



Structural and Functional Changes of Family during Post-Industrialization: An Anthropological Study

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Abstract: This paper examines the changing context of family due to industrialization around the Hirakud reservoir in Odisha, India. With an objective of how industrialization has altered the family institution of project affected peoples, it attempts to comprehend the socio-economic transition of few selected family in two rehabilitated colonies comparing with non-affected villages. Data collected through anthropological techniques in selected villages portrays that process of industrialization not only jeopardize family epitome but has altered the kinship structure surrounding the family. Furthermore, the data also reveal that industrialization has led to vulnerable condition of the project affected family compared to non-affected family and later become a dominant structure influencing the social institutions- family, kinship and marriage- of former.

Keywords: Traditional, Structure, Function, Family, Change, Industrialization

Received : 18 February 2022

Revised : 28 March 2022

Accepted : 30 March 2022

Published : 17 June 2022

TO CITE THIS ARTICLE:

Bag, M. (2022). Structural and Functional Changes of Family during Post-Industrialization: An Anthropological Study, *Society and Culture Development in India*, 2: 1, pp. 61-80. <https://doi.org/10.47509/SCDI.2022.v02i01.05>

Introduction

Family is the smallest and core institution among the social structure which transmits the cultural value, ethic, belief, morality etc. to the upcoming generation in a societal framework. So it is the very foundation of all societal institutions and organizations. The momentous role of family bespeaks certain principle, which may characterize as followable prescription and proscription in a specific societal context. These principles facilitate the longevity of individual's relationship with family or society and vis a vis. It is not taught rather learnt through continuous interaction with the family and individual's obligatory attitude. The proper functioning of the superstructure of the family makes individual felicitous and stress free. It also refers to the promotion of marriage, procreation, enculturation and protection of the

children, participation in all family rituals and activities and caring of aged. All those family canons have been slackening day by day. The warmhearted feeling of oneness and cohabitation which once comprehend all encompassing with kinfolk, neighborhood and brotherhood are being presented very narrowly at present. A sense of monoculture or 'I' feeling has been gaining ground in lieu of 'we'. As an institution the 'family' still extant with the force of all intensive as well as extensive socio-cultural and economic changes in awakening of large scales industrialization in this area but the superstructure of family i.e. particularly 'familism' is gradually declining and in some villages it has already been in the verge of disappearances. The familism is not an independent factor. Its relatedness and dependency with other socio-economic and political institutions make it vulnerable when any changes occur among those. The changing pattern of economy from food producer to consumer and wage earner brings the sturdiness of family into fluidity. The familism is the core of solidity of family become dismantles and disintegrates. The superstructure of family gradually loses its importance.

In this context the article tries to rediscover the structural and functional aspect of family as well as the absentia of belief, morality ethics of the family. It explores the changing patterns of economy based on technological and heavy industrial development which pushes large numbers indigenous people into the marginal labour under the contractors and attracts non-indigenous people from outside, including different states into the sample vicinity of indigenous people. So the indigenous social structures are impacted and confronted with non-indigenous culture. The study tries to investigate the influence of non-indigenous culture on the social structure of indigenous people. The traditional family, kinship and marriage pattern are influenced with the non-indigenous culture. So the study tries to examine the persuasion of heterogeneous living on the traditional institutions such as family, in which the familism is being sacrificed.

Theoretical and Conceptual Framework

From the beginning of fieldwork the researcher confront with some simple statements from the aged that "society has gone, society in risk, society has changed and disintegrated and the society was so and so during our time". These indicate the implicit paradigm of the goodness of old days. In their view point the 'old is gold'. Considering the statements the researcher takes an humble attempt to understand familism among the impacted villages of industrialization around Hirakud reservoir because family is smallest unit of society and it also is considered as the building

block or mitochondria of society. It remains unchanged with the advent of artisanal stages of economic pattern as it assumes functional view point. The characteristics of any culture or traits which have functional value can survive because all those are interrelated, interconnected and interdependent (Malinowski; 1944). The family culture of every civilization or community grounded with principles; the customs, tradition, value, norms, materials object, belief and practice have functional orientation to fulfil the needs of individual or group. It is family which plays a significant role to embody the personality of individual or group, however many other factors also. Individual or group adopt non-materials culture such as religion, custom, ethics, values, belief, rituals and ideas including the material culture during childhood. Culture plays an educative and significant role for the enculturation of children during childhood and adolescent period. It is culture which adjudicates the formation and development of personality of an individual or group (Benedict;1934). Moreover Benedict (1946) affirms the national character of Japanese in her book "*Chrysanthemum and the Sword*". During childhood the children are provided all opportunities freedom, love, care and cooperation in the family and as soon they attain the adolescence a strict discipline is being imposed on them. The adolescents have to work accordingly to the strict discipline and principle of family tradition. The rearing practices during childhood and adolescent period in Japanese family symbolize the national character of Japanese. Margaret Mead in her book 'Growing Up in New Guinea (1930) clearly states that the culture play an educative role for the formation of personality development from infancy to childhood and childhood to adulthood. As family is the core of social structure children begins to learn from the family and accordingly they are grown up in the society.

