Chapter - VI
District- Muzaffarnagar Map.
A- Shamli Town.
THE FIELD AND ANALYSIS

This chapter has two sections. In the first section it aims to focus upon socio-cultural and economic aspects of the field. It includes district of Muzaffarnagar, Uttar Pradesh, Shamli town and Tana village in a descriptive and analytical way in the first section. In the second section it analyses the socio-cultural, economic conditions of the area. The family, caste, occupation, religious community, young and old generation relation, role of community and panchayat, honour killing by panchyat, etc. are also described.

District- Muzaffarnagar

History and Population

The district is named after Abdul Muzaffar Khan, a minister of the emperor Shahjahan (1628-1657), who received forty villages in jagir in two pargnas- Khatauli and Sarwat along with the title Khanjahan Shah Jahani. The area of the district of Muzaffarnagar falls under the upper doab of the Ganga and Yamuna, has been existing since the period of Rigveda. The district was a part of the region called Madhyadesha and it came into prominence when Aryan culture and civilisation settled and developed. As puranic myth goes, the earliest known king of the area was Pururavas Aila, progenitor of the lunar dynasty. In the ancient period the district was part of Kuru dynasty, Nanda dynasty, Maurya dynasty and late it came under Surda, Saka, Gupta and Hunas empire. But in the medieval period the region was ruled over by various dynasty like Slave dynasty, Khaliji dynasty, Tughlaq dynasty, Lodi Sultanat and Mughal dynasty. The emperor Shahjahan’s minister Abdul Muzaffar Khan laid the foundation of a new town. It was completed by his son Saiyid Abdul Mansu. After his death in 1645 A.D. and his son named the town Muzaffarnagar after his father name, and earlier the Muzaffarnagar was the part in the district Saharanpur during British period. The people of the district played a vibrant role

2 Ibid., p.41.
in the freedom struggle and it was venue for the Third All India Congress session held on 27th October, 1922.

The district is almost rectangular in shape and lies between lat 211' N and 29 43' N and longitude 7794'E and 7807,E. It constitutes a part of Meerut division. The adjacent districts are Saharanpur in the North and Meerut in the South. In the West side of the district river Yamuna separates it from Karnal districts of Haryana state and the East part of the district is separated by river Ganga, flowing between Muzaffarnagar and the district of Bijnour. The length of the district from East to West is about 98 km, and the breadth from the North to the South is 58 km.4 The total area of the district Muzaffarnagar was 4245 square kilometer in 1971. And its total population is 3064951, consisting of total 1636655 male and 1428296 female. The sex ratio is 871 and for the categories like General population sex ratio is 873, and Schedule Caste is 860. The total literacy rate of the district is 60.7 percent out of which for General category is 61.4 and for SC category is 55.8 percent.5

The Ganga, Kali, Hindan and Yamuna are the main rivers of the district and play an important role in fashioning the topography of the district, which is divided into four parts – Ganga Khadar, the eastern upland, Kali- Hinan doab and western tract. The Ganga Khaddar is situated in the extreme part of the district and stretches into whole of the pargna of Gordhanpur, and some of its portions are- Pur Chhapar, Bhukharheri and Bhuma Sambalhera pargana. The chief rivers of the khaddar are Saloni and Banganga. The eastern upland lies between the high bank of the Ganga and the Kali Nandi and comprises of parganas of Khatauli, Jauli and major portions of paraganas are- Pur Chhapar, Muzaffarnagar, Bhuraheri, and Bhuma Sambalhera. The most important physical feature of the tract is the presence of sand. Kali-Hinan doab is also known as the central tract. It is naturally a fertile tract with low water-table. It is the doab with river Kali Nadi and Hindan river. The western tract lies between Hindan and Yamuna rivers. It comprises of entire tehsil of Kairana, and parts of Charthawal, Baghra, Shikarpur, Budhana, and Kandhla pargana. This tract is characterised by the absence of sand and

generally in uniform character. Since Ganga and Yamuna are the chief rivers of the
districts and the main tributaries of the Ganga are the Kali and Nadi, and Hindan is the
chief tributaries of Yamuna river. The climate, fauna and flora of the district is similar to
the other parts the western region of the state.

The district has been famous for agricultural activities since time immemorial.
The main materials and articles are wheat, blankets, cotton cloths, potter mache goods
gur, khandasari, which are manufactured and exported from the district. Machine parts,
building material, chemical fertilisers, cement and general merchandise and chana, jwar,
maiz, bajara, arhar, moong, oil-seeds, and groundnuts are important for agricultural
trade and commerce. Earlier, before commencement of banking and commercial deals,
economic transaction has been centuries through hundi system, a type of bill of exchange.
There was traditional banker, who lent money to needy people generally at high interest.
This hundi system was evident in the Mughal dynasty and they lent money for both
external and internal trades. In fact economic life of the poor people of district like
farmers, factory workers, land, artisans, has been always governed by indebtness. In the
rural areas poor farmers take loan from shahukar keeping their land in mortgage. To
eradicate private money lending a co-operative bank was established. The primary
function of this bank was lending money to make short-term and medium term loan to the
members of the societies. The land development bank was also established and its role
was to provide loan for the improvement of land, purchase of agricultural implements,
redemption of old orchards, etc. The various saving schemes like post office saving
schemes and life insurance are also operating in the district. Other various commercial
banks like Punjab National Bank (PNB), State Bank of India (SBI), Central Bank of India
(CBI), Allahabad Bank (AB), United Commercial Bank (UCB), Housing Development
Finance Corporation (HDFC) Bank, Canara Bank, etc. are under operation in the district.

Infrastructural Development of the District

The fourth decade of the 20th century has been a landmark of history of industrialisation
of the district since 4 large scale sugar mills were established in Mansupur, Khatauli,
Shamli, and Rohan Kalan during 1932-34. With the rapid growth of industry the number
of labourers has increased many folds. The British Government enforced a number of statutes for the amelioration of the condition of working class people. These important statutes are - The Employers and Workmen Dispute Act 1860, Industrial Dispute Act 1947, Indian Factory Act 1881, Factory Act of 1911, 1934 and 1948, etc. These acts were related to the working conditions, hours of work, leave with wages, security against occupational diseases, safeguard for health, hygiene, and welfare measures like first aid appliances, canteens, crèches, cool drinking water, etc. at all the places of work. The state government has encouraged factory owners to provide houses and also extend financial assistance with the registrar of Trade Union Act, 1928. These trade unions work for the benefits of their members and aim of furthering smooth functioning relations between employees and employers. A Labour Welfare Center of Class B at Shamli and Holiday Home was established, at Mussoorie, by Labour Welfare Development Department Fund of the UP sugar and power and alcohol industries. The centers run an Ayurvedic dispensary, sewing and tailoring classes, indoor and outdoor games for education and entertainment of workers and their families and also organise cultural programmes for their entertainment. The Mussorries Holiday Home facility is extended to both factory and sugar mill workers but mill workers visit the home only in and off seasons. The Employee Insurance Act, 1948 provides benefits of security against sickness, maternity, displacement and death because of employment injury medical care to the injured person and their family. The old pension's schemes introduced in district in November, 1957 and it provides pensions for social security and pecuniary relief for old men and women of 70 year or more. A number of measures for educating public against the use of liquor and other intoxicants exercised through contacts by various organisations. Several audio-visual programmes like the cinemas, posters, radio have been utilised to impress people to remove habit of drinking tobacco, smoking and taking other intoxicants. The liquor and Bhang shops are closed on every Tuesday and on the other occasion of Holi, Diwali, Independence Day, 2nd October and 30th January. A Temperance Society is also formed in the district in 1971, which works under the guidance of district exercise officer and spreads awareness against the use of intoxicants.

The district, canals and tube-wells run by electricity or diesel power, tanks, streams and rivers are the main source of irrigation in district. There are four canals in the
district, which have been used for irrigation purpose since 1854. These canals are Ganga, the Anupsar, the Deoband and eastern Yamuna Canal. The Ganga canal enters into the district at Pur Chhapar Pargana and leaves it in the West of Kali Nadi in Khatauli. It gives a number of distributary channels like Muhammadpur distributary, Basehar distributary, Jauli distributary, etc for irrigation purpose in the districts. The eastern Yamuna canal is used for irrigation purpose at different places of the district. The eastern Yamuna canal is the oldest canal in the district and it has been opened for irrigation since 1830. The canal originates in district Saharanpur and enters in the district at the village of Aurangabad of Pargana Thana Bhawa and flows into Shamli and Kandhla pargana. The main distributaries of the canal are the Kalampur distributary, the Bhainswal, the Banat, the Malipur the Kesarwa, the Khandrauli and Kandal, the Yarpur, the Banat, the Malipur, the Bhanera and the Ailam distributaries. The Anupshahr canal is of little use for irrigation and provides water to only a few villages to the extreme South-West of Bhum Shambalhera Pargana. It also gives distributaries at Salarpur Churiala on its both right and left hand side. The Deoband canal was completed in 1880 and the purpose of irrigation of the area between the Hindan and Kali Nadi. Two main distributaries of this canal are Lohari and Charthawals.

The other important drains constructed in the district between 1870 and 1890 were- Muzaffarnagar drain, Narah and Dhandhera drain, Badhuwala and Rohi drain, Pur drain, Pinna drain, Razaqullah Pur drain, Basatra drain, Maghakheri, Tajpurand Khadda drain, etc. for the purpose of irrigation. The method of agriculture in the district is the same as in the other district or region. The double and multiple -cropping are mostly practiced in large part of the district. The farmers in the state grow two crops- kharif and ravi. The main crops of the kharif are rice, maize, cereals, sawam, mandua, kodon, pulse like urd, moong, sugarcane, etc. The important rabi crops are wheat, barley, gram, pea, and other pulses, arhar, masur, and others. The farmers in the district also grow cash crop like sugarcane, cottons, oil-seeds, groundnut, potato, vegetables, cucurbits, sun-hem and tobacco, etc. The western region of the state is having high agricultural productivity. A comparative study of states like Uttar Pradesh, Harayana and Punjab, was conducted in 1974 focusing on the actual or gross value of per hectare agriculture production during period of one year 1970-71. The five district of Uttar
Pradesh such as Muzaffarnagar, Saharanpur, Meerut, Aligarh and Bulandshahar were taken for study. These district occupied top position in agricultural production surpassing Punjab, and Harayana. These farmers in the district have been using improved agricultural implements like harrow, cultivators, sowing machines, threshers, chaff-cutters, pump set, tube well, oilseed crushers, harrow, and ploughs. The state Agricultural Department provides taqvi loans to cultivators for the purpose of chemicals, fertilisers, agricultural implements, improved varieties of seeds, pesticides bullocks, etc. It is found that people in the district are engaged in animal husbandry, horticulture fisheries and forestry, etc. and use all the policies and improved instruments for the above mentioned purpose.

The district is having good facility of railway, telegraph, postal services, telephone connection, and computer. The roads of the district are classified into three-state highways, major district roads, and road belong to local bodies. There are at present in the district, 191.2 km of state high ways, 203.3 km of major district roads, and 63 km of district roads, which are looked after or maintained by the sate public work department (PWD). The conveyance used in the district by people earlier are palanquins, horses, ponies, camels, elephants, carts, lorries, ekka, truck, scooter, jeeps, etc. They also use modern conveyance for the purpose of carrying consumer goods, agricultural produce, and other articles for export and import in the district. A good railway facility is also found in the district and the district, which falls under the Northern Railway (NR) zone. There are several small and big railway stations like Thana Bhawan, Hind Silawar, Shaml. Bala Khandrauli, Kandhle, Ailam and others are located at the various parts of the district.

The district also has postal-services and telephones as important ways of communicational arrangements. The head office for both post office and telephone exchange are situated in the district. There are a total of 35 postal branches and sub-branches and sub-office, which have been established in the district, since 1903 and they fall under Meerut division and then it rope to 167 branches and sub offices in 1961 in the

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district. There are a total of 9 telephone exchange offices and total estimates connections are 2,400 and 2,500 found in the district.\(^7\)

The district was the part of Hastinapur, which was capital of Pandavas, kingdom and its intellectual tradition can be traced back to the age of Mahabharata. The primary objective of the education of that time was to include intimate, attitudes of obedience services austerity and purity of conduct in the relationship of teachers and taught.\(^8\) The district has a long tradition of imparting education at school levels in Hindi, Sanskrit, Arabic, and English. The total number of schools in the district was 290 in 1848 and in 1860-61 its number rose to 352 with total number of 5159 students enrolled. The first educational institution for female was established in 1864 in the district.\(^9\) The total number of primary and secondary level institutions in the district in the period of one year ie from 1901-1902 were 177 with enrollment of 6,541 students, which includes 140 female students.\(^10\)

The total percentage of literacy of the Hindu and Muslim population is 4.9 percent and 3.0 percent respectively in 1872 and in 1961 the districts ranked 27\(^{th}\) in literacy in the whole state and overall percentage of the state literacy was 16.7 percentage with 24.9 percent for male and 6.9 percent for female. The district education system operates at pre-junior, basic stage and professional and technical education through higher education and professional and technical education through school and colleges, degrees and post graduates colleges in main stream of arts, commerce, and science are found in abundance. There is an industrial training institute in the district for imparting technical education in trade such as carpentry and simply in 1972 there were total of 266 trainees in the institute. These are also colleges and institutes for Sanskrit, Urdu, music and dance learning in district. The Sanskrit Vidyalaya is attached to Sampurnanand Sanskrit Vishwavidyalaya, Varanasi, Uttar Pradesh.

