

## “ANALYTICAL STUDY OF CHANGING THE CONCEPT OF FAMILY INSTITUTION IN INDIA”

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### 1.1 Preliminary

Family is the most important primary group of the society consisting of a father, mother, and one or more children. All these members live together with definite purpose, they have a home. In this sense the family lies in a group, which introduces certain rules and procedures at the roots of the family, so the family is called as an institution. This family institution is nothing but the building block of any society. It is essential because it gives shapes to us. It introduced individuals that having different emotions, goals and attitudes. Change is the constant thing. Institution of family is also not exception to this changing concept. No family always has its smooth running all the time. Occasions arise at different times when things may not go as the parents or children wish. Such situations need to be handled carefully and gives introduction of new pattern of family so as to maintain peace and harmony in the home.

### 1.2 Concept of family

Family is universally regarded as the primary unit of society. The word family is derived from the Latin word i.e. ‘familia’ which includes it is a group of people affiliated by consanguinity, affinity, or co-residence<sup>1</sup>. In most societies it is the principal institution for the socialization of children. Anthropologists most generally classify family organization as a mother and her children; conjugal (a wife, husband, and children, also called nuclear family; and consanguine (also called an extended family) in which parents and children co-reside with other members of one parent’s family. **Family is a concept which has become increasing difficult to define.** The idea of what a family is can differ from person to person. There was a time when a family was strictly defined as two mother and father, their biological children, and extended relatives. Today, the family pattern is dynamic, considerably more complicated and its boundaries can seem endless.

#### 1.2.1 Definitions-

Family is a basic unit of every social structure, the exact definition of the family may vary greatly from time to time and from culture to culture and from society to society. It is the society who defines the institution of family as it is a primary group, and its functions are not constant.

1. According to *Murdock*<sup>2</sup>, an anthropologist, a family is “a group characterized by common residence, economic cooperation and reproduction. It includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship, and one or more of their children of their own or adopted by the sexually cohabiting adults.”

2. *Elliott and Merrill*

“Family is the biological social unit composed of husband, wife and children.”

3. *Green Arnold*

“Family is the institutionalized social group charged with duty of population replacement.”

4. *Clare*

Family is “a system of relationships existing between parents and children’s.”

### 1.2.2 Origin of the family

To trace the origin of the family in the unknown past is very much border task. Family has been found in every human society. Family has its origin in certain needs of man. Hence the origin of the family cannot be explained in any historical fact or circumstances which any stage in human society might have determined in existence; rather it is to be explained in a complex of human desires and conscious needs which find fulfilment in the family. As soon as man requires these needs, family emerged to satisfy them, which includes-The need of procreation, Sexual urge, Economics needs etc. Besides these three needs there are also other reasons including to have a partner in life, to share life's joy and sorrow, to get love and affection, tenderness and devotion a man is lead to marry and thereby establish a family.<sup>3</sup>Family is one of the main socialising institutions of the society. Since ancient the family is the most important child care institution in India as children are expected to grow under the glory of family where a satisfactory upbringing of child is ensured. According to Pope – “the family is more sacred than the State.”

### 1.2.4 Nature of the family<sup>4</sup>

#### a) Universality

Family is the most important universal group. It is the first institution in the history of no culture or society ever existed without some form of family organization. It has existed in every age and in every society and is found in all parts of the world.

#### b) Emotional basis

Family is a fundamental unit of human society. It is based on our impulses of mating, procreation and parental care. It is a close-knit group which fortifies these emotions.

#### c) Limited size

The size of family is of necessity limited for it is defined by biological condition which it cannot transcend.

#### d) Formative influence

The family exercises the most profound influence over its members. It moulds the character of individuals. Its influence in infancy determines the personality structure of individuals. From its initial units father and mother, the child receive his physical inheritance.

#### e) Nuclear position

The family is the nucleus of all other social groups. The distinctive characteristics of family i.e. marriage, parental obligations and sibling relations make family the primary institutional cell of a society. The whole social structure is built of family units.

#### f) Responsibility of the members

In the family child learn the meaning of social responsibility and the necessity for the cooperation. Child develops his basic attitude and ideas; it is a great agency of socialization of the child.

