THE IMPACT OF TRANSNATIONAL CULTURAL PROCESS ON THE FORMATION OF RURAL FAMILY STRUCTURE IN SRI LANKA

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Abstract - Transnational culture has been refurbished by the modern globalization process. Globalization is an evolutionary process began since the 15th century. But theage of transnational culture means the modern globalization starting from 1980.This change has been evaluate as a paradigm shift. This cultural process claims to influence every aspect of the human life. However, there was not any attempt to find out the way and means of rural family structure in the context of Sri Lankan society. As such, a village of Galle District was chosen for this field study. Using random sampling method, the researcher selected fifty family units for the study. The theoretical framework of this research effort would be formed along with the theories of globalization paradigm and structuralism. As such, transnational cultural process has been able to effect some changes only on the surface of the family structure while the opinions on ideological structure of family members remain unchanged. Accordingly, it may be asserted that the family structure in Rejjipura has been created upon a certain model of glocalization. It could develop a synthesis to understand how the Sri Lankan rural community does responds to externally induced transnational cultural process.

Keywords - Gender, Globalization paradigm, Glocalization, Transnational culture, Structuralism

I. INTRODUCTION

Modern World has been refurbished by the globalization process related to transnational culture. Age of transnational culture means the modern globalization starting from 1980. This situation has been named as stage of modern globalism or the stage of post modernity. Apparently transnational culture has deployed certain multifarious and multifunctional cultural process including modernization, internationalization, liberalization, westernization, universalization, and deterritorialization. Transnational culture has been formed and materialized with above overlapping components. This change has been evaluate as a paradigm shift. This cultural process claims to influence every aspect of the human life. This capitalist way of social system advocates that a perfect anhood could be improved within the transnational social system. Anyhow, the world society has now climbed up to the topmost point of that long dialogue by 1980 decade. At this stage it has been pointed out that the “perfect man” is none other than the “realistic man” as has been developed by the march of transnational culture. However, there was not any attempt to find out the way and means of rural family structure in the context of Sri Lankan society. As such, a village in the Galle District was chosen for this study. This village has been selected for this research work due to the fact that both the founding of this village and also the commencement of the modern globalization movement, encircling the concept of the transnational culture had taken place during the same 1980 decade.

II. OBJECTIVES OF THE STUDY

The overall objective of this study was to examine how the transnational culture change the patterns of rural family structure in Sri Lanka. While pursuing the above overall objective, the following specific-objectives were pursued;

1. To examine how the transnational culture changes had contributed to building symmetrical or asymmetrical family structure in rural Sri Lanka.
2. To explore the nature and conditions of changing structural patterns of rural family
3. Identify the gaps between transnational cultural process and local cultural process in rural Sri Lanka

II. RESEARCH PROBLEM

The progress achieved by Sri Lanka on account of gender equality, shown by global indicators enjoys higher position than the rest of other developing countries .Nevertheless, these advancement depicted by global indicators pose the question as to why this phenomenon of male centered domination perpetuates with regard to family relations existing within rural Sri Lanka.

III. STUDY AREA

This study was conducted in “Rejjipura” village in Hikkaduwa divisional secretariat area of the Galle district of southern Sri Lanka. A Catholic priest an Italian national, had initiated the establishment of this newly created village of Rejjipura in southern part of Sri Lanka. He bought some 50 acres of land area out of 950 acre cinnamon grown estate, Monrovia. Subsequently portioned that land into 127 blocks and built 100 houses to settle 100 marginal families in them creating Rejjipura village during 1986. Rejjipura village is the largest of the 97 Grama Niladari (GS) division bearing the divisional number

45E. Sri Lankan Government then granted the house recipients with "Jayabhumi" title deeds. These contains six hamlets and presently 722 family units with 2067 population domicile in this new village, Rejjipura. This Rejjipura village has been selected for this research work due to the fact that both the founding of this village and also the commencement of the modern globalization movement, encircling the concept of the transnational culture had taken place during the same 1980 decade.

IV. METHODOLOGY AND DATA COLLECTION METHOD

This research is a descriptive study and details related to the collection of data and data analysis are discussed below.There are two ways of approaching a social phenomenon in field research. One way is known as "etic" approach. It neglects the "insiders" view of particular cultural process. The second approach is called "emic" and tries to understand the cultural process and transformations from an "insider"point of view. Inthis study used random sampling method for the sample selection to give equal opportunities to all family units in the village.Using this sampling method, the researcher selected fifty (50) family units for the study. The study used to collect primary data through a structured interviews. In addition case studies,observations, key informants, productive flow chart and problem tree used in order to gather qualitative and quantitative data. This data was analyzed comparatively and critically as a whole. First part of this study had been carried out, since the August up to December 2015, while the second part effected since December 2015 to the March 2016.
The theoretical framework of this research effort would be formed along with the theories of globalization paradigm and structuralism. Based on the findings it revealed the nature of impact made upon the family structure by the transnational cultural process.

RESULTS AND CONCLUTIONS

Social structure can be defined as the whole of basic social set ups existing along with the established social features. According to this study, family structure denotes the true social relationship network visible within the family circles. This study further identified how far the transfer effected by the transnational culture combined with the globalization process upon the family structure.

Although, it was not possible to detect some sort of transfer from the extended family structure towards the nuclear family structure, the reality was the founding of this village had taken place within the decade of 1980 along with the selected number of nuclear families only. Hence the absence of any change upon the material structure of these families influenced by the transnational culture. Furthermore, these nuclear families at present do not appear to become as any symmetrical families.

Male domination could be seen prevailing still among these families. Nevertheless women Falk seem to obey this situation as it is despite the undue advantages enjoyed by male partners. Moreover, women Falk accept this as the nature of male folk and also seem to think that this situation is suitable for Rejjipura livelihood. Whenever they begin their marriage bonds in keeping with legal terms many have already began friendship and intimacies among neighborhood youth. Accordingly this change of matrimonial customs from proposed marriage to friendship inspired marriages could be considered propelled by new cultural influence. Anyhow, caste endogamy is weighed even on these love marriages. Rejjipura community ignore village endogamy while majority of love marriages are solemnized among the neighborhood youth perpetuating the traditional village endogamy.

Whenever, considering about domicile after their marriage rituals, features of traditional Sri Lankan society could still be witnessed. Sons share their fathers land after marriages and build their own families as have been the practice in Sri Lankan society. Daughters leave their parents and their childhood habitats in order to live with their partners. This situation cannot be viewed as neo local residence existing in the transnational culture. It is a sort of native feature, a mixture of both patrilocal and matrilocal domicile structures. Also, as per the existing village traditions, mothers are supposed to be housewives who take care of household chore. As such, transnational cultural process has been able to effect some changes only on the surface of the family structure while the opinions on ideological structure of family members remain unchanged. Accordingly, it may be asserted that the family structure in Rejjipura has been created up on a certain model of glocalization.
Transnational cultured ideology which values gender equality and indiscrimination in the field of social affairs has made a minimum impact upon the community of Rejjipura. They only accepted the material facet of transnational culture while its ideological values have not permeated to within its social structure. Accordingly, transnational culture which sprang based on the western society has marked some hybrid features on Sri Lankan rural society where the family structures of it has not fully grasped the essence of transnational culture and its values.

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