The employment exchange has been established in district to assist in finding of jobs or employment to the people. This exchange carries out vocational guidance and

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A- Town’s Bus Stand with Various Advertisements.
B- Outlet for Tractors in Town.
A- Shops for Learning for Computer and Internet, and ATM Centre in Shamli.
B- Various Mobile and Computer Shops in Shamli.
A- Kawariyans Worshiping Shiva in Town.
B- Kawariyans Resting in Dharmashala at Hanuman Tilla in Town.
A- Town’s Cinema Hall and Films’ Posters.
B- Town- Blend of Local and Global.
employment counseling programme on grant or individual basis and helps them in securing jobs. Five year planning programme through national planning and community development scheme has constructed several roads, panchayat ghar, libraries, high school for spreading adult education and other. The allied development activities in the rural areas of district is divided into 14 blocks to implement development programmes. The Block Development Officer (BDO) is the chief of the block and several Assistant Development Officers (ADOs) for agricultural activities, animal husbandry, co-operatives, panchayat, etc. are appointed for his assistance. The development activities in the districts are carried out through blocks. These activities are construction of roads, culverts, drainage, school building, the wells, hand pumps and other irrigational facilities, agricultural implements, chemicals, fertilizers, and manures, small scale industries, crops, cultivations, and protection use of improved varieties of seeds, and other schemes for reducing disparities, and other poverty elevation programmes in the district.

**Town- Shamli**

**History and Population**

Shamli town is named after name of lord Krishna. According to a famous story as people say that lord Krishna while going to Kurukshetra for Mahabharata war from Hastinapur he opted this route and the name of town was kept earlier Shyamwali then Shyamnagar and in last it became Shyamli over a period of time. It is known as dharm nagari because there are various old and prestigious temples found in town. There are various temples, masques, gurudwaras found in the town. There are around a total of 200 temples found on town and the main temples are Guljari, Hanumanteela, Barkhediwala Mandir, Makuwala Mandir, Satiwala Mandir, Atthiwala Devi Mandir, Dasiwala Mandir, Kuttiwala Mandir, Kuttiwala Mandir, etc. These temples have great importance and influence on people’s mind and believe. Guljari temple is situated on the road side of Karaina and it is famous for old art and architecture dated back to 13th century. Hanumanteela temple shows blend of maratha and mahabharta art and architecture. These temples have idols of Hanuman, Shiva, Radha-Krishna, Vishnu-lakshmi, Durga-
Shakti, and other Gods. The biggest **gurudwara** in town is Punjabi colony **gurudwara**. There is a total of 47 mosques for Muslims in the town. The main mosques are Jama Masjid, Kureshiyan Masjid, Gariwali Masjid, Kalandarshah Masjid, Timarshah masjid, Hakimjiwali Masjid, etc. There is 1 **madarasa** i.e. Islame Madarsa which caters the need of Islamic studies of Muslims in the town.

The town Shamli is located around 60 km away from Saharanpur Mandal and approximately 120 km away from national capital New Delhi. It is directly connected with Panipat, Baghpat, Meerut, Saharanpur Haridwar, Dehradun like other cities of different states of Haryana, Uttarakhand and Pujab. Shamli is located at 100 meters high of the sea level in the plane area of the northern region. It receives 80—85 mm rain around the year and its temperature varies from the highest 44.50 0c and the lowest 8.0 0c in summer and winter respectively. The weather of Shamli is similar to surrounding district of Saharanpur and Muzaffarnagar. Shamli is a **tahsheel** of the district Muzaffanagar and is situated 37 km in the West of the district headquarter. With the development of agriculture and agriculture based industry in the surrounding villages the town has evolved as a main commercial center in the district and the region.

Shamli town is the second most populated town after district Muzaffarnagar. The total population of the town was 70,478 in 1991 and it became 89,861 in 2001 census.\(^{11}\) The total numbers of 19,383 people have been increased in the town from 1901 to 2001 and this rate of the population growth has been documented as 1101.67 percent. The main reason for this meteoric rise of the population of town is the migration of the rural population to the urban areas in search of good schools and colleges for imparting good education to their children, and search of employment or livelihood opportunities. The total area of the town is 3.37 squire km and density of the town is increasing every decade. It was 13,001 individual per squire km in 1981, 18,860 individuals per squire km. in 1991 and has reached to 24,091 individuals per squire km. in 2001. When we look at the gender ratio of the town we get a pleasant picture of it. The accelerating gender ratio of the town is 738, 809, 835, 868 and 871 in 1961, 1971, 1981, 1991 and 2001 respectively. It seems that migrated people from rural to town area tried to settled down.

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with their family in Shamli town. The literacy in the town is amplifying continuously. The rate of literacy of the urban area of the tahsheel in 1991 was 52.95 percent (37,248 literate people out of 70,347). According to the census 2001 that a total 57,655 people out of 89,861 are literate, which is a total of 64.16 percent and it is almost more than that of state literacy rate. The literacy rate of the state Uttar Pradesh is 56.27 percent in 2001 census. The development of the town is based on the trade and commerce because the one third of the total engaged labour in town falls under the category of trade and commerce. The maximum participation of the labour is engaged in trade and commerce and the number of labours of town falls at the second place as engaged in the family industry in the town. The total number of participation of the labours at the primary, secondary and tertiary level is 13.26 percent, 29.32 percent and 57.40 percent respectively found in the town. One of the problems of the town is the development of irregular and uncontrolled residential area and their illegal construction. However, the large part of the town’s land is used for residential purpose but due to irregular development of residential areas the lack of open space and proper road or tighten breath have been cropped up. The total number of the family of the town in 1981 was 8,254 out of the total population 51,850. This number of family has got inflated to 10,128 of the total population of 70,347 in 1991 and in 2001 to 19,036 family out of the total population 89,861. The average size of the family in 1981, 1991, 2001 was 6.3, 6.5 and 6.9 individual. The reduction in the number of individuals in family is indication of break down of the joint family structure to the nuclear family and also adaptation of the family planning method opted mostly by Hindu family and not by Muslim family in the area. If one takes stock of situation of residential home for the family in town then he has found that the number of the residential home has been always less than the number of family since 1981 to 2001. The number of family was 8254, 10,128 and 19,036 in 1981, 1991 and 2001 and the number of the residential home has been increasing from 7,791, 10,103 and 15,261 in 1981, 1991 and 2001 respectively in town. Thus, lack of residential house has been found from 463, 25 to 3775 in 1981, 1991 and 2001 in town respectively. The main mohallas in the town are- Punjabi colony, Kaka Nagar, Dayanad Nagar, Charan Singh Colony, Teacher’s Colony, Khedi, Vikas Nagar, Majara, Saraswati Vihar, Jain
Infrastructural Development of the Town

Both kinds of retailer and wholesale shops are found in the Shamli town and they cater the needs of not only of town but also of many other small towns and 80 villages surrounding Shamli. According to the 1991 census, 5,839 people were engaged in the commercial activities and total 17 wholesale and 2,225 retailers shops were registered in town. But there are also several non-registered retail and wholesale shops in the town and thus total number of shops in town are 4500. The town has mixed character of both commercial and residential areas and due to congested nature of town, there is no particular places for parking, loading, unloading and reloading of the vehicles. Several shopkeepers, commercial institutions, encroached side space of road which have made roads narrow and raise obstacles in the smooth flow of traffic and transportation. The state Government of Uttar Pradesh has constructed Mandi Samiti on the Bhailswal Road, which have 87 wholesale shops full of modern facilities. The development of several commercial shops on both sides of the road makes the possibility of commercial development on this road. The development of industry is needed for strengthening economic base of the city, town or surrounding area of the district. The economic and social development and change of the city, town or surrounding area occur due to the development of the industry and it leads to the automatic development of trade, commerce, communication, transportation, etc. of the area. Thus industrialisation of town provides good opportunity of employment and there was a total of 4215 employee or labours in town in 1991.

The main Industries of town are sugar, khandar, wooden spoon, rim and dhure of buggi, ice cream stick, paper industry, artificial cloths, steel and aluminum utensils. The town has a big sugar mill i.e. Sir Shadilal Sugar Mill. It has the capacity of 1200 employees working in sugar industry. Buggi, rim and dhure industry has a total of 43 industrial units with total number of 129 employees. The Shamli Distaliray Chemical Works, Niketa Paper Private Ltd., Sikka Paper Mills and J.S. Jain Industry are situated in
the town, and medium scale industry several small scale industries are found in town, their number are 339 and total of 799 employees are working in these industries. These industries are of steel and iron casting, electrical repairing and servicing, plastic goods/rubber textile, steel furniture, hydrated hyme, cement, jail, works hosiery, readymade garments, paper printing/tube, cotton power loom, oil and oil cake, rim and dhure, ayurvedic medicine and leather shoes. The development of industry in the town has not happened in an organised way but has occurred on road side of the town. The development of industry is occurring on the road side in the town. The important roads for such industry development are following.

1. Shamli-Muzaffarnagar Road

The development of kutir udyog and little industry related to workshop, rim, dhure is occurring on this road. The reason for the development of these industries on this road side is the facilities of raw materials and trading of produced materials. The employees of the sugar mills like to reside in the residential area developing behind the road because sugar mills situated on the road.

2. Shamli-Karina Road

Earlier this road was developing as residential area. But after establishment of an industrial plant and electricity supply centre, work for the development of kutir udyog and workshop has also started. It means due to construction of industrial institute the establishment of industrial units on this road can be predicted in future.

3. Shamli-Delhi Road

This road is unfolding mainly for development of kutir ugyog, which is related to black smith or iron smith community facilities. It is needed and fulfilled at the community level. These facilities are mainly related to education, health, entertainment, etc. These are important for development, civilised life and collective welfare and growth of people in town.

There are a total 76 educational institutions found in the town, out of which 2 Post Graduate college, 3 Inter College, 6 High School, 7 Junior High School, 50 Primary

\[\text{12 Jila Udyog Kendra, Muzaffarnagar, 1996. (cited in Shamli Mahayojana Praroop-2021).}\]
School and 8 Montessori School. Health is considered an important need of community facility. There are 2 hospitals, 1 general hospital of total 60 beds and 1 mahila hospital in the town for the accomplishment of need of health of local population of the town and near by area. There is 1 Homeopathic hospital, 1 ayurvedic dispensary and 1 family and child health center, 40 private clinic, 20 nursing home, 1 animal hospital, and 1 artificial fertilisation center are located in the town. Recreation facility is essential for the mental and physical development of the people. The park and playgrounds are necessary for the availability of the fresh air, natural beauty, game, exercise for the citizens of the town. Apart from them, cinema hall, club and community center are also important for entertainment or amusement. There are presently 6 parks namely, Rotary Park, Bachcha Park, Jain Milan Park, Agrawal Park, Tanki Colony Park, Pragati Market Park, located in the different parts of the town. There are 2 libraries in the town but are not of good standard. It provides 7 cinema halls, 2 community centers for the social-cultural activities, 5 dharamshala and 15 clubs for catering the need of amusement of the people in the town. These facilities are not sufficient for the current populations of the town.

According to data obtained from Shamli Nagar Palika Shamli there are 2 Over Head Tanks, one of producing 1 lakh gallens capacity water and other of 5 lakh galle capacity water, 14 nalkoop of producing 9,60,000 liters water per hour, found. There are 9,565 home connections and 325 public connection for water supply. The standard of water supply is 180 liter per individual per day. There is no proper arrangement of savage in Shamli due to which it faces acute problem of water logging. The supply of electricity to Shamli is done through up electricity grid. There are total 10,509 electric connection out of which 409 individual, 3,200 commercial and 69000 residential connections in nature. There are 4 sub-stations each of the capacity of 11 Kilowatts. Currently 2 telegraph office, 1 head post office and 6 post offices, several international subscriber dialing (ISD)/ subscribers telephone dialing (STD)/ public call offices (PCOs) and 1 fire brigade office are found in town. According to Lila Sevayojana Karyalaya Muzaffarnagar, 11 Nationalised Bank, 2 Sahakari Bank and 1 Bhumi Vikas Bank are working and providing banking facility to people in town and in surrounding areas. There are many dharamshala, and marriage hall, found in town of both private and public nature. They are used by public for marriage, religious preaching or pravachan, other
family function, socio-cultural gathering, _panchayat_, etc. These _dhararmshala_ are used by mainly Hindu people. Taking all people's like Hindu, Muslims, Punjabi, Christians, Jain, etc. needs into account Shamli Municipality has constructed several community centers for them at different parts of the town.