#### g) Social regulation

The family is peculiarly guarded by social customs and legal regulations. It is not easy to violate them. Family is the group in which the consenting parties may freely enter but which they cannot easily leave or dissolve.

**h) Permanent and temporary**

Family as an institution is permanent and universal. While as an association it is temporary and traditional. When the son marries he goes out of the family and starts another family which again may give rise to more family.

**1.2.4. Members in the family**

- Mother - A female parent.
- Father - A male parent.
- Son - A male child of the parents.
- Daughter - Female child of the parents.
- Brother - Male child of the same parents.
- Sister - Female child of the same parents.
- Grandfather - Father of a father or mother.
- Grandmother - Mother of a mother or father.
- Aunt - Father's sister, mother's sister, father's brother's wife, mother's brother's wife.
- Uncle - Father's brother, mother's brother, and father's sister's husband, Mother's-sister's husband.
- Nephew - Sister's son, brother's son, wife's brother's son, wife's sister's son, Husband's brother's son, husband's sister's son.
- Niece - Sister's daughter, brother's daughter, wife's brother's daughter, wife's sister's daughter, husband's brother's daughter, husband's sister's daughter.
- Cousin: - Child of one's uncle or aunt.
- Brother-in-law: - Brother of one's husband or wife. Husband of one's sister.
- Sister-in-law: - Sister of one's wife or husband, Wife of one's brother.
- Mother-in-law - Mother of one's wife or one's husband.
- Father-in-law: - Father of one's wife or one's husband.
- Spouse: - The one to whom a person is married.
- Grandparents: - The parents of one's parents.
- Great Grandparents: - The grandparents of one's parents.
- Children: - The children of one's child.
- Great grandchildren: - The children of one's grandchildren.

### 1.2.5 Characteristics of Family

- A mating relationship
- A form of marriage
- A system of nomenclature
- Blood bond and kinship bond
- Nuclear position and Universality
- Common residence
- An economic provision
- A common habitation
- Emotional basis and limited size
- Persistence and change.
- Social regulations
- Sense of responsibility among members

### 1.2.6 Forms of Family

Indian society classifies families on the basis of size, residence, ancestor, marriage, power and authority. **Chittopadhyay** has given three types of Family i.e simple, compound and composite family. Simple family consist of a man, his wife and unmarried children. Compound Family describes family with a man and his two wives and two sets of children from each wife as compound polygamous family, while a family with woman and her two husbands and two sets of children from each husband as compound polyandrous family. Composite Family is nuclear families combined through plural marriage are called polygamous families; those combined through the parent child relation are called joint or extended families.

Burgess and Locke have classified **Burgess and Locke** have classifieds families as institutional family, where the behaviour of the members is controlled by mores and public opinion and companionship family where behaviour arises from the mutual affection and consensus of its members. **Zimmerman** has classified families as trustee, domestic and atomistic families. On the basis of holding authority, the families are classified as husband dominating i.e. patriarchal family and wife dominating .e. matriarchal family and equilibrium families. That equalitarian family were husband and wife make most of the decisions jointly is called syncratic family and the one in which equal member of separate decisions are assigned to both partners is called automatic family.<sup>5</sup>

On basis of Structure families are classified nuclear family is one which consists of the husband, wife or wives and their children. The children leave their parental households as soon as they are married. Another one is the extended family can be viewed as a merger of several nuclear families. The Hindu family is an extended family. On basis of Residence families divided into Matrilocal Family where the husband goes to live in the house of his wife and in Patrilocal Family, the wife goes and lives in the house of her husband.

On basis of Blood Relations or Kinship there is Conjugal Family which consists of spouses, their offspring and relatives through marriage and Consanguineous Family of blood relatives together with their mates and children.<sup>6</sup> In India preference given to the joint family system as the joint family “is a single household occupied by two or more lineally related males, their spouse offspring subject to the

same authority". Joint family system possesses an authoritarian structure, having common residence and property. It gives equal attention to every member in the family, the principle of seniority and responsibility followed.

