

# Factors of Modern Changes in the Indian Families

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**Abstract – Today's modern families like food, housing and sexual satisfaction also do, but the methods and values related to these tasks are changing. But this change is not a radical change like that observed in Western families. The function of the family depends on the structure of the family and the nature of the society determines the functions of the family. Family functions, such as providing nutrition and protection to children after reproduction, providing them with bread, clothing and shelter, controlling sexual behavior, socialization, transferring generation to generation, emotional encouragement, social Work has been done by the family to get recognition. But there are changes in these works in modern Indian family, but in this change also the symptoms of traditional family can be seen.**

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## INTRODUCTION

Joint family practice has been in Indian society from very ancient times. This system has been a system suited to the needs of the traditional agricultural society, the joint family system indicates the specific way of life of Hindus in the field of family life. While other cultures have initially encouraged selfish lives arising out of individualistic tendencies, Hindu culture has developed charitable lifestyles inspired by community sentiment. In the immediate context, there is a need to do research or study work on the changes in the family. Because the family is the first school of the child and not only the first step of socialization of the child, but also the process of development of human personality starts from the family itself. Therefore, an in-depth study should be made of the important institution that makes human being a human being, morality and socialism.

From a sociological point of view, the joint family is the unit in which members of several generations live under the leadership of a head with their extended lineage. Prabhu has rightly written - The first thing that is highlighted when considering the Hindu family is its joint nature.

The centuries-old changes in the family system of Indian society have had a considerable impact. At a time when the population was small in the country and the basis of agribusiness was mutual interdependence, each family felt the need for labor, so there was jointness in the family from all perspectives. But in the last two hundred years, the country's economic system has changed. The pressure of increasing population on the land is

increasing every day. In the present environment, most people cannot depend on agriculture. Today social progress and development has taken place as a result of various modes of transport and communication and industrial promotion, a new social system has been created, but this system has given a lot of encouragement to competition. Opportunities in the family are now almost ending. Changes in agricultural implements, widespread dissemination of education, invention of technical equipment and knowledge have also affected the rural life, as a result a new thinking has arisen in villages, towns and cities. The sense of family bondage and responsibility in the villagers diminished and selfish feelings started to awaken, so due to these selfish mentalities, the villagers started to get attracted towards the cities, because in the city itself, many possibilities of higher education, technical knowledge and training jobs and opportunities available Occur. Therefore, due to the intense desire to get employment or job and the desire to raise their standard of living, the fire started rapidly. Due to the processes of industrialization, urbanization etc., various aspects of the Hindu family were affected, however, changes in forms began to be reflected. Traditional joint families were reflected in a single family, the renewed form of the joint family became evident in front.

Such families have been considered central in the social structure, in which only husband and wife and their unmarried children should reside. In the current perspective, due to the feeling of individuality, the central families are becoming more prevalent. In particular, such families are

found in progressive countries of Europe and in American societies. But it would not be appropriate to say that today, like in Europe and other countries, single families are being visible in India. The strength of the Indian family is unanimous. Among the lonely families that are seen in Hindus, there is a wave of connectedness, there is a mindset of connectedness.

Regardless of the circumstances, the husband and wife and their unmarried children are residing in a single family. The joint families that are being reflected today, their renewed form is visible, where the number of members is limited and the number of generations is also less. In the traditional era, the main basis of jointness of the family was professional equality and specialties, living together in joint spirit of the members of many generations, but in present times the definition of joint family has changed. In the words of Lavi, the view is "Intent with a single family - a unit consisting of husband, wife and children of immature age which is separate from the rest of the community."

Some features of the traditional joint family are becoming prevalent in today's modern single family, where there is neither a joint residence, nor joint property nor joint.