There are three kinds of state road or _prantiya marg_ road, _pramukh_ road and local road are found in town. _Prantiya_ road center is situated in mid of the town, various industrial units are located on it, and several branches of _pramukh_ and local road are connected to it. And several branches of _pramukh_ and local road are connected to it and Delhi-Yamuna Tri, Panipat-Khatiyama and Meerut-Karnal road fall under this category. Delhi Saharanpur Road connects Shamli with national capital New Delhi. This road is becoming narrower day by day because of encroachment. The second category of road is _pramukh marg_ (main road) and it connects Shamli to Jhinjhana, Burana, Bhilwal and Malheri. The width of these roads varies from 60 feet to 120 feet at several places. The industrial encroachment on the road gives hindrance to smooth transportation on it. The road of Nagar Palika comes under the category of local road. These main roads are namely M.K.S. Road (60 feet width), Railway Road (30 feet width), Naya Bazaar Road (15 feet width), Vaisya College Road (30 feet width), Hospital Road (30 feet width), Milla Road (30 feet width) Diwanpur Road (60 feet width), Bhaiwal Road (40 feet width) and Majara Road (60 feet width). There are some main road like Purani Tanki Road, Hanuman Road, Azad Cahuk Road, Jain Muhalla Road, Budhha Babu Road and Kali Bari Road. There are many roundabouts (chauhars) found in the town, which connect these road. The name of these roundabouts are Subhash Cahuk, Bara Bazar Cahuk, Gandhi Chauk, Hanuman Road Cahuraha, Fountain Chauk, Sabjipura Cahuk, Vijay Chauk, Ajanta Chauk, Karan, Road Cahuk, Azad Chauk, Buran Road Chauk, Ayodhya Chauk, Barasandi Chauk, . Apart from these _chauhaha_ there are two very busy _tiraha_—M.S.K. Road Tiraha, and Mill Raod Tiraha are found in the town. There are 6 bus stand found in town, which include roadways bus stand, which receives 234 buses daily and provide facilities of communication of local passengers. These roadways bus stand connects directly Shamli to Delhi, Baraut, Saharanpur, Muzaffarnagar, Kairana, Panipat, Haridwar, Dehradoon and others cities. Other 5 bus stands are situated in the congested locality of the town and it facilitate local transportations. There are no formal
Taxi/planned taxi and truck stand in town for local transportation but both truck and taxi services are available in town at two places—Shamli Police Station and Chaman Takij on the main road. Trucks are parked on the road side and only two trucks stands on Railway Road and New Mandi Bhaigwal Road are found in the town. There are a total of 900 trucks are registered in current existing Truck Union of the town. These trucks are used for transportations and export of sugar, khandarsi, vegetables, etc. purpose of the town to the different states like Punjab, Haryana, Delhi, Uttar Pradesh and Uttarakhand, etc. of the country.

The Town Shamli: Prospect and Problem

Main Problems of the Development of Town

The future distinction and nature of development of any town or city has been determined by keeping its both the physical and policy level problems into considerations. Shamli town has been emerging as a main market in the area due to two reasons. One railway line—Delhi-Saharanpur railway line—connects town with other states. The others are two roads—Panipat-Haridwar Rajmarg and Delhi-Saharanpur Rajmarg, and their branches connecting with surrounding villages and towns. The physical development of town has been condensed, integrated and in the recent years the growth of town is seen on the road side like strips. The continuity of the growth of town has been broken due to existence of various gardens on the road sides. The contemporary problem of the town has been related to physical proximity, construction of residential houses, economic, industrial trade and entrepreneur, transport and communication, etc. The development of Shamli has been hampered mainly by three—existence of fertile land in its surrounding area, existence of several gardens and railway line route. The existence of fertile lands in the surrounding areas of the town Shamli put hindrance for its expansion since all the farmers who own such kind fertile lands on road side are not ready to leave their land for the expansion of town. The various big gardens are found on the road side of Muzaffarnagar-Saharanpur Marg, Delhi-Karena Marg and Jhinjana Marg. Both the farmers who own these gardens and forest department, do not allow to cut them, which is necessary for planned expansion of the town. Both the railway line goes in the middle of the town and
the big gutters are also found in the middle of town. Both railway line and gutter put on big obstacles in development of basic infrastructure of the town like roads, residential colony, and market. In the town there is a need of 3775 residential houses, which is being calculated on the need of one home for one family. There is lack of basic facilities like savage system, and water supply system, which are qualitatively of poor quality in the both newly developing and old developed residential colonies in the town.

The development of town has not been of planned nature. It is of mixed kind. Like many offices are found in the residential areas or in the market areas in the town. Both the wholesale and retail shops are not found separately in the town. The various commercial and industrial units are found developing on the road side. But theses are not in the planned way and they are facing problems of loading unloading because there is no fixed place for such kind of work in the town. The existential condition of Shamli is such that the multi-dimensional economic development is suited for the town. The new phenomenon has been cropping up in the town for economic development, which is related to the decreasing in labour force of the second category on the one hand and on the other hand increasing tendency of labour force in the primary category found in the town. The need of the hour is to provide acceleration to the secondary and tertiary category of economic activities, which can have strong impact on the physical development of the town. The town Shamli does not have any fixed place or area for industrial development because of the industrial development of the town has been found mainly on the road side. In the absence of land, the proper industrial development in the town has not been done for last two decades. At the second level, the industrial development of town has been done along with other areas of offices, residence and commercial activities. Due to both bad savage and water supply system and their poor management, water logging on the road side, home or residential area side is found, which not only put hindrance to traffic and transport but also provide threat to the health and hygiene of town people. The hospitals, educational colleges and schools cater the needs of not only Shamli but also of people of the surrounding villages and other small towns. Due to increasing population in town and surrounding areas these existing institutes and colleges are not able to provide needed services to the people in town.
The recent problem in the city is created by people’s encroachment and it has made road sides very narrow, which causes big problem for town expansion and development. There is a total of six bus stands in the town and only Roadways Bus Stand has been properly developed and other remaining five bus stands have been developed without planning. The several chaurahas- Delhi Road Chauraha, Karaina Road Chauraha, and Mill Road Chauraha and all other tirahas are developed in unplanned way. They are coupled with the encroachment problem, which provide impetus to traffic and transportation in the town. The development of Shamli town is in integrated and stripped fashion, which has been found on the Panipat- Hardwar Marg, Gohrami Marg, Karaina Marg, Muzaffarnagar Marg, Delhi-Karaina Marg and Muzarfarnagar Marg. This kind of development has not happened in continuity due to growth of big gardens on the road side. The sufficient amount of lad is found on the Goharan-Malheda Marg, Jhinjhana Road, and Delhi-Karaina Marg and the possibility of town development is highly possible on such roads.

The Shamli town has been divided into two parts – constructed residential area and newly developed area. As we know that Shamli is an unplanned town and all activities like commerce, offices, trade, park, community centre, industrial centre, etc. are happening in the mixed mode in the town. It is because of such reason, they occupy segmented land, which are difficult to separate for the different activities in the town. The observation of problems of residential area in town has been done in 1998. The total 209.60 hectare area of land is found for this purpose and in which 177.60 hectare for urban residential area and 32.0 hectares for rural residential area are allotted in the town. The general density of town has been 194 individuals per hectare and residential area density has been 400 individuals per hectare which is far higher than town density. It has forced people for encroachment in residential area. The commercial activities are found in 39.10 hectares land, which is around 9.03 percent of the total land of the town. For commercial area a mandi has been developed and a commercial centre and a Mindi Samiti have given space to develop whole sale grain market on the Bhaiswal Road in the town. The industrial development area of the town is found in around 24 hectares, which is 5.45 percent of total land of the town. And several small scale industries and services like - udyogs and kutir udyog are found developing in the mixed area of commerce and
residence in the town. And the exact land areas of these units of trade are not known. The total area of park and open space in the town has been 3.75 hectares. It is .87 percent of the total town's land. There are total of 6 parts and out of which 5 parks have not been surveyed but are considered to be constructed in the area. These parks are – Rotary Park, Jain Milan Park, Loins Prak, Agrawal Park, Pragati Market Park and Tanki Colony Park. The different roads of the town amount to around 41.2 hectares i.e. 9.52 percent and all occupied 1.40 hectare of land. The railway occupy land is around 4.27 percent of the developed land, which is around 18.50 hectares. The traffic and transport occupied land is around 61.10 hectares land, which is around 14.11 percent. In the town, official building acquires its total 1.06 percent of land of developed area but majority of offices are placed in houses in the residential area and because of this its area cannot be counted\(^{13}\).

Taking on prospect and problem into consideration, Shalmli population after including 5 adjacent villages – Liloun Khedi, Vkroom, Jajpur, Simalaka, Mahrauni and Munderkala- would be around 1.74 lakhs in 2021. And it is estimated on the basis of the growth rate of population i.e. 27 percent in last decade 1991-2021. The state government is planning to make Shamli a district and it should be developed as a centre for industrial and trade development. The population of the town till 2021 would be 2.05 lakhs by taking other things into consideration\(^{14}\). The development of any town is associated to its local, regional and national development and their relationship, which are related to both the rate and speed of development. It is important to see local and regional situations and their roles, which are needed for the successful implementation of its development planning. Shamli town is surrounded by villages. And the future the possibility of its development has always been seen in both the helping in the development of local village and local towns on the one hand and on the other hand for the local and regional people, Shamli town would act as an administrative and service centre in the future. Since the nature of town development has been strip like on the road side and in the future the road side development should be brought in Shamli town. The main roads are- Delhi Marg, Karina Marg, Jhijhana Marg, Mohrani Marg, Muzaffarnagar Marg, Sisauli Marg and Malheda Marg etc. and trade and transportation of the town has also been main attraction

of the town. And in future the places which are vacant on the road side would be centre for the town’s development. The five surrounding villages – Lilone, Tajpur, Simlaka, Shamli Gramin and Munted have to be included in town in future. The inclusion of these villages can bring 1150 hectares land in town and the density of total population would be around 175 individual per hectares.\(^{15}\)

**Planning for the Development**

The new development of town has provided emphasis on residential area, trade, traffic and transportation, offices, industries, education, health facilities, parks and open spaces. The need of houses of the urban population would be fulfilled on the basis of diversity of three residential categories – high density residential category, middle density, minimal density of residential category. The population density of these categories is more than 350 individual per hectare, from 250 to 350 individual per hectare and less then 250 individual per hectare respectively.\(^{16}\) In town currently 209.6 hectare land area is occupied by residential houses and around 1.13 lakhs additional population till 2021 would be needed to construct new kind of residential houses. In current situation there are 2 Mahavidyalayas and 4 Inter-colleges found in the town. And the 1 Mahavidyalaya caters educational need of 80,000 individuals and 1 Inter-college caters educational need of 35,000 students. Apparently this might look satisfactory but it is not sufficient in the eyes of planned standard of educational institution. Even there is possibility of expansion of college in the existing available land in these educational institutions. The land standards for the 1 Inter College and 1 Mahavidyalaya are 6 hectares and 3 hectares respectively. In the planning of Mahayojana a total of 12 hectare land is allotted for opening of 4 new educational institutes which includes 1 Mahavidyalaya and 3 Inter-colleges in Shamli town.

The town has very bad kind of health facility available for people. It has only 1 hospital for general population and 1 hospital for women at the government level. And a total of 25 private nursing homes but their total number of beds are not fixed. The


government hospital has a total of only 60 beds facility for people. It means 1 hospital bed is available for 1525 individuals in the town. It shows a low level of health facility in the town. In the Mahayojana, it has been planned that 1 hospital is arranged on the number of 300 individuals for its total assumed 2.05 lakhs populations, which means 700 beds hospital in needed in future. In the Mahayojana an extra hospital of 500 beds is proposed on the Buddhna road. There are 3 health welfare centres, which have been proposed under community health centre schemes. The other dispensary, health welfare centre, clinic nursing homes, etc. have also been permitted to construct in town. Thus 12.50 hectares land has been given for constructing hospitals in Mahayojana. There is a great problem of loading, unloading and parking for transportation in town, which happens due to encroachment. And currently in town 39.10 hectares land is allotted for the industrial purpose and out of which only 21.5 hectares land are used only for whole sale market purpose. Recently a Mand Samiti has been constructed in area of 19.5 hectares land, which can be useful in near future till 2121. The 1 commercial centre has been constructed in the mid of the town, which fulfills the commercial need of regional and local area in town. But in the town there is dearth of planned commercial and marketing centre. There is planning of constructing a special planned market for special things and purposes. There is an arrangement for the storage of grains and agriculture products, which would be in 7.50 hectares land and now it has been extended to 10.0 hectares area. The construction of commercial centers would be done for transferring existing two bus stands to the other places in the town area. The total of 54.30 hectares lands has been planned and given to the use of commercial purpose\textsuperscript{17}.

