CHAPTER II
REVIEW OF LITERATURE ON URBANIZATION AND FAMILY METHODOLOGY
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Urbanization is relatively a new phenomenon in human history. Its rapid growth and full potentialities are not yet thoroughly understood or realised. In fact only in the last century the urban population has come to comprise a substantial portion of the inhabitants of most of the countries and only in the last few decades that percentage of urban population has risen to about fifty percent in some countries. This increase in the proportion of population in cities is what we mean by 'urbanization'. People in a society live either in urban or in rural areas. Urbanization is said to occur as urban areas increasingly gain population, as compared to rural areas. According to Ashish Bose, "Urbanization in the demographic sense, refers to increase in the proportion of urban population to the total population over a period of time". (Studies in India's Urbanization 3). Thus urbanization is the process by which an increasingly large proportion of a society's population begins to live in urban areas.

The two available approaches to the process of urbanization help us to gain its better understanding of the process. They are (1) Demographic Approach, and (2) Ecological Approach.

John N. Shepherd observes, "Urbanization encompasses the physical dimensions of community structure within which the social aspects of community life are carried out. Particularly important approaches are the demographic alterations in the size, composition and distribution of population within some territorial limits and the
ecological growth and distribution patterns of services, people and physical attributes such as highways and buildings along with the processes involved in community growth and distribution." (Basic Sociology : Structure, Interaction and Change. P. 285)

Demographic method of studying human being deals primarily the measurement of size, growth and discrimination of the number of people, the proportionally living, being born or dying within some area or region and the related functioning of gentility, mortality and manage (COX, 1970 : 1) According to Hanse and Duncan, in the demographic method "we study the size, territorial distribution and composition of population, changes therein and the components of such changes, which may be identified as natality, mortality territorial movement "migration and social mobility" (change of status) (Hauser and Duncan, 1959 : 2)

The composition of population implies
1) Such traits as age, sex, race and ethnic origin.
2) Such life cycle attributes as educational level marital status and household status.
3) Such variable characteristic as occupation, socio-economic status and income.

**Demographic Aspects of Urbanization :**

It would be useful to see how the demographic approach has been employed in analysing urbanization in the world in general, and Thailand and Bangkok in particular.

**World Urbanization :**

According to the estimates and projections of the United Nations' Population Division (1981) by the turn of this century over 50% of the world's population will be urban as against 20.9% in 1950, 39% in 1975 and 43% in 1985. The urban population of the world
which doubled between 1950 and 1975 will further double in between 1975 and 2000. The urban explosion in the developing countries is mainly responsible for the surging up of the world's urban population.

In the first and second world countries or the so-called developed countries, there is a great demand for an expanded labour force. Therefore rural inhabitants in these countries have been more willing to migrate to the cities for taking advantage of occupational and economic opportunities and in order to escape the rural poverty. But in the Third World countries or the so-called developing countries, where urbanization preceded industrialization, people have been moving to the cities much faster and in larger numbers than the emerging industries can absorb them. This has resulted in a quick and steady increase of city slum areas. Besides, population growth in developing nations is double that of developed countries since 1940. This phenomenal population growth rate, is largely due to a dramatic decrease in the death rate without a sufficiently compensating reduction in the birth rate, pushes people off the land and into the cities, which results in increasing the population already living in the urban areas. Third World countries thus find themselves in a double bind. They are unable to absorb urban residents successfully and the strain of over population further retarded economic development.

**Urbanization in Thailand**:

An analysis of the growth of urban population in Thailand over a period of time clearly reveals the trend of urbanization. Table discloses the percentage of population. The process of urbanization in Thailand like in India has been uniform. There is considerable difference between the different states in the rate of urbanization in India Regional differences in urban growth is markedly visible in Thailand like India. The big metropolitan city of Bangkok radiated its
influence and shadowed development of smaller cities in their hinterland. Several Demographers, geographers and Regional Development Planners in India have analysed these differences and brought home the reasons, the process and the prospects of such growth pattern. We are giving below the studies in India in order to understand city growth and Urbanization.

**TABLE 2.1**

Comparative Figures of Population Density and Growth in Thailand and Bangkok

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Urban centres have been classified on the basis of their population size and urban thinkers have analysed the differential rate of growth of population in various size categories of urban centres. One set of thinkers have studied this rapid growth of metropolitan cities and large scale migration into big urban centres while another set of analysts have gone into the question of the declining growth of small towns and its consequences. There were many studies on migration flows and its impact on the internal structure and external relations on family and the changes coming in due to this factor. The critics of lop sided urban growth have been suggesting many remedial measures G.S. Ghurye's Classification if Cities is much useful for analytical studies. Ghurye in his book,"Cities And Civilization. (1962)" has classified three types of Class I cities. Great cities, Super cities and Million mark cities. According to him, cities with a population of one lakh and above but below three lakhs are considered as great cities: cities with a population of three lakhs and above but below ten lakhs are called super cities and cities with a population of ten lakhs and above are named Million Mark Cities.

At the dawn of this century, one fourth of the would urban population lived in Class I cities. The urban population has been steadily increasing over the decades. By 1991, almost two thirds of the urban population resided in Class I cities. According to the 1991 Census of India there are 296 Class I Cities in India. Among them 213 are great cities, 60 super cities and 23 million mark cities.

The four big metropolitan cities which are million mark cities (Delhi, Bombay, Calcutta and Madras) have 26.6 per cent of class I City population, the remaining 19 million mark cities account for 23.8 per cent, 60 super cities represent 23.0 percent and 213 great cities account for 26.5 per cent of Class I city population.
While in Thailand, Bangkok and its suburbs fall in the "super city" category with a population of one million and above. Bangkok is the only mega city in Thailand, while other cities are less than with 10,000 population.

In India, all the four metropolitan cities, (Delhi Bombay, Calcutta and Madras) have been studied by several Sociologists, Geographers, Demographers and Economists and town planners. From, amongst 60 super cities about 15 have been studied by scholars. In India, the scholars felt it necessary to concentrate on the patterns of development of cities. In Thailand there are almost no studies on cities and hence the study of Bangkok is undertaken by the researcher. It is only the mega city of Thailand. Social changes that take place due to modernization in the families of megacities later spread to other cities.

A brief review of the studies of cities conducted by Sociologists, is attempted below.

Gist made a study of Bangalore, in which he examined the classical models. He compared the ecological patterns of business, industry, public institutions, residential segregation and decentralization and the slums in Bangalore city with the generalised pattern of these variables of American cities.

In his book, "Ecology of Bangalore, India; An East West Comparison (1957)". Gist argues that while "ecological segregation in one form or another appears to be almost universal, the principal form in which such segregation occurs is highly variable and changes in segregative patterns are affected by broad ideological Political economic and technological changes." (Gist Social Forces 35: 356). He acknowledges that ecological patterns in the non western world differ from those in the western cities and also analyses the various aspects of differentiation."
Venkatarayappa in his book, Bangalore: A Socio-Ecological Study (1957), showed that the spatial spread and functions of the city fit into the concentric zone pattern radiating from the central city to its periphery in a descending land value pattern. Due to the historical growth and political necessity the central business district consists of two nuclii—the city market and the Russel Market. The Cantonment remained aloof without getting involved in the natural process of urban growth an appendage of the larger city. The Cantonment shows the characteristics of suburban area.

According to Bopagamage, the ecological structure of old Delhi with its fort and subsequent expansion represents the pre-industrial city's characteristic features (Delhi: A Study in Urban Sociology: 1957). The formation of New Delhi with an elaborate master plan and rigid land use decided by the government fits into the sectoral model of Hoyt with political function having a dominant role with provisions for the central business district's expansion.

