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रतुलेके:

"DYNAMICS OF THE INDIAN FAMILY"



ARMY INSTITUTE OF LAW

Centre For Research
In Social Sciences

ABOUT ACRSS

The AIL Centre for Research in Social Sciences (ACRSS) as a society functions with the vision of bringing to the forefront key social, political and economic issues, conducting in depth research on them and educating our community about the same.

In a world full of superstition and false faith, the society aims to inculcate a spirit of scientific temper and humanism among our students.

Dealing with subjects like Sociology, Political Science, History and Economics, our research focuses on the very being of man and how we can attain better standards of living.

With multiple societal evils pervading world over, we would encourage students to break the shackles of orthodoxy and engage in a scientific way of thinking, based upon research, observation and experimentation.

Another focal point would be to foster a positive and fruitful workspace among students.

PREFACE

Humankind, from the very beginning has organized itself into clans, groups and families. Traditionally, a family (kin) is constituted by a group of people related by blood, marriage or adoption, who share a common household and share social bonds with each other. World over different forms of families have prevailed over the ages and their structure is evolving constantly. In the western lands, such as the US and the UK, the system of nuclear families is more common. The picture we instantly get is of two parents and their children, a two generation family. While on the other hand, other parts see three generation families more commonly. These consist of extended families, with grandparents, parents, and children and sometimes also have aunts, uncles and cousins living together as part of a joint family.

Historically, in most cultures, the family was patriarchal, or male-dominated, while women generally had a low status. In the West, industrialization and the accompanying urbanization spawned—and continue to spawn—many changes in family structure by causing a sharp change in life and occupational styles. The modern family that emerged after the Industrial Revolution is different from the earlier model. For instance, patriarchal rule began to give way to greater equality between the sexes. Similarly, family roles once considered exclusively male or female broke down. The structure of the family is also changing in that some couples choose not to marry legally and instead elect to have their children out of wedlock. In general, modern marriage can be best-described as a voluntary union, usually between two individuals.

‘Kutumbh’ (Sanskrit: Family) brings to you a deeper insight into the dynamics of the conventional Indian family. The newsletter dives into the proper meaning of the institution of family in India and an astute account of evolution from joint families to that of nuclear ones. A fresh perspective on the treatment of women in families, their set-in-stone rules as mothers and wives will also follow, questioning our lack of proper division of labour amongst husband and wife. The concept of gender and worklife balance is touched upon which underlines how endless dedication to one’s profession has become overrated and glorified to an unhealthy extent, causing turbulence in families due to lack of attention from a workaholic spouse/parent. Divorce, evil for some and for some a window to freedom is also delved into. More precisely its effect on children of the separated couple is highlighted and how they can be protected from the ill-effects which might follow. We hope you enjoy and benefit from the reading!

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AN INTRODUCTION TO THE INSTITUTION OF FAMILY IN INDIA: EVOLUTION OF THE STANDARD FAMILY STRUCTURE

by Pratyaksha Roy, 2nd Year

THE FAMILY, in Indian society, is an institution by itself and a typical symbol of the collectivist nature of India. It is as diverse as the country's demography, culture and religion. At the same time, and mainly due to reasons of antiquity, variety, and complexity, the family system in India is remarkably unique and distinct.

The term family is derived from the Latin word '**familia**' denoting a household establishment and Desai (1994), as cited by Sonawat defined family as a unit of two or more persons united by marriage, blood, adoption, or consensual union, in general consulting a single household, interacting and communicating with each other.

The family is the basic **social unit** in every society. It is an institution which is a site of identity, emotion,

cultural expression, care, despair, reproductive labour, systemic, and systematic violence, repression, and domination in ways that other institutions are not. The family is, therefore, the fundamental, symbiotic and indispensable unit of the larger social systems which acts as a building block of a harmonious and inclusive society, and lays the seeds for social cohesion and democratic thinking. In fact, the crucial role that families can play in the creation of healthy and happy societies has been recognised in the Universal Declaration of Human Rights, adopted by the United Nations in 1948.

Families in a vast and religiously and culturally diverse country



such as India have plurality of forms that vary with class, ethnicity, and individual choices. Thus, any generalizations about the Indian family suffer from oversimplification, given the pluralistic nature of the Indian culture. However, in most sociological studies, Indian families adhere to a patriarchal ideology, follow the patrilineal rule of descent, are patrilocal, have familialistic value orientations, and endorse traditional gender role preferences. The Indian family is considered strong, stable, close, resilient, and enduring

Family types have been classified differently by various scholars. Kapadia has identified two broad family types, namely; nuclear and joint/extended.