However the economic pattern influences the other social structures and become a driving force to the cultural changes. (Harris; 1968). In a societal framework three different structures are found i.e. infrastructure, social structure and superstructure. The materialistic aspect of culture encourages infrastructural development consisting of technological, industrial development and economic productivity and influences the other structures such as social structure and superstructure. The social structure deals with the family, kinship, marriage and political structures of the society whereas the superstructure deals with morals, values, ethics, beliefs, practices, traditions, customs and religion. Cultural materialism benefits only the bourgeois class not the working class. It is a symbol of unequal development (Harris; 1966:278).

Notwithstanding family the core of all social structure plays an important role in socializing the children and adolescent. The ethics, value and principle of family conforms the social role of an individual and group. These societal roles include

duties and privileges, rights and responsibility, power and authority etc. The family symbolizes an active norm to govern the multifaceted functions of family from marriage to survive society for future through reproducing offspring, socializing them and providing systematic care to older and younger members. Those functional characteristics of the superstructure of family exist until and unless familism is there. As the economic pattern is interconnected, interrelated and interdependent with social structure and super structure, the former persuades later to alteration or modification where accumulation of property is end and aims. In this process the super structure of family i. e. familism gradually lose its importance and functionality. The familism which had developed spontaneously with association of consanguine human group and furnished the solid structure of family became gradually weak under industrialization. Moreover the social association deeply associates with economic patterns. The present materialistic interpretation of economic pattern influences the ethical and ideological superstructure. When the cultural, ethical and ideological superstructure persuaded under the economic pattern or mode of production it transforms into a pain changes of crisis of familism. The dissolution of familism in the march of economic development in form of heavy industrialization may leads to the destruction society and individual as well.

Methodology

This paper aims to study industrialization-led structural and functional changes of the family; (1) how industrialization has impacted on the family structure of project-affected people compared to non-affected people; (2) how industrialization has altered the value attached to social institution; (3) the ways dominant culture influenced the culture of project affected families. The study being to explore the post-displacement scenario of family structure due to industrialization, anthropological approaches to data collection, largely qualitative, were followed the to collect relevant information. The questions over shifts or changes in the family structures were captured regarding shifting individual work career from agriculture to industrial working pattern and its relationship with family; family dispute over unequal disbursement of compensation amount among the shareholders and lopsided participation of displaced family and affected family in employment opportunity in industrial sectors that were then compared with the data collected from non-affected villages. It explores the changing patterns of economy based on technological and heavy industrial development which pushes large numbers indigenous people into the marginal labour under the contractors and attracts non-indigenous people from

outside, including different states into the sample vicinity of indigenous people. So the indigenous social structures are impacted and confronted with non-indigenous culture. The study tries to investigate the influence of non-indigenous culture on the social structure of indigenous people. The traditional family, kinship and marriage pattern are influenced with the non-indigenous culture. So the study tries to examine the persuasion of heterogeneous living on the traditional institutions such as family, in which the familism is being sacrificed. Data were further exemplified by conducting focused group discussions with aged people, adolescents and new married couple. Case study used to gather valuable relevant information based on kinship tie up. Moreover observation technique has been adopted to understand the intra and inter family cordial relation.

