

# Exploring Female Consciousness and Socio-Economic Dynamics: A Journey Through Ancient Texts, Modern Data, and Kannada Literary Narratives of Vasumati Udupa and Sunanda Kadame

Sweta M<sup>1</sup>, Shivakumara D.C<sup>2</sup>, Ramachandra N.U.<sup>3</sup>, M. Ramamishra Yashaswi<sup>4</sup>

<sup>1</sup> Research Scholar CRTA (Kannada), JAIN (Deemed-to-be- University), Assistant Professor, Department of Kannada, V. V. S. First Grade College, Mangaladham, 3<sup>rd</sup> Block, Basaveshwar Nagar, India

<sup>2</sup> Associate Professor, Department of Languages (Kannada Division), JAIN (Deemed-to-be- University), India

<sup>3</sup> Research Scholar at NRCVEE IITD, Assistant Professor, Department of Languages (Sanskrit Division), JAIN(Deemed-to-be) University, Bengaluru, India

<sup>4</sup> Assistant professor, Sivananda Sarma Memorial R V College, Bengaluru, India

## ARTICLE INFO

Received: 07 Oct 2024

Revised: 18 Nov 2024

Accepted: 12 Dec 2024

## ABSTRACT

This article delineates the multifaceted representation of female dignity and economic status in ancient India, primarily through textual analysis of the Brihadaranyaka Upanishad, Manusmriti and others. It compares the dichotomous representations of these ancient texts concerning those of present-day female consciousness and socio-economic realities, using examples from recent times cited in the sources. While the paper intends to link this historical analysis with the theme of modern Indian literature, specifically the writing of Vasumati Udupa and Sunanda Kadame, the source material provided does not have any information on these authors or modern Indian statistics. On the contrary, it provides the ancient textual setting combined with relevant socio-economic dynamics presented in the sources (mainly Western), tracing the pathway for the scholarly endeavor in analyzing the resonance of these themes in modern literature with focus on the works of Vasumati Udupa and Sunanda Kadame in which the authors reclaim these central themes of *female consciousness* and *socio-economic realities* with suggestions.

**Keywords:** Female Consciousness, Socio-Economic Realities, Brihadaranyaka Upanishad, Manusmriti, Modern Narratives, (Udupa, Kadame-intended scope).

## 1. Introduction

Debates about the dignity, status, and socio-economic condition of women have a long, convoluted history, crossing over cultures and eras. In the traditional Indian system, the great texts such as the Upanishads and the Dharma-shastras, in particular, the Manusmriti, present brief glimpses into the various roles, expectations, and social positioning of women in their ancient counter parts. Understanding the historical aspect is crucial in preparing a background upon which the whole fabric of female consciousness and socio-economic realities in modern times may be examined and imaged in land literature. This article explores the ancient Indian textual world, based on the excerpts from Brihadaranyaka Upanishad and Manusmriti, looking into the status of women's dignity and socio-economic standing, and then contextualizes modern socio-economic realities through provided data concerning Western society. The line of inquiry thus aims towards analyzing whether these ancient viewpoints resonate with modern Indian narratives, transform in some way, or diverge from them, for instance, in the works of Vasumati Udupa and Sunanda Kadame-the substance of which would feed inclusive research on gender and society. Regional literature, very often, provides a potent lens through which to observe the transformations in societies and the lived realities of individuals within specific cultural contexts. Udupa and Kadame are venerable names of Kannada literature, and the sources go on to indicate the emphasis these two authors have laid on the inner lives of women and the external circumstances under which these women exist, with an emphasis upon women caught in the flux of changing roles.

## 2. Women in Ancient Times: Insights from Brihadaranyaka Upanaishad and Smriti

### 2.1 The Brihadaranyaka Upanishad (7th-6th century BCE)

The Brihadaranyaka Upanishad gives passages that show the possibility of women engaging in high philosophical and spiritual discourse. This text documents the instances involving Maitreyi engaged in a profound philosophical discussion with Yājñavalkya. Yājñavalkya respects Maitreyi for her spiritual knowledge and initiates the discussion with her concerning the truth of Vedāntas since she wishes for liberation from death rather than wealth. The interaction describes a woman capable of being respected for her spiritual and intellectual pursuits. The text contrasts Maitreyi, who "used to discuss Brahman," with Kātyāyani, who had an "essentially feminine outlook, minding household needs," which may indicate that some women engaged across the different spheres of life, though the tendency was geared towards domesticity. Yājñavalkya even seeks Maitreyi's permission before taking up the renounced life of a mendicant.

