

A Study on Nuclear Family as a Social Problem in Current Scenario

Ms. Akshita Panchal* and Dr. Neha Dubey**

**Researcher, Master of Social Work, Parul University*

***Assistant Professor, Faculty of Social Work, Parul University, Vadodara*

ABSTRACT

The most common family structure in modern nations is the nuclear family, which is generally composed of parents and their children. However, the prevalence of this family structure has raised concerns about how it can impact personal wellbeing and interpersonal relationships. This study explores the nuclear family as a contemporary social issue, focusing on its impacts on social cohesion, emotional development, and family life. Increased urbanization, changing economic conditions, and changing cultural standards have made isolation, mental health issues, and a lack of social networks more common issues for the nuclear family. The study examines how these problems manifest in many social contexts, including the challenges of keeping a positive work-life balance.

Keywords: *Nuclear family, social cohesion, emotional development, family life, urbanization, mental health, isolation, work-life balance, economic conditions, cultural norms, interpersonal relationships, social networks, contemporary social issues.*

I. INTRODUCTION

1. WHAT IS A FAMILY

Families, which are common, often consist of a married couple and their kids. People don't live alone; they live in families. The concept of a family is not exclusive to India; rather, it is a worldwide social reality. In other words, it is present in all cultures, societies, and geographical areas of the world. The basic and universal social structure of human society is the family, which meets all basic requirements and performs duties necessary for the formation, maintenance, and integration of the basic social system.

The adaptive changes in the technical and economic superstructure of contemporary society have resulted in a significant change in the forms and functions of the family. Two or more individuals individuals They are typically referred to as a family, whether they are connected by blood, marriage, or adoption. In order to satisfy the demands of both individuals and other social institutions and organizations, it is regarded as the main unit of society.

1.2 FAMILY STRUCTURE

Family structure could be defined as a social pattern that results from the arrangement of roles, authority, status, and relationships within the family. Indian family arrangements can be divided into three broad groups. All members are welcome in traditional Indian households, which are made up of people from multiple generations living together. Brothers and married sons make up the extended family; while living apart, they nonetheless divide income and property. A single guy, his spouse, and their kids make up a nuclear family. The younger generation is unsatisfied and has less tolerance due to the individualistic mindset that has been cultivated by modern growth and advancement.

Characteristics of a combined family A joint family is defined by the following characteristics:

(1) Huge in Size:

Included are parents, grandparents, children, grandchildren, and other close blood relatives. Several nuclear families cohabitating as a single unit make constitute a combined family. Joint Property: Joint or common property is another essential component of a joint family. All of the family's property, both mobile and immovable, is theirs. Property is produced, consumed, and owned collectively. Each member puts their wages into a single family fund, from which all costs, regardless of income, are covered equally .A family stays joint until its property is held jointly. The family is divided along with the property.

The next important feature of a united household is the common kitchen :

Every member of the joint family eats food cooked at a single fire. There is a division of labour in a joint family. Men are out in the field, and women remain busy with the house. The eldest female member still has authority over the kitchen and supervises the other women's operations. Their shared kitchen helps the merged family stay together. Because it implies that the family is divided if the kitchen is separate.

Common House: All members of joint families live under the same roof or in the same house. The family's common way of life makes everyone feel closer to one another. Since a joint family consists of several nuclear families, when the family is too large and the living quarters are no longer sufficient, they may live in separate houses close to one another. As a result, all of the residents of the same home consume the same foods, dress alike, and act similarly.

Shared Worship: Each participant participates in group prayer and Kula devata adoration.

They have same faith and ideals. The members celebrate holidays, religious rituals, and household tasks together. This collective worship is practiced by each generation.

Similar obligations and privileges: Excluding the head, have duties and rights that are similar to each other. This preserves the integration of the merged family. Each member is nonetheless conscious of his rights and obligations.

