Chapter - VII
THE FIELD: CONTINUITY AND CHANGE

The chapter focuses on the changes in family, marriage, generational changes among both young and old generation, role and expectation, occupation, food habits, dress patterns, new economic and social change in both Tana village and Shamli town in regard to the process of globalisation. The chapter begins with discussing country and town nexus in views of various scholars Indian society in its first part. The second part deals with socio-economic changes in reference to family, neighbourhood and community. The next part talks about the changes in generation and consumer culture. The fourth section focuses upon the new socio-cultural celebration in the field. And the last part delineates upon socio-economic activity in the field.

Country-Town Nexus

The term country-town nexus makes a sociological category as opposed to modernisation or rural-urban interaction in many ways. In one way, it forces one to visualise town-country as mutually implicated category. In second way it sensitises the scholars to the fact that the interaction between town and country is fraught with contradictions and why that influences social classes differently. Finally, the country-town nexus goes beyond micro to macro level exchanges where contiguity does not limit the universe of rural-urban interaction. The nexus of town-country is crucial for any understanding of social transformation in contemporary India. It helps in making rural-urban interaction and rural-urban changes, peasants and workers, education, migration, mobility, employment, etc. possible. It is assumed that town-city exercises a hegemonic control over the destiny of village life. The town and county are depicted as polar opposites or un-matching contrasts in terms of population, in composition, density, professions, civil amenities, occupation, lifestyles, etc.

Yogendra Singh (1999) claims that the studies of country-town nexus in India are seen as a part of development of Sociology in India. There has been a long history of studies of village autonomy without civilisational base and in 1950s the studies of both
village and town was guided by theoretical orientation of functional-structural Sociology. In 1960s neither functional-structural nor village autonomy were the central concern of the studies. But the conflict and contradiction with social interaction became the central concern and then fuller expression of social reality occupies the center stage in both rural and urban studies. He has emphasised country-town nexus as a social category in his work.¹ In the macro-social transformation in India, industrialisation policy can be referred as a critical factor, which has contributed to the peculiar forms of urbanisation. It has led to the growth and development of a new middle class, signifying a new form of socio-economic inequality in both town and city. A self-conscious new middle class also grew and emerged in the countryside and posing a threat to its counterpart in city and town, as both are the products of the same forces and process of macro social transformation. The hiatus between these two is due to unequal and lopsided development of village and town. Y. Singh intends to view alternative rather than integrative forces in our polity, economy, culture and social system. The segmental identities based on social and cultural cleavages have increased their hold on the institutional apparatuses of society. The communalism, casteism, and regionalism are termed as maximum challenges to our national integrity, now established new alliances in both city and town, and village. These emerging new middle classes have demonstrated their new entrepreneurial and economic dynamism by selective adoption of utilitarian rationality.²

A.M. Shah explores rural-urban networks in India by exploring several age-old notions regarding exclusivity of village and town, caste and class, joint and nuclear family. Corporatedness and individualism on the study conducted the analysis of society and culture in villages of Gujarat. The relation of village and town are not confined to caste, kinship, and marriage alone but these are linked with regard to religion, culture and commerce in both commonality and differences regarding their structure and functions. Shah emphasises that despite the commonality of such two settings there is a crucial differences in two settings which in turn imply differential patterns of change. This

² Ibid, pp. 5-10.
commonalty is brought about by linkages between village and town that is generally observed as reciprocal and bilateral. Shah has dealt with a large number of caste groups in town, which are inter-related nature of interaction of different castes and village people acquire tools and raw materials from where and which place, the role of sacred book and account books, etc in depth. These villages are situated in the vicinity of town with specific characters of castes in the central Gujarat. These castes were Brahman, Rajput, Vania, Bhatia, Lohana, Kanbis, but now Patidar, lower caste like Chamar, Bangi, and some artisans like Soni (goldsmith), Kansara (brazier), Churdgar (bangle-maker), Salvi (silk weaver), Kadiya (brick-layer), Chunara (Clay-maker) etc. A. M. Shah analyses migration, particularly inter-urban migration, urbanisation, sectarianism, and individualism and process of linkage between village and town by establishing links between Sociology and History.

K.L. Sharma refers to country-town nexus in both historical and contextual reality, in the frame of structural and cultural changes in two settings. In the first, the micro-structural changes, social stratification and specific conditions of given villages and towns are determined by country-town nexus. In the second setting, the structural and cultural changes in which Sharma has made an attempt to spell out, country-town nexus as a viable conceptual tool for analysis of social transformation in contemporary India. He brings out existing frameworks, dichotomies and continuance for analysing country-town nexus. The important elements in country-town nexus are moneylenders, artisans, shop-keepers, salaried workers, non-agricultural wage earners, priests, and white-collar workers. These sections of society are actualised by migration, mobility and change. The new era and new patterns of country-town nexus has been claimed by a large number of social categories like school teachers, revenue officials, village-level workers, peons, bank officials, which are newly emerged and noticed in the uneven impact of policy measure, planning, and infrastructural inputs upon the people living in both the area of

3 Ibid., pp. 11-37.
country and town. The variations in structural changes, social stratification, and local conditions have made hierarchy of country-town nexus unavoidable. 6

Dipankar Gupta tries to understand the farmers' movements of Bharatiya Kisan Union (BKU) in western UP in the context of country-town nexus. He begins by arguing that it is important to analytically overcome the rural-urban interaction for it does not quite appreciate the two ways dynamism between town and country. This two ways of dynamism are such that town implicitly assumes the country, and vice versa, but not always found in a harmonious fashion. The country-town nexus indeed generates conflict and tension, which are multi-dimensional in their effects. Gupta claims that the importance of conceptualising country-town nexus as a structural and super-local category, which is not limited by reasons of contiguity. Gupta feels that the term country-town nexus would do better either rural-urban continuum, or rural-urban interaction or great and little tradition, he says that these latter phrases are better known but they cannot be a world, which by and large, have left behind. 7 Gupta claims that country-town nexus of independent India took a while to gel and says that there are two kinds of agrarian mobilisation in India, which found today. One is the movement of poor peasants and agricultural labourers for high wages and better working conditions under the sponsorship of political parties, mainly ‘left’ in orientation, i.e., mainly Communist Party of India- Marxist CPI(M) and Communist Party of India- Marxist-Lenin CPI(ML). The other rural movements are farmers' movements such as Bharatiya Kisan Union (BKU) in western UP, Punjab and Haryana, Shetkari Sangathan in Maharashtra and Karnataka Rajya Ryota Sangha in Karnataka. 8 At the time of his work BKU was strongest in western UP and today also it is the strongest. It was originally formed in August 13, 1978 in Haryana and Charan Singh was its undisputed leader. Later in 1986 when the Government of Uttar Pradesh raised electricity price from Rs. 22.50 per hours-power to Rs. 30 per hours power, then Mahendra Singh Tikait, the leader of BKU organised 5 lakh farmers’ rally in Shamli town in Muzaffarnagar and the government then buckled under

6 Ibid., pp. 49-57.
8 Ibid., p. 86.
pressure and reduced the rate to Rs. 25 per hour power. Mahendra Singh Tikait became national figure. And BKU movement might appear similar to many pre-Independence peasant movements like the famous movement in the western UP, Maharashtra, or Karnataka. The demands of these movements are never single-pronged but multi-pronged, not just remedial, but prospective too.

D.N. Dhanagre studied BKU in somewhat different concern. He says that political options of BKU are limited because of its insistence on staying away from politics. He made a comparative contrast between BKU’s leader Mahendra Singh Tikait and Maharashtra’s Shetkari Sangathan leader Sharad Joshi from Maharashtra as the former is not inclined to forging an all India peasant combine and the latter is sensitive to the needs of just such an all India body. Dhanagare claimed that 25 days in January-February, 1978 movement of BKU in western UP can be matched with the Maharashtra Shetkari Sanghatana’s rasta-roko agitation in Nipani, a small-town on the Karnataka-Maharashtra border known for its tobacco cultivation and business in March-April, 1981. Nipani movement had a limited aim of drawing the government’s attention to the grievances and plight of tobacco growers. BKU’s demands were raising price of sugar cane, no penalty on the non-payment of electricity bill, uninterrupted 12 hours supply of electricity, prompt attendance to all complaints of power consumers, tax relief for all farmers, immediate withdrawal of false criminal cases of BKU’s activists, etc. Dhanagare has rightly concluded that Tikait’s apoliticism in general and his indifference to other sister organisations of farmers in other status would insulate the BKU. And B.K.U’s present charter of demands hardly comes to close with sophisticated ideological formulations. Dhanagare had rightly forecasted that if Tikait failed to overcome both his obsession and self-imposed political insularity then he would not be able to make or succeed in building mass movements for broader social transformation in long run.