Joint Family

According to K. Davis, “The joint family consists of males having a common male ancestor female offspring not yet married and women brought into the group by marriage. All of these persons might live in a common household or in several households near to one another. In any case, so long as the joint family holds together, its members are expected to contribute to the support of the whole and to receive from it a share of the total product.”

Functionally, the Indian joint family, is usually patrilineal and patrilocal and/or virilocal and emphasizes filial and fraternal solidarity.

Nuclear Family

Nuclear family is defined as 'a unit consisting of spouses and their dependent children. A nuclear family is, thereby, a group consisting of a father and mother and their children, all exclusively sharing living quarters.

Traditional Indian families form the oldest social institution that has survived through ages and serves as a commanding entity in its members' lives. However, the socio-cultural milieu of India is undergoing change at a tremendous pace, leaving the familial institution to be subjected to extensive and intensive influences from within and beyond the society.

The **shift** from nuclear family to joint families has been a topic of central debate in India. The joint family system has undergone substantial alterations due to various socio-economic factors, leading to its attenuation; meanwhile nuclear families, have become the order of the day.



The roots of **nuclearisation** theory of the family can be traced back to the industrial revolution, when the process of modernization kicked-off. Many sociologists contend that industrialization, urbanization, spatial and social mobility, stress on individualism and rise in the education and status of women have led to fundamental changes in the family structure.

Yet, two general factors have been identified as stimulating the transition from joint to nuclear family.

First, it is argued that the nuclear family is **better adapted** to modern economic conditions than the joint family, for example, the nuclear family is said to be better

tsuited to the modern labour market because its geographical and social mobility are relatively unhampered by ties of kinship.

In this view, family type is directly influenced by economic factors; the employment practices and conditions of work in modern industrial enterprises favor small social units and promote the disintegration of larger ones. Second, there is an ideology of the nuclear family, Western in tone and origin, which is in accord with the ideology and conditions of technological development and economic progress. This ideology extols independence, equality, and the importance of the individual. It is potentially destructive of the traditional Indian joint family.

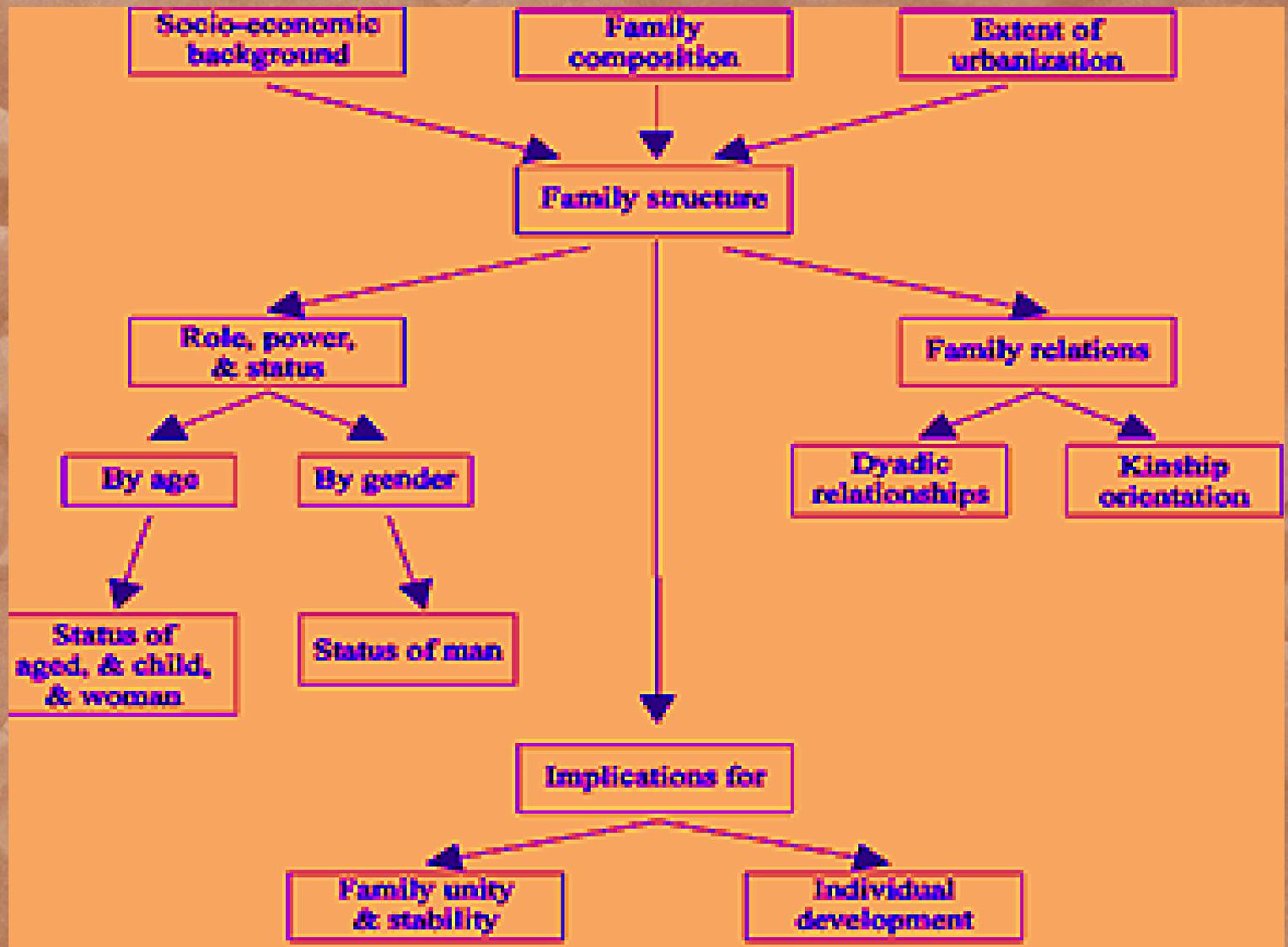
When economic development increases employment opportunities, young men, supposedly chafing at living under the control of older kinsmen, presumably seize the opportunity to establish independent households.

