

Analytical Study on Social Transformations in Indian Families

Swati Lohan^{1*}, Dr. Pratima Shukla²

¹ PhD Student, Kalinga University, Raipur (CG)

² PhD Guide Kalinga University, Raipur (CG)

Abstract - As a social institution, the family has continuously evolved. Alterations have been made to both its structure and its functions. The family in India, like in many traditional communities, has traditionally been the hub of community and economic activity and the major provider of survival necessities for its members. Two hundred kids between the ages of 9 and 12 participated in the survey. Respondents from both rural areas and major cities were separated. The family structure in India saw major changes in the twentieth century due to the rising commercialization of the economy and the building of the modern state's infrastructure.

Keywords - Joint Family, Nuclear Family, Collectivism, Individualism, Values, Partner relationship

-----X-----

INTRODUCTION

Structure and purpose coexist in families. A family's structure is like the skeleton and muscles in the body; it determines the family's size and form. Just as different organs serve different purposes inside the body, different roles within the family are essential to everyone's well-being. As a whole, society is seen as a structure that fosters unity and peace. Social structures, defined as "relatively stable patterns of social behavior," are said to be the guiding forces in each of our daily lives. Our daily lives have form because of the social structures in which we participate, such as our families, our communities, and our religious institutions. Each social institution plays a role in society and has repercussions for how it operates.

The social institutions and networks that make up a society are integral parts of its social structure. Upper class, middle class, and lower-class society are all examples of different socioeconomic structures. The tiers of government are another kind of social organization. Structures of society include households, communities, institutions, and hierarchies.

Many ideas in sociology and demography, two branches of the social sciences, revolve on families. It's a big deal in society and people often look to it as the center of their own personal trajectories. A nuclear family is a nuclear family that has been established via marriage or adoption. Since the family is responsible for producing the bulk and quality of a society's human capital and livelihood resources, it is the fundamental and crucial unit of society. Family and kinship have been given authority by social and religious organizations to shape individuals', households', and

communities' norms and values. Children, women, and the elderly are particularly vulnerable, and the family is generally seen as a safe haven for them. It's a vital link between people and the larger community, providing them with food, shelter, and social interaction. As a result, the family has traditionally served as a useful analytical unit for researchers interested in enhancing and better comprehending human development.

The study of the circumstances and human traits that give rise to distinctive family structures is therefore connected to family demography. The term "family demography," as defined by the Encyclopedia of Population ("Family Demography," 2018), refers to the "study of the composition of families and of the transitions that individuals make into and out of various types of families." The number of family members, the age and sex profile of the members, the marriage and cohabitation status of the members, and the kinship network and support system are all aspects that fall within the purview of this field of study. Marriage, cohabitation, divorce, and remarriage are all life-course activities that may define the shifts in mindset and behavior that characterize civilizations in transition and those that have just emerged from one.

LITERATURE REVIEW

Bhasin, Himani. (2016). Culture and unity in India, the nation of culture and unity, are evident in the organization of society down to the level of the family. A family is a group of people who have an informal, interpersonal relationship that fosters strong bonds among them. Human qualities such as love, caring, and affection are mostly responsible for

keeping families together. It's common to think of a nuclear family as a married couple, their offspring, their parents, and sometimes even the grandparents. There is, however, a distinct kind of family structure in India that is very vibrant in the way it manages to handle and preserve human ties. Joint family systems are a unique kind of family organization. Multiple nuclear families that are related to one other by marriage or blood form a combined family. There is no distinction between the nuclear families inside the joint family; all members live together and participate in the ups and downs of life. The institution of the joint family is illustrative of the multicultural, multilingual, and yet inextricably interwoven nature of modern India. When asked about India's spiritual advantages, the country's president cites them as:

Prasad, Devi et al. (2019). Family change has been a hot topic of discussion among thinkers and writers since the early nineteenth century. One result of these discussions has been the development of hypothetical future family configurations, in which various possibilities with respect to family composition and dynamics are speculated about. Despite studies documenting the huge shifts Indian families have undergone, not much thought has been put into the question of what Indian families will look like in the future—say, thirty years from now—given the rate at which they are changing. We made a feeble try at this kind of thing in this chapter. They are speculative social generalizations rather than statistical forecasts. In the Indian setting, we were able to represent a variety of future family situations, including nuclear families with evolving interpersonal dynamics, joint/extended families, transnational families, cohabiting couples without children, same-sex couples, and more. We then offered some conjecture on how they may affect family policy and other facets of social life in the next decades.

RESEARCH METHODOLOGY

Two hundred kids between the ages of 9 and 12 participated in the survey. There were two groups of respondents: rural and urban. Half of the people who responded lived in nuclear families, while the other half did so in blended families, and this pattern held true in both rural and urban areas. The participants were evenly split between males and females, and they came from both urban and rural areas, as well as single-parent and blended families.

