ethnologist*, Vol. 11, No. 1 (Feb. 1984), pp. 98-117

Masquelier, Adeline 2005. "The Scorpion's Sting: Youth, Marriage and the Struggle for Social Maturity in Niger" in *Journal of the Royal Anthropological Institute*, (N.S.) 11, pp. 59-83