The Indian family, however, is not only affected by forces such as industrialization, urbanization, migration, modernisation and the spirit of individualism, but there are also certain region-specific factors that affect family life.

Nonetheless, it is imperious to note that the relationship between family characteristics and social change or human history, are circular and complex rather than linear, therefore, empirical research has not yet settled the question whether the nuclear family is gaining ground at the expense of the joint family under the stimulus of economic development or not.

Although the Indian families may often feel bewildered due to the societal changes, which have lead to changes in morals, roles and expectations of its members, nonetheless, Indian families have been resilient in fulfilling the emotional, physical and financial needs of its members;

initiate and maintain growth, and be a source of support, security and encouragement for its members



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ADVENT OF THE NUCLEAR FAMILY SYSTEM IN INDIA

- by Tirtha Ajith, 2nd year

JOINT FAMILY system has been an integral part of India since the existence of epics like Mahabharata or Ramayana. It has been considered an ideal form of family, especially for Hindus since the time of Manu. This system constitutes the basic pillar of Indian Social Society. Iravati Karve (anthropologist, sociologist, educationist and writer from Maharashtra, India.) defines joint family as “a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common and who participate in common family worship and are related to each other as some particular type of kindred.”

There are mainly two types of joint family systems, the “**matrilocal**” joint family which

is found among the Nayars of Kerala and the “**patrilocal**” joint family, which is predominantly found across the rest of India. Matrilocal families are those in which after marriage, the couple resides with the wife’s parents. In most cases, this kind of a family consists of three or four generations living in the same house.

This arrangement, known as the joint family or extended family system is a unique feature of Indian social life. After marriage, a son usually does not distance himself from his parents. Every member of the family has a share of the family’s property from the moment he is born. All of the members’ earnings go into a shared fund, which is used to cover family expenses. Non-earning members own the same

percentage of the company as earning members. In a nutshell, the Indian family system resembles a socialist society in which everyone earns according to his ability and acquires according to his needs.

In earlier times, most people lived in joint families and since so many people lived together, the responsibilities were shared. The '**Karta**', also known as the head of the family, was responsible for taking care of the family. Everyone contributed to a common pool which was where all family expenses were made from. Most assets were ancestral in nature and the '**Karta**' had the power to decide. However, with changing times, families have started to disintegrate and become more nuclear in nature.

Our country's fabric has undergone a drastic transformation over the last quarter-century. The shared family arrangement has gradually disintegrated, resulting in the rise of the "nuclear family".



These households are tiny in size, reflecting the emergence of nuclear families in urban India: 88 percent have three to four individuals with no older persons, and just 11 percent have more than two children. This is primarily for the purpose of increasing financial stability, reducing dependency, and encouraging personal and academic development in children. A nuclear family would ideally consist of a husband, a wife and their children.

Soon after their marriage, the children would leave their parents' home to establish their own nuclear household. Therefore a nuclear family is one

that is free from the control of elders. Since, children don't live with their parents, there is not much interdependency between them. However, in India, in most nuclear families children continue to support their parents during their old age even after they move to live in a different home.