For the purpose of transportation and traffic planning the regional and urban road or marg and transport facility are considered unavoidable part of physical development of the town. The structure of the transport and traffic would be like such which would be in cooperation mode in both land use for agriculture and traffic facility or transportation. Shamli has several problems in the current scenario of traffic and transport. Due to encroachment in the town, roads have been narrowed down, which really hamper the smooth flow of traffic and transport. The administration would not like to do end of encroachment but they prefer to divert extra traffic to the newly constructed outer road.

And the trade and business activities are done in the constructed area of the town, which would be shifted to or de-centered to the newly planned or extended area of the town. The parking of the town should be done at the proper place in the town at the earliest. The planned width of certain roads like regional and town roads in both inside and outside town would be - Delhi Marg (24 meter/60 meter), Karaina Marg (30 meter/60 meter), Jhijhana Marg (24 meter /45 meter), Malheda Marg (45 meter/45 meter), Sisauli Marg (30/30 meter), Muzaffarnagar Marg (30 meter/60 meter) and Budhana Marg (24 meter/45 meter).18

Planning for Traffic and Trade

For the smooth functioning of the trade and traffic in the Shamli Mahayhojana bus stands, over bridge, savage system in town etc have been planned. This planning has given space for constructing two bypasses of 45 meter width- the one bypass on the Muzaffarnagar and Saharanpur road of the Saharanpur Tiraha, which connects Delhi road to the Lilone village. The other bypass of the same 45 meter width, which connects Delhi Marg from Karaina Marg Jhinjhana Marg and Malheda Marg, is planned to be constructed in the town. The other 3 big roads of 30 meter, 24 meter and 18 meter width respectively are to be constructed to the various areas -residential, official and market in the town. In the Shamli town, there are 6 bus stands occupied 1.40 hectares land situated in the congested area of town and these bus stands cannot be extended since there is no space. In the Mahayojana 1 big Central Bus Stand on the Muzaffarnagar Marg and 1 small bus stand have been planned to construct, which would be occupying a total 5.0 hectares land. There is not a single traffic terminal found in town and in its absence all the big vehicles like trucks are parked on the Muzaffarnagar-Delhi Marg, and Gohrain marg/road, which cannot obstruct smooth flow of traffic and transportation. There is strong need of a Pariwahan Nagar/traffic terminal and its maintenance, workshop and transportation companies are also needed. In Mahayojana, a Parivahar Nagar, has been planned for town on the Saharanpur Marg. And a savage system has been planned and proposed on Budhana road, which may be of 50 hectare land in the town. The railway

line found in the town not only divides town on Delhi-Saharanpur, and Budhana and Muzaffarnagar Marg but also enhance traffic problem by creating barrier by putting traffic jam frequently. Since these two roads-Delhi-Saharanpur, and Budhana and Muzaffarnagar Marg are main traffic roads in the town through which railway lines go and there is a strong need for constructing railway over bridge over these two roads. These over bridge have been allotted 183.50 hectare in this Mahayojana.

In Shamli town Mahayojana Plan apart from existing land for offices, 115 hectares land have been allotted for construction of the tehsil and district offices. At current only 4.60 hectare land has been allotted to the government offices in the town. Several offices are running in the residential areas in the town and such offices cannot be shown properly in the data profile of the land in town. Shamli was only a block till the end of 1997, and after that it has been a given a tehsil status for distinct administration. It is a demand of town’s people to convert Shamli tehsil into a district and Mahayojana has taken it into its consideration.

Regulation of Zones

In Shamli Mahayojana, numerous zonal arrangements for residents, commercial, industrial, offices, public and semi-public facilities, parks, open spaces, etc have been done in such a way that people’s health, welfare and security can be secured. The physical, economic and social conditions of the town have been changing continuously and to make main land zones more useful and responsible towards public desires and wishes. The main features of the regulations of zoning are following:

1. For making simple and easy, the complexities of the zoning have to be removed.

2. To encourage the dynamic development of the Shamli the concept of the mixed and flexible land use has been adopted.

3. The idea of mixed land use has been based on certain standard so that its appropriateness and delivery of result with the improved land use capacity can be done.
4. There has been arrangement of the fee for carving out development activities so that extra resources can be achieved.

5. The use of floating land has been accepted, which is not given in Mahayojana plan, and that can be brought in plan on the basis of its usefulness.

6. The transparent process has been adopted in getting permission for conducting any activities in the main land use zones. And it has been seen, observed and conducted by a committee.

In the Mahayojana plan of Shamli various categories of land use has been permitted. In the first category use of land has been already permitted for its use. Second category, the land has been given for use on the basis of certain agreement. The third is such kind of construction work which is being permitted on the basis of its effects on development, environment etc. by the concerned officials. The fourth category of permission has been given for land use by the officials with special consideration of essential provision and conditions.19

In the floating use, the activities which are required by changing physical, social, economic and political atmosphere but not proposed in town Mahayojana Plan. Those activities involved purchasing truck, market complex, aeroplane, treatment plants, substations, public utility services, etc. The process of change has been constituted to adopt essentially by changing land use, which is not always true for all the matters. These activities are brought under the use of concept of 'floating use'. The use of such concept can only be known when application for such activities is forwarded and their use are decided only by standard of performance. This concept 'floating use' is given flexibility to the zoning system. The advantage of such system is that the non confirming land cannot be used in the zone of land use where that land has not been brought. This floating use concept also helps in eradicating presumed deleterious effects and migration of people or for controlling of bad impacts of migration. The concerned officials can take the decision for 'floating use' concept based on its pros and cons.

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The people's objection or suggestion through proper channel is invited for the purpose of getting permission for activities, which are not included in the pre-planning main zone of land use. The permission of suggestion or oppositions for such activities can be accepted only within a month. These activities can only be granted permission after decision taken on the public objection or suggestion. The permission has to be given within 60 days of receiving applications forms. At least one commission committee would be constituted to inspect all activities before giving permission to them. The main members of committee would be president, vice president, members of the development authority, and chairman of Nagar Palika. The total land use in town can be divided into different parts: residential, business, industrial, official, public and semi-public, transport and trading, parks, playground, open space and green belt, agriculture, etc. The residential areas are planned for construction of pure residences, mixed residence, residence for unitary group workers, and residence for guards. In the pure residential area only lands are used for the residential purpose and permission for other activities is not given. In the case of mixed residential area permission is given for some additional activities with fulfilling certain conditions. In the unitary residential area only independent and single story residence and in group residential area two are more than two stories buildings will be given permission for construction. And in the addition and associated area, the working and official peoples are staying together in these houses. In guard residence area people who are working in the additional work of security and maintenance reside in separate land territory. For business, lands are used for constructing showrooms, floor mills, mandi, cold storage, hotels, motel, canteen, cinema, petrol pump, diesel pump, gas storage, multiplex storage, industrial, mining industry, software and information parks, oil depots, etc. In official area the main plans for construction of state offices, semi state offices, private offices are made. These several offices like - bank, labour welfare, research and welfare, environmental and microwave and wireless centre, guest houses, orphanage, schools, poly-techniques, post graduates collages, day care centre, inspection house, handicapped children home, technical industries, management institutes, post office, telegraph office, radio and TV office, police station, nursing home, clinic, dispensary, pathology laboratory, banquet halls, auditorium, theatre, library, study centre, cremation centre, service system, dumping
A- Gher (Home) in Tana.
B- Hukka Smoking in Tana.
A- Animal Hospital in Tana.
B- Jutta Gadi in Tana.
A- A Private Dispensary in Tana.
B- A Repairing Shop in Tana.
A & B- Use of Information Technology in Tana.
A & B- Various Advertisements in Tana.
A & B- Kollhu and Related Activities for Sugarcane in Tana.
ground, graveyard, fair ground, etc. are made. The traffic and transportation, parking ground, bus stand, taxi tempo stand, rickshaw stand, centre for motor driving, bus depot, transport city, construction of park, club, amusement park, stadium, traffic park, swimming pools, picnic, flying club, suiting center, nursery dairy, politely forms, gardens, milk collection centre, maintenance centre for agriculture tools, zoos, etc. are supposed to be constructed in the Shamli town, which are mentioned in its Mahayojana plan.20

Village – Tana

Population and Panchayat

Tana village is situated about 12 kms away from Shamali town. Three other villages-Mandet, Badhev and Malandi are situated in between Tana and Shamli. In the East of Tana Malandi and Pelkha village, in the West of Tana Purmaphi and Dargohtpur village, in the North Gadhipukhta and Khadkigangaram village and in the South of Tana village Per Kheda and Husangpur villages are situated. Two other towns- Jhinjhana 5 kms in the South-West of Tana and Gadhipukhta, 3 kms in the North-East of Tana village are found. People in the village go to these towns for fetching their various needs time to time. Gadhipukhta is small town in comparison to Jhinjhana and Shamali and in Gadhipukhta Bharati Sanchar Nigam Limited (BSNL) telephone tower, Hutch tower, Airtel tower, Reliance telephone tower, 1 cinema hall, 1 petrol pump serving both petrol and diesel, 1 Inter college are main establishment to attract villagers. Jhinjhana is smaller than Shamali town and 3 banks- Union Bank, Punjab National Bank and one Cooperative Bank, 1 drinking water tanki for supplying water, telephone towers for BSNL, Reliance, Airtel, Tataindicom, Idea, Vodafone, etc. 2 Private Inter College, 2 Government College, 4 middle level school and 1 Picture Hall and 1 petrol pump are mainly found in the Jhinjhana town. People from the area go to this town to fulfill their various local needs time to time.

Tana is a multi-caste and multi-religious village and its population is around 7000. According to Tana Panchayat Niyamwali, 2005 a total number of panchayat voters in the village is 3148. The majority of the population of the village is comprised of Hindu and Muslim, who is the second dominating religious community. They live in personal house called *gher* in the village. The Hindu Jat is the maximum in number and Harijan is at the 2nd place in number, Jhimmar caste at the 3rd place, Muslim constitutes at the 4th place and Brahman at the 5th place in number in population of the village community. Though, Tana village is a multi-caste village and the main castes are – Jat, Harijan, Jhimmar, Brahman, Nai, Balmiki, Julahe, Dhobi, Konhar/Kumhar, Barai(carpenter), Bairagi, Jogi, Kabir Panthi Julahe, Gaderiya, Bhangi and Naniya, found in the village. The second religious community of the village is Muslim and the total population of Muslim is approximately 800 and the influence of Hindu castes is found in the Muslim community. The most important castes of Muslim community are Washerman, Oilman, Carpenter, Mulla Jat, (Hindu Jat converted into Muslim), Gujjar, Raggar, etc. Respondant told that the total number of houses in the village is around 400. In Tana village, in family wise configuration, Jat family is around 100, Harijan family is 55, Muslim is 45, Brahman family is 40 and number of Balmiki family is approximate 15. The structure of Tana village can be divided broadly into two- Do Dheri or Do Patti and Tihai. In Do Dheri part 1 Post office, 1 Shiv Mandir 2 Kolluhs are situated. In Do Dheri part of village Jats, Brahmanans, and other upper caste people are found. In Tihai part 3 Kolluhs, 1 Mata Mandir, 2 primary schools namely- Primary School No.1 and Primary School and Junior School No. 2 are situated. This part of village is dominated by Other Backward Castes (OBCs), Schedule Castes (SCs) and Muslims. There are total 2 temples in the Hindu community of their various gods and goddess and 1 masque are situated in the village. The Hindu people in the village informed that they are not very much religious since they do not go to temple regularly as the Hindu people in the eastern part of the UP. The temple and masque are not situated out side of the village and it is not equally true for the educational institutions. These educational and religious institutions are established in various parts/pattis of inside and outside the village only.