### 2.2 Manusmṛiti (2nd century BCE)

**upadhyaayan-daśachaaryaha ācharyyamaṇayām śatām pitā |**

**sahasrāmtuvapatīn-maata gauraveṇa-atirichyate || (2:145)**

The respect and dignity given to women—especially mothers—have been central to the Indian civilization's philosophical and cultural ethos. Women, and especially mothers, have been celebrated in most ancient texts, such as the Vedas, Upanishads, and literature of Dharmashastra, as the first teacher (ādyā guru), moral teacher, and giver of life.

The above verse from manusmṛiti tells that "ten upādhyāyas are equal to one ācārya, a hundred ācāryas are equal to father, but one thousand times respect to such father is not equal to one mother" (2.145). This indicates the utmost respect for the mother. This is not symbolic but a acknowledgment of the mother's function in forming character, cultivating potential, and conveying emotional and ethical values from earliest life. In Indian Knowledge Systems (IKS), Mātṛ Devo Bhava—"Treat your mother as a goddess"—is not merely a moral precept but a spiritual one focusing on the goddess-like nature of the feminine. Women, through the mother, are recognized as the basis of family, society, and knowledge continuity. Maintaining their dignity and honoring their contributions is not a question of justice alone but a reinstatement of cultural sense that regards the sacred within the nurturing, empathetic, and wise nature of woman. This value, when inculcated in contemporary education and society, can shape more human, balanced, and inclusive societies.

### 2.3 Yajñavalkya Smṛiti

The institution of Strīdhanam (स्त्रीधनम्), or a woman's wealth, is well defined and specially given legal and ethical protection in the Yājñavalkya Smṛti, an early Dharmaśāstra work written between the 1st and 3rd centuries CE. In comparison to previous smṛtis such as the Manusmṛiti, Yājñavalkya presents a more systematic and forward-looking approach to women's rights over property. Yājñavalkya and subsequent commentaries (such as Mitākṣarā of Vijñāneśvara) divide Strīdhanam into different categories:

- Ādhyagni-datta – Gifts made at the time of rituals of sacred fire (marriage).
- Adhyāvāhana-datta – Gifts made at the time of the bridal procession.
- Pṛitidatta – Gifts bestowed out of love by relatives or others.
- Pitr-datta – Gifts bestowed by the father.
- Mātṛ-datta – Gifts bestowed by the mother.
- Bhrātṛ-datta – Gifts bestowed by the brother.

The Yājñavalkya Smṛti is a notable landmark in ancient Indian legal thought by, identifying the right of women to acquire, manage, and inherit property under Strīdhanam, Separating individual property from joint family assets, and Safeguarding women's economic independence to an extent rare in ancient legal systems.

### 2.4 Other Smṛiti Granthas and Transitional Period

Nārada Smṛti (4th-5th century CE): Strengthened women's property rights and created rights for women involved in trade.

Brhaspati Smṛti (3rd-5th century CE): Expanded the categories of wealth that women could own.

Kātyāyana Smṛti (4th-6th century CE): Gave a great deal of law about inheritance for women.

Transitional Period (7th-12th Century CE): Commentarial Literature

Mitākṣarā by Vijñāneśvara (11th Century): The most significant commentary of Yājñavalkya.

This text not only addressed ambiguities in the laws of Strīdhanam but also offered precedential decisions that would guide the community for centuries, and also made distinctions in the schools of inheritance.

Dāyabhāga School (Bengal): Offered varied interpretation and more liberal rights of inheritance.

Mitākṣarā School: Offered restrictive interpretations about inheritance from a joint family property perspective.

There was a stronger adherence to the classical principles of Strīdhanam in South India.

In North India, adherence weakened over time with the political instabilities of the time.

The Bengal community benefitted from its place on the eastern side of India and continued to utilize the more liberal interpretations noted by Dāyabhāga.

### **3. Medieval Period (12th-18th Century CE):**

There exist several areas of discontinuity when examining the ancient conceptions of women vis-à-vis the challenges and realities of women in modern times as per the sources referred to above (mostly in Western countries). The problems highlighted in the ancient texts deal with spiritual liberation, adherence to social and familial duties as per injunctions, caste purity, and legal/property rights within a patriarchal and often hierarchical setup. The dignity was often framed in terms of being able to perform these anticipated roles and maintaining chastity.

