Neo-Globalization and Social Change: Radiance of Cultural Lag in Native Community

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Abstract
The aim of this research article is to find the social change through the lens of Cultural Lag. The Magarpatta City SEZ is the local to analyse the influence of economic changes in the process of modernisation and cultural transformation in the native community. Magarpatta City SEZ is recognized by the peasant’s own SEZ who are information sources for the present article. This study based on the qualitative and quantitative methods. It is observed that SEZ is the key catalyst changing native community that is not only confronting the combined effects of these changes, but these effects, over the period, have also accelerated pace of change especially among the second generation native community. It is also concluded that, rate of change is not constant all the time and in the last two decades native community has seen mounting pressures and a quickening of economic pace, social and cultural shifts from traditional to modern community.

Keywords: special economic zone, Magarpatta City, social change, peasant, native community

Introduction
Magarpatta City SEZ is located at Pune-Solapur Highway in Hadapsar suburb of Pune City. In Hadapsar suburban area in Pune city, Magar a native community consists of 123 families who brought together their ancestral lands held by them over last 300 years. The story of Magarpatta starts in the early 1990s. On the outskirts of Pune, 123 families stand between their ancestral farms and concrete jungle that threatened to swallow them. They continue to tilling their lands, even as peasants in nearby sold their lands to real estate developer. A crucial decision of the Magar community was organise themselves to setup the Magarpatta Township Development and Construction Company Pvt. Ltd., which prepared a city plan for Magarpatta. Patta is a piece of land that gets divided amongst the brothers over three generation. In Magarpatta many plots are dividing as narrow strips such as 20 feet wide and 100 feet long. This typical layout of land could not be used for real estate development and to over this they came together (Apurva; 2006). Building of Magarpatta City SEZ on the agricultural land with a view of sharing the gains in the appreciation of land values was the peasant's answer to the challenges posed by these developments. A crucial decision of the native ‘Magar’ community was to systematize themselves to setup the Magarpatta Township Development and Construction Company, which organized plan for Magarpatta City SEZ.

Mr. Satish mooted idea of private company rather than a cooperative. He believes private company give equal share based on size of land holding. Then Mr. Satish conducted a meeting with fellow peasants and suggested to pool land for company and accept proportionate shareholding. Peasants liked this idea of building of township with all latest infrastructures. Peasants’s managed to pool together 430 acres of land and requested architect Mr. Haffez Contractor to draft a private township plan, which was submitted to the concerned state administration for approval. In 1993 the Magarpatta City project file was shown to the then Chief Minister Mr. Sharad Pawar. The entire plan went through a political procedure in which plan report was given to town plan department, to Pune Municipal Corporation. Then state government's notification is passing through general body meeting of Pune Municipal Corporation. Meanwhile Mr. Satish Magar and fellow peasants requested to the political leaders asking to support the Magarpatta City SEZ project. They prove that how this township would reduces unauthorised and unplanned growth of this region. Finally in 1995 the state government notified and approved Magarpatta City project, when revolutionary power change by BJP-Shivsena led government in Maharashtra State.

Up to 1995 the plan was still a very nascent stage. It was after a five-year long wait in 1998 that the development plan of Magarpatta gathered momentum. Peasants got their land titles (non-agricultural) cleared by 1999. By now, the 123 families had built up a consensus on setting up private enterprise. However, around 65 acres of land had been sold off. Some families in the interim and this land had taken back by MTDCC. It is decided that, MIDC run by the Managing Director and Technical Director in consultation with eight board members drawn from the share holding families. Every family was an
equity shareholder of the company. Each shareholder was equivalent to 1 square meter of land cost ₹100 in 1998 and in year 2000 the price per share is approximately ₹1,000 whereas in 2012 it increasing up to ₹3500.

The approximate price of an acre of land that was ₹1.20 crore in 2000 rose to ₹1.50 crore in 2007. The 30% of the total cost of each was earmarked as cost land at the current price and paid to the shareholders. The family has option of reinvesting the amount in the company, in the form of a term deposit at an appropriate rate of interest (12.5% for 3 years, 11.5% for 1 year and 10.5% for 3 months).

Magar community did not sell their land as neighbourhood sold land to real estate developer. Also Pune Municipal Corporation enacted their land as ‘Future Urbanised Area’. Though in this situation Magar community decided to develop their land and Magarpatta City came into existence. These external forces make these peasants to entrepreneur. Here its agrarian community’s willingness (under the headship of Mr. Satish Magar) to participate in the project is very important for success of this project. Magarpatta City SEZ would be residence of 12000 families and four million square feet of workspace has been provided for 40,000 workers. Around 4000 people will be permanently employed in support and maintenance tem. Total project cost of Magarpatta City is ₹ 4,000 crore.