9 Ibid., pp. 89-90.
11 Ibid., p.120.
Socio-Economic Changes in the Field: Family, Community and Neighbourhood

Family Nuclearity

The change and continuity regarding family in both town Shamli and Tana village have been noticed in its nature, structure, function, family values, family member’s life style and dress, gender relation and gender gap, family members’ roles and responsibilities on the one hand and on the other the expectation of society and relations of family have been noticed and observed differently. The nature of family in village Tana and town Shamli has been different. And around 20-25 years back the nature of family in Tana has been more joint and less nuclear family in nature, and in the case of Shamli town family has been more nuclear and less joint in nature. The families are disintegrating very fast and tendency of nuclearity of life has been also on rise in both village and town. The reasons and rationale for family disintegration in village are different than the reasons and rationale of family disintegration in town. In town, reasons and rationale of family disintegration are related to availability of home/house, nature of work, distance of working place from family, family size, cost of land, life style of town, economic background of family, and social and cultural background of family like upper caste and class. But family nuclearity in village depends on the land holding of family, number of family members, economic background of family, needs of education and health, nature of occupation, employment, etc. In town, cost of land for construction of house is high and people make small home so they are bound to live in small nuclear family. Generally, cost of living is high, so people prefer to live in separate houses because they cannot rent on big house. People in town go to various places for work and sometimes it is very long to travel for work and so people who work prefer to construct a separate house or rent a house near their working place, if possible. It also gives rise to formation of nuclear family. It is also seen that there is no room in a house to live in when family size increases, then people go out and construct houses and it leads to nuclearity of family in town. Since the nature of work in modern and global set ups needs no collectivity because it is more machinised and technology oriented. The work place has been very far and it also becomes a reason for family disintegration and formation of nuclear family.
With globalisation opening up of market and privatisation give rise to establishment of MNCs in the various cities of India, which has become the reason for people migration for searching jobs. It has been noted that lower caste families and Muslim families are economically not well off, so they do not have more money to construct big house in town. They are also involved in small and tiny work, which do not fetch them sufficient money and also their distance of work place is more in different and diverse set up, which compel them to live in a nuclear family. In both village and town phenomenon of nuclearity happens because of population explosion since number of members of family increases and land amount and number of rooms in home do not increase in village and town. People in the family migrate from village and town for getting work since they do not get work in village and sometimes in town, which become the cause of family disintegration. It is because limited amount of land of the family is not sufficient to get income in village to fulfill educational, health and other needs. And in Shamli town land is very costly to construct big house, so that all can stay together. In Tana village the nature of family nuclearity is different from the family nuclearity of town Shamli. It has been observed in the field that nuclearity of family occurs when a boy in a joint family gets married and after some months or years starts living with wife in a separate kitchen in the same home or in separate home with his family. He cannot construct a new house for himself because he does not have money and he lives in a separate room with separate cooking room, sometimes in the same living rooms he cooks, or in separate kitchen in the same family house. The kind of nuclearity in which arrangements of separate rooms with separate kitchen has not been seen in the field. But a separate kitchen for the newly coupled in 1-2 rooms in the joint family of the same big house is found in Tana village. It is also seen in town Shamli but it is very rare. It is because, in village, generally, houses are big and there is no problem of space and in town houses are small and are being constructed in limited space as the cost of land for house construction is very high. This kind of nuclearity is seen in temporary phase in village but after a long time, when person found himself comfortable in terms of money he gets a separate house constructed as with increasing number of children, the needs for space and others things get enhanced. But in the case of town there is very rare that family where houses are so big and newly married person can stays in the first floor or
upstairs or sometimes in the ground floor in the same house. In village and town after formation of nuclearity of family, members keep in touch and cozy relation with each other. But sometimes opposite also happens.

When I asked reasons for nuclearity of family, old age persons in both cases of village and town shared that the new generation boys got influenced with TV, films, serials, Internet, computer and other many things in globalisation era. They told that in family they are bound with many bondage, their roles and responsibility towards old parents, young brothers and sisters and other family members. It is because of the impact of various media and market artifacts they want to enjoy a different lifestyle, freedom, limited roles and limited less responsibility toward family and community. They want to use freely telecommunication and information technology, want to lead a different lifestyle with huge global cultural package in free space and time, which is different than space-time of village and town in traditional joint family and community. The new people do not like much to be governed and pressurised by old customs, value practices, life style, dress and dishes, social control, etc of joint family especially when they are having uncontrolled access to global culture and life style. The new generation people dissociate themselves from joint family, pressure, influence, control and governance. The old family members do not want that their children should get dissociated from them. They never like to divide or separate their home, which are built by their ancestors, they respect their ancestors and their constructed home and land or other related things, which are primarily sources of their identity. The old people in the family feel that if their children are happy after marriage in a separate nuclear family then they can live separately. In some cases of both village and town, it has been observed that some old family members get pensions and in every month and he gives shares or divides his pension equally to his every son and even they divide his total amount of provident fund in their every son. It is because the married children or married son do not have work or do not get opportunity of work, and face problems of survival. And father helps him in this way. It is seen that the same case is also found in town when people have more opportunities for getting work than in village. In some of the cases in town it was found that father assists his separated children. It shows that family member attachment has not been reduced after family division or separation. In both cases of town and village,
reasons and responsibility of separation of family are desires and aims, goals, new female member's entry, new life aspiration towards global cultural package and global era/world found or given in new generation. The old generation people responded that new generation boys are oriented less towards learning of high skills, less hardworking, less disciplined and more interested in obtaining new lifestyle, freedom, leisure and pleasures, etc. The nuclearity of town and village is differently related to opportunity, differences and diversity, and multiplicity. In the village, family nuclearity is related to less prevalence of opportunity, less diversity, less differences of modern set up. And in the case of town, apart from various opportunities in business, jobs, new jobs and employment learning of Internet and computer center are also found.

**Family Authority and Control**

The old generation people in the village stay together with the separated new formed nuclear family people, who are always their son or grandchildren in gher. But in the town Shamli these old people stay away from their new separated nuclear family children. This is why relatively nuclear family members of the village enjoy less freedom and less individuality than that of nuclear family members in town even after separation from joint family. In village the old people see the changing behaviour, lifestyle, their goals and achievements with close proximity since they stay in close proximity with the separated nuclear family members. The presence of old people in such situation put control over them even unintentionally. The changing behaviour patterns, life styles, life goals and achievements of newly formed family members are seen into various contradictions. It makes them sad and disenchanted because this change occurs in front of them, which they do not like, want and expect. In the case of town old fellow of the family do not see such changes since they do not stay in close proximity with these members as they stay in different home/house. These newly separated children in comparison to village get more freedom and opportunity to go out, earn and enjoy. They are less concerned with village family people because of the distances between them and their separated children in town. They get more freedom, opportunity and nuclearity in nuclear family than in staying in joint family.
The family authority has been always invested in the hands of old people or old-age male and female. The old age male who is always father, uncle, and grandfather or old age female mother, aunt and grandmother decide all family matters or take decision in all family affairs. The division of labour among male and female members in the family has been observed in the field. The father or grandfather in family decides all family matters related to inside family, and relation of family with other families in the village or town. These matters are associated with agricultural, family matters, purchasing and selling, what seeds would be sown, growth and cultivation of crops, trading, education of children, house construction, shopping, fertilizers, sometimes cash or purchase on debt, etc. The old family members like mother or grandmother in family takes decision for preparation and nurturing of children, children’s behaviour, studies, freedom of ladies and children, role and representatives of other lady in the family, etc. Ladies in the village look after animals like buffalo keeping, feeding, bathing animal, and making milk from them. The ladies also help in small agricultural work, carrying food for male people in the field, carrying straw, carrying vegetables, rice, oil etc. from shops or town to the home. These old fellows of the family are head of all the family affairs but now their authority has been degraded and are seen in majority of the family in town, even these old fellow also feel and share it. This makes distance between both generation of old and new in the field. i.e. in both the town and village. This degradation of authority of old generation is caused by clash between old age and new generation expectations, aims, hope, life style, new education system and new exposures, jobs, employment, and migration. With the opening of schools and colleges in the village and surrounding area, many female from both village and town have joined teaching, and official works. The female due to globalisation started working out of family also and get exposed to outside world. It is not to say that schools and colleges are getting opened due to globalisation but people desire and expectations toward life, family, gender, children, and community have been changing in global era. The opening of new schools, colleges, and other institutions and female working into them are the result of such attitudinal changes. The other reasons are revolution in information and communication technology, opening of various channels and TV and their programmes, films, video, CD, cell phone, computer and internet, and their uses by people in the field. The gap between two generations
people has been increasing and this get wider when children get married and when their own children disobey and deny old people in family, which is being more common and noticed. If it is being done by non-married boys then it is more likely to be ignored. And if it is done by other married boys of family then parents get angry over them. Now it starts creation of generation gap. This question of generation gap is not limited to boys, and but girls in the family also do it. But in comparison to boys, girls do it less. And new dress, exposure to new information and communication technology, modern and global cultural artifacts, films, serials etc. are responsible for generation gaps as told by respondents in the field. There are few needs in the family in which old male, female, and adult members are in opposition to new generation boys in vise-versa. This generation gap comes out in various points in family.

