

Mapping of Surviving and Receding Cultural Products

A Case Study of Village *Chakkaral* District Gujrat



Beenish Malik

Department of Anthropology

QUAID-I-AZAM UNIVERSITY
ISLAMABAD

2012

Mapping of Surviving and Receding Cultural Products

A Case Study of Village *Chakkaral* District Gujrat



Thesis submitted to the Department of Anthropology, Quaid-i- Azam University
Islamabad, in partial fulfillment of Master of Philosophy in Anthropology

Beenish Malik

Department of Anthropology
QUAID-I-AZAM UNIVERSITY
ISLAMABAD
2012

Quaid-i-Azam University, Islamabad
(Department of Anthropology)

Final Approval of Thesis

This is to certify that we have read the thesis submitted by Ms. Beenish Malik. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of "Master of Philosophy in Anthropology".

Committee:

1. Dr. Waheed Chaudhry
Supervisor
2. Dr. Anwar Alam
External Examiner
3. Dr. Waheed Chaudhry
Incharge
Dept. of Anthropology



Acknowledgement

I am unable to thank ALLAH almighty, who gave me strength to complete my research project, without his blessings I could not be able to complete it. I'm very much appreciative to my beloved and respected parents for their myriad love, measureless guidance and uncountable support all the time during the thesis process.

I am indebted to all my teachers of Department of Anthropology at Quaid-i-Azam university who valuably helped me in the completion of this research project, especially I would like to appreciate Dr. Hafiz for his regular check and balance during research work.

I owe my deepest gratitude to my respected and valued research supervisor Dr. Waheed Iqbal Chaudhry, for his regular detailed and in time meetings, wise council, constructive criticism consistent encouragement and kindness. I also benefited a lot by his outstanding suggestions and this thesis would not have been possible unless the co-operation and guidance of him.

It is a pleasure for me to thank my matchless friends Nimrah Hamid, Anum Amjaid, Kamran Afridi and Jalal Shehzada and Ammaria Javed. I am very much grateful to them for their unforgettable contact during data collection and data entry while memorable companies throughout thesis write up. The part of Anum's laptop is unforgettable for the duration of write up. Furthermore acknowledging my dearly loved sisters Sehrish Malik, Sumbal Malik and my beloved brother Sameen Malik, for their open hearted and all time moral support whenever I needed it.

This study would not be completed without the valuable collaboration of the respondents, so I am very grateful to all the respondents (the residents of village *Chakkaral*) from the underneath of my heart. I would also like to acknowledge my key informant and my aunt Mrs. Naheed Maqsood for her tremendous co-operation during field stay.

At the end I thank all the people from the core of heart, who play role in the completion of this study as well as expressing my apology that I could not mention personally one by one.

Beenish Malik

**I lovingly dedicate this research to my
respected parents and grandparents for their
endless love, support and prayers at each
step of my life**

TABLE OF CONTENTS

Chapter # 1

1.0	Introduction	
1.1	Background-----	1
1.2	Statement of the problem-----	5
1.3	Significance of the study -----	6
1.4	Objectives -----	8
1.5	Locale of study -----	8
1.6	Research methodology-----	9
1.6.1	Rapport Building-----	9
1.6.2	Participant observation-----	10
1.6.3	Key informant-----	10
1.6.4	Sampling-----	12
1.6.5	Socio-economic census -----	13
1.6.6	Informal interviews -----	13
1.6.7	Interview guide and in-depth interviews -----	13
1.6.8	Case study -----	14
1.6.9	Field notes -----	15
1.6.10	Photography -----	15
1.7	Future studies -----	15
1.8	Problems encountered -----	16
1.9	Data analysis and report writing -----	16

Chapter # 2

2.0	Literature review	
2.1	Description of the major concepts -----	17
2.1.1	Culture -----	17
2.1.2	Cultural products -----	18
2.1.3	Survival -----	18
2.1.4	Replacement -----	18
2.2	Theoretical framework -----	28
2.2.1	The social learning perspective -----	28

2.2.2	Modernization perspective	29
2.2.3	Cultural materialism perspective	30
2.2.4	Evolution perspective	32

Chapter # 3

3.0	Area profile	
3.1	District Gujrat	35
3.2	Historical background of district Gujrat	36
3.3	The locale	38
3.3.1	House type	38
3.3.2	Social classes	39
3.3.3	Economic pattern	40
3.3.4	Family structure	41
3.3.5	Education	42
3.3.6	Dress pattern	43
3.3.7	Language	43
3.3.8	Food pattern	44
3.3.9	Crop pattern	45
3.3.10	Religious structure of locale	45
3.3.11	Marriage pattern	46

Chapter # 4

4.0	Data Analysis	
4.1	Cultural products, their description and use	47
4.2	Cultural products and reasoning of their usage and non-usage	49
4.2.1	<i>Paiti</i> and <i>baksa</i> in locale	49
4.2.2	Use of <i>chaaj</i>	50
4.2.3	Reasons behind <i>panda</i> use	52
4.2.4	Use of <i>nalla</i>	53
4.2.5	<i>Pranda</i> in locale	55
4.2.6	Usage of <i>mati ka chulha</i>	56
4.2.7	Reasons to use <i>kannali</i>	58
4.2.8	<i>Toopa</i> and its use in the locale	60

4.2.9	Present status of <i>darri</i> -----	62
4.2.10	Present status of <i>mati ki handi</i> -----	63
4.2.11	Usage of <i>Gothli</i> -----	65
4.2.12	Present status of <i>sattoo</i> -----	67
4.13	Reasons behind utility and non utility of <i>warri</i> -----	68
4.14	<i>Chat wala pankha</i> and its current status -----	69
4.3	Usage of cultural products in cross generations-----	70
4.4	Prevailing alternatives of the cultural products in locale-----	73
4.5	Factors involve in the survival of the products-----	75
4.6	Factors involve in the replacement of the cultural products-----	77

Chapter # 5

5.0	Summery and Conclusion -----	80
	Glossary -----	86
	Bibliography -----	88
	Annexure	
Annex 1	Case-studies-----	91
	-Case study 1	
	-Case study 2	
	-Case study 3	
Annex 2	Interview guide -----	103
Annex 3	List of products -----	105
Annex 4	Socio-economic census -----	107

List of Figures

Figure 1: The process of research -----	15
Figure 2: Marvin Harris theory of culture materialism -----	31
Figure 3: Usage of <i>chaaj</i> -----	51
Figure 4: Utility of <i>panda</i> -----	53
Figure 5: <i>Nalla</i> in locale -----	54
Figure 6: Reasons behind <i>pranda</i> use -----	56
Figure 7: Reason to use <i>kannali</i> -----	59
Figure 8: Reason behind <i>toopa</i> use in locale -----	61
Figure 9: Usage of <i>gothli</i> among respondents -----	66
Figure 10: Utility of <i>satoo</i> -----	67
Figure 11: Status of <i>warri</i> in locale -----	69
Figure 12: Current status of <i>chat wala pankha</i> -----	70
Figure 13: Factors involve in survival and replacement of cultural products -----	81

List of Pictures

Picture 1: Boundaries of Gujrat -----	37
Picture 2: <i>Chaaj</i> in locale -----	51
Picture 3: <i>Mati ka chulha</i> along exhaust system -----	58
Picture 4: Replacement of <i>kannali</i> with <i>parate</i> -----	60
Picture 5: A view of <i>toopa</i> -----	62
Picture 6: Use of <i>mati ki handi</i> in locale -----	65

List of Tables

Table 1: Table consisting of main studies quoted in literature review	27
Table 2: Income level of respondents	39
Table 3: Economic pattern of respondents	40
Table 4: Family type of respondents	41
Table 5: Educational level of respondents	42
Table 6: Cultural products, their description and use	48
Table 7: Use of <i>mati ka chulha</i>	57
Table 8: Present status of <i>darri</i>	63
Table 9: Categories of <i>mati ki handi</i>	64
Table 10: Usage of cultural products in cross generation	71
Table 11: Alternatives of cultural products	74
Table 12: Factors of survival	75
Table 13: Factors involve in the process of replacement	78

Chapter One

INTRODUCTION

1.1 Background

Current study was planned to enlist, short list and to investigate the present status of specific cultural products in the chosen locale. The researcher was interested to know about the causes and under lying factors that are involved in the survival and replacement of the cultural products in village *Chakkaral* district Gujrat. Anthropological research tools were used to achieve the objectives of study.

Culture as a core element of human societies can trace back to the human birth. It is as old as human being on earth. Taylor(1871) takes culture as a complex whole consists of all phrase of life including belief, art, law, moral, customs and many more, maintains its importance in every society. Every society has its own unique culture that might be opposite to any other, it is transferred to the both intra, and inter generationally to make the members familiar to that society. Culture is not only the tangible elements and artifacts rather include the native people's interpretations and how they use these elements; normally people of a culture interpret the things in a same way. By adopting a culture, an individual makes a sense of the world. As culture is, consist of all a person has to pass throughout life so the tangible things he uses also come under this heading. The tangible things that are used by the people of a specific culture are embodied with the cultural aesthetics, known as the cultural products of that area (UNESCO, 2009).

People remain associated to their heritage and culture and use their cultural products as it not only convey rather construct the cultural values. They also produce and reproduce cultural identity, the usage of cultural products shows that the specific group of people belongs to a culture and community. Cultural products are thought to be infused to the cultural elements of a specific area and are considered not to be produced in an alternative locale. It provides the natives pride and solidarity. Cultural products are emotional tools that arose the feelings of native move over it can be said the ambassadors of a certain culture (Yeo et al, 2011).

In past cultural products were made to fulfill the domestic needs of the local people, by utilizing the locale raw material. As members of the locale were fewer, so it was easy for producers to make products of customers' needs. These products were even used for gift exchange and to get other necessities of life by using the barter system. There are many factors where by the increase in locale population disturbed the whole setting only the fewer number of producers were able to match the needs of people. The knowledge of cultural production is transmitted to the next generation informally, they are just taught practically that how to make the item. The impact of urbanization and increase in education affected the process of learning. The individuals that have to learn this art they started to involve in other activities which minimized it. But now-a-days a great diversification has taken place in the manufacturing process. The producers keep in view the consumers preferences to create a product so that the purchase could be increased.

In past cultural products were made to fulfill the domestic needs of the local people. But now-a-days a great diversification has taken place in the manufacturing process. The producers keep in view the consumers preferences to create a product so that the purchase could be increased. People from a culture using the same cultural products often feel proud that they are giving long lasting stay to those products that have been using by their forefathers a long time ago. They also feel a sense of harmony to the other residents of that culture and consider themselves on socially equal status as they are also utilizing the same products in their daily routine. People use their cultural products as their ancestors used to use these products. They keep their parents' memories alive by using those products. Usually people bring less modification and variations in their cultural products as community and society often do not admire the changes. Masses are closely in touch with their original shape of cultural products and normally it is believed that the changes in these products decrease its cultural weight (UNCTAD 1979).

In most of traditional societies, like many of African societies the forces to accept and bring change are weak as they have very little openness to experience and change in such communities inhabitants are bound to resist change especially in value system of that culture. A book titled as "On the Theory of Social Change: How Economic Growth

Begins" (1967) states that the societies create sanctions against people who bring change; such sanctions may include shame etc that falls on individuals who try to affect the system. While if the factors of change, directly or indirectly bring any variation in one element of system it surely and automatically brings change in the magnitude of other elements existing in the system. If change in one edge does not affect the other components it clearly shows that, the modified element has almost no significance in the system.

Looking at the current scenario it is obvious that the cultural products are losing their extensive use that is actually giving birth to the process of replacement and vanishing of the important cultural assets in the long term. Loosing cultural heritage is actually loosing the cultural diversity as variations in cultures are due to the multiplicity of practices. People all over the world are now days having several same cultural traits which are affecting the uniqueness of cultures. The cultural traits that were considered the sign of a specific culture are now difficult to identify its origin as people are using it across the globe.

Natives are quite emotional and possessive in reference to their culture. Daghfous and his companions (1999) also conducted a study on the values attachment with the certain cultural products and concluded that the process of adoption actually reflects an individual's level attachment to a product. As much, a person is less associated with the product he is more likely to replace it or bring change in it while on the other hand the people who feel for the cultural products often attach to product for a longer time period. It is also often observed that people who are less educated and less interactive to the outer world are more linked to their culture and cultural products. They are mostly less adoptive towards variations and change as they think it can shake its significance while the role of different external and internal factors cannot be denied in the process of adoption and change. The role of media cannot be ignored in the proceed of diffusion as things happening and being practicing in one corner of a world are easily copied and adopted by the people on the other edge. It is also observed that, the areas where media's role is less effective are mostly interlinked to their original cultural traits and products so far otherwise; it has affected all phrase of life dramatically.

People also remain less responsive towards the change in some situation where people stay unconnected with the latest happenings around the world. The ignorance becomes useful in the stability of the cultural products. As education and media plays an unforgettable role in process of change and development while the people who are less educated and less in touch with the media sector are less likely to adopt the new things. Especially people from older ages feel relax with the products they have been using from their birth and are less likely to adopt alternative as they have to give extra effort to operate them. People who cannot afford the latest products do not keep pace with the changing nature of the world also (Lopez and Garcia (2002).

A wide range of occupations during the last few decades has changed the whole scenario, people are moving to the new professions replacing their ancestors' to change the life style. Due to busy routine of people, latest and easy to use machines have replaced the utility of cultural products and indigenous machines that were used on a large scale previously. With the passage of time, utility of cultural products became a sign of a traditional family and this tag seams backward to get rid of the label people started to use modern and updated products that became an indicator of an up-to-date family.

People are getting rid of unnecessary things and products and more liable to use fruitful, multipurpose and economical things. To be more connected to a culture is a talk of past now, new generation is more likely to adopt the currently happenings and existing traits and products that has influenced the importance of a cultural product. Cultural products have not been demanded for the last few years as was in previous years because people are not more concerned to them this is why they have minimized their marketplace.

The part of personal, spouse, children and peer groups cannot be ignored in process of adopting the new things and replacing the older one. In many case people prefer their spouses and children choice and modify their living style according to them a similar study was conducted by Upright (2004) to know about the impact of the spouse choice in participation in different activities and found a positive impact. In the same way

the notion about the personal choice in consumption pattern can be strengthen by the Power and Mont (2010) resulting that the sometime people give priority to their personal choices in the utility of cultural goods.

The rapid growth and supply of durable and economical products all over the world has made the situation miserable. These affordable and long-lasting products have damaged the market value of the indigenous cultural products. Many countries are also indulged in this race especially market value of Chinese products cannot be ignored as they are not only making their cultural products and supplying them cross the globe rather they are producing the cultural products of other countries too, to occupy their economy. These products are often economical and multi-purpose as compared to the local ones so they are bought on a large scale.

Keeping in view the entire above situation the researcher was keen to investigate the factor involved in surviving and receding the utility of indigenous products in *Chakkaral* village district Gujrat. The city Gujrat is famous for ceramics, while it is having a specific bazaar for clay pots and products. The locale is only few kilometer away from the main city so it has a diverse population regarding age, occupations and education level. So it was most suitable locale to investigate about the present status of cultural products of that area.

1.2 Statement of the problem

The statement of the problem for the study was:

‘Mapping of surviving and receding cultural products; a case-study of village Chakkaral district Gujrat’

Culture keeps on changing and the inhabitants of that environment continue to adopt these cultural changes. As with the passage of time many cultural products that were considered a symbol of specific culture, are not keeping pace with the process of adaptation and replacing rapidly. Culture a prominent element that always plays a vital role to bring solidarity and social cohesion in society, is losing its magnitude. Advancement in technology and concept of borrowing the ideas has affected the utility of

the cultural products in the country. People all over the world are now using almost same products in their daily lives the diversity in the cultures are fading away. The multiplicity of cultures enables people to tolerate and respect the different prevailing cultures.

People are now-a-days adopting and defusing new things blindly to get in-touch with the changing world. It has affected the unique traits, customs and ways of life that were representation of a specific culture and they have put back in the era of technology and science. Many advance countries are taking this as a alarming situation and now trying to preserve their cultural products by bringing little bit modification and creativity in them so that they can not only be preserved rather they could be used as they were in the past.

The present study is an attempt to enlist the cultural products with the help of respondents and to investigate the present status of cultural products in village *Chakkaral*, district Gujrat. The study was also beneficial to identify the reasons and factors behind the products that are being replaced and the factor that are favorable for the products to survive til present.

The study helped to document the impact of different factors in the utility and non-utility of certain cultural products while the reasons that are supporting many cultural products to survive yet were also be attention on. The current study created an understanding of the cultural products and the factors involve in their survival and receding or replacement. The study is an attempt to find out the factors directly or indirectly affecting the people's life style and help people towards adoption and change. It documented people's perception about the consumption, non-utilization of specific products in addition with their views about the present situation.

1.3 Significance of the study

Culture as a learned behavior pattern is important for the togetherness among members of society. It provides the people with a collective viewpoint regarding a certain happening in the territory that is why a wide range of variation on the same event can be seen across culture. A new comer is always taught with whatever his parents use to adopt

and he mostly goes for the same option while with the passage of time the unique traits, customs and ways of life that were representation of a specific culture have lost in the era of technology and science.

The current study aimed at to map the cultural products of Gujrat city and to find out the factors that urge people to adopt or omit a cultural product and which factors led people towards behavior and consumption stability or change. This study primarily adds to the anthropological understanding, use and survival along the recede of cultural products at the same time as various determinants were kept into eye to get a better understanding of the phenomenon. A variation of the views can be noticed on the topic. According to the some people, little bit modification in the products is affordable while according to the other perspective the modification and re-modification affects and in the long run effect the utility of the product.

In our country, NGOs and governmental organization have not given the considerable concern on the issue while in the many advance countries people are now taking extensive care to preserve the culture and its products and promoting these products as key to the prosperity, and people's participation in the social, economic and cultural life of the society. Counties are doing policy making to facilitate the products and usage of these cultural products and promoting its utility by add creativity and innovation in it.

The present study brings into focus cultural norms, traditional values, cultural change, diffusion, religious values and respondents' perceptions about cultural products and, cultural change in the village *Chakkaral* situated in district Gujrat it can provide various dimensions on which further research can be conducted it might also be helpful to know about people's perceptions about the certain products. This study might be helpful to know about the importance of cultural products and the reasons behind their current position in the society may contribute a body of knowledge for other researchers.

The study will help to unpack the reasons behind the survival and replacement of cultural products and will also help to preserve the knowledge inform of a document. Last but not the least this research will also enable government and non-government to

tune their plans and policies with the situation with the ground. It will also be significant in all the aspects for civil society, NGOs, scholars, academia and for those making and planning of the country.

1.4 Objectives

Keeping in view the problem and its prevalence in the society, the following objectives were developed and this study intends to:

I. To enlist and shortlist the cultural products of locale

The first aim of the study was to explore all the existing cultural products in the locale by keeping in view the predefined criteria along the help of natives and notables. Then a random sample from the enlisted products was chosen so that the detailed information could be ensured as all the products were not possible to study in the given time.

II. To find out the reasons behind the survived cultural products

This objective deals with the socio-cultural and economic factors that urge people to adopt the specific cultural products. These factors are actually the underlying reasons of survival and sustainability of cultural goods in a locale.

III. To investigate the factors involved in the replacement of the cultural products

The objective intends to dig out the underlying factors that lead to the replacement of the cultural products and make the alternatives more charming. These factors direct people to the process of change and adoption. These variables will be identified and their impact will be seen under this objective.

1.5 Locale of study

The research was conducted in village *Chakkaral* of district Gujrat between the two famous cities Lahore and Islamabad. The village is 15km away from the main city Gujrat. The locale was a fruitful combination of traditional and modern people as compared to the other closer villages. It contains enriched groups of people from different, age groups, social classes and social structure and the researcher was more familiar to the language and accents spoken in that area so she was comfortable to understand and interpret data. Therefore, it was the best choice for researcher to access the appropriate data in accordance with the research objectives.

1.6 Research methodology

Methodology involves the selection of particular techniques and methods used for the collection of data and it is understood that the scientific validity of a research is based on the effectiveness of the methodology. This research was based on anthropological study and there was a need of specific methodology that helps in ladder of abstraction in order to produce and organized the relevant data. Interview guide, informal interviews, participant observation, case studies and secondary data were use as tools to get the relevant data from the field.

1.6.1 Rapport Building

Rapport building is vital in anthropological study. It is a way to create productive environment to stay in field and data collection meanwhile to express trust, faithfulness and safeguard towards community and its values.

The researcher started her fieldwork by rapport building. Several days were spent just to interact with the residents to discuss them about the purpose of stay, to be familiar with the locale environment and to have a productive stay in the field. To ensure the natives trust and to explain about the aim of research was a difficult job to perform, they were taking the researcher as a government employee gathering data for income tax. The ambiguity about research and researcher were handled with the help of key informants. The key informants further convinced their friends, neighbors and relatives about the research and researcher stay and arrange multiple meeting with the residents to make the situation favorable.

Numbers of house were visited by researcher just to brief natives specially the lady councilor of the locale and a pious lady who teaches Quran Pak to the children of village to explain about the topic and to get their views about it. Number of different locale gatherings, containing majority of women, like *Melads*¹ were attended by the researcher to inform more people about the purpose of study and stay. By formal meeting

¹ A religious gathering

with the notable people of village and informal meetings with the natives helped the researcher to choose the key informants.

1.6.2 Participant observation

Researcher, stay for extended time period in the field which helps to make respondents feel free and comfortable so that the relevant information for research could be documented. It helped me to observe the daily routine of respondents, their dress patterns, the products that they use daily and occasionally and their living style that also helps to judge the adaptation level in the individuals. During the field stay researcher participated in gatherings like *Melads*, casual gossips and daily sittings of women in community to built a trustworthy relation with respondents. Researcher made good terms with children by playing with them, helping them in homework and by listening their school stories, which facilitated a lot in form of well recognition in the village. By remembering respondents' names, paying compliments on their shopping, having good terms with respondents' children, to shake hands with them on meetings, built relations of trust and friendship with them.

It helped me to get closer to the people and made them feel comfortable, in order to get required information. Moreover, it helped to understand the common symbolic means of communication, norms and values of the locale. Sometime being talkative and often being silent researcher got an understanding of the respondents' nature and their unique features as well. By using this method using this method, I cross checked the difference between what respondents say and what actually they do. Researcher examined the things in the field, judge and verify them by applying the participant observation method.

1.6.3 Key informants

Importance of key informants cannot be denied in the process of an anthropological research. Being an unknown to the locale it is needed to select key informants as those people who create a bridge between researcher and target population to get relevant data. Good informants have more knowledge of locale and its residents. Often they are more expressive, with which a researcher could have a better talk on issue.

In the process of research, the key informants helped researcher to draw a multidimensional picture of a certain locale as they have remarkable understanding of the area information about the past, present of the locale, and they did forecast about the future of the locale. A good informant can convey the researcher's point of view and convince the locale community for co-operation. Informants can always help and accommodate researcher in a better way. Following is the detailed information about the key informants who played very important role in the process of research.

A woman of 41 years, having good health, sharp memory and strong communication skills was one of the key informants. She was a housewife and had a noteworthy give and take relationship with the residents, facilitated a lot to arrange casual meetings and gossips with the native and in the same time helped to introduce researcher and the research topic more effectively. She even tried to answer the uncertainty in the minds of community members and ensured them that the information will be kept in secret by researcher.

