

## Impact of Industrialization on Family System in –India

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**ABSTRACT:** - A huge multilingual and multicultural country like India is presently having an admixture of modern, traditional and transitional cultures. Industrialization and its social and cultural consequences are not going on at a fast pace in this country due to its lingering feudal agrarian pattern of culture. Values and attitudes of Indian roots, the age-old traditions based on religious philosophies and religious ethics, in other word, parents living in nuclear families may not necessarily have altered their thinking as regards their offspring.

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The pace of industrialization however has got accelerated after the freedom, and its impact can be marked noticeably in the cover and covert aspects of our existing urban culture. The process of transition can be understood more readily in its varied aspects in the ongoing urbanization in the country. Urbanization inevitably follows Industrialization. In Indian the breaking-up the traditional value is quite manifest in the development and growth of nuclear families in the cities which are industrialized and on way of full-fledged industrialization.

The traditional society of Indian has its age- old caste system sustained by the joint families the constitution of the joint family in India may include third and even the fourth generation having a predominantly authoritarian structure. Such families have been the typical units of the agrarian-feudal society of India throughout the ages. Technology and industrialization have broken down this pattern which cannot possibly exist and survive in the past, time-gear and technique –based life of modern industrialized society which is presently located in the advanced cities and States of India.

Joint families had their distinct traditions and values with regard to relationship, roles and duties of the members of the families. One of the most distinguished aspects of these traditions was the inculcation and inheritance of traditional discipline in the younger members. Joint families in India determined the values and attitudes with regard to parent- child relationship in virtually every aspect of it. The joint family served the psychological and emotional needs of the generation which lived in it. Perhaps the strongest emotional ties and the most powerful security base were provided by the joint family. However a

large scale disturbance in the system of traditional values has brought about a kind of reversal in the psychological function of the joint family.

Modernity has given rise to an inter-generation conflict throughout the urban society of this country. This conflict becomes most sensitive in the joint families where the value attitude framework of the younger generation has gone quite at variance with the traditional outlook and its implications. The joint family system therefore seems to be in a state of dissolution and the rise of the nuclear families is a part of the process. According to Michael Gordon “Nuclear family refers to a unit consisting of husband, wife and dependent offspring.” (Michael Gordon: the nuclear family is Crisis – The search for an Alternative, Harper & Row, new York 1972, p.1) The nuclear family in modern urban society exists today within a structure composed of other nuclear units, each of which performs activities which may be supportive or rejecting of the respective needs of each component unit. The basis for this kinship structure is reciprocation. Each member unit develops its set of role in terms of expecting aid and assistance under varying conditions and time mutual expectation of reciprocation evolve which encompass the fatal system.

In nuclear families, there is no other adult to whom the husband can turn for consultation or advice of for thinking. In urban nuclear families, if there are relative in the city, they are not always on hand. In the rural areas the nuclear family is formed by breaking away from the joint family, either paternal or fraternal, bitterness, quarrels, misunderstanding, even active hostility may characterize their relationship at any rate, for some time. In both cases, the husband is

compelled to turn to his wife and she became a partner in his decision. Goode puts it differently, "The conjugal family again integrates with such a system by its emphasis on emotionality the relationship of husband and wife"(p 14).

At least in the urban nuclear family, income is cash and a part of it's given to the wife for managing the home Affairs and need. This gives her independence of spending power within limits and chances to develop initiative. Proper management, of the household can give her a sense of achievement, pride and confidence which is impossible in a joint family where things are either collectively done on the basis of rotating or fixed division of labor. The important thing is to see the effect of nuclear household has on the personality and individuality of the woman. Once the woman is self-confident, she will acquire more responsibility and thereby more power.

As regard father & son the same pattern of unquestionable authority existed in the traditional norms whereas a relationship of mutual consultation and regards has replaced one way obedience by a large similar pattern with regard to mother son relationship and from the point of view of this investigation it may be appropriate to quote Narains Version "in traditional family the mother's duty was to love and profit her daughter discipline her and teach her best as she could. The daughter was expected to obey her mother and love her. We find the mother in the role of teacher and disciplinarian but with no scarifies of love or maintenance of aloofness as in the case of father and son".

Ross (1961) finds greatest change in this relationship in the nuclear family. The daughter no longer leaves home when a child, but remains close to her mother until a young woman, and in this long interval they develop common interests and comradeship (p. 15)

The comparative description presented by us concerning the interpersonal relations of an Indian

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family leave no doubt in our mind as regards the ongoing drastic change in the family dynamics. It can only ascribe urbanization and the modern outlook in life.

In view of the fact that the Indian society is in a state of transition, and in the light of fact that have been stated above it is necessary to set forth the aims of this enquiry. In the industrialized cities if India where urbanization has brought to fore those entire problem that are faced by industrialized societies the modernized nuclear family has emerged with a fast pace. There are families where both the parents have their professions but in the bulk of nuclear family the male member is the only earning member. This inquiry which takes into account both the types is first of all intended to arrive at an understanding of the fact whether the parent adequately feel that the family unit is functionally alive to the psychological needs of the members. In other words, whether the members get the emotional refueling or not. Since the traditional values of India still holds way over the minds of the majority of educated people, the investigation is aimed at finding out whether the nuclear family carries by and large the value-attitude pattern of the traditional society so far as parent-child relationship and the upbringing of children is concerned.

Values and attitudes of Indian roots the age-old traditions based on religious philosophies and religious ethics. In other words parents living in nuclear families may not necessarily have altered their thinking as regards their offspring. A nuclear family living in an industrialized city in an ultramodern manner may still have the traditional outlook which predominates, the transitional culture of modem India. These values and attitudes of children, freedom of children and especially freedom of girl, and value-attitudes pertaining to dominance- submission relationship and parental authority.

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