In the field, relations among families, social harmony, social control of family, brotherhood, collectivity etc. have always been in the prime focus, which has been a distinct character of village life. It has been less observed and less noticed in town and more and more in village. But now with the impact and influence of globalisation in village harmonious relations, brotherhood, collectivity, trust, social control, etc. are degrading very fast. It is resulting in development of more individuality, distrust, less tolerance and suffering; quality of less altruistic and more anomic behaviour and denying flexibility and intolerance. People in the field told that SCs and other lower caste people have developed consciousness, and awareness of their rights, and developmental in the field. The impact of political parties and awareness campaign of their rights, massive use of revolution and communication technology by village and town peoples also help them in it. People told that the kind of dependency, harmony, unity, and respect for each other, were found around 20-25 years earlier. Now, it has not been noticed that eroding in degree and intensity very fast. The reasons behind it are degradation of village caste occupation, and desire for new modern urban occupation and spread of education and skill among all. In the case of globalisation such rights and awareness of SC and OBCs people are on rise in the in the field. Now in the Tana village bonded labours are not found, which was existing in villages earlier.

The other occupational opportunity has been increasing in the wake of globalisation with high use of information and communication technology and
developmental scheme of work done by state and central government led to bring confidence and awareness among them. The only old people from OBCs or SCs background are involved in the caste occupation. And only those young people who are poor, un-educated and illiterate people, who have not got jobs or work in modern industry, modern organisations or institutions, are involved unintentionally into lower caste jobs or low respect jobs. It is being said and observed that in old traditional work like agricultural work, hair cutting, cloths cleaning, cleaning house, street, home, animal feeding, animal fodder arrangements, fetching milk, etc. work were done by lower caste people. In town lower castes people are seen involved in tiny and small tasks. And such kinds of work do not bring them sufficient amount of money which can be sufficient for the rearing and caring of all family members with dignity. People in village and town say that they are not well of in economic terms so that they cannot provide them sufficient money which will be sufficient for lower caste labourers to take and deliver all family responsibilities. And lower caste people are involved in such a small and caste bounded work then it does not bring respect to them. These above mentioned works are needed hard work and in return it pays very less reward. In such situation, markets are also responsible because farmers do not get their due share or prices for agricultural produce, which they sell in market. And the profits of products are enjoyed by business class. The desire for consumption of global cultural artifacts has been aroused and spread among people by information and communication technology through advertisement for eatables, new dress, new house and kitchen consumable items, etc. and availability of these items in market. Migration of people to big and advanced cities of India from village Tana and town Shamli makes them to see the advantage of use of communication and information technology.

The tendency of living in joint family is reducing and enjoying living in nuclear family has been increasing. The migration from village to towns, opportunity for education, employment and jobs are responsible for increasing nuclearity, cropping generational gaps, changing gender relation and division of labour, etc. in town and village. I was informed in the field that people from village or town who have got jobs and set their business in the city and earn good money in comparison to those, who work in agriculture. They are more desired and respected in family, relation, community and
neighbourhood. When these employed people come to village or town then the behaviour of that person in his family or standard of living of that person and his family gets improved and changed. And it makes a lot of difference when we look and compare it with the same family members, and their children or other family members and their children both in town or village. The dressing pattern, dress brands, living style, etable items of these people or their family members are getting better, desired and appealing along with globalisation process. These people when go to village, they and their wife, their children always live a better life in terms of dressing, eating, language, lifestyle, etc. on the one hand and on the other these people in village or town do not care for other family members, or other children in the family. This situation gives rise to dissatisfaction among members of the families in both village and town. The desire for family nuclearity comes to the fore again or tendency of taking care of own family and children for every thing that also slowly adds to joint family disintegration tremendously. It shows a clear-cut tendency of increasing nuclearity, individuality, consumerism, and consumer culture in every family in the globalisation process.

This consumer culture and consumerism infuses increasing tendency among people for selfishness and nuclearity, individuality, etc. and decreasing tendency for collectivity, family unity, etc. and help in family disintegration. It is not limited to one generation but goes to the successive generations, when new generation people or boys see that their father is unemployed or engaged in agricultural activities or other such activities where they are unable to provide good care for them. And the new generation boys/girls when compare their position with other boys and their father's position with others father's position, then tendency of inferiority develops in these young generation people. It is not limited to one family in the field but it goes on to all and spreads in village and town, which lead to lessening of collectivity, brotherhood, harmony, and unity and increasing tendency of disintegration in the family. And finally it brings down togetherness, collectivity, social control, values of elder-younger, etc. and gets enhanced in selfishness, nuclearity, comfortability and enjoyment, etc. among new generation in both town and village. New generation people in both town and village get smooth, simple, joyful; good and respectful life with socially recognised means like through getting educated, agricultural work, and various business activities. In the village, it is
observed that in a family if many members are working or doing business outside village and earning more then this family gets more respect and status than those families in which people are working in village or town only. It shows the importance of migration and new occupation. If in the village or town, any person of the family is at high posts like in police, army, administration, engineer or doctor and he resides outside the village and comes rarely to the village or town, then family members command respects by other villagers or town people in their community and neighbourhood. The high expectation from such families where people stay and work outside villages or town, is being under pressure of expectations, and giving more in performance of roles or responsibilities in various fields of economy, family needs, culture and social values, etc. If one make a comparison between a family, which follows and practices joint structure, collectivity and cultural and societal values with other family, which follows and practices nuclearity, individuality, hegemonic style, modern and vulgar dress, etc. then people pay more respect and give high status to the first category of family in the field.

Changing Family Functions

In sociological literature, main family functions are children’s socialisation, providing schooling and education, personality formation, etc., which are found in and both joint and nuclear family. The family role in Tana village of joint family is different from the nuclear family. This difference is observed in areas of jointness, nuclearity, gender relations, dress pattern, food habits, education and career aspiration, etc. Earlier family role in the area of socialisation, gender relation, and personality formation was observed but now a hiatus has been observed earlier. This hiatus has been found because of the reducing roles of old generation people in the family. Due to high authority and high role of old generation like father, mother and grandfather the children used to learn family tradition, norms, values and life styles with them. This produces simple, sincere, and sensitive personality children, which was full of family tradition, values and norms. But with reducing role of old generation people, the children are going away from family traditions, values and life styles. This gives a personality in young generation of more individualistic and less collective in nature aspiring for global cultural package and life
style. In joint family, in 3-4 decades before, the rigidity in gender relations has been
diluted because value of socialisation in family has got changed. In joint family, mostly
male child was sent to school and female child was not supposed to go to school. But
now thinking of family heads or parents’ has been changed and in both village and town
all family members are in favour of providing education to both male and female
children. In both town and village, you hardly find any family which discriminates
between male and female children in education. In both village and town, there is no such
family, who does not want to educate its children irrespective of gender. Now the main
hurdle in providing education of children is family economic background, and distance of
schools from village. In both village and town both kind of English medium and Hindi
medium schools are found. These are of two kinds: private schools manly in English
medium and government schools mainly in Hindi medium are observed in the field.
These private schools are coming up in the field for education, which is considered the
impact of globalisation. Now parents feel that education is important for both the children
and who have good or high economic background. They send their children to English
medium school in both village and town. Both central and state governments have made
such policy and scheme, which also help in attracting children for coming to schools and
reducing the drop outs. It also focuses or emphasises more on girl child. I saw the
preparation of mid-day meal in gram pradhan’s home. The distribution of mid-day meal
among children is found in the filed in village government primary school. The principal
of the school goes to pradhan’s home every day for checking the meal preparation. I also
saw construction of bathrooms in schools for both boys and girls separately. It is in
government schools only, not in private schools because this scheme of construction of
separate bathrooms for boys and girls is limited to government schools. The scheme of
mid-day meals is also limited to only government schools, it is not found in the private
schools. The teachers told that because of mid-day meal scheme, the attendance of
children in schools has been always high. They also said that children with mid-day meal
learn community eating, community kitchen, etc. can help in eradicating problem of
caste, untouchability, gender problem, etc. The gender difference existing at the family
level earlier but now it can be said that it has been eradicating in areas like dress,
education, parents' mentality, hair style, etc. among children at the early stage. But when they grew up they learn these things in society slowly again.