According to **Irawati Karve**, the ancient family in India (in the Vedic and Epic period) was joint in residence, property, function etc. she terms this family as traditional family or joint family. "a joint family is group of people who generally live under one roof, who eat food cooked at one hearth. Who hold property in common and who participate in common worship, and are related to others or some particular type of kindred." According to **Sr. I.P.Desai**, "we call that household a joint which has greater generation depth (i.e. three or more) than the nuclear family and the members of which are related to one another by property, income and the mutual rights and obligations."<sup>7</sup>

### 1.2.7 Functions of the family

It is important in appraising the significance of the family in any culture to ascertain what functions are performed and to what extent they are exercised-

#### Primary Functions

- Responsible for the addition of new members through reproduction
- The regulation of sex behavior
- Care and training and upbringing of children
- Socialize children by teaching skills, knowledge, values, and attitudes of the society
- Provide physical care for their members, including adults, children and dependent elderly
- Psychological Function

#### Secondary Functions

- Cooperation and division of labor
- Social Function
- Allocation of status and role
- Social control
- Transfer of culture
- Educational Function
- Controlling the behavior of members to maintain order within the family and the society in which they live
- Primary group satisfaction
- Maintain morale and motivate individuals to participate in society.
- Economic function of producing and consuming goods and services
- Means of recreations

### 1.3 Historical review of concept of family

#### 1.3.1 Early Indian Civilization (Indus Valley Civilization) 3000-1500 BC

About 3000 BCE a great civilization grew up along the river Indus in the Indian sub-continent, it is known as the Indus Valley Civilization. Its two great cities were Harappa and MohenjoDaro. It was essentially an urban civilization.

### 1.3.2 The Aryan Invaders (The Vedic & Epics Periods 1500-500 BC)

The head of the Vedic Aryan family possessed such wide power and authority as were enjoyed by Roman father. The Father was the head of the family. He made all the powers to take decisions in the house. He had control over everyone. The parents choose whom their children would marry. Weddings were special to them. The parents of the girl would give a dowry.<sup>8</sup>

Vedic family is to be proved patriarchal the head of the family must be shown as having absolute control over the family property and the partition of the property to be unknown. The institution of marriage was important and different types of marriages— monogamy, polygyny and polyandry are mentioned in the Rig-Veda. Household became an important unit in the later Vedic age. The variety of households of the Rig Vedic era gave way to an idealized household which was headed by a Grihapati. The relations between husband and wife, father and son were hierarchically organized and the women were relegated to subordinate and docile roles.<sup>9</sup>

#### Vedic Literature

The foundation of the political and social structure in the Rig- Vedic age was the family. The members of a family lived in the same house. The master of the house was called Grihapati or Dampati. He was usually kind and affectionate, but occasional acts of cruelty are recorded. Indians perhaps, from the very beginning of their civilization, regarded marriage as a sacrament, as a tie which once tied cannot be untied. The Hindu notion of sacramental marriage differs from that of others. *Manu* declared, to be mothers were women created and to be fathers men, the Vedas ordain that dharma must be practiced by man together with his wife, himself and his offspring. Husband and wife are enjoined to live in perpetual love, bliss and happiness. In the Vedic Literature there is no reference to divorce, and there is not much evidence of it in Post-Vedic literature. In the Smritis too marriage is considered indissoluble and is regarded as sacrament.<sup>10</sup>

#### Later Vedic period

In the later Vedic period **joint family system** was prevalent. The families were patriarchal. Father was the head of the family and was very powerful. He could even disinherit his son. People worshipped their male ancestors. Another chief feature of the later Vedic period was the varnashram system. Families in **Ramayana and Mahabharata**, significantly, are not defined by blood. Ram and Laxman are half-brothers, with a common father but different mothers. Of the five Pandava brothers, three have a common mother, and none have a common father. Krishna is raised by foster parents, and even his brother Balabhadra is actually his half-brother. What defines a family then is not blood or law or custom, but trust. In a family governed by trust, there are no rules; only love defines all actions, as in the Bhagavata. In a family with no trust, rules have no role; only power defines all actions, as in the Mahabharata. In between, stands the Ramayana, where there is love but also rules.<sup>11</sup>

