THE SOCIAL FACT

FAMILY AND KINSHIP

Sivarajavel IAS Academy 's

THE SOCIAL FACT

is a monthly bulletin for sociology current affairs which tries to give aspirants a new dimensions in their sociology preparations. The Magazine has been designed in such away that the reading experience is enriching and insightful for the readers.

INSIDE THIS SOCIOLOCIAL BULLETIN

Connecting the dots :
Sociology is a process in making. Everyday newspapers and weekly have many important news, which have sociological angle in subtle form. This chapter helps you to connect those dots and give a clear picture of the reality.

Beyond Basics :
Going beyond basics in studies for examinations is crucial to foster a deeper understanding of the subject matter, enabling more comprehensive and critical thinking. It allows students to tackle complex questions with confidence and adapt to evolving exam formats.

Perspectives :
Beauty of Sociology, as a social science, is its capacity to offer different perspectives of a same topic. This chapter analyses a current topic with an unique social perspectives.

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CONNECTING THE DOTS

- *Many countries in East and Southeast Asia are in the middle of a population crisis, with fewer births every year and record-low fertility rates. Hospitals in China stopped offering newborn delivery services due to declining demand, Reuters reported. The city of Seongnam, the fourth largest in the South Korea, resorted to hosting mass blind dates hoping that the falling birth rates would reverse:* **This crises arises as couples choosing to not have children, citizens opting to remain single, and spiralling costs to raise children may all have contributed to the dip, this population crisis can challenge cultural norms and values associated with family, parenthood, and filial piety. Societies will experience shifts in attitudes towards marriage, childbearing, and the importance of family ties, ultimately the sustainability of social institutions like family may come into question.**

- *Bahujan Samaj Party (BSP) president Mayawati said her party would take concrete steps to make western Uttar Pradesh a separate State if voted to power at the Centre. "You want western Uttar Pradesh to become a separate State. For this, visible and concrete steps will be taken if our government comes to power at the Centre," she said.* ---**The demand for a separate state reflects the mobilization of identity-based groups for political representation and recognition of their distinct socio-cultural identity within the larger national framework, while identity-based politics can empower marginalized groups and promote representation, it can also exacerbate identity-based conflicts and polarization. This demand might intensify inter-group rivalries, ethnic tensions, and political competition, potentially leading to social unrest.**

- *The police in Iran announced a new crackdown on women who ignore the country's strict Islamic dress code that makes it compulsory for them to wear headscarves in public. "From today the police in Tehran will implement their measures against this sort of violation of the law regarding hijab," the capital's police chief said -* **The dress code serves as a tool for social control, shaping public behavior and conformity to religious and cultural norms. Ideological state apparatuses like religious institutions and educational systems play a crucial role in disseminating these norms and ensuring compliance through socialization and persuasion. The new crackdown by the police signifies the role of the repressive state apparatus in maintaining social order through coercion and punitive measures.**

- *In Australia, Six persons were killed and several others injured — including a nine-month-old baby — when a knife-wielding attacker rampaged through a busy Sydney shopping centre. The reason for this incident is unknown. The Australian police said multiple people were stabbed by the unidentified assailant, who was tracked down and shot dead by a policewoman who is being hailed as a national hero –* **This incident explains how societal labels and stereotypes influence behavior. The incident may raise questions about how individuals are labelled as criminals or heroes based on their actions, as well as the broader social responses to violence and law enforcement interventions. Here the attacker disrupted the social order and labelled as criminal (deviant) and the policewoman who restored the order was hailed as Hero (Conformity) as a reward.**

- *The allocation of tickets by the three principal parties in Odisha — BJD, BJP, and Congress — demonstrates the influence of dynastic ties across the political spectrum. Father-son and father-daughter duos feature in the Congress list of candidates for 49 Assembly and eight Lok Sabha seats. The chairman of the Congress campaign committee, is slated to contest the upcoming Assembly election from Narla in Kalahandi district while his son has been fielded from Bhawanipatna in the same district :* **This explains the connection between dynastic parties and elite rule. Elite rule refers to the concentration of political power and influence within a small, often privileged group of individuals or families. As family members of established political figures are given preferential treatment in candidate selection and leadership roles, there is a perpetuation of political elitism.**

