Changing Dynamic of Marriage and Family Urban in India: A Sociological Perspective in Dharwad District

Sudha G Hiremath

Assistant Professor of Sociology Department, Govt. First Grade College, Hubli

ABSTRACT:

Introduction: Introduce of this article paper on family and marriage in India also serve an effective function. Members provide love, affection and emotional support to each other. The family environment is one of bonding, intimacy and mutual trust. This provides happiness and mental peace to family members.

Review of literature: According to Yogendra Singh argued that changes in "family and marriage in India" are taking place at different speeds in rural and urban areas. Urban families have progressed faster towards nuclearization, while rural families still retain more aspects of the joint family structure.

Objectives of study: The Main purpose of this article is changing dynamic of marriage and family Urban in India is a sociological perspective in Dharwad district.

Research methods: This article paper completed with the research methodology is the description, explanation and justification of various methods of conducting research. *Area of Study:* The present study is a changing dynamic of marriage and family Urban in India is a sociological perspective in Dharwad district. *Universe and Sample:* total numbers of women's sample during 2022-23 in Dharwad district of Karnataka is 1385, out of women respondents select 140 respondents only. *Tools and Techniques of Data Collection:* Both primary and secondary sources of data collection were used in the present study. The primary source consisted of interview schedule from the women's in Dharwad district. Secondary data were books, magazines, journals, newspapers, census reports and records of other concerned offices etc.

Data Analysis: This article studies two types of data analysis on various aspects of Demographical respondents and changing dynamic of marriage and family Urban in India is a sociological perspective in Dharwad district.

Conclusion: This article paper concludes on provide valuable insights into understanding the Indian family system in its complex socio-cultural context.

Keywords: Changing Dynamic, Marriage and Family, Urban in India, Sociological Perspective

INTRODUCTION:

This article introduce on marriage and family are key structures in most societies. While the two institutions have historically been closely linked in Indian culture, their connection is becoming more complex. The relationship between marriage and family is an interesting topic of study to sociologists.

Marriage: Marriage as a legally recognized social contract between two people, traditionally based on a sexual relationship and implying a permanence of the union. In creating an inclusive definition, we should also consider variations, such as whether a legal union is required (think of "common- law" marriage and its equivalents), or whether more than two people can be involved (consider polygamy). Other variations on the definition of marriage might include whether spouses are of opposite sexes or the same sex, and how one of the traditional expectations of marriage (to produce children) is understood today.

Sociologists are interested in the relationship between the institution of marriage and the institution of family because, historically, marriages are what create a family, and families are the most basic social unit upon which society is built. Both marriage and family create status roles that are sanctioned by society.

Family: Family is a husband, a wife, and two children—maybe even a pet—served as the model for the traditional Indian family for most of the 20th century. But what about families that deviate from this model, such as a single-parent household or a homosexual couple without children? Should they be considered families as well?

The question of what constitutes a family is a prime area of debate in family sociology, as well as in politics and religion. Social conservatives tend to define the family in terms of structure with each family member filling a certain role (like father, mother, or child). Sociologists, on the other hand, tend to define family more in terms of the manner in which members relate to one another than on a strict configuration of status roles. Here, define family as a socially recognized group (usually joined by blood, marriage, or adoption) that forms an emotional connection and serves as an economic unit of society. Sociologists identify different types of families based on how one enters into them. A family of orientation refers to the family into which a person is born. A family of procreation describes one that is formed through marriage. These distinctions have cultural significance related to issues of lineage.

Drawing on the three sociological paradigms we have been studying in this introduction to sociology, the sociological understanding of what constitutes a family can be explained by symbolic interactionism, critical sociology, and functionalism. Symbolic interactionist theories indicate that families are groups in which participants view themselves as family members and act accordingly. In other words, families are groups in which people come together to form a strong primary group connection, maintaining emotional ties to one another over a long period of time. Such families could potentially include groups of close friends as family. Critical sociology emphasizes that the forms that define the "typical" family unit are not independent of historical changes in the economic structures and relations of power in society. The typical large, extended family of the rural, agriculture-based economy 100 years ago in India was much different from the single breadwinner-led "nuclear" family of the Fordist economy following World War II and different again from today's families who have to respond to economic conditions of precarious employment, fluid modernity, and norms of gender and sexual equality.

