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**A Sociological Study of Changes and Disorganisation in Urban Families
In the Bhopal city of Madhya Pradesh, India**

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Abstract:

Urban families of Bhopal city are generally unstable, small, nuclear and sometimes not organised. In the former times the families in rural as well as urban areas of Bhopal city were well organised. The behaviour of young members was under the significant control of elder members of the family. But due to the migration of rural people from adjacent villages towards Bhopal, industrialisation, urbanisation, modernisation and social change has disorganised the traditional joint family system in Bhopal City of Madhya Pradesh. The present study is about the changes and disorganisation in the urban families of Bhopal city. For the purpose of study the researcher has selected 300 respondents from four localities namely, Jahangirabad, Jinsi, Shahjahanabad and Pirgate of Bhopal city. 75 respondents were selected from each locality by using simple random sampling method. The study is based on descriptive research design. Techniques used were observation, questionnaire and interview schedule. The results explored that there is a significant relationship between change and disorganisation in the urban families of Bhopal.

Key words: Urban Family, Industrialisation, Urbanisation, Disorganisation, Social Change.

Introduction:

Urban society and Social Change: Any social change occurring in any given society is referred as social change. The society is the hierarchy of social relations. Therefore a social change affects the relations within a family, that is, among the family members and also the relations between various families. In urban areas the social change is quicker than in rural areas. Urban spaces face constant changes in different relationships be it a man- woman relations, the relations between parents and children, the siblings, teachers and the students and among neighbours. In comparison to the rural world than urban world is dynamic and changeable. On account of conflicting moral values and standards, cultural traditions and customs, the urban Man is much more liable to encounter social conflicts and strife than his

rural counterpart. This constant scene of conflicts and tensions produces, on the one hand, tolerance towards opposite moral standards and social norms, but on the other hand, it undermines one's faith in one's own system of beliefs and hierarchy of moral standards and social values. This results in one's faith becoming pliable. Therefore under some pressure or on account of some great benefit and advantage, the urban Man is prepared to give up his faith and adopt a new faith.

The urban society is less orthodox and conservative while as rural society is highly orthodox and conservative. A reason for the quicker pace of social change in the urban society is the fact that percentage of highly educated persons is much higher in cities than in villages. An urban Man is much better informed about social changes taking place all over the world than his rural counterpart. Therefore, every social change has greater impact on the mind of a city-dweller than on the mind of a villager. Sociologists like F.Tonnies, E.Durkheim, Lious wirth etc. have hypothesised that during its initial years, the process of urbanisation has resulted the decrease in family size. Their hypothesis was the result of western concepts of evolution. These sociologists have advanced theories which explained these developments in the society as society has changed from simple to complex. Societies changed due to industrialisation and urbanisation as a result of which nuclear families came to be associated with modern industrial urban societies. It has been also assumed that in India, joint family is an institution of rural social structure and as societies get urbanised the joint families in rural society get converted into nuclear families with the increase of industrial occupations. Due to urbanisation not only the family structure but also family relations have been affected. According to some studies it has been discerned that urban living had disintegrated joint family pattern and strengthened nuclear family patterns. The persons who are educated in urban areas are not in favour of joint family norms. Women also get opportunities for employment and start earning while living in cities. She tries to break her relations with the husband's family. Thus urban living has introduced certain changes in family pattern in our society.

Meaning of Family Disorganisation: The term family disorganisation refers to the failure of the organised structure of the family. It denotes a state of non-harmonious functioning within the family. It points out a family where we find the breakdown of interpersonal relations of the members. Thus, it may include bickering and simmering and open clashes between mother-in-law and daughter-in-law and so on. In most of the cases the family disorganisation is mainly related to the disorganisation of the marital relationships. Family disorganisation indicates the failure of the family to conduct its activities in a smooth manner. It also reflects the failure on the part of the members to fulfil their roles towards the family and other members of the family. As people belonging to different cultures, religions and races reside in one city they come together. There are many points of contact between them. As a consequence of the meeting of disparate culture outlooks, the orthodoxy of any culture gets shaken and affected by new and different ideas and ideologies. This leads to gradual relaxation of rigidities of the culture. Particularly, there is liberalization of views with regard to sex and marriage. The young people begin to mistrust the old ways and

question the reasonableness of traditions and customs of their ethnic groups. Due to meeting and exchange of ideas between different groups which hold permissive and non-permissive sex mores respectively, the family ties are loosened and people dare to question the orthodoxy of their groups. The meeting of varying and opposite cultures also leads to impersonality in social relations.