Be it after their retirement or if they are widowed or if they need medical or financial assistance, most children reach out to their parents to help if they haven't already, despite living far away.

There are various factors that can be attributed to the rise of the nuclear family setup such as scarcity of living space, an increasing desire for privacy and impacts of westernization. Youth nowadays work to secure financial stability. A nuclear family is more suited for growth in these sectors.

Each family structure is unique in its own way. There are joint families where everyone is able to find privacy and comfort within one another and at the same time there are nuclear families where



everyone is accommodating of each member's view. At the end of the day, it depends on the people constituting the family.

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THE 'PERFECT' INDIAN FAMILY: SEEKING THE TRUTH BEHIND CONVENTIONAL ROLES OF WIFE/MOTHER

-by Shweta Nair, 5th year

'FAMILY' is an institution with a legal identity, and the State recognizes as a family only a specific set of people related in a specific way. It is not only the law that defines 'family'- extra-legally too, you are forced into being part of a family which is strictly defined in this narrow way. A 'family' can only be a patriarchal, heterosexual family: a man, his wife, 'his' children.

In 1984 a judgement of the **Delhi High Court** said that fundamental rights ensured to every Indian citizen by the Constitution were not applicable in a family: these rights have to stop at the door of the home. The judge was, in fact, absolutely right. If you bring fundamental rights into a family, and if every individual in the family is treated as a free and equal citizen, that family will collapse.

Because the family, as it exists, is based on clearly-established hierarchies of gender and age, with gender trumping age; that is, an adult male is generally more powerful than an older female.

But let's face it, once that love has been nicely fitted into the institution of marriage, it's a marriage like any other. One of the key features of this institution is the sexual division of labour.

Women are responsible for housework; that is, for the reproduction of labour power. The labour that goes into making people capable of working day after day (food, clean homes, clean clothes, rest) is provided by women. The woman of the house is expected either to perform these tasks herself, or be responsible for ensuring a low-paid poorer woman does it.



In either case, domestic work is considered to be women's **primary responsibility** even if, as is most often the case, they are also performing labour outside the home and earning wages, or a salary.

There is nothing **'natural'** about the sexual division of labour. The fact that men and women perform different kinds of work, both within the family and outside, has little to do with biology. Only the actual process of pregnancy is biological, all other work within the home that women must do- cooking, cleaning, looking after children, and so on (the whole range of work which we may call 'domestic labour')- can equally well be done by men. But this work is considered to be 'women's work'.

The fact is that is not a 'natural' biological difference that lies behind the sexual division of labour, but certain ideological assumptions. So, on the one hand, women are supposed to be physically weak and unfit for heavy manual labour but both in the home and outside, they do the heaviest work- carrying heavy loads of water and firewood,

grinding corn, transplanting paddy, carrying head loads in mining and construction work. But at the same time, when the manual work that women do is mechanised, making it both lighter and better-paid, then it is the men who receive training to use the new machinery, and women are edged out. This happens not only in factories, but even with work that was traditionally done by women within the community; for example, when electrically operated flour mills are replace hand-pounding of grain, or machine-made nylon fishing nets replace the nets traditionally hand-made by women, it is men who are trained to take over these jobs, and women are forced to move into even lower-paid and more arduous manual work.

The **sexual division** of labour has serious implications for the role of women as citizens, because every woman's horizons are limited by this supposedly 'primary' responsibility. Whether in their choice of career or in their ability to participate in politics (trade unions, elections), women learn at a very young age to limit their ambitions. This self-limitation is what produces the so-called '**glass ceiling**', the level above which professional women rarely rise; or the 'mommy track', the slower career track upwards, while women put aside some of the most productive years of their lives in order to look after children.

The assumption that women's primary profession is motherhood drives state policy as well- the governments of France, Germany and Hungary give women three years of maternity leave, in the hope of boosting the birth rate. In 2008, the Indian government increased maternity leave for its employees to six months, besides instituting paid leave to its female employees for a further two years

(to be availed of at any time) to take care of minor children.

It is hard to remember in the midst of all this that, children have two parents most of the time, that child-rearing is not the job of one parent alone. A single mother should not have to take the difficult decision of putting her career on the back-burner to bring up children, while younger men race ahead of her because their childcare responsibilities are fully borne by their wives.

Image source: Getty Images



The point is not that housework and child-rearing are meaningless and dull, but rather, that both positive and creative aspects of this work as well as the drudgery of it, should be shared equally by men and women.

