

A Study of Industrialization and Social Change after earthquake in kachchh

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Abstract

Industrialization after the earthquake has brought about many changes in the lifestyle of the people of Kutch district, especially in improving the health of the people. People have become aware of education and people's well-being has increased. Voluntary organizations have not done public development and the researcher here has tried to find out what changes have taken place in the lifestyle of the people due to these matters.

Keywords: Earthquake, Industrialization, Social change, Life Style, Development

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Introduction

Kutch region is the second largest district in India with an area of 45652 square km among different parts of India. Located in the northwest of Gujarat state, this region was originally an island. But gradually both sides of the district have turned into deserts. Overall, the region is barren and rocky. The desert region of Kutch falls into two parts. The Great Desert is 15500 km long, stretching from east to west, The small desert is 5100 km long and stretching from north to south. The Gulf of Kutch and the Arabian Sea lie to the south and southwest of Kutch, While the north-eastern boundary of the district starts from the Thar Desert of Rajasthan.

The catastrophic earthquake that struck Gujarat on January 26, 2001 has had the most widespread impact in Kutch district. New employment opportunities can be created only if new capital is invested in Kutch district so that the Central and State Governments show commitment to revitalize the economic environment and attract industries, The Central Government made provision for exemption of excise duty on new industrial units for five years and the state government announced an incentive scheme whose term has been extended till 31/12/05, In pipeline cases, it has been decided to give benefit to the units going into production by 31/12/07.

Kutch district has seen a very good response for industrial capital investment. After the earthquake, 63 medium and large-scale projects have gone into production. In which a total capital of 2274 crore has been invested. In addition, 349 projects are at different stages of implementation. In which the total capital investment is 15884 crores. A total of 947 projects in Kutch with small scale industries cost a total of Rs. 22872 crores with capital

investment. With the exception of one or two districts in the state, no other district has so much capital investment.

Thus, Kutch has become an industrial hub due to the huge amount of industries and capital investment. Due to this situation, on the one hand, human settlement has arisen and on the other hand, the farmers have turned to other occupations by selling the traditional lands of Kutch which are used for farming and animal husbandry. At this stage, the lifestyle of the people of Kutch is likely to change. According to a general survey conducted by the researcher, cities like Gandhidham, Adipur, Anjar have become expensive due to mixed locality. On the other hand, farmers of Anjar, Bhuj, Mundra and Bhachau talukas have sold their lands to such industries and resorted to alcohol and gambling. Apart from the Kutchis in Kutch, Gujarat, Saurashtra and other Hindi speaking people from outside Gujarat have been living together. This is also likely to change the traditional lifestyle of Kutch.

Here, the researcher has studied the social life of Kutch in 200 talukas of Bhuj, Bhachau, Mundra and Anjar where there are more industries. In this descriptive research the researcher has tried to collect information using a non-random pointing method. If you look at the social change that was seen due to the advent of industries in the post-earthquake period

The change in the form of the family, i.e. the separation from the joint, clearly supports the growing momentum of industrialization. Because apart from industrialization in Kutch, there has been no major source of migration and joint families have resulted in disintegration. The same picture was seen with regard to the data collected here, Before the earthquake a total of 82.5% of the families were living together, which has come down to 50.5% at present. While the proportion of people living in nuclear households was 17.5% earlier, it has increased to 49.5%.

The social difference between sons and daughters is a big evil. In this regard, the picture has changed a little in Kutch district before and after the earthquake. Earlier, social discrimination was maintained in this way in 12.5% of the households but now it has come down to 6%. Which shows that social change is slowly taking shape in Kutch.

Selection of suitable husband is very important for a daughter and the standards of each family are different when choosing different families. A similar picture has been seen in all the four talukas of Kutch. Out of the total respondents of the collected information, 56.5% of the families choose a groom for their daughter considering their social status. While the proportion of husband selection based on external appearance is only 3.25%. This means that even now in the villages of Kutch, when choosing a husband for a daughter, the social status of the opposite party is seen, there is no scope for things like appearance. At the same time, the number of families who choose a character considering their job, economic status and business is also 30.5%, 40.25% and 37.25% respectively. Many families here seem to prefer more than one thing.