A teacher from the village school was taken as key informants. She was soft-spoken woman of 50 years was the second informant of research. She was having a great respectable place in the hearts of villager. It was easy by her co-operation to convey the importance and purpose of research in locale as she was having a bit understanding about it. She helped a lot to be introducing with the notable personalities of the village and create a liaison among researcher and respondents.

I chose one of close aunt living in the same village as a key informant. She was 42 years of age. Being F.A in qualification she had an understanding of the purpose of the research and the importance better than the other people around and had great interest to help me. She convinced people around specially her friends and neighbors to co-operate with the researcher and in a long run; she cleared common ambiguities of the residents. Due to her matchless co-operation, the researcher got many hurdles removed.

1.6.4 Sampling

As it is impossible to study all the target population of a locale, so researcher always takes a representative sample from it to keep data's reliability alive. According to Bernard:

“ Study based on a representative sample, however, is often better than one based on the whole population that is sample data may have greater internal validity than data from the whole population.” (Bernard 1988)

The sample size for the research was 30 female respondents while female respondents above age 30 from lower, middle and upper social class were the aim to study. Taking females as a unit of analysis was beneficial for me in a sense, as they were more engaged with household cultural products as compared to men moreover females from age are in the center of both new and old generation so they have a well understanding and have more interaction with both generations. For the fulfillment of the objectives, I used the stratified random sampling to identify the respondents as it separates people into a group of identical features. The sampling was favorable in a way that it created a sample of different characteristics and attributes, further helped to cover the variation of population in small sample. I developed a list of people from each social class (lower, middle and upper) with the identification of natives, notables of the locale and the key informants, while the strata of ten females from each social class was chosen randomly, according to the availability and by the personal assessment of researcher.

In the same way, researcher enlisted the cultural products of area with the help of residents of the locale, notables of the village and researcher's personal evaluation too. The products were chosen by keeping in view the defined criteria. In the next step 14 products were randomly selected from the enlisted products of the locale to gather a quantity of data on them. The list of all enlisted cultural products and the sample of products on which the study was conducted are provided in annexure. The sample of products was chosen because the products were in large number and difficult to study all thoroughly.

By keeping in view the definitions of Fillis (2002), African Union (2006), UNCTAD (1979) and AHPADA (1997) on cultural products a criteria was established to identified these products that is as under:

- i. The products which are manufactured by the local people or by surrounding area
- ii. Some feelings and emotions are attached to the them
- iii. Traditional ways are used to prepare it and less technology is used
- iv. A large number of people are familiar to the product

1.6.5 Socio-economic census

The socio-survey form was used to get the statistical data about the socio-demographic profile of the respondents. They were asked about their age, marital status, total family members, and total family members above age 30. Thirty respondents' education, family type, monthly income, source of income, earning hands was also asked by using this form. It helped a lot to get relevant and necessary information about people in a short time appropriately.

1.6.6 Informal interviews

This kind is based on un-structured type of interview in which researcher creates a more adoptable and open environment for interviewee to get information without harming the natural atmosphere and settings. A lot of important information and understanding of the meanings between the lines were gathered by using this tool. The informal meetings with 30 interviewees and notable persons enabled interviewer to differentiate between what respondents say and what actually do. The researcher adopted this tool to have a two-way communication with respondents while aiming to uncover the meaning throughout the stay in field.

1.6.7 Interview guide & in-depth interviews

Interview guide is a list of questions wrapping the research objectives that an interviewer interested to ask from a respondent. According to Goode and Hatt (1988): "Interview guide uses a great proportion of unstructured or open ended questions so it allows a wide variety of responses."

As the topic was multidimensional and having couples of factors which were affecting the usage and placement of cultural products so a semi structured interview guide was helpful to get data, as it is easy to modify. The tool helped researcher a lot to involve respondents in the process of interview and he was able to grab more information by asking extra relevant question beside the interview guide.

In depth interview as a way to get detailed information about respondents' point of views with reference to, research topic instead of generalizing was used in the study. During the conversation with people, a clear road map regarding objectives of research is kept in mind by the researcher. The interview was started by introducing the topic and purpose of study later on a number of questions were asked to get relevant data from villagers. A cross questioning technique also helped to verify 30 respondents of sample, views about their life style and preferences in utilizing cultural products, for the fulfillment of objectives of research.

1.6.8 Case study

Case study as a systematic inquiry of the issue was used to get detailed information about respondents' views and opinions related to the research topic. About case study, Yin (1984) was of the view:

“In brief the case study allows an investigation to retain holistic and meaningful characteristics of real life events”.

In this, a detailed history of the person is achieved by asking various questions and verifying the information by cross-questioning to get a reliable data. Three people were taken as interesting cases and were studied in-depth to get more details. The case studies were classified based on the social classes and one person was chosen from each class. The case studies were aiming to know about the effect of income level on the utility of the cultural products. Case studies in recent study narrate the bio-data, childhood, present life style of respondents that was beneficial to conclude about the changing situations about the status of cultural products. This also revealed the factors that compel people to accept and adopt change.

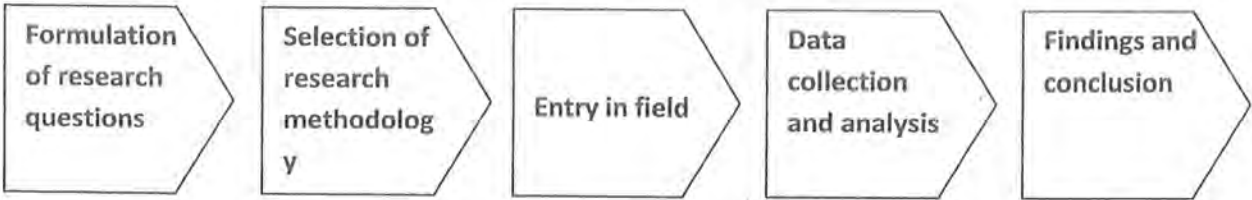
1.6.9 Field notes

During the field, the respondents' views were recorded on simple note pads. The researcher used different signs and abbreviations to save data so that not even a single piece of information could be lost. The main points in formal interviews and informal discussions were noted in Urdu and English as form of jotting, these short keys helped to remind the whole situation and to document more data by using fewer words. Moreover a personal dairy was used to manuscript the observations, views and extra information.

1.6.10 Photography

A photograph can express more than a considerable amount of worlds. The skills of photography were used in data collection to get a more detailed picture of the respondents' daily routine. Snaps of people performing variety of tasks with the help of certain cultural products or their alternatives were taken to grab more information. Pictures of inhabitants' daily schedule, performing different tasks by using cultural products were taken to preserve real social life. Photography helped a lot to record physical features of locale and respondents' life. The process of research can be presented by the following diagram:

Figure 1: The process of research



Source: researcher's on model

1.7 Future studies

The present study not only gives a variety of findings about the reasons behind the survival and receding patterns of the cultural products but also provides more directions for future researches. The patterns of cultural consumption can be studied in adults. While the impact of creative changes in cultural item, on people's consumption pattern, can be taken as a theme for next studies.

1.8 Problems encountered

The sample chosen for the present study may not be enough to generalize the findings while a small sample was taken keeping in view the limited time period of the study. The findings consisting of the factors involve in the process of adoption and those that are urging people to be in-touch with the existing cultural products can only generalize to the village *Chakkaral*. A number of other factors and sample size can be increased in the further studies.

The locale of study has experienced very few case of research in that area and residents were less aware about the purpose of the study so the researcher had to encounter some problems during data collection and stay in field. The people of the locale were not much familiar to the academic research and its related processes so they asked about the purpose of research, why it is important for researcher etc.

The main problem in the field was to develop trust as the residents had experienced some frauds in the locale by people pretended as researcher. They hesitated to give information about the products they use, daily routine and source of income. During the situation, the key informants helped a lot to clear the ambiguities in their minds.

1.9 Analysis and report writing

After data collection the next step was to analysis the gathered data for this purpose researcher used Statistical Package for Social sciences 3 (SPSS) data analysis software to conclude the findings from data. Afterwards the data was distributed, interpreted and presented in form of frequency tables, charts and pie charts. Moreover, by using the technique of descriptive analysis the detailed interpretation of all the factors involve in the process of survival and replacement of the cultural products were discussed.

Chapter Two

LITERATURE REVIEW

The purpose of literature review is to create the familiarity with the existing body of knowledge and create reliability for the current research. Study of the prior researches helped me to clarify the research objectives and developed the better understandings of the key concepts. By the help of literature review research was aiming to understand the linkages between the different socio-cultural and economic factors that are affecting the status of cultural products of an area along the drivers that motivate towards change and adoption. This chapter will deal with the conceptual understanding of the basic terms, the important and more relevant studies to support the current research and later on all the thoughts got from the chapter will be converge into a theoretical framework.

Culture as a learned behavior pattern is important for the togetherness of a society's members. It provides the people with a collective view point regarding a certain happening in the territory that's why a wide range of variation on the same event can be seen across culture. These shared practice and ways of life, are transmitted to the next generation with more additions in it. A new comer is always taught to use whatever his parents use to adopt and he often goes for the same option.

2.1 Description of the major concepts

Before to proceed for the literature review of relevant factors let us have understanding of the main concepts of study first, as the main concepts focused in the research are needed to be defined briefly for a better understanding of research. The major concepts involved in this study are discussed here under:

2.1.1 Culture

Culture as a complex whole of shared practices of members of society is transmitted to the next generation by the process of socialization. Culture as an ever changing phenomenon passes the shared traits to the next with addition in it. The practices and actions that suit to the changing environment exist while others are omitted

with the passage of time. According to the Harris (1975) culture is a socially acquired shared pattern of spending life including thinking process, actions and feelings.

2.1.2 Cultural product

Cultural products are made to fulfill people daily needs and to preserve culture as well cultural products show the regional identity of the area where they are created it can also be taken as a symbol that represents a specific culture. Cultural products are different from the other common products in a way that material, spiritual, intellectual and emotional features are attached with them that are derived from a specific culture (African Union 2006). They are also noteworthy in establishing and shaping a group. Cultural products are made by using the traditional ways of manufacture and less technology is used in making them (Fillis 2002). Cultural products are actually the representatives of a specific culture that help to understand it. In the same way city Gujrat is famous for clay pots and these cultural products represent it's culture and help to understand it.

2.1.3 Survival

The changing environment always brings modification in the cultural practices. In this situation the survival is a process in which the practices and products having the compatibility with the changing environment remain prevailed for a longer time. It can be said a new or modified state of things in which they become different from their origin by adopting changes but they are yet the proofs of their older state from which they evolved (Taylor 1871). In the ever-changing landscape of globe, only those succeed who survive and approve the sustainability. No doubt changes occur in the structure and manufacturing of the cultural products but its utility not only remains almost same rather more ways to get benefits from these products come across.

2.1.4 Replacement

The replacement can be taken as a procedure that accelerates the ability to accept modifications and new arrivals. This enables the members of a society to keep pace with the changing environment. Replacement gives birth to adoption as whenever a thing is adopted it automatically replaces the existing one to make its space.

Cultural product being an important concept of the research should be discussed slightly before focusing on the factors influencing it. Cultural products can be categorized as the goods that represent a specific culture and are made to fulfill the needs of a specific time period. It symbolizes the artistic features that are made manually mostly (UNCTAD 1979). According to AHPADA (1997) cultural product are totally made by hand, hand tools or simple machines while their distinct features make them unique.

Cultural product is defined as an artifact having an intangible expression along it. It clearly presents a culture and a cultural value of an area in specific time period. Cultural products are different from the other common products in this way that they contain cultural expression with it and people feel association towards them. As the reports quote these products as “Cultural products convey cultural identities, values and meanings with dual economic and a cultural attributes, and they shall not be deemed as solely being of commercial value, and thus may be formed even without commercial value”

Cultural products are the tangible tools that are the carrier of different cultural expression. There are varieties of cultural products in very society some of them are made for economic purposes while the other to fulfill the personal needs. The majority of the products facilitate parallel to add into the capital, also fruitful for the natives requirements and convey the cultural expression as to it as well. In the same way the products selected for the study, were from both categories, they not only show the culture of the locale along with people's attachment and association rather they are income generators as well.

Cultural products being local creations are believed to have less technology involve in the manufacturing process. In the same way defining the culture products Fillis (2002) gave importance to the procedure through which they are created. He stated “Cultural products is mainly a hand process or may employ limited technology used in the craft production process, people are skeptical about how these products can be exported globally” He denoted theses cultural items as handicrafts that is made by using less technology and more manual efforts even if the technology is used that will be of less

advance. These equipments are mostly used to prepare the raw material while the proportion of manual skill is more. Adding more he said that manufactures of the products are often conscious and worried about the ways through which they can introduce them globally.

There are couples of factors that influence the consumption patterns in culture. These facts can consist of customs beliefs and values of the area. A study was conducted to investigate the impact of cultural factors on consumption patterns like chewing sticks, traditional wearing, marriage apparel, burial rites, in South-South geopolitical zone of Nigeria by Awa et al. (2010). Their results indicate that a strong relationship exist between the consumption patterns and the cultural factors. People feel special attachment with their locale products and use them in their daily life and serve guests with it too while they use the alternative when they do not find these items in their locale. Their customs direct them what to buy for use and what to leave. The consumption patterns of an area are highly dependent on the values of the society.

In this study, the effect of globalization cannot be denied as it has made the world like a global village by decreasing cultural uniqueness, circulating the intercontinental ideas and supporting the cultural diversity at the same time. It is a platform where different cultures can present their cultural icons, identities along diversities to the rest of people on the planet and meanwhile creates patience among them to accept the diversity of other cultures. This uniformity is not only in the utilization of products and services rather it has surrounded the ideas, language and culture as well. The same idea was presented by Cleveland et al (2011) and argued that globalization supports greater uniformity between consumers around the globe however, the results suggest that globalization at the same time defends the differences among people within national borders.

As cultures are statics and change in it is all time happening phenomenon but every culture has defined an extent on which other cultural patterns can affect and modify theirs. It can be said that the values attach to a behavior or practice determines the extent of change can be adopted. The practices or behaviors that are highly valued took greater

time to accept change and modification. Giving an example of Jamaican society by Roxanne (2009) argued that the residents of the area influenced by the process of globalization and adopted the idea of fast food with KFC's and other chain restaurants in almost all famous town but these franchises serve the natives with the authentic food of the locale. Briefly, it can be concluded that changes are happening and being adopted by the residents of the discussed society but keeping in view the cultural boundaries and patten.

Process of interaction among the different nation through the process of globalization has execrated the process of change and adoption. The values and culture of one nation is transfer to the others by the various means of interactions which has made the world a global village the happening of a countries are viewed easily by the other members of a culture. People around the world are adopting the multipurpose products quite in touch with the alternatives of their locale cultural products and having the better understanding about their use. Easy access to the international brands and better alternatives of locale products used by the members of other cross countries has made the respondents more facilitated. This process has even affected the survival, utility and survival of local cultural products. As Appadurai (1996) stated that as quickly as forces from various metropolises are carried to new societies, they tends to become indigenized in one way or another.

Change in cultural tastes can be traced back to the development in technology and advertisement. The increase in the newer advance alternatives declines the older cultural products. Talking about the idea of replacement Berger and Mens (2009) argued that the velocity of adaptation in an area may contributes to the process of replacement and abandonment when there is not restriction on the adaptors. The cultural goods that experience great changes through adaptation die out faster. Concerning the role of media they added that the process of advertisement can increase the level of adaptation while a shift in ad brings change in the degree of adaptation too.

Like many other possible reasoning of using a product the factors that create competition in adoption and change in consumption of goods, should be focused in the

study to have a better understanding of the phenomenon. According to Wilk (2002), the consumption of products is motivated by the prevailing social competition among the residents of an area. People in the modern world use the specific item for showoff as it defines their status because the social roles are no longer strictly attached with the birth, class and social position. The only thing which shows the status is people's outer presentation which reflected by the nature of the consumption of goods. In the locale the set roles attached to the specific caste and class seemed less prevailing while the class was defined by the native with reference to the life style and the pomp and show. Same point was presented by Bourdieu (1984) according to him the consumption of good have the symbolic perspective attached to it as well while he called commodities as the mark to identify the status of users.

A diversification in selecting food item and consumption is highly associated with the variation in income situation, urbanization and other related factors. Shift in the process of food consumption patterns has been observed all over the world. According to the Agriculture and Trade Report US (2001) "Given different diets, food expenditure and food budget responses to income and price changes vary between developing and developed countries. Low-income countries spend a greater portion of their budget on staple food products such as cereals and are generally more responsive to food price and income changes." In the same way the food patterns and budgeted for food consumption vary classes wise. The author also states that the increase in the income automatically brings an increase in the food expenditures. Like the lower income countries, the people with lower income are using the staple food which is easily available in the market and the less costly while the people are from relatively upper classes use the high quality food which is less affordable for the other people from less income level. The people who are less likely to afford this high quality and expensive food they prefer to use alternatives having almost the same nutrition comparatively cheaper.

A different perspective regarding consumption of food items was presented by Chan and Goldthorpe (2010) claiming "...may be concerned more with individual self-realization than with setting down social markers and creating social distinction." They argued that individual self-realization is more concerned with the choice of food instead

of aiming to create social distinction. Often personal choice becomes more important in the selection of commodities the money or social status. According to author utility of things is less associated with the economic position while personal choice can also be a factor involved in the stability and replacement of the food items. Chan and Goldthorpe also taken education as factor in the consumption of food as people from educated background keep an eye on the nutrition of the food item which differ them from the other.

One more important factor involves in the process of selecting food item is the awareness regarding its nutrition and ingredients which can affect the consumption. To investigate the facts Putnam and Allshouse (1999) conducted a research and concluded that "New dietary guidelines designed to help people make food choices to promote health and prevent disease, improved nutrition labeling and increased awareness of nutrition also influence marketing and consumption trends". According to them the awareness regarding food selection influences the consumption patterns. Media plays an important role in transmitting the knowledge about all aspect of life. People become choosy in food patterns and avoid the food stuffs which do not suite them regarding their health and get such information either from TV or by doctors. People who are more connected with the changing patterns in food are keener to adopt those one which are healthy and having less side effects.

Human beings as social animal live in groups and these groups highly direct their ways of life. Most important of all is family and it really give a track of life. Everyone bring change and stay to the things by preferring the choice of blood relations. This aspect can be related to the consumption of cultural goods. To understand the role of spouse in the selection of any activity a study was done by Upright (2004). The aspect was studied during the research that family members' especially the spouse's choice is also considered significant in the consumption of cultural commodities. According to the results "A spouse's background has a positive and strong influence on people's arts participation comparable to their own characteristics and that this effect remained even net of their spouse's own participation." He focused on the spouse's role in taking part in art activities. He argued that life partners and family members play an influential role in

adoption of anything as their background strongly influence people's art participation. In the same way, the role of spouse and children in making decision regarding the cultural consumption will be observed in the current study. The involvement of others in adoption and omitting many products and food items and to avoid using and buying these items just as other family members do not like that will be focused on in this study.

A relationship between the parent's children consumption preferences was taken as a variable in the study of Maystre et al (2008). They stated that in the consumption patterns parents give preferences to the choice of their children and modify their own according to them while children are less likely to adopt the utilization patterns of their parents. They further suggested that the rational parents spend their money to make this possible that their children also adopt their patterns of consumption but the size of community effect this effort. As much, the community of living area will be greater in size the possibility to make children aliened with the parents' preferences, be difficult because most probably they would choose a role model from the community. The factor of children preferences in consumption can be taken into consideration for the following research.

In the process of utilization and the replacement of a product, the role of individual's personal values cannot be ignored as they play an important role in the sustainability of a cultural product. Some time people becomes quite possessive and feel a high level of association with the products that they have been using for a longer time period and feel less comfort in adopting the new one. A study was conducted to know about the importance of individuals' values on their consumption patterns by Daghfous and his companions (1999) and according to them the level of adoption differs from individual to individual. The process of adaptation shows a person's level of attachment with the values that is associated with the product. As the much the individual is attached to the product, he is less likely to adopt the alternatives soon. While a contrast view on personal choice was observed in the a research conducted by Power and Mont (2010) according to them people are not always rational in the selection of cultural goods as they are influenced by variety of social and individual factors. Some time they give priority to the alternatives or other most prevailing goods on their personal interests.

In view of researchers the ethnic identity can play a vital role in the cultural specific consumer behavior to study the phenomenon. A study was conducted by Xu et al (2004) on Asian American young adults to know about the relationship between their ethnic identity and consumer patterns. According to the research the parents strengthen the ethnic identity in children through the process of socialization and they feel a sense of attachment with their native original culture and further peer group of same culture encourages using the cultural products. The results suggested that parental ethnic identification along with ethnic peer groups influenced the patterns especially in food and entertainment sectors.

There are several factors, which influence a consumer to use a particular cultural product; one of them is social status as well which determines the choice and motivation of the consumer. The relationship between motivations for usage of cultural product and family status was studied by Lopez and Garcia (2002). Talking about the relationship between the social classes in respect to education, and cultural utility they found that those who are from lower social classes (less educated) use the traditional and cultural good more while those who are from high social classes (more educated) use the modern high culture goods to show their superiority. The main idea can be derived by the ".... as the consumer's age increases, cultural practices are more closely associated with traditional values while younger consumers prefer products generally considered modern" They also unfolded the impact of age and social classes in reference to the educational level, on cultural consumption. They concluded that the young people are more attracted to the latest and modern good as the high culture fascinate them more while the older people prefer to use their cultural commodities as they had been using them from a longer period of time. Same situation could be studied in the present locale of research this can also be taken as a theme for current study the impact of social status and age will be studied in the locale regarding the consumption of cultural goods.

Age and education can also be inter-related concepts of consumption. Common notion is that people from older ages are less open towards change in the same way the less educated too. As they have less interaction with the outer world. The young people of a community are the real capital of them who love to follow the new things as they

move in a broader social circle. A relevant study was conducted by getting data from 15 counties of Europe to investigate the consumption patterns among young and sample was taken from 20-35 range of age. The findings said that education and social class was taken as variables to see their relation with consumption and the results elaborated that those who are from less educated and older in age are more likely to stick to the old and only specific kind of products. Those who are young and upper in educational level are more open to adopt change and engage in multi-liking. Moreover they are indulging in wider range of taste and try the new and latest things.

Keeping in view the above studies, researcher drew the following assumptions and will cross check them in her research locale:

- I. Cultural products are made with the local raw material by involving less technology in it
- II. The cultural products are embodied with the specific values that bring the sense of belongingness in the natives.
- III. Globalization is supporting the uniformity in the world. The advancement is affecting the status of native products and people are more aware about the new arrivals around the globe.
- IV. Changes within the cultural boundaries are accepted by the people of a locale.
- V. Awareness is guiding the ways of life and food consumption patterns
- VI. Media is accelerating the process of replacement
- VII. Personal choices along with family members and surroundings can be factor moreover; they are playing a part in the process of survival in a long run.
- VIII. Social distinct status and an environment of competition play a role in the process of adoption.
- IX. The consumption patterns vary among age and educational level and this situation is equally valuable for the survival and the replacement of the cultural products.
- X. Young are more like to connect with the advancement while older people of age love to stay more cultural in utility of products.