In addition, the functionalist perspective views families as groups that perform vital roles for society—both internally (for the family itself) and externally (for society as a whole). Families provide for one another's physical, emotional, and social well-being. Parents care for and socialize children, a function that prepares new members of society for their future roles. While interactionism helps us to understand the subjective experience of belonging to a "family" and critical sociology focuses on how

families configure themselves in response to political-economic pressures and changes, functionalism illuminates the many purposes of families and their role in the maintenance of a balanced society (Parsons and Bales 1956). We will go into more detail about how these theories apply to family in later sections.

The joint family system has been the norm in India. In a joint family, many generations live together under one roof. The father or eldest male member is called the Karta, and he is treated as the head of the family. The joint family system provides comfort, security and companionship to its members. Family and marriage in India form important social institutions. They serve many important functions in Indian society. The first function is that of socialization. In the family, children are taught values, norms, customs and traditions of the society. Parents and elders socialize children from a young age.

Family and Marriage: Family and marriage in India also serve the function of reproduction. The family helps in bringing new children into the world and caring for them. Parents provide for the physical, mental and emotional needs of children. Family provides economic support to its members. In joint families, resources are pooled and shared among all members. Elders help younger members through financial and material support. Family and marriage in India also serve an effective function. Members provide love, affection and emotional support to each other. The family environment is one of bonding, intimacy and mutual trust. This provides happiness and mental peace to family members.

The family fulfils the biological needs of its members, like the need for food, shelter, clothing and physical safety. Family members cooperate to meet these basic needs of all individuals. Security is an important function of the family. Members feel secure and comforted within the familiar surroundings of home. The presence of family provides a sense of safety and stability in life. Family and marriage in India also serve a religious function. Religious rituals, prayers and ceremonies are usually held within the family. Religious values are transmitted to younger members through joint participation in religious activities.

Family in India serves many functions that are essential for the stability of society. However, with globalization and modernization, the Indian family has been undergoing changes. The joint family system is shrinking, and nuclear families are on the rise. Still, family and marriage in India remain important and valuable institutions in our society.

LITERATURE REVIEWS:

The family and marriage system in India has undergone many changes over hundreds of years. Indian sociologists have studied these changes and offered various views and insights. They highlight both continuity and change in "family and marriage in India".. In this article paper, some of Literature reviews of Indian Sociologists on Family and Marriage are given below:

According to M. N. Srinivas, a renowned sociologist, viewed "family and marriage in India" as being shaped by the concepts of 'Sanskar' and 'dharma'. He said 'Sanskar', or the cultural traditions and values, influence the nature of family structure and kinship ties in India. Hindu families try to follow their 'dharma' or duty as prescribed by these traditions. However, modern ideas are gradually altering some traditional elements of the family system.

According to G. S. Ghurye saw continuity in the patriarchal structure and hierarchical relations within Indian families. He said patriarchy gives the father supreme authority over the children, with sons

having privileged status over daughters. The dominance of patriarchy has reduced but not disappeared due to modernization.

According to D.N. Majumdar wrote that historical changes such as invasions, migrations and the spread of new religions changed family patterns. Despite this, the joint family system remained prevalent in India for a long time. Now nuclear families are increasing due to changes like urbanization, women's education and job mobility. However, strong ties of kinship and mutual help among relatives persist in "family and marriage in India".

According to Irawati Karve studied how kinship and marriage customs help maintain the joint family system. She highlighted the role of women in constructing and negotiating hierarchical family relations. According to her, the stability of Indian families rests on the sacrifices made by women for the cooperation and well-being of the family unit.

According to Yogendra Singh argued that changes in "family and marriage in India" are taking place at different speeds in rural and urban areas. Urban families have progressed faster towards nuclearization, while rural families still retain more aspects of the joint family structure.

According to Radhakamal Mukerjee highlighted the link between caste and family structure. He saw caste as defining one's role, duties, and position within the family. It shapes the customs, rituals and codes of conduct regarding 'family and marriage in India'. However, he also said that the modern concept of individual autonomy is now challenging caste-based family norms.