Strong blood ties: All members of a joint family are bound together by strong blood ties. In other words, members of a joint family are closely related by blood.

head's absolute power: In a joint family, the head, or oldest male member, has total control over the other members. His decision is final and legally binding.

Cooperation is the cornerstone of a shared family. While performing their family responsibilities, each member collaborates to achieve their common objective.

Socialist Principles: "From each according to his capacity and to each according to his necessity" is the cornerstone of a cohesive family.

1.3 TYPES OF FAMILY

In India, nuclear families and joint families are the two main family kinds that are typically observed.

1.3.1 JOINT – FAMILY

The System of Joint Families The family is one of the most prevalent and ancient social structures in human history. Every society and stage of development has some kind of family. We found numerous family kinds all around the world as a result. But in India, we found a special family structure that is worth special attention. In India, a family consists of a husband, wife, children, and other relatives like uncles, aunts, cousins, and grandsons. After marriage, a person can live under one roof, share property, worship with his parents, and have meals at the same hearth thanks to this framework, which is exclusive to Indian society.

Joint Family Functions:

The mixed family is one of the peculiar and unique social systems found in Indian society. The joint family or extended family system is one distinctive feature of Indian social life. It has been crucial in providing its members with protection, financial assistance, and recreational opportunities since its founding. It also helps to promote the participants' positive attributes

ADVANTAGES OF JOINT FAMILY LIVING

It fosters cooperation and tolerance and humanizes family members.

In the tragic event that both parents die, a kid receives enough financial and emotional support.

It looks after the aged, the vulnerable, and the family members without jobs.

Financial security, leisure, the economy, and the division of work are all present.

It encourages social values, provides social insurance, and keeps property from becoming divided. The disadvantages of having a combined family

- It is harmful to savings and money accumulation; it encourages a lack of privacy; it increases the number of home idlers and the fights that follow; and it encourages litigation.

A single-parent household Single parenthood is the situation in which one parent, either the mother or the father, resides with the children. Being a single parent may result from the divorce or death of one parent. Usually, a single person determines all of the family's decisions because they are the only parent and caretaker. But the oldest son or daughter may also make important decisions when they get older.

They live together in the same residence. Most decisions are made by the husband and wife. Only when a family consists of cousins and one or more other relatives can it be deemed extended. Especially in the Indian setting, wives usually make internal decisions regarding the home, child rearing and education, and other household issues. Husbands are also responsible for making external decisions about money, investments, and jobs.

1.3.2 Nuclear family

A nuclear family's advantages include independence

Living in a nuclear family has several advantages, one of which is the capacity for autonomous judgment. The newlyweds may want to customize the furnishings in their home to suit their tastes. It also acquires independence in the way that life must be lived, including how individuals communicate, go out, host, eat, and so on.

THE ADVANTAGES OF A NUCLEAR FAMILY

The children benefit from decision-making, which increases their confidence; the members have lots of privacy and opportunities to interact with one another, which strengthens their emotional relationships; and it helps its members become more proactive, independent, and self-sufficient.

A nuclear family's advantages include independence

Living in a nuclear family has several advantages, one of which is the capacity for autonomous judgment. The newlyweds may want to customize the furnishings in their home to suit their tastes. It also acquires independence in the way that life must be lived, including how individuals communicate, go out, host, eat, and so on.

availability of a couple of times The nuclear family arrangement permits more time spent together .

Being imaginative

Newlyweds in a nuclear family also have the chance to adopt more contemporary lives. They have the opportunity to create the customs, values, and rituals of their own family. By creatively combining the customs of their many families, they can produce a new, advanced culture.

1.4 Social Issues

A husband and wife with two children in a "traditional" nuclear household has historically been unusual. Throughout history, there have been a wide variety of family types. Although it won't be the only kind of association, the nuclear family will remain a prevalent one. Large Indian families are breaking up, and nuclear homes are the new norm. The vast Indian joint family is made up of uncles, aunts, and cousins. In Delhi, most households are nuclear families, and most married couples reside with their parents.