The above showed main assumptions are derived from literature and they will be taken as the key drivers involve in the process of survival and replacement of cultural commodities. The findings of prior studies regarding the consumption patterns of people will be checked in the locale of village *Chakkaral*. The following table shows the important studies quoted in the literature review under the important factors:

Table 1: List of main studies quoted in literature review

Author	Title of article
Globalization	
Cleveland et al (2011)	Globalization, culture, religion, and values: Comparing consumption patterns of Lebanese Muslims and Christians
Roxanne(2009)	Globalization and Cultural Identity in Caribbean Society: The Jamaican Case
Appadurai (1996)	Modernity at large: cultural dimensions of globalization
Berger and Mens (2009)	How adaption speed affects the abandonment of culture taste
Putnam and Allshouse (1999)	Food consumption, prices and expenditures, 1970-1997.
Social class	
Wilk (2002)	consumption, human needs, and global environmental change
Lopez and Garcia (2002)	The consumption of cultural products: an analysis of the Spanish social space
Virtanen (2005)	Dimensions of taste for cultural consumption – A cross-cultural study on young Europeans
Personal, family and peer group preferences	
Maystre et al (2008)	Product-based cultural change: is the village Global? Preliminary and incomplete
Chan and Goldthorpe (2010)	Social status and cultural consumption
Upright (2004)	Social capital and spousal participation: spousal influences on attendance at arts events
Power and Mont (2010)	The role of formal and informal forces in shaping consumption and implications for sustainable society: part ii
Value attachment	
Daghfous et al (1999)	Journal of consumer marketing, MCB university press
Awa et al (2010)	An empirical investigation of cultural factors and consumption patterns correlates in the south-south geopolitical zone of Nigeria
Xu et al(2004)	Ethnic identity, socialization factors, and culture-specific consumption behavior.

2.2 Theoretical framework

To understand the factors involve in the present status of the cultural products it is important to take debate in a theoretical framework where it will be more clear that how and why it happens. There are multiple theories that relate to the present research but the most suitable have discussed below:

2.2.1 The social learning perspective

Social learning perspective explains that how people learn behaviors in process of their learning. The focus of this perspective is learning through observing other's behavior. In process of observation, people come in contact with model, imitation, adaptation, reinforcement etc. Rotter (1954) in his book *Social Learning and Clinical Psychology* developed a social learning theory. He stated that effect of behavior has an impact on motivation of people of engage in that behavior. Further, according to him people wish to avoid negative consequences and desire for positive or at least positive results. People engage themselves in those acts, which have high chances of positive sense and such behaviors are reinforced, with positive outcomes, leading a person to repeat behavior. Thus, social learning theory of Julian Rotter suggests that behavior is influenced by these environmental factors or stimuli and not only the psychological factors alone.

Albert Bandura (1977) encompasses both aspect of behavioral and cognitive learning. The behavioral aspects of his theory stress that surrounding of people or environment stimulates people to act and behave in any direction. The cognitive component assumes that psychological factors are important for influencing behavior of individual. He gave four requirements of social learning, i.e. people need attention to learn a model, retention (remembering what one observed), reproduction (ability to reproduce behavior), and motivation (good reason) a desire to adopt the behavior.

Social learning perspective suggests that individuals learn the culture and other traditions through a process of learning called socialization. This lifetime process involves imitation, modeling, reinforcement, and all social institution that directly or

indirectly take part in transformation of knowledge and learning. Keeping this view in mind, role of parents as a model is more important and dominant as they are the first to contact with child.

The study of social learning approach in respect of present study provides a ground that people are more prone to adopt any product that is linked with the positive result and less responsive to adopt those things that have less appreciation in the locale. It also suggests that people's motivations stimuli them along with reinforcement to carry on a habit or to change it, in the same way it happen in the locale. Many people were adopting change as it was reinforcing for them and many were stuck with the older products as they were having a social pressure and a fear to have negative results. The intention, retention, reproduction and motivation help to adopt a habit. People imitate the superiors as well to adopt the socially approved patterns. The socialization agents family, peer group and mass media is not only shaping rather reshaping interests of people which further motivates them to adopt or replace a product.

2.2.2 Modernization perspective

Modernization described process of economic development in which societies got image of being industrialized and it reached to a stage of high mass-consumption and democratic states. According to the Anthony Giddens (1991) modernization are modes of social life that started in Europe and then became worldwide regarding to its influence.

The modernization perspective remained influential during 1950s and 60s. Among the leading modernization theorists during 1950s and 1960s, Daniel Lerner (1958) argues that modernization is an attempt to explain diffusion of western styles of living, technological innovations and individualist types of communication as a superiority of secular, materialist, Western, individualist culture and of individual motivation and achievement. To him it is a kind of exploitation. Another of the leading figures in modernization theorist was Walter Rostow (1960) for whom modernization and development is a natural, linear process, which moves away from traditional practices both in structure of society and in field of economy that was development of western style economy in his view. He also talked about the various stages of societies regarding

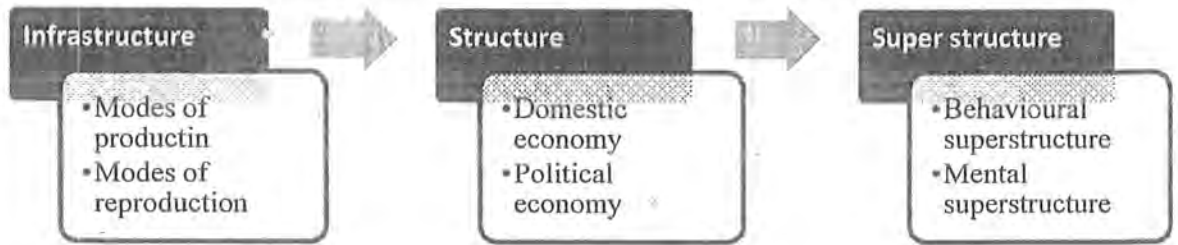
their economic growth and modernization, as lying within one of five categories: traditional society, preconditions for take off, take off, drive to maturity and age of high mass consumption.

The theory of modernization is basically linked with change and modification in social and cultural aspects which ultimately bring alteration to function of people. This theory is important in present study because it provides a ground to those factors that can bring change in structure and function of society. In the present study the respondent of the locale adopted changes with the passage of time as the industrialization and development occurred in their sector. With the industrialization people got connected with the global culture through television and internet which helped them to adopt the relatively easy, comfortable and latest products that brought change in the cultural patterns and life style of the natives. Residents of the locale were getting awareness about the range of products that were increasing day by day. Hence they are not connecting to the international markets by doing E-marketing rather they were having the information about possible range of alternative of cultural products and ways to use them.

2.2.3 Cultural materialism perspective

Cultural materialism deals with the cultural similarities and difference along with the process of change. Society is consisted of many components and these components are highly interlinked and affect each other so change in one sector of society being integral affects the others and no part can be remain isolated. The idea of cultural materialism was first introduced by Marvin Harris in late 1960s as a response to the cultural relativism and idealism. Culture materialism divides societal framework into three levels: infrastructure, structure and super structure and further divided them too. According to him change in one level automatically affects the others. That can be presented as below:

Figure 2: Marvin Harris theory of culture materialism



Source: derived from theory

Infrastructure according to him consists of modes of production, technology and environment and modes of reproductions like fertility, mortality and demographic features. Structure deals with the domestic economy in form of kinship, and social organization while political economy is about political organizations and division of labor. Apart from all superstructure is about behavioral superstructure; dealing with rituals, folklore and aesthetics and mental structure is about religion, ideologies and philosophies. Marvin Harris first introduced his work on cultural materialism in his book *The Rise of Anthropological Theory: A History of Theories of Culture* in 1968. According to him infrastructure of the society brings change in the structure which determine the superstructure while this change is unidirectional from infrastructure to structure and the changes caused from this are equally benefited for both upper and lower classes. Comparatively Marxist materialism suggests that relationship between infrastructure and structure is reciprocal and the changes because of this are only beneficial for upper social class.

Leslie White a follower of the Marvin Harris, talking about the evolution of the culture, argued that change in the consumption of the energy further leads to the development of a culture. White considered use of energy a determining factor in the development of culture he said as the use of energy increases the progress of a society also boost up. It can be concluded that:

Change in consumption of energy $\longrightarrow$ change in culture patterns

Keeping in view the Harris point of view it can be said whenever one wants to know about the change in the philosophy and ideology of the people of the specific culture he should study its infrastructure first to have a better understanding of the phenomenon. Structure and superstructure are the reflections of infrastructure. In the same way, the theory gives a ground on which the causes behind the change can be identified.

In locale of the present study ,regarding cultural products, people experienced changed in modes of production in form of technology and advancement that modified their structure at household level and that further led to bring change in aesthetic, ideologies and philosophy of the natives. When people adopt more effective, durable and multipurpose alternatives, it modified their living style along with their taste and aesthetics. The same situation can apply to all the products almost but few on them have discussed there. Keeping in view the case of *pranda*² the change in mode of production regarding decorating and adding more accessories in it brought change in the structure by making in wide market out of a specific locale only which further brought change in superstructure by using it on special occasions only. Further, the change in interactive groups led to modification in aesthetics of respondents too. In the research locale when the villagers got electricity they replaced their cultural products with the most comfortable electric alternatives like hand fans with electric ones.

2.2.4 Evolution perspective

The evolution of human history or culture has its foundation in nineteenth century anthropology. Anthropologists and sociologists were of the view that human societies or human beings adopt environmental changes and through adaptation of these, they move forward and often reach to new kind of stage. This stage requires more specification in both knowledge and role. The founder of the school was Charles Darwin he speculated that living organism evolved from simple homogenous structure to the most advance heterogeneous and complex. He further elaborated theory of survival of the fittest, which claim that the stronger species survives and increased while the weaker expires.

² A hair accessory having three strings is used to tie hair in a braid.

Anthropologists strongly believe in a fact that all human being have a cultural pattern and form of settlement, which separate them from animal species. Also with the passage of time, they introduce and absorb new ideas and tradition in their cultural setup and thus enlarge their cultural base. Such changes become a cultural heritage. Culture passes through various evolutionary stages. Through cultural diffusion, innovation, cultural contacts or acculturation, it develops.

The importance of evolutionary perspective for present research study is highly lucrative. The perspective describes the society evolves from simple homogenous to the most complex and heterogeneous structure and thus it brings complexity in consumption patterns. In the same way the respondents had adopted new products which brought change in their living style and these adoptions made their life complex and heterogeneous. Keeping in view the theory it can be concluded that the products surviving yet in the locale of the study are having the pace with the current scenario and fit to the environment while those have been replaced by the people might have not keep pace with the changing situation.

Keeping in view all the above-discussed theories and perspectives researcher can be concluded that all these not only helped to make a better understanding of the topic but also linked to the current research. The theoretical framework led researcher to draw her own assumptions in study that are following:

- It is nature of human being that they imitate and copy the things, which the other people around, are using and getting reinforcement. The in the same way many of respondents of the study were adopting the most prevailing and frequently using patterns of consumptions. The intensions to adopt these products were varying among them but this view was present in the locale. Educated and individuals from upper social classes were mostly being copies in the locale by the respondents.
- The part of modernization and industrialization cannot be ignored in theoretical framework. When the new technology and advancement occur people prefer to adopt them to make their life more comfortable and easy. In the same way when

the people got aware of the technical advancement specially when they got electricity then replaced the older manual operating products with the automatic ones.

- According to the theory of cultural materialism whenever a society experiences a change in its one section it mechanically modifies the other parts. In the case of few of selected products when change in their mode of production happen it brought variation in its patterns of use. For example when change (from simple to the more decorated form) taken place in the mood of production of *pranda* it led modification in this used too. It automatically experience a transition in it use from daily to occasionally.
- Transformation of physical and nature environment is a key factor in the process of replacement of older things with the new one. As change is all time happening phenomenon and communities move from simple to complex so in this situation the process of adoption and replacement accelerates .In the same way the survival of things also connected with the aspect of physical settings. If the settings remain same, the use of products also keeps pace with it.

Chapter Three

AREA PROFILE

This chapter is circled around the detailed description and information of the area, its residents and settings where the study was conducted. This chapter is divided into two parts first part will deal with the area profile while the later part will give a description of respondents' information. It will help to know about the physical and family structure in the village along with the changes that happened in the last few years. The ecology of the community has a great link with the life style of the inhabitants of the locale. This chapter is an attempt to map the village's social, cultural and economic environment that has a direct relationship with the topic of study.

3.1 District Gujrat

The recent study was conducted in a village *Chakkaral* of district Gujrat. The district takes its name from the headquarters town of Gujrat. This town grew up around a fort established by the emperor Akbar in A.D. 1580 with the help of Gujar inhabitants of the neighboring areas. Gujrat is situated between the two famous and important cities Lahore and Islamabad in the north of province Punjab. The city is around 120 km away from Lahore and 150km from Islamabad. The district lies between north latitude 32-19 to 33-03 and east longitudes 73-31 to 74-28. It is bound on the north-east by districts Mirpur and Bimber of Azad Jammu and Kashmir, on the north-west by the river Jhelum, which separates it from Jhelum district, on the south-east by the river Chenab, separating it from the districts of Gujranwala and Sialkot, on the east by the river Tawi, which separates it from the Sialkot district and on the south-west by Mandi Bahauddin district. The total area of district is 3,192 square kilometers. The reason to take this village as a locale was as it is located in a district that is famous for pottery making, furniture and fans industries. These industries are playing a part in the survival or replacement of cultural products in its surroundings. According to the Gujrat chamber of commerce and industry (GTCCI) the district has 101 ceramics production units which are 60% of production units in Punjab and provide employment to 7,000 persons (UNIDO et al 2006).

3.2 Historical background of district Gujrat

The modern history of this district is traced back to the period of Raja Porus when Alexander the Great raided Indo-Pak Sub-Continent in 326 B.C. Raja Porus was defeated and brought before Alexander at the place called Helan twenty miles to the west of Gujrat.

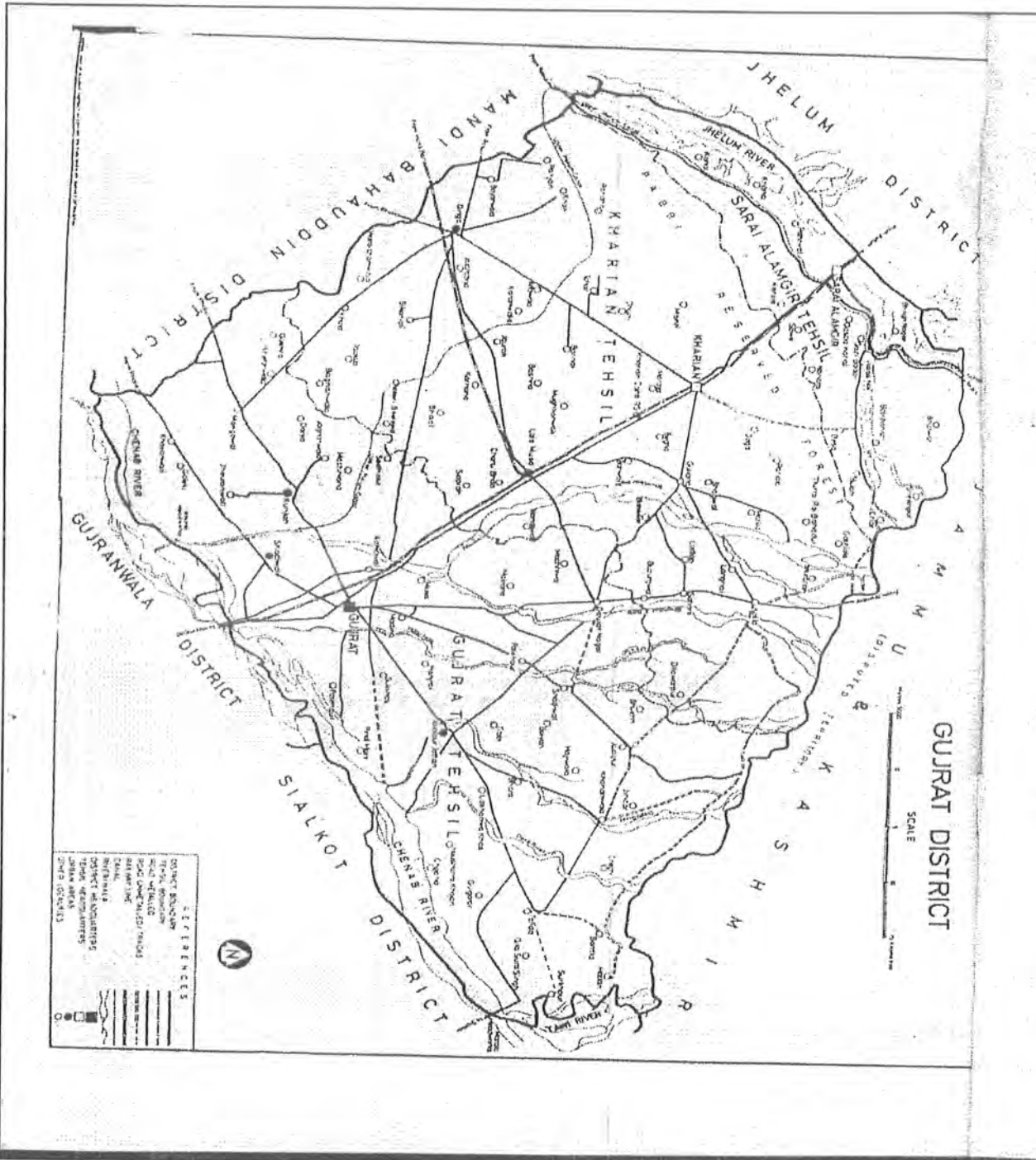
In the region of Bahlol Lodhi (A.D. 1450-88) it appears that the tract of country on the right bank of Chenab, including that part of this district, which was separated from the province of Sialkot. The ensuing century was area era of great the Delhi Empire under Akhbar. In A.D 1738 it was ravaged by Nadir Shah and was soon afterwards over run by the Ghakkar of Rawalpindi under Sultan Mukarrab Khan who succeeded in establishing himself at Gujrat in A.D. 1741. From 1748 to 1761 the district was a prey, with little or no respite, to the advancing and retiring armies of Ahmed Shah Durrani whose route to and from Punjab lay across it, the government meanwhile being nominally administered by Mukkarrab khan, who had been confirmed in his possession by the Durrani monarch (GOP- population census 1972).

Mukkarrab khan thus ruled Gujrat until 1765, when Sardar Gujar Singh Bhangi crossed the Chenab and advance to Lahore and Amritsar. The greater part of this district together with the town and fort of Gujrat fell to the share of Gujar Singh later he divided territories of Lahore and Amritsar between his sons Sukha Singh and Sahib Singh the latter being installed at Gujrat. The brother, however, soon quarreled and in an action which took place between them and Sukha Singh was killed. Gujar Singh died in 1788 leaving his estate to his youngest son Fateh Singh.

Sahib Singh however obtained possession of the whole territory, which had belonged to him. Fateh Singh took refuge with Mohan Singh, who espoused his cause and hostilities ensued in the course of which Sahib Singh was at one time closely shut up in the fortress of Sodra. In 1806, Ranjit Singh tried to disposes Sahib Singh of his possession established at Lahore. The whole country of the Chaj Doab from the Jammu border to the junction of the Chenab and Jhelum formed in the first instance a single

district. The present boundaries were fixed in 1856. The next change in the boundaries of the district was made in 1911 and 1914. (GOP- Population census organization, 1998).

Picture1: Boundaries of Gujrat



Source: Directorate of industries Punjab Lahore (2002)

3.3 The locale

Chakkaral a village from district Gujrat was taken as a locale for study. The village is 15Km away from the main city. It is claimed that the village is actually consist of the decedents of four brothers who came first on this area and started living there while almost all the people are relative of the other member of the locale. The village starts with a graveyard and tomb of Peer Yousaf Ali while a girls and a boys school is also in the start of it. The residential area of the locale is in the center of the village consisting of around 100 houses surrounded by the agricultural land. Two paved roads connect the village to the other villages and the main city. The streets were paved but the sanitary conditions were not satisfactory while a number of mosques, a dispensary and a community centre are also the part of it. People of village are indulging in variety of professions instead of only traditional ones. The education level has also increased in the locale from the last few years while the ratio of migration in nearby cities has also been observed by the natives.

3.3.1 House type

Almost all the houses of the village are well structured and *pakka*³ while very few buildings were *semi pakki*⁴, which are usually used for animals and like store rooms in housed and no house in the village was *kattacha*⁵. All the respondents of the study were living in the good condition houses although a wide variation was yet there in the house structure of the respondents. People who were denoted as the well off by the natives were enjoying almost all the latest facilities and accessories, the houses were well painted and decorated. Most of such houses were situated in the start and center of the village while the poor houses were at the corner of the village. As compare, to the last few decades the house structure of the locale has changed to the greater extent. In past most of the people were not having the hand pumps for getting water and tanks for water storage while the water consumption was fulfilled by the hand pumps from mosques of the locale. Now situation has taken a twist people are not only having the electric water pumps and tanks

³Cemented

⁴Semi-cemented

⁵Unpaved

for storage but they are also using the latest products to spend their lives luxuriously. In those days, the cultural product *warri*⁶ was used for *wazoo*⁷ but now the same work is taken from hand pumps, taps and washbasins in the homes.

3.3.2 Social classes

A diverse population was seen in the locale people from lower, middle and upper social class are spending their days of life in the village. Researcher observed a strong link between the social classes and the cultural consumption. A larger number of houses were from middle class while upper and lower class also exit in the locale. People from upper class are more adopting advance technological machines and spending their lives in the better conditions. While lower class in the same locale is suffering from many factors. A diverse house structure, interior decoration, food and dress patterns were also observed which clearly indicate the different categories of people. The data shows that people who are from higher social classes were using more latest and modern commodities of life as they are affordable for them.

Table 2: Income level of respondents

Categories	Frequency	Percent
3000-12999	11	36.7
13000-22999	8	26.7
23000-32999	5	16.7
33000-42999	2	6.7
43000-52999	1	3.3
53000+	3	10.0
Total	30	100.0

Source: survey form

Moreover, the people from lower income level are still stuck with the traditional and cultural good as they have less capital to bring change and ease. Three detailed case studies of representative from each social class has been give in the annexure so that the importance and relationship between social class and cultural consumption can be seen in a better way. The above displayed table will help to have a look on the overall income

⁶ A spherical spouted clay water vessel used for ablutions and religious activities

⁷ A practice to clean body with water before perform any religious activity

structure of respondents. The minimum income level among respondents was 3000 per month so the categories were started from there.

3.3.3 Economic pattern

The occupation of the respondents is also associated with the use of their cultural products. The following table will help to understand the multiple prevailing occupations of the locale. Majority of respondents' earning-hands were producing their livelihood by using a wide range of occupations. 20% of people were doing jobs in government and private different institutions while 16.7 were engaged in agriculture and same ratio of people were using multiple sources like one full time occupation and a part time to fulfill the economic needs. Some of women were also helping their spouses in the part time economic generated activities by running small shops and general store which were made in the houses. They were also playing their role in the agricultural domain as well. 10% people were doing different businesses and at the same time a considerable percentage of people were earning their income by working in other different countries. 13.3 % were fabricating their money by doing *dehari*⁸ and three respondents were having no source of income either they were widows or having earning hand so the local people were helping them to make their souls' and body relation alive.