- *A new mobilisation law came into force in Ukraine on Wednesday which lowered the military conscription age from 27 to 25 in an effort to replenish its depleted ranks after more than two years of war following Russia's full-scale invasion. -* ***The implementation of Ukraine's new mobilization law, reducing the conscription age, reflects the interconnectedness of state action, family structure, and individual social roles. This decision underscores societal expectations for individuals, especially younger adults, to fulfill their duty to the nation in times of conflict. It also highlights the impact on family dynamics as younger members may be called upon for military service, emphasizing the collective responsibility of citizens in national defense efforts. As Durkheim said, sum (Society) is greater than the parts (Individuals)***

- *In Gorakhpur, a primary school teacher has been booked here for allegedly thrashing a Class 6 student and passing casteist remarks after he refused to touch his feet, police said. The boy's father alleged that his son suffered serious injury in his eyes and back and based on the complaint, a case has been registered against the teacher under the SC/ST Act -* ***The deschooling concept, introduced by Ivan Illich, challenges the traditional role and structure of formal education institutions. He argue that traditional schools often perpetuate authoritarianism, coercion, and violence, as seen in cases where teachers abuse their authority and discriminate against students based on caste or other factors. This incident highlights the need to rethink the role of schools in society and to promote alternative forms of education that prioritize equity, respect, and non-violence.***

- *According to the Bahai International Community (BIC), Bahai minority faces persecution even after death in Iran. Unlike other minorities, Bahais do not have their faith recognised by Iran's constitution and have no reserved seats in Parliament. They are unable to access the country's higher education and they suffer harassment ranging from raids against their businesses to confiscation of assets and arrest:* ***The discrimination against Bahá'í people in Iran may seem to serve the latent function of reinforcing social cohesion and stability within the dominant religious and political framework. By marginalizing a minority group, the majority population may feel a sense of unity and shared identity. At the same time, it may strengthen their (Bahai) own group solidarity and identity, which can lead to collective action.***

- *The water crisis in Bengaluru has triggered a row between Karnataka and Kerala. Following Kerala Industries Minister's overtures to Information Technology (IT) firms in the city to relocate to his State against the backdrop of the water crisis, Karnataka Commerce and Industries minister, hit out at the Kerala government saying, "attempts to take undue advantage of the water scarcity situation is detrimental to the federal structure of the country." -* **The stance taken by Karnataka's Minister reflects a nationalist perspective, emphasizing the importance of preserving national unity and the federal structure of the country. On the other hand, Kerala's approach can be seen as a form of supra-nationalism, where states prioritize their own interests and seek to attract resources or investments from other regions, even if it creates tensions between states within the nation.**

- *Reports says that Non-residents will have a say in voting pattern in Kerala, despite the hike in airfares, a large expatriate population from West Asian countries are likely to be in the State for voting. Candidates and their poll managers too visit these countries to garner Non Residents support. --* **The involvement of non-resident Keralites (NRKs) in Kerala's electoral process reflects the concept of transnationalism, where individuals maintain connections, identities, and engagements across national borders. NRKs contribute to Kerala's economy through remittances and also participate in shaping political outcomes, blurring the boundaries between national and transnational political participation.**

BEYOND BASICS

"FAMILY AND MARRIAGE AS SOCIAL INSTITUTIONS"

"Why should we go beyond the basics?"

   Understanding familial structures and dynamics is essential for comprehending societal norms, values, and behavioral patterns. Moreover, family units play a significant role in shaping individuals' identities, roles, and responsibilities within communities. Examining marriage practices and family structures also provides insights into cultural diversity, social cohesion, and power dynamics within societies. Additionally, policies related to family welfare, child development, and gender equality are integral aspects of governance and public policy, making a thorough understanding of family and marriage essential for holistic analysis and critical thinking in UPSC examinations and for Sociology optional paper.

The word 'family' has been taken from the Roman word, 'famulus', which means a servant and the Latin word 'familia' meaning 'household'. In Roman law, the word denotes the group of producers and slaves and other servants as well as members connected by common descent. The family is one of the most primary groups in society. The family is a universal and the oldest among the other social institutions. The family is an institution in this sense that it gives the framework of relationship which is guided by certain rules and procedures which are at the root of the family. The meaning of family we can understand better by

understanding the following definitions:

- Family is a more or less durable association of husband and wife with or without children.