### 1.3.4 Mughal Period

Mughal era is nothing but the dark phase of family institution in India. Early marriage and dowry had practically becomes universal features of the great Mughal period in Indian history. These practices prevailed among both Hindus and Muslims. The child marriage was prevalent. During this period polygamy was prevalent in upper sections of society the common people followed monogamy. The sati was prevalent during this era. Their lives were simple and their belongings were meagre.<sup>12</sup>

### 1.3.6 British Period (1899-1935)

The Family institutions in British India were a self-help organization and having economically self sufficient. During that period joint family system was prevailed in India. Family rules, regulations and tradition were protected above everything. It is the primary duty of the head of the family was to follow the same and also responsibilities imposed upon the juniors. During the British period, Indian Independence movement took place radical changes in the traditions and customs of the family institution. There are so many social reformers who led the campaign against various ill evil practices prevailed in India, such as Sati, Dowry, and widow remarriage. To maintain standard of family there were various beneficial legislation introduced during this period which includes widow remarriage, restrictions on child marriage, prohibition of sati system all these had impacted on Indian family system in more ways than one.

### 1.3.6 Post Independence Era 1947

After independence it is the responsibility of state to maintain the institution of family in India. After independence period various changes recorded in the family system in India. Due to westernization, modernization, urbanisation and industrialization Indian family has progressively goes through various problems and challenges. After independence period various enactments introduced by the legislature to meet all these new problems and challenges through which Indian family institution suffers.

#### Various laws to Protect Family in India

- Special Marriage Act, 1954.
- Hindu Marriage Act, 1955.
- Hindu Minority and Guardianship Act, 1956.
- Hindu Adoption and Maintenance Act, 1956.
- Guardians and Wards Act, 1890.
- Parsi Marriage and Divorce Act, 1936.
- Indian Divorce Act, 1869.
- Christian Marriage Act, 1972.
- Dissolution of Muslim Marriage Act, 1939.
- Criminal Procedure Code, 1973, Sec 125, 126, 127 and 128.
- Protection of Women from Domestic Violence Act 2005.
- Family Courts Act, 1984

#### Impact of legislative measures on family patterns

Legislative measures have also their impact on family patterns. Prohibition of early marriage and fixing the minimum age of marriage by the Child Marriage Act, 1929 and Hindu Marriage Act, 1955 have lengthened the period of education and functionally contributed to the adjustment of couples in new environment after marriage. The freedom of mate selection and marriage in any caste and religion without parent's consents after certain age permitted through by the Special Marriage Act, 1954, sanctioning of widow remarriage by the Widow Remarriage Act, 1856, the freedom of breaking the marriage by the Hindu Marriage Act, 1955, and giving share to daughters in parental property by Hindu Succession Act, 1956, have all not only modified the inter-personal relations and

compositions of family but also stability of joint family.<sup>13</sup>

#### 1.4 Significance of Family under International law

The family is the fundamental and natural unit of society and requires the full protection of the state. Human rights law upholds the positive right of all peoples to marry and found a family. **'May 15'** is celebrated as the International Day of the Family. This day highlights the importance of families. It aims at fostering equality, bringing about a fuller sharing of domestic responsibilities and employment opportunities.

Universal Declaration of Human Rights (1948)<sup>14</sup>, Art.16 -upholds family as the natural and fundamental unit in society. It establishes the right of men and women to marry and found a family; their equal rights as to the marriage, and that consent to marriage should be freely given. International Covenant on Economical and Cultural Right (1966)<sup>15</sup>, Art.10-reiterates some basic rights concerning family life and then goes on to establish further rights of pregnant mothers to maternity leave and social security. International Covenant on Civil and Political Right (1966)<sup>16</sup>, Art.23-guarantees the right to a family. Convention on the Elimination of all Forms Discrimination against Women (1979),(Article 9, 16)–CEDAW is a very relevant treaty when it comes to discrimination and unequal treatment of women vis-a-vis their status in the family and includes provisions on marriage and nationality (article 9), equality and consent, rights and responsibilities within marriage, family planning, guardianship and adoption, women's right to choose a family name, a profession and an occupation, ownership and property, minimum age for marriage, and compulsory registration of marriages (article 16). African Charter on Human and Peoples Rights (1981)<sup>17</sup>, Art.18-This treaty upholds the importance of the family unit, urges the elimination of discrimination against women, and makes special mention of the rights of the aged and disabled to special protection measures. The Arab Charter<sup>18</sup>, zrt.17- Protects the privacy of family affairs and the inviolability of the home. Convention on Rights of Child (1989), (Article 9, 10, 20, 21, 22)The Children's Convention (CRC) address the separation from parents (article 9), family reunification (article 10 and 22) and measures for children lacking parental care (article 20, 21). American Convention on Human Rights (1969), Art.16 –Convention acknowledges that “the family is the natural and fundamental group unit of society and is entitled to protection by society and the state.” European Social Charter (1961), (Article 16)-This treaty upholds the right of the family to social, legal and economic protection under article 16, covering such issues as maternity rights, social benefits for families etc. States are required to submit reports at two yearly intervals which are examined by a committee of experts. Charter on Fundamental Rights of European Union (2000),(Article 7, 9)- The European Charter codifies the right to respect for private and family life, home and communications and the right to marry and the right to found a family, which shall be guaranteed in accordance with the national laws governing the exercise of these rights.