J.E. Brush's study "The Morphology of Indian cities highlights the traditional nature of Indian Cities: (India's Urban Future : 1962). The fringe of Indian cities is commonly occupied by people of low economic status. Yet there are examples of the peripheral sectors occupied by new housing colonies where people of high economic class are grouped in a fashion similar to that in the cities in the Western countries. This phenomenon shows the beginning of spatial restructuring of Delhi City. It is expected to continue as urban income increases.

S.M. Alan in his work, "Social Area Analysis of Hyderabad" has discussed the different aspects of the city structure. He has emphasised two dimensions, namely (a) social rank based on literacy and (b) urbanisation based on economic activities. In his study he has
noticed that the social rank varied from centre to periphery in a concentric manner and urbanisation is highly segregated and shows little relationship to each other.

In his "The Factorial Ecology of Calcutta" B.J.C. Berry and P.H. Rees have studied almost every aspect of city structure (American Journal of Sociology, 74: 1969). They have successfully used Indian variables and produced ten variables. This study successfully mapped the scores of different dimensions. Some western city dimensions and other indigenous ones. Lastly with the help of cross classification of some of dimensions homogeneous areas have been marked.

J.L. Berry and Spodex in their paper, "Comparative Ecologies of Large Cities: Ahmedabad, Bombay, Kanpur, Madras, Poona and Sholapur" concluded that socio-economic status dimensions are the most important factors accounting for residential segregation in the cities. (Economic Geography, 47, 1971). They have also pointed out that "the prevailing spatial pattern of high status neighborhoods in the core and low status ones at the periphery of these cities substantiated the Characteristic features of pre-industrial cities."

**Madras**: An Analysis of Urban Ecological Structure in India, 1974, by J.A. Weinstein proved that the ecological structure of Madras fits into the concentric zonal Model with the Central Business District, the transition zone, the lower class residential area, the middle class residential area, and the commuter zone spread in three directions in a semi-circular form because of the natural barrier of the sea in the eastern direction.

H. Singh in his paper, "Patterns of socio-Economic structure in India cities" presented a comparison of cities of varying sizes. (Asian Profile, 2, 1975). The study revealed the dual nature the traditional and
changing nature of socio-economic dimensions of Indian cities. The study used the data from census publications.

I.A. Weinstein and V.K. Pillai’s paper, "Ahmedabad: An Ecological Perspective (1979) pointed out the mixture of modernity and tradition in the ecological structure of Ahmedabad. They used the historical data, field observation census and survey data and showed that the city did not converge on the model of Industrial Metropolis, but showed a Complex mixture of a greater degree of modernity and a greater city of tradition.

C.Viswanathan in his work," Urban Demography and Ecology (1979) concluded that like all other large cities in India, the present Hyderabad is a city in transition. It not only still retains the characteristics of pre-industrial city, but also exhibits those of the cities in the United States of America.

The problem of Vijauawads, an important urban centre in Andhra Pradesh, have been brought forth by prof. K. Ranga Rao and M.S.A.Rao in their book "Cities and Slums, 1984."

Harshad R. Trivedi in his work, "Urbanism: A New outlook (1976)" observes that small and medium sized towns continue to function as transforming stations of rural urban values and cultures eventhough some sections of rural population tend to migrate directly to bigger towns and cities. He suggests that top priority be given to the study of Changing life in small and medium sized towns so that potential development areas can be selected for planning. The study covers a variety of market towns, modes of transport towns,feudal headquarters and temple towns.

The urbanization pattern in Hospet, its emerging industrial form and impact have been analysed by N.G. Hanumappa in his book,
"Urbanization Trends in India: Case Study of a Medium Town.(1981)".

Sarita Kumar in her book, "Indian Towns in Transition (1982)", examines the patterns and processes of change in the ecological structure of Nabha, a medium sized town in the State of Punjab. She observes that Nabha explicates the notion of transitional town in which preindustrial and traditional structures are concurrent with modern and new structural forms.

Besides a review of some of the studies clearly reveals that the local cultural views, ethnic and caste loyalties, traditional segregation principles and particularistic canons of neighbourhood desirability appear to be among the most prominent subjective elements influencing the ecological structure of Indian Cities.

M. Mohshin observes that in Chittaranjan quarters were allotted to employees on income basis and the Punjabis and the Scheduled Castes were found segregated (chittaranjan: A Study in Urban sociology (1964) in order to avoid the inter-caste conflicts.

N.K. Bose in his study, "A Premature Metropolis 1964" makes a detailed Study of Calcutta and points out that caste has been a major factor in the internal socio-economic differentiations. Caste and religious segregation are clearly visible in the city. The social space in the city has been the scene of major confrontations between the enduring institutions of old India her castes, communities and diversity of ethnic heritages—and the pressures and values arising from the process of urbanization. (Scientific American 203) 3p3

A.B. Chatterjee in his study "Howrah: A study in social Geography " (1967) indicates that the higher castes occupied the central locality and the lower income groups have been found to live near the centre. The lower group seems to be surrounded by the
middle income group area and the upper groups are shifting towards the periphery in a sectoral fashion.

V.D.S. Prakash Rao and R. Ramachandran in their study "A Report on Socio-Economic Study of Vijaywada city", 1975 observed that the high caste, higher education and higher occupation groups occupying the city centre and the periphery characterized by reverse phenomenon.

Attempts have been also made to build new administrative cities taking into account the functional needs, and using modern technology and the latest planning concepts. In this series, the development of cities like Chandigarh, Bhubaneswar and Gandhinagar could be placed. The scholars who studied these cities have brought to light the advantages of borrowed technologies in certain aspects of social life and the glaring inadequacies of such newly built cities to cope with local and cultural traditions. For instance, V.S. D'Souza has brought out the problems of the planned city of Chandigarh in his book, 'Social Structure of Planned City (1968)'.

R.K. Bharadwaj in his book, "Urban Development in India (1974)" discusses the problems faced by Urban centres of India by a haphazard growth in Population due to migration from the rural areas. He has made every effort to suggest ways and means to tackle the day to day problems that urban local bodies have to face in the country.

A Socio-ecological study of Salem City has been made by A. Chidambaralingam in his study, "A Socio-Ecological study of Salem City (1985)". it is another venture in the ecological tradition and supports the sectoral model.
Vishakapatnam, the second biggest City in Andhra pradesh, has extensively studied in a comprehensive research programme by K. Ranga Rao entitled "Social Ecology and Social Area Analysis 1992." He has brought out the problems of migrants and their adjustment to urban life.

This review of literature indicated the different dimensions of studies or urbanization process and the growth pattern of urban centres. The metropolitan and million mark cities have clearly received more than adequate attention from scholars. As far as super cities and great cities are concerned, studies are inadequate in terms of regional spread, functional diversity, historical growth and urbanization trends.

The present study is different in the sense that the researcher attempted to study the megapolis city of Bangkok which has 20 Percent of the population of Thailand reside. The researcher has attempted to study the impact of urbanization on social structure of the family. The uniqueness of the study lies in the fact that instead of making a study of urbanization of the population and its impact on the social structure of the Thailand family, the study focused on structural changes in family in urban city.

We have not come across any sociological studies specifically on cities in Thailand leave alone the only Mega City Bangkok. Unlike the urban sociologists who emphasize generally on ecological or demographic factors of cities, the present research put emphasis on structural change in family due to urbanization, modernization and industrialization.