Following the above tools and approaches the researcher collects data from two (2) rehabilitation colonies (Maa Rehabilitation Colonies of Vedanta Aluminum and Power of Jharsuguda district and Thelkoli Rehabilitation Colony of Bhusan steel and Power of Sambalpur district) and nine affected villages (Bhagipali and Bhurkamunda of Vedanta Aluminium & Power, Thelkoli, Khadiapada and Dhubenchapal of Bhusan Steel & Power and Nuajamda, Nuagujatal, Muhammadpur and Dengimacha of HINDAL CO.) for the study. The settlements comprise of indigenous people of heterogeneous communities *such Binjhals, Sabara, Mirdha, Kandha, Kishan, Gond, Dhoba, Ganda, Chamar, Ghasi, Oraon Munda and Gouda.*

Results and Discussion

Family is a social institution plays a significant role for the formation and development of personality based upon the culture. It is the centre of learning and acculturation of children and adolescent. The idea of life course starts from the family culture. The culture ethics, morals, values, belief system, conjecture about the origin of clan and ancestors and written and unwritten folk traditions prevalent in the family signify the very distinctiveness which recognizes and unite them with familism and make a distinction them from the majority of the population group. The familism among the family and family members had been stayed alive as long the people of sample area were dependent on traditional pattern of land based economy. A sense of homogeneity among the people was prevalent despite of all differences. In beginning of 21st century the sample area draw the attention of the national and multinational companies and expose towards heavy industrialization. These introduce a new economic pattern; shifting from agriculture and traditional pattern of economy to wage labourer under contactors in the industries by uprooting the

indigenous people from the land and nature based economy. Moreover the new economic pattern attracts the labourers out of the vicinity and even the state. As a result the sample area becomes influx of immigrant labourers accompanying with shifting from rural to urban centre which bring many cultural and structural changes in the family pattern in sample area. The multifaceted cultural, structural and functional changes of family and society in the sample area impacted greatly on familism. In this context the post-industrialization changes in the structure and function of the society in the affected villages may be discussed in following sections.

Acephalous Nuclear Family

A drastic change in the structure and functions of family observe in the study area. The force of changing pattern of livelihood dictates family for the alteration of its organizational arrangement and function. Due to the influence of external force the organized socio-economic structure precipitate into the transformation in order to extant based on its adaptability and feasibility. Therefore the organized socio-economic and political structure of sample area has gone through three major phase of changes during the post industrialization era; from joint to acephalous nuclear to single member mono-centric family. Family having absent of household head may states as acephalous family. Each traditional family of sample area administers by household head. The head of household do not represents as authority or centre of power of family. It is a responsibility to guide and monitor the activities and decisions and maintain law and order among the family members in certain societal occurrences. These include the caring and acculturation of children, distribution of domestic work, maintaining of relation among the family members and members of others families in societal setting, prescriptions and proscription to participate in socio-cultural practices, taking decisions in marriage related activities, transformation of property from one generation to next etc. Therefore it may say as a collective trend which is vested basically on the eldest male person of the family because of his ideological and political experiences. In this regards they use a most popular proverb “*khet ke a muda te aur ghar ke budha te*”¹. The multifaceted role and responsibility of household head is to develop a congregational structure of family which provides legal and ethical support and nurture all family members; to develop familism among the family members; to facilitate the members through providing education and others opportunities based on their ability and counselling them. They turn into decision maker or adviser of the family after taking retirement from the agriculture and agricultural labour force as retiree in pre-industrialization era. As

a result of which the home become socially and culturally flattering atmosphere for each member. Each member of family develops a sense of integrity and fraternity and wrapped with familism. The concept of household head comes to change radically in post industrialization era in sample area. It considers as out dated and idle concept due change in economic pattern. The heavy industrialization in this area gives birth to the industrial labourer and services societies and develops a sense of master-workers. These patterns of economy are hedonistic and narcissistic by nature and cater the individual needs only. There is no place of emotion and ethic. Even there is no time to share the feelings with family members. The cash in hand makes them empower to take the decision individually. Moreover the process of acculturation pushes the younger generation to adopt the socio-cultural practices of outsiders as the sample area influx of outsiders after the establishment of heavy industries. They undermine their own pattern of family culture due to the process of acculturation. As a result the old people are undervalued and discriminated in own family which they had been establishing in all efforts for years. The withering of value, ethics and morality in post industrialization era leads to loosing of family echelon of elderly members. In lieu of enjoying the status of household head of family advisor they experience the misconduct and miscreant in the family in particular and society in general and retain silence. They are considered and they also consider themselves as unused and parasite human resources and lead a life memorising the grandeur of pre industrial society (Bag; 2018). Like elderly members the parenthood also pushed into the transition in the sample area.