#### **3.1 Delhi Sultanate Period (1206-1526)**

Islamic law created a parallel system of women's property rights

Hindu law continued to apply in personal matters

Diminishing use of classical Strīdhanam in North India

Women in the royal family often retained considerable wealth and property

#### **3.2 Mughal Period (1526-1757)**

Syncretic Practices: Islamic Mahr and Hindu Strīdhanam (and thinking) blended together

Regional Persistence: South Indian kingdoms maintained many of the traditional practices

Court Records: Evidence from court cases of wealthy women managing millions of properties

Trade Networks: Women merchant in Gujarat and Rajasthan, maintained their economic independence

#### **3.3 Social Changes**

Regional Kingdoms: Vijayanagara, Maratha states preserved many of the traditional rights

Conversely, the modern discussions on female consciousness and socio-economic reality, as represented in the above Western sources, highlight economic dependence and vulnerability, the economic impact of marital instability (divorce and separation), inequalities in patterns of marriage and cohabitation by race and economic background, the ability to reconcile paid work with family demands, and the adverse health effects of all these aspects. Modern dignity would, therefore, concern more equality, self-determination, economic security, and the being-right of doing so in manifold roles without compromising one's health and well-being.

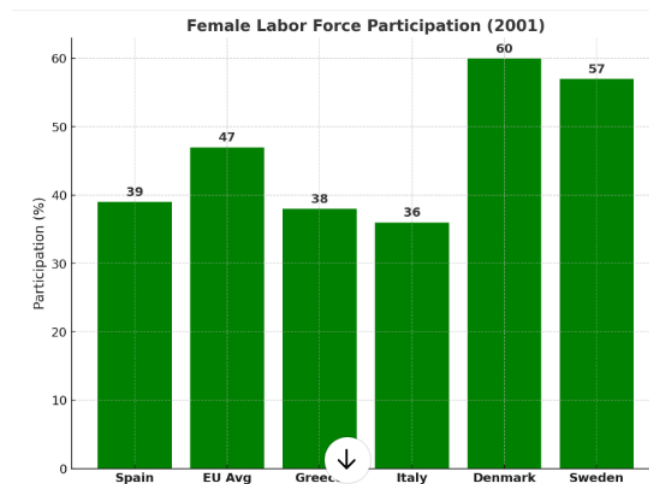
### **4. Discontinuity**

Though the ancient texts deal with socio-economic issues (such as inheritance or marriage customs involving payments), the kind of problems and the social-economic structures underlying these problems are far removed from the type of issues surfacing today because of industrialized economies, changing family forms, and shifting gender roles in the economy and within families. The emphasis on modern statistics in the sources is mostly on the US and Europe.

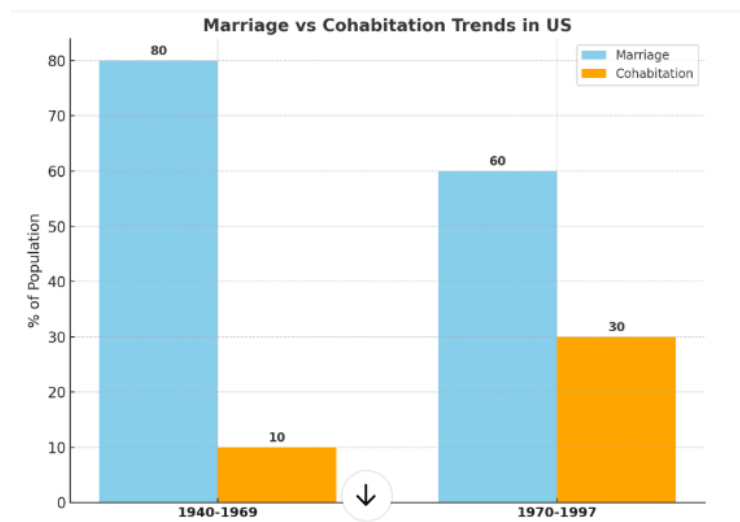
In the United States, there's a clear connection between marital instability and women's economic status. Long-term studies show that after a divorce or separation, men often see an improvement in their financial situation, while women typically experience a decline. This underscores the economic vulnerability that many women encounter after a relationship ends. Additionally, family formation trends in the US have shifted dramatically; marriage is becoming less common, and non-marital cohabitation is on the rise. Unfortunately, racial and economic disparities in these experiences are widening. Projections indicate that the decline in

marriage rates is particularly pronounced among Black individuals compared to their White counterparts, especially for those from low-income backgrounds.