There are several significant variables that contribute to the current condition of nuclear families:

1. Structure: Nuclear homes typically consist of two parents and their children. Conversely, extended families are made up of additional relatives such as grandparents, aunts, uncles, and cousins.
2. Living Situations: Many nuclear families live alone, usually in the suburbs or cities. A growing number of households are dual-income, meaning that both parents work.
3. Economic Factors: Financial constraints might be significant because both parents usually have to work to support the family. Housing, childcare, and education can be expensive.
4. Flexible work options, such as remote work or flexible hours, have become more and more common as a way to better manage family responsibilities.
5. Parental Roles: Traditional gender roles are evolving as a result of mothers and fathers sharing increasing responsibilities for childcare and household.
6. Childcare: When both parents work, it's often necessary to find childcare options such as day-care centres, nannies, or after-school programs.
7. Technology: Technology plays a significant role in family life, from educational materials for children to communication tools for parents managing their schedules.
8. Social Connections: Nuclear families may rely more on friends, neighbours, and neighbourhood associations for socializing and support because they do not spend as much time with their extended family on a regular basis.

9. Health and Well-Being: These characteristics highlight the dynamic nature of nuclear families and the various challenges and adaptations they face in the modern world.

II. OBJECTIVES

- To find out various social problem in family.
- To examine nuclear family as a social problem in society.
- To check out current scenario of society and its impact on family.

III. REVIEW OF LITERATURE

Jain Discuss how the family is the basic social unit. It represents both an institution and an association family and is the oldest of the other institutions. A man is born into a family, which continues to be the foundation of our social structure. He picks up language, behavioural tendencies, and social conventions from his family during his early years. The family is a universal group that exists in tribal cultures in one way or another not with standing the fact that cultures are universal. People of many generations coexist in tribal and agrarian communities, demonstrating the stark disparities in their structures. Large, combined families are common in these societies. The family in an industrial society consists of a husband, wife, and their offspring. It is referred to as a "nuclear family" by sociologists. Speaking from the perspective of physical endowments, man is not well-equipped with the same; however, he possesses the gift of a highly developed Brain that allows him to engage in organized behaviour to exploit and harness nature. The first and last can be performed individually, while the others can be performed by group. Several kinship principles, or the relationships between various family members based on marriage and descent, may be the immediate source and binding force of the grouping that results from this process. There are three different types of relationships: those between siblings, parents and children, and husband and wife. Since children are frequently adopted, the second and third relationships do not necessarily need to be blood links. This implies that the definition of family should not be limited to a person's biological makeup. According to Jainism, the family is the fundamental social unit. It is the oldest of the other institutions and serves as a representation of both an association family and an institution. A man is born into a family, which continues to be the foundation of our social structure. He picks up language, behavioural tendencies, and social conventions from his family during his early years. The family is a universal group that exists in tribal cultures in one way or another. both in urban and rural areas, as well as among adherents of many cultures and original family is made up of a number of people who live together, share a home, and have specific goals for doing so. The family is an institution in this sense since it is a group with established norms and practices.

owns. notwithstanding the fact that cultures are universal. People of many generations coexist in tribal and agrarian communities, demonstrating the stark disparities in their structures. Large, combined families are common in these societies. Sociologists refer to the family unit in industrial society as a "nuclear family" since it consists solely of the husband, wife, and their offspring. Human nature has been defined as the inevitable need to breathe, eat and drink, sleep, reproduce, and eliminate waste matter from the human body. While some of these functions, the first and last, can be performed individually, the others can only be performed when men organize themselves into a cooperative group. From the perspective of physical endowments, man is not well-equipped with the same, but he has the gift of a highly developed Brain that allows him to engage in organized behaviour to exploit and harness nature. Being a member of biological spectrum makes it clear that there are certain deterministic conditions imposed upon his life.