In 2010, a significant judgement by the Supreme Court in India pronounced on the value of the domestic work carried out by women. A homemaker dies in a motor accident, and her husband claimed compensation. A tribunal awarded him an amount, calculating an unemployed wife's income as a third of the husband's income. The husband appealed in the Supreme Court, seeking an enhancement in the amount. In its judgement, the Supreme Court increased the amount considerably. And further held that to see women's home-based work as being without economic value, displayed gender-bias. The judges suggested that not only the particular law in question (the Motor Vehicles Act) but also other laws should be changed, and the question of the value of women's work should be taken up by Parliament.

The question of gender-appropriate behaviour is thus inextricably linked to legitimate procreative sexuality. That is, sexuality strictly policed to ensure the purity and continuation of crucial identities, such as caste, race,

and religion. The institution that manages this policing of sexuality is the patriarchal heterosexual family. The family as it exists is the core that sustains the social order. There is zero tolerance for those who breach the carefully produced 'natural' order of society by refusing to conform to norms of looks and behaviour.

Image source: Canva



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GENDER AND WORK LIFE BALANCE IN MARRIAGE

- by Shaurya Vohra, 2nd year

MARRIAGE is referred to as a union of two people which is recognized by society. There are various reasons for people to get married which mainly include emotional, financial and social. The most basic and natural objective of marriage is to further the human species by way of sexual reproduction. The world is changing, humans who used to live in jungles and hunt for food have constructed a sophisticated society where one lives and earns money. This fast progressing world has made humans a machine where they all have to refill their oil in terms of money and keep progressing.

More the money, more the comfort in life is what most people think in this present world. In order to earn money, one has to work and they do work day and night to make their requirements fulfilled.

While working day and night people often tend to forget relations with each other, building tensions between them. Marriage is one of the examples where this above mentioned scenario is seen quite often, where one partner gets so involved in work that he/she does not give time to their partner and they end up splitting.

A healthy work life balance is of utmost importance. It refers to work where employees get flexible environment to work and they are able to maintain their relationships, health, leisure and family.

During **ancient times** it was the male gender that used to go for hunting while females used to stay at home and protect and raise their children. As time progressed and waves of feminism started spreading, women came forward and started taking up the jobs, they

wished to do. Women who were called feeble creatures started to earn respect and they became independent socially, politically and economically strong.

Patriarchy however hasn't really supported women in their endeavor and they are affected the most in case of balancing work with marriage as they have to take care of children. Instead of supporting and encouraging, the older generation still holds the view point that women are made for household chores and sending them outside increases their own burden.

Work life imbalance can have serious consequences for married couples, the reasons for which are as follows. When both spouses are working, it is generally the woman who bears the burden of household chores. For example, the work load of a lady who has to cook food, take care of children and then has to go to office to meet the deadlines at her work.

This "ill-division of household labor" can strain the husband wife relationship.

Image source: Jirsak



Don't get so busy making a living that you forget to make a life - Dolly Parton

A **stressful work life** interferes with the key to a good relationship, which is effective communication. Children can also feel neglected if parents create confusion in prioritizing their needs, ultimately messing things up. Some of the ways to protect a marriage from work life imbalance are as follows.

Creating a healthy work environment is important so that employees can have a life outside of their occupation as well. In this era of cut-throat competition, overworking, consuming endless caffeine for better productivity and not taking out personal time are glorified needlessly. An

organization should try its best to make flexible leave policies so that employees can take a break when need be. Work from home should

be facilitated for new parents whose children are in need of constant attention and care. Disengaging from people and social circles when at home would create more opportunity for spending time with the partner. It is high time that men start sharing equal household responsibilities with working women.

Image source: RODNAE Productions



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Image source: Canva





EFFECTS OF DIVORCE ON CHILDREN

- by Tanvir Sekhon, 2nd year

A child's mind is extremely vulnerable to any stimulus that occurs in her/his life which drastically influences the thought process, action and ultimately the situation of the child. This is the ultimate reason why we treat children with sensitivity. Experiences such as divorce of parents inevitably create a long lasting impact on the minds of children. According to the statistics compiled from the Mumbai family court, in the year 2011 itself the total number of divorce petitions filed stood at 7,515. The figure has to an extent remained constant during the next nine years. In 2019, 7,727 divorce petitions were filed before the family court. Last year, the figure, however, , dwindled to 5,059 petitions, , as the family court remained closed

from March to August owing to the Covid-19 lockdown.

While it is understood that sometimes a divorce might be extremely necessary for the couple and in some cases to rid the child from a toxic parent, it can nonetheless pave way for both mental and physical issues for the children. The problems may be of various types like anger, distress, social withdrawal, struggle in academics, changes in eating & sleeping patterns, depression, low self-esteem, anxiety and many more.