**Hukka Smoking**

The *hukka* smoking has been very popular among old generation in western UP in general and in Shamli and Tana village particular. The other changes in the village and town have been noticed that young generation boys and girls do not like to smoke *hukka*. Though *hukka* has been very prestigious smoking in western UP and even 1-2 percent young boys and girls in village and town, do not have interest in smoking *hukka* on the one hand and on the other the young boys in the field have learnt smoking other things like-cigarettes, chewing *gutka*, drinking, etc. It is considered a big change and a reason for new development in village and town has been modernisation and globalisation and due to which they came to a new exposure of education, use of TV and advertisements, and new belief and values in global culture. The smoking *hukka* is limited to the old generation in family in both the village and town and this tradition of smoking *hukka* is again linked to the tradition of collectivity. The smoking *hukka* in three-four times in a day i.e. in morning, in afternoon, in evening and in night is found in the field. All the time old people smoke *hukka* in collectivity. It is rare that old people smoke *hukka* alone. They smoke *hukka* in morning after breakfast, after lunch in day time and in evening at least old people sat in group together and smoke *hukka*. The smoking *hukka* in western UP is also associated with caste system. The *hukka* smoking of upper caste i.e. Jat in the field (earlier in UP Jat was considered upper caste but now Jat is given the OBC status in UP) is linked to upper castes only in both village and town. It is because they can share *hukka* with upper caste only. The lower caste people in village has also been seen in smoking *hukka* in collectivity, and sharing of *hukka* happened with lower caste people only in both village and town. The *hukka* smoking in collectivity is not limited to smoking *hukka* only but then people in collectivity talk various village affairs which means that smoking *hukka* collectively is not limited to only smoking but it also gives them time and space to share things in family and community with each other. They share their family matters, village matters, agricultural affairs, other village problems in such
times. They consider *hukka* is good for health. It helps in digesting food, getting rid of tiredness, keeping mood fit, etc. Though in village or town, young generation people do not smoke but they are only people in village who prepare *hukka* for smoking for old people. They do all preparatory works like changing *hukka* water, cleaning *hukka* pipe, putting *tambakku* in *cheelam*, and lighting it with fire. The upper most part of *hukka* is called *cheelam*, which is made up of mostly clay. When I asked why new generation people do not smoke *hukka*, then they told that *hukka*-smoking is old in fashion and the new generation people consider smoking *hukka* as a bad thing. The young generation people use cigarettes, alcohol, *biri*, *pan*, *gutka*, *khaini*, etc., which are also very harmful. But these things are available very easily in tea shops, pan shops, etc. in both village and in town. The various kinds of brands of cigarette, *biri*, *gutka*, *khaini*, etc. are found in village and in town. The availability of brands of *biri*, *gutka*, cigarettes are depending on the consumption and liking of these brands in the area by people or young generation. The use of such things in the filed is seen or observed easily in the areas. The spread of *gutka* chewing is a new phenomenon, started hardly 10-15 years earlier in the village and town. People in village told that these things are not only bad or injurious for health, but people who use it spread and make various places dirty like schools, offices, colleges, etc. The *gutkas* of various brands are found in the area, which are Panparag, Rajdarbar, Tulasi, Shikhar, Manikchand, Dilbag, Panbahar, etc. The people in the field told that *kachchi sharab* or country made alcohol is also used by these young generation boys, which is locally produced. And people who have come from eastern part of UP and from Bihar are engaged in selling *kachchi sharab* in village side mostly. And in town things are available in abundance in early in the field.

**Community and Neighbourhood**

The community and neighbourhood identity have been identified through we feeling and social control. The we feeling and social control have been observed more in both village and in town earlier, which have been sharply reducing. With the rise of globalisation, the use of TV, phone i.e. mobile phone, migration and market continuously coming into the habit of young people in village and town. And it gives rise to generation gap and
individuality and lessening of collectivity, we feeling and social control in both town and village. When I asked what are responsible for lessening of we feeling and social control then old people in the field replied that they are use of TV, films, serials, cell phones, new dress, etc. In the influence of cell phone and TV young generation people listen less to old people in community and neighbourhood since these boys and girls do more whatever they like to do. Even they do what old people ask them not to do like not to use much cell phone, not to see foreign film, not to speak much to girls, not to make them friend, etc. in village and town. In the village and town due to existence of high degree of we feeling and social control, old people used to scold young boys and girls of their community or neighbourhood like their children especially when they are seen doing wrong things. In the village and town several quarrels among families happened because of activities done by young boys and girls in the influence of globalisation and when old people wanted to check them, which are responsible for lessening of social control and we feeling. These activities are unaccepted activities like young age boys and girls are caught in exchanging letters, watching movies together, dating, meeting in restaurants, etc. The idea of lessening of social control of community and neighbourhood in village and town are also related to young boys smoke and drink in various places, and wearing new dresses, which old people think bad.

With the opening of market and economy, and establishment of MNCs/TNCs, new courses for studies in schools, colleges, universities, technical and managerial institutes, opening of several new English medium schools and colleges, and people are seen opting for new knowledge providing courses in the field. But, when we look at it in a comparative perspective, we have found that such kinds of new opportunities and openings are found more in town Shamli than in village Tana, because in village Tana people have limited development. Shamli town people have access to more developed infrastructure of education, health, communication and information technology, entertainment, etc. Almost 100 percent households have access to telephone and TV with various channels connection in Shamli town. And in Tana village where 80 percent household have mobile phone and around 15 percent households have TV with channels connection and rest of the household have only national channels TV connection. In Shamli town around 10 percent households have computers with Internet connection.
People in village go to Internet cafes or computer centers for accessing Internet. But in the case of Tana village, they do not have such kinds of facilities in the home and very less percentage of people i.e. around 5 percent people know the use of Internet.

The concept of community and neighbourhood have been more strong, rigid and close in nature in case of village, where as these are more open, less rigid but strong in town since town people does not belong to the same village territory, same castes, same neighbourhood, and not engaged in same kind of occupational structure. And in its opposition, village people belong to the same territory, same occupation of agriculture, or animal husbandry or buffalo dairy, caste, lifestyle, etc. in regard to both community and neighbourhood. The neighbourhood and community both are having high degree of homogeneity in structural and functional term in the case of the village but not in the case of the town. In the case of village, both community and neighbourhood are highly homogeneous in terms of caste, caste relations, occupations, religion, lifestyle, patriarchal authority and family, etc. The village Tana is divided in two major structural parts: First is dominated by Jat caste and other is by lower castes and Muslim community people. And even in both the parts of village Tana various caste and two religious communities i.e. Hindu and Muslim clusters are found, but they form the homogenous ground for community and neighbourhood relation. Such kinds of clusters of mohallas are settled in town Shamli, which are based on the case of various castes and religious household in the field. In the case of village Tana every cluster is being dominated and guided by its structural base like religion, caste and occupation on the one hand, and on the other it is also more influenced by larger and dominant base of the village. It is predominantly Jats of Hindu religion. As Tana is based on two Hindu and Islam religion and dominating practice of Hindu religion i.e. Jat Hindu has influenced more occupation, life style and dress in village. But Muslims are more guided and influenced by Islamic principle in religious practice, marriage practice, bride searching, etc. in the village. In the case of Shamli town various clusters of households distinctly found in town and form broadly several mohallas, like Shamli town mohallas, Punjabi Mollahas, Muslim mohallas, lower caste mohallas, teachers colony or mohallas, Jain households or Jain mohallas are found. These mohallas have distinct lifestyles, occupational patterns, religious practices, etc of

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different community and neighborhood people and they give the base for them to their identity formation.

In globalisation process, in both village and town communities and neighbourhoods have been changing with use of TV and channels, telephone, migration of people and their desire for modern occupational structure, education, various global cultural package of cloths, films and serials, eatables items, drinks of both soft and hard nature, art and artifacts, etc. TV and its various channel programmes spread openness, and ashleelta through films, serials, entertainment like singing, dancing, etc transmit more values and lifestyle, which are not in accordance with traditional family values, life styles and culture. Mostly young people in the field like to see them. Telephone and their use by young generation in the field provide them more chance to make free meeting, talking, messaging, ring tones, going to see films, making decision, and others with friends that cannot be done with traditional family values and norms in village and town. People in the field are not disagreeing with using phones for knowing wellbeing of their family, relative, friends, various news, neighbours and community people. TV and channels programmes in the form of various global cultural impacts like in serials, films, dancing, singing programmes, and their scenes, songs, dialogues, acting, costumes, etc. are more objectionable than less acceptable to the old generation people as they are more flouting traditional value laded family and community life. Nowadays several advertisements on TV with market and MNCs impact help in altering and commoditifying young life with providing new opportunities (Nagaire Woods, 2000) in the field. However, all people have been seen involved in altering and commoditifying their life in several aspects with severe competitions, in society. Old people see various global opportunity as ad hock, temporary, unstable, exhaustive, on the one hand and on the other it attract away more young children from their identity attribute like studies, sport, business, trade, traditional family, and life, etc. With the use of cell phone, computer, Internet and others by writing and migrated family members, who are generally young members of family, neighbourhood and community in both and town. This kind of use has been very much in the metro and big cities but with the wide spread of globalisation these new global cultural values and life style, the cell phone use getting presented to the family and community in village and town but also seen widely practiced
by young generation. This uncontrolled use of cell phones gives rise to individuality and lessening of collectivity, family, neighbourhood and community tension generation gap in village and town. Modern occupation structure leads to migration of the field people to the various big and small cities of India for search of opportunity. It erodes traditional agricultural occupation in the village and small-small business and trade in the town. It brings directly others cultural values, life styles, beliefs, dress pattern, etc to the town and village. These new cultural values and life practices are not only superimposed on traditional values and belief of village and town but also give ideal alternative to new generation people in the field. The occupational migration has been fastened by educational migration from town and village to the various cities of India. In the global era with infusion of new subjects, information technology, communication technology, new skills, etc. increases the migration frequency. Thus educational migration occupational migration has become vicious circle to the cultural identity in the village and town. It is not that breakdown of joint family into nuclear family was not found earlier. But with the use of information and communication technology i.e. TV, telephone market in the influence of globalisation, the frequency of this breakdown has been noticeably enhanced, which has been observed in both town and village. It happens in occupying of the influence of global hegemonised cultural package marriage because the goal and decision of life of new generation people has been formed and framed on more individual consideration. Both market and migration give people both chance and capacity to bring new cultural package in the form of cloth, other wearables, eatables, entertainment, kitchen items, studies and skill, employment, etc. These things are not only desired but also make indigenous items and things down in both desire and respect. It raises consciousness and commitment into indigenous people for their native and local things, which have been bases for their identity formation. The elite of community and culture in the field are worried about hegemony of such phone culture, and Coca-Cola culture (Jonathan Friedman, 1994) and they told that they oppose above kinds of phone, TV, new dress use by youngsters in the field because it push them away with their culture and identity.
Generation Gap and Consumer Culture