Table 3: Economic pattern of respondents

Categories	Frequency	Percent
Job	6	20.0
Business	3	10.0
Abroad	4	13.3
Agriculture	5	16.7
Dehari	4	13.3
on people help	3	10.0
Multiple	5	16.7
Total	30	100.0

Source: field data

⁸ Daily wages

Ancestor occupations of village have now reduced their importance. Professionals like *kumhar*⁹ - professional of making clay pots *i-e kannali, mati ki handi* and *warri, machi*¹⁰ - expert in preparing *sattoo*, have now moved to other occupations, as they are less income generating because of fewer utility. The respondents who were engaged with the socially high ranked professions had brought a change in their dressing and other related cultural goods. One of the many reasons is this that their mobility has accelerated. The change in mobility further leads to the variation in social circle and social capital that argues individuals to adopt their norms to keep pace with them. While the respondent linked with traditional ways of earning livelihood are more in-touch with the cultural goods.

3.3.4 Family structure

People from that village were spending their lives under the heading of two family types nuclear and joint family system. Nuclear family system was more trendy in the area majority of families were nuclear with the average of 6-9 persons. While 23.3% were living as a joint family. The concept of joint family has been minimized in the locale as respondents preferring to live in a small family size to reduce the various problems. One main reason of this was, most of the family members from joint families had migrated to the Gujrat city and other nearby places in order to get more luxurious life. Many families as having government employees have shifted to the places where the heads of families are earning which has also affect the family structure of the locale.

Table 4: Family type of respondents

Categories	Frequency	Percent
Nuclear	23	76.7
Joint	7	23.3
Total	30	100.0

Source: survey form

⁹ Potter

¹⁰ A expert of furnace

3.3.5 Education

The locale had one Government girl’s and a boy’s primary school in the starting of the village to facilitate the inhabitants, while it had a private English medium school as well. The government girls school was recently facilitated with new building and furniture few months back but yet only 45 girls were enrolled in the school. Most of them were from those families who couldn’t afford the expenses of private or English medium schools of city and even of the village too while the well off families were sending their kids to the city Gujrat 15km away from the village *Chakkaral* to secure their future. The description about the educational level of the respondents and the current scenario of education in locale is important to discuss in this chapter as many studies have identified this factor a crucial one in the adaptation and replacement process.

Table 5: Educational level of respondents

Categories	Frequency	Percent
Illiterate	17	56.7
Primary	3	10.0
Middle	2	6.7
Metric	3	10.0
F.A	4	13.3
B.A	1	3.3
Total	30	100.0

Source: survey form

More than half respondents were illiterate only three of them were metric and five having more than that. However, most of people were more open to accept change and advancement even the illiterate women were using and could operate simple machines frequently used in kitchen and house. Education level in the village was improving now as compare to the last few decades, even the illiterate parents were taking interest in the schooling of their children and sending them to the good and English medium schools to secure their future. The education which was considered a part time and time consuming activity in the respondents schools going age, has replaced with the concept of education

as a vital part of child's life. Almost every house of the locale irrespective of the social class is sending kids to schools either in local government school or in the city's English medium schools with heavy fee. The respondents who were more educated or having more educated children at home were more open towards change. They were having the additional mobility out of the locale comparatively others that motivate to adopt the latest goods.

3.3.6 Dress pattern

*Shalwar*¹¹ *kameez*¹² was a most prevailing dress pattern of the community. Men mostly preferred to wear shalwar kameez of one color while different shades of *kameez* with white and black *shalwar* were also used regularly. Dress pants, jeans, shirts, suits and shairwanis were also favored by indigenous people occasionally. Women of the locale had more diversified dress patterns. *Shalwar*, *kameez* and *dupata* were frequently used in the same time latest changes in dresses among young girls found there too. *Lehanga*, *farak* and *sarri* can be declared as ceremonial outfits. The latest changes in the dress patterns are mostly, frequently and easily adopted by the young people of the locale specially the girls. Modifications in consumes within the cultural boundaries are frequently adoptable by the residents as they are quite flexible in reference to dress pattern. Only a countable people in the community were using *Tehmad*¹³ which was a commonly used by a considerable numbers of people few years back. As all the respondents were 30 and above 30 years of age so, they were dressed in casual *Shalwar Kameez* costume and having lesser new changes as compare to young ones. I observed that the respondents who were having their relatives and friends in different cities and in-tune with the T.V were having the new trends in the dressings.

3.3.7 Language

Residents' of village *Chakkaral* had Punjabi as their mother tongue. All the daily conversation took place in this medium while parents give priority to Urdu and English

¹¹ Beggy pants worn by men and women

¹² Tunic worn by men and women

¹³ Draped cloth falling from waist to ankles, worn by men and women

for their kids, as it is considered a language of prestige in the area. Schools were using Urdu as a medium of communication at the same time a unique combination of Urdu and Punjabi was experienced in the students of area. Importance of national and international language has increased in inhabitants since last few years moreover it clearly indicates natives' attitude towards change and adaptation, they are open to change. Parents are much worried about their children and their future especially the new couples are planning to secure children's future keeping in view the coming competition in mind. Many of the families from the locale have shifted to the nearby cities as they consider their children's education the most important practice. Even the illiterate people from the village are much worried about the medium of communication and education of the young generation. Mostly families' relatives are living in the cities so a self-created competition has been started between the children of the same generation so to overcome such differences parents are bound to send their children to the high standard educational institutions. The flexibility in the respondents' behavior can be clearly determined by the shift in the medium of communication.

3.3.8 Food pattern

The vital food of *Chakkara* is *Roti* made of flour, pulses, vegetables and rice. *Paratha* an oily *roti* with egg and *raat ky saalan*- extra curry of dinner is used in breakfast while different curry with *Roti* eaten in lunch and dinner. A range of rice-simple boil rice with pulses, *baryani*, *pillao*, and *Zarda*¹⁴ is cooked weekly. A seasonal variation in food was also noticed *saag* and *pannda* are prepared as special dish, and sent to neighbors and relatives, as these dishes are not made on daily or weekly bases because of time consuming. An ample variation has been seen in the food pattern of the locale in the period of couple of years, the products, which were used in daily routine, had now become a rare commodity or *saughat*¹⁵ the seasonal and special dishes. New generation is less prone to use those cultural foods for instance the use of *sattoo* was one of the daily use of commodity while guests were entertained with that too, which has been replaced by the different carbonated and instant drinks.

¹⁴ Tradition sweet dish of rice in yellow color

¹⁵ Special dish

3.3.9 Crop pattern

Only 16.7% of respondents were in touch to the agricultural activities while majority of people were utilizing other sources for income generation. According to the villagers a drastic change has been examined in occupation shift, people are less inclined towards agricultural activities. Only the aged people of village are linked to this while young do not find interest in such doings so locale's agricultural crops are fewer as compare to the last few years. This situation has even lessen the raw material of some cultural products, few years back barley was cultivated on a reasonable scale in village but at present no-one is growing this crop because less people are engaged with these activities so people grow only mostly important crops like wheat, vegetables and sugarcane etc. This situation has even changed the usage of a cultural product *satoo* that was prepared with barley by the locale experts called *machi* now most of people have minimized its use as it is not available in village and they consider impure which is available in the nearby bazaar. The environmental changes have also effected many crops cultivation. The business minded farmers of the locale have found the alternatives of some crush crops that comparatively become ripe earlier without using much capital. Such crops are having more marketable value and used in preparation of more products. So a transformation in crop cultivation has been experienced by the villagers. Farmers have replaced the less profitable crops with the vice versa.

3.3.10 Religious structure of locale

All the residents of the locale were Muslims while *Sunni*, *Shia* and *Wahabi* sects examined. The village was having five mosques one of which specified for *Wahabis* only. Renovation of mosque with the fund by people is also done occasionally. A remarkable change has been occurred in the interior and structure of mosques, its accessories have also transformed from traditional to modern as traditional *warri*¹⁶ for *wazoo*¹⁷ has replaced by latest taps and *darris* with carpets. A reasonable amount of people offer prayers in mosque at the same time kids of villages are sent to the experts for learning Quran in early morning. Village also has two *mazirs*- tombs; one of them is on

¹⁶ A spherical spouted clay water vessel used for cleaning and religious activities

¹⁷ A religious ritual to get clean

the starting of village while the second is one the end of residential area. Seasonal *meladas* are organized. People now-a-days have become more intensive in celebrating the religious ceremonies.

3.3.11 Marriage pattern

Marriage is consisted of many rituals in village *Chakkaral*. People celebrate all ceremonies either they are economically able to perform or not. The tradition of dowry is quite well-built in the community and the residents give all the accessories to their daughters on their marriage so newly married couple can start their life well. Different cultural products are considered crucial in dowry either the couple uses it or not for example *nalla*¹⁸, *prannda*¹⁹, *darri*²⁰ and *Paiti*²¹ and *baksaa*²² are the important items and dowry does not regard as complete. Many respondents claimed that they got these cultural products in their dowry but never used because of multiple reasons. The usage of *Prannda* in teens has declined but in marriage, ceremonies especially in *Mehndi* function girls still favor to wear *Prannda* to look more cultural even the brides wear this accessory on the ceremony of *Mehndi*²³ and *Mayoon*²⁴. These *pranndas* are more decorated as compare to the commonly used by elder women. Variety of color combination and decoration techniques is available in the local market.

¹⁸ A kind of long belt used for tying the *shalwar* -trouser around waist

¹⁹ A hair accessory having three strings is used to tie hair in a braid.

²⁰ A kind of lighter blanket made of cotton

²¹ An iron container with lead and lock for storage

²² An iron box used to store clothes

²³ Henna; ceremony of putting henna on bride or bridegroom

²⁴ A wedding ceremony celebrated a week before main wedding day

Chapter Four

DATA ANALYSIS

This chapter has dealt with the facts and figures of the data collected from the field. The present results are displayed in the form of numeric by getting the help SPSS 16 while descriptive interpretation and explanations are also provided with. This would be beneficial to understand the reasons that why some of cultural products are yet surviving in village *Chakkaral* district Gujrat and other been replaced by the alternatives.

4.1 Cultural products, their description and use

Pakistan surrounded by the important countries of the South Asia, has its own very old culture and traditions. It is every province has unique events and specific life styles. The study was conducted in a small village of district Gujrat province Punjab that has enriched culture. The research was aiming at to enlist the cultural products of the locale and to get detailed information about the percent status of these products and at the same time to find out the push and pull factors involve in the sustainability or the replacement of the products in the area of research. The table arranged by keeping in view the percentages of its use. As well as the table will proceed, it will show a decline in the intensity of respondents' use of cultural products. The following table will introduce the selected products and their use in a hierarchical way.

The following table is related to the selected cultural products from social, economic and religious categories, from the locale village *Chakkaral* district Gujrat with the help of the natives, their description and present status in the locale. The table is arranged by keeping in view the products regular use. The products that are used more on daily bases are kept on the start of the table while on the end table deals with the cultural good that are less used in the locale at present due to several reasons. These reasons will be discussed in detail, as the chapter will proceed.

Table 6: Cultural products, their description and use

S#	Cultural products	Description of the product	Respondent use	
			Regular use	Occasionally use
1	<i>Paiti & baksa</i>	Kind of trunk container made of iron along with a lead and lock used for storage	100% respondents were using this on daily bases	
2	<i>Chaaj</i>	A handcraft made of small sticks used to clean impurities from grains.	80% use it	
3	<i>Pannda</i>	A traditional seasonal sweet-dish made to get warmth and taste.	66.7%	6.7%
4	<i>Naalla</i>	A kind of long woolen belt used for tying the trouser around waist. Men in locale were using the more.	60%	30%
5	<i>Pranda</i>	A hair accessory having three strings is used to tie hair in a braid. Commonly available in black color.	53.3%	13.3%
6	<i>Mati ka chulha</i>	A handmade clay stove used for cooking along with wood as fuel	43.3%	16.7%
7	<i>Kaanali</i>	A heavy clay plate used for preparing the flour	43.3 use it regularly	
8	<i>Toopa</i>	A round shape iron pot used for as a measuring scale has a capacity of 2 kg.	23.4%	45.7%
9	<i>Darri</i>	Type of lighter blanket used for floor sitting and sleeping.	23.3%	30%
10	<i>Mati ki handi</i>	A round shape clay pot use for cooking food in it	23.3%	10%
11	<i>Gothli</i>	Handmade washable purse made of cloth with a string on the top to tie it.	16.7%	10%
12	<i>Satoo</i>	Power form of barley grains used with the cool homemade brown sugar's drink.	13.3%	16.7%
13	<i>Warri</i>	A spherical spouted clay water vessel used for cleaning and religious activities	No respondent was using this at present	
14	<i>Chat wala pankha</i>	A traditional manual handmade ceiling fan made of cloth, wood and accessories long with a long rope to operate it	No respondent was using this at present	

Source: field data

All selected products are made from the local raw material by using the indigenous methods or only less technology is involved in their production. Almost all products are easily available in and surrounding of the locale and these items are affordable for all natives. The table also provides a lot of information about the percentages of people who are using these products in a glance. This chapter will further consist on the reasoning behind the sustainability of these products and the factors that leads to the replacement of these products. This chapter will also, give a view of usage of cultural goods over the generations along with the present situation. Following is the detail reasoning involves in the usage or non-usage of the culture products.

4.2 Cultural products and reasoning of their usage and non-usage

As this study was an attempt to understand, the current status of the cultural products in a defined locale so factors involved in the process of products sustainability and replacement with other were identified with the help of mixed research methods. Following are the classified reasoning that will help to know about the status of the cultural products and why they are in is status in the locale.

4.2.1 *Paiti* and *baksa* in locale

*Paiti*²⁵ and *baksa*²⁶ can be declared as a most repeatedly and regularly used product in the locale. Arround all the people of the locale were using this on different scale. People claimed that a change in the design, color, shape and material has observed keeping in view the last many years while its usage is same even had extented because now people have more things to store. In past residents had only this much stuffs that used and fewer to save. All the responses regarding this product can be categoried under:

- i. Secure
- ii. No alternative
- iii. Mass storage

People who called *paiti* and *baksa* as a secure item claimed that its material is durable and it secures things from the environmental effects along with the dangerous insects that

²⁵ An iron container with lead and lock for storage

²⁶ An iron box used to store clothes

can damage products and bed-wears. The container can be locked easily so it keeps things secret as well. Respondents also added that there is no alternative available in the market that can give as much benefits. One of the possible alternatives can be the wooden cupboards but that are not as secure and durable as this product is. Only a number of people in locale are using these cupboards for storing the daily use of things, as it is expensive to afford. The respondents who are using this way of storage are mostly from the middle and upper social class of the village while the respondents from the lower class were using the same portable cupboards made of iron, which are relatively cheaper.

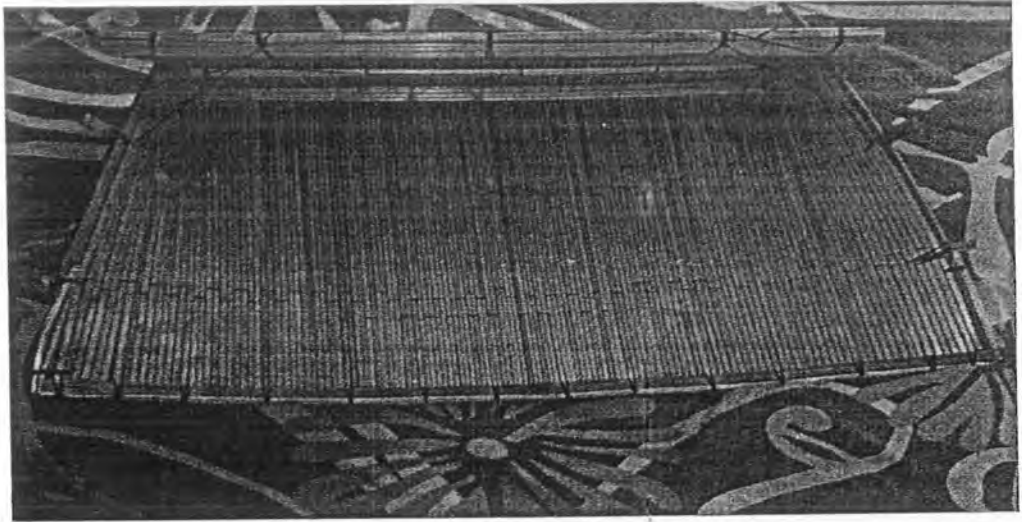
Almost all the respondents are using *paiti* and *baksa* to store things for longer time period. All the respondents being female got this product in dowry and believe to provide this to their girls at wedding. Forty percent talking about its advantages added that it has more storage as all the people cannot afford the wooden or iron cabinets and had less storage as that of *paiti* and *baksa*. Women said that they keep all kind of extra items, clothes, bed-accessories etc in it. Some said that they store dowry items of their daughters in it and it remains save for a long a time. A respondent being a big fan added more by saying that nothing can be equal to this product as storage is concerned; it is a best way to store and hide things for a longer time period.

4.2.2 Use of *chaaj*

The use of *chaaj*²⁷ deals with the cleaning of the grains. A large number of people from locale around 80% were using this product. Those who were intouch with this product strengthen their views by adding that this is a proper tool made to clean and seprate impurities from the grains. This tool ehcnace the trust level that the grains we are using are clean and secure. Many old women who were in the favour of it's use, denoted *chaaj* as a proper tool and said that no alternative can match to their comfort level that they have with this item. They claimed that the women of the locel who are using the alternatives are actually not able to use the product as its an art which all cannot perform.

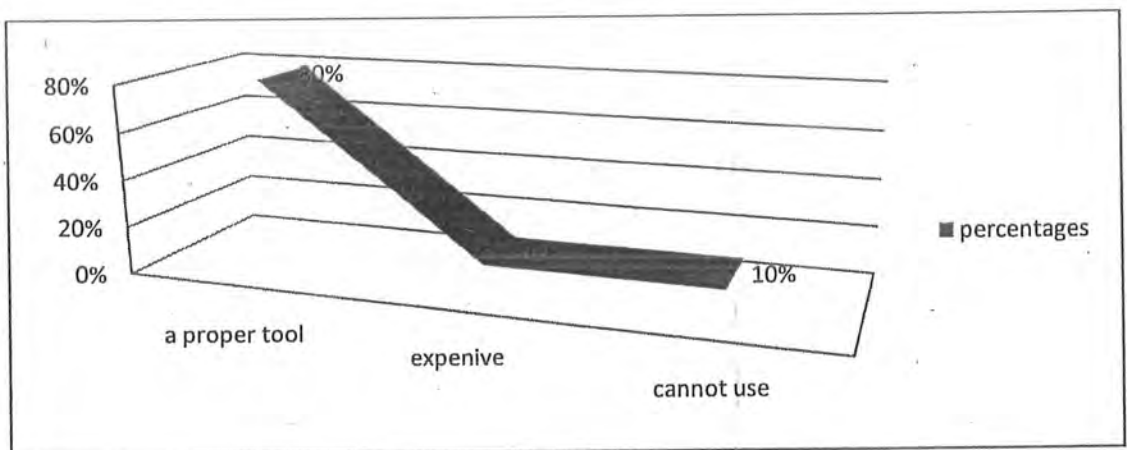
²⁷ A hand craft used to clean the impurities from the grains

Picture 2: *Chaaaj* in locale



Many women who were also in the favour of the product but not using it at present defined their situation by saying that the *chaaaj* is usually mad of the tender material which makes it less durable so change it frequently is not affordable for them at this time of difficulties. Besides this they stated that an alternative material is also available in the markets but that is less effective.

Figure 3: Usage of *chaaaj*



Source: field data

The women who come under the category like “cannot use” clarified their situation by variety of reasoning. They said that *chaaaj* was the product of those time when the harvesting were performed by traditional methods but now days advance and

automatic machines perform the job which makes the grains clean and less with impurities. If ever they think that the grains need extra cleaning they do other things like washing grains with water and separating impurities by the help of pedestal fan. A woman said that she does not use this tool as she does not know how to because her mother never engaged her in such house hold affairs so yet she is lazy and get help from less difficult ways.

4.2.3 Reasons behind *panda* use

*Panda*²⁸; a traditional special seasonal dish has been used in the locale from the parents childhood of respondents. A general notion about its existence was that its healthy as it contains original homemade ghee and nuts which give energy, warmth and nutrition to the body. According to 46.7% people its good to get warmth and energy as its healthy to maintain good health normally it is made in winter. Near 20% they use to make this dish as it's a special sweet-dish of winter and some also stated that they use to wait for this season only because then they can taste this. This special dish is made by following different recipes while the main ingredients remain same and this is also sent to special relatives and friends.

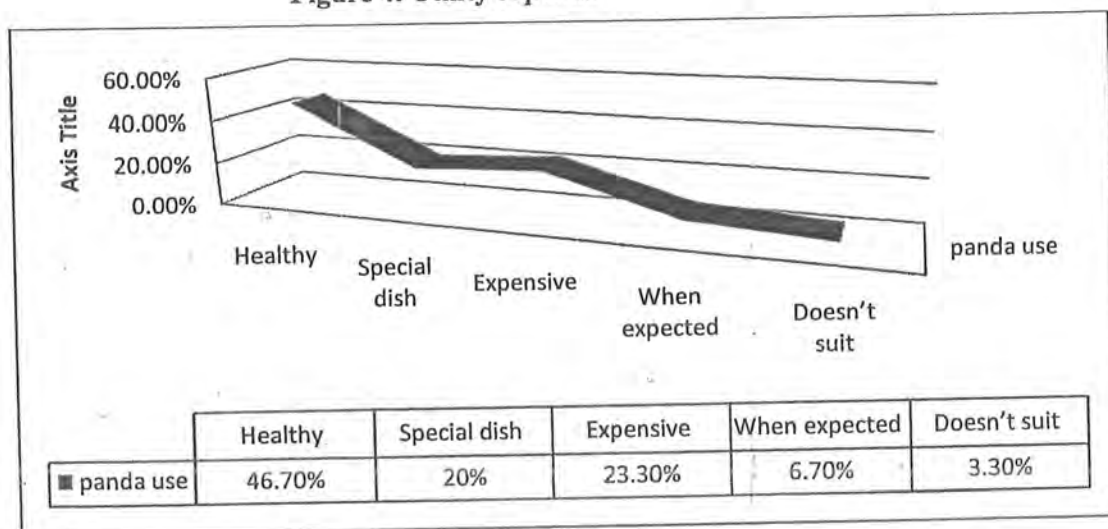
Those who claimed that they always prepare this dish were mostly from those family who were having homemade ghee from animals so they feel convenient to bear the expenses of ghee which is the most valuable ingredient. Some people from the same category that they make it regularly either they can afford or not, in the case when cannot afford then they replace the ratio and quality of ingredient like; use the normal economical oil or ghee and nuts.

While 23.3% who didn't want to compromise on the quality of ingredients said that its better to make *pannda* with original items otherwise did not afford to make as then it has no benefit and becomes unhealthy. A unique perspective was also observed in the locale as some respondents around 6.7% claimed that if any of the female member of the family got expected then this product is given. Mostly it is used on the ending day of pregnancy as is a period when a woman needs more nutritious and oily food as all this make the delivery slippery and easy, moreover it fulfills the vitamins and energy needs

²⁸ A traditional seasonal dish made with homemade ghee and nuts.

during the time. Hence in the starting months of pregnancy period being more warm it can harm the female and may result abortion so it is avoided to use in the starting. There were the number of people who are not using this product at present and talking about why they have left this 3.3% have a reason that oily dishes do not suit them more and doctors have prohibited them because they cause many diseases in body.