STRUCTURAL AND FUNCTIONAL CHANGES IN INDIAN FAMILIES

Since all civilizations have some kind of family structure, it's important to consider the benefits the family brings to those living in it. After all, if the family didn't do anything that couldn't or wouldn't be done elsewhere, they would probably all perish. In the 1930s and 1940s, when Ogburn (1993) predicted that family responsibilities were dwindling, many predicted the end of the family unit. The forecast, as we all

know, did not come true. Large numbers of people continue to get hitched and have kids. People who have been divorced often remarry. Ogburn saw a bleak future for the family since many of its functions were being assumed by other organizations. It was lost on him that the family's traditional functions were shifting rather than disappearing. In what follows, we'll look at how many core family responsibilities have evolved throughout time.

As a consequence of women's improved economic independence and the accompanying legal and ideological advancements, divorce has become more common and accepted in American culture. Because of this change, many people, especially women, have been able to flee abusive relationships and communities. However, many women's economic hardships have worsened. The feminization of poverty is one effect of this tendency. Predictions of the family's "death" due to these shifts have proven to be baseless, as the family still very much exists. Most people continue to get married and establish families. Divorce rates often increase when remarriage rates also go up and vice versa. Even when other social institutions change, the family's significance will remain constant.

Table 1: Percent distribution of respondents' opinion on changing family size

S.No	Changing family size	Frequency	Percent
1	Yes	171	85.5
2	No	29	14.5
3	Total	200	100.0

The following table does not account for the evolving nature of families in the twenty-first century, such as the prevalence of joint families and virtual families. It was always recognized in accordance with Indian traditions. People in general and villagers in particular desire to keep things as close to home as possible. Nonetheless, it will be interesting to see whether things have changed or kept the same. In light of the above information, more than 85.5% of the millennial generation does not approve of cooperating with other members of the same social group, while just 14.5%, or almost a quarter of the respondents, find such cooperation to be desirable.

Table 2: Percent distribution of respondent's opinion on decreasing gender discrimination among modern parents

S.No	Decreasing gender discrimination	Frequency	Percent
1	Yes	132	66
2	No	68	34
3	Total	200	100.0

Unlike prior generations in Indian families, who openly discriminated against women and favored men, the following graph tables show a growing gender respect or equality among all family

members. The majority of respondents (66%) were certain that, given the current state of affairs, the answer is yes: for those who have equal rights, the desire to be free and independent rather than dependent, biased, and disfavored according to gender is a widespread desire in families today. The findings of this survey show that 34% of people strongly disagree with this statement and maintain that view. Despite the positive effects of modernization on Indian culture, many Indian families still suffer from gender bias and other forms of inequality. This demonstrates how nothing in Indian households is ever fully addressed, even though India is the world's poorest country.

Table 3: Percent distribution of respondent's opinion on decreasing family recreational function

S.No	Opinion family recreational function on decreasing	Frequency	Percent
1	Yes	155	77.5
2	No	45	22.5
3	Total	200	100.0

The following table makes a concerted effort to undermine the unique quality and nature of the fun and amusement provided by Indian families and Indians. When asked how they felt about themselves, how did Indians respond? The current human age, however, has many more options for fun and games than previous generations had, thanks to significant advances in science and technology and widespread expansion in the transportation and communication sectors. You may now enjoy modern conveniences like as television, the internet, public parks, and shopping centers.

Seventy-seven percent of those polled in the aforementioned research agreed that the entertainment industry is growing quickly and isn't only catering to Indian families. The other quarter of respondents strongly disagree, saying they can find other forms of amusement wherever. However, owing to natural events, family should be recognized without reservation in the realm of entertainment, whereas other entertainment centers are artificial creative centers created by humans. The core of Indianism resides in the fact that many modern-day Indian families are willing to play the role of creation centers for their members by lending a hand to those they know and those they don't.

Table 4: Percent distribution of respondent's opinion on family functions changing.

S.No	Changing family functions	Frequency	Percent
1	Disagree	26	13
2	Agree	174	87
3	Total	200	100.0

The above chart doesn't try to explain the changing nature of Indian families in the twenty-first century,

where once everyone relied on each other for financial and emotional support but now each member of the family is expected to make their own way in the world. Non-cooperation in the face of polarization is on the rise despite the fact that Indian soil has given rise to continental languages that have expanded to the point where India is no longer just a nation but a continent in its own right. This is because India is the only country in the world that appears to be 100 percent secular in nature, accommodating all of the world's major religions and races.

The influence of westernized Indian families meant that even they could feel the winds of change blowing in their direction. As shown by the data, 87% of participants agreed with the morphing statement and said yes, many of us are operating in a very diverse Western way. Only around one-fifth of Indians see this shift away from traditional family values as a beneficial development. They haven't lost the nice, old-fashioned simplicity and humility for which all Indians are known.