Image source: Cleveland Clinic





This is the most stressful and suffocating time for children which may cause acute stress and anxiety. As you might anticipate, research has revealed that the first year or two after a divorce are the most difficult for children. Distress, rage, worry, and disbelief are common feelings among children.

Young children- They may feel that if the parents do not love each other, they might not even love the child back.

They often struggle to understand why they must go between two homes.

Grade School students- They may blame themselves and assume that somehow their actions have caused the situation of a divorce to arise.

Teenagers- They may feel angry and may also blame one of their parents for the dissolution of the marriage and may resent one of them for the upheaval in the family.

Divorce related stress- When parents divorce, children frequently lose contact with one

parent on a daily basis—usually the father. Reduced contact has an impact on the parent-child relationship, and researchers have discovered that many children feel less close to their fathers following divorce. Single parents often experience higher levels of stress as primary caretakers. Parental separation isn't the most difficult component for some children. The concomitant pressures, on the other hand are what make divorce the most difficult. Changing schools, moving to a new house, and living with a single parent can make divorce difficult and it often results in financial difficulties. Many families are forced to downsize or relocate, and they frequently have fewer financial means. They are more likely than

Mental Health Concerns-

Children of divorced parents can have more psychological issues than children of non-divorced parents, regardless of age, gender, or culture.

children from two-parent families to have externalizing difficulties such as conduct disorders, delinquency, and impulsive behavior.

Risk Taking Behaviors- Divorced parents' children are more prone to participate in dangerous conduct including substance abuse and early sexual involvement. They could start alcohol consumption earlier and exhibit higher levels of alcohol, marijuana, tobacco and drug use than their peers, as are the statistics in the United States.

Image source: Times of India



Cases of Remarriage- Change in family dynamics may confuse and frighten the child, addition of a step-parent or even step siblings may create problem and confusion. Both parents remarry in most cases in fact, second marriages are more likely to fail than the first ones. So, children may face multiple separation and divorce over the years. They are also more likely to get in conflict with peers after divorce.

Academic performance- Research has found that children may also worry about the parent coping with the new change. It is important to note that children are unable to focus on their studies, research has shown that the percentage of individuals who have experienced parental divorce and are attending college is relatively low, approximately 16%-20%.

When parents work together and focus on the child's needs, children can adjust better. Parents must keep in mind that a divorce only ends their connection as husband and wife, not their bond as parents.



Image source: GoodTherapy

Parents should try to live close to each other as much as possible and consider the child's desires regarding visitation. Parents can help their children maintain open lines of communication by encouraging them to confide in and communicate their feelings. This allows parents to talk about their personal thoughts, provide reassurance, and explain why divorce is the best option for them.

Image source: Diana Divecha, ThinkLink



Adults who experienced divorce during childhood may have more relationship difficulties. Divorce rates are higher for people whose parents were divorced. Parents play a major role in how children adjust to a divorce. Here are some strategies that can reduce the psychological toll divorce can have on children:

Co-Parenting- Children have been proven to be more distressed when their parents are in a state of intense disagreement. Children's behaviour problems have been connected to overt animosity, such as screaming and threatening one another. Parents therefore must try to put aside their differences in the presence of their children and co-parent to the best of their abilities.

Parallel Parenting- Co-parenting is not the same as parallel parenting. When you co-parent, you have two parents who, on the surface, are cordial with each other. Despite the fact that their relationship failed, they were able to come together and raise their children in a healthy environment.

They work together to solve problems and can be in the same room without fighting. They can both attend school meetings and children's activities. They may even throw joint children's parties.. Everything is kept separate with parallel parenting. Most of the activities are attended to by one parent at a time.

Image source: Alayna O'Keefe



- Avoid putting children in the middle of a conflict - It is inappropriate to ask children to choose which parent they prefer or to offer them messages to send to other parents.
- Maintain Positive Interpersonal Relationships.
- Adolescents should be closely monitored - Adolescents are less likely to develop behavior difficulties following a divorce when parents pay close attention to what their children are doing and who they spend their time with.
- Children Should Be Empowered - Mental health problems are more common among children who question their ability to cope with change and who perceive themselves as powerless victims.



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Helping the child feel loved, safe, and secure can lessen the likelihood of mental health issues. Parents should make themselves aware of co-parenting tactics for assisting their children in adjusting to the changes.