#### **Ancient and changed functions of joint family: -**

The joint family is the most ancient and important institution of Indian Hindu society. This institution has been running in India for a long time. The practice of any institution for a long time indicates that these organizations are useful for the society, this institution has been very useful mainly in agricultural and rural societies. Karve considers it a small world,

#### **Head and position in family power: -**

Establishment is the right to organize the behavior of individuals and to take decisions regarding them. It is one of the major forms of power usage, in which the actions of their individual human actors are directed in an orderly manner so as to achieve a specific goal or common goal. Max Weber mentions miraculous or charismatic logical, legal and traditional or traditional authority. Max Weber states that miraculous power rests with individuals who have the ability to provide leadership and inspiration to people only on the basis of their personality and power. The head of the traditional rural Hindu families is an old and dominant man in kinship relations whose orders all members consider to be their moral obligation. The property of the family has the right of the father or the doer. By that, division of labor is done among the members and the form of cultural and religious works is determined.

### **LITERATURE REVIEWS**

The joint family of O'Malley (2011) is a traditional, pre-modern, multifunctional group, which mainly

worships the common property, house, kitchen, and family worship or worships, pp. 120-121. It can be a large group of up to a hundred people. It is a stereotypical group of three or four generations with a common preceding h which is often patrilineal. Such families look more like a settlement than a householder.

O'Malley says that a joint family can live in separate households but be united in property, worship and other activities; 1934: 121-126) He considers it a phenomenon of modern times. O'Malley (1941) has also focused on the causes and nature of the breakdown of the joint family. NC Desai: - At the time of the first work of O'Malley in the thirties, Desai (2012) threw light on the economic and social aspects of the family system.

KT Merchant: - Merchant (2013) has done primary experiment S1/4 study about family and marriage. They have classified the householders into 'separate families' and 'joint families'. They defined the joint family as: "A person living with married brothers, Ancles, Antas, Cousins, and a father or grandfather living with a married son or Grandson, understood as being in joint family system Should go; Page 35 Thus their definition includes three or more generation sutras ". Kingsley Davis Professional Sociologist Davis (2013) analyzes two social institutions — marriage and family — in a cross-cultural perspective, based on available literature. Davis's approach is evolutionary and ethnographic.

Davis (2014) has written a passage on the Hindu family. In western countries, this book has been widely used as an original book in sociology. Davis G. Mandelbaum: - Mandelbaum (2013) has described the Indian Family Organization in general technical terms on the basis of available literature. In this book, the family is defined as a household group consisting of three types of structure: 'All persons are related by blood such as; 1 a man and his sons and Grand Sons or; 2 a group of brothers, their sons and grandsons. . The women of the household are their wives, unmarried daughters, and possibly the gods of dead men with blood.

Thereafter, Kapadia (2014) has contributed to the development of the sociology of the family through various papers and books.

Kapadia, in the third part of his thesis on "Chasing Pat Nurse of Hindu Marriage and Pfamily", has attempted to understand the joint family from two perspectives: psychological and structural. He himself is not satisfied about the validity of his findings due to lack of answers. Regarding the structural aspect, he believes that the joining of a person in the central family transforms him into a joint family. The residence is local and functionally differentiated between

joint families and in a family that is only functionally combined but the residence is locally isolated.

Kapadia posits that a high amount of connectedness is found outside the inhabited local group, with a high amount of connectedness in the inhabited local group; 1955a, 180–181.

S. C. Dubey: - Dubey (1955) has also shown interest in family organization in his studies conducted in a village community of Telangana. He defines the ideal joint family as a unit of five generations - ego, his wife, his parents and paternal grandparents, his brothers and their wives and children and their children and their wives and children and their Single sisters and daughters; page 133

He considers both units of four or five generations in Telangana village impossible. He also mentions two types of joint families - one is made up of parents and their married sons and their wives and children and the other is made up of brothers, their wives and children.

Dubey believes that after separation, the retreating family and the main family take an active interest in each other's life tasks and problems. Participates in religious rituals, festivals, festivals and rites of life together. A. Ayyappan: - Ayyappan (1955), while advocating calculative studies, has presented only a general description on caste and family in India. IP Desai: - Desai has made his special contribution in the family sociology in the form of various papers and books from 1953 to 1964. He asked some subtle questions in the questionnaire used for his study of Poona's high-school in 1953. His 1954 revision on caste and family is indeed a general article. He has widely presented his ideas first in his thesis (1955).