Table 5: Percent distribution of respondent's opinion on changing Indian culture

S.No	Changing Indian culture	Frequency	Percent
1	Disagree	29	14.5
2	Agree	171	85.5
3	Total	200	100.0

The above does not fully explain the shift in generational attitudes about grandparents and other relatives. According to Indian social norms, people of all faiths, castes, and economic classes are welcome to attend and celebrate together at every festival. And every Indian did this because they consider it a great honor to share a home with people of so many different backgrounds, and they wanted to serve as the best possible representatives of this idea to the rest of the world. According to the data shown above, just 14.5% of those surveyed agreed with the statement in question. While 85.5% of respondents disagreed with the statement, many did acknowledge that conditions have worsened with time and that Indians are increasingly adopting western values at the expense of traditional ones.

Therefore, Indians' tolerance is expanding not in the direction of love and compassion but rather toward hostility and exclusive cultural behaviors that serve as a symbol of autonomy. It will have been successful once it has begun to lessen or eliminate misunderstandings, confusion, and distrust between married couples. Divorce and separation will increase as a result.

Table 6: Percent distribution of respondent's opinion on increasing divorce rates

S.No	Increasing divorce rate	Frequency	Percent
1	Disagree	19	9.5
2	Agree	181	90.5
3	Total	200	100.0

The following graph table does not account for the multigenerational viewpoint on longest time spent married. Today's debate is on whether or not changes have occurred in the shared beliefs of married couples. Only 9.3 percent of the whole sample reported to be wearing their original costumes and were firm believers that family elders' judgments on life partners are final and they have no right to challenge the elders' choice. Whether in this life or the next, people have the motivation to do good things from that place. However, 90.5% of the new generation had a distinct attitude and a worldview that was drastically different from that of their parents' generation. They have confidence in God, love for one another, and respect for one another, thus they see marriage not as a religious ritual that should last for seven hundred years, but as a sensible arrangement between two married couples who have consented to it.

Table 7: Percent distribution of respondent's opinion on people gives much importance to economic status than social status

S. No	Importance to economic status	Frequency	Percent
1	Disagree	110	55
2	Agree	90	45
3	Total	200	100.0

The ideals of family and community above material success and modern affluence are highlighted in the following table, which focuses on Indian cultural concepts. A person or family has a responsibility to act in a way that makes everyone in their network, no matter how little, happy; otherwise, God may be angry with them because they put a prestigious name and physical appearance ahead of others. The fascinating question is whether this outlook has remained consistent or whether it has evolved in response to new information and changing conditions. It was noted as well. Five-and-a-half percent of people in this one-variable poll report being pleasantly surprised by expressions of appreciation from those they know and those they don't.

About half of those polled said that the "Hi and Hello" type of relationship, which doesn't mean anything, determines how we feel about others and how we interact with them, especially with friends, neighbors, and needy relatives when we are financially secure.

Table 8: Percent distribution of respondent's opinion on world becoming a village

S.No	World become a village	Frequency	Percent
1	Disagree	41	20.5
2	Agree	159	79.5
3	Total	200	100.0

In their day-to-day home concerns, traditional Indian families display behaviors such as brotherhood and sisterhood, as shown in the preceding table. However, it's likely that the character and behavior of Indian families have changed as the global environment has evolved. Single-variable analysis shows that about eighty percent of Indian respondents want changes to the family system. Think about the concept of a global community while putting aside political and geographical barriers.

There is a growing trend of openness and less emphasis on national identity among Indian households. Twenty-one percent of Indian respondents said they didn't know how these shifts will affect their families. About half of those polled said that the "Hi and Hello" type of relationship, which doesn't mean anything, determines how we feel about others and how we interact with them, especially with friends, neighbors, and needy relatives when we are financially secure. In Indian homes, there is a strong commitment to regional cultural traditions. And they would rather be called "son" or "daughter of the land" than "chevalier."

Table 9: Survey respondents' views on structural and functional change in Indian households as expressed in percentages

S.No	Structural and Functional change	Frequency	Percent
1	Low	18	9
2	Medium	169	84.5
3	High	13	6.5
4	Total	200	100.0

India has become well-known around the world thanks to its promotion of the "global village" concept and its willingness to work with other nations because of its long-term ability to keep things true, as shown in the table graphed above. The United Nations has set an agenda because many countries are in danger of losing their national identity or indigenouness. Families in modern nations are, knowingly or not, moving toward a new ultra-fast culture that is invisible to nature. It's the ability to achieve any goal without letting the restrictions of others hold you back.