Several kinship principles, or the relationships between various family members based on marriage and descent, may be the immediate source and binding force of the grouping that results from this process. There are three different types of relationships: those between siblings, parents and children, and husband and wife. Since children are frequently adopted, the second and third relationships do not necessarily need to be blood links. This implies that the definition of family should not be limited to a person's biological makeup.

Gholamreza Kashi, M. J. (2000) implied that conflict, avoidance, and dishonesty are thus predestined during the adolescent years. It indicates a shift in people's eating, clothing, speaking, and recreational habits, as well as in their interests, choices, preferences, views, and values. Toleration is impossible for the majority of parents. For the vast majority of teenagers, sublimation is never enough. The process of embracing contemporary ideals and lifestyles is seen as modernization. In its purest form, it is an endeavor by those who are typically the most ardent adherents of their own cultural, moral, and ethical principles to adapt to modernity. As science and technology are modernized, people place a greater value on them. In a unique way, current scientific innovations have rationalized society. Traditional ideas were replaced by new ones, and the entire network of social ties underwent significant alterations.

Kapadia (1954) According to his book, altering Hindu marriage and family customs over the course of a century and more have had a significant impact on Indian peoples' daily lives. The shift is less noticeable in the institutional patterns but clearly seen in the peoples' economies and ways of life. The reform movement, which was sparked by western education and ideology in this nation, was unable to stop raising awareness of the need to reorient institutional patterns in light of the new demands and circumstances. Even Swami Dayanand Sarasvati, Swami Vivekananda, Gandhiji, and others who despise Hinduism's old traditions for inspiration acknowledged the necessity for a shift in institutional norms, which supports this. Given the rise in university education, It is logical to believe that the younger generation and the country's current generation will be motivated to change their institutional frameworks to conform to the new ideology. Finding out how Hindu university graduates felt about marriage and family ties was the aim of the current study. The teacher plays an important role in the community's existence.

The community instinctively looks to him for leadership because he shapes the next generation. However, he can only fulfil the community's faith in him by instilling in his wards the values and principles that he finds admirable or sacred. Therefore, he can only be a beacon of hope for the community in its endeavour to rebuild its social structure if his beliefs and principles are enlightened. However, he may adhere to the ancient standards Sacro.

Dube (1990) He refers to the nation as a "joint family" in his book. This word is less frequently used in social anthropological and sociological literature, where it distinguishes between the nuclear and extended families, the latter of which are known as the joint family. A married couple and their kids make up a nuclear family. The husbands of married women are excluded from matrilineal extended families. Although the percentage of nuclear families is higher at any given time, most nuclear families eventually split up into either nuclear or incomplete extended families. Members of two or three generations living together in a race to find a home. There are clear restrictions on how many people can live in one home; domestic conflict frequently results in the creation of separate units. The latter are known as households or domestic groups. Large extended families are likely to have distinct domestic arrangements for each of their several nuclear units, even though they may live together and engage in some economic activities together. They eventually develop separate hearths and autonomous dining and cooking setups. Nuclear families maintain a type of jointness in which they live and work apart, but there is no official partition of family property, and all members gather for significant ceremonial occasions as marriage and death. Although family unity and togetherness are highly praised qualities, households do have politics and unsolvable issues.

RAVINDRA CHAUHAN (2001) relates to how children's value orientation is affected by the loss of parental power and influence. The growing proportion of young people in the population is the demographic cause of the intergenerational divide. Families are rapidly abandoning their more effective socializing roles in favour of more formal educational institutions, peer groups, and the movie theatre. No longer is the parental model imitated. Due to their inability to comprehend their children's interests and aspirations, parents with lower educational attainment are also a contributing factor to young unrest. The stress brought on by an authoritarian family structure and young people's expectations of a democratic way of life are other factors that contribute to conflict. Such parents could hardly ever be considered role models for the younger generation in terms of behaviour, conduct, and goals. It is clear that parents with lower occupational status have a harder time associating with their values and lifestyle. In an attempt to force their own opinions and ideas on the younger generation, parents in India today are unable to abandon the old custom of demanding blind obedience and acquiescence to the elders' authority. Intergenerational gaps have been caused by motivational gaps.