HIGHLIGHTS OF THE SEASON:
ACTIVITIES AND EVENTS ORGANIZED BY
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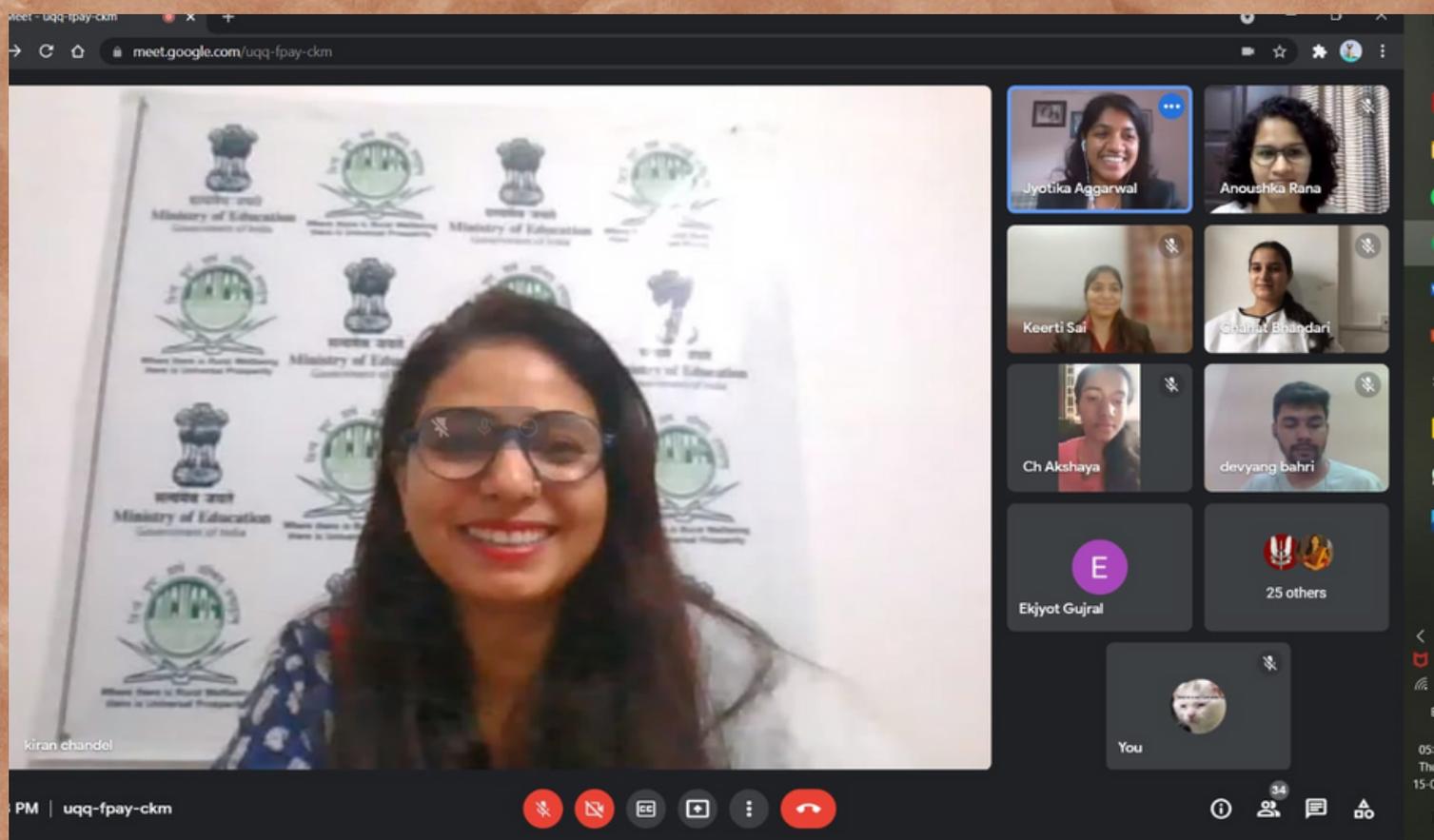
AIL CENTRE FOR RESEARCH IN SOCIAL
SCIENCES



May 2021: In appreciation of the Mental Health Awareness Month and to raise awareness about the various mental illnesses individuals struggle with, ACRSS conducted a Write-up Competition on theme, **"Mental Health: I care, let's talk about it"**. Siddhi Porwal (Roll no. 2056), of first year won the competition, receiving a cash prize of Rs. 2000 plus a certificate.



July 2021: ACRSS in association with the Mahatma Gandhi National Council for Rural Education (MGNCRE), Ministry of Education, Govt. of India conducted a "**Workshop on Psychological Support for Covid Pandemic Conditions**". The objective of this workshop was to inculcate Covid helper skills within the student community. Our speaker for the workshop was **Mrs. Kiran Chandel** from **MGNCRE**. She is an educationist, life coach and an author.