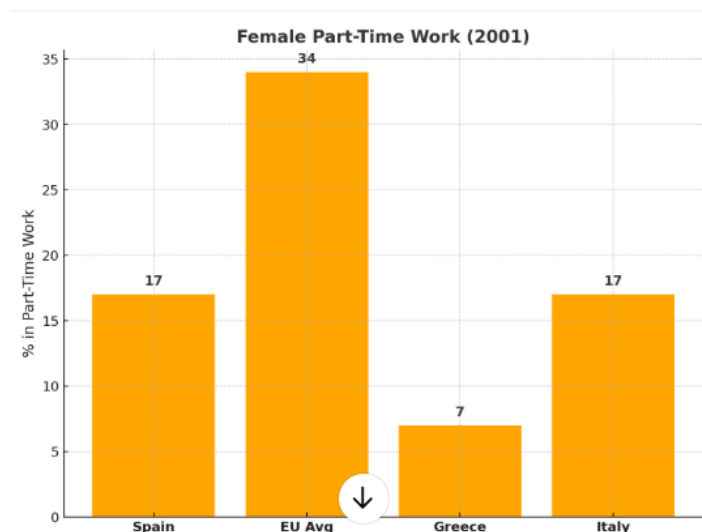
In Southern European countries like Spain, traditional views on women's roles—especially when it comes to balancing paid work and family responsibilities—are still very much alive. Although more women are joining the workforce, their participation rates remain lower than those in Northern European countries, and fewer women work part-time compared to the EU average. Men's involvement in household chores in Spain is reported to be quite minimal. Research indicates that juggling job and family responsibilities can take a toll on women's health, particularly for those who are less privileged. While female workers in Spain may generally enjoy better health than full-time homemakers, they often engage in less healthy behaviors. The negative health impacts of family obligations seem to primarily affect women in lower socio-economic positions. This highlights how socio-economic status, employment, and family duties intertwine to influence women's health and overall well-being.



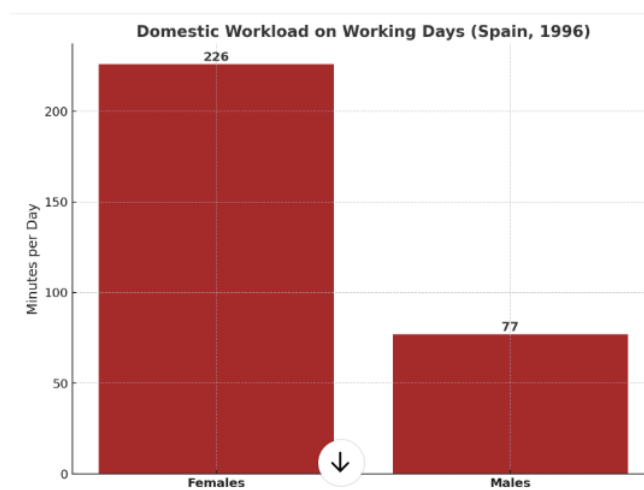
Plot 1



Plot 2



Plot 3



Plot 4

(Plot1 to Plot 4 provides socio-economic information of women in certain western countries)

#### 4.1 Mortality of married women aged 15-74 by own and by husband's social class

The sources from England and Wales demonstrate how social class, which encompasses economic aspects like income and wealth as well as cultural and general life conditions, is associated with health outcomes, and how the classification of women's social status, particularly married women, has been approached and its implications for understanding health disparities

This table<sup>1</sup> below, from the OPCS Longitudinal Study (1971-1975) in England and Wales, explicitly compares classifying married women by their *own* social class versus their *husband's* social class and its relationship to mortality. The source notes that classifying married women by their husband's social class has been the traditional practice, based on the assumption that it provides a better guide to their overall life circumstances, including income, wealth, education, and culture, especially since many women were not active in the labor force outside the home.