These sociologists studied how changes in economy, polity and society are gradually transforming "family and marriage in India" from a joint family system into nuclear families with looser kinship ties. At the same time, there's continuity in many cultural traditions, values and reciprocal bonds within families. The complex interplay of change and continuity will define the nature of Indian families in the future.

PURPOSE OF STUDY:

Main purpose of this article is changing dynamic of marriage and family Urban in India is a sociological perspective in Dharwad district. The following purposes are:
• To know the concepts of marriage and family;
• Examine distinguish between the notions of marriage and family in the West and in India;
• Describe the changes in these institutions over time and space.

RESEARCH METHODS:

This article paper completed with the research methodology is the description, explanation and justification of various methods of conducting research.

Area of Study: The present study is a changing dynamic of marriage and family Urban in India is a sociological perspective in Dharwad district.

Universe and Sample: total numbers of women's sample during 2022-23 in Dharwad district of Karnataka is 1385, out of women respondents select 140 respondents only.

Tools and Techniques of Data Collection: Both primary and secondary sources of data collection were used in the present study.

➢ **Primary source:** The primary source consisted of interview schedule from the women's in Dharwad district.

➢ **Secondary data:** Secondary data were books, magazines, journals, newspapers, census reports and records of other concerned offices etc.

DATA ANALYSIS:

Recent changes in the marriage and family structure in India. All these demographic changes have affected the Indian family. Several studies have shown that the Joint family is the idealized pattern, but was never a noticeable phenomenon in reality.

Every family experiences in its life cycle a period when more than two generations, or siblings with their spouses and children, live together; but it is a temporal phase. With the rising rates of mobilization, extended families are getting separated physically. Thus, while family ties continue, the fact of co-residence is getting confined more and more to nuclear families.

The NRI phenomenon has further encouraged such separation. Successful sons or daughters residing abroad do maintain their ties with parents and in-laws, and even support them financially, but they remain away for longer durations.

Once a year, particularly during the summers, children settled abroad invite their parents or in-laws to spend some time with them, or they visit them in India. That is a period of family reunion. However, because of this distance, the hierarchy of control within the family has been somewhat diluted.

The NRI phenomenon has made many middle class families richer and upwardly mobile. While NRIs live abroad in distinct sandwich cultures, their families of orientation back home move to reside in better locations and adopt a different lifestyle, which includes occasional international travel.

Analysis and interpretation on this article is changing dynamic of marriage and family Urban in India is a sociological perspective in Dharwad district. The following data analysis:

1. Changes in the age for marriage and coupled with rise in literacy rates:

There have been changes in the age for marriage, educational and coupled with rise in literacy rates. Because of late marriages, women stay longer with their parents and continue their studies to brighten the prospects of their marriage. Some join the labour force.

Table 1 Age-wise distribution of the respondents

Sl.No.	Age Groups (in years)	No. of Respondents	Percentage
1	21 to 30	33	23.57%
2	31 to 40	69	49.28%
3	41 to 50	27	19.28%
4	51 to 60	11	7.87%
	Total	**140**	**100%**

(**Sources:** Field survey on Dharwad district)

Table 1 shows that most of the respondents in the sample are from the age group of 31 to 40 years (49.28 percent) followed by the age group of 21 to 30 years (23.57 percent), 41 to 50 years (19.28 percent) and 51 to 60 years (7.87 percent) .

Table 2 Marital Status of the respondents

Sl.No.	Marital Status	No. of Respondents	Percentage
1	Unmarried	6	4.29%

2	Married	129	92.14%
3	Widow	3	2.14%
4	Divorcee	2	1.42%
	Total	**140**	**100%**

(**Sources:** Field survey on Dharwad district)

Table2 shows that an overwhelming majority of the respondents i.e. 92.14 percent are married.

Table 3 Educational levels of the respondents

Sl.No.	Educational levels	No. of Respondents	Percentage
1	Illiterate	12	8.65%
2	Primary	38	27.08%
3	Matric	42	31.00%
4	PUC	18	12.85%
5	Degree	28	20.00%
6	Master degree	2	1.42%
	Total	**140**	**100%**

(**Sources:** Field survey on Dharwad district)

The table 3 shows that the most of the respondents are educated upto Matric Level (31.00 percent) followed by primary (27.08 percent), PUC (12.85 percent), Degree (20.00 percent) and master degree (1.42 percent) levels. There are 8.65 percent respondents in the sample who are illiterate the table, thus, shows that the maximum number of respondents are educated from primary standard to ten plus two level.