- It is a group of persons whose relations to one another are based upon consanguinity (i.e. those kins who are related by blood, such as, motherand child) and affirms (those kins who are related by marriage e.g. sister's husband) who are therefore kin to one another

- Family is a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children.

- It is a social group characterised by common residence, economic cooperation and reproduction.

- Family is a biological social unit composed of husband, wife and children.

- Family is the basic primary group and the natural matrix of personality. vii) Family is a system of relationships existing between parents and children.

Broadly speaking, it refers to the group comprising parents and children. It may also refer, in some places, to a patri-or matrilineage or to groups of cognates, that is, persons descended from the same ancestor. In some other cases, it may refer to a group of relatives and their dependants forming one household. All this refers to the compositional aspect of this institution. Another aspect is that of the residence of its members. They usually share a common residence, at leastfor some part of their lives. Thirdly, we can also speak of the relational aspect of the family. Members have reciprocal rights and duties towards each other. Finally, the family is also an agent of socialisation. All these aspects make this institution different from other units of social structure.

The salient features or characteristics of the family in society are as follows:

i) Universality : Family is a universal social unit and existed in every age and in every society. Every person is a member of one family or the other.

ii) Financial Provision : Every family makes some kind of financial provision so that all the basic requirements of the family can be met of the members of family.

iii) Limited Size and Nucleus : Family is considered to be smallest kinship group and basically made up of a husband, wife and their unmarried children. It is limited in size and its membership is confined to those who are related by either marriage (these are also referred to as affianes or by blood ties (called consanguine). There are joint families or extended families, as well, which have at least three generations of parents and their children along with their own elderly parents and sons and their spouses living together.

iv) Emotional Basis : The members of family are emotionally bound to each other and share pleasures and pains with one another. The integration of bonds in a family is mutual affection and blood ties and they provide love, care and protection to each other.

v) Social Regulations : In a family, the members are trained through socialization to follow social norms, customs and social conduct in the process of socialisation. Among the family members interrelationship and interactions are guided by social and legal regulations

vi) The nuclear family of husband wife and their unmarried children grow into a joint family when the children grow up and get married and have their own children. The family then becomes joint till the children leave or parents die.

vii) A Fixed or common Habitation : Every family has a fixed place of habitation and members usually share a common residence in which husband, wife, their children and other relatives live together

Sociologists have tried to divide functions of family differently. Ogburn and Nimkoff divided function of family into six categories.

These six categories are:
1) Affectional function, 2) Economic function, 3) Recreational function,
4) Protective function, 5) Religious function, and 6) Educational function.

These functions are

1) Satisfaction of sex needs or Biological Functions : The first and foremost biological functions of family is the satisfaction of sexual desire in a greater degree between husband and wife in an orderly and socially approved manner.

2) Production and rearing of children : The next important biological function of family is procreation. Family is an institution par excellence for rearing of children and gets a new generation which inherits the family legacy.

3) Provision of home and minimum basic facilities or Economic Function : Family fulfils some basic facilities and needs of its members to a certain extent by providing them food, clothing and shelter.

4) Giving love and sympathy or Psychological Function : All members of family are supposed to provide each other emotional support, sympathetic and caring attitude, stability and security to its members. For example, children require love and affection from their parents, husband and wife want love from each other, love and affection to the elderly from the family members and so on.

5) Socialization : The most important function of family is socialisation. Through the family, a child is able to learn language, customs, traditions, etiquette, norms and value, beliefs and social roles of the society. It is the family that socialises the new generation and transmits the moral ideas of group to its members.

6) Protection of young : The essential function of family is to protect and give physical care to every member formally right from the new-born baby to the elderly without their facing any risk and danger.

Marriage is one of the universal social institutions like that of the family. The institution of marriage and family is closely connected and complementary to each other. Marriage is the institution established by the human society to control and regulate the sex life of man in a legal and customary manner. It has different implications in different cultures. The nature, types and functions of marriage may differ from society to society, but it is present everywhere as an institution.