Table 1

Women's own social class	Husbands's social class	Observed	SMR
IIIN	I	9	72
IIIN	II	51	88
IIIN	IIIN	47	94
IIIN	IIIM	74	98
IIIN	IV	42	119
IIIN	V	11	117
"Inactive" (Mainly housewives)	I	50	55
"Inactive" (Mainly housewives)	II	315	89
"Inactive" (Mainly housewives)	IIIN	147	79
"Inactive" (Mainly housewives)	IIIM	572	101
"Inactive" (Mainly housewives)	IV	308	102
"Inactive" (Mainly housewives)	V	187	130

This table 1 demonstrates that while classifying women by their own social class (within the IIIN category shown here) shows some variation in SMR, the gradient is less clear than when "Inactive" women (mainly housewives) are classified by their husband's social class. For "Inactive" women, the SMR rises significantly from 55 for those married to men in Class I to 130 for those married to men in Class V, showing a strong inverse relationship between husband's social class and the woman's mortality<sup>9</sup>. This supports the idea that the husband's social class, which reflects broader economic and social circumstances, was a better predictor of a married woman's health outcomes in this context, highlighting how women's social and economic status has historically been viewed and measured, often through their marital link to a man's status.

## 4.2 Statistics in India

### 4.2.1 Female Labour Force Participation (FLFP): (Reference [dge.gov.in.](https://dge.gov.in/))

- **Overall (15+ years):** 32.8% in 2021-22 (up from 23.3% in 2017-18) according to India's Periodic Labour Force Survey (PLFS) 2021-22
- **Rural vs Urban:** 36.6% in rural areas vs 23.8% in urban areas (2021-22 PLFS)

### 4.2.2 Informal and Part-Time Employment:

- An overwhelming majority of working women in India are in the informal sector (e.g. > 80% of female workers), with few formal part-time arrangements reported(Ref).
- Official "part-time" classifications are rare—most women combine unpaid family duties with irregular or casual labour.

### 4.2.3 Unpaid Domestic & Care Work (Time Use Survey 2024):

- **Domestic services:** Women spend **289 min/day** vs 88 min for men (unpaid household tasks)
- **Caregiving activities:** Women spend **137 min/day** vs 75 min for men (unpaid care for children, elderly, sick)
- Despite slight declines from 2019, women still shoulder **over five hours** of unpaid work every day

### 4.2.4 Marriage & Cohabitation Trends (15–29 year-olds, NSO 2019):

- **Never-married share:** Rose from 13.5% (2011) to **19.9%** of young women in 2019
- **Median age at first marriage:** Increased from 17.4 years (2005-06) to **19.7 years** (2019-21) for women aged 25–29
- **Live-in relationships:** Now about **8%** of metro youth couples (up from 3% in 2001)

### 4.2.5 Health & Well-Being Under Dual Burdens:

- While no large-scale Indian study exactly mirrors the Spanish findings, international evidence shows **domestic work stress** correlates with poorer self-rated health in women
- Given the extremely high unpaid workload in India, similar negative health impacts (stress, mental health strain) are likely—especially among less-privileged women who can't outsource household tasks.

## 5. Narratives of Udupa and Kadame

The works of Udupa and Kadame are explorations of the interplay between traditional and modern values. This interplay is particularly evident in their depiction of women who engage in work outside the home.



Both authors portray the complexities faced by working women. This includes the challenge of balancing domestic responsibilities with professional life. The narratives delve into the societal expectations placed upon women to adhere to traditional roles even as they participate in the modern workforce.

The literary exploration captures the points of tension and negotiation as characters navigate these spheres. For instance, discussions or internal monologues in the stories might reflect the difficulty of reconciling a professional identity with traditional expectations of a wife and mother. The sources suggest that their stories provide a "picture of working women"<sup>7</sup>, implying a realistic portrayal of the challenges and perhaps the motivations behind women entering the workforce, which is a fundamental socio-economic shift.

### 5.1 Exploring Female Consciousness

A key aspect highlighted in the sources is the focus on "female consciousness"<sup>2</sup>. This refers to the subjective experiences, inner thoughts, emotions, and perspectives of the female characters. The sources suggest that the authors delve into the psychological and emotional landscapes of women navigating their circumstances.