August 2021: ACRSS conducted a webinar on the topic, "**Social and Legal Challenges Faced by Defence Personnel: Current Scenario**". The speaker for the session was **Major Navdeep Singh**, the most decorated officer in the history of the **Indian Territorial Army**. The discussion revolved around the myths and realities that surround soldiers' lives, how their psychology and mental health is affected and how the organization is providing for them and their families' welfare. Disability pension and relevant law along with creation of the post of Soldiers' Grievance Officers was also discussed.



ACRSS PRESENTS
AN INTERACTIVE SESSION ON

SOCIAL AND LEGAL
CHALLENGES FACED
BY
DEFENCE PERSONNEL:
CURRENT SCENERIO



- EFFECT ON PSYCHO AND MENTAL HEALTH SOLDIERS
- CHALLENGES THEY THEIR FAMILIES FACE
- DISABILITY PENSION RELATED LAWS
- SOLDIER GRIEVANCE OFFICERS
- REALITIES AND MYTHS ARMY LIVES



October 2021: ACRSS conducted a motivational lecture on the topic "The only easy day was yesterday - It's not over till you think it is over". The speaker for the session was **Major Navpreet Baath**, who is an alumna of our college (Batch of 2004) and is currently serving in the Indian Army. The session was conducted in lieu of the Induction Program for the new Batch of 2026. Sir shared with us his stellar experience in the elite Special Forces, how he achieved what he aspired for and his general perspective towards life.



ACRSS WISHES YOU A HAPPY

World sign language day

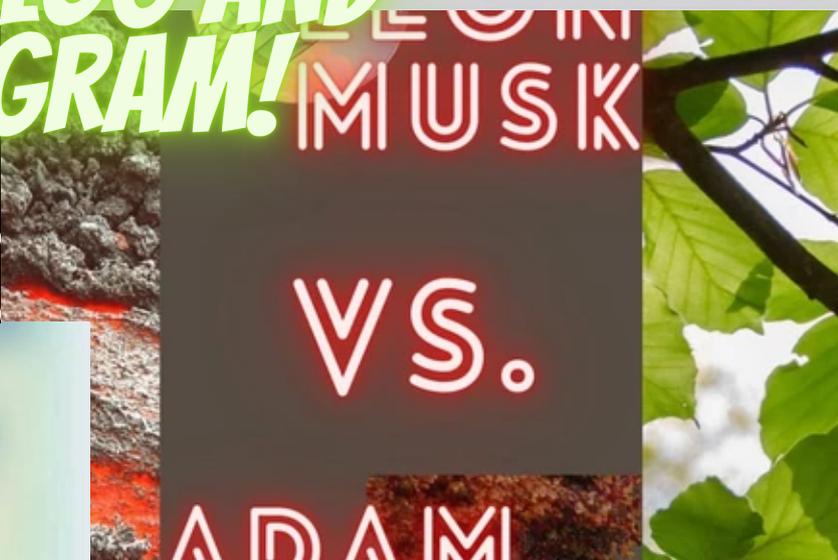


HAPPY INTERNATIONAL NURSES DAY, 2021

INTERNATIONAL LABOUR DAY

worker is a creator and a great

ACRSS BLOG AND INSTAGRAM!



ACRSS Wishes You a Happy

Day for Peace and Non-Violence

Accept.
Understand.
Love ♥



MEET THE TEAM

ACRSS COORDINATORS FOR SESSION 2021-2022

ADVISORY MEMBER



Dr. Tejinder Kaur, Principal

FACULTY COORDINATORS



**Dr. Amita Sharma,
Asst. Prof. Sociology**



**Dr. Gagandeep Dhaliwal,
Asst. Prof. Pol. Science**



**Ms. Ekjyot Kaur,
Asst. Prof. Economics**

STUDENT COORDINATORS



Shweta Nair
(5th year)



Jyotika Aggarwal
(5th year)



Ayushi Jaryal
(4th year)



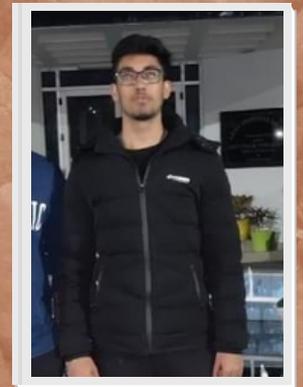
Tanvir Sekhon
(2nd year)



Sai Keerti
(2nd year)



Tirtha Ajith
(2nd year)



Shaurya Vohra
(2nd year)

DESIGNED BY

Ayushi Jaryal (4th year)

Sai Keerti (2nd year)