It has been observed that young generation people are different in thought and action from old generation people in both village and town. It is because of generation gap. The old generation people do not accept all changes in young generation or in their children. They think that technological knowledge of young generation must be good and strong for getting good jobs, good education, and becoming civilised human being. This generation should also use this new technological knowledge for development but these children go for blind imitations and following of western culture and experience, which has not been good always. This imitation puts bad impact on children’s life in both village and town society. They are in the grip of various bad habits and they should be stopped them immediately. The way of dressing, the kind of pictures they watch, use CD, VCP, VCR, etc., the kind of song they listen, the way the boys and girls roam here and there, the way they meet each others in village and town area, these all action make old people in the field annoyed and disappointed. When I asked any bad happening/incident has happened in the village and town, they told that there are not so many bad happenings in the village but only 1-2 such incidents happened, and they consider them more and they put very bad impact and influence over us in village and town as a whole. In the case of town such happening are many because children get more space and time for doing it. In both village Tana and Shamli town young generation people spend their much timing in leisure activities like watching movies, playing games, gossiping with friends, making body with exercise, dress purchasing, praising, etc. They invest their less time on career talk, studies, etc. The other problem between new and old generation people is related to open relation or openness between boys and girls in every area and term. In 20-25 years back, young generation children used to pay a lot of regards to old generation people, like they did not sit on the same cot (charpai), never used to talk to girls in town or village as the sphere of boys and girls were entirely separate and different. The old people never took their wife with them to city, purchasing and shopping. But today young generation people are different and they take their wife for shopping, pleasure and leisure activity like films, roaming, outing, celebrating birthday and marriage anniversary, now they are enjoying more freedom than we used to enjoy. These young boys do not ask their parents for permission for it. When I asked why new generation is doing this, and why it is bad
and how to check them. Then, the old generation people responded that they do it because they see it in films, and in TV serials, which are mainly responsible for it. There is hardly any film which you can watch with your family, these films are very bad and girls, females/women (bahan and betiyna), son, daughter, mother, father and grandfather cannot see it together in home or family. Now, the kind of serials, films and other programmes under transmission are very bad. People watch them, which do help in degrading and eradicating respect of elders, unity and brotherhood, tradition, values, customs, younger and elder relations and culture in family. It helps in spreading nakedness/ashleelta, etc. It makes our family relationships rotten and bad, familial values degradation, cultural and personal relations has become bad and degrading. The identity of our culture and tradition is degrading and loosing due to these serials, films, etc. which is a big danger for our culture and society.

The other reason is information and communication technology, which helps in loosing and defying the personal, social and collective control of old generation over new generation people. This telephone, cell phone, films and serials have contributed in changing space-time relationship in family in both town and village level. These family members in town and village used to know the work and its priority, which was due to collectivity. Since each and every kind of work and plan is used to be made and done in consultation with all family members. They also help in doing them in family and in village. It is true for agricultural activities. Each and every kind work has to be done in a prefixed time and manner. Like in night all used to go for sleep and rest and in day time for agricultural activities. Since morning to evening in village they do all agricultural works. These agricultural works, animal husbandry and other village work are needed collectivity for completing it. It also needs help of buggi, tractor, trolley, agricultural instruments, etc. All people in family were engaged in it in day time and the night time all go for resting together. In town also such kind of time and space frame was operating in a fixed way, which is already allocated in mode. It was either in business or in small industry or in factory or in government in private institutions. This time-space and collectivity relation was under practice and operation in all social, familial, religious and cultural sphere. The offices, government institutes, industry, etc. run by fixed time i.e. from 9 AM. to 5 PM. or 10 AM. to 5 PM. or other. The spaces are also fixed for activities.
and work. These are applied to school, college, university, office, industry, agriculture etc. also. In 20-25 years back, the private and public space and time relation were not much controlled by technology and its use. Public space was stronger with collective values of high importance in such cultural set up.

The importance of private space and time has been growing with growth and use of revolution in communication and information technology, market-relation, increasing individuality and lessening collectivity and social and cultural control. It is seen everywhere that the use of revolution in communication and information technology and market are seen and observed more in society. In both village Tana and town Shamli such kind of use of information and communication technology and market relation are found in high degree. But these old generation people are sad with such uses that these boys and girls use them in both wrong way and purpose. These old people in village are worried that the atmosphere in village and town has been worsening day by day and boys and girls also learn these things that destroy our established traditional cultural values, beliefs, life style and harmony in society. In the society of both village and town the combination of revolution and communication technology and market bring openness which destroy family values, customs, life and harmony, life practice and knowledge of younger and elder and also of family and society. Now people in village more talk about keeping cell phone by women in village and town. These old fellows in town and village told that these women talk to whom, and what they talk to. They talk at their home people, sister, father, mother, brother, brother-in-law and sister-in-law for hours with them. They think that it is sheer wastage of money and time. But they do not oppose the use of cell phone in home or house. These cell phones or phone help in many ways as it helps in getting hal-chal/news from all friends, relatives, and family members or people who are working out of village or in other parts of India. The usefulness of phone or cell is being accepted or recognised by all the old age or other all people in both village and town. When I asked this question that men in both village and town keep mobile or cell phone then what do they do, where they talk, is it not misuse of cell phone. They replied that men have many work to do, they are responsible for running family affairs and they are always in financial constraints so they will not miss use it. They also said that people of good background can misuse it. They told that you can see the misuse of all phones,
which comes in newspapers or TV news frequently. These people told that keeping cell phone is not bad but it would be used in both proper and economic way.

People from all background told that the use and importance of revolution in communication and information technology like radio, TV and Internet have been very much. People of all generation told that they use radio in the same way as they use TV for information, communication and entertainment. Young generation people use radio to listen to songs of films, album songs, ragini, local song sung by local singer and experts. Even All India Radio (AIR) and other private radio company have introduced various channels like frequency modulation (FM), FM Gold, FM Rainbow, Radio Mirchi, etc. for transmitting songs and other entertainment programmes at various points of time. In both town and village, all generation people use these channels to listen such entertainment programmes. In village 20 percent people especially young boys told that they used to listen to radio all the time because they like to listen songs and entertainment programmes very much on radio. Radio programmes are very interesting now a day and many boys in the village and town send letters and demand for listening to their favourite songs from several radio stations. The various programmes like all sorts of medium age and old age film songs, pharmaishi programmes, cricket and hockey commentary and poetry reciting. The old age people and farmers are more interested in agricultural programmes like farmers/Kisans Ke Liye and Chaupal take various issues of farmers for discussion and involve doctors, agricultural scientists and farmers, and talked about fruits and crops, plant disease and medicine, spray, insecticides, pesticides, animal disease and medicines, etc. In village, more than 70 percent people have radio and they use it for one or other purpose. Keeping radio is always better since its use is not depending on availability of electricity in village. It is true that the use and popularity of radio lessening is day by day decreasing in due to TV use. The use of radio is found more in village, because of one important reason, i.e., less availability of electricity in village than in town. In village more than 95 percent households have TV and around 20 percent people have more than one TV. TV programmes are replacing radio programmes very fast and is being accepted by people.