Methodology

Objective: The main objective of the present study is to explore the micro changes occurred in the cultural sphere among the native peasant community of Magarpatta City SEZ. As well as to find the contemporary conceptual framework of cultural changes in the natives.

Method of study: The present study is an exploratory study. This is a case study of Magarpatta City SEZ Pune. This project is probably one of the first SEZ project exclusively formed by native peasant community located in the outskirts in the Pune city, was chosen for the case study (see figure number 1).

![Figure No.1 Master plan of Magarpatta City SEZ.](image)

The universe and sample: This is an intergenerational study which includes samples from first and second generation of native community.

<table>
<thead>
<tr>
<th>Sample Group</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Generation</td>
<td>45</td>
<td>05</td>
<td>50</td>
</tr>
<tr>
<td>Second generation</td>
<td>47</td>
<td>44</td>
<td>91</td>
</tr>
<tr>
<td><strong>Total sample size</strong></td>
<td><strong>=</strong></td>
<td><strong>=</strong></td>
<td><strong>141</strong></td>
</tr>
</tbody>
</table>

The total household (123) of the Magarpatta City SEZ formed universe of the present study out of those total 50 households has been selected purposively for the convenience of this micro investigation which is quite ideal.
for conducting an in-depth study of this kind. The data for the present study were collected from the heads of the 50 households. In this study, the head of the household refers to the person who is the prime shareholder of the Magarpatta City SEZ. The names of the 50 shareholders have been mentioned in the annexure-I. However, for further qualitative analysis and to explore intergenerational changes, 91 respondents (47 male and 44 female) have also been selected from the respective households. These samples represent the second generation of native peasant. The change among the second generation helps to analyse the fundamental shift as well as changes in first and second generation. Thus, the total sample size of study consists of 141 respondents (see table number 1).

Techniques of Data Collection: The data for the present study has been collected by using following techniques which is both qualitative and quantitative in nature.

A) Interview Schedule: This technique had been the main basis of collection of primary data. To collect required data an interview schedule with both open and close ended questions were prepared and pre-tested. A careful attention was provided while constructing and structuring the schedule. The questions included in the interview schedule were framed in such a way that they could provide both qualitative and quantitative data.

B) Observation: Observation technique was adopted in various steps in order to study various aspects in the research site. Frequent observations on Magarpatta City SEZ were made in different time period during field work.

Method of data analysis and presentation: All the collected data was analyzed both qualitatively as well as quantitatively. Likewise, tabulation and graphical representation was also made. The non-quantifiable qualitative data has been managed manually and analyzed descriptively. In order to present some quantitative data figures, charts, diagrams were also used.

Theoretical Perspectives: The cultural changes among the native community of Magarpatta City SEZ have been perceived through the Cultural lag theory derived by William F. Ogburn in 1922. The term cultural lag refers to the notion that culture takes time to catch up with technological innovations, and that social problems and conflicts are caused by this lag. Subsequently, cultural lag does not only apply to this idea only, but also relates to theory and explanation. It helps by identifying and explaining social problems and also to predict future problems. The term was coined by sociologist William F. Ogburn (1922) in his classic work ‘Social change with respect to culture and original nature’ (Ogburn William F, 1966). His theory of cultural lag suggests that a period of maladjustment occurs when the non-material culture is struggling to adapt to new material conditions (Schaefer, Richard T.; 2008). This resonates with ideas of technological determinism, in that it presupposes that technology has independent effects on society at large. Ogburn’s definition of cultural lag is:

“A cultural lag occurs when one of two parts of culture which are correlated changes before or in greater degree than the other part does, thereby causing less adjustment between the two parts that existed previously.”

According to Ogburn, cultural lag is a common societal phenomenon due to the tendency of material culture to evolve and change rapidly and voluminously while non-material culture tends to resist change and remain fixed for a far longer period of time.

Indicators of measuring Cultural change: Since the key objective of present study is to explore the cultural changes among the native community of Magarpatta City SEZ. Following are the key concepts refer to narrate the meaning of cultural changes and its indicators.

Cultural change: Culture can be defined as the sum total of learned beliefs, values and customs that serve to guide and direct the behaviour of all members of that society. Thus, culture consists of traditional ideas and in particular the values, which are attached to these ideas. It includes knowledge, belief, art, morale, law, customs and all other habits acquired by man as a member of society. An accepted concept about culture is that it includes a set of learned beliefs, values, attitudes, habits and forms of behaviour that are shared by a society and are transmitted from generation to generation within that society (Rossi I.; 1980).