#### 1.5 Changing Concept of Family in Modern Era

Nothing is static, everything is dynamic. Due to evolution of time everything changes viz., process, tradition, way of living etc. India is changing fast. Today, due to changes taken place in economic, social, political, and cultural spheres of the society the Indian family is subjected to the effects of changes. In economic sphere we are faced by urban, industrial and technological advances, the patterns of production, distribution and consumption have changed greatly by developments in science and education. At the same time there is growing desire to seek a better standard of life, not only for fortunate few but for all families in India. The process of industrialisation, urbanisation



and commercialisation has drastic impacts on the family. Migration to urban areas, growth of slums, occupations change from caste oriented and hereditary to new patterns of employment which is offered by a technological revolution, competition for economic survival and many others economic changes have introduced various changes in the institution of family in India. We cannot, however, really reap the benefits of scientific, industrial and technological development, unless our social structures and family patterns of living are also adapted and geared to the new changes and challenges resulting from development.<sup>19</sup>

This process of educational, industrial and urban development has opened up new opportunities and new roles to family members—husband and wife: father, mother, and children. But it has also brought new problems and upsets certain traditional family mores and values. The family institution is still the core of Indian society and has not experienced a general disintegration. This fact, however, should not obscure the other fact that there have been quite a number of individual family failures, especially in industrial-urban areas. If technological, economic and social changes are not to lead to further disintegration of Indian home in terms of strained human relations, then it is imperative that we study the new opportunities and tasks, new needs and problems facing the families. We must discover how family and social patterns can be renewed to meet the change and challenge of the seventies, and thus improve the quality of family and social living in India.<sup>20</sup>

### **1.5.1 Today's Family Patterns**

In fact every human being is bound together in family and in the earliest experience of interacting with the father, mother and other significant people; one learns to find meaning and identity for the rest of one's life. The traditional pattern of family living in India was that of joint family, in which members were bound together by ties of common ancestry and common property.

In the simple and peasant societies, family was the unit of production as well as a primary unit of society. In the industrial society, the family has lost the place of being the unit of production and has been replaced by individual as the primary unit of society who works as a wage-earner or professional. The roles of family and marriage have undergone significant change in industrial societies. But even today, family occupies a unique place in industrial as well as pre-industrial societies. Families assume diverse forms and functions that vary from region to region, and express the social condition. It is seen that the family in Asia is moving slowly towards the Western nuclear family model, but retaining certain structural forms and traditional values.

### **1.5.2 Violence to Joint Family System in India**

The joint family system has ancient roots in India, being traceable to the Vedic times when four generations lived together. The tradition helped in maintaining strong bonds of kinship and keeping alive customs and traditions of the past. This book seeks to examine the joint family system in India: its evolution and relevance and practicality in the present times. It deals with the changing social norms, value systems and human behaviour over time and views the role of religion in promoting human values and fellowship which are an essential ingredient of joint family norms. With case studies, it explores aspects of the Indian family like its cultural and ritualistic traditions, the importance and role of the woman as the backbone of the Vedic society, the position and status of the aged with the decline of the joint family system, and the importance of the joint family as a vehicle for accumulating wealth -- both material and in terms of serving and benefiting all. The volume will prove a useful contribution for scholars and students in the field of Indian social and cultural studies.<sup>21</sup> Since time immemorial the

joint family has been one of the salient features of the Indian society.