Figure 4: Utility of *panda*



Source: field data

Pannda is not good for those who are suffering from higher cholesterol and blood pressure because of more oil consumption in it so they have been avoiding this product for the last couple of years. While a contrast view of those who are using this product was recorded, that the *pannda*, consisting of more nutritious ingredients like nuts, and homemade oil etc is more effective and nutritious for health. Therefore, they use it for pregnant women and growing children to fulfill their nutrition needs.

4.2.4 Use of *nalla*

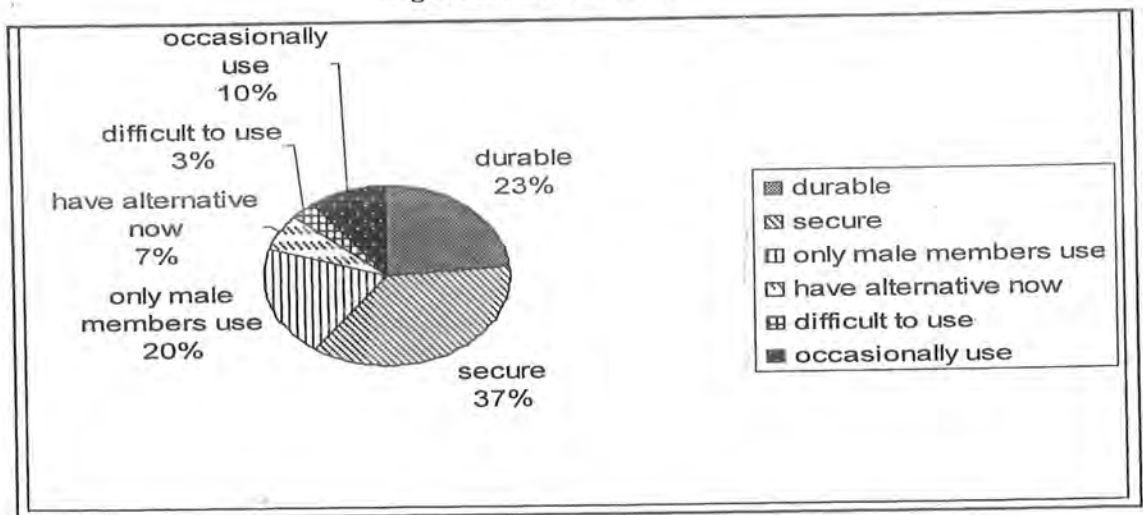
A great variation on the reasoning of the usage and non-utility of *nalla*²⁹ was seen in the locale. People of locale are using it still on a larger scale and almost all the male family members of all respondents use only *nalla*. Seventy percent people were using it

²⁹ A rope of knitted thread used as a belt for tying the *shalwar*

on regular base or occasionally and those who do not use this were the teenage and young girls specially. Twenty-three percent use it as they consider it durable as compare to the other alternatives and they do not have to change it earlier. Many of the respondents claimed that they have around 30 year old *nallas* which they got on their wedding as an item of dowry and this product is yet usable and even more long-lasting than the newer ones. The product in past was available in different colors but it is often found in lighter coloures.

This product was made by hand but now easily available in markets on reasonable prices. While fewer of respondents even now make it at home. 36.7% who use it daily, talking about it benefits stated that it gives you a greater level of confidence to move in all kind of places, as you feel secure that your *nalla* cannot cheat by being loose or weak at anytime. All the users of this product were at the age of 30 or above this.

Figure 5: *Nalla* in locale



Source: field data

A respondent claimed that its most desirable, as she has to move in fields to work to it becomes more secure and gives confidence to move carelessly. Hence all the respondents were agreed upon that all the males do not use any alternative of *nalla* while they got themselves uncomfortable in explaining the reason that why males do not use anything else. Two of all respondents said that they have left this product as now

alternatives have arrived in bazaars that are more convenient. 10% people further added that they use alternative like elastic regularly but do not forget to use *nalla* occasionally especially when they have to leave for a travel or when they move to more public places as it enhance their security level and make tension free. One person gave a different perspective by saying that to use *nalla* is time consuming while alternatives are easily to carry and use. 7% of women considered it outdated and talked about the possible and affordable alternatives. Men use *nalla* more as they are less concerned about physical appearance and fashion while for female to look beautiful is more important. Mostly by using *nalla* the women's bally appear more obvious so this is also a reason for minimum use of *nalla* among women of the locale.

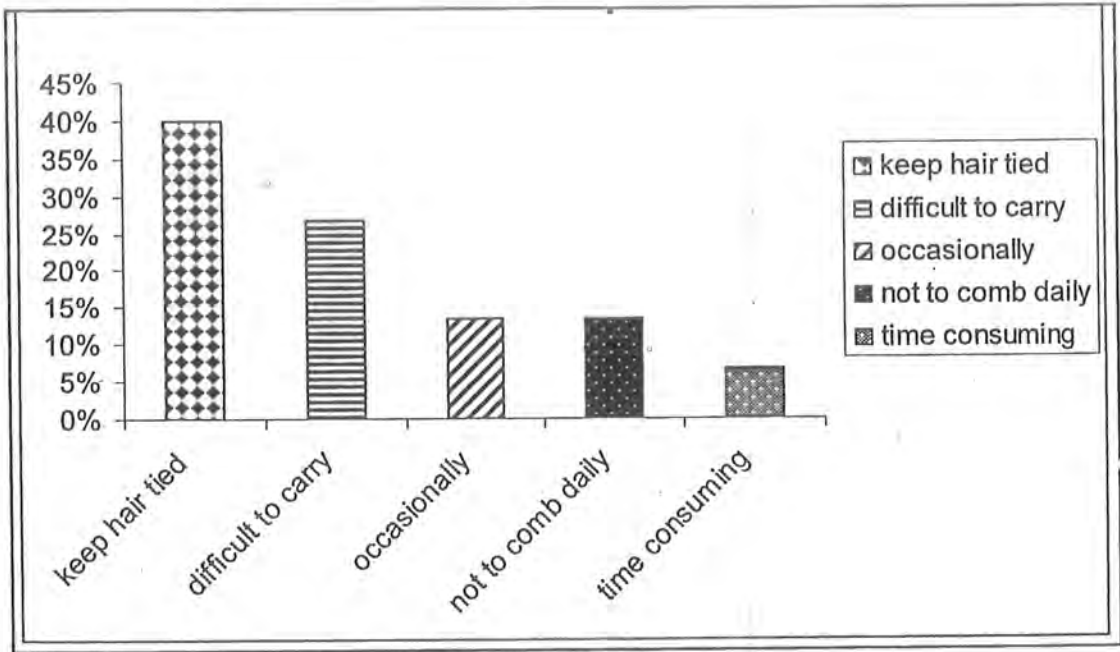
4.2.5 *Pranda* in locale

*Pranda*³⁰ as cultural and ingenious products is still quite prevailing in the locale. The old and traditional women love to use and suggest their girls to use this product too. Keeping in view the views of all ages of women it could be concluded that it was equally desirable for both teenagers, the married girls and perhaps it was only the way to tie their hair. A variation has been observed by the local people regarding it's usage from the last many years as they claimed that now only the married or old women use this frequently therefore young girls feel attraction in alternatives.

Forty percent of sample finds this product as beneficial by stating that it tightly ties the hair in a tail and helps not to scatter which is useful to perform the daily routine works easily. As many of the women were suffering from the hair problems due to over age and many, other reasons so they feel it heavy to carry. Many of them said that it was the only way to tie hair in past for them but now because of all theses problem *pranda* is not suitable for thin hair and doesn't stay for a longer time as well. According to 26.7 that they are using lighter accessories now only due to lesser hair.

³⁰ A hair accessory having three strings is used to tie hair in a braid.

Figure 6: Reasons behind *pranda* use



Source: field data

Also 13.3% cases have lessened its use because of less time available due to busy routine of household chores and more price of this but still occasionally get benefit from this product whenever they get this traditional item. While the same percentage of people claimed that *pranda* is favorable in a way that it ties hair tightly that you have not to comb and set it daily or many times in a day. In the same locale, the women were who argued that to tie hair in *pranda* is time consuming and they have to perform bundle of works so get less time to care for themselves. They use simple alternative accessories easily available in markets on lower prices and variety of colors and design which bring easy and change in life.

4.2.6 Usage of *mati ka chulha*

The table identifies the reasons that why the respondents are using *mati ka chulha*³¹ in the locale till present. The gathered data shows that the people in the locale are still using this cultural product which was almost the only way to cook food and used

³¹ *Mati ka chulha* is a stove made of clay used for cooking food.

to make the residents their selves in the past but it has now replaced by the kerosene oil and gas stoves to some extent.

Table 7: Use of *mati ka chulha*

Cultural product	Categories	Percentage
Mati ka chulha	Economical	43.3%
	When have more work	16.7%
	Fuel expensive	13.3%
	Difficult to use	20%
	Never used	6.7%

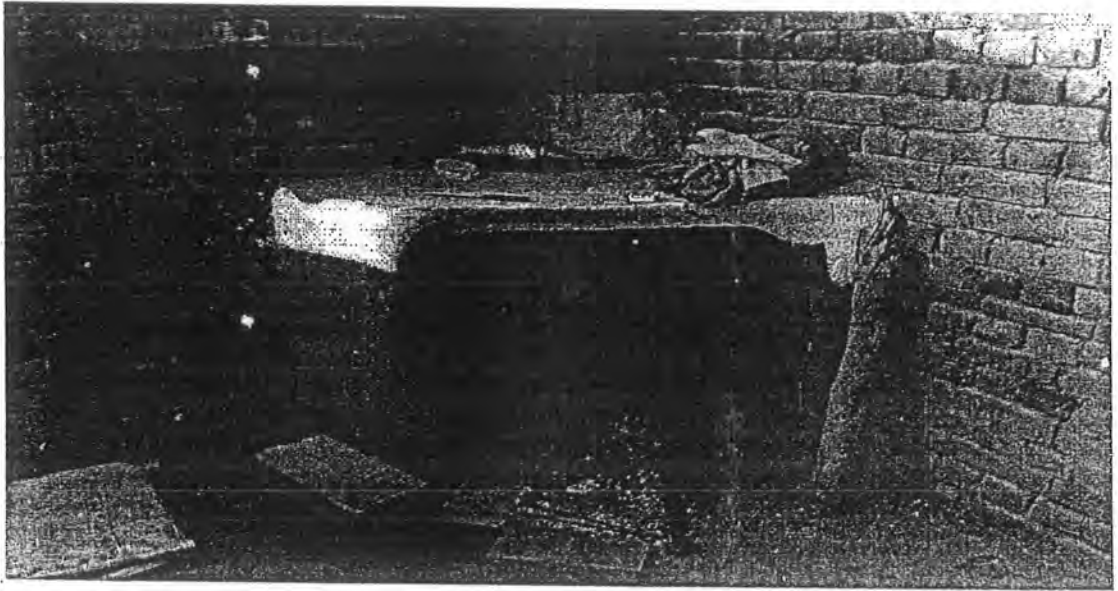
Source: field data

A large number of people are still using this stove as 43.3% of them think that this is an economical way to prepare food as compare to the gas and oil stoves. Most of them are having the fuel for this stove in their homes because of indulge in agricultural activities while in other case they arrange and buy it on lower rates or by using barter system. Few of respondents claimed that they feel more comfortable and secure in using this kind of stoves, as they were less dangerous and multipurpose. *Mati ka chulha* is used even as a heater in winter and easy to move. 16.7% of people used it occasionally whenever they have more work food to cook on the arrival of gusts, *melads*, and other family functions they prefer to use it has it gives more heat and affordable too. Respondents who use other kind of stoves claimed that they utilize this occasionally when they have shortage of gas even some of them use this for preparation of lunch because it is often a time when a more heat is needed and consumed.

Many of people used it in past and their parents also used this one but they have left it as they think that now the fuel has become expensive comparatively. Hence, less people are now having animals in their home and who have; they use that fuel for their selves so people suffer from the shortage and high rates. People in the locale were flexible in term of adopting the things that are more comfortable and beneficial 20% of these people claimed that *mati ka chulha* is difficult to use as it needs more time to burn fuel and it even makes the house dirty. Some of them have left this because they now

have small kids in their home. So the faire in open place makes their home unsecure of them moreover many of them having the paved verandas which makes the place messy.

Picture 3: *Mati ka chulha* along with exhaust system



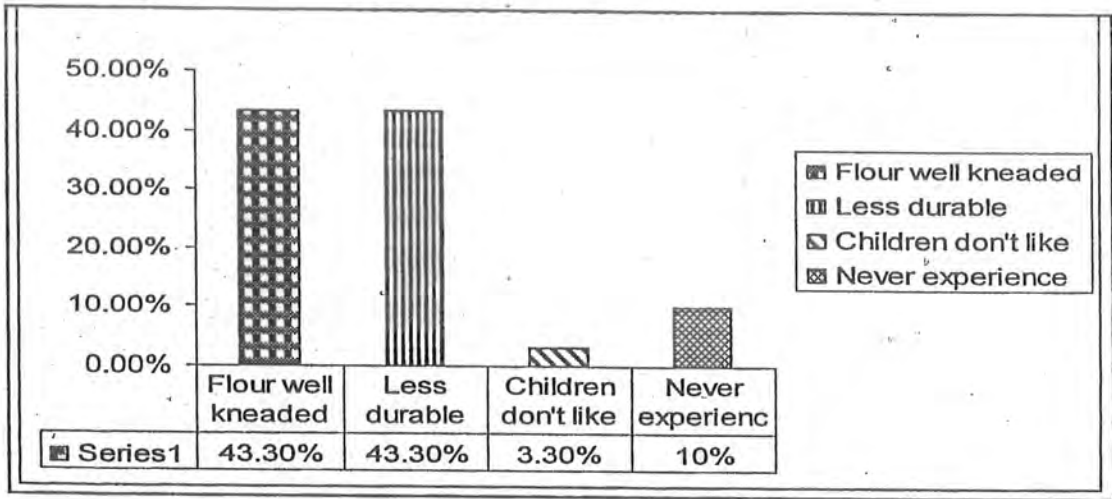
6.7% people stated that they never used this for cousin, more of they had spent their early days of life in nearby cities where they have oil or gas stoves so never experienced this. Later on when they shifted to this village by getting married and due to other reasons, they started to use the same sources, which they used to use before. The locale where the study was conducted is around 15km away from main city Gujrat but it did not have sui-gas yet to facilitate the residents consequently a larger number of people still use this stove on daily and occasionally bases. Many people could design this mud/clay stove themselves even it is prepared on wages and hawkers sell them in village. Researcher also observed different variation in stove style and material. Mostly clay stoves were common but now the cement and iron stoves in different style were seen.

4.2.7 Reasons to use *kannali*

*Kannali*³² a clay platter commonly used for preparing floor for bread. It was the only pot used for the purpose in the locale but now having the multiple, other pots which are relatively durable and long lasting its status has been affected in the locale.

³² A clay pot used to prepare flour

Figure 7: Reason to use kannali

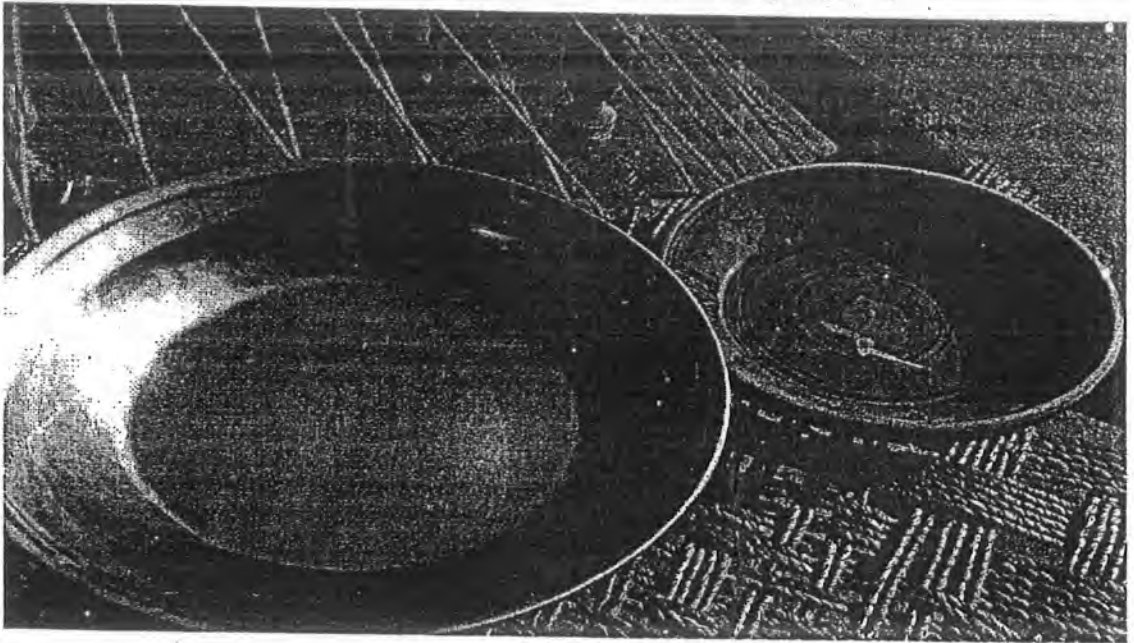


Source: field data

The above displayed figure has data about the reasoning that why people of the locale use the *kannali* cultural product. The respondents gave a variety of logics about that 43.3% of people stated that as this is a clay pot and having a weight as compare to the other alternatives used for same purpose so it stays on floor more firmly and help to knead flour more successfully and made bread appropriate. It also sucks the extra water from flour and help to settle down it soon to prepare bread. Addition to it they said that, if the floor knead well it makes bread more soft for a longer time.

The same proportion of responses were recorded on the reasoning of leaving the product as it is less durable and due to the less economic resources it becomes difficult to buy it regularly so 43.3% of people use other pots which are durable and available in long lasting materials. They also insert more on their statement by adding that the young girls who newly enter in the kitchen make the situation worse as they have less experience to use clay pots and break them by mishandling so it's batter to use durable products when young girls have to handle the things.

Picture 4: Replacement of *kannali* with *parate*



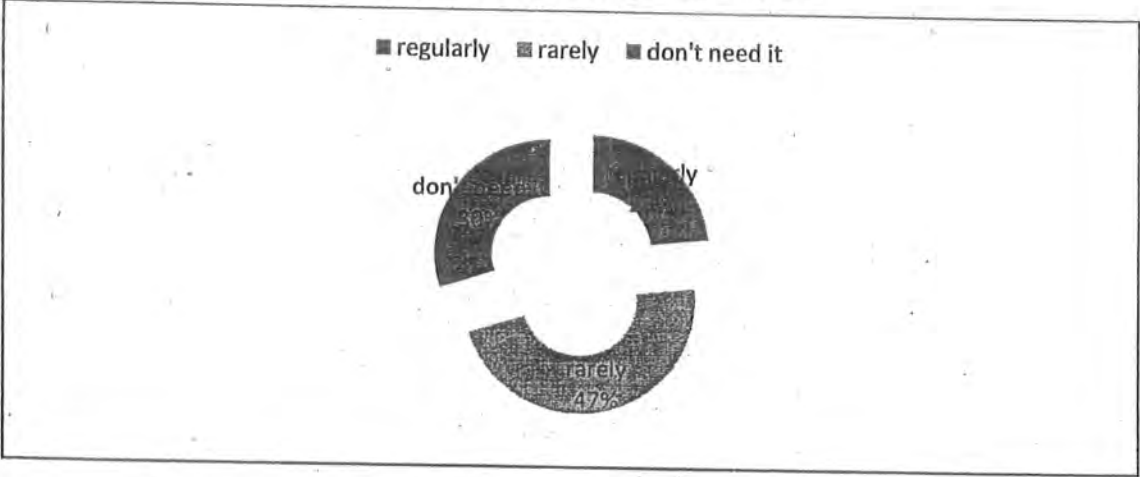
From the respondents, 3.3% give preference to their children's choice by replacing the product, as they do not like it or consider it outdated so parents are adopting the changes as per children choice. *Kannali* as a cultural product was not a daily use of item in many respondents' home only because their children did not like it and so the parents had to replace it with the alternatives. In the same way the house wives changed those utensils which are disliked by their other family members and spouses as resulted by Upright (2004). Researcher even found 10% of people who claimed that they never used this product either they were not the natives of the locale and shifted to this village after marriage or before that they were not used to use *kannali* and after marriage they brought the alternatives in dowry.

4.2.8 *Toopa* and its use in the locale

*Toopa*³³ a traditional measuring tool is used mosly in the houses that deals with the buy and sale process regarding agricultural items. Almost all the houses that were linked to agriculture, using this too while some on them were using this scale along with the alternative at the same time. Three main categories were made to define the data appropriately.

³³ A measuring scale which is equal to 2kg

Figure 8: Reason behind *toopa* use in locale

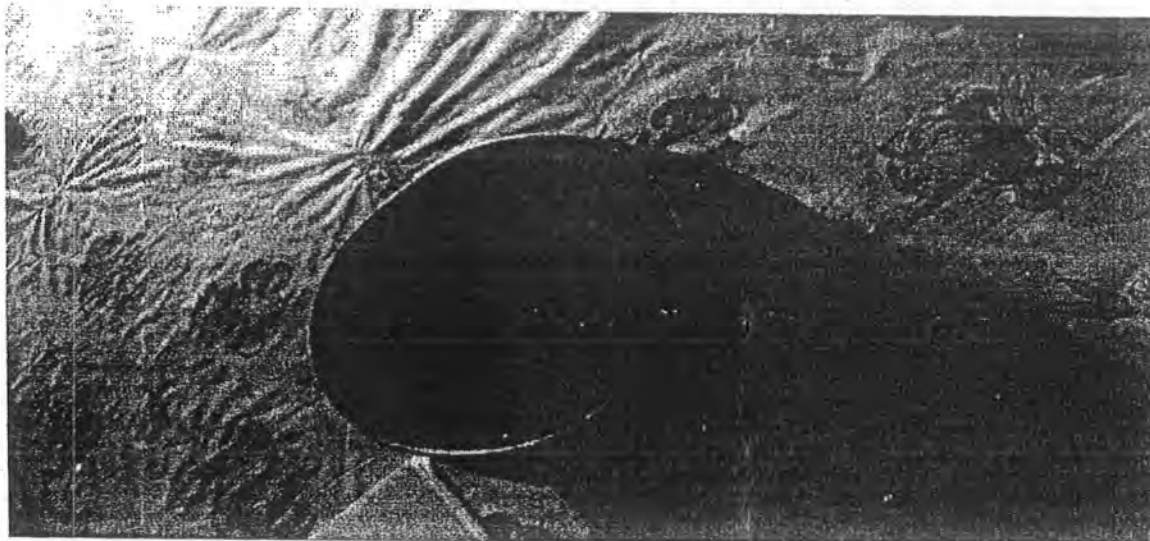


Source: filed data

The people who used this scale regularly were 23% they stated that it is a proper tool and nothing can be match to this. The respondents talking about the convineance and the ease with the tool told that it needs less time to measure any thing either in a larger quantity or the small one. Comparatively it involoves less physical affort and mental involvement during measuring the things. There were also some respondents who said that they used this products but to minimum scale. Respondents simply use this product when they have to mesure the large scale quantity of things. Many respondents also added that they have been using this product right from the beinging but now the purpose of its use has changed. In past they used *toopa* as a measuring scale, while now they use it as an extra pot to perform different houshold works like to serve food to animals etc.