The portrayal of female consciousness in the stories is crucial for understanding the deeper impact of societal pressures and socio-economic realities on women. It goes beyond merely describing external events to explore how women feel, think, and make choices in response to their environment. For example, a character's internal conflict about pursuing a career versus fulfilling familial duties would be an exploration of her consciousness. The sources contain fragments of internal thought or dialogue that could illustrate this, such as reflections on duty, desire, or self-worth in the context of their roles (Inferred from the dialogues and narrative styles seen in pages 25-47 of Putta Paadada Gurutu)

By giving voice to this inner world, Udupa and Kadame provide insights into women's resilience, agency, and the complex psychological adjustments required when traditional frameworks meet modern life. Understanding this consciousness is vital for a complete picture of women's experiences beyond just their visible actions or roles.

### 5.2. Socio-Economic Realities

The narratives, by depicting women entering the workforce, inherently engage with socio-economic realities. The decision or necessity for women to work is often driven by economic factors, contributing to household income or seeking financial independence. The challenges depicted, such as balancing work and family life, are direct consequences of women's changing socio-economic roles.

The sources imply that the stories reflect the societal structures and expectations prevalent during the time of their writing. The portrayal of working women might touch upon issues like workplace environment, professional challenges, or the division of labor within the household, all of which are socio-economic issues with significant gender dimensions. The tension between traditional values (often reinforced by socio-economic structures like patriarchal family systems) and modern opportunities (driven by economic development and urbanization) forms a core conflict within the narratives<sup>1</sup>

### 5.3 Literary Analysis from the works of Udupa and Kadame - Table 2

Major Theme	English Translation from the works of the authors	Analysis
Judgment based on domestic duties	Is her cooking good?When do they do all the housework?How does she raise the children?	These questions, presented as common societal queries about working women, highlight the <b>persistence of traditional expectations</b> . A working woman's success is often measured not by her professional achievements, but by her adherence to domestic and maternal roles.
Questioning motive for working	Going to work for money, apparently?She works, running around for money..	These comments suggest a societal perception that women's work is primarily driven by financial need and is potentially unnecessary or even viewed negatively, implying other, perhaps more 'appropriate' reasons for a woman's activity should exist.
Internal Anxiety and Lack of Peace	If she goes from home, she worries in the office whether people will say 'Mom is not good, Mom is not good'; if something goes wrong in the office, she worries	This powerful description illustrates the <b>constant internal pressure</b> faced by working women. They are caught between the demands and potential judgments of

	when she comes home what the family members will say. <b>There is no peace anywhere.</b>	both their workplace and their home life, leading to pervasive anxiety and a lack of inner calm.
<b>Physical and Mental Fatigue</b>	The life of a working woman is a race the body and mind are tired	This imagery emphasizes the <b>exhausting nature</b> of balancing multiple responsibilities. The "race" signifies the relentless pace and effort required, leading to both physical and mental fatigue, a direct consequence of juggling work and home duties.
<b>Negative Stereotypes</b>	Even though she runs around outside (working), if you talk about housework... very allergic... Even though she works, her head is full of arrogance/pride	These comments reflect negative stereotypes where working women are perceived as neglecting domestic duties or developing undesirable traits like arrogance. They highlight the societal backlash or critical judgment faced by women who step outside traditional roles.
<b>Fundamental Questioning of 'Why Work?'</b>	Then why should a woman work?	This fundamental question, posed in the source's analysis, encapsulates the <b>societal skepticism or lack of inherent acceptance</b> regarding women's professional work. It suggests that the necessity or purpose of a woman working is still under scrutiny, unlike that of a man.
<b>Comments on Managing Home and Career</b>	if something goes wrong in the office, she worries when she comes home what the family members will say	This specific worry highlights the pressure to maintain a flawless domestic front despite the demands and potential issues arising from one's professional life. It shows the entanglement of spheres and the fear of professional shortcomings impacting home life judgment.

#### 5.4 Contemporary Relevance and Link to Present-Day Gender Issues

The themes explored by Udupa and Kadame hold significant contemporary relevance. Present-day women continue to navigate the tension between traditional expectations regarding family, marriage, and domesticity, and the opportunities and pressures of modern careers and personal aspirations. The struggle for work-life balance, equitable division of labor at home, workplace discrimination, and the societal perception of working women are issues that persist today. The literary exploration of these issues in the works provides historical context and highlights the enduring nature of these challenges.

Understanding the depicted in the stories is equally relevant. Contemporary discourse on women's empowerment increasingly recognizes the importance of mental health, emotional well-being, and subjective agency. The literary insights into women's inner strength, coping mechanisms, and evolving self-perception are valuable for understanding the psychological dimensions of gender inequality and empowerment today.