"Like all our institutions, the institution of family changes continually and stands in relations to other institutions such as the tribe and the state the family has a history and it is fascinating to
predict the future of family. He discussed the changing family, the economics of family as our institution is an enduring one and problems faced by individuals in family, has to be solved in order to maintain its continuity. 

Pradhu (1951) in his study of "Hindu social organization" tried to interpret and explain the significance of Hindu doctrine and practice in the light of modern psychology and sociology. He based his analysis on Sanskrit texts and studied marriage, family and the position of Hindu women. His major emphasis is on the Hindu Social Organization, Family is an important institution. He enumerated the Hindu marriage, how it is performed and traces the position of women in Hindu society. He bases his analysis on Vedas, Epics and Dharma Shastras. 

Ogburn W.F. and M.F. Nimkok (1955) studied Technology and the changing family. The authors have done and extended analysis of recent family changes in the family - but also upon the methodology which relates the effects of many independent variables (within the order of technology on the dependent variable the institution of the family. 

The authors, Michael Young and Peter Willmott studied the Kinship in primitive and industrial societies. They found that kinship plays a very important part in the daily lives of local people, who migrated to urban areas. The authors argued that the wider family should no longer be ignored by housing administrative and town planners. It was shown that when family of parent and young children are separated they feel that the residents are unfriendly and snobbish and take more time to settle in an alien place.
K.M. Kapadia (1958) in his study of 'Marriage and Family in India' studied the institution of family among Hindus and Muslims took cognizance of caste-wise and area-wise differences in custom and tradition. He made extensive use of Sanskrit texts of various ages to examine the traditional bases of these institutions and studied the changes effected in them from time to time. Family patterns are not the same in all the castes. From the data he insisted that there is little disintegration of the institution of joint families. Kapadia distinguished between (a) residentially and functionally joint family. According to him the form of family may have changed but not its functions. 5

Freeman Linton C., (1958) in his study of 'Marriage Without Love : Mate Selection in non-western Societies' studied the function of love in mate selection and other principles of mate selection in non-western societies. He showed that preferential mating and marriage arrangements are practised in these societies which are antithetical to Western Love marriages. 6

Alien D. Ross's (1961) 'The Hindu Family in its Urban Setting ' was the first empirical study of the effects of industrial and technological changes on the Hindu family. The traditional Middle and Upper Class families of Bangalore are facing the full impact of the rapidly changing conditions due to growing industrialization.

The sample consisted of 157 Middle and Upper Class men and women from different castes, with different linguistic, income and occupations groups with both rural and urban families living in different types of families.
She discussed the effects of education as heightened ambition increased occupational mobility desire for higher standards of living and more independence and individuality.

Modern young women desire to have separate homes more than the men. There is a change in the pattern of division of labour in the family and change in kinship relationships. The preference for nuclear families is because of limited living accommodation and physical distance as contributory factors. Ross discusses the changing pattern of authority. According to her change in the Hindu Joint Family is due to industrialization, urbanization, education and occupational differences are gradually bringing over change from joint family to nuclear family in middle and upper classes. 7

William N. Stephens' book deals with information on family customs in cross cultural perspective. It treats rather a wide range of topics like plural marriages, unilinear kin groups, arranged marriages, bride price, marriage ceremonies, rules against adultery, roles of husband and wife, differences in family customs are written from an Anthropological perspective. Almost every aspect of family life is treated in a cross cultural framework. 8

T.N. Madan's book 'Family and Kinship', is based on a year's intensive field work in a village in Kashmir Valley. He describes the actual functioning of the Hindu family, while the earlier works on family are based on Sanskrit Treatises.

Dr. Madan describes a typical Kashmir Pandit homestead and examined the composition of and modes of recruitment to the household. He discussed the economic aspects and partition of the household, its place within an extended family and extra familial kinship.
The family and Patrilineage and the wider kindship structure and the importance of Non-Agnatic Kin is also highlighted in this book.9

**Blitsten, Dorothy, in her study on 'The World Family: A Comparative Study of Family Organisations in their Social and Cultural Settings' (1963) made a comparative analysis of three major types of Family Organizations: Autonomous Nuclear Family, Corporate Family and Bilateral Extended Family in Complex Literate Societies. She emphasised on the family organization in different Socio-cultural settings. This typological analysis in different societies should the prevalence of different family organization. In this study the common denominator is the family in literate societies around the world.**10

I.P Desai's (1964) study on 'Some Aspects of Family in Mahuva' highlighted that jointness is determined by the number of lineal descendents living in the household.

This is a study of jointness of the family in a small Seaport Town in the Gulf ofCambay in Saurashtra with a population of 25,000 people. He studied 425 households. The author gave a fivefold classification of families. Desai looked at the family from a developmental perspective and presented data on the reasons for the formation of the present nuclear families. Occupation appears to have some relation to the greater jointness found in agricultural and business castes. While lower degree of jointness is found among people having new type of occupations based on educational qualifications. Desai over-emphasized on sentiments and norms for jointness and ignores the role of space and time in social structure.11

R.D Lambert (1965) in this study of the Factory Workers of Poona, provided excellent statistical data on family, size, composition.
percentage of unimember households, dependency load, proportion of Factory Workers living away from their kin, proportion of working spaces and so on.

The influence of industrialization on traditional society did not lead to the disorganization of the traditional family and is not different from the general Poona population.¹²

Winnicott, D.W., in his book, 'The Family and Individual Development', stated the theory of emotional growth of the individual human child in family. The structure of family to a large extent, influences the tendencies towards of the individual personality.

The family has a clearly defined position at the place where the developing child meets the forces that operate in society. The original infant mother relationship is very important since the world represented by the mother helps or hinders the inherited tendency of the infant to grow. This book is written with an emphasise on Child Psychiatry and its impact on child development.¹³

M.F. Nimkoff edited book. 'Comparative Family Systems ' (1965) dealt with variations in family organization with emphasis on descriptive analytical framework. In the introduction, Type of Family and Comparative studies of the family, were enumerated. The book highlights the interchange of society and family. 16 case studies of family systems around the world were discussed by various authors. Important cases are given by Berndt R.M.'s marriage and family in North Eastern Arham Land, Mencher J.P.'s Study of Nayars of South Malabar, M.S. Gore's The Traditional Indian Family Vogel B.F.'s Japanese Family, Geigerc's, The Soviet Family, Nikoff M.E.'s The American Family etc.

The World trends and the future of the family and change in Family are given in a cross-cultural framework.¹⁴
The authors, Talcott Parsons and Robert F. Bales, in their book, 'Family: Socialization and Interaction Process' challenged the widely held belief that the American Family is in a state of absolute disorganization and has lost its function in the society. According to the critics of the American Family, there is high divorce rate, changes in sex morality and declining birth rate as trends of disorganization.

The authors indicated that the American Family is undergoing change and the disorganization is due to transition. The authors point out that the divorces are in early periods of marriage and among childless couples. There is an increased importance of the family home as a preferred place to live, which points out that the family is establishing a newer stability in which the emphasis is on the nuclear family. The most important function of family is the socialization of children.

Dr. M.S. Gore in this book, 'Urbanization and Family Change' has studied one caste group in order to hold caste variable in control. His sample included different urban rural locations.

According to Gore size of the family does not show much of an urban-rural difference, whether we look at the joint or nuclear family rural women were more in favour of outside employment than urban women. There are larger differences in attitudes towards the preferred age at marriage, inter-caste marriage and divorce. The author studied the decision making in the family and status of women in the family. He pointed out the importance of Mother-son relationship over husband-wife relationship.