The village Tana has a village panchayat with 15 panchayat members, which has constituted by all OBCs and SCs of village society. But there is not single upper caste
member found in village panchayat of Tana. Since village is dominated by OBC and SC caste and recently Jat has been given OBC status by National Democratic alliance (NDA) Government. Panchayat has various samitis- Jal Parbandhan Samiti, Swastha Samiti, Shiksha Samiti, Niyaojan Samiti, etc. for looking after problems like water problem, health problem, education problem, planning and development problem etc of the village. Tana has water hand pump for drinking water, animal hospital, school for education of boys and girls, Gram Panchayat Bhawan, Yatri Pratikshalaya, means of communication and transportation, roads for transportation in and out of village, private vehicles like, motarbikes, cars, scooters, jeep, local invented Jugad, TV, radio, VCR, VCD, CD, Tatasky, telephone, land line phone, mobile, cooler, fans ceiling and portable, etc. for the purpose of entertainment and communication, private pumps and tube for drinking water and irrigation, private tractors, harrow, etc instruments for agricultural works. Jugad is a local construction of a motor by people to use for transportation i.e. to carryout local people to these local markets and towns. There are 30 government water pumps for drinking water and other purpose of people; 20 street lights on the roads of village are found for light purpose. In panchayat 4 nurses called ASHA who are from village only, are working on sarkari mandey, for the services of women in delivery, vaccination of Jachcha-Bachcha (mother-child), polio vaccination in village, etc. There are 4 aganwari workers in village on sarkari mandey (fixed wage) per month are working for distributing balanced diet for all village children who are for less than 6 years in the village under a combined Central Government and World Bank Scheme. Tana village has 1 big connecting road with three other connecting road branches to various direction of the village. All these roads are being constructed by bricks. Under Pradhanmantri Yojana, Tana Gram Panchayat has constructed 4 separate bathrooms for girls and 4 bathrooms for boys at government schools in village. Gram Panchayat Tana has also made an arrangement for basin, mirrors and combs for all the students for inculcating the habit of hygiene and cleanliness among them. In village 1 animal hospital has been constructed by Panchayat by playing a leading role in village. But a doctor has not been appointed on it till date.
Gher (Home) in Village

The majority of houses in village are built of bricks, also called as pakka ghar and there are only a few houses, which are constructed of mud and called as kachcha ghar. People in Tana village called their house gher. The outer structure of gher is surrounded by a big boundary made up of bricks in which village people reside with their all the family members. Gher is such an arrangement, which is not only meant for people stay but farmers make all their life arrangement such as keeping all animals arrangement like fodder, bathing and separate resting for them in it. A separate installation for cutting animal fodder and its storage, purpose of bathing animal, separate hand pumps generally one but sometimes even more, for multi-purposes like drinking water for family members, water uses for animals’ drinking, bathing, cleaning their place of living, etc are also found in it. The separate arrangement of bathrooms and toilet for men and women, is found and sometimes all men and women and guest use the same toilet and bathrooms in gher. It all depends on the status of family, number of family members, space in gher, etc. Human being and animals live in separate arrangements in gher. For human being different—different arrangement are found for staying, sleeping, cooking, entertainment of guest, open space for other family activities used time to time for various task. People in village told me that in Haryana animal arrangement is found at ground floor and for human being all arrangement are done at the first floor. Generally, kitchen or cooking room or rasoi for eating arrangement for all including guest, cleaning utensils is situated on the first floor of gher. These guests, who are not close, cannot go to upstairs are entertained on ground floor for all the purposes in gher. Sleeping arrangement for women and children is also found on upstairs and for men and their male guest is on the ground floor in the gher. The stairs are established inside open space in gher for going up and down for all works. Generally in each and every gher both flour and oil mills are found. It is run by electricity and diesel pumps are also used for such purpose like water, fodder, oil, flour, etc. especially in absence of electricity supply. Farmers park their tractors, agricultural equipments like hal, generi, harrooe, millar, thresher, tiler, bike, car, jeep, buggi gadi or jhutta gadi, etc inside gher. In Tana village all farmers family keep Jhutta Gadi for agricultural works. There are almost 100 farmers family who keep at least 1 tractor and some 20 family keep more than 1 i.e. 2 or more. All kinds of trees like...
popular, *Neem, Peepal, Santare, Bargad, Sheesham, Liptus*, etc are found in *gher*. Farmers also keep arrangements for making *javic khad* or compost especially with the help of dung of animals, dirty materials of house cleaning, leaves of trees etc. and they use such compost for farming or agriculture purposes. In Tana village 90 percent family have all arrangements of life in one *gher* but at less than 5 percent family have minimum two *ghers*, one for human being and other for animal arrangement.

**Infrastructure of the Village**

There are a total number of 6 schools in the village (5 schools and 1 *madarasa*), which are found in the village for providing basic education for the children. These schools also cater the educational need of the children of the adjacent villages. The school provides education to the children from class 1st to the class 10th (High School). The Madhyamic Vidlayas of the village educates only girls till class 5th and *madarasa* in the village fulfills the needs of Islamic education, generally for Muslim community children. There are a total of 200 Muslim students in it.

There is no hospital for human being in Tana village. There are 10 tailor masters found in the village for stitching of cloths of people in and out of village. They do all kinds of stitching works of pant, shirts, coat, suit, for male and boys and for ladies and girls *salwar, kurta, kurti*, etc. Almost all houses in the village have machine for stitching as they stitch their cloth personally and also do their repair works. Three cycle mechanic shops are found in the village who do all the repair works of cycle, scooter, motorbike, in the village. There 10 local doctors found in village and 1 doctor out of them is registered medical practioner (RMP) and 4 medical shops for selling medicine are found. Both allopathic and *ayurvedic* medicine are sold in these medical shops. Some of the village doctors also keep the selling of medicine facilities. These shops and doctors are available in village from 7.00 AM to 10.00 PM everyday. But villagers can approach doctors and medicine sellers in village even in night when emergency arises. General problems like fever, cold and cough, pneumonia, wounds, burn and cuts, etc can be easily treated by these doctors in villager, so villagers do not prefer to go to consult out side doctors until
it is urgently needed or prescribed by these doctors, it is because of one among reasons outside doctor is costlier for them.

The main crop of the area and village is sugarcane, which is primary source of the income of the people. Besides sugarcane village farmers also grow wheat, gram, rice, mustered, etc. in their field. I also visited the field in October to December month of the year, which was considered the peak time for agricultural activities in general and for the sugarcane in particular. The farmers grow sugarcane, which goes to sugar mills. There are 3 sugar mills – Sir Sadilal Sugar Mill, Bajab Hindu Asthana Chini Mill, and Gagour Sugar Mills in 8-10 km from village Tana. The farmers prefer to send their sugarcane to first two sugar mills not in Gagour Sugar Mill, since it is little far from village. I observed 5 kolluhs in the village for preparation of gur or other related khandari material from sugarcane for commercial purpose. These all 5 kolluhs are situated in the South- North direction of village. All these kollhus are run by lower castes Jhimmar people of the village and they also sometimes belong to out side village. These owners of kolluhs buy the sugarcane from the farmers at the less price than sugar mills owner. Farmers, generally, do not prefer to sell their sugarcane to the sugar mills and they sold sugarcane to the kolluhs owners in the village because of the problems persisted regarding settlements of rates with both governments and the mill-owners and they also do not make payments to these farmers in time in the region. The farmers in village and in region sell their sugarcane in low price than the price they sell sugarcane to mill owners. They sell sugarcane in different price i.e. to kolluhs owner in Rs.100.00 per kantal and to the mill owners in Rs. 120.00 per kantal. Farmers in the village told that transportation cost has to be given by them, only when they can take sugarcane to the mills. Mill owners never come to the farmers for purchasing sugarcane but kolluh owners get sugarcane from farmers to their kolluhs and they also go themselves to the farmer field to purchase sugarcane. The reasons for running successfully kolluhs in the village area are nonpayment of sugarcane prices by mill owners in time, transportations problems of sugarcane to the mills owners. Kolluh owners do not provide payments to farmers immediately but when these owners sell their prepared sugarcane items in market they make payment to farmers immediately. In Tana village 1 spot has been fixed by Shadik Lal Mill to collect sugarcane by farmers. The other important problem is that the limited
capacity mill owners to consume all produced sugarcane in the village area. Since all mills can consume only limited capacity of sugarcane production in the area and they have to satisfy all farmers by consuming their sugar production. For this matter they have made a provision for distributing parch/receipt to every farmers in every year. It mentions the fixed share to every farmers for sugarcane consumption by mill owners in every particular year. And only this fixed amount of sugarcane farmers can supply to mills. They sell rest of sugarcane to kolluhs owners since mill cannot consume their all sugar production. These conditions have laid down the space for successfully running kolluhs in village areas. The farmers of the village are more advanced because they do more mechanised agriculture in comparison to farmers or people in the eastern part of UP. They use tractors, tube-wells, and other agricultural instruments for the purpose of farming. We can categories three levels of farmers on the basis of the ownership of land-big, middle levels, and small level farmers.

**Technological Development and Migration**

The Tana village is not untouched by use of revolution in information and communication technology, and market products. People in the village use radio, TV, phone of various sorts- like land line/base phone and cell phone. Nokia, Motorola, Samsum, Soni Erikson, LG, etc mobile sets with Airtel, Vodafone, Tata Indicaom, BSNL, Idea, Reliance, etc connection, and less use of computer and Internet are found in village. For information communication around 15 years back a wireless was installed at the house of gram pradhan, it was called MARR, which was used as PCO of village or gram by people at any time. People paid as bill used to come for their call. Now it is not working as central government had abolished this scheme. However, almost 95 percent population of the village are enjoying the use of TV, 90 percent population have phone, 80 percent people in the village have CD player, 10 percent Tata Sky connection, VCP, VCR, and people also use landline phone connection in the village. There are 15 STD/PCO shops in village Tana and there are many shop keepers, who also keep telephone for local and STD purpose along with other things at their different shops. People in the village have the tendency to see TV- its various programmes such as
national and regional serials, films, news and other programmes and a total of 6 cinema halls are found in the town Shamali.

In Tana village for both private and public transportation purpose around 300 motorbike, 25 cars of various brand like Maruti, Jeep, Tata Safari, Santro, etc, and 12 Jugad for local traveling and 1 Buggi in every family for agricultural purpose are found. Jugad is locally constructed and used for public transportation from village to the town Shamali, Jhingana, etc. It carries people of village to such towns in fixed time interval in both the direction from town to village and vice-versa in day time only, in night they do not use it for carrying people. There are several shops of general stores in the village where people buy general and common daily usable items. There are specific places called gher in village, where youth and adults of the village run CD films in the night or day times also. Sometimes they use their CD players in the night and when they are not allowed to run films in the night in home then they also go for contributions and hire CD players from village shops or the town shops as they are not far from the village. Youth in the village generally prefer to see the action movies, and some regional Punjabi and Haryanavi movies. But there are few people, who see old Hindi movies and the new trend for seeing English movies is on rise in the village among youths i.e. in both boys and girls. But youths prefer to se Hindi dubbing of English movies also specially those who do not know English. The tendency of watching films and TV among youth in the village has been increased many folds. And old generation’s people do not like it. They are of the view that TV and films, etc. promoting fast shamelessness (ashleelta, new generation people ke longo mein laz, sharam- haya sab khatam ho gya hai. TV mein ladaki, bahu, sali, patni, sabhi eak sath nange-nange kapado mein natchet hain). The tendency of older generation of watching, films and TV in the village has also increased many folds. The old generation people of the village like to see episodes and programmes like to Ramayan, Mahabharat, religious songs, news, on TV and also suggest youth that in the family and village to watch such programmes.

The minimum 75 percent young boys in Tana village have their own mobile of different common brand with various connections. They said that they spend minimum on mobile ranging from Rs. 300.00 to Rs. 500.00 every month. These mobiles are very personal for them and they use it and other fellow in home do not use or touch it until any
emergency arises. Generally, they use it for knowing the well being of friends, relatives, studies and other purpose, when needs arise in home these mobile are also being used by other family members. These young boys told that earlier when they did not have mobile then it was difficult to know any information about friends, relative or home people if they are out of village for months and or year. Now they can know about these people without delay or if they want to convey any message they can do it without spending time. They accept that mobile has made both time and distance irrelevant by reducing distance among people and bringing them more close and making them fast in action. Respondents told that the use of mobile has been bringing openness among new generation boys and girls especially in those area especially emotions and sexual desire, which are supposed to be sacred and secret. These boys used to speak over mobile phone with their girl friends for long time and started dating and meeting with each other at different places like college, schools, library, cinema halls, bathrooms, restaurants, etc. in both village Tana and town Shamli. I spoke to young generation boys in both village and town and they accepted that meeting and fixing time and places with each other in such places are true around for 70-75 percent and 20-25 percent boys and girls out of that have sexual relations in the age of 16-17 years in both town and village and around all young generation children know it all. They told that whenever they feel and remember friends they call them even in night. This relation starts with opening up of exchange of ringtones, songs, shayari, sending short message (SMS) and various TV serials, advertisements, films, etc also contributed a lot into it. Majority of the people are of the view that contemporary creation, construction, transmission and circulation of serials, advertisements, films and other various programmes are such that children do not get and receive the messages and aims of such things rather they focus and follow more on short cloths, sharer ki ashleelaa (sharir ka nangapan) nakedness, enjoyment, individuality, dance and song, madness of commoditification, etc. They told that children are considered in phases of growth, change and transformation of body and mind are also important for such change in them. People in the field informed that human being learn all these natural things like doing sex and sexual desire naturally and automatically and human beings are like animals as they do not learnt it outside and they know and do it when time comes for it. Respondents told that they have also not learned it anywhere
human being also learns it when time comes. Old people in field work are of the view that TV, films, songs, serials, advertisements, etc have rotten the atmosphere, no respect for elders is seen in new generation, laz-shirm, elder-younger, respective relations, etc have completely washed away in new generations. When I spoke to young generation in this regard then they also felt that mobile and films are reasons for spoiling time, studies, career, etc. and finally we do use them less for learning and more for other purpose.