According to Indian culture and tradition, the choice of spouse is made by the elders of the family. A similar result was found here in relation to the question asked in this regard. Prior to the earthquake, in most families, the choice of spouse was made by the elders (32.50% grandparents and 56.50% parents), a picture that seems to have changed after the earthquake. Even among the elderly after the earthquake, the rate of choice of spouses by grandparents has decreased (currently 6%) while the rate of choice of spouses by parents has increased (78.75%) And the picture has changed a bit since the earthquake, with children choosing a mate themselves (previously 1.75%, now 11.75%). Therefore, it can be said that the importance of parents in the family by the children has become negligible and now the children are also starting to think about making their own decision regarding the choice of their spouse.

In Indian culture, social work is important in every family. Women need to be consented to when doing such social work or their advice is sought during such occasions. According to the details available here, there has been a partial change in this regard. Prior to the earthquake, 35% of families had women's consent in such social

activities. This proportion has now risen to 39.75%. Thus, the position of women in families seems to have increased slightly. Which shows that there is still a lot to be done in the field of women empowerment.

The place of marriage in life is important. In the scriptures, marriage is considered as one of the 16 sacraments. Suitable age is also required for marriage. The Government of India also considers marriages below the age of 18 to be child marriages. There is a big difference between the pre-earthquake and the current changes. Under this, there has been a significant change in marriages of children below the age of 18 years (previously 21%, now 6.25%). In addition, the proportion of marriages between the ages of 18 and 21 has been the same before and after the earthquake.

While marriages taking place every 22 to 25 years have also seen an increase than before (previously 21.5% to the current 36.25%), But there has been no significant change in the proportion of marriages between the ages of 26 and 30. Caste customs of certain castes are responsible for the low rate of child marriage before and after the earthquake. As in Ahir caste marriages take place at an early age.

The choice of venue for children's weddings is also a part of lifestyle, Because the marriage took place in the yard of the house or in the Samajwadi or in the marriage-hall depending on the person's respect in the society. Here in response to this question the picture of place selection for children's marriage before and after the earthquake has changed. The proportion of marriages held in the home has decreased (formerly 84.5% now 68.50%) While the proportion of marriages taking place in Samajwadi has increased (formerly 13.5% now 29%) there has no change in temple marriages. While before the earthquake, marriages were rare in the marriage hall. Against which, at present, 1% people have started preferring to get married in a marriage hall. Thus, it can be said that the attitude of the people towards the place of marriage has changed after the earthquake. Among the basic reasons for this are the newly formed Samajwadi after the earthquake as well as the marriage wadi with modern facilities. People who have more choice regarding the place of marriage.

Occasionally it is necessary to invite people of the caste. Most of the respondents agree to invite people of the same caste (49.75%) Many respondents are considered to be invited when they feel the need (30.25%) Very few respondents are of the opinion that castes should be invited only on rare occasions and there are hardly any respondents who are never invited (2%) Among the occasional invitees, Bhuj taluka is leading (66 %), However, Bhachau taluka has the highest number of non-inviting voters (5%).

Child marriage is a social evil. In families where such marriages have taken place, it is possible for the child to remain academically weak. It is also difficult to get accurate details about child marriage here. Yet the researcher has tried to gather this information by asking the question differently. There seems to be little change in the proportion of force marriages before and during the earthquake. Before the earthquake, 20.5% of households had child marriages, but now 6.25% of households have child marriages. The main reasons behind this change are the increase in educational facilities and the change in the perception of the people. If we marry a child, he will not study and if he does not study well, he will not get a well-paid job in industries. Thus the rate of child marriages after the earthquake is declining overall.

The veil is a part of the lifestyle. But there were some reasons behind the existence of this practice which are not seen at present. Such as the evil eye of kings and maharajas during the monarchy in India or the tyrannical attitude of Muslim kings etc. But with the rise of education in recent times, there has been a slow but steady change in this regard. Because before the earthquake, a total of 41.5% of households believed in this practice. Which is currently down to 26.75%. Thus, the researcher's hypothesis that social change is slowly taking shape after the earthquake is true here.

Dowry is a social evil. It is very difficult to get information about this because even if the dowry is taken in the family of the recipients, they do not accept it easily. However, in the efforts made by the researcher here, the

following details have been found that dowry was taken in the total (30.5%) of the households surveyed by the earthquake initiative. At present (28.5%) households take dowry directly or indirectly.