But the twentieth century brought enormous changes in the family system. Changes in the traditional family system have been so enormous that it is steadily on the wane from the urban scene. It is generally assumed today that the modern family has undergone significant transformations in its structure. One of the most often quoted clichés is that due to urbanization and industrialization social changes are taking place in India, the most significant being that from the joint family system to nuclear family units. But today, the scenario is fast changing and the family, a very precious unit of the society is being threatened by many extraneous factors. The marital relationship is under increasing strain. It is becoming complex and demanding. At present either because of economic necessity or personal reasons, there is tendency to establish nuclear units. The changes taking place in the structure of the joint family involve attitudinal changes to family obligations, decision-making, the relationship between husband and wife, and the socialization of the children. The nuclear family unit, changing roles and upgraded status of employed married women have given rise to new values and attitudes that are not supportive of traditional behaviour. Ramanujam, identifies various tensions, conflict and dissatisfaction and discuss their implications for the mental health of the entire family.<sup>22</sup>

Present day women are more educated, more economically independent and they contribute substantially to the workforce and family kitty. Yet, they are more vulnerable to violence today than before due to various factors particularly when violence is perpetrated by her own family members and safety and security of her so called home is taken away by those whom she trusted. In fact violence against women is a global epidemic that kills, brutalizes, and harms women physically, psychologically, sexually and economically. It is one of the most persistent forms of human rights violation that deny women equality, security, dignity, self-worth and freedom.

### **1.5.3 Changes in authority structure**

Once the authority within the family was primarily in the hands of family elders commonly known as Karta, the general attitude of members of the family towards the traditional patriarch was mostly one of respect. Loyalty, submissiveness, respect and deference over the household were bestowed on him. These attributes also encompassed other relationships in the family, such as children to their parents, a wife to her husband, and younger brothers to their older brothers within a household no one was supposed to flout the will of his elders. The father, or in his absence the eldest brother, was consulted on all important family matters like pursuing litigation in courts of law, building a house, buying and selling of property and arranging marriages, etc. The joint family did not allow the neglect or disregard of elders. The age-grade hierarchy was quite strong. Now the people of younger generation, particularly those with modern tertiary education, do not seem to show the same reverence which their fathers had for their parents or elders.

### **1.5.4 Changing role of women**

Considerable changes have taken place in the traditional role of women. Once the priority for the young women was the husband, but now it has shifted to their career. The family is the building block of any society. It comprises individuals that have different emotions, goals and attitudes.

## **1.6 Indian Family in Transition**

Following are some general trends in family today which leads to Indian family in transition-

- the progress of industrialization, urbanization, and modernization, are towards greater

degree of Egalitarian family relations, with less sexual segregation and limited subjugation of women to an inferior status;

- Hierarchy;
- Dominance of seniors over juniors in the joint family system;
- Emphasis on individualism and independence;
- Changing role of women;
- Greater differentiation and specialized functioning of social institutions;
- Life in an urban setting;
- Birth control and family planning;
- Social mobility;
- Marital disruption and divorce
  - Matrimonial Relief, including nullity of marriage, judicial separation, divorce, restitution of conjugal rights, or declaration as to the validity of marriage or as to the matrimonial status of any person.
  - The property of the spouses or of either of them
  - Declaration as to the legitimacy of any person in the family
  - Guardianship of a person or the custody of any minor in the family
  - Maintenance by the wife;
  - Custody of Children;
  - Extra marital relations by either spouse or promiscuity;
  - Marriage is now considered as individual affair
  - Sexual frustration;
- Neglect and improper care for the elderly;
- Frequent family conflicts Formal education for children; and Drug, Alcohol abuse and Violence.
- Measures of birth control and family planning
- The wife, as such, may not consider the husband as the sole provider, protector or philosopher who will direct and control major or even minor family decisions.
- Education, particularly when the wife is more educated than the husband and the husband does not have regular or steady work;
- If a full time job is held by married women it tends to create various problems in marriage and family life.
- Economic independence of young women;
- Governmental influence on family activities;
- Rational approach;
- New outlook for the institution of the marriage which includes the concept of live –in relationships, various internet websites such as [www.loveawake.com](http://www.loveawake.com), [www.singleearthplanet](http://www.singleearthplanet) etc which is the important aspect to affect adversely on family institutions in India.