Culture change is a term that emphasizes the influence of attitudes, values, aspirations and sense of self-efficacy on individual and community behaviour. This part determines cultural changes that have occurred in the natives after Magarpatta City SEZ. In considering cultural change we distinguish between the explanations of cultural change as such and the explanation of other processes of change that refer to culture as a determinant (Bendix, Reinhard; 1978).

Results and Discussion
The descriptive and analytical responses of the respondent i.e. the natives of Magarpatta City SEZ, are mentioned in this section.
Figure number 1 shows the caste-wise distribution of respondents. From the beginning of Magarpatta City SEZ, the ‘Magar’ clan, who belongs to Maratha caste, has been a dominant force here. Along with them, other Maratha natives like Tupe, Bhosale and Deokar who would do farming and agriculture in Magarpatta near the suburban Hadapsar area in Pune city.

The average age of the native is 56 years. There are 46% natives in the age group of 61-70 years. Majority of the natives are doing agriculture before Magarpatta City SEZ. In this research only three native’s representing the second generation and they too are involved during development of Magarpatta City SEZ. Following part reveals the changes in natives after Magarpatta City SEZ.

The above presentation shows that, 82% natives are of the opinion that their cultural traits, beliefs and values are not the same as they were in past. Although it is difficult to count the number of changes specific to cultural traits. Following tables (number 3 & 4) gives the features of cultural changes among the natives. However some of the classic and fundamental examples have also been analysed to measure changes in the cultural values among the natives.

**New Beliefs and Practices:** Beliefs are the assumptions we make about ourselves, about others in the world and about how we expect things to be. Beliefs are about how we think things really are, what we think is really true and what therefore expect as likely consequences that will follow from our behavior (Fusilier, Marcelline, and Subhash Durlabhji, 2011). Following tables (table number 4.9 & 4.10) shows the changing beliefs and practices among the native.
Table No.1: Responses of natives on changing beliefs and practices.

<table>
<thead>
<tr>
<th>Beliefs</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Does foreign cultural practices are accepting by natives (for e.g. Wind Chime, Pagoda, Pyramid).</td>
<td>33 (66%)</td>
<td>17 (34%)</td>
</tr>
<tr>
<td>Do you noticed natives celebrating other religion festivals (for e.g. Christmas, valentine day).</td>
<td>28 (56%)</td>
<td>22 (44%)</td>
</tr>
<tr>
<td>Do you observed native eat Pizza, Burger, Sandwiches.</td>
<td>23 (46%)</td>
<td>27 (54%)</td>
</tr>
<tr>
<td>Do you seen family gathering during festivals are reducing among the natives.</td>
<td>46 (92%)</td>
<td>4 (8%)</td>
</tr>
<tr>
<td>Do you notice natives celebrating all traditional festivals.</td>
<td>22 (44%)</td>
<td>28 (46%)</td>
</tr>
<tr>
<td>Do all family members involve during festival celebration.</td>
<td>14 (28%)</td>
<td>36 (72%)</td>
</tr>
<tr>
<td>Do you feel clothing are changing in first generation native.</td>
<td>43 (86%)</td>
<td>7 (14%)</td>
</tr>
</tbody>
</table>

Source- Author fieldwork, 2011-12.

Table No.2: Changing beliefs and practices among native community.

<table>
<thead>
<tr>
<th>Ideas and Beliefs</th>
<th>Before SEZ</th>
<th>After SEZ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beliefs</td>
<td>Black magic, evil eyes, cat crossing, witch craft, ghost and inauspicious time.</td>
<td>Wind Chime, pagoda and pyramids are commonly seen at home.</td>
</tr>
<tr>
<td>Food</td>
<td>Cereal bread like Jowar, Bajara, Wheat with vegetable, Curry and Rice.</td>
<td>Second generation prefer Pizza, Burger, Sandwich, Noodles, Manchurian, Corn flex as well as traditional menu.</td>
</tr>
<tr>
<td>Festivals</td>
<td>1. Celebrating all traditional festivals.</td>
<td>1. Celebrating major traditional festivals along with foreign festivals like Christmas, valentine day, friendship day.</td>
</tr>
<tr>
<td></td>
<td>2. All traditional festivals have been celebrated passionately.</td>
<td>2. There has been low level of passion found in celebrating traditional festivals.</td>
</tr>
<tr>
<td>Clothing</td>
<td>Traditional Dhoti or Paijama, Kurta, Ghandi Cap</td>
<td>Trouser, Shirt, Jeans, Suit and modern cloths while the few elders are with traditional dressing.</td>
</tr>
</tbody>
</table>

Source- Author fieldwork, 2011-12.

