

The Pukhrayan: A Sociological Annotation

Dr. Anshuman Upadhyay

Assistant Professor
R.S.G.U. PG. College, Pukhrayan
Kanpur Dehat

Abstract:

It's a cultural study of particular area Pukhrayan, which is a small industrial town of Kanpur Dehat of Uttar Pradesh Province of India. Next metro city to Pukhrayan is Kanpur which is well as Manchester of India. Here we are investigating of degree of penetration of global culture in local culture. It is fully based on primary datas very nominal things have been taken from secondary data, normally from government records of Uttar Pradesh.

We are investigating Pukhrayan culture span on basis of some heads like daily life of people, education system prevailing, changes in festivals, changes coming in social institutions and impact on youth. I observe some drastic change in population of pukhrayan specially in youth population because I am teacher and I am in direct contact with this population. I find some change in mentality and personality of youth in my college. Specially, their attitude regarding their higher education degrees and find that they are not very serious regarding that. To investigate, I started the campaign against it and I find that the present scenario is some how responsible for it. Therefore, I decided to start this study.

During my primary investigation, I found that this matter belong to cultural development in recent decades. Therefore, I decided to launch a campaign to enquire about it. Global culture intruded to Kanpur dehat region through metro and heavy industrial city Kanpur. Since, the people of Pukhrayan are dependent on Kanpur for their daily routine life and trade & commerce. Whole trade & commerce of Pukhrayan region depends on the market of Kanpur, therefore, the culture of Kanpur has filtered to whole Kanpur Dehat region in span of time. Since Kanpur city is the main market not only for U.P. but also for western Bihar too, that's why it is in direct contact with international trade and commerce and from there global culture has penetrated to Kanpur.

The investigation is fully based on interview and observation of the population of Pukhrayan.

Key Words: Dehat, global culture, local culture, agricultural equipment and Samosa.

1. Introduction:

PUKHRAYAN is small industrial town of district Kanpur Dehat, of Uttar Pradesh and also after 15 km south kalpi, first town of Bundelkhand. It appealed me culturally and it looked to be the best example of co-existence of both Indian as well as global metropolitan culture. We can also say that it is best example of **neck-to-neck rivalry race between local culture and global culture.**

PUKHRAYAN is different from other towns of Kanpur Dehat in all respect such as culture, marriage, food, language, religious belief, agriculture ties and other rituals and customs too. There is something special thing in its culture that tied its people to its ritual and customs and they followed it unconsciously.

I wished to work the impact of global multinational culture on local culture. Prof. Yogendra Singh has raised the points that why India is opting the free economic setup? He also discussed that Malaysia and Indonesia has retreat from free economy to closed economy and supporting their step with respect to damage caused by global culture to their local culture. But from last three decades we are in the system which was adopted by Indian government in the year 1991. We are facing several social and cultural change after 1991. This my hypothesis that **the social and cultural changes occurred after the year 1991**. How our local or Indian culture is survived before Global culture. We noticed in Uttar Pradesh, before the year 1991 each and every city of Uttar Pradesh has its own distinct culture such Lucknow was known for its hospitality whereas Varanasi is globally known for its gali (street), similarly Allahabad (Prayagraj) is known for spirituality and education. Now these city are known for mall culture and hotel culture. Specialty of these cities has been swallowed up by global culture and made them center for uniform culture.

Universe of study:

This is very clear from the topic of the study that this study must be limited to a specific area. The area is a small town of Kanpur Dehat District Uttar Pradesh Province of India named as Pukhrayan. The population of this area is approximately 2 lakhs but since my questions are concerned to youth population of universe aged between 18 years to 40 years.

Research problem:

I wish to perform the study to interrogate the conflict or coexistence of local culture with global culture. There are many questions arise in this concern likewise----

1. Daily life span faces such struggle of local culture with global culture?
2. Is there any conflict or change at education level from primary to higher education?
3. Is there any impact of Global culture over local social institutions of universe?
4. Is there any impact of Global culture over youth population of universe?