People with higher education and different occupations showed greater change in their attitudes towards marriage, family composition and widow remarriage.
M.S Gore's (1968) book, 'Urbanization and Family change' is a study of the nature and extent of change in family relationship among the Agarwals, a business community in and around Delhi. The sample selected on quota basis consisted of 499 joint and 263 nuclear families.

The author gave an ideal typical description of Indian joint family. According to Gore, the essential distinction between the joint and nuclear family lies in the role configuration which makes up the system. Gore asserts that though we cannot talk of a ruler fringe urban continuum in family behaviour or attitudes, the rural urban differences are evident in the data. The author concludes that the Aggarwal Caste still largely conforms to the pattern of joint family living in behaviour, role perception and attitudes but within this overall pattern a certain measure of change can be associated with urban residence and education. The crucial factors responsible for family change are education and the nature of occupation.17

Chandrakala Hate (1969) in her book, 'Changing Status of Women' attempted to evaluate the direction and magnitude of change in the status of women after Independence. Bombay, Poona, Nagpur and Sholapur from Maharashtra are the four corporation cities included in the sample of the study. The study showed a positive trend towards change in certain directions. This study has voluminous empirical data to understand the important aspect of family change.18

R.K. Mukherjee's (1969) study, 'Family in India : A perspective' presents a fruitful approach for the understanding of family structure in India.

According to Mukherjee, 'The Central tendency in Indian society is to pursue the joint family organization while sharing off the collateral ramifications of the joint structure' (P.97) and that there is
no evidence that the collateral tendency is going to be replaced by another in the near future. (P.97).

The reason for inter-group variations in the relative incidence of nuclear families may be due to those variable cutting off points in the propagation of joint family structures which do not imply any course of nuclearization and intra-societal variation in the demographic profile and reproductive characteristics of the people.19

Harris C.C (1969) his book 'The Family', talks of kinship, marriage and the family as interlinking factors. The family in industrial society is changing due to Mobility into nuclear family. The nuclear family is the dominant form of family with adult relationships based on elementary family. Still there is a necessity for children to help their elderly parents and other kins.20

Promilla Kapur (1970) in her study 'Marriage and the Working Women' explored the emerging aspect of the family in India. What is the impact of 'Out of home employment' on the family life of the educated upper and middle class women? The main focus of her study is on the marital adjustment. She has interviewed 300 educated working women in Delhi.21

Michale Gordon (1972), in his book, 'The Nuclear Family in Crises : The Search for an Alternative' has focused on communes as milieus in which experimentation with modification of family forms are occuring in the Socialist and welfare nations. The place of nuclear family in industrial society, which is appreciated because of its role of socializing of children in society.

The author discussed the sources of actual and potential of tension, dissatisfaction and stress confronting individuals living in nuclear families and explores how the communal family is in certain ways better than the nuclear family.22
Wesley R. Burr, 1973, in his book, 'Theory Construction and the Sociology of the Family', has attempted the theory construction which is very useful to researchers in family sociology. The theoretical reformulations presented in this book deal with marital satisfactions, Mate Selection, effects of prepartial factors of marriage, kinship relations. He used power in family as a dependent variable. He summarises the future scope of the theorising on the family life cycle due to the employment of wife/mother.\textsuperscript{23}

Nona Glazer Malbin, 1975, in this book, 'Old Family and New Family' presented articles focusing on interpersonal relationships in the myriad life styles now open to Americans dealing with family alternate life styles and courtship, marriage and divorce. This book centres particularly on the changes which the individuals can make in their daily, inter- personal relationships, with friends, lovers, mates, children coworkers and neighbours.

The historical relationships in marriage and in widowhood, the relationships between couples and their sexual satisfactions are also highlighted in this book.\textsuperscript{24}

Davi Levine, in his book, 'Family Formation in an Age of Nascent Capitalism', has through evidence derived from the reconstitution studies of family showed that how the 'ebb and Flow' in the demand of labour in proto industry and Capitalist agriculture, acted as a powerful dis-equilibrating factor in the demographic equation during the age of nascent capitalism.

Proletarianization was the necessary stage in the breakdown of the pre-industrial demographic balance, wherein the peasants and artisans were transformed to wage labours, lead to population growth when employment was available in the market place there was no equilibrating mechanism to postpone marriage as they started earning
early. The local demand for labour influenced strategies of family formation.  

Man Singh Das and Panos D. Bardin's book on 'The Family in Asia' is a comprehensive Sociological analysis of the family in the most heavily populated parts of the world. In this edited volume the authors studied the institution of family which is the important social network in which the lives of men, women and children are involved. In the family in Asia original articles presented traditional family patterns in countries in different stages of development and also changes that are occurring both slowly and abruptly as in China.

The articles cover a uniform series of topics on the Thai rural family, family in Afghanistan, family in India, Pakistan, Iran, China, Korea, Fillipino, and Japanese family. The descriptive material is valuable and also provides a theoretical framework for the study of family.

A.R. Desai in his book, 'Urban Family and Family Planning in India' made a systematic analysis of the emerging urban family in India since Independence. He made a critical appraisal of the setting in the proper perspective of social, political, economic and cultural context. He points out that the urban family is a sub-system of the larger socio-economic order. Prof. Desia has examined the urban family situation in India in terms of its structural and functional aspects from the Marxist Dialectical materialist approach. He focused his attention on crucial features of the emerging large society, viz., size, structure, function, quality of family living and the numerous dilemmas experienced by families belonging to various castes, classes and other groups. He examined the impact of the emerging economic, political subsystem of the family organization within the community and the value system cherished by the people.
He examined the implications of the family planning movement and its cumulative performance. He pointed out that the family planning movement has failed in terms of achieving the targets and in persuading the small family norms by people. He suggested that only a genuine socialist path of development based on social ownership of means of production and not production for profit and market can achieve the happiness and welfare of the family.\textsuperscript{27}

V.V Prakasa Rao and V. Nandini Rao in their book on 'Marriage, The family and Women in India', is primarily concerned with the extent and nature of change in arranged marriages, ideal age at marriage, the dowry system endogamous and exogamous marriage preferences for the family system, familistic value orientation, employed mother's role and life system of employed and non-employed mothers.

Since Independence of India, legislation affecting the dowry system, employment opportunities for women, age at marriage and kinship marriages continue to have profound influences on various aspects of family life, industrialization, modernization, urbanization, educational and occupational opportunities, mobility patterns have challenged the traditional conceptions of marriage and family.\textsuperscript{28}

Valerie Kincade Oppenheimer's book, 'Work and the family's : A Study in Social Demography' deals with the women's changing economic behaviour in American society. The authors examine life cycle squeezes structured sources of economic stress arising out of the interaction of family and career cycles. The economic squeeze of early adulthood leads to early age at Marriage.

The book also examines the nature of wives's socio- economic contribution to family and effect of this on labour force status and
analysis the women's participation in labour force and demographic behaviour.²⁹

Stuart A. Queen, Robert W. Habenstein & Jill S. Quadragn's have given a well rounded cross-cultural presentation of the family structure from the beginnings of the western tradition to the present. They emphasised on the immigrant family and the black family based on recent findings in social history. Not only this they gave detailed information in Mexican family, Canadian family styles American family styles and the development of Modern American family and the Ethnic variations.²⁹

Grahan Allan in this book, 'Family Life, Domestic Roles and Social Organization' opines that of all our social institution, the family is probably the one about which the most contradiction is probably the one about which the most harsh realities of the outside world. They are the nature location of our most meaningful intense and rewarding attachments and experiences.

