

Impact of Globalisation on family structure of Muslim Jarral Rajputs of Rajouri,

J&K.

Salma Shahzad¹, Dr. Rama Singh²

Department of Sociology, Barkatullah University, Bhopal. M.P.

Corresponding author: salma.shahzad@rediffmail.com

ABSTRACT

In the present research paper, we shall discuss a study which has been carried out on the Muslim jarral Rajput community situating in the Behrote of the Rajouri district of Jammu and Kashmir and the effect of Globalization on their family structure, decision making and their mode of treatment on this community. Its historicity lies in the fact that the Muslim jarral Rajput community living in the Behrote of the Rajouri district. The Jarral Muslim Rajputs claim that they belong to Chandervanshi pandvas clan. Jarral Rajputs are the descendants of Raja "Jir Rao". The 1st Hindu Jarral Rajput who embraced Islam was Raja Sab Sinah. The Jarral Muslim Rajputs are known by the title of 'Mirza'.

Keywords: Globalization, Family Structure, Chandervanshi pandvas clan, "Jir Rao".

INTRODUCTION

Ever since the growth of human civilization, change has remained a dependable part of every society though there have been variations in its state and directions. At different phases of growth the processes of change have affected the various aspects of society. The processes of social change like: Modernization and globalization have contributed a lot in changing the Society. Many studies have been done on globalization verses cultural and economic difficulties, such as that of the 1998 Asian crisis saying its disturbing side [6]. Globalization has been defined as the flow of capital, goods, services, skills, technologies and labour across borders accompanied by the distribution of concomitant taste, values and worldviews" [8]. The major effect of globalization is manifested in the loss of one's cultural identity [1].

As British sociologist Giddens states that globalization effects on culture, identity and family life [9]. These social relations have been defined in the form of globalization have also effects on the different aspects of Indian society. The primary unit of society and also primary source of socialization is family. The family has also been influenced by the effects of Globalization. Though it is the fact that processes like, globalization have influences the traditional structure of family in the early years, but the changes have been

rapid in the recent years on the Indian rural society, which has also passed throughout Globalization and Information Revolution along with other social changes. Globalization is a concept of the emergence of a society that is based on the universal attitude. Globalization is outcome of various social and cultural interactions between the masses.

The philosophy of Islamic globalization is a distinctive process of interaction and integration among all kinds of agents and system of thought, institutions and the socio-scientific order [4]. Islam does not need to be globalized; it has its own position. As Muslim scholar Ali Mazrui observed, "Islam was the first religion to ritualize globalism. Praying five times a day, facing a particular direction worldwide wherever the devout Muslim happens to be-this is the ritualization of globalism [3].

The Jarral Muslim Rajputs claim that they belong to Chandervanshi pandvas clan. According to Mirza Zaffarullah Khan, Jarral Rajputs ruled Rajouri state autonomously for centuries. Jarral Rajputs are the descendants of Raja "Jir Rao". The 1st Hindu Jarral Rajput who accepted Islam was Raja Sab Sinah. Raja Rahimullah Khan belonging from the same clan was the last Muslim Jarral Rajput ruler of Rajouri. The Jarral Muslim Rajputs are known by the title of 'Mirza'. Jarral Rajputs are residing in the tehsil Thanna Mandi, tehsil Rajouri and few families are in other tehsils of Rajouri district [7]. The Jarrals historically were the Rajas of Rajouri. Jarral Rajputs in majority who have embraced Islam are settled in Rajouri while on the other hand who have not embraced Islam are scatteredly settled in Hoshiarpur, Shiwaliks, Kellanoor (Punjab). It is also claimed that Bandala clan of Chamba (H.P.) also traces its origin from Jarral Rajputs. The Jarral Rajputs claimed that they belong to Chander Vanshi Panduas clan. According to Mirza Zaffarullah Khan , Jarral Rajputs ruled Rajouri state independently for centuries. Jarral Rajputs are the descendants of Raja "Jir-Rao".

Other villages of district Rajouri are Behrote, Lah, Khablan, Sajj, Dharal, Ujhan and Dundkote. These villages come under Thanna Mandi tehsil. Some families inhabit in Badhoon, Dhangri, Rajal as well as in proper Rajouri tehsil. In the past, Jarral because of common lineage confined their familial and matrimonial relationship among themselves and to marry outside their own clan was prohibited but now they are not as rigid in matters of matrimony as they were in the past.

The present paper is in reference to the Rajouri districts under the thannamandi Tehsil and within it the Behrote village and the Muslim jarral families undergoing change in their family structure. For the study around the Behrote village and also from the adjacent 4 villages were chosen of through purposive sample method. Thereafter for random sampling

the Lottery method was applied out of which 300 respondents (50 persons per village) were taken into consideration for analyzing the role of globalization on their family structure. All the 300 respondents (male and female) were the head of their respective families. This study was based on the explorative and descriptive research design. The main basis of the research was the primary data, which was collected through the quasi participant observation and through the interview schedule.