Meaning and Definition of Marriage

The Collins dictionary of sociology mention that marriage is a socially acknowledge and sometimes legally ratified union between an adult male and adult female. Many sociologists have defined marriage in different perspective. According to Horton and Hunt, "Marriage is the approved social pattern whereby two or more persons establish a family". Malinowski says that marriage is a contract for the production and maintenance of children. Edward Westermark defines marriage as a relation of one or more men to one or more women which is recognized by custom or law; and involves certain rights and duties both in the case of parties entering the union and the children born of it. Lundberg says that marriage consists of the rule and regulations which define the rights, duties and privileges of husband and wife, with respect to each other. Harry M. Johnson defines marriage as a stable relationship in which a man and woman are socially permitted, without loss of standing in the community, to have children. Mark and Young have said that marriage is the institution or set of norms which determines the particular relation of harmony to each other and to their children.

Universality of Marriage in India

Marriage is an important social institution. It is a relationship, which is socially approved. The relationship is defined and sanctioned by custom and law. The definition of the relationship includes not only guidelines for behaviour relating to sex but also regarding things like the particular way labour is to be divided and other duties and privileges. Children born of marriage are considered the legitimate offspring of the married couple. This legitimacy is important in the matter of inheritance and succession. Thus marriage is not only a means of sexual gratification but also a set of cultural mechanisms to ensure the continuation of the family. It is more or less a universal social institution in India.

The religious texts of many communities in India have outlined the purpose, rights and duties involved in marriage. Among the Hindus, for instance, marriage is regarded as a socio-religious duty. Ancient Hindu texts point out three main aims of marriage. These are dharma (duty), praja (progeny) and rati (sensual pleasure). That is to say that marriage is significant from both the societal as well as the individual's point of view. Marriage is significant in that it provides children especially sons who would not only carry on the family name but also perform periodic rituals including the annual "shraddha" to propitiate the dead ancestors. Majority of the Hindus look upon son(s) as a support in old age to parents and as the most important source of economic enrichment to the family. Marriage, in the Hindu system, enables a man to enter into the stage of a householder. Both a man and a woman are regarded incomplete without marriage. Even among other communities in India, marriage is regarded as an essential obligation. Islam looks upon marriage as "sunnah" (an obligation) which must be fulfilled by every Muslim. Christianity holds marriage as crucial to life and lays emphasis on the establishment of a mutual relationship between husband and wife and on their duty to each other.

The significance attached to marriage is reflected in the fact that only a very small percentage of men and women remain unmarried. The Report of the Committee on the Status of Women in India (CSWI 1974: 81) has indicated that only 0.5 per cent of women never marry in India. By and large girls are brought up to believe that marriage is a woman's destiny; married state is desirable and motherhood is a cherished achievement. Only a very small percentage of men and women remain unmarried by choice. Goals of marriage are, however, undergoing changes especially for the urban and educated sections of the population. The older notions regarding large size family, (i.e., large number of children especially sons being the source of status for parents) are being replaced by preference for small size family. Marriage for self-fulfillment rather than primarily for procreation or societal welfare is also becoming prevalent.

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URBANISATION - NO LIBERATING FORCE FOR DALITS

By Fahad Zuberi

A quick look at the nameplates in India's neighbourhoods will show you that caste is the primary language of spatiality in Indian cities. Despite such failings, B.R. Ambedkar rejected village life and encouraged Dalits to move to the city. Ambedkar said that an Indian village is "the working plant of the Hindu social order" and argued that it is the ideal place to understand caste. Gandhi, however, saw the Indian village as a self-reliant, equitable and a just non-violent order, and argued for the decentralisation of power to the villages through Gram Swaraj. In strong opposition, Ambedkar believed that the idealisation of Indian village life emerged either from the colonial romanticisation of the rural population or from the desire of Hindus to retain caste domination. In the Constituent Assembly, Ambedkar opposed the idea that villages should be recognised as autonomous administrative units and felt relieved that the Assembly rejected the idea. "For the untouchables, there could not have been a bigger calamity," he wrote.

Urbanisation and Ambedkar's belief

In the process of urbanisation, Ambedkar saw an opportunity for Dalit liberation. He believed that the systems of caste oppression that thrive in Indian villages become weaker in cities. These included segregation of Dalits into ghettos, restrictions on economic activities, and denial of land ownership.

Jyotirao Phule had also admired city life for being liberal and enabling him to earn a living. At the core of the liberating power of cities, for Ambedkar and Phule, was the opportunity to become anonymous. Cities, in principle, offer an opportunity to become a stranger among a sea of strangers and transition from a caste-based order to a class-based order. One defined not by genealogy but by accumulation of resources or capital.