IV. RESEARCH DESIGN

Research design:

The nature of this research study is descriptive. This kind of research design seeks to gather data in a methodical manner in order to characterize a population, circumstance, or phenomena.

Sampling design:

The study utilizes simple random sampling technique to collect primary data from the nuclear family.

Source of data collection:

- Primary tool – Questionnaire
- Method- Interview schedule

Sample size:

The sample of this study comprises of 50 nuclear family belonging to Baroda city

V. FINDINGS

- Most of the respondents it can be said that majority (50%) i.e Nuclear family respondents 'agree to the above question agreeing to do their own work whereas rest might have helping hands , (18%) respondents don't agree on this question saying that they do not have to do work on their own,0(0%) respondents' response is always ,and , rest of the 16(32%) respondents' response is sometimes they have to do on their own and sometimes they don't.
- Most of the respondents , it can be seen that 24(48%)nuclear family agree to the above question agreeing to do respondents response is very good relation with their parents , and 23(46%)respondents' response is good on this question, and rest of the 3(6%) respondents' response relation is not good with your parents .
- Most of the respondents ,it can be said that majority of the 38 (77.6%) respondents ' response is yes their child psychology do get disturbed , and rest of the 11(22.4%) respondents' response is no.
- Most of the respondents it can be said that majority of the 32 (64%) respondents' agreeing that they have good relationship and attachment with their family members , 10 (20%) respondents opinion is that they don't have that strong attachment with their family ,7(14%) respondents' have a mutual feelings towards their family and rest of the 1(2%) respondents' response is always.

VI. CONCLUSION AND SUGGESTIONS

6.1 Conclusion

Despite their obvious advantages, nuclear families frequently present significant social challenges. By implementing the suggested strategies, societies can reduce the detrimental effects of nuclear family structures and foster stronger bonds within their families and communities. Promoting balance, support systems, and community involvement can help uphold family values and improve overall wellbeing.

The concept of the nuclear family, which has long been seen as a cornerstone of modern civilization, is increasingly being questioned in the current social environment. It has certain social disadvantages in addition to advantages including close-knit families and concentrated parenting. Members of nuclear families may experience emotional stress and isolation, which can lead to a loss of communal support that was traditionally found in extended families. Work demands, financial difficulties, and the fast-paced aspect of modern life can all strain family dynamics.

In general, the nuclear family as a social unit can also lead to a diminished feeling of public responsibility and intergenerational ties. Children's social skills and emotional development may suffer as a result of this isolation as they may not have access to a diverse support system. Furthermore, it is obvious that if the nuclear family model does not adequately meet the needs of individuals who are childless, unmarried, or from non-traditional family arrangements, some members of society may be left out or disregarded.

In conclusion, despite its advantages, the nuclear family has many societal problems in today's society.

Recognizing the need of broader community participation and support networks is crucial, as is re-evaluating how family structures should adapt to the shifting needs of modern society.

7.2 Suggestions

Encouraging Family Gatherings: Relationships can be strengthened and comfort can be provided by regular contact and visits with extended family.

Work-Life Balance: Employers should encourage work-life balance programs like flexible work schedules and parental leave in order to reduce stress in nuclear families.

Flexible Work Arrangements: Employers may help parents by encouraging the use of remote work options, job-sharing opportunities, and flexible work schedules. As a result, both parents are able to meet their professional responsibilities and participate more actively in family life.

Paid Family Leave: If paid family leave laws were enlarged, parents would be able to spend more time with their kids throughout important developmental stages without having to worry about their financial security. Fathers and mothers should both be covered by policies that promote shared parenting responsibilities.