The author deals with the family in Society, He enumerates the two models - the Parsonian frame work of structurally isolated conjugal family and Eugene Litwalls's the modified extended family. The author applied these two models in the study of women, marriage house-work, divorce, and single parent family

He also pointed out the care of the elderly will be shifted to community in conjugal families. ³⁰

William J.Goode in his book, 'The Family' discusses the sociological Theory to be applied to family relations in society. He pointed out the complex relations between family system and the larger social structure. Goode discusses that the family is an element in the social structure. Biological and cultural basis of family, mate selection and marriage, role relations of spouses and parents in family
and society. Family change, disorganization and divorce and their impact on children are also detailed in this book. Role relations in family and society of working women contributes towards equality between males and females. 31

D.Raghuvir Sinha, in his book, 'Dynamics of Change in the Modern Hindu Family' has discussed that there has been a change in the family process in Indian society after Independence. This change worked subtly within the institutional set up of the family and brought structural functional change in its organization. Organization and disorganization of society can be understood by the organization and disorganization of the family.

There are functional changes in the organizing of the family apart from the structural changes which have been in process for a longer time.

Urbanization effected the structure of joint family and nuclear families are established Indian family due to urbanization, industrialization and modernization, broke the joint family structure to small joint households. 32

Catherine Marsh & Sara Arber in their book, 'Families and Households - Divisions and change' explodes the myth that the golden era of family is in the past and breakdown of norms is in the present social changes are taking place in the family values and attitudes towards the family.

New divisions arise because of the profound changes taking place as manufacturing economies restructure and promote differences based on consumption and life style.

According to Parsonian Sociology, Family functions as a unit with respect to the outside work. It still acts as the basic building
block of social stratification and as an emotional shelter to the working class which take refuge in family

The other theme is that women in fact are the loosers in family and household relationships.

In the case of divorce women do not get any financial assistance for the maintenance of the children from their husband. Also the care of the elderly people normally falls on the shoulder of the women. These are the two main cases where the women are the loosers.\textsuperscript{32}
LITERATURE SURVEY OF THAI FAMILY

Now we attempt to make the literature survey studies of family in Thailand. As is popular even in India Sociologists and Anthropologists made studies of villages since 80 percent of the population lives in rural areas. In Thailand nearly 20 percent of the population lives in urban areas, and the rest in rural villages.

In the northern Thai villages, family system in which the significant blood ties are between women where the social structure is conceptually female centered. This structure is unlike structures in which the significant blood relationship involved are those between men, whether father and son, as in patrilineal system, or mother's brother and sister's son as in matrilineal system where the relevant consanguineal ties are those between men and women. The logical consequence is that the structurally significant relationships between man are affinal. The Northern Thailand system has been described as 'loose'.

We enumerate below some of the studies where examination of the social structure and social organization of family is made by Anthropologists in Thailand.

John Embree formulated his theory of loosely structured Thai social systems: Social System in which "the importance of observing reciprocal rights and duties" was minimized with the result that considerable variation of individual behaviour was permitted (1950, p.4). "As an integral part of his theory Embree postulated a social system,"relatively" lacking in social roles and hence in forms of social structure and organization which would require the performance of role behaviour." (Sulamith Heins Potler, 1988, P.5)

Anthropologists working in Thailand since the publication of Embree's ideas have had to take cognizance whether admiring or
critical, of his work and were reluctant up to recent times to explain or elucidate Thai Social Structure. Since Embree's theory implies that the attempt would prove fruitless. Tambiah puts it, "Embree's formulation obstructs and kind of structural analysis.....(1966,P.424).

Even though family and kinship relationships are the basic units of social structure in any society, and their study is necessary for an understanding of social structure is essential. Unfortunately until 1970 the structure of the Thai family received cursory attention from social scientists.

Embree himself is the first important scholar who has discussed the Thai family systematically. He says,"......the structure of the family is a loose one, and while obligations are recognized, they are not allowed to burden one unduly. Such as one sanctioned are observed freely by the individual-he acts of his own will, not as the result of social pressure." (1950,p.6). Within this framework, Embree is willing to say that the father is the "putative 'head" of the family but he does not give any details about family structure and relationships and how it works.

In 1953, Sharp et al published Siamese Rice Village, a preliminary study of Bang Chan. In this book the author accepts Embree's theory of Thai society as a loosely structured system, the importance of the family is stressed since there are relatively very few groups to which the individual can belong (1953,p.77). Sharp and others describe the Thai family as consisting of parents and children living together in one household, and "this is very similar in its structure to modern American family (P.77). According to Sharp, the Central Thai villages of Bang Chan follow neolocal residence patterns. Husbands and wives are primarily obliged to each other and their children, rather than to their parents and there is "no sense of
lineage either in the father's or the mother's side.(P.80). Property is divided equally among all Children with a slightly larger share to the child who stays to care for the parents in their old age. In many cases, the child who stays is the youngest daughter.

John Young's village life in modern Thailand (1955) is based on his field work in Northern Thailand. Deyoung recapitulates Embree's generalizations about the family. He says that blood relationship ties do not have the importance that they do have in other areas of South East Asia (p. 25). He adds an element to the composite picture of family life by observing that "the social position of Thai women is powerful (p. 24)", and he gives as evidence for this that it is women who control the money of the entire household, which shows the importance of women in the social structure of the family.

Kanrad Kingshill's book, 'Ku Daeng - The Red Tomb' was based on field work in Northern Thailand (1960). Kingshill reports tendencies towards matrilocal residence and village endogamy. He says that "there is no trend towards patriarchy or matriarchy in terms of relationships within the family." (p.51). In his opinion "property rights within the family are similar to those recognised in western society. The basic interest in studying Thai society was on religious life so his data on the family is very sketchy.

Howard Kanufman's "Bangkhuad : A Community Study in Thailand" (1960) was based on field work in a central plains village. He gave a greater emphasis to family structure and also formulated models of three types of family groups as existed in Thai Society based on the way people lived. He did not emphasise the normative reasons for why they live there. The three kinds of family groups to which he refers to are the (1) the household (2) the spatially extended family and (3) the remotely extended family.
According to Kaufman the household is run by the mother, who raises the children. He also uses Embree’s phrase ‘putative head’ to describe the father. He observed that the residence rules which require matrilocal residence for the first year of marriage, and patrilocal residence thereafter. According to Kaufman as far as the inheritance patterns are concerned the father controls the division of property and that the rule is that each child will have an equal share of land, and the youngest son or daughter would receive the house and other things.

In the spatially extended family according to Kaufman the members demonstrate their inter relationship by helping one another in case of economic need. However, relatives are not expected to exchange labour - "there are no prescribed consanquineal obligations concerning various aspects of the household economy . . . . the modern Bangkund household does not depend on the extended family in agriculture matter and the extended family does not from the economic unit." (Kaufman, P. 31).

According to Kaufamn’s the third category the remotely extended family demonstrate relationship by contributing to funerals. While discussing the urban family in Bangkok he says "In Bangkhund responsibility towards one’s family is by no means lacking." (p. 23). He has refuted on observation made by some that the Thai have very little sense of family responsibility. Kaufman while discussing the status and wealth differences between marriage partners and a pressure against what he calls "too great a discrepancy between them (p,28)". He recounts the following example. A hamlet headman kilopaed has three unmarried daughters in their late twenties and early thirties. Only two men have dared to ask to marry them and both were turned down by the father as being too irresponsible to be trusted with
his property (p.28)"). The importance of this incident according to Kaufman lies in the implication that authority over a family's property passes from father-in-law to son-in-law.