The 30% perportion is valuable regarding change, some of them used this measuring scale regularly in past. While, now do not need as most of them has changed their life style that not match to all this typical items. The change in professions has also minized its use.

Picture 5: A view of *toopa*



4.2.9 Present status of *darri*

*Darri*³⁴ a most prevailing product of past is yet under natives' use along with multiplicity of utility. With the change of time *darri* has been using with variety of needs contrastly to past. Although its regularly used has minimised to a greater extent but those who have this product are yet getting benefits from it. Talking about its use 23.3 % of people were those who are using this product on daily bases. They are using this as bedsheet as its heavy as compared to the cotton bedsheets and do not get more wrinkles on it and makes the sleep peaceful while a group of people use it in all seasons in winter as bedsheet and in summer as blanket. Almost all who use this claimed that it is mostly used when a season changes either winter goes and summer comes or vice versa.

Thirty percentage people can be grouped under the heading of occasionally but yet a diversification in purpose can be identified. 13.3% people said that they use this product when they have larger gatherings at night, simply when more guests sleep in their home they use *darri* to entertain all otherwise they less use it.

³⁴ Thicker form of cotton bed-sheet but extremely different in texture and style

Table 8: Present status of *darri*

Cultural product	Reasoning	Percentatges
<i>Darri</i>	Daily use Occusainally Used in past Never used	23.3% 30% 16.7% 30%

Source: field data

A couple of people further added that they use this product when they sleep on roof in summer as after midnight it becomes cooler and a simple cotton bed-sheet cannot protect from it properly so they only use it for this purpose. Few people claimed that they only used this when they arrange *meladas* at their home and need more floor sitting arrangment so they get benefit from this product. There were the people too who are not using this product at present and justified thair argument by adding that now variety of alternative are avalible in the market for beds and floor settings so it's better to use a item which is easy to use, durable and easy to save. They also inserted that in past it was a routine work to use and wash *darri* as no other substitutue was avialible and all of locale were using this, but now it has become diffuicult to wash them because of poor health and some time due to laziness. People who never used this product were 30% and giving the reasoning they said that in past it was difficult to buy them as were not affordable for them. So they spent their time by using quilt in winnter and bedsheets in summer but at present they have economical alternatives so they never needed to use it.

4.2.10 Present status of *mati ki handi*

*Mati ki handi*³⁵ being a most frequently used pot for preparing food of past is until now considered a good way for testy food. The product is easily available in the nearby markets as the clay parts are the specialty of the district Gujrat the city has a specific bazaar of these clay pots and decoration items. The locale village *Chakkaral* was having few potters who used to make only this much quantity of clay utensils which were enough for the needs of natives but now those potters have shifted their occupation as it's

³⁵ *Mati ki handi* is a clay pot use for making food in it.

utility has minimized to a larger extent by the users which natives have a range of reasoning and logic to justified the situation.

Table 9: Categories of *mati ki handi*

Cultural product	Categories	Percentage
Mati ki handi	For Saag ³⁶	10%
	Testy food	23.3%
	Consume more heat	23.3%
	Less durable	23.4%
	Never experienced	6.7%
	Children don't like	13.3%

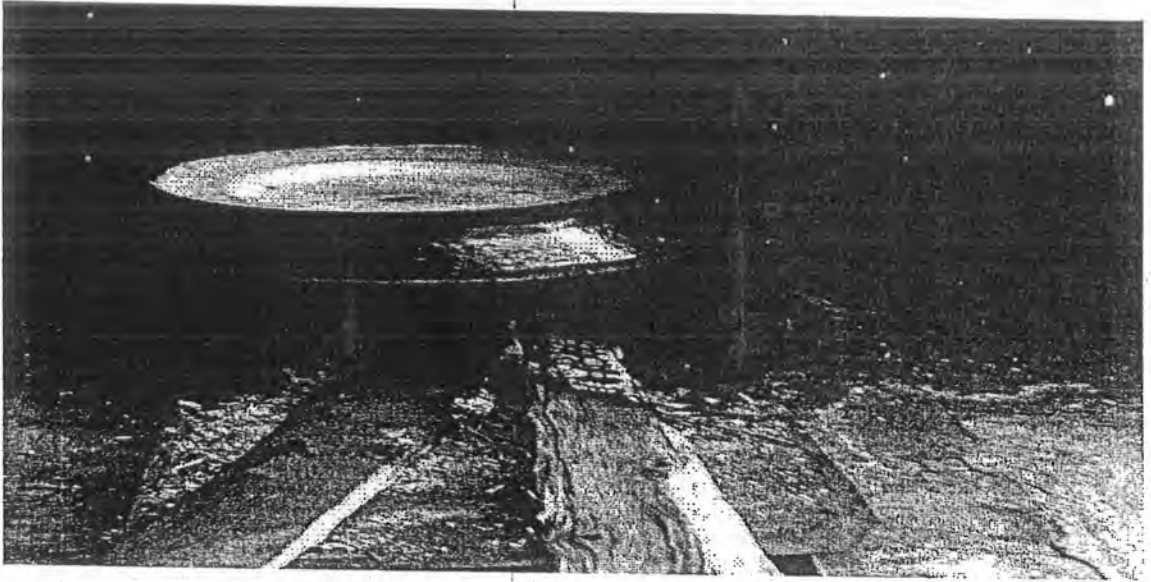
Source: field data

Ten percent of the people are using this occasionally for making *saag* as they believe that being a traditional and seasonal dish it should prepare in conventional way and in customary pots. 23.3% respondents who use this pot regularly they stated that as the clay *handi* has a heavy base so it prepares food slowly. They do not have to engage the whole time with cooking rather they can perform their other jobs during this process as well, as it does not burn food due to slow heat. At the same time, an opposite argument was recorded too.

23.3% people said that this pot consumes more heat because of having heavy bottom, and cooks food late and the utilization of that much heat was not affordable for a common people. Respondents who have replaced *mati ki handi* argued that it is less durable and has to change frequently which becomes expensive. They said that now lots of alternatives are available in the market that is less heat consuming, durable and multipurpose so they have replaced this pot and started using the new things available in the market.

³⁶ *Saag* is a special dish of locale mad by the variety of green leaves.

Picture 6: Use of *mati ki handi* in locale



A number of respondents around 6.7% claimed that they have not use this pot ever as either they had the alternatives of that right from their birth or when they started to cook food then the substitutes has introduced to the market so they benefited from them. While the people also seemed prone towards children's part in decision making regarding household activities those 13.3% people had replaced those products, their children did not like to use. Same results were concluded by Maystre et al (2008) in their study. They further added that it is better to use the things with keeping in view the children's choice as then they take part in daily activities more affectively.

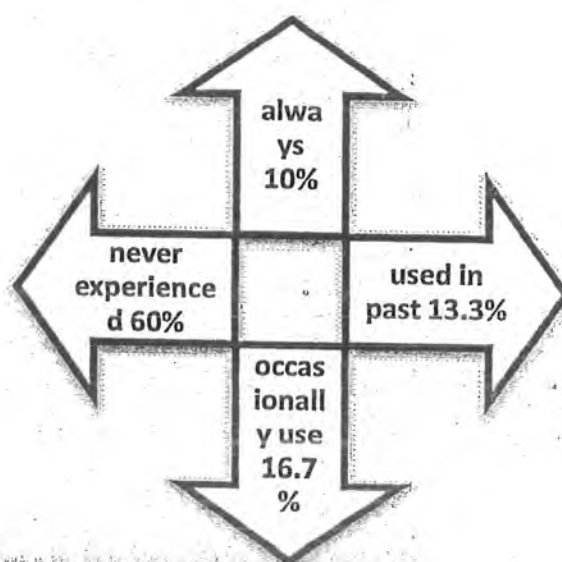
4.2.11 Usage of *Gothli*

*Gothli*³⁷ is a conventional way to keep money secure. Few years back it was the only way to keep money along with respondents and was common both in male and female members of community while with the time of couple of years the situation has changed to a greater extant. Now-a-days people from all age group are using substitutes of *gothli*. Men are now having pockets in their shirts and both use variety of purse that has many pockets and fixed slots. Collected data from respodents clearly shows that this product is less presisting in locale only 10% declared that they love to use this always as they feel uncomfortable and insecure with any ther thing. One of those said boldly that

³⁷ A handmade cotton purse with a string to tie it

the purses are often used by keeping them in bra and she donot use this that's why she cannot use purses as well so she is bound to use *gothli*. Thay further statued that they have been using this product right from their senses and will keep on using. There were also people who have now replaced *gothli* with any alternative as now either its not in fashion or they have to be updated. Thay were 13.3% who have left this while thay used it in past when nothing else was there for this purpose.

Figure 9: Usage of *gothli* among respondents



Source: field data

The occasionally users of 16.7% were those who use this either when they go on a longer travel or they has to move more money from one place to other. By a long travel they meant the travel to abroad or *Hajj* and *Umra*³⁸ thay use this on wedding ceremonies and wedding shopping,when they have to buy more,to keep money save. Shockingly 60% never used this product. A range of reasoning was found on it like many from lower status stated that in past they never got enough money for which they feel need to use that if thay occasionally got money they use to tie this on the corner of their clothes or use to keep them on different secret places of kitchen etc. They also added when they has to travel they always has to do which male members of the family so they kept the money

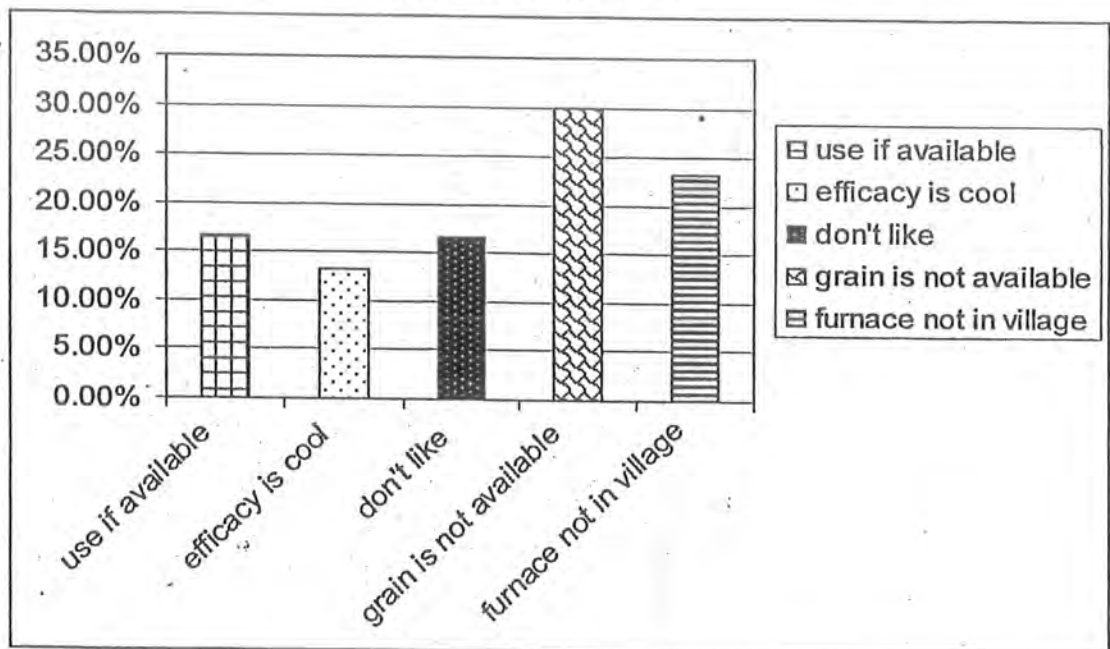
³⁸ A journey to the religious privilege

with them so they were less responsible during travel. Many of the respondents from relatively higher class and young women said that they either spent there earlier days of life out of this village or they had the alternatives at that time too so they never had to exprinced that.

4.2.12 Present status of *satoo*

*Satoo*³⁹ a cultural product which is made by a grain barley and use in tradition brown sugar drinks which are mostly made in summer. A variation was observed by the researcher while experienced by the resedents of the locale regarding the use of this product. A few years before, the native were found of barley cultivation but due to the less market value of the crope and enviornmental changes has affected their growth. The collected data from multipul sources suggests that the use of satoo has affected directly by its marganalized cultivation and the fewer experts who made this products. The former have replaced this crop with many other which are highly valueable and grow fastly so its cultivation has dropped to the larger extant.

Figure 10: Utility of *satoo*



Source: field data

³⁹ A barley powder use with a cool brown sugar's drink

Thirty percent of those who still use this product can be divided into two groups one who always like to use this products instead of heavying variety of drinks as they think that nothing can be better comparing the cooling effect of *sattoo*. The other group of 16.7% stated that they like the product in drink but due to the less availability they only use whenever they get them either from their relatives as gift or occasionally when they buy it from bazaar. 53.3% of people who have replaced this product used it in past could also be divided further. The limited growth of the main ingredient has urged people to move to the newer items they stated that its difficult to get the specific grains in the village so it becomes hatic to search it in other villages just to get teast of their favourt drink.

Moreover 23.3% of them blamed the expert maker of *sattoo* who have left their profession because of many reason one of them is less income generating. They added more by saying that was not much problematic to find the barley rather isseu was to find the furnace and experts in village according to them this is the main reason of the change regarding its utility. 16.7% were effected by their personal disliking of the product or many had been suffered by the doctors' suggestion, "not to use the product".

4.13 Reasons behind its utility and non utility of *warri*

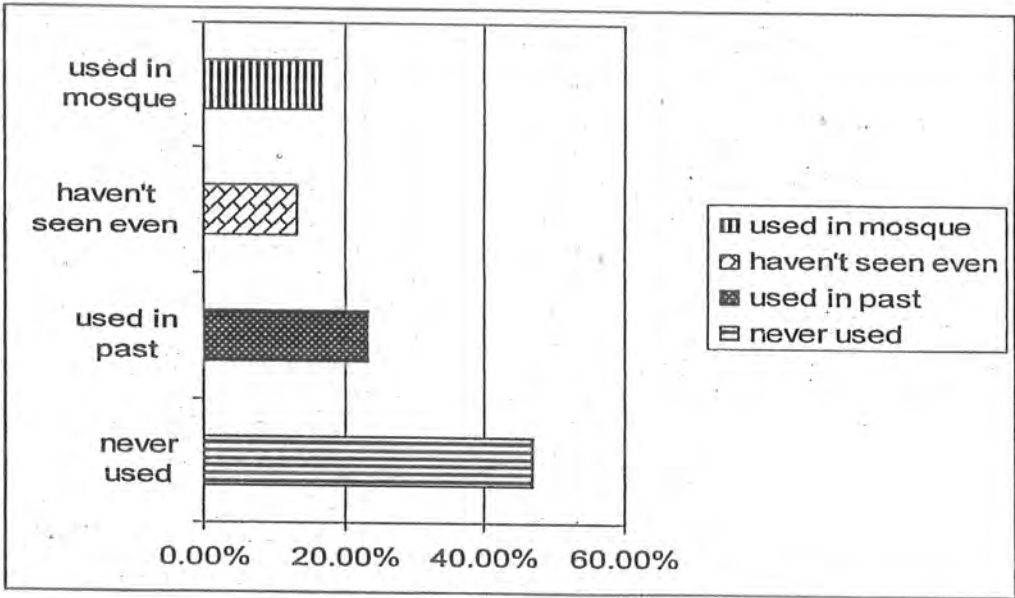
A diversification in the use and non usage of the product was seen in the locale. According to the natives this was exercised frequently in past but now because of the better alternatives and almost no producer of the product, its utility has lessen.

A large percentage of people declared that they never used this, as *warri*⁴⁰ was on its boom around 30 years back. They said that their parents used this product frequently but when they came in their senses they see the other items for the same purpose. From respondents 23% said that they used this product in past when this was only the product for wazoo and other related practices. One reason was also this, *warri* was made by the locale workers on a reasonable scale and it was perhaps the only item to use at that time. With the passage of time, people shifted to the new places and adopted new professions

⁴⁰ A spherical spouted clay water vessel used for cleaning and religious activities

as well, that led to the minimum production of the cultural and locally manufactured goods.

Figure 11: Status of *warri* in locale



Source: field data

From the respondents, 13% stated that they had never even seen that product in their life, as the time they had alternatives made of relatively durable material of steel and plastic and the economical as well so they needed the cultural clay *warri*. 17% people further added that they used the product only in mosques only for wazoo because it was the accessory of mosque, while in homes they had handpumps for the same function.

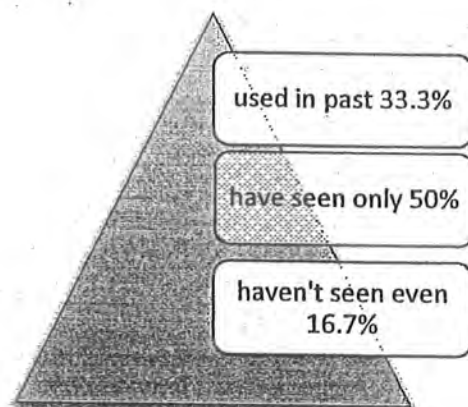
4.14 *Chat wala pankha* and its current status

*Chat wala pankha*⁴¹ same like *warri* is not used by any of the resident at present. It was a product that was used around thirty years back in the village when there was no electricity. Only 33.3% people from comparatively old age-claimed that they used this product in their childhood but this item was not even very common at that time. It was quite expensive and people couldn't afford that only the notables of the locale or the

⁴¹ A traditional manual handmade ceiling fan made of cloth, wood and accessories long with a long rope to operate it

experts who can made this, had this fan in their homes. After the provision of electricity people totally replaced this fan with machanical fans. A quantity of people had only seen the fan were those who couldn't afford this product. So they either see this in their relatives homes or in the other people of the locale in their childhood.

Figure 12: Current ststus of chat wala pankha



Source: field data

This group of people often used handfan as a alternative, sat under the cool shadow of trees and these two alternatives were frequently exercised in the locale that days. 16.7% of respondents were relatively the young who have not even seen the product and were less informed about that. They stated that when they were in their childhood they experienced electricity in the village while few of them were not natives of the locale and came there after marriage etc and had electricity before that of locale.

4.3 Usage of cultural products in cross generations

The below displayed table will show a generation wise usage of different cultural products. A wide range of social, cultural, environmental and economic factors had played their role to bring change in the utility of the products. Most of the respondents have adopted the easy, economical and a multipurpose alternative while some products are in the use as they were in past, because the conditions involve in, are yet in the locale.

Table 10: Usage of cultural products in cross generation

S#	Cultural products	Ego use		Ego's forefather used	Ego's descendents use
		Regular use	Occasionally use		
1	<i>Paiti & baksa</i>	100% respondents were using this on daily bases		100%	73.3%
2	<i>Chaaaj</i>	80% use it		96.7%	10%
3	<i>Pannada</i>	66.7%	6.7%	100%	70%
4	<i>Naalla</i>	60%	10%	100%	13.3%
5	<i>Pranda</i>	53.3%	13.3%	100%	13.3%
6	<i>Mati ka chulha</i>	43.3%	16.7%	93.3%	63.3%
7	<i>Kaanali</i>	43.3 use it regularly		93.3%	36.7%
8	<i>Toopa</i>	23.4%	45.7%	96.7%	10%
9	<i>Darri</i>	23.3%	30%	100%	30%
10	<i>Mati ki handi</i>	23.3%	10%	93.3%	26.7%
11	<i>Gothli</i>	16.7%	10%	70%	0%
12	<i>Satoo</i>	13.3%	16.7%	100%	26.7%
13	<i>Warri</i>	No respondent was using this at present		66.7%	0%
14	<i>Chat wala pankha</i>	No respondent was using this at present		43.3%	0%

Source: field data

The table displays respondents' regular and occasionally use of different products, because they were studied individual and in-depth while their parents and children use of products in overall in the table. Moreover, it was not possible to study their parents and children individually to get the categories of usage. The products those are yet in the respondents' daily use, similar as they were in the past probably involve almost same of the conditions that were in past. Feasibility with natural and physical environment also compels individuals to stick with the cultural consumption. In table, an anthropological term "ego" is used for the respondents to have a better understanding.

The researcher's view can be strengthening by keeping in view the case of *mati ka chuhla*. The purpose of using this cultural products and the factors that play a vital role and urge respondents to keep in touch with products are as same as were in past or as were in their parents time. The residents of the locale are suffering from the non-facility of the sui-gas, they and their parents were in past so it was playing a supporting role in the survival and sustainability of this product. It can be predicted that as the favorable conditions involved in the survival changes, the status of the product would be affected also. In the other worlds as the physical environment, settings and surrounding changed it automatically renovate the utility of cultural products.

However, technological advancement also paves paths towards replacement of older things with the newer one. These advancements and new arrivals are passed to the people by using the fastest way of mass media. There was an important link between technology and media with the survival and change. The example of *chat wala pankha* can be quoted as respondents' parents, was not having any alternative, so they were using this product. While respondents' and their children got electricity in a form of better, alternative so they started using electric fans and changed the manual one.

Man is change oriented and changes further bring development. People always love to be considered as developed and cultured. These factors provide a leading track towards replacement of traditional items. As the physical settings change, it modifies the personal choices with the requirements of those settings. The terms of globalization, media and diffusion are highly supportive in changing the value system and attachments towards the natives' specialties. All these factors are entailed with the different level of cultural use in cross generations. Taking the case of *gothli* the new generation feels less association with, because they have not experienced this item. At their parents and grandparents time, it was in frequent use and allied with the prevailing environment, but the situation has changed now. At present, it is considered as outdated in the company were the young had to move. It is also the case with the *nalla* as the respondents' mobility towards different places increased they came to know about the better alternatives. They not only learn about the new ways rather they adopted them as well.

In nut shell above mentioned reasons are some of the many possible causes that have changed and maintained the situation of usage of cultural products over time and cross generation. The importance of all these factors cannot be denied in present study.

4.4 Prevailing alternatives of the cultural products in locale

The underneath table will give a look of the available alternatives in the locale that are being used by the people who are not using the cultural products as frequently as in past. These possible alternatives of the cultural product are being used by the respondents who are not using these products at present. It can be concluded that only one product *paiti* and *baksa* is currently used by every respondent no matter how much variations still exist between their uses. In case of *warri* and *chat wala pankha* and *warri* the situation is totally changed no one of respondent is using these products. These products are not being currently made in the locale or surrounding of it as people had adopted the substitutes a long time ago.

Warri was a product of past when the potters were the local residents and people never thought about any other possible alternative, as they were easy with its usage. *Chat wala pankha* has been replaced as people got a better way to get ease in kind of having a supply of electricity in local. Talking about the *satoo* and *pannda* personal choices were most important many respondents claimed that they have left its use as now these food do not suit to their health. Proceeding towards *nalla*, *pranda* and *gothli* people of the locale added that these products are durable but difficult to use moreover the resent fashion trends do not match to these cultural goods.