#### 5.5 Aspirations for Women's Betterment

The literary insights from Udupa and Kadame's stories can inform aspirations for women's betterment in several ways:

**Highlighting the Need for Systemic Change:** The challenges faced by working women in the stories point to the need for supportive structures, such as adequate childcare, flexible work arrangements, and policies that promote gender equality in the workplace and home [Inferred from the depiction of struggles related to work and home].

**Recognizing the Importance of Internal Strength:** The works underscore the significance of women's inner resilience, self-awareness, and agency in navigating external challenges. Fostering this internal strength is as crucial as creating external opportunities



**Promoting Empathy and Understanding:** Literature, by offering nuanced portrayals of women's lives, can build empathy and understanding of the complexities faced by women in diverse socio-economic contexts.

Aspirations for women's betterment must encompass both socio-economic empowerment (equal opportunities, fair wages, supportive infrastructure) and the dismantling of traditional barriers that impact their consciousness and well-being.

## 6. Conclusion

To fully understand the evolution of female consciousness and socio-economic realities and their "resonance" in contemporary India, it is essential to bridge this historical analysis with the study of modern Indian narratives. Works by authors such as Vasumati Udupa and Sunanda Kadame are intended as a crucial part of this research, providing a modern literary lens through which to examine these themes.

In conclusion, the short stories of Vasumati Udupa and Sunanda Kadame, as discussed in the provided sources, offer valuable literary explorations of female consciousness and socio-economic realities. Their depictions of women navigating the intersection of traditional values, modern opportunities, and the world of work resonate deeply with contemporary gender issues. By portraying the challenges of balancing multiple roles and delving into the inner lives of their characters through the concept of female consciousness, the authors provide insights into the enduring struggles and resilience of women.

Analyzing these literary works illuminates the historical and ongoing nature of the tensions faced by women in a changing socio-economic landscape. The extensive analysis of individual stories and integration of contemporary statistical data and the framework reveals that Udupa and Kadame's narratives serve as powerful tools for understanding complex gender dynamics. Their work informs aspirations for women's betterment by highlighting the need to address both external socio-economic barriers and the internal, conscious navigation of societal expectations, emphasizing that true empowerment requires progress on multiple fronts.

## References:

- [1] Durkheim, Émile. *Suicide*. Routledge & Kegan Paul, 1952.
- [2] Gouron, André. "Diffusion des consulats méridionaux et expansion du droit romain aux XIIe et XIIIe siècles." *Bibliothèque De L'école Des Chartes*, vol. 121, 1963, pp. 26–76.
- [3] Cassel, J. C. "The Contribution of the Social Environment to Host Resistance." *American Journal of Epidemiology*, vol. 104, 1976, pp. 107–123.
- [4] Houdaille. "Les signatures au mariage." *Population*, vol. 43, no. 1, 1977, pp. 208–212.
- [5] Brown, G. W., and T. Harris. *Social Origins of Depression*. Tavistock, 1978.
- [6] Department of Health and Social Security. *Inequalities in Health. Report of a Research Working Group (Black Report)*. DHSS, 1980.
- [7] Berkman, L. F., and L. Breslow. *Health and Ways of Living*. Oxford University Press, 1983.
- [8] Blaxter, M. "Health Services as a Defense Against the Consequences of Poverty in Industrialized Societies." *Social Science & Medicine*, vol. 17, 1983, pp. 1139–1148.
- [9] Blane, D. "An Assessment of the Black Report's Explanations of Health Inequalities." *Sociology of Health & Illness*, vol. 7, 1985, pp. 423–445.
- [10] Wrigley, E. A. "Homeostatic Regime." *The Dictionary of Demography*, edited by C. Wilson, Blackwell, 1985.
- [11] Barker, D. J. P., and C. Osmond. "Infant Mortality, Childhood Nutrition, and Ischaemic Heart Disease in England and Wales." *Lancet*, vol. 1, 1986, pp. 1077–1081.
- [12] Charlton, J. R. H., and R. Velez. "Some International Comparisons of Mortality Amenable to Medical Intervention." *British Medical Journal*, vol. 292, 1986, pp. 295–301.
- [13] Houdaille. "Les signatures au mariage." *Population*, vol. 43, no. 1, 1988, pp. 208–212.
- [14] Astoul, G. "L'alphabétisation en Haut-Languedoc au XVIIIe siècle: les aléas de la méthode Maggiolo dans le diocèse de Montauban." *Annales Du Midi*, vol. 104, no. 198, 1992, pp. 175–194.
- [15] Franke, Katherine M. "Becoming a Citizen: Reconstruction Era Regulation of African American Marriages." *Yale Journal of Law & the Humanities*, vol. 11, 1999, pp. 251–310.
- [16] South, Scott J., and Kyle D. Crowder. "Neighborhood Effects on Family Formation: Concentrated Poverty and Beyond." *American Sociological Review*, vol. 64, 1999, pp. 113–132.