In village people are also found educated and doing services in the various parts of the country. They have migrated to various cities of India like Lucknow, Delhi, Srinagar, Jaipur, Dehradoon, Jammu and Kashmir, Saharanpur, Rampur Chandigarh, Bareli, Amritsar, Jalandhar, Nanital, etc. The village respondents told that one daughter of a family in the village has gone to Australia with her husband around 2 years back. These people from village have gone to above mentioned cities of India due to demand of their employment, studies, business, etc. They work in different areas in various capacity such as engineer, inspector, managers, Assistant Superintendent of Police (ACP), Principals of both inter college and degree college separately, policeman in UP police, Punjab police, Haryana police. etc army men in army and air force, Border Security Force, (BSF), Central Reserve Police Force (CRPF), etc. They come to the village in both the ways: frequent and rare occasion. People who are new migrant and unmarried they are frequent visitors and those who are old, married and have settled family in the city where they are working, are rare visitors to Tana village and Shamli town. Respondents told that people who have migrated and working out side they have developed a tendency of limiting themselves to attention and need of their nuclear family in both the areas. They do not have interest in taking care of even minimum needs of his brothers and sister need or the needs of his brothers and sisters children. It becomes the root cause of tension among all family members in family. It has given and fasten tendency and orientation of nuclearity among villagers on the one hand and on the other tendency of providing education to their children and asking them to have a job and not to go to the agricultural work. It is because people who are working in other than agricultural areas having good and comfortable life, having money and are rich and commanding influence and respect from people in village and in surrounding areas. It is
considered as influence of cinema, serials, phone, TV, CD, etc. But new generation people, have different interest. When old people have different interest and influence and when they impose their views and habits on them forcefully then youth often revolt and commits suicide. I was informed by the people of the village that more than 50 youth have committed suicide in last 7-8 years in the other village Kaserawa, which is only 5 km away from Shamali town, this suicide can be termed as anomic suicide (Durkheim).

Life Styles in Village

Respondent in both town and village do not have culture of going out for eating food in the restaurants in the city, town or market. If anyone from the village is seen eating in the market or in the restaurant then he or she faces public criticism in the village. They prefer to cook and eat at home. People in the village are fond of eating milk product like curd, maththa, paneer, and milk and other things. All the houses in the village keep animals like buffalos and cows for milk production but buffalos are preferred for it. They used to produce both high quality and quantity of milk and if milk is more than the required quantity in the family, then they did not sell it, they used to give it to others in the form of milk, curd, maththa, etc in the village. The selling milk has not been a prestigious task in the village. If calf of cow and of buffalos got died then people in the village did not use injection to get milk from cow or buffalos. It was not considered good and prestigious in the village but now the situation has got changed completely. Around 15-20 years back selling of and using milk of such cows and buffalos has started in every house of village since they have limited amount of land. People in the village also do both selling milk and fetching milk from cow or buffalos by injecting them when their calf died in every house. The impact of market and consumer culture on the cow and buffalos petting is in practice of people and it is not considered taboo in the village. It shows a drastic difference in village people mentality. It is a clear example of commoditification of values and life practices at both individual and collective level in the village. It happens because of population pressure as population of the village has increased tremendously. As except agricultural forming, there is no other source of income, and it is now difficult for them to survive and fetch their all needs in village, since they have limited amount of land but
their size of family has been increasing. People in village Tana take loan from bank, purchase buffalos and sell their milk for survival. When buffalos stopped providing milk then they either sell them or keep and feed them for their next pregnancy and providing milk.

In the Tana village 98 percent people of Hindu population are vegetarian. They all are fond of more vegetarian food, like milk, curd, wheat, pea, gram, rice, maththa, ghee and tendency of having various seasonal vegetables, fruits are less found among them. But now tendency of eating non-vegetarian food among youth has been increasing and this tendency is limited to boys or male members. Hindu girls and ladies do not have such tendency of eating non-vegetarian food in Tana village but in other communities like Muslim, Sikhs, they eat no-vegetarian food. People have also stated that for having vegetables and there are three vegetables shops in the village, which sale vegetables in village. There are also many vegetables trolley for selling vegetables in village and these sellers belong to lower caste background, generally but in town plenty of vegetable shops and trolley men found.

In Tana village old people in every house smoke hukka and new generation people do not smoke hukka. There are minimum 10 places in village where old people get collected minimum in 2-3 times and smoke it in a day. All the preparatory works of filling water, cleaning hukka, lighting fire, hukka are done by new generation of boys in town and village. There are also many ladies in both area who smoke hukka in home privately. For ladies smoking hukka in group in home is also found but in open space it is unnoticed. In Shamli town hukka smoking has been found mainly in Jat mohalla. The second thing smoking biri in both town and village is found among both men and women. In the new generation boys eating non-vegetarian food such as eggs, fish, meat, chicken, drinking, bear, drinking wine, drinking rum, etc. has been started but still they very less in such habits i.e. hardly 1-2 percent boys eat non-vegetarian food in village. In the case of town except Jat and Jain community boys, other Muslim and Sikh are very much non-vegetarian. The boys in village, take smoke or smoking cigarette, biri, usse gutaka like Panparag, Shyambahar, Dilbagh, Rajdarbar, Tulası, etc. This habit is found in the young generation children in Tana village and Shamli town. These things are available in village and town easily. People in village informed me that many working
class people come to the village from Bihar or eastern area of UP for agricultural work. They are engaged in selling of wine/drink, gutuka, etc. and vegetables in the village. In the town, poor people from Bihar and eastern UP are also seen engaged in tiny work and assisting business people, contractor, Nagarpalika work, maintenance, etc.

The people in the field, informed that their dress pattern in the last 10-15 years have undergone drastic change. This new dress pattern change has been observed across all the age caste, creed, and gender. The old people above age of 50 years used to wear dhoti, kurta, Gandhi topi and mungari (ear ring) but now they rarely wear topi and mungari. payajama, kurta, and payajama and shirt are very popular dress in the field. Generally, Middle age people (in the age of 30-45 years) wear payajama, kurta, shirt, etc. They wear the same dress while working in the agricultural field or for farming or business even today. Young generation people wear payajam, paint, jeans, t-shirts, coat, blazer, suit, tie, etc. This change dress pattern has also been observed in during several occasions like marriage anniversary celebration, Diwali, and Holi celebration, birthday celebration, etc. The costumes and dresses they used to wear in the past no more prevalent now. In the town people who go to office, college, sugar mills, factory, etc. wear modern dress. The females dresses have also undergone changes. Earlier they used to wear ghaghara and kurta of both half and full sleeves but now they wear salwar, sameej, kurta and chunni. This change is also true for the girls. They wear both female dress such as salwar, sameej and kurta and male dress like paint, shirt, jeans, t-shirts, etc. But in village old people do not like girls wearing male dress like paint, shirt, half and full sleeves, jeans, t-shirts, etc. They are not allowed to wear dirty dresses (ashleeel dress) in village. The dress pattern of the youth in the Muslim community has gone under change but their ladies and old girls are not undergone much change. The use of certain traditional dresses like burkhas in female and pathan suit and sherwani in male or boys etc., are found earlier but now not in much use. These are in occasional use only in village and town. Some traditional dress and ornaments have become popularised now among the youth. Such as Hindu youth started wearing mungari (ear ring) and Muslim women wear burkha (mouth certain) when they go to some formal occasion.
Contemporary Socio-Economic and Cultural Conditions of the Area: The Other Side

The Muzafarnagar district falls into the western area of Uttar Pradesh. The western UP is distinct in social and cultural practices than the eastern part of Uttar Pradesh, which is because of several reasons. These are - strong presence of Arya Samaj movement, Green Revolution, good facilities of transportation, trade and connectivity from other surrounding states like New Delhi, Haryana, Punjab, Uttaranchal, impact of National Capital Region (NCR), strong base for good agricultural fertility etc. The contemporary socio-economic condition in the region has been affected by the happening in the area or in surrounding districts of not only Uttar Pradesh but also of Haryana, Uttaranchal, Punjab, Rajasthan, etc. Since the study area Muzaffarnagar district has been dominated by Hindu Jat and Muslim, who and are also present in all the adjoining districts of different states. The Muzaffarnagar and other districts of western Uttar Pradesh have been popular for growing mainly sugarcane, wheat, gram, pea, and vegetables in abundance. In the contemporary times farmers in the area have been facing several problems like non-consumption of sugarcane production by sugarcane mills, non-payment of sugarcane prices by mill's owner to the farmers, compulsive selling of sugar to the local kolluhs/crushers in cheap price, fixing of cheap prices for sugarcane by the Government of Uttar Pradesh on the one hand and on the other hand these problems are arising at various levels due to use of telephones, TVs, films, serials, new dress, new lifestyles, migration, etc, in the area over a period of time.

Problems of Agriculture

The farmers in western Uttar Pradesh started agitation for their demands. These demands are for hike of sugarcane price from Rs. 95.00 per quintal to Rs. 110.00 per quintal, and also for the rollback of hike of power tariff, urea and fertilizer prices. The agitation took a violent turn when farmers allegedly held up Dehra Dun Express and other trains at the Daurala railway crossing and they also blocked Dehra Dun National Highway for four hours in support of their demands. The Bharatiya Kisan Union (BKU) has been the leading farmer’s union in the area. BKU workers were injured when police resorted to
lathicharge. Bhartiya Kisan Union (BKU) leader's Mahendra Singh Tikait organised a dharna on the Bhora Kala area of Muzaffarnagar district and they also held hostage several senior sugar mill officials in the area. The farmers and their leaders also demanded intervention from the then agricultural minister Mr. Ajit Singh, a popular Jat leader in the state. In the light of demand of some farmers in the Meerut district reported to have set ablaze standing sugar crops in their agricultural field. The burning of sugarcane crops has been continued in the area on the thousand acres of land. A total of only 40 percent of the sugarcane crop can be sold at the cheap prices and the rest of the sugarcane they are forced to sell at very low price of Rs. 40-45 per quintal against Rs. 75-95 per quintal rate paid by sugar mills to the crushers at that time. In other case farmers are forced to throw their potato crops in the field as they are forced to sell their potato at Rs. 100-150 per bag of 80 kg. They do not want to keep potato in cold storage as it charges around Rs. 70-75 a quintal, which they cannot afford. Even farmers are forced to sell their potato at Rs. 40 a bag of 80 kg weight. Though, India stands 4th in the world for potato production but the share of potato export in the world market has been meager. These farmers' families in the area face ruined time as they postponed their daughter's and son's marriages, their family ailing people go without medication and children suffer from lack of education, etc. Farmers do not get good returns from their agricultural produce even at the best of the market times. The potato production in the country per hectare has been improved a lot and timing for its production has been January to March of every year and potato in such time is not available in most of the markets in the countries in the northern hemisphere. If Government of India can take an export-oriented policy then it would provided good opportunity and also would have spared them with plenty of problems.

Decreasing Sex Ratio

The alarming social problem in the area that people face is declining sex ratio. It has been also observed that he surrounding states like Punjab and Haryana also face such problem.