2. Changes in the Occupation:

In metropolitan centers, several jobs have been created by the corporate sector, particularly the BPOs, popularly known as call centres; many young girls work in them to earn handsome salaries. These centres also provide greater freedom to them to be in the company of persons of the opposite sex.

Table 4 Occupation of the Respondents

Sl.No.	Occupation	No. of Respondents	Percentage
1	Housewife	130	92.86%
2	Business	5	3.58%
3	Cottage and Small Scale Industries	2	1.42%
4	Self Employment	3	2.14%
	Total	**140**	**100%**

(**Sources:** Field survey on Dharwad district)

Table 4 shows that an overwhelming majority of the respondents (92.86 percent) are housewives and they are also mainly engaged in agricultural and horticultural pursuits. There are 1.42 percent respondents who are engaged in cottage, small-scale industries, 2.14 percent respondents are self-employed, and 3.58 percent respondents are in business.

3. Change in behaviour patterns on marriage:

3.1. Child Marriages: This change has affected many behaviour patterns associated with marriage and family. One does not know the extent of premarital mating, but it is generally believed that it is on the rise. A remark in support of such behaviour by a famous film star from South India created a stir and generated a countrywide debate. Alongside of the rising age for marriage amongst the urban educated, child marriages are still common in the villages and small towns. Table 5 shows that an overwhelming majority of the respondents i.e. 92.14 percent are said "No" child married.

3.2. Inter-Caste and Inter-Religious Marriages: There has been broadening of the endogamous frontier, and greater frequency of inter-caste and inter-religious marriages. Table 6 shows that an overwhelming majority of the respondents i.e. 87.13 percent are said "No" Inter-Caste and Inter-Religious Marriages.

Reason for changes of marriages:

1. Search for spouses through the mass media (newspaper advertisements) table 7 is shown that an overwhelming majority of the respondents i.e. 91.16 percent are said "Yes", and
2. Love marriages (which, in many cases, are formalized with the consent of the parents of the two parties and become instances of inter-caste marriages) table 8 shows that an overwhelming majority of the respondents i.e. 53.57 percent are said "Yes",.

This is, however, not to deny the fact that love marriages do occur within the caste as well, and in such cases, some traditionally tabooed relationships are ignored.

4. Reduction in Marriage Rituals:

There has been a remarkable reduction in marriage rituals, including the period of celebration, but there is also a noticeable rise in conspicuous consumption. Lavish dinners and grand decorations at farmhouses, video filming of the celebrations and grand gifts are becoming the order of the day.

Demands for dowry are on the rise and the inventory of things being given in dowry has been constantly changing. It is also important to note that now even daughters prod their parents to spend more on their weddings and to give them a large dowry. While the family of the bridegroom is usually blamed for the menace of dowry, the fact of daughters making excessive demands on their parents is generally overlooked.) .Table 9 shows that an overwhelming majority of the respondents i.e. 92.27 percent are said "Yes",

5. Changes in fertility behavior and family planning practices:

Table 10 shows that an overwhelming majority of the respondents i.e. 96.63 percent are said "Yes", Changes are being seen in fertility behavior and in family planning practices. The continuing preference for male children has led to malpractices in the medical profession. Private clinics clandestinely conduct sonographic tests for sex determination of the embryo; as a consequence, there is a rise in the number of doctor-assisted abortion cases. Female feticide is a most worrying phenomenon.

6. Women entering world for work is affected the family time-table and role responsibilities:

The fact of women entering the world of work has affected the family time-table and role responsibilities. It is also affecting child socialization – domestic servants and nursery schools perform

the role of surrogate mothers shown table 10 is that an overwhelming majority of the respondents i.e. 98.87 percent are said "Yes",.

CONCLUSION

This article paper concludes on Indian sociologists see "marriage and family in India" as being shaped by thousands of years of cultural continuity as well as the forces of social change in modern times. They highlight both stability and transformation in family structures, gender roles, kinship relations and ideas of duty and sacrifice within Indian families. Overall, their studies provide valuable insights into understanding the Indian family system in its complex socio-cultural context.

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