Transition during Parenthood

Father is traditionally considered as breadwinner and mother as family manager who performs other household activities. The traditional economic patterns (agriculture, agricultural labour and crafts making) and the home (family) are interwoven. For example the women performs many economic activities in the home such as knotting of broom, making *bundhua*², weaving of fishing net, weaving of fishing equipment made on bamboo, pilling the green mangos with knife, bamboo basket, making leaf cup and plate for domestic use and the surplus is sold out to the businessman. In the same time they take care of children. The male members also do the work as there is no clear cut division of work based on gender except preparation of food. As a result the both parents or either or spend a substantial amount of time with children. This develops a sense of intimacy with the children which helps an anthropo-psychological understanding about weakness and strength of the children.

Based on which they monitor the activities of children and socialize them. Parents motivate the children to follow certain norms, values and pattern of behaviour in order to maintain the societal structure. They link the children with the society as social beings. The boy in the sample area supposed to recognize with father where as the girls left to the closeness of mother. As a result boy develops the characteristics subservient abilities of knowledge whereas girl develops the abilities of lovable and nurturing. These patterns of culture contribute to the formation of personality and development of the children (Benedict; 1934). Dermott (2008) states spending more time with the children signifies as better fathering. These patterns of caring children persist as long they depend on traditional way of land and nature based livelihood in pre-industrialization era. The mushrooming of large scale in the sample area alienates land and land based occupations. The agriculture, agricultural labour work and other occupation surrounded with agriculture gradually decline in post industrialization era. People of sample area loose all of his traditional patterns of economy due to acquisition of land in order to establish industries. As a result people (both man and women) push into the time bound industrial labour work under contractors for economic necessities. The traditional concepts like father as 'breadwinner' and mother as 'home-maker' change into industrial wage worker to both. The time bound work of industries affects the moral commitments of parents towards the children. This may be seen as betoken of crisis of familism between parents and children. Moreover mother plays a significant role in the process of enculturation of children as member of society. The acquisition of common property resources and time-bound labour work in the industries make them over load of works and responsibilities particularly to the mother. They have to cover longer distance to collect firewood and other basic needs like collection of broom, leave etc. For which they leave the small (junior) children under the guardianship of senior girl children of the family. It's resulted to the low accessibility of girl children to the school. In this changing scenario the mother fails to perform the responsibility as a care taker and agent of socialization of children. The mental anguish of mother due to losing of livelihood and nuclearization of family directly impact on the children wellbeing during post industrialization. Nobody is available in the in family and society to advice that "telling lie is bad and so on the truth is good". Children become their own caretaker and guide. Therefore a gap develops between parents and children and it becomes wider in adolescent hood. The transformation of the pattern of livelihood from agriculture to industrial economy brings transition in the socio-economic and cultural aspect in post industrialization era. The changes involves with the swings from camaraderie based similitude, same occupational and

geographical location, ethics, value and norms towards occupational, geographical and gender differentiation (Durkheim;1884). This leads to transition of the ethos of parenthood and the familism between parent and children began to decline. As the displaced and project affected persons belong to the socially neglected population group and sample area belong to the administratively backward region their access to education is low. It further declines during post industrialization era and push the children as child labour in different informal sector.

Transition during Childhood

Childhood may be considered as state of dependency on parents and adults of the family and society. It involves with supports of parents and members of the family and society to prevent from all forms of maltreatments and to socialize them. The instant support system from the members of family and society available as long they depend on the traditional pattern of livelihood. The shifting to time bound industrial labour work in post industrialization era snatch away the childhood from children. The parents fail to provide a minimum time to understand and care the children. Parents of advantageous group feel happy in keeping the children engage with outside of home basically in tuition and school. The children are forced to lead a routine life from early morning to tuition, late morning to school and tuition in the evening and advised what to become in future. So childhood pushes into the thread in order to achieve success. Other hand a huge gap of communication and interaction between parents and children builds up. Other hand the parents of economically disadvantageous group leave the children at home under the caring of elder children after school/ Anganwadi hours. Children loose accompanies of parents due to time-bound industrial labour work; elderly members because of nuclearization of family and natural environment due to acquisition of land in post industrialization era. Land and nature is basic to human civilization. Historically the evolution process of human civilization starts in the forest through adopting many survival strategies and progressed from savagery through barbarism to civilization (Tylor; 1865). The upcoming generation learns and acquires the skills and knowledge orally from the older generation. The children adopt those survival skills and knowledge during childhood and symbolically practice those activities during leisure time in the forms of game and plays during pre-industrialization era. Those plays and games play a significant role in educating the children before stepping into social well being. It develops an understanding regarding health and its relationship with body, mind, spirit and emotion (Bag; 2018). Those games and play once the immediate support

system of socializing children and healthy childhood are already gone astray due to mushrooming of heavy industrialization. Present forms of leisure time activities like playing cricket and other mainstream games fail to provide survival strategy and social obligation. All those perennial sources of socialization such as parents, other members of family and society and natural environment vanish due to shifting of economic patterns during post industrialization era in sample area.