Family

Family is a complex and dynamic institution in India and for many decades several studies were carried out to understand this complexity. Family perform same function everywhere. In the past joint family was a common pattern among Muslim Jarral Rajput of district Rajouri. It consists of father mother and two or more married sons, their wives and children. They are together at a common health and shared as single house, owned land in common and worked together in the fields. The young married sons continue to live with their parents and reared their children in common courtyards. The old woman enjoyed the commanding charge of giving daily ration of food to daughter in law in extended family. The father runs the farms and remained active authoritative figure until they are very old. Among Muslim jarral Rajput generally after the death of the father the joint property was divided among his sons, but in some family's property was not divided, rather the eldest son of the family took charge of the fad of the family and all the younger extended full support, corporation and respect to him. But with the passage of time a major change have taken place in the familial aspect of the Muslim Rajput of the Rajouri district. The first break in the joint family system usually comes when a man and his wife decide to have a separate hearth. This step may be taken with overt good nature and willingness on both the sides and may be rationalised on the basis of convenience, some time it result from tensions and quarrels among the woman of the family. Viewing the change in the family pattern the Data indicated that Majority of the respondent 63% observe nuclear family system and perceive that joint family system cannot justify the needs of all the members according to their income and some partial attitude of the parents creates long time strike among the brothers and sisters in the family. Considering the size of the family among respondents 90% of the respondent are of the views that in the past family was compared of 6 to 15 members , whereas at present due to the impact of globalisation the size of the family is comprised of 3 to 5 members, because the community under study was unaware of the importance of family planning and never adopted contraceptive measures to control the birth rate of the community, but at present the peoples are aware of the problems

caused by large size of the family. Due to the growing pattern of nuclear family system due to globalisation the strong traditional concepts of sympathy emotional attachment towards each other and the ideas of establishment bonds of permanent relationship among the Muslim jarral Rajputs of Rajouri district have weekend. While comparing past with the present **significant** change has been observed in the structure of the family of Muslim jarral Rajputs of Rajouri district. In reference to the status of the women's among Muslim Rajputs, majority of the respondent 85% have elicited that in the past the women of the community were ignored in various spheres of life and birth of female child is considered as bad omen and did not enjoy liberty in the general familial and matrimonial affairs 99% of the respondents have expressed that parental property movable as well as immovable was inherited only to the male members of the family and females were ignored in the property matter. Majority of the respondents 97% hold that in the past women of their community were not permitted to take any initiative are decision in family affair but with the passage of time due to globalisation women of their community have been permitted to take initiative is decision in family affair. The young couple after marriage prefer to live independently in the nuclear family.

In this research, for the collection of required facts the secondary data was also used on two major aspects of the changes in the family structure were being kept into mind while conducting the research (a) changes in family structure (b) An analysis has also been done on the change in the family functions in the present scenario. Change in the first aspect of family structure has been clarified by the following point:

Change in the Structure of Family

A family is a set of human beings related to each other in a non professional manner , giving rise to concrete cohesion within the family love, care, and affection are the most prominent human values, which are responsible for maintaining these bonds of relationship with in a family. Due to the influence of Globalization, there has been definite change in the family structure and the original structure of family has been undergoing changes. The nuclear Family has become the fashion and is taking the place of joint family system. In the past, the joint family system was much prevalent in this community. But in the younger generation nuclear family system is practiced at larger scale.

In Short, this is a system and a social institution composed of social groups characterized by common residence that satisfies personal and family group needs, produces its own kinds, maintains and socializes its children and cooperates economically and socially for the mutual benefit of its members [2].

In the past joint family was a common pattern among Muslim Jarral Rajputs. During research it also came in limelight that in the past majority of the families were large, but in the present time the family size has been changing rapidly. The table given below shows the family structure and size of the Muslim jarral community situating the Behrote region of Rajouri district.

Table 1. Nature and size of family in the Muslim jarral community

S.No	Nature of family	Size of family			Total	Percentage
		Small 1-4 members	Medium 4-7 members	Large Above 07 members		
01	Joint	00	00	81	27	27
02	Nuclear	105	114	00	219	81
03	Total	105	114	81	300	100
04	Percentage	35%	38%	27%	100	100

The above mentioned table infers that about 27 percent families belong to large size and come under the category of joint family systems. The total numbers of members in these families are usually above 07. On the other hand 73 percent nuclear families are of small and medium size and in these families the total numbers of members do not exceed 07. Here, it can be said that in this community the family size has decreased. In the process of globalization, the relationship between husband and wife has also undergone change in this community. About 51 percent respondents have accepted changes in the husband wife relationship, while 49 percent respondents have denied of any change. This tendency has been found much on an increasing way among the educated men and women, while this move has been found less among the less-educated and illiterate classes. With the increase of the educated mass, the rights in regard to family authority and decision-making have also changed in some way or the other. Now the wife also reserves the right to take decisions and her decisions are considered to be important. The new evolved powers that are the epitomes of change in the modern age though have not much influence on the concept of family authority, but even then if they have ended the monopoly of men in regard to decision making in the family. Now in the family, most of the decisions are taken by both man and woman with equal respect and consideration to each-other's views.