In the initial section 4 of this research (2013), he examines in detail the data and views expressed in some reports on the 1951 census of India. During this test, he calls for a distinction between 'family' and 'gharbar', as a gharbar made up of a central family continues to be part of the joint family for some other functions. The main drawback of the census approach is that it considers the family as a corpus of individuals.

Desai (1956), the original subject in the thesis is the same as in his first letter. In it, he presents his personal definition of central family - 'We can call a house a central family if it is made up of a group of parents and their unmarried children, or their spouses and their unmarried children, who are their second Relatives are not related to property or income or rights and liabilities which are related to them and as expected from those related to their kinship'.

Desai believes that a household which has the depth of a larger generation than the central family and whose members are either fraternally or lineagely

related to property, income and mutual rights and obligations, is a joint family.

On the basis of this analysis, Desai concludes that it would be traumatic to say that centrality is increasing and connectedness is decreasing. Desai also does not accept the idea that the spirit of individualism is generally increasing in the Indian family because they consider the facts of such sociologists to be weak.

Desai (1964) studied 423 households. The study seeks to determine to what extent the presence or inappropriate status of connectedness 'continues to be related to and prevalent in religion, race, occupation, educational status and duration of stay'; The factors are chosen because of their skeptical conformity.

Srinivas: - Srinivas (1942) based study on ethnographic material is an important description of the relationship between some members of the joint family in determining cousin marriage. Srinivas mentions about the bifurcation of joint and individual families, usually to express his views on their qualities and demerits (p. 202).

Srinivas (1952) has described the Okka of Coorg as a joint family, but the Okka in his actual description is not merely a co-inhabited local cohort, property holder and cultural group, who belonged to two or three generations. Is made up of 'men, their wives and their children', but also applies to a wide group of people who are divided into blocks, who live in one or two ancestral homes, and the rest. There is puffiness in the room. Srinivas has not distinguished between joint family and lineage in this book. But he (1956) in his Essay Gazetteer of India has considered Okka as a dynasty.

Srinivas (1952) considers the joint family as separate from brotherhood and lineage. He defines the joint family as a multifunctional group in this way - 'It is made up of descendants, their wives, married as well as unmarried sons and unmarried daughters in the male lineage from the common ancestor. It is also clear from Srinivas's research paper that the joint family is one in which the male member is either; 1 father, his two or more married sons, one or more unmarried sons and unmarried grandson, or; Married brothers are one or more unmarried brothers and unmarried sons of brothers. Some categories of relatives who are involved in these joint families or primary families

### **Study method**

Research Methodology is an essential part of any research work, whether survey or research. It is also necessary to have a detailed discussion of the research method because the scientificness of the thesis is clear with the help of this. Under this, we

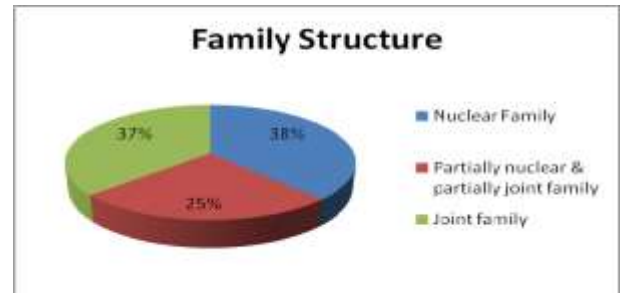
present the framework of research, discuss the methodologies on which data is compiled or analyzed. The field of research is also defined in it and it is necessary to have a detailed discussion of paradigms etc. Discussion of all these aspects becomes necessary, because with the help of this, the study is reduced to limits. Stuart Chase has not rightly said that "any science is related to its method and not to the subject of study." "In this sense, the scientific method is the paved path on which a human can walk to the door of truth by burning the light of knowledge and the darkness of ignorance can be overcome. This path is long and some difficult, but any other path too. No. Little speculative efforts lead not far from the truth, away from the truth. That's why even Carl Pearson has said that "there are no short paths to reach the truth. To gain knowledge about the world." We have to go through the door of the scientific method. "This gate is a free door, and in this sense scientific method can be used by any scientist to gain knowledge about any kind of subject. In other ways we can it can be said that scientific method can only be used to study natural or physical things, it is a misconception. Whatever be the subject of meditation, the scientific method is equally useful. This is the reason that today scientific method is being used to acquire knowledge in relation to social events. It is true that the use of scientific method in the study of the natural or physical world has the potential to yield more accurate knowledge, yet in the study of social phenomena, the results obtained by the scientific method have not been less hopeful.

