



## GLOBALIZATION AND RURAL FAMILY: A SOCIOLOGICAL STUDY

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### **Abstract**

*Globalization has been emerged as one of the most important factor for social changes and talked about the phenomenon of present age with its socio-economic and political dimensions. It has affected the every aspects of social life in all societies; therefore its impact on rural family cannot be ignored. The present paper attempts to understand the factors of continuity and change in rural family. Methodologically, the study is based on both primary and secondary sources. For this purpose the study has been completed on rural families of Jeewpur village in Faizabad district of Uttar Pradesh. The Analysis proves that many aspects of rural family and kinship system have changed due to globalization.*

**Keywords:** Globalization, Social change, Social structure, Clan, Culture, Society, Joint Family, Kinship, Continuity and Change etc.

### **GLOBALIZATION AND RURAL FAMILY**

Globalization has been emerged as one of the most important factor for social changes and talked about the phenomenon of present age with its socio-economic and political dimensions. Actually, globalization is an integration process of culture and society at the international level. Due to the globalization, social structure is becoming flexible and can easily accept the modern changes. It has also been described as a process through which people from one part of the globe may move to another part with their ideological, technical, cultural and other achievements, which resulted in changes in the world. Globalization has affected the every aspects of social life in all societies, therefore its impact on rural family cannot be ignored. According to general theory of modernization, process of modernization renovates family and kinship relations.<sup>1</sup>

<sup>1</sup> Goody, J. (ed.) 1971. *Kinship*: Harmondsworth: Penguin.



In the era of globalization and rapid changing society traditional norms and values do not control personal relations. In personal life people use many choices to make personal relations, to improve them and to adjust with them.<sup>2</sup>

In the support of this background, the discussion attempts to understand the factors of continuity and change in rural family. Methodologically, the study is based on both primary and secondary sources. For this purpose the study has been completed on rural families of Jeewpur village in Faizabad district of Uttar Pradesh.

The families of this village are patrilineal, patriarchal and patrilocal in nature. They strictly follow the rule of patrilineal descent and every individual belongs to one descent group. Clans are also defined as unilineal kin group and their member spread out in many areas.<sup>3</sup> In rural society, clan is found today only as a ritual category, people do not even recall the name of their clans. Earlier member of a clan used to live in 'closed proximity'. The clan members became dispersed due to population expansion, migration and job opportunities outside of it, and gradually lost its relevance. Even the younger generations are unable to identify the role of the clan earlier, which it used to play an important role, however lineage exogamy is still followed.

In traditional societies all the decisions related to family and marriages were taken by eldest male member of the family or relatives. But in modern societies changing role of men and women have reduced the power of head of the family in taking decisions and other matters. Now the people uses choices in taking decisions.<sup>3</sup> One of the primary functions of the family is to produce and reproduce persons, biologically and socially. Thus, one's experience of one's family shifts over time. From the perspective of [children](#), the family is a form of its orientation: the family serves to locate children socially and plays a major role in their [enculturation](#) and socialization.<sup>4</sup>

Joint families are located in this village. The eldest male member is head of the family. They have an elaborate division of labor. The general attitude of the member of the family towards the traditional patriarch is one of the 'respects'. These attributes are also found in other relationships in the family, such as children to their parents, a wife to her husband, and younger brothers to their elder brothers. Within a household no one is supposed to flout the wishes of his elders but now the people

<sup>2</sup> Back, U and Gernshim Back, 1955. The Normal Chaos of Love. Cambridge : Polity Press.

<sup>3</sup> Fortes, Meyer.1945. *The dynamics of clanship among the Tallensi*. London .pp-30.

<sup>4</sup> Forbes, Scott. 2005. A Natural History of Families, Princeton University Press.



of younger generation, particularly those with modern education, do not seem to show the same reverence, which their fathers used to have for their parents. Yet another interesting fact about the changes in family of Jeewpur village is that in some way, rural joint family is breaking due to reservation policy and modern education. Now they have job opportunity because of availability of jobs and education, which is why the members of the family live outside the village. In many cases, two or more members of the family live outside and take their own decision. They do not take much interest in parental lands and its earnings. They only come on the occasions of family rituals relating to birth, marriage and death and at the time of festivals.

Linda Stone uses anthropological kinship as a framework for the cross-cultural study of gender. Connecting kinship with gender, she focuses on human reproduction and the social and cultural implications of male and female reproductive roles.<sup>5</sup> When studying the effects of globalization on rural family the focus is that how women and men are making their ways through these changing system and there is need unpack the gender effects. Now the men and women both are working. Outside work of the women is affecting their family life.<sup>6</sup>

The Analysis proves that a modified extended family is emerging in rural areas to meet the demands of complex modern life. Such structure may not look very traditional or formal, but they consist of a series of nuclear families joined as equals for mutual aid and functioning. However, these individual nuclear families do not necessarily live together under one roof to form a traditional joint family. Members of kin and clan may be scattered in the city, living as nuclear units. But for all practical purpose, they function as one large joint family.

Moreover, marriage among the rural families are settled and arranged through mediator. Traditionally, the family did their children's marriage in early age and when they become young, *gavna* occurred, but now with the impact of global changes, they have more choice to get a life partner. At present love-marriages are more common in younger generation. These days' life style has changed considerably under the influence of global or urban culture. Educated rural people have started practicing the modern way to perform marriage rituals.

<sup>5</sup> Linda, Stone. 2000. Kinship and Gender. Westview Press.

<sup>6</sup> Linda, E. Lucas(ed). 2007. Unpacking globalization. Lexington Book: UK. pp.3-5



Theories of development, modernization and globalization have attempted to describe and analyze the kind of change experienced in the developing rural society. Globalization theories usually try to define how the global changing scenario changes the image and ideas of rural people and that global culture finally change the values of the family.<sup>7</sup>

The arguments given above have clearly brought the fact that many aspects of rural family and kinship system have changed due to globalization. The family in rural India is been changing its appearance from 'joint family'. Nowadays, nuclear family is appearing faster in cities and villages, moreover, the norms of joint family disappearing in the same manner due to modernity.<sup>8</sup> 'Family', now losing its value and recently changed 'joint family' has taken different direction, which is debatable issue that whether the changed family condition is better or was it previously, when ones discuss about 'family sanctity'. On the bases of above discussion the findings are as follows:

- Rural joint family is breaking because of education and job opportunity outside the village.
- Kinship ties are becoming more fragile due to the impact of globalization and diffusion of new ideas.
- New forces of social changes have transformed its values up to a certain extent.
- With the impact of material global culture many members of rural family shifted their base from traditional rural setting to urban setting.
- Childhood marriages are becoming less.
- Younger generation have more choice rather than older generation in getting education and life partner.
- Neighboring urban cultures have transformed their culture. In some way now they are gradually adopting the urban culture in the celebrations of festivals and marriage ceremonies.

<sup>7</sup> Rothstein, F. A., 2007. Globalization in Rural Mexico: Three Decades of Change. University of Texas Press: USA PP.45.

<sup>8</sup> Chaudhury, S.K. 2004. *Tribal Identity*. New Delhi: Rawat Publications.