There are many other question must arises at the time interrogation of universe. All the issues cannot be considered in one span but some related issues with these four questions must be consider under this study.

Research methodology:

This study is mainly based on analysis of primary data collected from the universe via interview of local residents of Pukhrayan. Instead of that some secondary data must be used for the purpose of the study as mentioned at the government websites or district gazettes regarding area, population, literacy rate and other parameters.

But mainly this study is based on field work performed by me and my B A 3rd year students at universe and collected the facts through interview of targeted population. We just collected the facts by asking fixed questions from population.

Analysis:

As for as the daily life is concerned there is great changes has been occurred in the universe. Sanjay singh aged 47 yrs says that after the good road connectivity from Kanpur brought sharp changes in the daily life of people of Pukhrayan. Kanpur is a metro and industrial city which was known as Manchester of India for its production of cotton. Kanpur Dehat was a part of Kanpur upto 1970's in 1979 it was declared as different district by state Government. Therefore, it was actually developed as fringes area of an industrial area. We can say that the throbbing of veins in same nature. Before independence, Khadi Gram Udyog production units were established there and producing cloths, paper and handicraft items, because it was well connected by rail route at that time too. After independence, there were emphasis over infrastructural development especially road transportation that connected pukhrayan with whole India Industrial line. Now, Pukhrayan is well known for its production in Agricultural equipment and Brick industry. Except this there are so many other production units are there like Milk Products production units, Ghadi Detergent unit, Ginni Steel units, and many more. So, we can say that because of good connectivity with Kanpur enhance the mentality of common people from simple agricultural to Business. So it is different from other areas and it contributed a lot to bring up new culture for Pukhrayan which is different from other rural part of the country.

Monday is holiday at Pukhrayan Bazar, because the merchants of pukhrayan are engaged in marketing at Kanpur for rest of week. Pukhrayan market is big market in the district, even officers posted at Mati, Kanpur Dehat district headquarter, are used to come to pukhrayan market for purchasing. Therefore, pukhrayan is the place having continuous contact with Metro culture as well as the district head quarter officer who are belonging to different elite class having very sophisticated and proper life style. Therefore, the market of pukhrayan is very rich. All the consumer are available at market. Besides that Pukhrayan is having cultural ethics of both global as well as local culture i.e. a complex cultural structure can be noticed in Pukhrayan. And that affected the daily life style of people of Pukhrayan from early morning to late night. People of Pukhrayan started their life with bed tea, morning walk, youth generation engage in sprinting and gym. Two three decades before people were like to take milk or buttermilk not tea biscuit. But now this has been fully replaced by teaological concept this is the very first impact of global culture. There is one Tiwari Tea stall near RSGU Degree college, we noticed there the people not only pukhrayan but from the surrounding of ¾ k.m. has come to the stall to take their first sip. After other impact on food culture is snakes. Traditional fast food of pukhrayan is Samosa. In Pukhrayan, there are so many samosa shop like Arvind shop, Gupta Hotel, Swad Samosa, Madhur Milan, Allahabad sweet house, Krishna sweet house and so on, their samosa are very famous in Pukhrayan and its surrounding and they started sell samosa at very early 8 am in their big pans, but besides those traditional shops there are many shop and stalls of Chinees food, momos and finger. The people especially youth of Pukhrayan are taking very much interest in these foods. Medical practitioner is crying out that Junk foods are not good for health, but people especially youth population are just doing trial & error method in case of taking snacks. Besides that, house food culture of Pukhrayan is still on traditional line i.e. Dal roti, Vegetables and milk

or other milk products are still integral part of lunch and dinner. One thing special fact to be mentioned regarding Agrawal Community that they are taking Paratha in place of Roti at their lunch & dinner.