According to William J. Goode Family disorganisation refers to the “break-up of a family unit when one or more members are unwilling or unable to perform their role obligations adequately, as these are viewed by other members”. Elliot and Merrill have defined family disorganisation as “any sort of non-harmonious functioning within any of several types of family”. Family disorganisation is the disruption of the harmony among family members.

Family disorganisation reflects maladjustment, disharmony and lack of understanding: Family disorganisation normally indicates lot of tension and misunderstanding on the relationship between the spouses. It is not just that, modern studies indicate that lack of understanding between parents and children and lack of communication between parents and children are the two important aspects of the problem of family disorganisation.

A family is said to be disorganised when it is subjected to desertion, separation, divorce, physical violence and the use of the abusive and offensive language in the interpersonal relations of the members. A few more things may aggravate family disorganisation. Sexual maladjustment and misunderstanding regarding the way of spending family income are the two other reasons for conflict between husband and wife especially, in the western context. But in the Indian context many couples, men and women make fairly satisfactory adjustment for the reason of social pressure, family prestige, religious pressure and social prestige.

Family tensions found not only due to the lack of understanding between husband and wife but also because of quarrels between parents and children. However in the Indian context, children’s conflict with parents does not usually threaten the family organisation to such an extent as the conflict between husband and wife over fundamental values. Therefore, the family disorganisation is mostly related to the disorganisation of the marital relationships.

Family changes and disorganisation in Bhopal: The growth and development of industrialization resulted in the urbanisation process in Bhopal. Due to industrialisation and urbanisation the population of Bhopal increased. The surge in the population resulted in the division of labour in the Bhopal city. The division of labour needs labour force. The people from adjacent rural areas/villages like Amarpura, Acharpura, Agariya, Arhedi etc. migrated to Bhopal city in response to various needs like in search of work, educational facilities and employment needs. These people are from different backgrounds, cultures and religions. The locals as individuals and families who have migrated from rural areas have undergone several changes due to the urbanisation, industrialisation, modernisation and social change

occurring in the Bhopal City. Urban society has different life and socio- cultural environment than those of rural societies. The most important is that the urban social life of Bhopal has become impersonal because people no longer remain affectionate and compassionate to each other as they were in rural spaces. Their social life has become mechanical as a result of impersonal relationships and due to wide spread industrialisation and use of modern sophisticated, technical gadgetry. Primary controls are not effective in urban context. There is little role of family to control the behaviour of the individual .The individuals have become more fashionable and urbane while being the residents of Bhopal city. The urban society is under the control of law, police and government rather than the social doctrines that governed the rural spaces.

Objectives of the study: The researcher has set following objectives for the study:-

1. The primary objective is to study changes and disorganisation in the urban families of Bhopal.
2. To study the social background of the urban families in Bhopal.

Hypotheses of the study: The researcher has set null and alternative hypotheses for the present study. The null hypothesis can be stated as:

- There is no significant relationship between change and disorganisation of urban families in Bhopal.

The alternative hypothesis can be stated as:-

- There is a significant relationship between change and disorganisation in urban families of Bhopal.

Research Methodology: Research methodology refers to theoretical and philosophical background on which the procedural rules are based. It explores the way through which the philosophical and methodological frame work give validity and authenticity to the procedural rules for data collection and analysis. Research methodology guides the researcher in selecting proper methods and techniques for data collection. By using proper research methodology the researchers can obtain valid, objective and authentic data. For the present study the researchers have used Observation, Questionnaire and Interview Schedule for data collection.

Analysis of Data: After the collection of data, the next step is to analyse the collected data. Analysis is also known as data reduction process. In social research data analysis means employing statistical and logical techniques to evaluate and synthesise the collected data. It develops insights and enables researchers to understand world and different phenomena and actively participate in decision making process. Data analysis process generally consists of editing, coding, tabulation and processing. The researchers have carefully analysed data to draw necessary conclusions.