Herbert P. Phillips in his book "Thai Peasant personality" (1965) has emphasised psychological aspects of Thai social life and its bearing on family. He has analysed the way individuals feel about kinship ties rather than how the individuals act with each other as relatives. Instead of emphasizing on normative structural sense, he emphasised on what is held common by the members of the family. His analysis is not a cultural one, or to put in 'Levi-Strauss' terms, his model is statistical rather than mechanical (Levi-Strauss 1953, P. 528) Phillips rejects the very existence of structural relationships in Thai Kinship. Phillips shows that in Bag Chan village has a set of respect relationships based on age within the family. These respect relationship apply to every member of the family based on age grades. Phillips summarizes his views on the family by saying . . . . It is not easy to determine the basis of the unity of the family. However, of all the factors which keep people living together in amity and affection, two come to the fore, a sense of love, obligation and respect that is derived from the simple fact of Kinship, but which must be continuously confirmed by mutual benefits and economic considerations. (Phillips, 1965 P.32). This explanations does not show the Thai kinship as cultural and structural form. It confirms the loose structure theory of Embree.

Michael Moerman worked in a village in Northern Thailand, the inhabitants of which belong to an ethnic sub-group called the Lue (1966). He concludes that the understanding of Thai society as a loose structure is not tenable because all the people in the village had the same surname and their geneology can be traced back to 14 ancestral
couples. This means that every individual has more Kinsmen than he can use. One simply can not be especially intimate supportive and helpful to all his relatives. Hence in Thailand extragenealogical considerations are extremely important for determining whom one calls and behaves towards as Kinsman (Michael Moerman, 1966, P.151).

Gehan wifeye Wardene's article, "some Aspects of Rural Life in Thailand," published in 1967 summarized his earlier works from his field work in a Northern Thai village near Chiangmai. In the tradition of Embree, he remarks, "Thailand is well known for its absence of formal kin groups and family organization is fragmentary and impressionistic (Gehan Wifeye Wardene, 1967, P.65).

Wijeye Wardene says that the family has no rules of endogamy or exogamy sufficiently rigid to act as important checks or stimuli to mobility (p.67). He describes residence as bilateral with a tendency toward uxorilocality (p.69). He focuses his attention on the weakness of fraternal ties, rather than the strength of affinal ones.

In 1968, the Area Handbook for Thailand by Harvey Smith et al., was published by the U. S. Government Printing office. It includes detailed the information about Thailand. While discussing the family, the authors have pointed out an emphasis on individual independence and dignity rather than on family solidarity (p.119). The author described the "Neolocal nuclear family is the ideal wherein men and women are regarded as equals and children are obligated to show respect to their elders." The family members are motivated by practical economic considerations in interacting or living together rather than by a desire to confirm to structural norms. If the residence is not neolocal, it is likely to be matrilocal than patrilocal. In rural areas fragmentation or dissolution of family is by no means
uncommon (p.121). and they emphasize on lateral rather than lineal
kin. It is further added, ". . . . during the time a newly married man
resides with his wife’s parents, he is considered to have obligations to
them, which take precedence over those to his own parents. (p. 123).
No structural theme has emerged from this discussion and no clear
pattern of ideals which order social action.

In 1969, a volume called 'Loosely structured Social System in
Thailand' was prepared with a comparative perspective under the
torship of Hanf Dieter. This book had three authors J.A.Niels,
Mulder and Steven Pikev.

A Evers, J.A. Niels Hulder and Steven Pikev attempted to
review the loose structure theory. Evers says, "Thais do not
acknowledge any prescriptions regarding residence after marriage,
living in extended family units or cooperating in kinship groups." (p.120). According to the authors, "in relation to other Southeast
Asian peasant societies some Thai villages seem to have a relatively
high proportion of corporate groups, namely extended family
households." (p.120) This suggests that there is a structural rational
for extended family households. Mulder, found "cooperating groups
of in-laws as a structuring principle in the Northern Thai country
side." (p.22). Pikev on the other hand, says that "the absence of
extended kin groups is a well established feature of Thai
Society ( p.62). For picker the kindred is not a corporate group whose
existence normally transcends the lives of its members. It is much
more closely approximates a voluntary association . . . ." (p.64)

S.J. Tambiah’s Buddhism and the spirits cults in North East
Thailand (1970) discusses the essential structural ideas bearing on
ritual are that in the village there is a tendency towards co-residence
in compounds of married female siblings and classificatory Phu naung
(Matrilineal parallel cousins) owing to the custom of uxorilocal residence and inheritance of residence rights in compounds by daughters rather than sons. The essential structural ideas bearing on ritual are coded in terms of principles of social classification by kinship terminology rules of social distance symbolised in marriage rules, the ordering of generations and the typology of social space embedded especially in the physical features of the house and compound "Residence and inheritance patterns have a matrilateral colouring. Kinship is bilateral and ego-oriented".

Although residence and inheritance patterns have a matrilineal colouring, kinship is bilateral and ego oriented. For most people the number of Kindsmen in the community both cognatic and affinal, is large.

Another study done in the North-East was Koichi Mizimo's "Social System of Don Daeng village" (1971). According to him the village is bilateral society lacking any forms of unilineal organisations. There exist three varieties of kindship groups - families, multihousehold compounds and kindreds - all of which are organised by bilateral principles with a strong emphasis on maternal kinsmen (p.83). The father is regarded as head of his family and the children are taught to respect their spouses at their parents house. The children decide their career and there is a great deal of gender equality. 3L3

Andrew Turton's article, "Matrilineal Descent Groups and Spirit cults of the Thai Yuan in Northern Thailand," (1972) highlights the structural context of family life. His major conclusion is that matrilineal descent group is not now a land owning corporation (p. 230)

Richard Davis in "Tolerance in Intolerance of Ambiguity in Northern Thai Myth and Ritual", points out that the Northern Thai
have a form of ritual matrilocality. They are required to spend an initial period of residence at the home of wife's parents (P.3). Northern Thai social structure . . . . . is dominated by female ties." (p.9). He further points out that "in spite of the structural dominance in women in Northern Thailand there is an ideological dominance of men (P.11)

These are some of the village studies analysing social structure of family. The important points that emerge are: People of both sexes are born into the spirit cult of their mother but a man is incorporated into his wife's cult group at marriage. Yet the higher status of male is symbolised at the sametime because the wife takes husband's family name at marriage. Another important element is the cultural expectation that marriage will be matriloclal for a token period at least. As per inheritance rules property is divided equally among all children both male and female, with two corollaries that the house should go to the youngest daughter and it is customary for men to sell out their rights to their sisters and brothers-in-law.

The Northern Thai family is ordered in a delicate and complex way. Thai family is based on the dynamic interplay of two factors - the relationships between women which define the social structure and determine the important relationships between men and the higher social status and formal authority of the men. Authority is passed from man to man but by virtue of relationships to a line of women, it is passed off finally from father-in-law to son-in-law. This system contrasts with both patriliney and matrimony. It is a sort of mirror image of patriline in which the important consanguineal links are between mother and daughter rather than father and son. However authority belongs to affine and this alters the entire pattern. In matrilineal relationships between men through ties to women are
important, but the ties to women are consanguineal, established at birth not at marriage.

In Northern Thailand the women is not dominant nor does she play the leading role psychologically. In Chiangmai village the system is conceptually centered on women, but women are not more powerful or influential than men.