Restaurant culture is also burgeoned at Pukhrayan due to the impact of metro culture. There are many restaurants in pukhrayan like Vidur Kuti, Kanha Crystal, Green valley, Indra Paradise, Som Dhaba, etc. near about every day their dinner space is engaged for birthday or anniversary parties. Such type of parties is also influenced from its connection with adjoining metro city Kanpur. Actually, three or four decades before there was no culture of celebrating birthday or anniversary (marriage) in the maximum population of pukhrayan and those who were celebrating birthday adopted the traditional ways such performed some puja at home or visited any temple to offer sweet or prasad to God for happiness and good health of their kids. But due to Bollywood and western culture which flourished in adjacent metro city Kanpur.

Similar, impacts can be noticed in area of primary to higher education in examination area, Pukhrayan. Firstly we talk about primary education, two or three decades before, people were not very serious regarding the primary education of their kids. The kids were educated in school in their vicinity and also medium of education is also not point of concerned. But after 1991, when free economy system has been adopted by Indian Government, a great struggle has been started between classical and professional education system, because now service pattern has also been changed from government jobs to private jobs. The criteria of social status has also been changed from monthly salary to package system. Slowly & slowly, the change has been taking place in field of education but after NEP, we find very rapid change in education orientation especially higher education. Now a days, there is great change in the mentality of people regarding the education of their kids, now people are rushing towards the English medium or public school. Even those can offered the expenses to educate their in Kanpur, they left Pukhrayan for the shake of their children and got settled in Kanpur and admitted their kids in Kanpur public school. That's way the children are put out of reach from their grand parents and their own culture and forced to learn global culture. That is creating many family and social issues but this is not concerned to discussed in this study.

Similarly, middle level schooling is at the same path as fixed before. It means those who has left Pukhrayan for primary education they continued their study in the metro city, but those who has have their primary education in pukhrayan they continued their studies as per their family financial conditions. There are so many collages affiated to different boards like UP Board, C B S C Board, ISC board. RSGU Inter college, Swami Vivekanand Inter college and GGICafliated to U P Board and BKSD College, Jain International, Asian Public school are affiliated to CBSC Board. The students are completed their 10+2 from these institutions.

After completing their 10+2 students has very limited scope from getting higher education. For classical type of education there are three-degree colleges. R S G U PG College which is the only govt. college in Pukhrayan and rest two are self-finance college means private college. In govt. college, there are only two faculty i.e. Arts and Commerce. But it is very clear in present scenario that the student, who have B A and B Com degree, has no direct opportunity for Job neither government nor private, but for job they has to face competitive examinations. But, unfortunately, there is no scope in Pukhrayan for the preparation of these examinations i.e. coaching institutes, therefore, they has to leave Pukhrayan and for

further studies they have to move to Kanpur or Prayagraj or Lucknow or Delhi. It means for classical trained student has to move from Pukhrayan for the sake of their carrier. In Pukhrayan, there is only facility for Police constable or Army soldier. That means for bright future student has to move from Pukhrayan or those, who are mediocre, are engaged themselves in business for that also they have to depend on the adjoining metro city Kanpur.

As for as third question is concerned it is very good topic for thesis writing. That means there are tremendous changes has occurred in the field of social institution like marriage, cremation, celebration of festivals either Hindu or Muslim, structure of family, social interaction, friendship group, bonding of social relations and many more. In this field we find that the global culture had intruded and even damaged the sense of social institution. For example, if we talk about marriage institution, which is a families verge for social sanctioning the relationship between Boy and Girl as husband & wife for the sake of continuation of society in general and individual biological satisfaction of both male & female particularly. In my universe, there two type of marriage institution for both Hindu and Muslims prevalence with harmonious similarity in goal of the institution. The prevalence of rituals regarding marriage institution in both communities are traditional with new changes intruded by the impact of Global culture. We find more changes in Hindu traditional marriage rather than traditional Muslim marriage. In Muslim marriage there are great change has been notice in food culture such as inclusion of new non-vegetarian dishes, shakes, sweets and etc. otherwise, the rituals followed are traditional as depicted in Kuran and Hadis. There must be some local ritual added too but these are traditional now, because it was followed from long past and caused by geographical and contact with Indian population. This can be seen as acculturation in sociological literature. But as for as Hindu Marriage is concerned there are number of changes has come after impact of global culture like decoration, dinning pattern, food culture, clothing culture, groom's party arrangement, nature of institution (constitutionally), match selection and so on. Now a marriage in Hindus became a family event rather than social event. Rituals are just formalities. Concept of Jaimala and Honeymoon are become the most important and integral part of Hindu marriage. Or we can say that marriage is now become a part of pomp & show and related to social status.

