The concept of ' family ' was also being narrowed to a patriarchal one , in which legitimate members shared ties of blood and women were subservient to the will of the male head of the household . The boundaries of this idealized domestic sphere were jealously guarded by the law . Domestic arrangements like those of the tawaifs , on the other hand , where blood relations and purchased members often lived together in close ties of kinship , were increasingly denied the privilege of being recognized as a family .

What do two men who decide to live together do? Men like you and me? Those who don't want children? Those who don't have the old to look after or the young to raise? No one would visit us because we'd be living together as social outcasts. For most of the day, we would do what we liked.

On the other hand, in today's East Asia where anime and manga are mainstreamized, with the proliferation of various mediation and fictional artifacts in our social life, it is not rare to have emotions for fictional characters.

According to demographic surveys, more than 10% of the Japanese young population have ever felt love for fictional characters.

Like, you realize when you get married how much the institution changes things. I remember that in the first few months I was married, how often, if I was out by myself, people would be like, 'Where's Max?' and I would want to be like, 'Max and I have a marriage where we don't have to account for each other.' And maybe I even said that a few times, but eventually, it was just easier to be like, 'He knows I'm out.' Everyone says that you can make marriage what you want, but sometimes the institution of marriage really wins out. It'd be freeing to just make up your own rules.

I'M GENERALLY SUSPICIOUS WHEN PEOPLE ARE SAID TO "ADORE" OTHER PEOPLE, ESPECIALLY WHEN THEY'VE BEEN GIVEN NO CHOICE OVER WHO THOSE PEOPLE ARE, BUT JUSTINE DID ALWAYS SEEM TO HAVE TAKEN TO TONY RIGHT FROM THE START AND TO HAVE TRUSTED HIM; AND TONY, I BELIEVE, COULD NOT HAVE LOVED JUSTINE MORE HAD SHE BEEN HIS OWN DAUGHTER. MOST PEOPLE ARE INCAPABLE OF THAT DISINTERESTED KIND OF LOVE, BUT TONY HAD NO BIOLOGICAL CHILDREN AND NO BLOOD RELATIVES, AND CAN LOVE WHO HE LIKES.

Berliners often join together in Baugruppen (buildings groups) to pool their money and build their own multistory, multi-family urban dwellings without using a developer as an intermediary.

Initially, Buddhist monks and nuns practiced an eremitic (or solitary) form of monasticism, but after the death of Gautama Buddha, they settled together, first for the rainy season and later in more permanent collectives, making Buddhist monasticism one of the earliest known forms of intentional communal living practiced by a group of spiritual seekers. Living together initially allowed them to pool resources, but later helped reinforce their mutual dedication to following the Middle Way, the teachings of the Buddha.

Sometimes you want to talk about love and despair and the ungratefulness of children. A man is no use whatever then. You want then your mother or your sister or the girl with whom you went through the school, and your first love, and her - first child - a girl - and your second. You sit with them and talk. She sews and you sit and sip and speak of the rate of rice and the price of tea and the scarcity of cheese. You know both that you've spoken of love, despair and ungratefulness of children. — 'The Female of the Species'

Gauri Deshpande

But if we weren't meant to be lovers, it doesn't mean that we weren't meant to be family.

Patriarchy is partially rooted in the cultural and legal traditions of patrilineality (paternal descent) and patrilocality (where wives leave their natal kin to join a husband's family). These twin forces still operate in the daily lives of billions of people and maintain a distinct lingering influence even in contemporary cultures that see themselves as more "enlightened" with regards to the traditional family. We can't #SmashThePatriarchy without dealing first with these two less familiar P-words.

Co-living spaces allow young singles to thrive in cities in their twenties and thirties, but the ideal remains a coupled-up existence in a single-family residence. The turnover of tenants also prevents the formation of the close community bonds promised on aspirational websites. Rather than working together to share chores and maintain their collective spaces, co-living residents benefit from the labor of others hired to work for the community. And since most residents are young and single, co-living is not set up to meet the specific needs of parents.

Conforming in our thought to some universal belief that family units of one man and one woman are the nucleus of ' normal ' human care and love , we rarely interrogate them , rarely contest the artfully contrived institutions dependent on heterosexual paradigms and women's subservience within these parameters . Rekha had transgressed the boundaries of the ' normal ' , hence she had forfeited her right to familial love and care .

The hope is that by assembling these texts — most of which aren't otherwise available online — and placing them next to each other, they might interact in useful ways. And ultimately, the point is to understand the conditions in which we live and "put a weapon in the hands of workers."

a queer zine series by opheliagame