Results and discussions: The results are the description about the main findings of a research whereas the discussion interprets and describes results and provides significance of the findings in relation to what was already known about the research problem being

investigated and to explain any new understanding or insights that emerge as a result of research .For the present study the researchers have described the results in tabular form given below:

Table .1 Age wise distribution of respondents

S.No	Age group	Frequency	Percentage
1	25-35	85	28.33%
2	36-45	100	33.33%
3	46-55	70	23.33%
4	56 and above	45	15%
	Total	300	100%

Table .1 shows that for the present study the maximum percentage 28.33% of respondents were from the age group between 36-45 whereas minimum 15% percentage of respondents were from the age group of 56 and above.

Table.2 Distribution of respondents according to their sex

S.NO	Sex	Frequency	Percentage
1	Male	185	61.66%
2	Female	115	38.33%
	Total	300	100%

Table.2 shows that maximum percent 61.66% respondents were males and about 38.33% respondents were females.

Table.3 Distribution of respondents according to their family structure

S. No	Family Structure	Frequency	Percentage
1	Joint	63	21%
2	Nuclear	213	71%
3	Extended	24	8%
	Total	300	100%

Table.3 analyses that maximum (71%) of respondents were having nuclear family system. 21% were having joint family system and about 8% were having extended family system. Income of the respondents has also been analysed. It has been observed that most of the respondents were having monthly income about rupees 25000(73%) whereas minimum (27%) percent of respondents were having monthly income about 50, 0000 rupees.

Table.4 Distribution of respondents on the basis of religion

S.NO	Religion	Frequency	Percentage
1	Muslim	73	24.33%
2	Hindu	99	33%
3	Sikh	53	17.66%
4	Christian	27	9%
5	Jain	38	12.66%
6	Other	10	3.33%

Total	300	100%
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The city of the Bhopal is cosmopolitan in nature with diverse faiths flourishing and practicing by the people. The Table 4 reveals that about 33% of the respondents are the adherents of Hindu faith, 24% were among the Muslims, and 12.66% are the followers of Jainism and minimum (3.33%) belong to other religions including Christianity, Buddhism and Sikhism.

Table.5 Distribution of respondents according to their occupation

S.NO	Occupation	Frequency	Percentage
1	Businessmen	92	30.66%
2	Teachers	67	22.33%
3	Industrialists	109	36.33%
4	Others	32	10.66%
	Total	300	100%

Table.5 reveals the occupation wise distribution of respondents. It explores that maximum percent (36%) respondents are industrialists, 30.66% respondents owned private business, 22.33% respondents are teachers and minimum percent (10.66%) respondents are having other occupations (this include domestic work, agricultural work etc.).

Table .6 Have you observed any change in your family as being the resident of Bhopal city?

S. No	Have you observed any change in your family as being the resident of Bhopal city?	Frequency	Percentage
1	Yes	145	48.33%
2	No response	117	39%
3	Not sure	38	12.66%
	Total	300	100%

Table.6 reveals that about 48% respondents who were the migrants from adjacent rural areas replied that they have observed significant changes in their family like continuous conflicts, change in family values, this has disintegrated the traditional family culture while, as 39% respondents who were local residents didn't respond whether they have observed any significant change or not. 12.66% respondents said they were not sure about the changes in family.

Table.7 If yes, mention the changes you have observed in your family?

S. No	If yes mention the changes you have observed in your family?	Frequency	Percentage
1	Decrease in moral	39	13%

	character		
2	Change in family culture, functions have become more practical rather than sanctified as previously.	51	17%
3	No feeling for neighbourhood.	31	10.33%
4	Increased tension between parents and children.	79	26.33%
5	Increased fashion sense among young family members	44	14%
6	Change in family values and goals.	56	18.66%
	Total	300	100%

Table.7 shows that maximum percent (26.33%) of the respondents who are living in Bhopal city have observed continuous conflict between parents and children, 18.66% respondents have felt a change in family values and goals. About 17% respondents have revealed that in Bhopal, family culture and functions have undergone through various alterations and adulterations as the elderly people in the household are no more revered and valued, the age old traditions and customs, the family functions and social relations have become more practical and impersonal. Gist and Halbert in their work “Urban Society” (1997) have explored that a city encourages impersonal rather than personal relationships. The collective is forsaken for individual. In the Bhopal City this study appeared quite persuasive. 14% respondents have observed increased fashion sense among young family members. Erich Fromm has elaborately depicted a forceful picture of the urban proclivity in his work, “The Sane Society” (1955). According to him the urban people are so addicted to ostentation that they value the things more for their ostentation than for their use. The ostentatious and showy fashion has very much influenced the cities. 13% respondents have observed lack of “moral character” among teenagers.