Similarly other customs and rituals are also affected from global culture. The most important is the rituals and custom related with cremation or death. As per Hindu literature after the death of any Hindu the purity has been considered after 13 days rituals, but now a days, people are confined it into three days. The Brahmbhoj or terahvin is the last ritual of death ceremony as per Hindu literature. In this dinning the suffered family has intermingled with whole society after 13 days quarantine period. But now it is the matter related to show of wealth and status. Similarly, the festival like Holi and Deepawali are also have new clever with global culture. Traditional ways of celebrating these festivals are vanished and alcohols become the integral part of our festival. Therefore, the main goal of Hindu festival is to increase love, affection and cooperation in the society, but now people are try to confined themselves in their houses to social havoc caused by the alchohal.

As for as forth issue of the study is inquiry related to impact on youth population of global culture. In all round that can be easily noticed such as clothing culture, food culture, education pattern, moral and etc. there is complete change in clothing culture. Now a days, younger generation are not interested towards the tradition India dressing like Dhoti- kurta or kurta payjama. Now, younger

generation are fully adopted western outfits like jeans, paint-shirts, coats and blazers and girls are like to dress western outfits jeans, forks, middy and called it as party wear. Female are often using ethnic wear like sari and salwar suits but in case of male Dhoti Kurta is completely vanished. That means men are fully adopted the western outfits regularly as well as occasionally too. Therefore, we can notice that in Pukhrayan, clothing culture is fully changed due to impact of global culture. Similarly, the pattern of enjoyment for youth is also affected by global culture and social media. They refreshment modes are guided by global culture and social media which is also anyhow promoting global culture, like touring with friends with sips of alcohol, alcohol parties, visit restaurants, etc. even, the tour of religious places has increased now a days, but we can find from the different reports and news channels that after the season there are huge collection of alcohol bottles and bear cans. One more thing worth to point out here regarding religious places that it is developed as honeymoon destination. It means there is nothing to do with religious causes or spirituality in these tours. Similarly, for fitness youth are not using traditional Indian method of workout such as yoga and Akhada. In stead of these youth are using gym culture. Specially, yoga is considered to be as medicine if you have developed some disease. But actually, it is very clear fact regarding yoga that if one doing yoga regular basis then there is no need of doctor. Even, education pattern is also badly affected by global culture and regular use of internet and social media. Now students are avoiding to go to school for study and find it proper to continue their study online. But it is universal fact that there is no option for teacher. Therefore, this also affected the Indian concept Guru-Shisya relations. Similarly, the aim of study is also changed now it is not for attaining more & more knowledge besides that now it is completely associated with future carrier and earning more & more wealth. Moral education is no more part of primary education which affected the production of good citizens for country.

Conclusion:

In the above discussion we find that there is very crucial and neck to neck fight between global or metro culture and local culture and very important fact regarding this struggle is the global culture has its upper hand and local culture is seemed to be fighting for its existence. This may be because global culture has more advanced technological support rather than local culture. For example, if we consider clothing pattern then we find that local or hand made cotton is very costly as compare to mill made cotton. Therefore the reach of traditionally made cloth is very limited population, where as mill made cotton can easily be approach to all population. One more thing worth mentioning here that there are many options in global culture, therefore adoptability is more facilitative rather than local culture. Due to more sociality global culture has upper hand to local culture.