Here, it is important to acknowledge that Ambedkar had seen the ways in which caste adapts to urbanisation. In Waiting for a Visa, Ambedkar reflects on his struggle to find a house in Baroda.

While modern urbanisation was fuelled by a skill-based transition to economy, i.e., industrialisation, the dominance of caste over skill had also become clear to Ambedkar when even skilled Dalits were not allowed to enter the weaving sections of textile mills. Despite these experiences, Ambedkar saw urbanisation as a liberating force. However, after a century of Ambedkar's struggles with renting a house in Baroda, caste remains the spatial logic of Indian cities.

Language of 'purity-pollution'

Caste translates into a city's spatiality through the language of 'purity-pollution'. A consumer survey in 2021 revealed that eating non-vegetarian food is the biggest deal-breaker in finding rental housing in India. Writing about segregation policies under the Peshwas in the Maratha kingdom, Gopal Guru explains this phenomenon. Guru says that the ghetto is not merely a space but also forms the constitution of the body of the ghetto dweller. The language of purity-pollution that identifies the savarna space as 'pure' and one that can be polluted by the Dalit body, extends to the logic of the city. Here, the ghetto dweller carries the ghetto on their body when they step out into the city. In the

language of caste, the space of the ghetto — characterised by filth and dirt — becomes mutually reinforcing on the body of the Dalit — characterised by meat-eating and other "unacceptable" traits.

More recently, the language of caste has been imposed on public spaces of the city by various governments. In March 2017, the Uttar Pradesh government, for example, issued regulations for meat shops that included, for example, a ban on selling meat near religious places and black paint or curtains in the facade of the shop to hide the sight of meat from pedestrians. In 2021, several municipal corporations in Gujarat banned the sale of meat-based street food on the city's main roads citing "religious sentiments". Through these Brahminical regulations, the State has characterised meat as the impurity that could pollute a public space — both secular and religious — or even a pedestrian's sight.

A crippling segregation

Urban governance policies and housing crises have also sustained caste-based segregation. Scholars such as Raphael Susewind, Sheba Tejani and Christophe Jaffrelot have shown that Muslims and Dalits face the most crippling segregation in Indian cities. A large-scale study also found that public services and access to municipal infrastructure such as clean drinking water are the worst in Dalit and Muslim ghettos. Research in sacrifice zones — regions marked for severe environmental pollution such as landfills — shows that such areas are overwhelmingly inhabited by Dalits and Muslims. A recent report by the Housing and Land Rights Network on forced evictions in India also shows that Dalits and Muslims are the most impacted by slum demolition drives.

Through lived experience and extensive research, we can see that the Indian city has failed the aspirations and expectations that the Dalit liberation movement had placed in urbanisation. While transition to city life might have weakened some structures of caste oppression, they have morphed through

language, state sanction and policy, and have evolved to allow caste to thrive in Indian cities. The Indian city has fallen short of the potential and promise that Ambedkar saw in urbanisation. Even after a century of urban development, Dalits remain, to use Ambedkar's words, "the children of India's ghettos". The Indian city has failed the aspirations and expectations that the Dalit liberation movement had placed in urbanisation

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CHANGING FAMILY STRUCTURE IN INDIA

By Mayank Pradhan

The importance of family structure in India had been recognized since Vedic age. The concept of Vasudhaiva Kutumbakam (The earth is one family) was given to the world by India. Indian people learn the essential themes of cultural life within the bosom of a family. However, the last two decades have drastically changed Indian social scenario. A sudden shift from joint to nuclear to single parent or childless families is apparent. In such a situation dealing with financial, social and moral obligations is becoming more and harder for the earning member of family. Be it time, location or desired attention, the earning members find themselves trapped in middle of conflicting responsibilities. And, even if they chose one of them, the other side always hankers for attention. Where to compromise becomes the decision point and family appears as the easier solution. But, this decision makes the compromised party the detached or distressed one. The problem aggravates when the family members have to reposition to distant lands. Manageable problems such as, time, money and attention has shifted to serious problems of security and health issues. In the recent past, the effect globalization have further intensified the change of social and family structures in the world and India is not an exception. India's fertility rate has fallen, and couples have begun to bear children at a later age. At the same time, life expectancy has increased, resulting in more elderly people who need care. All of these changes are taking place in the context of increased urbanization, which is separating children from elders and contributing disintegration of family-based support system.This paper critically examine the impact of various contributing factors on Indian family structure.

