

A DESCRIPTIVE STUDY OF POLYANDRY, LAND POSSESSION OF KINNAUR TRIBAL WOMEN AND INHERITANCE VIA THE MALE LINE IN KINNAUR

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Abstract

This study aims to study the inheritance property rights in Kinnaur District of Himachal Pradesh. In this descriptive study researcher aims to identify the customs of not given property rights to Women of the Kinnaur. An important but uncommon cultural practice prevails in which woman doesn't have rights on inheritance property. The custom of Kinnaura brotherly polyandry, in which a woman marries more than two brothers, is a sophisticated collective tactic that has helped people residing in hostile situations feel less apprehensive about their situation in life.

There is a strong relationship between property rights and polyandry in Kinnaur.. Through the execution of a descriptive analysis and the semi-structure interview which examine these diverse parameters of women's land rights in Kinnaur. Scholars can get a thorough comprehension of polyandry and its importance in diverse sociocultural settings. Such study advances scientific awareness of various interpersonal traditions and multicultural tolerance.

Keywords: Polyandry, Kinnaura-Tribe, Land, Inheritance, Anthropological-Study,

Introduction

The current research focuses on the Kinnaura tribes of Himachal Pradesh. The Kinnauries and Kinnaura are the common names for the people who live in Kinnaur. The culture and heritage of tribal area of Kinnaur is quite different from other areas of Himachal Pradesh even completely different from other tribes of Himachal Pradesh. The Kinnaura tribe is not a monolithic group. It is a diversified community, and heterogeneity of racial is a feature of this community. The Kinnaura tribe ethnic group is different from other Indian tribes because of its caste hierarchy, which served as the foundation of this societal structure. Both Buddhism and Hinduism are considered the main religions of the community. There are addition to the aforementioned faiths, there have been numerous native deities, some of whom have characteristics of lineage worship, and naturalism, that is similar to the spiritual community of Indian tribal groups.

The biological technique known as polyandry has its reasons described in terms of the direct and indirect advantages it offers to females. One of the main factors sustaining polyandry is thought to be the positive association between female remating and fecundity, which is mediated by receiving nuptial presents. A woman who has numerous spouses is said to be polyandrous; this is an intriguing

societal phenomenon with significant sociocultural and ethnographic ramifications. Research on polyandry can examine several facets of comprehending its use, societal roles, and social effects.

There is polyandry in contemporary civilization everywhere in the globe. Several ethnic and indigenous communities in India, including the Toda, Kota, Kinnaura, Raaji, and Lahaula, have engaged in polyandry. The current study uses semi-structured scheduling, interviews, official and unstructured panel discussions, to gather evidence via 820 Kinnura families within the Kinnaur area of Himachal Pradesh to evaluate the presence of polyandry weddings. It was shown that 13.2% of Kinnaura weddings involve multiple partners. Even if industrialization and contact with the outside world have cast doubt on the value of polyandry, it nevertheless plays a socially significant role in Kinnauras' way of existence (Gautam, R. K., & Kshatriya, G. K. 2011).

The general terminology for a woman who continues to have sex with multiple men is polyandry. The six different forms of polyandry that are prevalent worldwide are compared across 43 civilizations in this book. In certain cases, a marriage agreement including at least three individuals includes physical actions. In some kind, extra-marital intimacy is anticipated and not always given consent by both individuals (Benedict, L. A. 2017).

In Kinnaur, there is a noteworthy yet uncommon cultural practice known as brotherly polyandry, and it is associated with the shifting dynamics of land possession. For individuals residing in hostile conditions, Kinnauri brotherly polyandry—a prevalent historical marriage custom in which a woman marries more than two brothers—is a sophisticated collaborative technique that has reduced contextual unpredictability. In an area where resources, labor, or property are scarce, robust interactions lower risks and sustain economies. I examine how land possession and polyandry are related in Kinnaur, and make the case that dwindling polyandry is causing property to be divided up, which in turn is altering systems of property occupancy. Environmental degradation exacerbates this mechanism substantially. The number of autonomous families rising in tandem with decreasing properties could have major ongoing financial repercussions. Marriage traditions are changing to mirror larger social changes, primarily brought about by urbanization and greater commercial availability (Rahimzadeh, A. 2020).

Equality in ownership of land is viewed as a crucial instrument for boosting women's socioeconomic well-being and autonomy in emerging nations. The autonomy of women is positively and significantly impacted by land possession. Specifically, we identify two significant trends in the information. Firstly, the effect of land possession on authority is increased when the heterogeneity of property possession is taken into consideration using experimental factor approaches, coarsened precise pairing, and negative probabilities balance.

Objective of the Study:

- To understand the relationship between polyandry and land ownership that determine land rights.
- To identifying factors effecting land acquisition of Kinnaurtribal women.
- To know the traditional acceptance and limitations of inheritance on Kinnaurtribal women's land rights.

Influence of Polyandry System in Kinnaura Tribe:

1. **An Analysis from a Historical and Cultural Perspective:**Analysing polyandry's societal and historical backgrounds in various countries offers important ideas. This entails awareness of its

frequency in particular areas, how it has changed over time, and the underlying societal standards and values.