## **1.7 Factors affected the family Institution in India**

### **i) Decline of joint family system : -**

The traditional joint family system in India has under gone vast changes due to modulation of family institution in India. They have definitely affected its structure, powers and functions. Education, industrialization, urbanization, and modernisation brought changes in the institution of marriage and joint family system in India.

### **ii) Increasing Rate of Divorce :**

Divorce is the most obvious symptom of family disintegration. Economic freedom, new life style, new idealities together creates an idea of free life. No one wants to follow the rules of marriage i.e. to give respect to each other and respective family members. Due to change in family pattern divorce rate in India increased.

### **iii) Influence of western education :**

Modern education affected joint family in several ways. It has brought about a change in the attitude, beliefs, values and ideologies of the people. Education which is spreading even amongst the females has created and aroused the individualistic feelings. The increasing education not only brings changes in the philosophy of life of men and women, but also provides new opportunities of employment to the women. After becoming economically independent, women demand more freedom in family affairs. They refuse to accept anybody's domination over them. Education in this way brings changes in relations in the family.

### **iv) Changes in the position of women:**

The chief factor causing changes in the position of women in our society lie in herchanging economic role. New economic rule provided a new position in society and especially intheir relation to men.

### **v) The Reduction in the size of the family**

One of the important changes which have occurred in modern times in the form of size of family is nothing but to decrease in the size ofthe household. The family is now shaped move closely than ever before around marital pair.

### **vi) Changes in the Central Social Functions of the Family**

Various social organizations have been developed to aid the family in the fulfilment of itsprincipal functions. This includes the maternity hospitals, crèches and kindergarten etc.

### **vii) Romantic love as a Basis Marriage**

It is to be expected that in marriage today the flectional element should be emphasized. Nodoubt romantic love is emphasized. Nowadays marriage and family is more based on love andaffection than the traditional rules of marriage.

### **viii) Decreased control of the Marriage**

The marriage contract today is entered into more autonomously by both men and women. Organizations and management completely changed traditional occupational system existed inIndia. Many of the traditional skills, crafts and household industries associated with the jointfamily have declined because of the onslaught of factory system.<sup>23</sup>

### Suggestions and Conclusion :-

There is need to create awareness among families regarding importance of joint. Joint family system provides various merits which is essential to improve and maintain family relations and solve family problems in India. Due to the joint family system we acquire social security, proper upbringing of children and continuity of culture.

- To impart family education so as to make family living a happy and wholesome experience for all:
- To help individuals to overcome problems of adjustments in intra-family relationships:
- To foster healthy development of the family to keep it strong and stable:
- To ensure life of mutual love and affection in the family this would provide security to all its members:
- To organize courses in family life education so that members realize their rights, duties and obligations, and adjust themselves to understanding:
- To provide family counseling, medical aid, financial assistance, legal aid and case work service in adolescent problems, mental problems and parental problems:
- To provide shelter and counsel to women in distress:
- To arrange for marriage counseling and pre-marriage counseling and to help families experiencing difficulties:
- To understand, to face, and to resolve their problems through competent guidance:

India is land of great cultural complexity, social diversity and regional variation. Multiplicity of religions, castes, and sects and great variation in local customs and regional traditions make the Indian culture scene more complex. When one thinks of contemporary Indian society one has not only to take account of regional, religious and caste differences in the tribal, urban and rural sections of the society but also to consider the differentials in adherence to old traditions and in the acceptance of new ways of life and thought at different levels of the various section of the society. Hence in the diversity of the Indian scene it is very difficult to make any unqualified generalization regarding to the concept of family and its settlements. In light of present study it can be concluded that majority of families have brought radical changes in family composition, family structure which includes role, power and status and familial relationships and family practices.

### (Endnotes)

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