Change in Fertility:

The reduction in average annual rate of population growth primarily occurred due to reductions in fertility levels. An inevitable outcome of declining fertility rates and increasing age at first birth in most of the countries in the world, including India, is a reduction in family size. Fertility declined due to the combined effect of substantial socio-economic development achieved during the last two decades and the effective implementation of family planning programmes. Hence, it has become irrational for many people to have large families as the cost of children is increasing. A main, emerging feature of modern family is the changing attitude towards the value of children. In traditional societies, where human labour was a source of strength to the family, more children were preferred to fewer. But as the economic contribution from the children in a family decreased, because of a move away from agriculture, the need for large numbers of children decreased. Improvements in health care and child survival also contributed. The emphasis was on the quality of life rather than the quantity of children, a new concept added to family values.

Change in Age at marriage:

In many countries in world where significant declines in fertility are being experienced, reductions in the proportion of people never married have often coincided with or preceded declines in marital fertility. A substantial increase of the proportions never married, among both males and females, at young ages, has been noted in many countries. A consequence of the increase in the proportion of never married young adults is the gradual upward trend of the average age at marriage. The highest increase in average age at marriage of females during the period 1970 to1990 was observed in India. A higher median age at first birth is an indicator of lower fertility. Postponement of marriage among females resulted postponement of childbearing with reduction in family size.

Change in Mortality:

Mortality declines, particularly infant mortality, everywhere preceded the decline of fertility. Improved survival rates of children mean that when women reached the age of 30 they increasingly had achieved the completed family size they desired. Earlier, much larger numbers of births were required to achieve the desired completed family size. . In the last three decades infant mortality has declined significantly in every country and this trend undoubtedly influenced the fertility decline. Mortality decline, followed by fertility decline, altered the age structure of the population and also the structure within individual families.

Change in family Size:

In India, the reduction of the family size could be attributed partly to economic difficulties, low levels of income, the high cost of living, the costs of education of children and the desire to maintain a better standard of living, which is best achieved within the more affordable smaller size family. Consequently, the nuclear family with its Parents and children became the model of society and soon ruled out the traditional, extended family usually constituting three generations. In the mean time, female headed households have become a steadily growing phenomenon and increasing in India.

Marriage Dissolution:

It is no longer the case that all marital unions, whether formal or informal reach final dissolution through death. A considerable proportion of unions are disrupted suddenly for reasons such as desertion, separation or divorce. An obvious failure in family relationship is where husband and wife cease to live together. Those women who are divorced at latter ages mostly remain single for the rest of their lives and live with their dependents. The idea that when a couple has children it will be less likely to divorce is widely accepted in most societies. However it is believed that in the last couple of years even in most of the Asian cultures, including India, a growing proportion of divorces involve couples with young children.

Participation of Women in Economic development:

The commercialization process which opened markets in many developing countries has succeeded in replacing the traditional co-operation in economic relationship, with that of competition. In this process, the social institutions in these countries found themselves in conflict with the key aspects of the new economic systems. The economics of the family and the sexual division of labour within the family are very much determined by opportunities in the labour market. The developing economic of system India has facilitated the freeing of women from household chores and their entrance to the labour market. The declining ability of men to earn a 'family wage' along with the growing need for cash for family maintenance has resulted in an increasing nunmber of female members (particularly the wife) in the family engaging in economic activities.

MIGRATION:

1. The Impact of International Migration on the Family:

The migration of married persons in substantial proportions and delayed marriage of women have had an impact on patterns of growth of the population in India. Transfer of the dependency burden of the family from the younger to older generations in the short run is an immediate outcome of the migration of prime working age members of the family with increase in the proportion of older persons. Migration has Changed the age composition, with a skewed effect in the direction of a larger proportion of older persons in the family. The workers long absences from their households - especially in the case of married persons with young children - made it necessary for them to seek the assistance of parents or other siblings to attend to the needs of the young children and to assist the spouse left behind. One outcome of short term overseas migration for employment is that grandparents are called upon to play a significant role as members of the extended family. The extended family system, which was virtually collapsing due to lifestyle changes brought in by various urbanization and westernization processes, has risen again.