### Overall

A composite is selected for research work. Generally, the overall selection is done according to the objective of the subject studied. In order to see the modern changes in the family, the study subject of the research work presented should be selected such that where the motivational elements of modern changes in the family are active. Modern changes in the family are seen more in urban areas than in rural areas. Therefore, Patna city has been selected as a whole for the study, which is completely tailored and favorable for the study subject and the purpose of the study. It can be undisputed that the modern change in the family is more in this city than in other areas of Bihar.

**Table 1 Graphic performance of family structure**

Family structure	Number of respondents	%
Single family	114	38-00
Partially single and partly joint family	076	25-00
joint family	110	37-00
Total	300	100-0



Family structure: - Extensive families may have different types of structure than incomplete or complete primary family. The family structures are mainly divided into three parts, which are as follows:

Moderate family; Censorship in the family: - The family in which the parents and their unmarried children reside and are not currently part of the joint family. ; Partially solitary and partly joint family; - Chantajapansal

Chhanbasamant Dandak Chantajpansal Shrivapadaj Simplsdh: - Families that live in isolation but currently remain part of joint family ie due to family relationship are connected due to mutual rights, duties and obligations and undivided family property.

Famous joint family: An attempt has been made to divide the structural and functional changes of the family by dividing the presented study into these three types of families, because without such distribution we cannot show the modern changes in the family.

Fact Collection, Tabulation and Analysis: - The work of compiling facts from the respondents was started for research. The study presented compiled facts from such individuals as the head of the family, male or female. While selecting them, care was taken to ensure that their education, income, caste, housing, etc. varied. After receiving answers from the respondents, their answers were coded and keeping in mind the objectives of the study, the data were constructed based on their similarity and inequality.

While creating different tables, the data were kept under different groups and their percentage was removed. The things written on the basis of tables are based on this analysis method. Statistical method-class tests (BP.antum jmjddh) have also been used for analysis.

### RESULT

In the research presented, the researcher had to go through many experiences during compilation of facts, the researcher did not face much difficulty in making contact with the educated respondents. By contacting the informants, the



researcher gave detailed information about the objectives and utilities of this study, as well as requested the informants to answer the questions given in the schedule. Some respondents readily agreed to answer the questions on the schedule. Several respondents met such who listened seriously to the objectives of this research. But when Shodhakratta urged him to reply, he postponed his busyness and postponed it for the second day. Researchers met some of the respondents who in the end questioned what would be the benefit to us from this research? The researcher explained to such informants in detail about the usefulness of this research that the form of the family which was there before is no longer being seen and is also being found, then either the structural or functional changes have come in this modern changes. Efforts are being made to know for research work. Convinced of the objectives of this research work and agreed to give the data, the scholar went to his place of residence and compiled the data. There were questions on the schedule on which he did not want to state his actual position. Like how much is his income. The student had to rely on the data given by the respondents. Thus, the researcher faced many difficulties and succeeded in filling all his schedules.

## CONCLUSION

The function of the family depends on the structure of the family and the nature of the society determines the functions of the family. Family functions, such as providing nutrition and protection to children after reproduction, providing them with bread, clothing and shelter, controlling sexual behavior, socialization, transferring culture from generation to generation, emotional encouragement, social identity Adi work has been done by the family. But there are changes in these works in the modern Indian family, but in this change, the symptoms of the traditional family can also be seen.

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