In both village and town all community people told during interview that people with family do not go watch/see movies in town as Shamli has many cinema halls. People
from all community in village and town told that due to TV and TV channels connections, video cassette recorder (VCR), video cassette player (VCD), video cassette player (VCP), etc. use the tendency of going out for watching movies has been reduced. And other reason of not going to see films/movies with family out in picture halls of town is due to rotten social atmosphere and also feeling of insecurity among people. These people shared their liking for middle age films songs and middle age family films as they think these films were made on the line of such traditional cultural beliefs and values, and one can see them with all family members. But it is true for old generation people and middle class family people. And young generation boys and girls like to see and listen to new movies and new songs. They also see Hindi dubbing English movie with using CD, DVD, VCR in home and also at the friends' home in groups. The old generation people do not like much to see new Hindi and English films as they think that such films cannot be seen in family and the actors and actresses are dressed very dirty and their dress are bhadd and, ashleelata, and spread nangapan. And new songs like 'choli ke peechey kya hai' 'chhama-chhamna baje re teri payjania', 'bidi jaletle jagar se piya, jigar me bari aag hai', 'billo rani kah to apeni jan de du', 'hoth rasile tere hoth rasile 'babuji jara dhire chalo', 'bijli khadi bijla khadi', 'papu can't dance sala', 'mahi we magda nasiba kuch aur hai', etc. and various re-mixed film songs, and dance which spread dirtiness and pollute mentality of all generation people in general and young generation in particular. New young generation boys and girls like remixed songs, and dance their impact and influence can be seen upon their body language, boy's style, dress pattern, hairstyle, behaviour and action. People told that in Shamli town there are few cinema halls, which run blue films and action movies and young generation boys go to see them in groups. Both T.V. and radio are used for listening to songs by young generation boys and girls and generally old generation people like to listen to old and melodious songs. The various channels of TV and sometimes radio are also used for listening to commentaries of cricket and hockey in the absence of electricity in town and village by people. In the village, old people told that radio also transmits agriculture related knowledge programmes for seeds, fertilizers, crops diseases and the use of radio is more found among old generation and farmers in village people than Shamli town. It can be said clearly that radio listening has been decreased in the field. It is because of use TV
and films. The influence of TV and films are also seen in the local songs. These songs are famed and sung in the same influence. Some of these popular songs are- ‘Hat ja tau pichhe ke... nachan de manu ji bhar ke’; ‘pani wali pani pila de... tu kyu door khadi ho gai’; ‘jo nai –nai kudio ko najar lagate hai......unko chhoti umar me hi chashme lag jate hai’; ‘pahal pag yaro deshi ka tha...... dusara pag angregi ka tha’, etc. These songs are influenced in lyrics, musics and style of singing by West.

The facility of Internet has not been found in village. It is found in only town. In town 85 percent boys know the use of Internet. In the village only 2 percent boys know the use of internet. These boys go to town areas of Shamli, Jhingana, and Gadhipukhta, mainly for Internet surfing. In comparison to village young generation boys know more use of internet in town area. They use Internet for collecting educational information, letter writing, chatting, downloading films, watching pornography sites, etc. These boys belong to high schools, intermediate, graduation and post-graduation and also some professional courses in the village and town. In the use of Internet, and other communication and information technology, there has not been any difference of caste and religion, in both the areas of town and village. The young generations wish to go in all new things related to media and market in all spheres of studies, career and entertainment orientation. There are some areas where one cannot draw much difference among young generation people male and female. It is because of market, which provides all sorts of westernised dress, shoes, jeans, shirts, T-shirts, trousers, sleeveless sameej, salwar, ghaghra, wearing things for nose, ear, neck, etc. different types of footwear shoes, slippers, etc. for both male and female. In the field old generation people told that earlier in their time these things were not available in the market. They used to wear dhoti-kurta, Gandhi-topi juta-chappal, kameej-pyjama, mundari, using tattoo in their hand, etc. These young generation people now this time do not wear and use such things, now they prefer to wear branded shirts, shoes, T-shirts, shots, etc. In village and town, the psychology of people in accepting new dress and new look of both boys and girls is different. The old people do not like that girl should wear such dress and cut their hair or keep them short. They do not like short dress and short hair for girls. And they can accept it once if boys do it. This brand wearing has been very fast spreading by people in new generation boys and girls. The showrooms of branded wearables like Adidas, Allen
Solley, Itchiosia, United Colors of Benetton, Frelook, Crocodile, Zodic, etc. are not found in Shamli town or other nearby towns. However, the original brands shops and showrooms are not found but duplicate brand materials of various brands are found in town. These brand materials are of not good quality and high-price, these duplicate brand materials of shoes, shirts, trousers, T-shirts, are found of low price and of bad qualities. It does not mean that people do not wear branded wearable since New Delhi is only 130 kms and they keep visiting it frequently and purchase branded items.

It is family economic positions, which really bring all option, choice and freedom for purchasing branded materials to the individual. And their purchase has not been limited to only near town like Shamli, Jhijhana, or district Muzaffarnagar but they also go to near town like Dehradun, Haridwar or New Delhi, for it. The trend for wearing readymade clothes has been increasing many folds in both town and village. They told that readymade clothes are good in fitting and take less timing in purchase and using them. In the villages and town and other remote parts of the world consumer culture and consumerism has been spreading very fast. The media programmes like films, serials, album programmes, song and dance competition, advertisement of clothes, home/house appliances, cars, jeeps, motor bike, etc. are adding to it in various ways. Like old generation and new generation people also think and feel that new songs, serials, cinemas, advertisement, etc are not good, and no one can see them with family members like brother, sister, father and mother.

The globalisation and consumer culture has deeply influenced cultural and social life of people in both Tana village and Shamli town. In both the field, this impact has been observed and noticed in their lifestyle, new relation and relation formation, giving and taking respect, talking and using languages etc. In both Tana village and Shamli town, when some relatives, friends and office colleagues come, then the way of giving respect and receiving them have got changed now. People in the field told that when any guest, relatives, friends etc. used to visit home then they used to offer things like sharbat, Hukka, khaini, biri, gur, milk or milk products in hospitality. In the seasons of sugar cane they give offer sugar cane juice to these guests, relatives, friends, etc. But now hospitality and manner of receiving and respecting friends, relatives and guests have been changed. People in the village and town told that when new and very close relatives, friends or
guests come home they would be offered cold drink, snacks, chips, tea, coffee, uncle chips, *namkeens* of various kind and brand, sweets, Jalebi/Emerati, chips, Kurkure, Takatak, namkeen, cold drinks like Coke, Pepsi, Fanta, Mazza, etc. It is to say that things which are made and available in market are being given or offered to those people or close friends and relatives because it is considered respectful. Earlier market-made things are not being offered to the friends, relatives, guests, etc. and now these market eatable items are not only given but also respected and given with high regard and value. Earlier these things, which were produced and made in home were highly regarded and valued and offered to them. This is not only market things or items are offered in hospitality to the friend, guest, but people who offered it to them are also considered respected, regarded and valued in offering them. These changes are not limited to one class, caste or religion rather it is associated to all classes people in both town and village. They told that people are being driven and directed by lifestyle, values, clothes, living standard, choice, purchase, etc. People in the village or town do not only imitate and follow global cultural artifacts at the individual and family level but they also use them at meetings in office, small and big celebrations, short and long-term plane. Here, the intention is to portray that the impact and influence of consumer culture are seen and observed at individual level in education, upbringing of children employment, life chances, opportunity, achievements on the one hand and on the other the collective level family, marriage, party, birthday celebration, marriage anniversary, etc. on the other.

**New Socio-Cultural Celebration**

I came to know about various festivals such a Holi, Diwali, Dashara, Janmashatami, Shankranti, Navaratri, Bhaiyaduz, Karvachauth, Mahaberr Jayanti Teej, Lodhi, Ravidas Jayanti, Ambedkar Jayanti, and other by Hindu, Sikh, and Jains. Muslim family celebrates Roja, lid, and Bakareed separately in the village and town Shamli. Earlier, Karuachauth and Bhaiyaduj were celebrated only by Brahman and Baniya/Lala castes in both town and village have also started celebrating it. But 20 latter all castes of the village have started celebrating these festivals. In Karvachauth, wife keeps a day long fast and prays for her husband’s long life and good health. In Bhaiyaduj celebration, a sister
keeps a day long fast and prays for her brothers good health and long life and in lieu of that brother promises his sister's security, protection and prosperity.

I came across some interesting observation about Holi in village and town. Earlier only those people or family used to celebrate Holi who received a child (male or female) in his family in the Holi. But it was not always necessary the case. People started celebrating Holi almost 4-5 decades back. They celebrate both Chhoti Holi and Bari Holi. In Bari Holi, earlier people light fire at one place in the village but now they do it at many places in both town and village. This shows increasing tendency of groupism, which are bounded by many relations like caste, family, friendship, mohalla power, influence, etc in town and village. Earlier people used to celebrate Chhoti Holi by putting wet colour, oil, cow dung on the faces of the people. But now they turned to use dry colour, gulal, and others. The other festival celebrated by all the castes of village is Kavanriya and the enthusiasm and tendency to celebrate it has increased many folds. For the celebration of Kanvariya people go to Haridwar or Rishikesh in group in different points of time and then they bring it to Puramahadev, a place in district of Meerut. These groups generally include youth from various castes of the village and town. These groups while coming back to Puramahadev from Haridwar or Rishikesh they come back on foot and carry Kanvariya on their shoulders. This kind of Kanvariya is called paidal (carrying by foot) Kanvariya. People in field informed that a new kind of Kanvariya is introduced which is called post or dock or special Kavanriya. In the second kind of Kanvariya people go in taxi or jeep or motarbyke and only one person walks on foot carrying Kanvariya on his shoulders. And when he gets tried and another person of the group replaces him and this process goes on till the end. The form and style of Kanvariya get changed with change in availability in market products, and revolution in communication and information technology over a period of time.