**Research Design and Methodology**

The present study is largely exploratory and descriptive since there are hardly any earlier studies on changing family structure in urban areas in Thailand. In this study it has not been aimed at establishing any accurate correlations between the structural and situational factors of family vis-a-vis urbanization and modernization of Bangkok. The study has not been initiated with the aim of testing certain hypotheses. The only hypothesis we have had in our mind if at all it can be called a hypothesis - was that the Bangkok families due to rapid urbanization, modernization and migration are adopting to the situation and structural changes are occurring in the families. We aim at studying the structural and functional changes that have taken place in the family because of urbanisation in Thai society which is characterised by monarchy, democratic governance and strong Buddhist religion and rapid migration from rural areas. We also want to analyse the transitory nature of change due to the strong traditions of the society and also the impact of modernization on the family.

There are hardly any systematic studies of urbanisation in Thailand and we had to refer to the studies of urbanisation in India. Similarly we had to collect material. On the family for reference mainly from the village studies in Thailand. The present study has
focussed mainly on Bangkok metropolis which has 20 per cent of the entire Thai population living within its boundaries.

We will now briefly discuss the Methodology - tools and techniques adopted in this study with reference to the following points.

1. The description of the universe and the considerations involved in the selection of the sample.

2. The description of the sample.

3. The tools and techniques used for collection of data and the procedure adopted for carrying out the field work.

4. Limitations of the study.

The present study aimed at studying the Thai family structure and changes in it due to urbanization and modernization.

The universe selected for the purpose of this study covers metropolitan Bangkok city. To study the family system in entire Bangkok city is an impossibility so we have chosen two wards out of the 38 wards in Bangkok city for our study.

**The Sampling Procedure adopted for the Study:**

Since the study is exploratory we wanted to make the sample representative one and also with a view to make further enquiry more fruitful and manageable, we have taken certain procedural precautions at the level of the selection of the sample.

From the 38 wards we have selected Bangkok Noi ward which is at the centre of the city and thickly populated urban areas and Taling Chan which is a suburban region for our sample frame. The Bangkok Noi area is highly congested with hardly any scope for further growth while the suburban area is fast growing with the migrants coming from all over Thailand to Bangkok is search of
employment, for education and also to stay near the greatest Buddhist centres to pursue their business activities.

Each ward is divided into five sub-wards for the administrative convenience and for electing the representative for metropolitan council. With a view to have proper and adequate representation of the people from the five wards, we have taken the help of the metropolitan voters list and records available detailing of the households. We have taken care to see that the upper, middle and lower class households are included purposefully in the lists. From every subwards in Bangkok Noi and Taling Chan we have chosen 30 heads of households by random sampling technique. So, for the purpose of comparison in some respect it would prove to be relevant and fruitful to make a distinction between families in urban and suburban areas as the demographic ecological factors differ in these regions. Out of the 300 heads of household, 150 respondents are from Bangkok Noi and 150 are from suburban Taling Chan.

The other features of the sample in terms of class, age, sex composition of the respondents their socio-economic background etc are left out here as they will be discussed in detail in the next chapter.

The Research Design

Since the researcher used an exploratory design he had to make much more effort to include various parameters to get a wholistic picture of the changing family structure in urban Thailand. The study is aimed to be more of a qualitative in nature with a back up of quantitative data from 300 respondents. We have used both primary and secondary data in this study. We have referred to various studies conducted by Social Scientists, Census data and illustrative materials produced by Government and material from travel agencies to
highlight the urban demographic factors. The government from time to time produced illustrative material with good pictorial representations which highlighted the Bangkok society. Various books written by non-sociologists on Bangkok city and its people were also referred to for bringing out historical and urban development of Bangkok city.

The three complementary methods of investigation the questionnaire schedule, interview and observation were adopted to collect the necessary qualitative and quantitative data for this research project.

A comprehensive detailed questionnaire was prepared in English comprising of 21 questions. It was translated into Thai language since most of the respondents did not know English. The questionnaire was administered as a schedule to 10 each from Bangkok Noi and Taling Chan heads of the household for a pilot study to test the questionnaire among the respondents. We analysed the data for stylistic and also for the comprehension of the respondents. The questions in the questionnaire were reformed wherever necessary both in the structure and content in the light of this pretesting. While finalising the questionnaire utmost care was taken to make the questions meaningful and comprehensible for the respondents.

The questions were framed in simple words so as to make them easily comprehensible to the respondents. Care was taken to remove ambiguous wordings and construction as far as possible. Most of the questions included in the schedule have a wide choice of alternatives, which facilitated the understanding of the questions by the respondents and they could also get clues to the nature of expected answers. Since the questionnaire was administered as a schedule the
researcher sometimes explained the questions to respondents when he found it difficult to get responses.

The questions were arranged in a logical manner. They were presented in such a way that one question could serve as a backdrop to the next question or could be useful to cross check with the other. The sequence of the questions was so arranged that the respondents could logically pass on from one question to the other. The questionnaire was extensive and was divided into various sections. The division was not, however highly exclusive, overlapping could not be avoided. A rough outline of each section is given below:

Since many personal questions for indepth analysis are required, the researcher interviewed the respondents on minute details of procedure, interpersonal relations and religious observances, so that qualitative data could be obtained from the respondents. Questions on some of the sensitive aspects could not be included into the questionnaire, so the researcher had to spend at least 15 minutes after completings the schedule of the interview with the respondents.

The researcher observed religious practices, marriage and other rituals and group inter actions of the respondents to find out the changes which were taking place in Thai families due to urbanization and modernization.

The last part of the interview was designed to seek information about certain types of activities of the respondents and about his orientation in certain respects, which, it was thought, would give clues to the understanding of the level of modernization the respondents attained due to education, employment and urban life impact.

The Field work:
It was initially decided to send the copies of the questionnaires to the respondents by post and collect them back by visiting every one of them personally. However, in the pilot study it was noticed that the respondents could not fill in the questionnaire entirely and left some blanks in it. So it was decided to administer the questionnaire as a schedule. This procedure had two advantages, viz.,

1) No possibility of loss of questionnaire in transit or of incomplete filling of the forms

2) Where there is a problem for respondents with the questionnaire, the researcher could explain the questions to them so that the respondents could give their frank opinions.

3) Since the researcher wanted to do personal observation with regard to certain items and interview, these also could be simultaneously completed in one sitting.

The researcher met personally all of the respondents in their homes and observed the family socio-economic background. The researcher explained to the respondents the nature and purpose of the research project and handed over to them a copy of the questionnaire for perusal. After that the researcher asked the questions to the respondents and obtained the answers personally. The researcher took prior appointment with the respondents to meet at their leisure time so that the schedule filling is conducted like an interview, to make the respondents feel at ease while answering the questions.

The researcher being a native of Bangkok City, he could converse freely with them in their mother tongue. In fact the researcher made more than one trip to each respondent's house to get the data from them. Many respondents were very enthusiastic and curious about research and its implications. The researcher built good rapport, harmony with the respondents. Only infinitesimally small
number of 9 respondents refused to cooperate in the study, so alternate samples were selected to complete the quota for the Study.

**Interview of the respondents:**

It has been a common experience of the Sociologists that they cannot depend upon the questionnaire method only, for data collection so along with it interviews were conducted to get qualitative data and information to strengthen the research. The responses given by the respondents to the questions in the questionnaire sometimes do not reflect the subtilities of their subjective reactions. The close ended questions sometimes fail to elicit information about other points interconnected with the principal object or target of the questions. So in-depth interviewing on sensitive aspects was undertaken.