Majority of respondents argued that *mati ki handi*, *kannali* and *mati ka chulha* are less durable, heavy and time consuming so they preferred to change these products with suitable and affordable alternatives. Moreover, their children do not like to use this product, as they are heavy in weight as well, so they adopted those products, which are liked by their children and other family members. These substitutes are easy to use and wrap-up daily work in a lesser time as compare to the cultural products. In the case of *chaaj* people claimed that this product is very good and proper tool to separate impurities but is less durable and expensive as well so they use this alterative as *parte* which is not

equal to *chaaj* in performance. Many of the respondents also added that the use of that product was an art and they did not know how to use this product properly so they did not use this.

Table 11: Alternatives of cultural products

S#	Original Cultural products	Prevailing alternative in locale	Reasons led to use alternatives
1	<i>Paiti & baksa</i>	Cupboard is used long with them too	All the respondents used this with variations
2	<i>Chaaj</i>	Use <i>prate</i>	Expensive, don't know to use And less durable
3	<i>Pannda</i>	Different nuts and eggs	Expensive, doesn't suit to health And time consuming
4	<i>Naalla</i>	Elastic	Outdated , difficult to use time consuming, personally don't like and have alternatives now
5	<i>Pranda</i>	Catchers, variety of rubber bands	Difficult to carry, time consuming not regularly in fashion and personally do not like
6	<i>Mati ka chulha</i>	Stove made of cement, steel and gas stoves	Less durable, difficult to use fuel is expensive and children do not like
7	<i>Kaanali</i>	<i>Kaanali</i> with steel material	Heavy ,less durable And children do not like
8	<i>Toopa</i>	Use alternative scales to do small measure	Don't have the larger measurement to do and costumer do not get satisfied
9	<i>Darri</i>	Lighter blankets and cotton bed- sheets	Heavy ,difficult to wash and have alternatives now
10	<i>Mati ki handi</i>	Cookers, <i>handis</i> with steel along with non-stick pots	More heat consuming, less durable time consuming and children do not like
11	<i>Gothli</i>	Clutches and purses	Difficult to use, outdated, used mostly along <i>nalla</i> and it was mostly used for keeping coins
12	<i>Satoo</i>	Variety of soft and instant drinks	Less available , personally do not like, does not suit to health and less available
13	<i>Warri</i>	Use <i>warri</i> in plastic material and do <i>wazoo</i> on wash-basin	Not available in the locale at present
14	<i>Chat wala pankha</i>	Hand and electric fans most commonly	Not needed now at electricity is available now

Source: field data

In the case of *toopa* respondents argued that it is a tool for a larger measurement and many of them don't have to done this so they have take-up the other equal tools. A perspective was also that many customers raise questions on the accuracy of the measurements done by this product as this is done manually so many them consider other scales. About *darri* respondents said that this product is heavy in weight and difficult to wash as this is mostly in white color and heavy so they had replaced this with lighter weight of blankets and other alternatives.

4.5 Factors involve in the survival of the products

Keeping in view, the data gathered from the field of research these are the some important underlying pull and push factors that are helping in the survival of the cultural products. While some of the factors are compelling the respondents to replace the cultural products with more effective latest goods to get ease.

Table 12: Factors of survival

Factors involve in the survival of the products	Explanation of the factor
Change is money oriented	25% of respondents had less economic power to adopt the alternatives and change.
Social pressure	22% talked about unseen social pressure that is compelling to stick with the cultural product.
values attached to the product	16% viewed that social, cultural, religious and emotional values attach to the cultural product stuck people with it.
Easy and comfortable	13% respondents feel more comfortable in using the products they have been using from the binging.
Cultural icon	10% argued that some culture products are the representation of a specific culture and change in it changes the cultural identity.
Feasible with the environment	7% use cultural products as these items persist for a longer period and keep pace with the changing environment.
Personal choice	5% respondents follow the consumption trends according to their own choice
Donot have alternatives	2% of People claimed that they are connected with some of the products that have not affordable alternatives yet.

Source: field data

The above displayed table gives a bird view of the social, cultural and economic factors that play vital role in the sustainability of the cultural products. The table is organized keeping in view the percentages of responses the factors that are identified by more respondents are placed on top of the table. According to the 25% of respondents change in money oriented. A large amount of money is needed to adopt any new item and they do not have much economic resources to do this.

Those people were using more new things that are economically strong and could bear the change based expenses. They are using their livelihood to get ease and comfort. 22% of respondents expressed to adopt change but argued that they were bound to be in touch with traditional commodities as they were having unseen social pressure by the people of surrounding that keep them aliened with this. Some time locale people, parents, peer group and friends put a kind of social pressure to use specific cultural products and resist adopting change. So social pressure was also a determining factor involve in the survival of product in the locale.

Socio-cultural, religious, and emotional value attachments to the certain cultural products has an importance in the sustainability of the usage of cultural products, in view of 16% of respondents. They argued that these values bound them to stick with the use and if they wanted to change them at any stage of life this attachment restricted to replace them. It is human nature that they feel comfort with the things they have been using for a long time in the same way 13% of the respondents said that they are using the older products as they feel comfort in using that one. However, they are less likely to adopt new items as they know they have to learn the skills to use them and it will take a period of time to be attached with the new products.

Keeping in view the statements of the 10% of the sample the commodities considered as a cultural icon of a specific culture also a factor that determines the status of the product. Some products are purely attached with the specific culture and represent that culture. The residents of that culture feel proud to use those products that were the symbols of their culture. According to the 7% of residents of the village, they keep on

using even the older things as they keep pace with the changing physical, natural environment and setting that increases its stay in community.

Different perspectives were noticed in village *Chakkaral* district Gujrat. People were choosy in food patterns. They were avoiding the foodstuffs which were not suiting them regarding their health and getting such information either from television or by doctors. According to 5% of respondents personal choice also plays a vital role in the cultural consumption patterns they often stick to the goods they like the more. While the priorities of children and spouse can be helpful in the existence of a product, rather in the process of its replacement too. The strength of the finding can be get by the studies of Upright (2004) and Maystre et al (2008) on children and spouse preferences. Moreover, 2% of respondents claimed that they did not have possible and affordable alternative of the cultural products they were using or they were unaware of those alternatives. This ignorance was also a factor playing a vital role in the sustainability of the cultural products in the locale of research study.

4.6 Factors involve in the replacement of the cultural products

This table will deal with the key factors that are pushing the respondents to replace the older one with the new products. These factors are arranged according to their percentages those are having more numbers are placed on the top of the table. As culture, keeps on changes and the things related to it also change with the passage of time that is a sign of a living culture.

Gathered data from the locale suggests that people were change oriented and prone towards it. 29% of respondents viewed that those people were using more new things that are economically strong and can bear the change based expenses. They are using their livelihood to get ease and comfort. They considered income as a main source towards change and adoption of new items. Those who get more money they automatically wish to spend their life with ease.

Table 13: Factors involve in the process of replacement

Factors involve in the replacement of the products	Explanation of the factor
Income	29% of viewed that as the increase in income happens, changes in life style also occur.
Role of media	According to 20% media is effecting the people perceptions about the consumptions of goods and introducing the latest ones.
Education	16% think as level of education increases the people become relatively more adoptive and open to change.
Technical advancement	10% is of the view that technical advancement leads to the change in the structure of society as it happened in the locale.
Multipurpose substitutes	The alternatives are comparatively more comfortable and multipurpose so is used was a view of 9%
Mobility of the respondents	9% said that the change in the mobility of the respondents further leads to the change in the living patterns.
Affordability of alternatives	Those people were replacing the old products that have the ability to afford the new ones 7% respondents viewed

Source: field data

Twenty percent of respondents were adding new products in their life style influencing by advancements, presented by the media everyone within the locale was having TV in his home while a large proportion of people were having the cable connections as well. These cable connections not only update them about the happening of Pakistan but also they know about the fashion and trends of other countries as well.

Education can also be seen as an important factor keeping in concern the views of respondents. According to them, it introduces the people with the alternatives and the education level in the village was increasing comparatively. 16% of respondents considered that education was an important factor in the process of change and replacement. 10% of people stated that technical advancement is also a key element that is urging people towards the new trends and making their life comfortable. Nine percent respondents of the view that multiple alternatives are available in the market those are

easily affordable for all social classes. Therefore, this is a supporting factor in the process of replacement and change.

Same percentage of respondents were those who have experienced change in their mobility and group gatherings are adopting the new things more to match the varying trends of the gatherings. As they have more knowledge about the new arrival. They were more prone to accept the latest trend, to match the requirements of their social circle. In the same way the respondent of the locale identify the variation according to their capability to afford the thing 7% said this. People added that those who can afford the new arrivals. They adopted them regardless of many things like attachment and social pressure while the people who could not adopt and afford the new items make these kinds of claims.

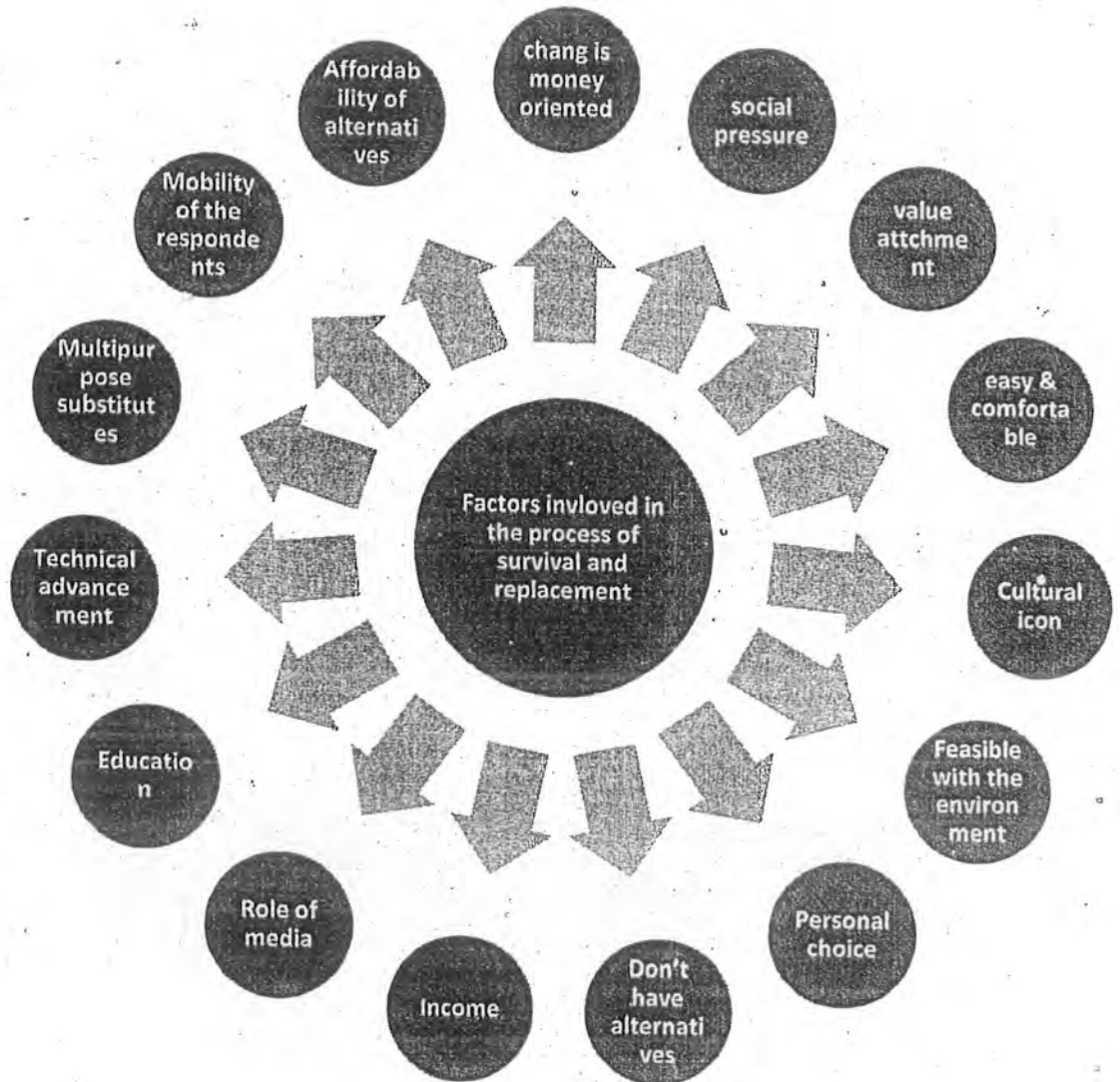
Chapter Five

SUMMARY AND CONCLUSION

The study was conducted to enlist the cultural products of the village *Chakkaral* district Gujrat. The present research was further aiming at, to know about the current status of these products in the locale. The underlying factors that involve in the existing position of the products and nature and extent of change in their usage were also recorded. To achieve these objectives various anthropological techniques such as rapport building, sampling, interview guide, photography, key informants and secondary data were used. The results achieved from the present research can be summarized as below:

- No product from the sample can be declared as totally replaced from the locale as all the products are prevailing in the locale at different level regarding its use. People are using these products with changes in their colors, designs and shapes along with their alternatives but none of them had lost its use except the *Chat wala pankha*. It has lost its utility in the locale as the alternative electric appliances have replaced it. One of the main reasons in the usage of this product was the no availability of electricity in the locale as after the arrival people moved to the more easy ways. However, there are mixture of factors that affect the extant of cultural products that be discussed in the coming paragraphs. The given diagram will help to have a bride view of the factors that the supporting for survival of cultural products and urging people towards replacement.

Figure 13: Factors involve in survival and replacement of cultural products



Source: researcher's own understanding

- Change needs money so many of people stick to their cultural heritage, as they are economically less strong to adopt advancement. This factor cannot be ignored as it is quite important 25% of respondents claimed that they stay connected with the things even if they want to change. Cultural products as made on local level are easy to afford and less complication is involved in its use and can be changed

whenever needed while situation is diverse in the use of advance products. So in short the economic factors also play an important role in the adaptation of advancement. 29% people are claimed income can be said a factor playing significant role in the consumption of cultural goods. Many products that are relatively expensive are surviving in the families regularly that are economically stronger as they afford it easily. So income is crucial in both survival and replacement of the cultural products.

- Living around in village know each other right from the birth so whenever they observe the change in the life style of others, they keep an eye on their activities and make comments as well so all these things also favor the utility of the products that have being in their use from a longer period. 22% respondents identified that whenever they wanted to adopt change and new trends they had to face the comments of other natives that shake their confidence and comfort level so they stayed away from change.
- People who are yet in touch with the cultural products usually have the ethnocentric approach and feel quite possessive towards them. The social, cultural, economic and religious values are often attached to the cultural commodities that resist accepting change. 16% people stated that they cannot change these products as their parents and forefathers also used them and they feel a unique kind of affiliation with them. They also believe that these similar patterns can tie them, increase their strength and solidarity. They feel a sense of belongingness with the use of specific native products.
- Native being a user of locale products become the expert in its use. Being less complicated in use they feel comfort and ease to use it and feel benefit from it. As less technology is involved in them so all age of people can use them without any harm however the advance products need proper knowledge and process to handle them. So 13% respondents from older ages feel locale products easy in use and less adoptive towards change. People from older ages are not omnivorous in the

consumption while they stick to the specific tastes and patterns as discussed by Virtanen.

- Culture is the identity of any nation. The people of the locale have a unique culture that is different from the other surrounded areas. 10% of them had great liking for their custom and traditions were not ready to shed them off. They are highly ethnocentric about their culture and these products are the symbolic representation of their culture. Wherever these products are seen a whole culture comes to the screen of mind and gives a soothing effect. To them replacing these product means replacing their culture with the others so called modern cultures. Change and adoption within the cultural boundaries were acceptable for them.
- Seven percent of respondents claimed that the products they are still connected with as these products are still feasible with the changing environment. Selection of a good cannot be completed without the personal choice along with family members. 5% of respondents claimed that they stick to the cultural products as they like them personally. Some time people replace or stick to a specific commodity just because either his/her family members have the opposite choice then his/her. Importance of personal likeness was also examined in the locale as was identified by Chan and Goldthorpe (2010). While change in the consumption according to the surrounding popular culture was also examined in the residents of *Chakkara*. While 2% of respondents talking about the reasons of survival said that they do not have affordable alternatives.
- This section of reasoning is related to the replacement and change. Media as a motivator towards change cannot be ignored in the process of transformation and adoption. 20% of people from locale stated that they are not only having latest information about new arrivals but adopting these new arrivals as well. In one hand it is harmful in the persistence of the cultural uniqueness while on the other hand it is helping and facilitating people by adding comfort to their life. It is impossible to save a culture from the impacts of globalization and modernization

that happens rapidly by media. Therefore, it is a major agent of change in the people's life.

- Education can also be taken as determining factors behind the process of adoption in the locale. With the arrival and better extent of education 16% of people's perception, taste and aesthetic has also changed. It has modified the peer groups, gatherings and by engaging in such activities people have replaced those things that do not match to the physical environment and leads people to bring a change. Because of all this, people have adopted the new and modern ways and accessories to match to the requirements replacement of *nalla*, *paranda* and *gothli* can be the example.
- Ten percent of the people were of the view that the technical advancement is playing central role in increasing the process of adoption. As the technical advancement increases people automatically move from traditional use of products to the latest one. In the same way 7% of respondents said that not only having a awareness of new arrival is important rather the ability to afford these item is also can significant as the awareness is.
- The current studies also examined the impact of social mobility of respondents and change in their social capital, how affect their utility patterns and urge them to adopt change. The results show that the 9% of people who are more frequent in attending parties and other social gatherings in other words who are more social in nature are more likely to adopt the new arrivals. They had more knowledge on upcoming products, alternatives and their use. They are open to adopt substitute, as they has to move in wider range of people and social gatherings. Same percentages of people were considering the multipurpose alternatives are also one of the reasons of the change in the cultural products use.

All the above discussed findings show that change is all time happening phenomenon as it occurs in all stages of life. Looking on the history makes it clear that changes occurred

in all societies. In the current study, it can be concluded that modifications in materials of production occurred while the utility of cultural products remained more or less same. No product is totally vanished from the locale while modification in designs, color and usage were experienced in the research area.

Glossary

<i>Chaaaj</i>	A hand craft used to clean the impurities from the grains
<i>Chat wala pankha</i>	A traditional manual handmade ceiling fan made of cloth, wood and accessories long with a long rope to operate it
<i>Darri</i>	Thicker form of cotton bed-sheet but extremely different in texture and color
<i>Dehari</i>	Daily wages
<i>Gothli.</i>	A handmade cotton purse with a string to tie it
<i>Haj</i>	A journey to the religious privilege of Makkah
<i>Kannali</i>	A clay pot used to prepare flour
<i>Kamiz</i>	Tunic worn by a woman or a man
<i>Katcha</i>	Unpaved
<i>Kumhar</i>	Potter
<i>Matchi</i>	A expert of furnace
<i>Mati ka chulha</i>	Stove made of clay used for cooking food.
<i>Mati ki handi</i>	Clay pot use for making food in it.
<i>Melad</i>	A religious gathering
<i>Mehndi</i>	Henna; ceremony of putting henna on bride or bridegroom
<i>Mayoon</i>	A wedding ceremony celebrated a week before main wedding day
<i>Nalla</i>	A kind of long belt used for tying the <i>shelwar</i> -trouser around waist
<i>Paranda</i>	
<i>Pannda</i>	A hair accessory having three strings is used to tie hair in a braid.
<i>Paiti and baska</i>	A tradition seasonal dish made with homemade ghee and nuts.
<i>Pakka</i>	A iron container with lead and lock for storage
<i>Saag</i>	Cemented
	Special dish of locale mad by the variety of green leaves.

<i>Satoo</i>	A barley powder use with a cool brown sugar's drink
<i>Semi-pakka</i>	Semi-cemented
<i>Shalwar</i>	Beggy pants worn by men, women and children
<i>Sughaat</i>	Special dish
<i>Tehmad</i>	Draped cloth falling from waist to ankles, worn by men, women and children
<i>Toopa</i>	Measuring vessel approximately 4 lb
<i>Warri</i>	A spherical spouted clay water vessel used for ablutions and religious activities
<i>Wazoo</i>	A religious ritual to get clean
<i>Zarda</i>	Tradition sweet dish of rice in yellow color

Bibliography

- Appadura,A.(1996). Modernity at large: cultural dimensions of globalization
University of Minnesota Press, Minneapolis.
- ASEAN(1997). Handicraft promotion and development association.
- African Union (2006). The promotion and protection of the African's cultural products.
- Awa,O,H. Kalu,E,S and Awara,F,N (2010). An empirical investigation of cultural factors and consumption patterns correlates in the south-south geopolitical zone of Nigeria. *International journal of marketing studies* vol2 (1)
- Bandura, A (1977). Social learning theory. New York: General Learning Press
- Bourdieu, R (1984) Distinction: A social critique of the judgments of taste, trans. R. Nice. London: Routledge
- Bernard, R (1988). Research Methods in Cultural Anthropology; Sage Publication
London.
- Berger,J. Mens,L,G. 2009. How adaption speed affects the abandonment of culture taste.
- Changing structure of global food consumption and trade, market and trade economics division, economic research service, U.S. department of agriculture, agriculture and trade report. (2001)
- Convention on the protection and promotion of the diversity of cultural Expressions (2005)
- Cleveland,M. Laroche,M. and Hallab,R.(2011). Globalization, culture, religion, and values: Comparing consumption patterns of Lebanese Muslims and Christians, *Journal of Business Research*, p7
- Chan,W,T. and Goldthorpe,H,J. (2010). Social status and cultural consumption, New York,Cambridge University Press

- Daghfous, N. Petrof, V, Jhon. Pons, F. (1999) *Journal of consumer marketing*, MCB university press, VOL. 16(4)
- Giddens, A (1991). *The Consequences of modernity*. Stanford (Cal): Stanford University Press, Oxford: basil Blackwell, Cambridge: polity Press.
- Good, W, J and Hatt, P, K. (1988) "Methods in Social Research". McGraw Hill Book Company: New Delhi.
- Government of Pakistan (1972) District census report of Gujrat. Population census of Pakistan. Industry of interior, states and frontier regions.
- Government of Pakistan (1998) District census report of Gujrat. Population census organization statistics of Pakistan Islamabad
- Harris, M. (1975) *Culture, people, nature: An introduction to general anthropology*. New York: Thomas Y. Crowell
- Harris, M. (1996). Cultural materialism. In: David Levinson & Melvin Amber (Eds.), *Encyclopedia of Cultural Anthropology*. New York: Henry Holt and Co.
- López, S, Álvarez, G. (2002). The consumption of cultural products: an analysis of the Spanish social space, *Journal of cultural economics*.
- Maystre, N. Olivier, J. Thoenig, M. Verier, T. (2008). Product-based cultural change: is the village Global? Preliminary and incomplete.
- On the theory of social change: How economic Growth Begins* (1967) page 507 & 176
- Power, K. Mont, O. (2010). The role of formal and informal forces in shaping consumption and implications for sustainable society: part ii
- Rotter, J. (1956). *Social learning and clinical psychology*. Prentice-Hall.
- Rostow, W, W. (1960). *The stages of economic growth: a non-communist Manifesto*. Cambridge University Press, Cambridge, UK. p.4
- Roxanne, E, Burton. *Globalisation and Cultural Identity in Caribbean Society: The Jamaican Case*
- Tylor, B, E (1871). *Primitive culture*. New York: J.P. Putnam's Sons.