2. Internal Migration:

Rural to urban migration enhances the process of urbanization and is inevitably linked to the process of economic development. The flow of people from rural to urban areas occurs largely for economic reasons. There are other reasons, such as the better educational or health services available in urban areas, that function as pull factors to draw people from rural to urban areas. Social and economic disparities and lack of job opportunities in rural areas have resulted in increased rural to urban migration in the country with a remarkable change in the family structure.

Effects of Urbanization on Family:

The increased proportions of population residing in urban areas of country have been observed during last the two decades. This urbanization processes have a tendency to stabilize the nucleation of the family system because urban congestion and housing patterns, particularly of the low income groups, discourage large households. A gradual collapse of the extended family system tended to create new problems of family support for the young dependents and older persons in the family. Moreover, consequent to rural to urban migration and rapid urbanization processes, a small average household size is observed for urban areas, compared to rural, almost in every part of the country.

Impact of Ageing on Family:

Caring for older persons seems to have other implications that are an outcome of changing societal norms and the resultant changes that had taken effect within families. The traditional obligations towards parents and the duty, to provide them with the love and care that they deserve, are now difficult to fulfill. The prospect of the younger people living with their parents is becoming increasingly difficult if not impractical, as the search for employment opportunities takes them away from their homes and to distant lands. Changing out looks and the need for adult children to move in search of employment is result in declines in coexistence of multi generational members of the family.

This is particularly the case in the event of rapid urbanization, where the members of the extended family living in rural areas are left behind in rural areas, as children move to the cities. This is an important process affecting the family structure. Further, western values of individualism and self realization are making the younger generation less willing to sacrifice time to provide physical care for elderly parents. This may be a major problem in the family in relation to care giving aspects of support for older persons in future. Further, Population ageing leads to increased health care costs. After the age of 65 years or so, the probability of disability or of impairment in general functioning increases dramatically. As the number of disabled older persons increases, these individuals will need additional support in order to maintain themselves.

Impact of Globalization:

Globalization accelerates the free flow of labour across continents. Globalization and open economies have created opportunities for migration and this has influenced the family to change its structure. Specifically skilled men and woman in large numbers are migrating to middle-east countries seeking employment. As a result, the traditional decision making responsibility of the male head of the family, in a patriarchal society started collapsing with foreign employment and improved economic status of women. In most of the families, with overseas employed women, the husband become "house husband" as opposed to the "bread winner" of the family; he in fact was dependent on the wife and it has affected changes in traditionally defined familial relationships, roles and duties of the house hold.

Concept of Nuclear family:

In recent decades, globalization has tended to promote the nucleation of family units. Difficulties of child bearing and rearing due to formal sector employment, lack of government incentives, global cultural influences, and rural to urban migration have diminished the importance of the extended family. The nuclear family has a high capacity for mobility. This capability is advantageous
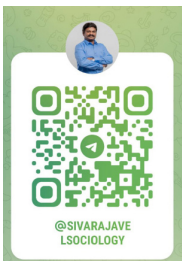
as families move from one place to another within short periods of time due to the instability and working routines involved with new kinds of jobs. Another adaptive method of coping with new trends is for families to consume services they no longer provide directly to their members. Moving towards substitutes for familial functions and services is marked by a growing number of day care centers, super markets and take-away restaurants, homes for the aged, and paid hospitals for health care. So as we try to understand how families in this region respond to the process of globalization, we are left with only one general conclusion which implies that the future outcome will be nothing but complete nucleation of families and westernization of family norms and structure with emerging family types such as single parent families.

SUMMARY AND CONCLUSION:

Despite the continuous and growing impact of urbanization and westernization, the traditional joint household, both in ideal and in practice, remains the primary social force among Indians and joint family- an ancient Indian institution is the most widely desired residential unit. But it has undergone some change in the late twentieth century due to variety of reasons, including the need for some members to move from village to city, or from one city to another for employment opportunities. As the Indian family and their mind set up is not well prepared to fast growing and ever changing present competitive and challenging world, this change in societal norms and lifestyle are becoming a threatening to Indian family structures with increase in several socio-psychological problems. Further, it is being speculated that half of the Indian populations will be living in urban area by the end fourth decades of this 21st century. Consequently, radical transformation of Indian society in to nuclear family is inevitable. Therefore it becomes imperative for the government and decision makers to pay attention towards the impact of this societal change in family structures and its probable consequences.

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