Robert M .Wesley has made deep analysis in his seminal work ‘The City and the Primary Groups’ has analysed the causes of decline in neighbourhood feelings in city. In the City of Bhopal, this can be observed in the altered nature of social organisation and social control that the urban conditions induce. With the surge in population density in the Bhopal city as a result of migration from the rural areas and small towns, it is observed that the opportunity of close societal contact is lessened in the city. Notwithstanding of the fact that societal control grow in number with increasing urbanisation, the people in the city are devoid of intimate content. It is observed in the Bhopal city that small intimate circles are

disappearing in contrast to the surrounding rural areas, as secondary relations replace the primary relations in every area of life. Neighbourhoods become crescively more disorganised. The community in the Bhopal city is replaced by associations, clubs and kitty parties, firms or interest group. About 10.33% respondents said that they are devoid of neighbourhood feelings.

Table.8 As husband and wife have you faced any adjustment problem in Bhopal City?

S. No	As husband and wife have you faced any adjustment problem in Bhopal city?	Frequency	Percentage
1	Yes	147	49%
2	No	82	27.33%
3	Not sure	71	23.66%
	Total	300	100%

Table.8 explores that maximum percent (49%) respondents have faced various adjustment problems. Most of these respondents were migrants from rural areas of Bhopal city. Their response was that while living in the city both husband and wife have started working outside the house, thereby they don't have enough time for each other and other family members. The lack of time has resulted in the conflict and laxity in the marital relationships and hence separation between husband and wife seems plausible. The regular skirmish among the spouses has led to the adjustment problems and family disorganisation. Sutherland and Woodward (1937) explored that change in sex mores affects family as well. 27.33% respondents have not faced any adjustment problem in the Bhopal city. 23.66% respondents were not sure about it.

Table.9 As working parents do you get enough time to look after your children?

S. No	As working parents do you get enough time to look after your children?	Frequency	Percentage
1	Yes	111	37%
2	No	189	63%
	Total	300	100%

According to Earnest Mower (1932) the modern urban family is child centred family, children play dominant role in the modern urban families, however, with the heavy expanses in the city and profound literacy among the people, both men and women toil hard to have share in employment. The table 9 explores that maximum percent of respondents (both parents) (63%) were working outside the home. These respondents didn't find ample time to look after their children. This has adverse effect on the all-round development of children. Most of them said that the responsibility of their children has been taken by nannies that look after their children and other house hold chores. Minimum respondents (one parent)) (37%) were not working outside home. These respondents, most of them were indulging in home making occupations have ample time for their children.

Conclusion: The present study is about the changes and disorganisation in urban families. The researcher has selected four localities of Bhopal city namely Jahangirabad, Jinsi, Shahjahanabad and Pirgate for the purpose of study. The sample size of the present study is 300.75 respondents were selected from each locality by using probability sampling technique. Research methods used are questionnaire, observation and interview schedule. About 185(61.66%) were males and 115 (38.33%) were females. Maximum percent of the respondents (71%) were having joint family system. About 33% respondents belong to the Hindu religion, 24.33% were Muslims, 17.66% were Sikh, the Christens include 9%, 12.6% were among Jains and 3.33% were from other faiths. Maximum percent (36.33%) respondents were industrialists. Minimum percent of (10.66%) respondents were doing other works (that include domestic labour, agriculturalists etc.). The results have shown that there is a significant relation between change and disorganisation in urban families of Bhopal. Due to migration, urbanisation and industrialisation, the societies especially urban societies of Bhopal have under gone several changes. These changes have adversely affected the urban families as well. This has resulted in the disorganisation and disintegration of urban families of Bhopal city.

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