The sex ratio in Punjab and Haryana has been lesser than national average of sex ratio of 927. One of the most important reasons for the low sex ratio has been the desire of getting a son in the family so that he can carry forward the family and its tradition. In this process, the family size gets enlarged. In such situation, parents cannot even take care of such burdens as children’s education, health, marriage, settlement and others. It is a prevalent believe in the area that when there is no son in a family then people do not want to marry a girl in that family as they believe that she will also not bear a son like her mother. The other problem is the advancement in technology for sex determination, which gives opportunity for people to undergo selective female foetus abortion in alarming proportions. The killing of female child at foetal stage or after the birth has been criminal practice but several Indian communities have been known to do such practice it. The obsession with a desire for a son is a deep-rooted social phenomenon in Indian society generally and in northern part of India particularly. The sex determination clinic has been mushroomed in district Muzaffarnagar and in other surrounding states like Punjab, Haryana, and Uttarakhand. A son in the family is desired because he offers security to family and community and girls are considered liability and they need a lot of dowry for marriage. And after marriage the girls will be going to their in-laws’ home. The marriage of son brings groom into the family and desired for the social security and services to the old age parents. There is a saying in the North India that ‘dhood and poot ghar mein khabhi adhik nahi hote hai’ (sons and milk are never considered more in the family). Earlier ultrasound can determine the sex of the foetus in the 26th to 28th weeks of pregnancy but with the advancement in technology a new ultrasound technique is capable of determining sex of the foetus in the 13th to 14th weeks, which is done through transsurgical sonography. In 1971 Government of India had legalised abortion by Medical Termination of Pregnancy Act by intending to address the concern of population growth and speeding up of small family needs. But the use of such Act is seen more for misuse. Several states and the Central Government have introduced the slogan with incentives to protect girl child or female foetus. In 1994, the Haryana Government has introduced ‘apni beti apna dharm’ (our daughter is our religion) with reward of Rs. 25,000 of Indira Vikas Patra and for mother, Rs. 25,000 for daughter of 18 year’s age. The Central Government has introduced in 1997 for poor income family
scheme of Rs. 2,500 for fixed deposits to girl for her education and Rs. 10,000 at her 20 years age for her marriage under the 'Girl Child Protection Scheme.' These schemes are seen framed to check dropping sex ratio in these areas.

During field work in both town and village, people told that there are families, which practice female feticides. The majority of the family in both town and village have desire to have son irrespective of their community or religion. There are various families in Shamli town where people, irrespective of their high education and high social, and political role in the community, prefer to have son and they also have tendency to get dowry for their marriage. They do not prefer to have daughter over son. In the prevalence of low gender or sex ratio people in the field face problem of marriage because girls are not available for marriage. People in Jat community in the western Uttar Pradesh and Haryana buy wives from other states like - Orissa, Bihar and West Bengal. And these people are forced to take the help from middlemen for finding wives. It is because numbers of girls in the families are reducing in number. People in the area prefer to have male child in their families. This resulted people in facing problem in finding a match for their sons and they are hard-pressed for purchasing wives. The people who are unmarried are called randua in local dialect. And these unmarried people/randua are forced to live single life and their other family members, who are married used to get their share in the property. It has been found that many randus over a period of time are put to sword because of conflict of property. Many people from this region who have migrated to West Bengal, Orissa, Bihar, Chattisgarh, Bihar, etc. have found a new way of earning money. They mediate family heads to sell their girls who are from poor family background. The guardians of such poor family came to these areas and get ensured that their daughter can live a happy married life in the region if they marry their daughter to the prosperous farmer's family. These migrated people make good money after arranging such marriages. And many girls are taking interest in marriage proposal from such areas and unmarried people of such area get life partners for themselves.24

Globalisation and Youth Identity

In western Uttar Pradesh and Haryana, the roles of castes and caste panchayats have been strong and dominant and it played havoc in socio-cultural life of the people. In Haryana, there have been several cases of problems of young boys and young girls marriage presented havoc on caste, gotra, and village life. Gram panchayats played role in all these cases mainly in Rohtak and Jhajjar districts. In Haryana Kangaroo courts operate in the name of caste panchayat or ‘Khap Panchayat’, which forced a couple with their 18 months’ old child to go out of their village on 23rd August, 2000 by saying that this couple has defied the marriage norms of community. It is story of Jaundho village of Jhajjar district, Haryana. They and their family faced social boycott for two years.

Dharsana, a girl and Ashis, a boy married 3 years before and they belonged to different gotras and different village. Ashis belonged to the Dagar gotra and Dharsana to the Gahlawat gotra. Since both belonged to different gotra and different village, and panchayat viewed that gotras rule of marriage was violated as these two gotras, are from two major Jat groups of the same Jat sub-castes. However, Dagar and Gahlawats have sibling relationship and thus the couple has committed incest in the eyes of the caste panchayat. ‘Khap Panchayat’ has declared both Ashish and Darshana as brother and sister and forced them to have brother and sister relationship with tying rakhi as they have violated tradition or parampara of family or gotra. None of the families in village Jaundhi was supposed to have hukka- pani relationship or social intercourse with them. Both were forced to break their relationship and became sister and brother. Ashish, the son will not have right in their family property. Even police of the district told that they are helpless and they suggested a peaceful settlement to both families. The panchayat slammed two years social boycott to these two families. And panchayat members said that if Ashish and Darshana live only like a brother and sister, then only they can come back to village.25

The Jaundhi case is not an isolated one. In the past few months, several caste panchayat’s members have come down heavily on inter-caste liaisons – to the extent of even sanctifying murder in a case of involving a Jat girl and a Dalit boy of Ismaila

village, situated 30 km from Rohtak, in Haryana. In Lobar Hedi village of Jhajjar district, Haryana a story of an educated Dalit girl and her neighbour Jat boy, who were in close relationship. The Dalit girl was paraded with her blackened face on a donkey for committing a sin of friendly relationship with a Jat boy. And Jat boy suffered humiliation with family and village people, who decided to tonsure his head as punishment. It is an incident of first week of September, 2000. And people said that too much education of boys and girls has led to happening of such incident. In other case a Rajput boy and girl ran away from Uchana to Delhi and married in July, 2000. Girl family approached panchayat and denied to accept the marriage and panchayat gave verdict that both families have violated village tradition or parampara and they should leave village on 10th September, 2000. There are several cases like the above, which are unreported in the area. Elected panchayat, law enforcing authority and administration are ineffective in such castes panchayat decision, which was taken in the pretext of protecting their social norms, tradition, caste and culture identity in the area.

A Yadav boy was in love with a Brahmin girl in Aligharh, UP. On the night of Diwali the girl’s family butchered the Yadav boy to death and also chopped off his genital with a knife. And in response to the incident first information report (FIR) lodged by boy family in the police station and police arrested all her family members. In the contemporary wake of globalisation the desire for making friendship, relationship, going to see movies, going and sitting in parks, desire to have girlfriends and boyfriends, etc. are increasing. People are seen engaged in child marriage, female feticides, advocating idea of separate arrangement of education for boys and girls, accepting caste panchayat ruling based on traditional norms and belief of village and community have been happening in this area of western Uttar Pradesh. In national media policing and catching young pairs in the University of Meerut, or in city’s parks, was on the demand of civil society groups. The police was blamed to beat these pairs in this regard. It made big hue and cry in the city, state and country.

26 Ibid., p. 93.
27 Ibid., p. 94.
In Indian society in general and Muzaffarnagar district in particular, people in general do not like young generation boys and girls to come in such relationship. They are of the opinion that modern system of society permits women and girls to come out of the clutches of the family tradition and relationship, which can also give them scope for such kind activities in the city and eve-teasing case in the city is case in point. An eve-teasing incident in February, 2006 led to rioting and firing between two communities in the Meerut city. A barat came to Podivar area with both male and female baratis and some boys did eve-teasing with some barati women. It was opposed by some men in barat and later when barat reached to the bride’s house, a mob appeared on scene and clashed with baratis and made some baratis injured. Again mob reappeared at 8.30 PM and made the situation uncontrolled and some men climbed onto roof-tops and started firing from local-made country weapons. This situation forced the police to open fire and used tear gas shells. In the incident two people received bullet wounds and six were injured and two people have been arrested. It finally led to deployment of Provincial Armed Constabulary (PAC) and Rapid Action Force (RAF) in the sensitive areas of the city to control it.29

The district Muzaffarnagar has been famous for honour killing i.e. killing of youth (both girl and boy) by panchayat verdict. The panchayat killing of youth comes especially when they are in love relationship because family members feel they give them defame in the community. And to check such sort of panchayat killing and offering security to the lovers in the district, district administration has constituted Vayask Adhikar Samiti (VAS) in October, 2001. VAS has been constituted by district administration after an incident of honour killing of a loving pair happened in Alinanar village in the Jhinhjhana area of Muzaffarnagar. But after formation of such VAS honour killing has not been stopped. In the district again an honour killing occurred in Jasala village of Kandhala area of the district in September, 2001. Two residents – a boy Sanjay, of 24 year age and a girl Poonam, 19 years age of the same Jasala village were in love. They were killed by family members after panchayat verdict. Due to love relationship of Sanjay and Poonam, their family members were in tension and also fought with each other many times. Poonam belonged to a good family since her family uncle was

29 “Meerut Tense after Clashes over Eve-teasing”, The Times of India, New Delhi, 4th February, 2006.
Member of Legislative Assembly (MLA). Sajay was from a poor family in comparison to girl. And in this killing the roles of inspector and MLA have been under suspicion.\textsuperscript{30}

Several cases of honour killings were observed in the area. In Fugana village, Muzaffarnagar, Radha, a girl (changed name) was killed by family members. She paid a death price for falling in love with a boy since her family members did not approve her for love. There was never FIR and hardly any action by police had done. According to All Indian Women Association (AIWA) 10 honour killings happened in 2002. And this number had gone to 24 in 2003 alone. Apart from such killing, 15 committed suicide in 2003. 12 suicide cases were reported in Muzaffarnagar in 2004 alone. The family members of Radha neither remourned nor regretted. Her father said \textit{'meri chhori thi mane mar di tane kya'} (she was my daughter, I killed her, what is it to you). For the local residents in the district their age old tradition and honour are every thing for their identity. And every thing is fair to protect it. They said that their tradition and honour are not for negotiation.\textsuperscript{31}

An incident of child marriage in Muslim family came to notice in the area. The bride belonged to Karaina area of Muzaffarnagar district and bridegroom hailed from Baraut district in the region. This was suggested by a \textit{maulvi} of local area to a family, who was facing the problem of death of their two elder sons from evil spirit. \textit{Maulvi} suggested him to marry his son Shahrukh to a Muslim girl if he wanted to save his son's life. They, finally, married their son Shahrukh, of 4 years age to a Muslim girl Nagma, of 3 years age to save him from the shadow of evil spirit. This evil spirit shadow was the main reason of the death of his two sons and only marriage can make them to get rid of evil spirit and Shahrukh's father and mother, sighed with relief. When police asked to see into the matter, the police officials replied that they ordered for investigation. Both the family did not remorse for their child marriage and are happy.\textsuperscript{32}

The idea of co-education institutes in India for Muslim pubescent girls has set the cat among the pigeons with Darul Uloom, Deoband, Saharanpur district issued \textit{fatwa}

\textsuperscript{30} "Premi Yugal Hatya Kand Me Vidhayak and Thanadhyaksh Ki Bhumika Sandhigdh", Shah Times. Muzaffarnagar, 29\textsuperscript{th} September, 2001 (In Hindi).
\textsuperscript{32} "Child Marriage Near Meerut", The Hindustan Times. New Delhi, 29\textsuperscript{th} October, 2002.
against such provision. Deoband issued a fatwa in response to an Aligarh resident on the provision of co-education in Islam, which says that state’s co-education is unlawful and it gives rise to evil. Further, it elaborates Muslim women, who cannot interact with opposite sex men after attaining puberty without hijab. However, various other Islamic scholars have criticised it and some of them asked Deoband to arrange separate education institutes for both Muslim boys and girls in reaction. The banning of co-education in society in the form of fatwa makes even many Muslim female students bristles. They asked why they should be in hijab or shy away from co-education. It has been second time in the last three years in UP that Muslim women defied the Deoband fatwa. These students want to crack IIT-JEE by taking their own decision and bring 6 figures pay packet at home like all other friends. Several other progressive minded family and parents have not shown any signs of cowering before the mullah edicts.

Globalisation and Muslim Community

The western U.P. has witnessed issues related to identity in two communities- Hindu and Muslim differently. The identity problem of Muslim has been different than Hindu because of different life norms and values. In Muslim community both panchayat and religious clerics jump into the matter as religion clerics have strong control over the social, political, cultural, educational, health and other matters. A case of Charthawal tehsil, Muzaffarnagar where a 28 years Muslim lady Imrana was reported raped by her father-in-law, in June, 2005. It has happened when her husband Noor Ilahi was not in home as he was a rickshaw puller and part time brick-kiln worker from Kukda village. Imrana was instructed by the village panchayat to keep relationship with her husband. In her case media, political parties, religious clerics, religious organisations, community leaders, social activities took unnecessary a lot of interest and gave their various views and instructed her in many ways. All India Muslim Personal Law Board (AIMPLB) in a new twist sent two teams of fact finding in July, 2005 to her village Kukda, Muzaffarnagar district. They did not find any evidence of rape except Imrana claim. The

33 “Storm over Fatwa against Co-ed”, Times of India, New Delhi, 7th July, 2007.
team members viewed that such dirty allegations might have come under the influence of property dispute between father-in-law, Ali Ahmed and Imrana and her husband Noor Ilahi. Ali Ahmad wanted to sell the house and Imrana and her husband opposed it. Both team members gave the same result that there was no rape and how can Imrana, a woman of 5 children mother could be raped without making any noise and house she lives in is very small and how come nobody heard a single scream. The Islamic religious organisation Dar-ul-Uloom, Deoband, Sharanpur district claimed that Imrana has not been eligible to live with her husband, Noor Mohamad. It is in opposition to caste panchayat, which asks her to live with her husband. It has turned the focus on the fate of rape victim. The Shariat court ruled that Imrana Bibi cannot share the same house and cannot remain married. The Muslim scholars told that the Sharia on Imrana can only be justified if the accused Ali Mohammad is punished. And the punishment for this offence is sangsar. It is being stoned to death in public. Muslim scholars said in Imrana case Ali Mohammad should be punished for such crimes if punishment is given then only an effective check can be put on such incident. But the All India Muslim Women Personal Law Board (AIMWOLB) Chief Shaista Amber held Deoband’s ruling as un-Islamic.