- United Nations council for trade and development (UNCTAD). (1979). Handbook on handicrafts: Preferential treatment for handmade goods
- Upright, C.B. (2004). Social capital and spousal participation: spousal influences on attendance at arts events. *Poetics* 32, pp. 129-143.
- UNIDO, SMEDA & PSIC (2006). Diagnostic study ceramic pottery cluster Gujrat Pakistan Developed under joint UNIDO, SMEDA & PSIC cluster development program Pakistan.
- UNESCO (2009). Framework for cultural statistics.
- Virtanen, T. Dimensions of taste for cultural consumption – A cross-cultural study on young Europeans.
- Wilk, R. (2002). Consumption, human needs, and global environmental change, Anthropology Department, Indiana University, Bloomington, IN 47405 USA
- Xu, J. Shim, S. Lots, S. Almeida, D. (2004). Ethnic identity, socialization factors, and culture-specific consumption behavior. *Psychology and marketing*, vol.21 (2); 93-112
- Yao Chang, T. Hung chen, K. Li Hunag, K. Developing cultural products to promote local culture: a marketing design for the former Tainan state magistrate residence
- Yin, Robert, K. (1984) "Case study research design and methods" sage publications: London.

Annexure

Annexure 1

Case study no 1

The following case-study is a detailed description of a respondent throughout life history who is from upper social class. The case will provide details that will help to understand the role of upper social class in the cultural consumption.

Sakin a 50 years old married women living in a nuclear family system along with her 4 children in village Chakkaral. Her husband has been earning the money to spend the life in abroad and monthly income is 40,000. She is metric of qualification. She got married with her cousin in this village while her mother belongs to that area too. All of her children are studying in different classes. Talking about her childhood she stated that her father and mother both were educated, father did B.com in that time and was an officer in a company of Karachi and she spent her childhood time there. She told that her family was very strong economically and had all the facilities of life that were not possible to have for the medial class people at that tough time but she spent a wonderful life. After marriage she has to face the challenges regarding household disputes and to some extent the economic crises she even has to suffer for the goods she had been using in her parents' house.

She was using *mati ka chulha* now a days but she didn't use that before marriage as she had the alternatives of this in form of gas and oil stoves. But in the village people are not having this facility yet so she had been using this stove right after her marriage even now her daughters are using this.

She was using steel's handi and cooker as an alternatives of *mati ki handi* and said that she neither she nor her mother used this products just because that her mother was not using this so she also don't feel any attachment with that and she also never wished to use that even is affordable for her to buy. Talking about the advantages of alternatives she said that they are more effective as they consume less heat because their base is less heavy and cook prepared in a lesser time.

Talking about the *Kannali* she stated that she never used this product as before marriage they had *steel ki prate* and after marriage her mother in law was also using the same stuff

so she didn't felt uncomfortable in it. she add more that she is not interested in using the product s it is consider heavy in weight and less durable and don't feel any attachment with it.

She had replaced the use of *pranda* after 40 years of use. Justifying the situation she argued that her moth and grandmother used *pranda* and same like her they also used to feel comfort in it. She said that right from her childhood she had been using this product but last year because of a tragedy she lost her hair so now she cannot use *pranda* on them as they are very small in length. Now she is using rubber band and variety of other catchers and now feels ok even with them.

Taking the view on use of *nalla* she said that she has been using this product from the time then there was no alternative available. She feels quite comfortable and secure with this she strengthen her view by saying that nothing can be equal to this keeping in view the perspective of safety and security. Adding more she said that in every functions daily routine and in function she always wear this while her children were not interested in this product and they using the elastic as a substitute of *nalla*. She buys it from bazaar and according to her it's durable and economical too.

Sakina as spending her early days of life in a big city was quite conscious about the fashion and new arrivals as well. In the case of *gothli* she added that she and even her mother never used this product. The gathering they used to attend in that city were to some extant sophisticated at that time so her mother always keep the perspective in her mind and acted according to the norms of that place. She never used *gothli* before marriage but after that she started to use that because her mother in law was using this so she suggesting her to use by telling the various benefits of this. But she uses this product occasionally especially whenever she has to travel along with a couple of rupees.

Satoo as a *sughat* was in her use by her childhood whenever she visits her village the relatives and her grandparents serve her with them and give this to take with her to Karachi as well. She said after marriage she was used to use *satoo* as there were "Machi" who had their furnace from where she use to convert *joo* into *satoo* but now the situation has totally changed now there was no furnace in the village. She told that she is

very fond of having this as a drink in summer which has replaced by the variety of soft and instant drinks that are used in daily routine of summer rather presented to the guest too.

She had *chaj* in her home but she didn't know that how to use that so she rarely tries it. One of her friend suggested her to use this product as it is very useful to separate impurities from grains. Adding more she said that not being from an agricultural background she never needed this item to use in past while now the latest advancement in cultivation and harvesting separates the impurities themselves so it is less need for her while people from agricultural trends need it more. She often uses *parate* as an alternative and feels comfort with that and do work faster.

Toopa as a measuring scale used often at household level is a key tool for those who belong to an agricultural setup or more deal with the buy and sale process. While Sakina was not belonging to a family where buy and sale is done at home so she was not using the product. Talking about the smaller measurements that deal with the daily routine she stated that she uses "Tarakri" for the purpose. She claimed that she gets the help of shopkeepers' scales of the village as well for smaller measurements. But she never felt a need of that product so didn't have it.

About *warri* she said that she never saw and used it. Her parents also didn't use that while her grandparents living in the locale used this earlier. She told that she saw only *sliver ka loota* used for *wazu* from her childhood and now using the plastic's *loota* and wash basin for the purpose. She added that her children even don't know the name of this product.

Talking about *darri* she said that she used that the product for many years. At that time there was a trend to use *charpai* the most in the locale and the household settings also matched to it. She denoted *darri* as a charpai accessory. She further added that as time passed her household structure also changed and she felt less need of it so replaced it with alternatives. Sakina got lots of *darris* in her dowry and she still has them but uses only occasionally whenever she had to handle the greater amount of guests or sleep on roof.

She never used *chat wala pankha* giving the reasoning she said that being a resident of a big city she and her parents used better things as compared to the other relatives. She had

electricity in her home, in her childhood and when she got marriage the village also had the light then. Moreover she said that she has saw and operate that fan.

She got *Paiti* and *baksa* this in her dowry and still using this while her mother in law also had that. Adding more she claimed that her daughters also use it frequently and she will give this product to them on their marriage. She used *paiti* to protect and store bed-sheets, mattress, blackest etc while *baksa* is used to store clothes etc. Enlisting its benefits she stated that *paiti* and *baksa* had been using by her family for a longer time. And yet no product is equal to it. Sakin has also store her daughter's item for dowry in it as it has more storage capacity and safer one.

Case study no 2

The case-study will deal with connection between social class and consumption patterns in the locale. The respondent was taken as cases to know in detail that how the people from middle class are using the cultural products.

Bashairan , a divorced woman of 45 years lived in the *Chakkaral* village 25 km away from city Gujrat. She is having 5 family members. She is an illiterate women earning 20.000 of her livelihood by agriculture. Her mother died when she was 15. She and her sister got married with two brothers (sons of their uncle *Chacha*) in their home town at the age of 20 years. On marriage her father gifted agricultural land to his daughters. But after the death of her father, her in- laws tried to occupy that land and threaten her that otherwise she will be divorced. She and her sister both preferred to have divorced instead of loosing the last gift of their father. So she became divorced when she was having a son.

After separation she initiated to live in her father's home of two rooms with her son, sister, nephew and later on a daughter in-law also added to the family. She started to earn her livelihood by utilizing that agricultural land. She started to send her son to school as well. She also had three buffaloes and sold their milk to earn money and to fulfill her family's needs. She had to tolerate different economical and social problems being a woman. She grew up different crops and then communicated with variety of men regarding harvest and sale of crops etc as she didn't has any male member at home. She and her sister worked hard in fields, faced every problem alone and solved it too.

She had been using *matti ka chuhla* from last many years but now from the last two years she had replaced it with *cement ka chuhla*. She stated that *matti ka chulha* had to make by hand and she didn't have much time to prepare it now as she has to work in field as well. She also told that her daughter in-law didn't know how to use so s broke it soon and she has to repair it sometimes daily. On the other hand *cement ka chuhla* is easily available in markets and hawkers also sell it. She preferred to use readymade, durable and advantageous *cement ka chuhla*. She also had cylinder full of gas but she use to use it in the case of emergency as it is more expensive than the other types of fuels.

She was using *mati ki handi* few years back but now she had replaced it with steel's handi she still has *mati ki handi* but preferred to use steel's handi. Talking about the reasons of leaving this she told that it took more fuel as compare to the steel's one and fuel had become the most expensive. Cooking in *mati ki handi* consume more time as compare to the vice versa and she had to performed many other activities too, so she preferred to use steel's handi as it consume less fuel for cooking.

She loved to use *kannali* for kneeling flour and she had been using this right from her childhood as her mother used it for flour as well. She felt quite attachment by using this product as her mother thought her to prepare flour in *kannali* first time. *Parat* is an alternative but she preferred to use *kannali*. Discussing the advantages of this she stated that:

parat has fewer grips when used for flour"

(*Parat tapti buhat ay*)

Parat is made of steel so often make voice and noise while using, it also has fewer gripe as it is light in weight as compare to *kannali*. She told that *kannali* is less durable and expensive but it is the best pot for flour and the loaf becomes prefect when flour is prepared in *kannali*.

Answering the questions regarding use of *nalla* and *paranda* she notified that:

"According to our elders *paranda* is a sign of married woman"

(*Sady wady akhdy san k paranda suhagan di nishani hondi ay*)

She and her sister had been using *naalla* and *paranda* from last 20years and she didn't want to replace them as she wanted to be in touch with both of these products as their parents used them in their life too and she also felt comfortable by using them. She added that she didn't know how to make *paranda* but she loved to use that.

She used *nalla* and *paranda* in every function of her life. She told that ponies and other hair accessories weaken the hair so girls don't have much hair at present. Her daughter in-law had three *parandas* but she never used it as she didn't like it and considered it

outdated. About *nala* she claimed that everyone at home used it instead of her daughter in-law she used elastic as an alternative of *nala* even she had *nalla* and *paranda* because she was young and more prone to the latest fashion. Bashair considered *nalla* more secure and she felt shy while using elastic. She also knew how to make it but yet bought them from bazaar often because of less spare time.

She also had been using *gothli* from the time she got married. She articulated that before marriage she was never trusted and given money but she considered *gothli* more secure as compare to any other pouch or purse. She added that she felt shy using purse as it seems modern and she had to survive in the conservative settings of the village. She notified that small sizes of purse are used by women who use bra as they kept them in it and Bashair never used bra so she never used small purse as well. She also knew how to make it and she said that *gothli* is more secure as she always tie it with the corner of her *nala*. Her sister also trusted this products as their parents also used it but her daughter was not using *gothli* she preferred variety of purses according to the functions.

Bashair had left using *satoo* as she used it few years ago. She said that *satoo* are made of a crop *joo* and she had not been growing this crop from the last any years because of less utilization of them by local people. Before all that she was use to prepare *satoo* by her own crop and now she didn't grow that crop so she couldn't prepare it. She informed that there were "Machi" who had their furnace from where she use to convert *joo* into *satoo* and they were nutritious and now the situation was totally opposite now there was no furnace in the village and even in the nearby villages too. She told that *satoo* had the best ingredients to cool body in summer specially when there was harvesting season. *Satoo* from bazaar were not pure so she had left it, now especially in the days of harvesting she and her family use *ruafza drink* but she said *satoo* and *ruafza drink* can never be equal in nutrition. Talking about *satoo* she also pointed out that they were heavy so after drinking *satoo* she often didn't does lunch.

She had *chaj* in her home and loved to use it to separate impurities for different grains. She declared *chaj* a proper tool for clearing the grains. *parat* as an alternative was also used for the same purpose but according to Bashair only the new comers who first time learn to clean grains and those who don't have *chaj* use *parat* otherwise there no suitable

substitute of *chaj*. Favouring *chaj* she said that it is less durable, easily available in bazaar and hawkers and it was favorable for her as she stated that edges of *parat* are high so it became problematic to separate impurities from grains. She considered *chaj* a proper tool for grains and every agriculture related family has it.

Topa as an old measuring tool had been used by Bashair. She used this to measure grains when she had to sale or to buy them. Measurement of one *toopa* is equal to the 2kg weight. She regarded *toopa* as a standard instrument to measure as everyone in that village was using the same tool for grains. Bashair claimed that from her childhood she had been watching this tool in her home because her parents were also from the agricultural background so she knew how to use and from where to buy *toopa*. She claimed that she also used "Tarakri" for lighter things to measure as it contains more, while heavy grains like wheat etc were measured in *toopa* as it contained more. She also cleared that *toopa* is used for a large scale measurements. She told about an alternative tool as well to measure grains and that was a empty container of oil etc called *teen too* but she felt more easy while using *toopa* as it made her comfortable to measure things properly.

About *warri* she said that she never saw and used it. *Warri* was used to do *wazu* but her father and all the elders used *matka* for this purpose. She told that she saw only *sliver ka loota* used for *wazu* from her childhood. She added that around 45 years ago *warri* was common in that village as then there were professional people who made them but now no one even knows about *warri*. She always used *plastic ka loota* for *wazu*.

Talking about *darri* she clarified that there is two type of *darri* one is used as bed sheet and the other is used for floor as carpet. She pointed out that the *darri* for bed sheet was used by her and her family members mostly in a season when there neither severe hot nor cold so then it was used. *darri* for floor is often used for gatherings so when ever she needed that she used to arrange it from bazaar or borrowed it from her surrounded neighbors. She informed that she had been using the *darris* of her mother's dowry for the last couple of years. She also said that the new *darris* are less durable and light in weight so they couldn't fulfill the purpose they were used to, so she avoids to buy the new one even they are easily available in near by market.

She used in her home till when she was teen. As it was used when there wasn't electricity in that village but that place had got electricity around 30 years back so after that she never used it. She said in that days when there wasn't electricity we used that fan in our home but it was mostly used for gusts or for the patient as it was a harder job to perform and required more energy to operate that fan so mostly all family members set under the trees to protect themselves from effects of summer. She told that her mother knew how to make that fan and no one from family now know to use and to make fan. She used small hand fan at present if electricity was not available.

Paiti and *baksa* were mostly used by her. She used *paiti* to protect and store bed-sheets, mattress, blackest etc while *baksa* is used to store clothes etc. Enlisting its benefits she stated that *paiti* and *baksa* had been using by many generations of her family and yet not only she rather every one around her is using this product. She told that this is easily obtainable form near by markets and every family must give it to the daughter who got married as an item of dowry. According to her:

“Every good or bad thing can be hide into *paiti* and *baksa*”

She considered them durable and most protected as compare to any cupboard as *paiti* and *baksa* is made of hard wood or iron so they shield things from insects, fire etc. Her daughter in law also brought these products with her at the time of her wedding.

Case-study no3

The following case-study will deal with the lower social class. The case will help to understand the link of lower social class with the consumption of cultural goods.

Muqadas a 35 years old lady was taken as a case as she suffered a lot by variety of problems throughout her life that brought change in her utility patterns. She belonged to a shoemaker family of village. The she is elder among three sisters and a brother. Her father was a shoemaker maker who couldn't give a better life to his children. She and her sister got married to their aunts' house. Muqadas's father didn't afford dowry, and this situation started problem in their in-laws. After few years of wedding she got divorce and came back to her parents' house. She has started sewing clothes to earn livelihood. She is not only earning money for herself rather for all other sibling too as her parents had died and her brother is handicap.

Talking about the use of *mati ki handi* she stated that they used it for when there was no alternative while now they have alternative in shape of lighter weight silver *handis* that cook food in a lesser time and consume less heat. This is unbreakable too so children at home cannot damage it to it stays for a longer time. She used *mati ka chulha* few years back and now because of shortage of fuel she has replaced this with suitable alternative. She can not only make *mati ka chulha* rather she makes it for other people of locale too to get money. The alternative according to her is more easy and affordable.

She didn't use *kannali* as well. Reasoning about this she stated that this product is less durable and children at home break it soon. It is very difficult to bring the new one frequently so she has replaced this cultural product with an economical substitute that is long lasting. She talked a lot about the benefits about *kannali* and she wished to use it forever but due to being expensive it was out of her range. She used *nalla* in past but now she is using elastic instead of this and reasoning that she said in past she mad *nalla* herself which is not possible to make as she sews customer's clothes. So she uses a economical alternative in form of elastic that is in her range.

The uses *pranda* regularly no matter whatever the situation and function is. She added that she didn't know how to make *paranda* but she loved to use that. Shoe said that

this product is not only affordable rather durable too it can be used for a longer time period. She uses *paranda* in every function of her life Talking about the benefits of *paranda* she attached that:

“Hair fall increases if don’t use *paranda* “

(*Paranda na paoo tey waal lay jandy ny*)

She said that she needs less any product to store money as she earns that she spends on a day. So she didn’t have much money to store. Whenever she has to travel or do mobility she uses most prevailing small purses that are easily available in markets and affordable too. *Pannada* relatively expensive cultural dish which she stated used when her mother was alive she made for family members occasionally. But after her death the situation became tighter and she said that now she never made this product because it is more money consuming.

Viewing about the use of *satoo* she said that in past it was a commodity of daily use but now a day it has become a luxury moreover it is not easily available village so it becomes difficult to go to bazaar especially to buy this. Adding more said that children don’t like to use. And whenever they have attend any guest she serves them tea and cold drink. She doesn’t use the cultural product *darri* give the logics she said that they never had more accessories for bed ever. And now it seems very difficult to buy new things when it’s problematic to fulfill the daily needs. The furthermore said that she and all family members use simple bed-sheet in summer while mattress in winter to protect body for environment effects.

About *warri* she said that she never saw and used it. *Warri* was used to do *wazu* but her father and all the elders used *matka* for this purpose. She told that she saw only *sliver ka loota* used for *wazu* from her childhood. She added that around 45 years ago *warri* was common in that village as then there were professional people who made them but now no one even knows about *warri*. She always used *plastic ka loota* for *wazu*.

Toopa and *chat wala pankha* she never used reason is this that *toopa* is linked with a larger scale measurements which she never did and this is also used for buying and

sale things specially grains etc which she never had to. While in the case of *chat wala pankha* she said that this product was used when there wasn't electricity in village then it was a luxury for lower social class. But now electric fans are available so don't need this product.

She uses *chaaj* to clean grains. This is less durable but yet she uses it because it helps her a lot and she feels more comfortable with its use. About *paiti* and *baksa* she said, that she has been using this product since her childhood. There are possible alternatives available in the market but yet nothing can match to its storage capacity and security.

Annexure 2
Quaid-e-Azam University Islamabad
Department of Anthropology

Interview guide

**“Mapping of surviving and receding cultural products; a case-study of village
Chakkaral district Gujrat”**

Name of the interviewer: _____

Gender:

Age:

Marital status:

Religion:

Education:

Monthly income:

Occupation/source of income:

Family type:

Children:

Total family members:

1. Do you use this product?
2. If yes how often do you use it?
 - I. Why this product is used?
 - II. Why do you use it?
 - III. Can you make this product?
 - IV. Do people in your surrounding also use this product?
 - V. Did your parents use this product?
 - VI. Do you feel any attachments towards this?
 - VII. From where do you get this product?
 - VIII. Is it locally made?
 - IX. Do you have native manufacturers of this product?
 - X. If yes, are they still working?
 - XI. Are these products still in same color, design and shape?
 - XII. Do your children use it?
 - XIII. Why they use it or don't use it?
 - XIV. Which age of people often uses this product?

3. If no:

- I. Did you ever use this product?
- II. If yes, so why are you not using this product now?
- III. What are you using instead of this product as an alternative?
- IV. Are people around you using this product?
- V. Did your parents use this product?
- VI. If yes why they used it?
- VII. Do this product locally available at present?
- VIII. Do you have its native manufacturers?
- IX. If yes are they still working?
- X. Why this product is losing its use?

4. Do you watch TV?

- I. If yes how much you watch in a day?
- II. If no what is the alternative source of entertainment?

5. Do you have friends?

- I. Are they live in the same village?
- II. How often do you meet them?

6. Do your relatives live in the same village?

- I. How often do you see them?

7. Do you attend functions and ceremonies?

- I. How often do you attend them?
- II. Are they all organized inside the village?

8. Do you watch TV?

- I. If yes, how much hours?
- II. Which channels you often watch?
- III. Do these channels helpful for bringing a change in your life?

List of all culture product that were identified with the help of natives from the locale village Chakkaral district Gujrat:

Kitchen utensils	Foods
1. Dori (mortar and pestle) 2. Payaly, matky, dhoor(a large pyala) 3. Mati ki handi 4. Kannali 5. Chaati and madahni 6. Karethni (a wooden stand for chaati) 7. Matti ka chulha (stove made of clay) 8. Changhair 9. Chakki (a type of handmade grinder) 10. Maati (a container for storing flour) 11. Tandoor (a place made of clay for making loaf) 12. Peeri (a four leg stand to sit on) 13. Tube (a steel's tube used for a large gatherings)	1. Pannda (sweetdishes for specially winter) 2. Taap (a crunchy loaf prepared in tandoor) 3. Satoo and tannaa (a power form of grain used in summer) 4. Cheer (a sticky form of sugar-cane juice) 5. Saagh 6. Dahi and related products (lassi, butter, cheese)
Dresses and accessories 1. Slooqa 2. Looi 3. Tehmad 4. Paagh 5. Khussa 6. Naally and paranddy 7. Gothli (a pouch used for money)	Products for economic use 1. Toopa (a measuring tool) 2. Tarakkari or gheeta (balance scale and weight) 3. Chaaj 4. Channa 5. Chatoo and mooli
Games 1. Gooli danda 2. Shatapoo 3. Gheeno 4. Peeng (a swing game for girls)	Products for religious practices 1. Darri (a kind of mat) 2. Deeya 3. Warri 4. Ghulaf(a stitched cloth to cover the religious books) 5. Raail (a stand for religious books)
	Miscellaneous 1. Rangeen pay wali sooter ki charpai 2. Hath wala pankha 3. Chahat wala pankha (a ceiling fan made of wood) 4. Soota (a tool for washing) 5. Charha (a handmade machine for making thread and cloth) 6. Laltain 7. Paiti /baksaa 8. Gheess 9. Huka

List of products that were chosen for data collection, by keeping the perspective of getting more relevant data:

1. Matti ka chulha
2. Mati ki handi
3. Kannali
4. Nalla
5. Paranddy
6. Gothli
7. Pannda
8. Satoo
9. Chaaj
10. Toopa
11. Darri
12. Warri
13. Chat wala pankha
14. Paiti baksa

SOCIO- ECONOMIC CENSUS SURVEY FORM

S.no	Name	Age	Total family members	Total no of family members above age 30	Marital status	Education	Source of income	Monthly income	Family type
1.									
2.									
3.									
4.									
5.									
6.									
7.									
8.									
9.									
10.									
11.									
12.									
13.									
14.									
15.									