Community Engagement: By participating in local communities and social clubs, members of nuclear families can receive emotional and psychological support.

Community Centers and Support Networks: Local community centers can provide parenting classes, conferences, and support groups to help parents deal with stress and share experiences. They can also offer respite care services to help parents relax and reduce emotional stress.

Mentorship Programs: Establishing mentorship programs where older or more experienced parents may provide younger parents emotional support and guidance might bridge the generational gap and provide invaluable parenting guidance.

Using Technology: Social media and video chats can help extended and nuclear families communicate regularly.
Promoting Shared Responsibilities: Family members should equally divide up childcare and household responsibilities to reduce stress and promote a healthy lifestyle.

Elderly Care Programs: Governments and non-governmental groups should establish programs to help elderly people who may feel isolated in nuclear families.

Intergenerational Programs: Supporting projects that involve grandparents or other elderly people in childrearing helps strengthen bonds between people and give them a sense of continuity and tradition. For instance, older individuals may be encouraged to share their knowledge, wisdom, and stories with younger generations through events held at schools and community organizations.
older Care assistance: Nuclear families might feel less stressed and promote intergenerational ties by implementing policies that allow older family members to be more fully integrated into the home environment, including caregiving and healthcare assistance.

Reinforcing Cultural Values: Traditional and cultural instruction should be emphasized by educational institutions and community organizations to ensure that values are maintained.

Building Stronger Networks of Community Support

Neighborhood networks can provide vital support when there are no extended family members available. Local communities and governments should give nuclear families access to places and opportunities to engage with wider social support systems. Among the suggestions are:

Community Centre's and Support Networks: Local community centres can provide parenting classes, conferences, and support groups to help parents deal with stress and share experiences. They can also offer respite care services to help parents relax and reduce emotional stress.

Mentorship Programs: Establishing mentorship programs where older or more experienced parents may provide younger parents emotional support and guidance might bridge the generational gap and provide invaluable parenting guidance.
Developing Intergenerational Relationships.

There is a loss of emotional continuity, knowledge, and mentoring in nuclear families as a result of the breakdown of intergenerational bonds. It is necessary to take action to unite generations:

Intergenerational Programs: Supporting projects that involve grandparents or other elderly people in childrearing helps strengthen bonds between people and give them a sense of continuity and tradition. For instance, older individuals may be encouraged to share their knowledge, wisdom, and stories with younger generations through events held at schools and community organizations.
older Care assistance: Nuclear families might feel less stressed and promote intergenerational ties by implementing policies that allow older family members to be more fully integrated into the home environment, including caregiving and healthcare assistance.
Acknowledging a Range of Family Structures

Recognizing that nuclear families are not the only feasible family arrangement is essential to creating a more inclusive society. Social policy must adapt to the growing diversity of family arrangements.

Legal and Financial Support for Non-Traditional Families: Policies must be revised to provide legal and financial support to LGBTQ+ families, single-parent homes, and other non-traditional family structures. This would ensure that every family had equal access to resources and support, regardless of how they are set up.
Promoting Diversity in Families in Media and Education: Social narratives about families should be more inclusive of a range of family structures.

REFERENCES

- [1]. Jain ,B.S (BT Indian society).Published by paritosh vardhan jain, Jaipur.
- [2]. M. J. Gholamreza Kashi (2000). reflects the Iran Book's generational relationships as well as the pleasant experiences of previous generations. Mohammadi, Muhammad Ali. Jihad University's Institute for Humanities and Social Sciences, Tehran.
- [3]. Kapadia,K.M.(changing patterns of Hindu marriage and family) Published March 1,1954.
- [4]. Dube , s.c (1990) (India society) Published by the director, national book. Trust, India
- [5]. RAVINDRA CHAUHAN 2001 – Joint family in changing society. The Indian journal of Social work Vol. 62 (4) 2001-573.