Transition in the Marital Life

In traditional family system coupling begins from marriage; which considers as a sacred agreement between man and woman taking the sign of masculinity and feminine. The couple are basically oriented as spiritual union of two different august souls which have basic obligations towards society such as reproduction of child for future generation, socialization of children and provision of systematic social and emotional care to the children and to the aged. From the very beginning of the society both the couple stand not only side by side to each other but also live one for other mutually by joining shoulder to shoulder. They peacefully accept one another; take a vow to excuse the each other fault and live dependably with self sublimation till death or for seven births. All those ethics and morality come to the cross road in post industrialization era. All traditional patterns of economy become halt due to acquisition of land and natural resources. The loss of livelihood opportunity brings mental agony among the family members in general and married couple in particular. In case of women it become multiply because they shoulder the all responsibilities of family from caring of children and family members including husband, collection of *kendu* leave, *Mahua*, *char*, *tol*, broom, different type of edible fruits, roots and other forest folk activities in pre-industrialization era. They also help in the agricultural activities in different stages like sowing, transplantation, uprooting of unusual grass from firm and harvesting. In post industrialization era they loss all of livelihood activities and become unemployed. As a result they lose their importance in the family. Moreover the economic backwardness force them stepping into the time bound irregular and under paid industrial labour which work culture is different to them. They find hardly any time for family and husband in one hand and based on the work culture they develop interaction with outside workers in others which produces a derogatory image in the family and lead to family disintegration and misunderstanding between the couple and sometimes ends with divorce. The rates of incidents like divorce and remarry have increased as compare to previous decades. The rates of divorce vary from place to place like 60%

in Russia, below 40% in Iceland, Kazakhstan, Sweden and Ukraine and 42% in UK. Approximately 48% divorce couple have a child below age of 16 (Buchanan; 2016). The women are also found as contributing factor to the family misunderstanding. The changing pattern of economic has turned the traditional household as an economic unit. The exposed of both the wife and husband into marginal wage workers in the industrial sector bring tremors in the family structure and its relationships. The wage earning in the form of cash, glaze over the traditional role of breadwinner and homemaker of husband and wife respectively. It also reduces economic dependency over one another and other family members. Moreover the economic independency exposes them to make closeness among the heterogeneous and detach from the homogeneous group. So sense of the new bride-groom not interested to stay with original family. They wish to stay out original family in order to order to keep away from family responsibility like caring of old and brothers and sisters in law.

Like changing pattern of economy due to heavy industrialization the patterns of rehabilitation also a contributing factor to the family disintegration in general and couple in particular. The cash compensation of acquired land deposits in the bank account of male member only. The loss of land based resources, distress of coping with new adverse situation and heavy amount of cash compensation in hand make the male member drunker. The habit of drinking is part of indigenous culture so as to get relief from tiredness of hard physical work and to have good sleep. The cash compensation and cash based pattern of livelihood through labour work make them serial drunker. They lavishly spend a lion share of income in drinking purposes in lieu of family purposes. A non-alcoholic person is hard to find in the sample area. This habit adversely affects their health status and the dignity of women because the women are ill treated in this state of male member. The ill treatment by the husband in the sample area for many women is a regular phenomenon. When male member of the family return from the work place in the state of heavily intoxicated the women become reactive; this become the matter of family wrangle. The wife-beating and family quarrels in the evening are regular phenomenon in this area. Sometimes the quarrel extends other family member and neighbor and ends with separation. Fernandes (1996) indicates that traumatic experience of displacement jostle as drunker and so on wife-beating. In many cases women also take in order to deal with the time bound heavy labour work. This attitude of both wife and husband generates misunderstanding which affects the familism as well as lives of the women. The following case study indicates about the misappropriation of woman and transition in family cordial relation in sample area.