In my universe I have selected four grounds to perceive and evaluate struggle between global and local culture and these are daily life, education system, changes in institutions and changing attitude of youth. In each segment we find great changes has come specially after the year 1991. This very year Indian government has adopted free economy system for the country and global culture has come in direct contact with local culture and struggle between them has started for overlapping counter culture. Before that global culture was known as imported culture and it was confined to very little population of India. It was not common to all but after 1991 when multinational has penetrated the social sphere of India and global culture has made its reach to common people of India and then it has started strategically competition with local culture.

As we find in discussion that there are drastic notable changes has come forward in case of daily life activities of population of my universe. These changes can be easily notice in all respect of daily life such as morning tea to alcoholic nights, burger to restaurant's cuisine, half pant or lower to coat pant. It means global culture has affect food culture, clothing culture and even interaction patterns too. The bonding of social relations is become more formal than solid relationship under local culture.

Similarly, our education system has lost its aim i.e. before 1991, the higher education was only to take more knowledge but now, it becomes the means of earning, this can see as what happened in the year 1835.the Magna Karta of education was imposed on us as per required of the East India company. Similarly, now our main aim satisfies the demands of multinationals rather than development of knowledge domain. In field of primary education now there is charisma of English as mode of studies rather than mother tongue. But it is scientifically proven fact that our thought portion is more comfortable in mother tongue. Besides that, we are promoting English against our mother tongue. Therefore, we find that our education system has been fully affected from global culture.

Similarly, our institutions and celebration of festivals are also in flow of change as per directed by global culture. As we discussed above that some our institutions have lost their traditional format and even goal. Alcohol has finished the collectiveness feeling of our festivals. Like institutions, the format of our festival is also some how changes due to impact of global culture. Traditional portion of specially Hindu festivals are lagged behind.

Therefore, we can say that global culture has promoted individualistic character in the traditionally collective characteristic of Hindu Society. Very noticeable aspect regarding my observation of Pukhrayan Town is that I found coexistence of traditional and global culture. But it is very true that slowly & slowly, the global culture is overlapping traditional culture of pukhrayan. But how long it is one can say, very soon global culture swallowed up local culture and since, the main instrument of global culture is trade and commerce, therefore, with more development of as per global standards, we will find complete change in cultural structure of Pukhrayan.

Reference:

1. Majumdar & Madan, An Introduction to Social Anthropology, Mayur books, New Delhi, 33rd edition in year 2018.
2. Tawseef Ahmad Parray; An Introduction to Educational Sociology; published by Orange Books Publication, New Delhi; ISSN – 978-8194561248, 2014.
3. A R Desai: Bharteeya Gramin Samajshastra; Rawat Publication, Jaipur; ISBN- 81-7033-390-3 (PB); Reprint- 2012.
4. Levis A. Coser & Bernard Rosenberg; Sociological Theory; Rawat Publication, Jaipur; ISBN- 978-81-316-0920-0 PB); Indian Reprint – 2018.
5. Vinita Pandey; Indian Society And Culture; Rawat Publication; ISBN – 978-81-316-0764-0 (PB); Reprint – 2016.
6. Prakash Chandra Jain; Rural Sociology : Indian Context; Rawat Publication, Jaipur; ISBN- 978-81-316-1170-8 (PB); Author 2021.

7. Dr. Anshuman Upadhyay; Marriage and Its Impact Over Indian Society; Sanrachna Prakashan, Prayagraj, ISBN- 978-93-84999-22-3, year – 2017.
8. Yogendra singh; Social Change in India: Crisis and Resilience; Har-Anand Publication Pvt Limited, New Delhi. I S B N – 81-241-0129-9.