Imrana filed FIR on 13th June, 2005 against her father in law and on June 15th, 2005 caste panchayat cancels her marriage and says she is now her husband’s mother. The police arrested Ali Mohamad on 16th June. Deoband’s Dar-ul-Uloom ruled out Imrana stays with her husband and again All India Muslim Personal Law Board (AIMPLB) supported Deoband verdict on 27th June, 2005. The district court denied bail to Ali Mohamad and on 7th December, 2005, Muzaffarnagar court framed charges against Ali Mohammad. But after 8 months of rape incident she became the subject of illogical fatwa, mass media frenzy and nothing has changed for her. Imrana in an interview to the media, admitted to becoming in a no-win situation. She feels she is a looser either way. If she listen to her husband she would be hauled up in the court. And if she goes against him he might poison himself or abandon her 5 children. Her husband wanted her not to press charges against her father in law or his father, who was earlier stood by her. Noor Ilahi says he would hang himself if his father is convicted. Noor Ilahi now drives new

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rickshaw brought by the money congress leader Rita Bahuguna gave to her. Imrana says that she is under tremendous pressure from her community and her father-in-law to do compromise and police has not given her any protection. She showed that her purdah has saved her and made her easy to attend the court as they cannot see her face and recognised her. But despite all odds she looks strong and says that she would not spare him (Ali Mohamad). He must suffer and I might live in fear and I am free from physical abuse.\(^{38}\) Imrana’s family members say that she would abide Shariat law and if there would be fatwa, she will obey it and she cannot go against her Mazhab and Deen. But AIMWPLB condemned the decision of AIMPLB and Shaista Amber, president of ARMWPLB condemned the AIMPLB decision and said that in Koran there are equal rights for both girls and boys or men and women. Shiasta Amber asked how come fatwa was issued if rape was not committed, and she denied completely the AIMPLB decision. All India Democratic Islamic Association (AIDIA), local organisations, NGOs with others held a demonstration in Muzaffarnagar demanding justice for Imrana.

The other new incident in Muslim Community in the Meerut district of western UP happened and it also took the attention of media, community leaders and politicians, Muslim clerics, panchayat, etc. It is a popular case of Gudiya. She belonged to Mundali village, Meerut, when she was forced or made to choose between two husbands. Her first husband, Arif had gone missing in Kargil war and considered dead. And Gudiya made her second marriage to Taufiq, a Muslim boy, even after 7 years. She was very sad and said ‘yeh kismat mein likha tha’ (it was in my destiny). She was some how forced to change her view and opinion in media under pressure. When she was asked to go to her first husband Arif, she says ‘yeh koi khel thodi hai, aaj iske saath kal iske saath’ (it is not game, living with someone today and with another tomorrow). And Sharit claims that second marriage can be solemnised only after 7 years of the first husband has gone missing. She accepted her first husband Arif when he accepts her child, who would born after some months. Gudiya saw future in the religion with Arif. She finally puts herself for it.\(^{39}\) Gudiya, finally died in June, 2005 in the Army Research and Referral Hospital in Delhi by a rare disease called systematic lupuserythematosus in the disorder of multi-

\(^{38}\) "Not Much Has Changed For Imrana", The Hindustan Times, New Delhi, 2\(^{nd}\) February, 2006.

\(^{39}\) "My Heart Is To Blame", Indian Express, New Delhi, 26\(^{th}\) September, 2004.
organ failure. When she came to Arif then she was 8 months pregnant. Gudigya’s weeping mother wanted her son, Matin and said ‘bhaiy ko le jana chahte hai, gudiya ki yaad aayegi’ (she wanted to keep baby so that Gudiya remembrance would be alive). Then Arif, her first husband replied ‘yeh mera baccha hai’ (this is my baby).

In the National Capital Region (NCR) two adults-Subia, a girl of 18 years age and Ashwani Gupta, a boy of 21 years age met in 2004 in chat room as net friend. They were doing course of charted financial analyst and fallen in love and married in 2006 in Arya Samaj Mandir in Ghaziabad, U.P. and over 1000 people were gathered to witnessed the marriage. Subia was from London. She met Ashwani in Ghaziabad in April-August, 2005, when she came to India. But her family members forcibly took her away to Bombay. She finally sneaked back her again without telling any family member or friend. She said that she is not the kind of person who bends before anyone, when she is doing what she believed to be right. She told that she was grateful to the police of Ghaziabad, also gave her support at the time of need. The wedding was turned to be media event as it was from two different caste, community, religious belief people, who married on their decision.

The story of storming women’s freedom in the western UP Shaharanpur district, three clerics declared fatwa debarring women from contesting panchayat election in August, 2005. It came in the claim of maintaining Islamic belief, as saying that contesting election is anti-Islamic and quoting from Hadis Sharifs, which says that if society is led by women it is destined to be doomed. Public relation officers of Dar-ul-Uloom, Deoband said that fatwa is issued within the laid down guidelines. The other Islamic scholars supported fatwa by adding that women can only contest if they accept that their duties are discharged and women would have to be content with discharging household duties. Other claims that there is not complete bar on Muslim women from contesting election and fatwa intends to ensure sanctity of Islamic social norms. Fatwa says that if women are intended in contesting then they should keep the leechaz pardah. There are

40 “Matin Is All I Have of Gudiya”, Times of India, New Delhi. 4th June, 2006.
41 “Ghaziabad’s Net Couple Tie the Knot”, Times of India, New Delhi. 12th September, 2006.
substantial numbers of Muslim women contesting in panchayat election led in August, 2005. These kinds of fatwa are also criticised by various Muslim scholars.  

Four year ago, two cases of opposite sorts came to the notice. The one case is related to talaq of Zaheera Sheikh’s husband. The other Afreen Mohammad decided to divorce her husband as he did not work. He was violent and abusive. Afreen family went to maulana to help her and get a divorce which took 2 years of aggressive persuasion for the Mehr and giving a bribe to get the divorce approved. The question is why Zaheera Sheikh’s husband took a minute to get divorce but for Afreen Mohammad it took 2 years to get divorce. In fact, several attempts were made to curb talaq but nothing worked. AIMPLB debated triple talaq system for scraping and introducing Nikhanama, (a marriage contract) and a new Talaqnama, which was approved in Patna meeting of AIMPLB in October, 2003. But it awaited final nod from 41 members decision making body. Women activists, lawyers and scholars of AIMPLB’s said that talaq has ruined the lives of innumerable women and it was AIMPLB’s board duty to denounce talaq. AIMPLB believes triple talaq is completely un-Islamic. AIMPLB is a representative body of all Muslim sects in India and comprising of more than 400 members. Around 10 year ago, Muslim scholars drafted a model of Nikahnama and presented it to AIMPLB. And it drafted new Nikahnama, which is intended to make women benefited from within the framework of Shariat. This model Nikahnama, which is proposed by the group recommends on arbitration clause in which both parties nominate a person to see whether reconciliation is possible or an amicable separation can be achieved. The three months time frame is framed for arbitration. The Nikahnama, under the Talaq-e-Tawfid clause, gives the women right to divorce. If husband treats her with cruelty, or fail to pay maintenance, or desert her for more than 6 months, or he is impotent or he is HIV positive. Even in 2002, Aurangabad Bench of Bombay High Court ruled that mere pronouncement of triple talaq by husband is not considered sufficient requirements of Islamic law for divorce. But now, AIMPLB appeared to buckled down under presume

42 “Muslim Women Cannot Contest”. Indian Express. New Delhi. 18th August, 2005.
from a section of Muslim community, who said they would not accept the removal of triple *talaq*. They would definitely start nation wide agitation against such move.\(^{43}\)

An army retired Colonel M. Shamse enquired about the use of both loud speakers for religious purpose and public space for offering *Namaaz* in religious congregation. In response to these questions, Nadwatul Darul Uloom, a Lucknow based premier Islamic religious institution sparked a debate in August, 2004. It advised the Muslim community not to do excessive use of loudspeakers and obstruction of public places while offering prayers. What is the *Shariat* ruling on the rampant practices of offering *Namaze-e-Janaaza* (prayer offered while carrying dead body) by blocking roads and offering the *Juma* prayers? Announcement on loudspeakers during the month of *Ramzan*, as it disturbs those who have no concern with the month-long fasting or who are sick. When there is no place for offering prayers, *Namaaz* may be offered on road but to cause inconvenience by blocking a thorough fare is anyhow a wrongful act. Nadwa has commented that blocking a thorough fare is a wrongful act even if it is for religious purposes. It is hoped that Muslim would see reason and stop such practices. Muslim scholars are of the view that recitation of *Koran* especially when someone wants to sleep or take rest or he is sick, is not proper. If your recitation disturbs the sleep and peacefulness of any person then the act is wrong and unlawful. And offering *Namaaz* at such place, which is a public passage is wrongful act. AIMPLB has chalked out action for reform and it would go a step ahead and carry forward a campaign to bring about further attitudinal charges among Muslim girl right to inheritance, wedding extravaganza, giving *mehar* to women at the time of marriage, and also of giving right to women for agricultural property. AIMPLB members also said to bring big change in triple *talaq* besides it.\(^{44}\)

A local boy Feroz Mohammad eloped with Shamina, a Muslim girl, who was his childhood friend. It is belonged to Shah village from Muzaffarnagar, UP. This incident resulted in much bad blood within the community and caste *panchayat* was convened on 4th December in the presence of police ordered a revenge of *nikah*. It is a *nikah* between a girl from Feroz’s family and with a boy from Shaminar’s clan. Here, in the tit for tat

\(^{43}^{43}\) "The Divorce Debate". *Frontline*, 10th September, 2004, pp. 41-42.

\(^{44}^{44}\) "An Edict on Prayers". *Frontline*, 10th September, 2004, p. 40.
verdict one of the victims was made scapegoat, Rubina Bano, cousin of Feroz only 13 years old, who was bride in the revenge nikah (revenge marriage). The new twist came when Darul-Uloom, Deoband, Saharanpur gave a fatwa saying that caste panchayat has no right to announce such nikah. It has exceeded its mandate.45

Thousands of madarasas are recognised in UP but only a handful of madarasa are opened to the Muslim girls. And thousands of girls are coming out of homes to only for women madarsa. It is a silent revolution that transforms their lives. The important and noticeable thing is that majority of family do not send their girl to anywhere else. Some of the Islamic scholars and madarasas officials view that it opened up them for education. Various critiques criticize this by saying that it pushed them in more rigid, deep and religion bound life style. Male members do not come to such madarasa and only my close relatives or family members can meet these girls in madarasas. As other Muslim scholars claim that these girls read Koran and get exposed to computer and Internet. But they do not go without pardah or burkha like other girls. The other also says that creation of only women madarasas help families to send their girls to such madarasas and it help families shed the hesitation. The curriculum revision has been still long pending in madarasas, in India. The 96 percent madarasas in India want to modernise their curriculum, which said in a Human Resource Development (HRD) Ministry report but they are facing financial crunch. In last two years, government has aggressively pitched in and a centrally funded schemes in UP provide lavish subsidies to madarasas. It is Rs. 1.5 crores for school building and Rs. 50 lakhs for the hostel construction. The report says that several books in madarasa uncritically glorify tolerance belief even to the extent of endorsing coercion on Muslim women to follow Islamic rituals. It deprives students in madarasas to the other new knowledge and rational view point present out of Koranic story at an impressionable age.46

45 Times of India. New Delhi, 12th December, 2007.
Summary

This chapter aims to focus upon socio-cultural and economic aspects of the field, which includes district of Muzaffarnag, Shamli town and Tana village in a descriptive and analytical way. The contemporary socio-cultural and economic aspects of the field are also mentioned. The various happening of agricultural activities, caste and religious community and leaders, religious institution, young and old generation relation, generation gap, honour killing by panchyat, etc. are described about the area in this chapter.