Muslim family structures and tradition has a family authority or rule to maintain family discipline. That means this authority is controlling the whole family in daily life style, which is dominated by man. This authority uses his right with love, compassion and also consults with his wife. Basically, the older person and family head is the authority. So, we had previously an authority who controls and guides through religious values. A father's authority over his sons is absolute and sons are expected to obey their fathers and they must often do [5]. On the other hand, as a result of globalization, families are divided and it takes place a couple or nuclear family where the authority is always absent. Globalization also raised issues such as human rights and women power. This is, of course, one of the best encouraging impacts of globalization. As a result, there is a tendency toward equalitarian decision-making in the family [5]. The tendency of respondents in regard to family authority and decision-making in the changing scenario is demonstrates in the table given below:

Table 2. The Tendency in regards to Family-Authority and Decision-Making in the Changing Scenario

S.No	Nature of decision	Husband	Wife	Both	Total	%
01	Educational decision for children's	81 (27)	53 (11)	186 (62)	300	100
02	Decision regarding marriage	87(29)	63(21)	150(50)	300	100
03	Family expenditure related decision	78(26)	51(17)	171(57)	300	100
04	Agricultural work decision	93(31)	42(14)	165(55)	300	100

It is clear from the above mentioned table that there have been definite changes in the family-authority and decision-making. The status of wife and women has gained importance in the present times compared to the past. In every sort of family decisions, the role of woman and her decisions have become decisive and important. The cause of this has been the growing awareness among women for their rights and duties, as a result it can be inferred that globalization has brought changes through various means of independence communication. There has been increase in the independence of women in every sphere of life.

The old woman hold the commanding charge of giving daily ration food to daughter in laws in extended family. The father works in the farms and remained active authorities figure until they are very old. After the death of father elder brother hold the charge as the head of the family and all the younger extended full support, cooperation and respect to him. But due to impact of globalisation major change has been taken places in the familial aspect of the Muslim jarral Rajputs of Rajouri district. Young couples after marriage decides to live independently away from the joint family setup. Due to globalisation nuclear families have been created on the basis of privacy financial stability and freedom. In this sequence, around 56 percent respondents have accepted this fact while 44 percent respondents have rejected this inference. The respondents who have accepted this inference agree to it that the women liberation has increased because of the influence of means of communications and information revolution. There has also been a partial change in the marriage rules; in accordance to this a few respondents agree to it that the local Hindu rituals of marriage have been included in their traditional Hindu marriage system and hence modernizing their own marriage rituals. The kinship relations have started losing their importance and this fact has also been accepted by 59 percent respondents and rejected by 41 percent respondents. The respondents who have accepted this have said that the kinship relations are not given much importance. Most of the people keep in touch with other relations over the technological means of communication like: Telephone, Mobile phone etc. In the Bengali community, the rights of the senior members and their respective roles in the family have also been declining day by day. The rights of the senior members have got distributed among other family members and their children. The family system has taken over the democratic principles of living avoiding the ancient dictatorial set up. There has also been increase in the instability in the family because of interpersonal relations among members. In this regard, 57 percent respondents have agreed to it while 43 percent respondents chose to disagree. The respondents who have accepted this instability says that the mutual relation among the members of the family has suffered a setback. This instability has accursed because of the influence of information revolution, increase in distance between the family members, increase in modern education and economic independence of men and women. The Head of the family suffers a lack of supporting hand from their family members. Today's family members are less concerned about collective responsibility but have an inclination for self interest and his/her own profit. So, there has been an increasing tendency among peoples to have a personalized view of everything and the values like cooperation and sacrifice are not followed by the members

of the family. Other changes in the family structure at the secondary level can be stated by the following point:

The change in the means of medicinal practices etc. is also seen in this community. Earlier for treatment traditional means were practiced viz, traditional Hakeems, Ojhas, magic, Chandsi practise etc, but there thing are not followed with much faith in the present day. The modern means of treatment viz, Homeopathy, Alloepathy have replaced the traditional means of treatment. The following table shows this change in the means of treatment:

Table 4. The Tendency in Regards to Means of Treatment.

S.No	Means of treatment	No. Of respondents	Percentage
01	New means of treatment	197	69
02	Traditional means of treatment	103	31
03	Total	300	100

The aforesaid table reveals that 69 percent respondents agree to the practice of modern means of treatment. They have viewed that because of the process of change and modernization, new means of treatment have come in use and they have replaced traditional means of treatments. Most of the respondents who approve of these modern means are educated and have modern ideas while the other 31 percent respondents accept that they prefer and approve of the traditional means of treatment these respondents feel that the traditional means do not give any adverse effect on health. The respondents who have expressed these views are traditional, illiterate and also have conventional attitude.

CONCLUSION

The present research paper concludes that there have been many changes found in the Muslim jarral Rajputs community and this has been because of the impact of globalization. But this change mainly happens in the form of limited changes that have occurred in their family structure. This change is related mainly to the both aspics of family structure but the functional aspect of change has been demonstrated in a limited way.

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