Case-1**Name: Parvati Oraon****Caste: ST****Village: Maa Samaleswari Rehabilitation Colony****Age: 47**

The hi-tech infrastructural development in the sample influences the social structure and superstructure. In order to supplement the argument an appendage of case study has been included. Parvati Oraon an inhabitant of rehabilitation colony of Vedanta Aluminum & Power states all the traditional patterns of livelihood activities have been severely affected in the post-industrialization period, result she has lost all economic and livelihood activities. Somehow she able to arrange a contractual labour work under the contractor in the Vedanta Aluminum & Power. She goes out for labour work in the morning by leaving five years of son under the caring of 12 year daughter at home in order to feed her three children. Other hand her husband abundantly spends the compensation mostly in drinking and other merrymaking purposes. In pre-displacement era he used to drink occasionally basically in the evening or on the occasion of ritualistic practices. But after getting the compensation amount he become regular drunker from morning to evening with heavy intake. In this state of mind her husband makes each small household matter a big one which takes the shape of quarrel and Parvati Oraon becomes the centre of torture. As a result of which she lose social dignity including entire compensation as well as the healthy relationship with husband.

Moreover the dowry system has been gaining ground for which the indigenous people directly make responsible of the immigrants of coastal Odisha. In pre-industrial society bride price was widespread among SCs, and STs in form of kind (rice and male goat) and cash respectively. Due to the penetration of the people of coastal Odisha dowry takes place of bride-price. Now a day the parents of bride pay a heavy amount in dowry. The want of human is limitless and difficult at the part of bride side to materialize. The dissatisfaction of dowry may lead to inter and intra family disintegration. It gives birth to misunderstanding among newly married couple. Even birth of a girl child considers as an occasion of sorrow in the family and the mother has to bear the all ill treatment in the family. Moreover the modernization and industrialization push the pattern of marriage into structural changes. Both the sexes are interested sexes go high degree of intimacy for healthy relationship before marriage (Johna, Semeb, Rorob and Tsuia: 2017)

but it contributes unhealthy relationship in between family members and parental decision over marriage.

Transition in the Relationship between Grandparents and Children

Unlike married couple the relation between Grandparents and grandchildren has undergone a radical change in post-industrialization period. Their friendship bond is unique and lovable among the indigenous community of sample area. The relation of children is something special with grandparents which contrast to parents. In case of former it is gentle teasing and humorous whereas prescribed and oriented in case of later. They are considered as good companion, with whom the children play and make fun. The grandparents have long experiences on life and live which they like to share in the form stories with children. The children gather the knowledge on socio-cultural history on family, society and region from them. The grandparents also offer more care to the children with friendly manner. The children feel comfortable to share and discuss all the problems ideas and knowledge which they experiences in day to day activities. They are buffer between the children and unhappiness and children and parents and at the same time they play the role of guardian of the family. Though they are considered as the backstage in mainstream society but in indigenous society they are considered as backbone and are always available to guide in all inconvenience situation (Troll; 1983). Kennedy (1992) states the value of association of children is better with grandparents than parents. Grandfather plays the role of friend, authority and supporter of children in sharing feeling, discussing the problem, disciplining and advising. Other hand grandmothers are closer than grandfather. The submissiveness, emotional attachment, caring of child and maintain of kinship make her special among the children. In traditional patterns of joint family system generally the junior women are reliant on senior women (Thukral; 1996). They (junior women) take the suggestions for the smooth functioning of the family. They remain busy in household work leaving the children the under the guardianship of elder women. Breakdown of these networks between women (senior) and women (junior) creates a tremendous timidity and distress, which the women (junior) experience more than man (junior). The industrialization affects heavily in structural and functional changes. More particularly the nuclear family pattern fails to draw the welfare and immediate support system in the time of crises from the kin members in the sample area due to loss of familism and frequent contact with them (Parasuraman; 1993). In this process the children are the most marginalized section to get all support system from the kin group. The rehabilitation

and resettlement policies have failed to execute and address the social disarticulation of displaced and projected affected people in their vicinity as a result a big gap has been developed which affect the family welfare activities. The disruptions of kinship system also affect severely to the live of elders' people as well as children. It plays a pivotal role for the unification of family group into a larger community among the indigenous population group. Both see the future succession among the children as clan members. Spending longer time closely with the children they get the opportunity to observe the strength and weakness of children and based on their long experiences they guide them. The grandparents also feel happy in sharing the experiences and extending extra care such as leaving at school, bringing from school, preparing home-works etc. The intergenerational familial disagreement bring disintegration among the younger and older (Gangopadhyay and Samanta; 2017)..