This exemplifies the impatience of modern Indian households. The vast majority of today's youth (84.5%) agree with the statement that this generation is more open to revolutionary change than any before it, according to surveys and studies. As far as humans are concerned, this is not a positive sign. The remaining 9.5% and 6.5% of respondents both agreed that individual Indian culture still exists, citing examples of people's continued behavior from the previous day or the day before that as proof. Providing evidence for the existence of a concept or idea of live and let live, demonstrating that this sort of reciprocal behavior may have some favorable results in human progress. Alterations to the make-up and functioning of any given family or community are slow and steady.

CONCLUSION

Adaptation to new circumstances is a universal human trait. The idea of a global social revolution is in the forefront of people's minds right now. Humans and our culture have come a long way from the beginning of time. Changes in men and their social structures have led to contrasting feelings of hope and fear among their members. The most cursory study of human history inevitably reveals that societal shifts have played a crucial role. In order to live a modern or postmodern lifestyle, one must be ready to pay its associated costs. Even conservatism has been ruled out. However, it's clear that the West is more interested in the East, and India in particular. As an added bonus, India it is our responsibility to lead by example as the world's oldest civilized nation. The investigator has set up

REFERENCES

1. Bhasin, Himani. (2016). Change In Family Structure in The Modern Times. *International Journal of Indian Psychology*. 3. 10.25215/0304.169.
2. Prasad, Devi & Juvva, Srilatha. (2019). Families Of Future: Some Reflections.
3. Swastika Chakravorty Et.Al "Family Demography In India: Emerging Patterns And Its Challenges" Doi:10.1177/21582440211008178
4. Thomeer, Mieke & Clark, Kirsten. (2020). The Development of Gendered Health-Related Support Dynamics Over the Course of a Marriage. *Journal Of Women & Aging*. 33. 1-17. 10.1080/08952841.2020.1826624.
5. Marini, Christina & Ermer, Ashley & Fiori, Katherine & Rauer, Amy & Proulx, Christine. (2020). Marital Quality, Loneliness, And Depressive Symptoms Later in Life: The Moderating Role of Own and Spousal Functional Limitations. *Research In Human Development*. 17. 1-24. 10.1080/15427609.2020.1837598.
6. Konda, Poojitha Reddy. (2018). Geriatric Depression and Its Correlates Among South Indian Urbans. *Journal Of Depression and Anxiety*. 07. 10.4172/2167-1044.1000314.
7. Pilania, Manju & Yadav, Vikas & Bairwa, Mohan & Behera, Priyamadhaba & Gupta, Shiv & Khurana, Hitesh & Mohan, Viswanathan & Baniya, Girish & Poongothai, Subramani. (2019). Prevalence Of Depression Among the Elderly (60 Years And Above) Population In India, 1997-2016: A Systematic Review And Meta-Analysis. *Bmc Public Health*. 19. 10.1186/S12889-019-7136-Z.
8. Wang, Zhenjie & Yang, Hanmo & Guo, Zhanyuan & Liu, Bei & Geng, Shen. (2019). Socio-Demographic Characteristics and Co-Occurrence of Depressive Symptoms with Chronic Diseases Among Older Adults In China: The China Longitudinal Ageing Social Survey. *Bmc Psychiatry*. 19. 10.1186/S12888-019-2305-2.
9. Himani Bhasin (2016) Change in Family Structure in The Modern Times. *The International Journal of Indian Psychology* Issn 2348-5396 (E) | Issn: 2349- 3429 (P) Volume 3, Issue 4, No. 66, Dip: 18.01.169/20160304 Isbn: 978-1- 365-39396-9 Http://Www.Ijip.In | July-September, 2016
10. Latapí Agudelo, M.A., Jóhannsdóttir, L. & Davídsdóttir, B. A Literature Review of The History and Evolution of Corporate Social Responsibility. *Int J Corporate Soc Responsibility* 4, 1 (2019).
11. Aguinis H, Glavas A. What We Know and Don't Know About Corporate Social Responsibility: A Review and Research Agenda. *Journal Of Management*. 2012;38(4):932-968. Doi:10.1177/0149206311436079
12. Elena Avram, Silvia Avasilcai, Business Performance Measurement In Relation To Corporate Social Responsibility: A Conceptual Model Development, *Procedia - Social And Behavioral Sciences*, Volume 109, 2014, Pages 1142-1146, Issn1877-0428,
13. Secăreanu Constantin, Gruiescu Mihaela, Morega Dan, Statistical Indicators- Evaluation and Analysis Tools the European Statistical System, *Procedia – Social And Behavioral Sciences*, Volume 109, 2014, Pages 1152-1157, Issn 1877-0428,
14. Djelic, Ml., Etchanchu, H. Contextualizing Corporate Political Responsibilities: Neoliberal Csr in Historical Perspective. *J Bus Ethics* 142, 641–661 (2017).

Corresponding Author

Swati Lohan*

PhD Student, Kalinga University, Raipur (CG)