- [17] Fitch, Catherine A., and Steven Ruggles. "Historical Trends in Marriage Formation: The United States 1850–1990." *The Ties That Bind: Perspectives on Marriage and Cohabitation*, edited by Linda J. Waite, et al., Aldine de Gruyter, 2000, pp. 59–88.
- [18] Smock, Pamela J. "Cohabitation in the United States: An Appraisal of Research Themes, Findings, and Implications." *Annual Review of Sociology*, vol. 26, 2000, pp. 1–20.
- [19] South, Scott J. "The Variable Effects of Family Background on the Timing of First Marriage: United States, 1969–1993." *Social Science Research*, vol. 30, 2001, pp. 606–626.
- [20] Greif, Avner. "Family Structure, Institutions, and Growth: The Origins and Implications of Western Corporations." *American Economic Review Papers and Proceedings*, vol. 96, no. 2, 2006, pp. 308–312.
- [21] Few, April L. "Integrating Black Consciousness and Critical Race Feminism into Family Studies Research." *Journal of Family Issues*, vol. 28, 2007, pp. 452–473.
- [22] Guinnane, Timothy, and Sheilagh Ogilvie. *Institutions and Demographic Responses to Shocks: Württemberg, 1634–1870*. Economic Growth Center Discussion Paper No. 962, 2008.
- [23] Eichner, Maxine. *The Supportive State: Families, Government, and America's Political Ideals*. Oxford University Press, 2010.
- [24] Guinnane, Timothy. "The Historical Fertility Transition: A Guide for Economists." *Journal of Economic Literature*, vol. 49, no. 3, 2011, pp. 589–614.
- [25] Adebowale, Ayo S., et al. "Survival Analysis of Timing of First Marriage Among Women of Reproductive Age in Nigeria: Regional Differences." *African Journal of Reproductive Health*, vol. 16, no. 4, 2012, pp. 95–107.
- [26] Elliott, Diana B., et al. *Historical Marriage Trends from 1890–2010: A Focus on Race Differences*. U.S. Census Bureau, SEHSD Working Paper Number 2012-12, 2012.
- [27] Kadame, Sunanda. *Putta Paadada Gurutu* [ಪುಟ್ಟ ಪಾದದ ಗುರುತು]. Chanda Pustaka, 2012.
- [28] Kadame, Sunanda. *Gandhi Chitrada Notu* [ಗಾಂಧಿ ಚಿತ್ರದ ನೋಟ]. Ahnmishi Prakashana, 2019.
- [29] Few-Demo, April L., and Kristina R. Allen. "Gender, Feminist, and Intersectional Perspectives on Families: A Decade in Review." *Journal of Marriage and Family*, vol. 82, 2020, pp. 326–334.
- [30] Udupa, Vasumathi. *Katha Vasantha - Bhag Ondu* [ಕಥಾ ವಸಂತ - ಭಾಗ ಒಂದು]. Sri Krishna Book Agency, 2010.
- [31] Ramachandra, N. U. "Traditional Knowledge, Challenges and the Need for Revival." *Res Militaris*, vol. 12, no. 2, 2022, pp. 1611–1619.
- [32] *Manu-smriti*. Indira Gandhi National Centre for the Arts, [https://ignca.gov.in/Asi\\_data/41561.pdf](https://ignca.gov.in/Asi_data/41561.pdf).
- [33] *The Bṛhadāraṇyaka Upanishad: With the Commentary of Śaṅkarācārya*. Translated by Swami Madhavananda, Introduction by Mahāmahopādhyāya Prof. S. Kuppaswami Sastri, 3rd ed., Advaita Ashrama, 1950.