On the other hand during old age the grand children are the only friend who listen the voice of old having emotional attachment with them. They also understand and mitigate the problems of elders in a friendly way. Every grandparent has a wish to spend time with the grand children. All those have become mirage in the sample area in post-industrialization era. The adoption of new socio-economic pattern directly affects their relationship. After the establishment of industries in the sample area the pattern of livelihood has undergone a drastic change; result the people get payment in cash against the labour force. They need not wait to get the returns of their labour force for season. These effects congregate in bringing about some alternate of a nuclear family (Goode, 1963:1-2). As it begins to emerge, the new family system is toward a small nuclear unit consisting of parents and their children. Moreover the concept of saving comes with the new economic pattern due to contact of immigrants. In traditional economic pattern the income from agriculture and other natural resources was immeasurable, for which they also fail to realize about saving. So the bride-grooms do not wish to stay jointly with their original family in order to saving. For which the concept of nuclear family system grew in new industrial society which pushed the children out of grandparents and others family members. Moreover the faulty rehabilitation policy plays a significant role of family dispute. The familism among the family members has been observed disrupted for the reason of compensation and employment opportunity in the industries. For example; there are 21 households resettled in the Maa Samaleswari Rehabilitation Colony have not received the compensation amount with regards to the failure in determining the legal land holder. They occupy the land traditionally without proper demarcation, equal distribution or

making *patta* in the name of individual owner. Thus the *pattas* are on the name of great grandfather who is not alive anymore at the time of disbursement to receive the compensation amount in cash. As a result dispute occurs in order to receive the compensation amount. The land become declare disputed when the all the beneficiaries draw the attention of *Tehsildar*. Due to which the compensation amounts held up. Like the compensation the opportunity of employment in the industries also play a significant role for the family dispute. Example; the Bhusan Steel & Power provides permanent job on the basis legal land holder. Like the previous one the affected tenant holders are no more alive to get employment opportunity in the industries. As a result the companies directs to all the dependent land owners to select a person for the permanent job in the industries. Selecting a person from more than four/ five family to get service in the industry is nothing than family dispute. I come across 13 such cases of STs (Gond) community in the village Thelkoli. For all those happening the older persons of the family are blamed and discarded by the sons.

In pre-industrialization period the elderly people were thought as an integral and respected unit of family and society where the relationship is involved with reciprocal, interdependence and obligatory. Whatever the economic loss or gain, the family bond was disrupted due to the adoption of new economic pattern in post industrialization. The nuclearizations of family, the new patterns of livelihood and faulty rehabilitation and settlement policy alter the traditional nature of family in the sample area during post industrialization. As a result the highly respectable members of kinship system become marginalized and the kinship disrupts between the grandparents and grandchildren. In ultimatum the children of sample area dissociate from the grandparents and other family members which makes them out of family determination in adolescent and youth age.

Moreover in Asia, rapid changes of demographic, social and cultural environments are challenging the dynamics of intergenerational relationships. Research on parent-child relationships in Asian families has focused on the question, “is support for older parents declining?” Kyungmin Kim, Yen-Pi Cheng, Steven H. Zarit, and Karen L. Fingerman (2015) reveals mixed evidence, including variations in the mode of support and filial beliefs. It states that Asian families are adjusting to changing social economic environment and renegotiating traditional notions of filial piety. To capture the changing modes of intergenerational support between generations and the underlying norms in culturally sensitive ways, we need to consider various aspects of parent-child relationships from both perspective of parents and children.

Transition during Adolescent and Youth

Adolescent is a period of transition between childhood and adulthood. During this period generally biological, psychological and emotional development occurs. In this period many more problems arise which are not universal but different from family and community. In order to address those issues satisfactorily it needs the attention of parents and family members. During this period the adolescent endeavor to develop independently. Therefore relationship with parents under goes a great transformation. The deficiency of parental attention during childhood period leads to the path of disassociation in adolescence/youth. This may push the adolescents or youth into social anxiety and deep depression. The psychoanalyst theories (Freud;1958 and Freud; 1921) indicates the hormonal changes due to attaining puberty fosters the problem of self control, rebellious and keeping distance from the family members. Particularly the adolescent girls of sample area push into the industries as wage earner, where they come to contact with the outsiders. Due to loosely kinship bond with the family and parental disintegration the psychic emancipations push them to build up closeness with outsiders at work place. The closeness gradually turns to love; some cases to elope with the outsiders. So the foundation of adolescence lies during childhood. The following case study entails about the transition in adolescent.