2. **Polyandry and Polygamous Structure :** Polyandry can take on several shapes. It is easier to comprehend the variety inside such behavior if those distinctions are described. Examples of such differences are brotherly polyandry, in which two or more brothers share a wife, in polygamous marriage, only one men marries two or more sisters.
3. **Behavioral Formations and Interactions:** It is crucial to look into the societal patterns and frameworks of polyandry groups. This entails looking at lineage structures, succession trends, positions and obligations within partnerships, and the distribution of labor between couples.
4. **Socioeconomic Variables:** The incidence of polyandry is frequently influenced by financial reasons. Understanding polygamous civilizations' monetary buildings, commodity allotment, land possession, and subsistence practices can help understand the financial incentives for this type of marriage.
5. **Gender Patterns and Authority Interactions:** It is important to examine how sexual orientation and strength interact in multifaceted relationships. Investigating power, choices to make decisions, and the negotiating of partnerships between couples are some examples of this.
6. **Maternal Commitment and Sexual Approaches:** It's critical to comprehend how polyandry affects maternal commitment and sexual approaches. This entails looking at things like parenting techniques, reproductive trends, and the distribution of parenting expenditures across several families.
7. **Intercultural Opinions and Positions:** Understanding how other cultures perceive and feel about polyandry might help one better understand how it is regarded in other communities. Analyzing cultural expectations, theological convictions, ethical concepts, and perspectives on genders and femininity are all part of this.
8. **Limitations and Adjustments:** It's critical to look into the difficulties polyandrous households encounter and the strategies they use to deal with societal, financial, and culturally constraints. This entails looking at topics like envy, how to resolve conflicts, and how to keep relationships harmonious.
9. **Modern Customs and Alterations:**Last but not least, examining current polyandry behaviors and how they are evolving in reaction to globalization, modernity, and economic shifts offers important information about the conduct's continued significance and development.

Delineating ancestral Land through Men in Kinnaur:

1. **Patrilineal Land Ownership:** The distinctive patrilineal ownership structure of the Kinnaura tribal community is typified by the high degree of power that women frequently enjoy over their land and belongings. Lands are typically transmitted by male ancestry, with sons acquiring the property from their fathers. In contemporary numerous other civilizations, this one is patrilineal, especially with the common patrilineal succession practices.
2. **Gender Responsibilities and Monetary Investments:** Women actively participate in family supervision and agriculture in the Kinnaura community. Their efforts in domestic business,

especially agriculture, often allow them to fulfill social responsibilities but lack of control over land limits their economic participation.

3. **Societal and Traditional Standards:** Gender rights and land possession are perceived differently in Kinnaura community due to traditional customs and practices. Even though men may manage a large amount of land, succession customs are often influenced by cultural beliefs about kinship or family dynamics. In specific situations, succession through the male line can still proceed regardless of the maternal ownership structure, illustrating the complicated interaction between custom and flexibility.
4. **Judicial Structure or Customary Law:** An analysis of Kinnaura tribal women's situation with regard to land possession requires an awareness of the judicial structure and traditional customs controlling land entitlements and succession. Even though official judicial processes may acknowledge gender fairness in ownership privileges, social attitudes and customs can have an impact on how these provisions are applied.
5. **Difficulties and Fluctuations:** Although patrilineal land ownership rules exist, Kinnaura tribes women still encounter difficulties in claiming their ownership privileges, especially when traditions conflict with contemporary judicial systems. Customary land ownership structures and succession customs may also be impacted by shifting societal circumstances, urbanization, and migratory trends.
6. **Empowerment and Strength:** It is crucial to support Kinnaura ethnic women in their attempts to stand up for their entitlements regarding their property and advance equality between men and women. This entails educating people about their constitutional privileges, promoting women's participation in decision-making, and endorsing programs that strengthen the financial independence and self-determination of women.
7. **Exploration and Documentation:** To fully comprehend the complexity of land ownership and succession traditions within Kinnaura ethnic women, more investigation and documentation are required. Descriptive analysis examining actual circumstances, continuous investigations documenting variations throughout the years, and partnerships with indigenous populations can all offer significant information about Kinnaur's issues surrounding gender, assets, and succession.

By experts and administrators may contribute towards increasing gendered between men and women and female emancipation in property possession and succession patterns within Kinnaura indigenous tribes by analysing the interactions of traditional rituals, legislation, and financial variables.

Methodology:

A comprehensive analysis of the newest relevant information on the financial security linked to land holding is given by the present research. In this educational article, we utilized a technique and easily obtainable papers that we obtained from Academics to provide a concise explanation of the inheritance land ownership condition. Semi-structured interview schedules were conducted with the women from Sangla tehsil in the native district Kinnaur were

employed in the research. The research is designed to be completely focused on primary evidence. To fulfill the objective of the research, 40 women were selected. The respondent interviewed were all divorced, widowed, single and unmarried women. All women's are fall under the poverty line. I had used maximum variation sample for this research paper.

Finidings

Kinnaur has traditionally had patrilineal succession structures, which means that entitlements, possessions, and lineage are handed up through masculine lineage, similar to numerous different indigenous civilizations. Regarding succession entitlements, this structure usually gives males the upper hand against females.

The son typically gets the majority of the family's possessions, especially land, homes, or various items, with patrilineal succession. This behavior is inspired by traditional rules and practices and is well embedded in the socioeconomic and intellectual framework of the area.

It is important to keep in mind, nevertheless, that succession customs can differ across Kinnaurs and could undergo modifications due to things like changing societal standards, new laws, and personal kin values. Increasing consciousness of women's liberties and sexual fairness in contemporary decades has sparked conversations and occasionally changed property customs to distribute legacy more fairly across brothers and sisters.

The Kinnaura tribal women of Kinnaur, have unique land-holding traditions and succession customs that provide an intriguing gap into the interplay of gender, tradition, social acceptance of ownership entitlements in tribal communities.

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