Some new celebrations, which have been recently introduced in village are birthday celebration, marriage anniversary and Makar-Sankranti or Khichadi celebrations. In the celebration of birthday besides lighting candles and cutting cake they also perform Yangya with the help of pandits or visit temple in case of Hindu or gurudwara in case of Punjabi or Sikh. And they go to meet maulvi in Muslim family in masque. As in Jat community most of them are vegetarian and prefer to eat vegetarian
cake especially prepared from, wheat, milk, ghee, paneer and khoa. They can also buy the special cake from the market or town or sometimes they get it prepared on order from Shamli or other town. People in village and town informed me that they celebrate birthday at three levels. At the first level they celebrate it at a large scale like a small marriage party, where all the family members, relatives, friends and people from village/town or out of it are invited. And at the second level family members and friend are invited. And at the third level all members from only family joint family) are invited. The marriage anniversary is generally celebrated by educated people of the village. But they do it secretly and also give gift to their wives. They are shy of their old family members in village and town.

The new kind of celebrations- Kirtan and Jagaran are celebrated by Hindu family, noticed in the town and village. There is no specific time period for its celebration or organisation. They can be organised it in any months of the year. There are a few Bahjan and Kirtan committees found in both town and village and sometimes these parties also belong to other village and come on payments for Kirtan in the field area. A new phenomenon in the field i.e. participation of girls in these parties is also being observed. Some people also organised Bhajan and Kirtan parties at their homes. Some Kirtan and Bhajan parties are called Radhaswami, Dhan-Dhan Satguru, Brahmchari and others in the area. It does not mean that people in the field have become very religious and they do not mean to indulge into anti-religious activities. People in field are of the opinion that there are several socio-religious and cultural practices, which have become extinct in the village. These practices are Ramlila, Dhola, Bhajan, Antakshari, Chaupai, Dihe, Pad Ka Kabir, and Tulasi Das, etc. These practices are related to religious creativity of the people and are of the source of their livelihood also. They used to spread harmonious relationship among various castes, communities, and groups in the area in general and in the village in particular. When I asked about the process of globalisation, then there were very few educated people who have heard about this process. But they do not know what it exactly is, how doe it operate and what impacts and influences it put upon people in the village. But it is not true for the town people where educated people are more and they know about the process of globalisation.
Socio-Economic Activity

In both Tana village and Shamli town the primary economic activity of respective people has been different or separate. In the village 90 percent household is involved in agricultural activity but in Shamli town, it is not so. The primary economic activity in village is agricultural activity, i.e., sugarcane production, and all the farmers in the village produce sugarcane. These farmers are engaged in all time in sugarcane production activities like its growing, sowing, irrigation, spraying insecticides, pesticides, fertilizers, nirai, gurai of sugarcane, cutting, binding, loading and sending it to sugarcane mills. These mills are only 10-20 km away from the village. The agricultural time in village is bound in very tight schedule and several agricultural activities have to be done in such period. In Tana village many families which have good relationship they support and cooperate each other in the agricultural activity especially when there is a lot of work pressure in agriculture. It is seen only in those families where many members are engaged in service sector in urban or town area. In families where less number of peoples are found involved in agriculture activities and more members of people are involved in other activities like teaching, bureaucracy, business, etc. They do not cooperate in such economic activities of agriculture because they do not have time, but they keep majadoor/ labour for agriculture activities. There is one more thing found in village that various labour class people have come in village from Bihar and eastern district of UP and take land from farmers on lease and do farming and get profit. They fixed the amount of return to those families who give their land to these labourers before. And these labourers get profit from sugarcane and other crop farming in the western part of UP. These labourers get profit from such kind of farming and use it for their family rearing and caring. In the area of western UP, sugarcane and wheat are the staple crop. In Tana village big farmers earn around 6-7 lakhs per annum and small farmers in village earn 1 - 2 lakhs every year from sugar production. It is also observed in village that if they do need some other things, which is not grown in their field or land, then they exchange it with either by other grain, or crop or they purchase it in the village or in the town. I also got to known that village Tana people exchange their produced materials with other village people, who required those materials which they do not produce and exchange it with Tana people which they do produce and vise-versa. The sugarcane produced in
village are sold to both mills found out of village and kolluh, found inside village. Some of the mills in the area has installed kanta, which is a weighing machine for sugarcane. It works from morning to evening. Tana village farmers always want to produce more and more sugar in agricultural field.

In Tana village people have been always engaged in agricultural activity and several households in village face economic crisis like problems in rearing and caring of family, giving health and education needs to family members or to their children influence and importance of the market, media and money needs, which have enhanced. This enhanced needs are not being fulfilled by agricultural activities in village, though these families members are engaged all the time in agricultural activities and not able to fulfill their needs of family. The agricultural works in society is also not considered good and many families from Tana village went to Shamli. They are less engaged in agriculture and more in other activities or work in town or city, and some of them are engaged in business or jobs even in other cities of the state or in Delhi, Uttarakhand, Haryana, Punjab, etc. However, farmers in western part of UP are very much aware of their agricultural work and also of government facility for farmers and their rights. The population of both families of village and town has been increasing but the amount of land in village and family do not increase. The productivity of the family at village level do not improve and it finally does not provide sufficient income for family and individuals in village.

The second source of income has been selling milk, which has been started 20 years back only. In village people also keep animals especially buffaloes and other animals for milk production. They use milk for various purposes like milk drinking, milk product, production of ghee, matha, and curd, etc. They did not sell their milk and milk product earlier just around 20 years back. Not a singly family or household used to sell milk or milk products in village and selling of milk and milk product was considered very bad. They had not sold milk and used to get high value and high regards. If any family used to produce much or more amount of milk than they required for their family consumption, then they used to give extra amount of milk to their neighbours, joint family or clan family members without charging any money. In village, if any marriage, any village celebration or any festival celebration, or any death sanskar, etc., used to be

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performed then the people in the village used to provide their all milk for many days free of cost to that family who are celebrating it. It was also given to families of outside village but limited to the relationship of people and family. If one family has good relation with family of other village then they would do it. This practice is found or seen by other village people in the area also. But now the situation has been changed. It has been around 20 years in village that every family keeps buffalo to sell its milk, and selling buffalo milk has become part of the village economy of majority of the families. And in Tana village more than 80 percent households, keep buffalos and sell milk for meeting out family expenditure, and now slowly it has become the part of family economy. People told in village that around every household at least one time either morning or evening selling milk has been essential for meeting out expenses of the family. They sell one time milk and keep one time milk for consumption and making milk product like curd, matha, chhancha, ghee, etc. for their use. The selling milk provide money to them and they partly use it for providing straw, khali, green chara for buffalos on the one hand, and on the other they also use remaining money for meeting out their family expenses. This is a big change in village socio-economic life because earlier selling of milk was not in their socio-cultural practice but now they practice selling of milk and milk product in the village and surrounding areas. In Tana village every respondent told that every household keeps 4-5 buffaloes for milk production. By keeping 4-5 buffaloes, every household earns minimum Rs. 12,000 per month. There are families in the village who keep 1-2 buffaloes and earn Rs. 5000-6000 every month also. They told that these buffaloes do not provide equal amount of milk for all the time. In the beginning of first 6-7 months these buffalos provide much milk like 10-12 litter per day and after 6-7 months it reduce the milk production and then after some months it comes to 5-6 litter milk per day. In this minimum production they earn every month minimum Rs. 2,500 at least. But when they see that their milk production has been minimised they again try to purchase new buffaloes of high amount yielding milk. They do it either by their own money or go for taking loan by banks working in the area. There are banks in the local town area, which provide loans for farmers for purchasing animals, doing agricultural activities, etc on minimum interest rate. These farmers get loan from banks on minimum rate of interest and they use such money to purchase buffaloes. When they
purchase these buffaloes, they give them good amount of milk and for good number of months like 8-9 months and they earn good amount of money. And again when they start giving reduced amount of milk, they then sell buffalos for cheap price and somehow manage the money and return it with interest to the particular bank. Respondents in the field told that majority of the family in the village who do not have any source of income and they take loan every year and purchase buffalo and sell milk and manage to earn and run their family. They sale buffalo when they either stop giving milk or give very less amount of milk. People told that there are some people known to them in every bank who help them in acquiring loan from the bank as these bank workers are local people in majority of the cases. And this cycle goes on every year. People in Tana village told that when they take Rs. 10.0 lakhs loan from bank and return them with interest after using them for an year, then also earn profit. In this open economy of globalisation and privatisation, there are many banks working in the area and providing loan to these farmers on minimum rate of interest. Banks are also getting profit in the form of interest from them. Farmers are also getting benefited in this competitive time from low rare of bank interest. Thus, this open economy has made easy for farmers to get loan and do their various activities and earn profit and sustain their family. It has also provided opportunities for both farmers and banks to do business and earn profit.

The other economic activity in village and surrounding area has been hundi. Hundi is system of providing loan to the needy people by someone in pursuit of earning profit in the form of interest. There are around 25 persons in Tana village, who give loan to needy people. People take loan from hundi people for various purpose like to run business, agricultural activities, marriage, health care, educational need, purchasing agricultural equipments, tractors, activities, etc. Generally, these hundi people provide loans to needy people on basis of interest of 5 percent per month, which is higher than the bank interest. The hundi people in Tana village belong to all strata like upper caste and lower caste Hindu. Taking loan from hundi system is easy because it does not need to fulfill papers formality. The essential requirement of the system is that the needy people should be known to the loan givers. The difference between taking bank loan, or private finance company loan, and taking hundi loan is that in case of bank loan and private finance company loan keeping mortgage and papers are needed. But in case of hundi loan
these things are not required, and bank loan or private finance company loan taking needs a lot of time for completing formality than *hundi* loan. Since in the village area almost people knew each other and they take and give loan to only those whom they know on the basis of promises or *juban* of returning money to them. People told in village that till date there has not been any case of not returning loan to *hundi* people. The practice of *hundi* has been very old in western districts of UP and which provides profit to both loan takers and loan givers. The loan givers get profit in the form of interest and loan takers get money to get their work done. The nationalised banks and private finance company are not found in Tana village and they are found in town only.