Case Study

Name: Preamsagar Deheria

Caste: SC

Age: 44

This is a typical case as to how the innocent girls are trapped by the outsider due to changes of economic pattern. Preamsagar Deheria an inhabitant of village Katikela is a social victim of mega-development project, Vedanta Aluminum & Power. All the members inhabit in a joint family with his old Parents and two sisters. During pre-industrialization period they were managing livelihood with his land property. His two sisters were helping in the agricultural work and rest of the time they were going out to work as agricultural labourers or activities like *Tendu* leave collection and *Bidi* making. During post-industrialization period they pushed as wage earner under the contractors in order to maintain the livelihood and worked with the outside labourers with whom they are unknown. In this process of working both the sisters were trapped with outside labourers in their pretended love. On a fine morning both the sisters eloped away with their co-workers. Preamsagar lodged an FIR in the police station went on searching his sisters but failed. The old father

and mother waited and waited to have a look to their daughter and passed away. He faces social boycott soon after the incident and has been experiencing humiliation in the society. The police also failed to trace them. The emotional attachment of the two girls to their old father, mother, brothers and sister is still a matter of great concern. In between eighteen years have been lapsed but there is no information about the two sisters. Premsagar still hopes that they are alive and they will come back to the village one day.

Like the adolescent the transition of youth in the sample area is also a matter of serious concern. The influx of outsiders into the area exposes the indigenous youth to contact with multi-ethnic and multi-cultural groups. During youth hood the external environment plays a significant role for socialization. As stated earlier, the sample area has become an attractive destination for immigrants of *kataki* and *Bihari* backgrounds. The *Biharis* are the most preferred manual labour workers of Vedanta Steel & Aluminum and Bhusan Steel & Power. The contractors appoint them may be the reason of low remuneration or to avoid demand or compensation for deceased person. It is not possible in the part of such migrant labourers to make an organization to protest against any accident or mis-happening. They come here alone and settle as single member family or a family of male members only to work under contractor for a certain period. In this period of co-habitation with the indigenous people of sample area, they attract particularly the young mass of that locality by offering them '*ganja*' and *bidi*. Other hand socio-economic disadvantageous after dispossession from land nature based economy push the youths to wage labour in early ages. They spent the cash income in smoking *bidi*, alcohol and *handia*, *satta* and in other ways instead of contributing to family income. Gradually they become addict with those and increase the intake. These activities of youths are serious tension among the parents and family member of sample area.

Conclusion

The family has its own world which is natural and operates with principles. The solidity of family handed down older generation to younger generation by means of complex familism. It is an emotional and spiritual shelter which unites members and makes difference from larger section of population and transfers the basic ideas to the younger through kinship relationship. The familism plays a momentous role in furnishing opportunities to admission into clandestine and hallowed resources like work culture, ethics, belief, morality and other social networks and the provisions of support systems such as during the delivery of new born, caring of new born and children and sickness period. Through the kinship system the movable and immovable

properties pass from one generation to next in a cordial manner. The younger express meaning of life and worldview according to time and space considering the family orientation and socialization. For which the family is called “home sweet home, there is no place like home. However the contemporary family faces a great challenge for its survival during post industrialization era. The industrial developments in this region bring socio-economic changes, consumerable and fashionable life style with market force and the degradation of land and nature. The epistemology is that the loosing of land nature and adaptation of new economy pattern push the society into its structural and functional changes. Malonowski rightly points out that any culture or cultural trait become functionless it difficult to survive (Malinowski; 1944). The familism which core to the society at present take care about the satisfaction of needs and realization of self far beyond the ethics, values norms and principles of production, distribution and consumption of traditional society. The family withdraw from the traditional patterns of sociofact in which familism is more important than economic goals; the increasing rate of nuclear and single member family, declining of birth rate and increasing rate of divorce are the evidences. As a result it reflects on the attitude of the youths in later stages. They go out of ethics and moral of family institution. When individuals fail to give attention towards filial obligation; familism pushes into devastating consequences. Due to which family in the sample area is found extensively dispersed and loosely knotted during post industrialization era. In this context the familism loose its socio-cultural and economic significance in the family and society as well. The parental control over children is gradually declining. The family determinism is gradually withering due to weak role of paternity and maternity, as the parents fail to undertake the sole responsibility of socializing and educating the children during childhood may be due to faltering of economy and shifting pattern of livelihood from food producer to labourer. The changing livelihood pattern has greatly persuaded the family in its structural as well as changes. The materialistic approach promotes to infrastructural development which influence the traditional structure and superstructure of family (Harris; 1968).

According to Sudhir Karkar and Kaharina Karkar (2007) “If there is one ‘ism’ that governs Indian society and its institution it is familism”.

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