Communication of the researcher with the respondents through questionnaire is always limited and restrictive in nature on certain specific points. The questionnaire stimulated the respondents to think, reflect, assess and express their opinions to a limited extent only. So the use of the interview method as a supplementary to the questionnaire method had an additional significance. It was also noticed during the interview that the situation became personalized and the respondents could be involved to be alert to the issues under investigation. The respondents could be stimulated to be more vocal and expressive and a qualitative information could be elicited from them which could be utilised to fill in the gaps and also to check and substantiate the replies given by them in the questionnaire.

The researcher met personally all the respondents and interviewed them. Although a broad guide line for interview schedule
was prepared, the interviews were rather free discussions with the respondents on certain points listed below:

1) Age grade and their interaction within the family.
2) The income of the respondents, and also additional resources of income.
3) Inter-personal relations within the family and decision making and authority structure.
4) Marriage Ceremony, Dowry, Residence
5) Importance of religious practice and changes that are taking place in them.

The discussions with the respondents were quite rewarding. We could elicit from the respondents a lot of relevant information which could not have got through the questionnaire alone. This information proved to be very useful at the level of analysis for estimation and understanding of the reality in its thoroughness.

The narration by the respondents, their experiences and their personal information they could give about the interpersonal relations and authoritarian structure was quite revealing. In addition to this, we could get useful clues about the subtle changes coming in the family structure and the reasons for the attitudinal changes in a subtle way gave us the qualitative information.

The discussions with the respondents were held mostly in an informal way in the form of friendly talks. This informality of the researcher encouraged the respondents to be free and frank. However, the researcher observed a high degree of cultivated objectivity during these discussions, while at the same time trying not to allow the subjective bias to creep into the interview.

One more thing needs to be mentioned in this connection. The researcher had lived in the Bangkok Noi and Taling Chan Provinces.
So he had the first hand information about the society. It helped him in probing about the subtle changes taking place among the people due to urbanization and modernization of society. These discussions in informal manner can be termed as participant observation in retrospect. Many times the respondent was offered tea etc., which is a Thai custom of treating visitors which provided a setting for close participant observation. The researcher made conscious effort not to allow his personal biases to creep into the observation and to overshadow the description and analysis of the family life in Thai Society.

**Experiences with the Respondents:**

It is always fruitful for the research workers in social sciences to share with each other, their experiences in their research activities, especially in their field of investigations. The experiences and difficulties faced by one may give guidelines to others in many respects. They help them to avoid the pitfalls and make them aware of the hard realities in research activities.

At times, the sharing of experiences becomes a source of mutual consolation as well as an inspiration.

Since I could not meet social scientists in Thailand to discuss about the field work practices etc., I read as many books as possible about the methodology followed by Sociologists in India and also by the scholars of family in Thailand. I learned the ways and means of conducting research. The first step that I noticed was establishing rapport with the respondents. Since not much social science research has been done in Thailand, the respondents initially were hesitant to answer the questions and tried to avoid giving responses to sensitive issue of family inter-relations and also about their religious practices and experiences. It took considerable time to explain and convince the
respondents about the nature and significance of the research. Many respondents belonged to lower, middle and upper age groups. Thai people are basically very polite and helpful. They gave me patient hearing about the work. Once their initial resistance was overcome they could be induced to co-operate and later on they cooperated quite religiously.

At the initial stages of my field work I anticipated that my prospective respondents may not cooperate readily with me in my venture. I tried to canvass the schedule as a questionnaire to be filled in by them and to collect other relevant information from them later. However, I did not find it feasible as the respondents did not completely fill in the questionnaire by themselves. So I decided to canvas it as a schedule.

I have taken help of some of my friends and acquaintances among the local inhabitants to introduce me to the respondents. Some time the local Buddhist monks also put in a word with the respondent to cooperate with me in my research project. Since Thai people give a lot of respect to monks their intervention proved very useful for me to get the necessary cooperation from the respondents. However, I may say that all of them were not alike. There were some hard liners and also some softliners too. It was a very difficult task to convince the hard liners, who were very few in number about the importance and relevance of the study and also some of the questions incorporated in the questionnaire. I included only simple questions in the schedule and did in-depth interviews and probing in the informal interview to get qualitative data.

Some of the respondents were curious to know, why they were selected and not other neighbours and whether the information supplied would be kept confidential. "What are you going to do with
the findings?". "Is this work going to help us in any way materially or otherwise?" "Will you show us your report before submission?" were some of the questions frequently raised by some of the respondents. They saw no practical utility in research and I had to convince them of the academic significance of research work.

Some of the respondents initially refused to cooperate in the research and it took a long time to persuade them to do so. They did it, but with reluctance. But I had to make two or three trips to the respondents' houses for fixing the interview and sometimes even two to three sittings were required for the filling in of the questionnaire and also the interview.

However, a large number of respondents in all age grades seemed to be appreciative of research and cooperated very well. It took considerable amount of conscious effort and patience to deal with the skeptics and hardliners.

All the same I would like to make a mention of the positive response which I received from a large number of respondents. They very willingly answered the questions of the schedule and were extremely cooperative and appreciative. They even willingly offered to contribute additional information. Many of them said that there was a great need to undertake research of changing family structure in urban and suburban areas. Some times the enthusiasm of the respondents made me reinforced with vigour and zeal I continued the research. I sometimes get inquiries from some of the respondents who are interested in seeing the final research report. Among the respondents I had 10 percent hardlines and 10 percent neutrals and 80 percent were consciously cooperative.
The respondents in general, did not find any difficulty in answering the questions as they were worded simply and in understandable format.

**Discussions with Others:**

With a view to have a fuller perspective of the whole situation, I had discussions on the various relevant points with elderly leaders of the area, students and even younger married heads of households. These discussions and indepth interviews were very useful in comprehension of the socio-economic, psychological changes that were taking place in the society. Some of the contradictions and tensions faced by the respondents made the researcher aware of the problems of transition in family structure.

**Limitations of the Study:**

It is a small project launched with moderate objectives. The main focus was to find out the changing social structure of family due to urbanization and modernization of society. Since Thais are very religious, the impact of religion on keeping status quo within the society was also assessed.

Bangkok city has more than 6 million people and 32 wards, out of which only two wards were taken for study. Since the study is exploratory and descriptive the researcher cannot claim to arrive at conclusions applicable for the entire urban society. However, the responses of the 300 households gave us pointers at the direction of changes that are taking place in the family structure. Some limitations with regard to the technical aspects of the project also must be mentioned.
The technique of data collection, namely the schedule questionnaire and interview method were adopted in the study. Information given by the respondents through their replies to the questions in the questionnaire schedule was checked and counter-checked wherever possible and utmost efforts were made to elicit as truthful information as possible. However, the limitation of a questionnaire schedule cannot be neglected. It was not possible to have indepth interview of all the respondents because of the time constraints - The researcher sometimes spent 30 to 60 minutes in interviewing the respondents after he obtained the questionnaire data.

The data was coded and processed with the help of the computer. The data is tabulated mainly in frequency tables and percentages were calculated. Highly sophisticated statistical techniques of data analysis could not be used because of the nature of the data available in the exploratory study.

Responses received to some of the questions in the schedule were so similar that they are used as qualitative descriptions. The research is basically explorative, and descriptive, hence the researcher cannot claim to make generalizations from the data. Only trends could be gauged in a study of this nature.

The reasearch used extensively the demographic data and other secondary data about Thailand and Bangkok to show the fast growing urbanization of the area under study.
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