The system of loaning is found operating in the area and to take loan various nationalised banks like Allahabad Bank, Punjab National Bank, Canara Bank, State Bank of India (SBI), Corporation Bank, etc.; and several private finance companies like Mahindra finance, Tamanna Associates, etc are found operating in the town. The one who takes loan, has to give property like land, home, certificate papers, etc. as mortgages to these banks and companies until he repays loan with interest. These companies and banks deal loaning with professional rules. There are many *hundi* people operating in the town and provide money to the needy people on high rate of interest. This rate of interest depends on the amount of loan and the status of customers. The *hundi* people in the town operate like village *hundi* people as both do not need mortgages or any paper. These *hundi* people are very strong and they generally give it to only those whom they know and think that this person will not fly away from their grip, in the extreme case *hundi* people have very strong nexus and net-work and they can take their money back even forcefully. Shamli is hardly spreaded in 3 km length, it is so developed that there are 15 nationalised banks and several private finance companies, which are operating and providing various services to the people for their agricultural activities, small scale industries, iron works, wooden works, *khandsari* works etc.

The other economic activities in the village and town have been related to new establishments of schools of English medium and appointment of female teachers and staffs along with male staff. In the village of Tana, I was told that there are newly established 6 English medium schools and more than 15 was established in town Shamli in last 10 years. These schools provide English medium education to the children of
village and town of surrounding areas. In every school minimum 2 or 3 female teachers and staffs have also been appointed in these schools on the basis of contract. These female teachers in village schools belong to the village area mostly. There are many female teachers serving in the schools from Tana village but in the case of Shamli town these teachers have come from various cities of India. These schools in Tana village provide education to the children till class 8th and in Shamli town they do educational services to the students till class 12th. There is a total of 27 schools in the town of both Hindi and English medium, which are associated to mainly UP, Central Board of Secondary Education (CBSE), and others. The few main private English medium schools are Motherland Public School, St. R.C. Convent School, Silver Bells School, St. Francis School, Rock Gold Play Home, Silver Bells Higher Schools, St R.C. etc. are found in town. In the influence of globalisation process English and English medium education has been penetrating and spreading into small villages and towns in the all parts of India.

People told that Shamli town has very good reputation for school education and people from all surrounding villages prefer to send their children to get education in these schools. They consequently migrate to town Shamli from surrounding villages. In these schools education is costly compared to government and Hindi medium schools. Children belong to families of good socio-economic background have access to these schools. People either take rented room/house or construct new house in Shamli town and stay with their children for having them access to good education in town. The importance of education of the children has been highly realised by families in both village and town areas irrespective of the cast, creed and religion. In the field, I came to know the fact that various families have sent their children to have access to good education in areas of medical, management, technical and academic field to the various cities like Delhi, Bangalore, Hyderabad, Bangalore, Dehradoon, etc. Almost 25 families from Tana village have come to Shamli town and settle down permanently and engaged in providing education to them. They are also engaged in business like opening shops, travels and tours, etc. And some people are engaged in jobs like as teachers, inspectors, mill managers, mill workers, etc. They are very well connected to their village Tana. It is equally true for other surrounding village families. These new schools have provided
opportunities to the female to come out from limited patriarchal family structure and traditional work to the modern professional setup in both the areas village and towns.

The new development of computer centers, parlour shops, coaching centers, and international subscribe dialing (ISD), and STD/PCO have come up in last 15 years have been related to market and media influence used for economic activity in both village and town. In village Tana only STD/PCO shops are found but in Shamli town all these are seen and noticed in function. In village side STD/PCO shops are run in both way: as a separate shops and also along with other general store, grocery shops and medical stores, etc. This additional facility of STD//PCO on shops attract more customers because they get many thins on one shops in village. In Tana village a total of 15 such shops are found and people told me that these shops have been developed only in last 10 years. In Shamli town the development of such new shops are also seen functioning separately. Like separate computer centers, computer centers along with Internet and separate ISD/STD/PCO shops or functioning in all three in one shops are also found running in the town. It is observed in the field that computer learning is not limited to boys but both boys and girls are coming to learn computer, use computer and Internet. Both boys and girls are seen becoming aspirants to go for professional career making after learning of computer, Internet, etc. and search of jobs in schools, colleges, industry, government and private offices, etc. The new development has led to the foundation for changing gender relation in both families of town and village. Earlier female were limited to only kitchen or traditionally known female activities but with the opening of market and media in the influence of revolution of information and communication technology and production process female and girls are getting chances to perform and play their role in various activities. There activities are production, trade, business, teaching, communication, etc. which have been witnessed prominently in the field.

In town area again new development of parlour shop has been found. The development of parlour shops is not limited to commercial area only in town but it is also seen in the residential area of town. And the opening of such shops is not costly. The most important point of such shops is that the entire management, running authority, service activity lies in the hands of women and they also serve in majority of these cases to female in town. But in big cities or metropolitan cities parlour services are not limited
to female only but male customers also go to get several services in such parlours. The kind of activities done in parlour are hair cutting, threading, message, waxing, bleaching, manicure, pedicure, make up of bride and bridegroom and their dressing at marriage time, etc. It is a good seasonal business. In the era of globalisation with communication technology and market development various women friendly opportunities have come up for women. It has enhanced the demand for women workers, women managers, women employers, etc. It has also made improved economic status of women. The use of parlour shops is not limited to women of old and middle age but slowly college and university new age girls have seen coming to this business for both purpose of service delivery and service seeking.

Shamli town has been rich in terms of business activities. The main business of the town is rim and dhure production, khandalsari and sugar, iron works, wooden works, and agricultural equipments production and their maintenance. There are a total of 10 industrial units for rim and dhure production like A. M. industries, Alok Rim Udyog, Vijay Udyog, Raj Rim Udyog, J.S. Jain Udyog, Deepak Agro Industries, Smart Agro Industries, and Ravi Agro Industries settled in various parts of town. They fall under category of small scale industries (SSIs) and their products are like rim and dhure, khandalsari, sugar, agricultural equipments, wooden products, etc. are marketed to all parts of India like in Karnataka, Andhra Pradesh (AP), Madhya Pradesh (MP), Rajasthan, Chhatisgarh, Tamil Nadu, Jharkhand, etc. Some of these industries produce rim and dhure, which have been started exporting to various parts of the globe like in Canada, USA, Malaysia, Thailand, Malaysia, Switzerland, Dubai, Sri Lanka, East African Countries, etc for last 10 years. The main rim and dhure industries like A. M. Industries, Vijay Industries, Wheels and Wheels and J.K. Agro Industries, which belong to two local Jain and Sharma business houses in Shamli are only given credit to export rim and dhure to the global market. These rim and dhure products are mainly used for tractor, trailer, crane, loader, excavator, fork lift, heavy truck, compactor, main cart, all terrain vehicle (ATV), of the road vehicle (OTRV), animal drive vehicles (ADV), etc. It is not that rim and dhure only produces for global market but their products are also found in abundance for local use. The customers of these products in India are companies like Godrej, Omega, Bharat Earth Movers Limited (BEML), etc. in India. The rim and dhure
manufacturing is related to use of tyres of small scale vehicles wheels. Generally the tyres of such vehicles like truck, plane and car have been replace by every 6 months service because of keeping security and safety in mind. These tyres are again used in light weight vehicles career. These replaced tyres from heavy vehicles are reused in light career vehicles in various parts of India. Like replaced tyres from trucks are used in bullock cart, and replaced tyres from car and plane are used in donkey and camel cart in various Indian states Rajasthan, UP, MP, etc. The important thing to mention here is that the use of such disposed tyres can be only used if these vehicles have strong rim and dhure. The need of manufacturing of new rim and dhure is arised because these vehicles discarded only such tyres but not rim and dhure along with them. The need of rim and dhure is the basis of establishing such rim and dhure industries in Shamli to produce them. Earlier in India, there were three companies such as Wheels India Limited, G.K. Wheels Group, T. V. Groups to produce, supply and fulfill the demand of rim and dhure in all over India. But in last 30-35 years government has started giving priorities to small scale industry (SSI) and in this light small scale industry started establishing rim and dhure industries and producing, supplying and exporting them from Shamli.

Summary

The chapter analyses change and continuity in the both village and town in terms of family, community, neighbourhood, development of generation gap and consumer culture, new social and cultural celebration and new socio-economic activities. The main new socio cultural celebrations are valentine day, birthday and marriage anniversary found celebrated by all in both village and Shamli. The rim and dhure are produced in town are getting popularised in the global market.