The families of Mundra taluka are in the forefront in taking dowry. Due to which its caste customs seem to be a responsible factor. However, it is necessary to remove this evil called dowry from the society.

Remarriage of widows is a good thing. With regard to this question, remarriage takes place in the family of most of the respondents (56%) but at present this rate is said to be very low.

Suggestions regarding changes in rural life

Efforts have been made to alleviate the tensions of public life in the aftermath of natural disasters through an investigative approach. Two decades have passed since the catastrophic earthquake in Kutch. The aggression of the electronic age in recent times has led to rapid changes in the pattern of development. While these rapid changes have become an integral part of popular life, it is a well-accepted fact that change does not always bring about the desired results.

The present study, in the context of as detailed an observation as possible, concludes that the changes that have taken place in post-earthquake folklore, especially in lifestyle. Its constructive and negative externalities are clearly seen. Deliberate efforts are needed to bring about the kind of interaction that is conducive to social and holistic development change and that promotes change development. If this set of efforts is realized in the form of a policy approach, "post-earthquake change" will remain a hidden blessing. Policy suggestions in this regard are presented with reference to various classes.

1. Regarding government policy

In a democracy, post-disaster management is a major challenge to welfare governance. There is a need for a more constructive and scientific approach to the role of government in the context of the picture seen in the present study article. In particular, changes in lifestyle lead to cyclical changes. Which in turn raises managerial questions indirectly. Changes in physical demand in particular anticipate changes in regulation. Such as construction regulations, road traffic regulations, drivers regulations. Conflicting, obstructive tendencies take shape if regulatory flexibility with post-transformation lifestyles does not emerge. Therefore, in view of the favorable, long-term changes in the lifestyle, it is necessary for the system to make immediate changes in the policy rules on housing, policy rules on RTO permit licenses, policy rules on commercial goods. So as to increase the stable effect of the changes.

2. Non-government Organizations

Lifestyle changes challenge the traditional social structure, even the system. Innovative lifestyles make family life incompatible with social structures, especially internally and externally. In this situation, NGOs need to take legislative initiatives. Aspects of a changing lifestyle today are generally considered to be innate. But purifies the traditional psyche. For example, the attitude of the society as a whole about the changes in the dress, the attitude of the society as a whole regarding the symbolic changes seen in marriage / luxury. In all these respects, NGOs have a class of hardened workers who are 'familiar'. Therefore, it is a special demand of today that these organizations use their capital for social awareness and play a bridging role.

NGOs spend their energy wisely in traditional welfare programs but structurally there is probably a slight indifference to this element outside their scope of work. So, it is expected to place the social awareness campaign directly or indirectly as a part of 'developmental' programs by making constitutional changes in the field of work.

3. For Extension Service Organization / Education Institutions:

Considering the Kutch region, the post-earthquake changes have received a mixed reception. Some essential changes involve less communication of dynamics. Here, if the university goes beyond its traditional structure and

adopts a liberal-legislative approach of engagement with colleges, social institutions, the negative magnitude of material changes can be reduced and or positive exaggeration can be accelerated for ex. Co-education is accelerated by lifestyle changes. Co-education itself brings some changes. The research says that if these trends can be bridged through extension services, then the negative excess of co-education which is inherent in the young psyche can be limited. For this, Kutch University should give priority to courses like 'Gender Studies', 'Rural Management' directly or indirectly. Slower urbanization increases the disparity between the two poles. In this context such courses or other undertakings can be applied.

4. Local self-government

Physical distance in Kutch district is a matter of perpetuity so the expected legislative influence of effective local self-government can make lifestyle changes dietary and delicious. In particular, the more progressive the local self-government, the more constructive it will be, the more it will have an impact on 'public life'. In fact, lifestyle changes are an 'opportunity' for local self-government. Local self-government with limited resources should take the initiative to 'confirm' the spirit of 'festivals' and use them as 'tools'. Financial power is an important driving force for all-round development. There is an opportunity for the growing appetite of people for material development. Satisfying it will increase the 'tool'. for example.. Surat Municipal Corporation generates crores of rupees as rental income from the nine-day Garba festival of Navratri alone. In different areas of the city like Rajkot, community halls have been built which can be used for weddings or good occasions at affordable rates for the middle class. When Anjar / Mundra / Gandhidham / is taking initiative in that direction, if the local self-government system turns it into a legislative opportunity, it will be suitable...

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