Influence of Westernisation: Westernization is a process whereby societies come under or adopt Western culture in such matters as industry, technology, law, politics, economics, lifestyle, diet, language, alphabet, religion, philosophy and values (Srinivasan M.N.; 1954). Westernization has greatly affected our traditions, customs, family institution and respect and love for others (Gupta K.N.; 1994). Examples presented below give ample evidences on how natives of Magarpatta SEZ have been westernised.

It is evident that modernisation and globalization era the westernisation touches to every society while it is also observed in the natives. There have been 66% natives whose food habits have changed from traditional to western. The Pizza, Burger, Sandwiches are the food items which are very popular in second generation native while first generation are also gradually adopting these western food habits. However they are also taking traditional food items.

Following example lets out more details. Early morning, at around 8:00am, I visited Mr. Shankar Margar’s home...
at Magarpatta City SEZ. He allowed speaking to me during the breakfast time from his busy schedule. By profession Mr. Shankar Magar is a building contractor and currently holds ten big contracts. When I reached his home, his wife had packed tiffins for two children who were preparing to go Magarpatta City School. I noticed that they had served burger and sandwiches in the children's Tiffin. Mr. Shankar Magar’s wife told me……

"Initially, I would give them Indian food but while sharing their lunch they came across sandwiches, burger and pizza brought by their friends. Thus, later, our children also started demanding that type of food."

In the next instance this study has presented unique example of changing festivals among these natives which is shown in the table number 4.10. It is found that along with traditional festivals, there are 56% natives celebrating other festivals of other religions especially Christmas, Valentine day and so on.

This has also been reflected from the example mentioned below. During the visit on 22nd December, 2011 I met Mr. Sukhdeo Magar in his beautiful home which is located inside Magarpatta City SEZ. I saw his children decorating Christmas tree and his wife was helping them. I was really amazed to see this type of cultural transformation. I asked them the reasons to decorate the Christmas tree. Mr. Sukhdeo’s wife explained……

"The children have so many Christian friends and they are celebrating Christmas in their homes. The school (convent) has holidays during Christmas. All this made them wish to celebrate Christmas at home. I am helping them so that they could enjoy."

This change in celebrating festivals of other religions informs us not only changes that have occurred in festival and spiritual traits of natives but also changes in the food consumption patterns. However, contrary to these results natives have not fully accepted western foods as they are also given preference to Indian foods. I have observed that, some natives prefer Jowar and Bajara roti (bread). Apart from this scenario such transformations are not seen in the first generation natives.

A number of recent studies authenticate such behaviour by Indians especially in cross cultural collaborations (Gopalan and Rivera; 1997, Gregry et al; 2009, Nicholson and Sahay; 2001, Sahay and Walsham; 1997, Sinha and Kanungo; 1997, Walsham; 2002, Walsham and Sahay; 1999, Upadhyya and Vasavi; 2006). Moreover, the education system of India was also established as one of the contributors to high power distance, as it is known to discourage questioning of the so called facts of Western education taught in India (Singh; 1990). Second genera-

Small sections of people who have adopted western life styles and western ways of thinking. Apart from this, there has also been general spread of Western cultural traits, such as the use of new technology, dress, food, and changes in the habits and styles of people in general (Srinivasan M.N.;1954). The westernization among the natives reveals the change in the cultural sphere. If such trends are going on in future westernisation will fully evolve the natives of Magarpatta City SEZ. At present the cultural changes in the natives are in transition phase. Similarly in connection to the concept of westernization the theory of cultural lag also helps to analyse the cultural changes among natives.

**Analysing Cultural Change through the Lens of Cultural Lag:** Theory of cultural lag refers that change in non-material culture over the material culture. Cultural lag is one of the theories often used to describe these factors that influence cultural changes (Ogburn Willam F., 1957).

"A cultural lag occurs when one of two parts of culture which are correlated changes before or in greater degree than the other part does, thereby causing less adjustment between the two parts that existed previously"

(Ogburn William F., 1966)

Brinkman et al (1997) believes that, socio-cultural lags are often overlooked when defining relationships within the non-material aspects of culture. Brinkman et al (1997) defines a classical lag as occurring when the material part of culture moves ahead of the non-material part. Lags can also occur when the non-material moves ahead of the material. Brinkman (1997) and Ogburn(1957) offers, compelling examples of non-material socio-cultural lags.

Cultural morals as well as new technology are borrowed and adopted when societies find that they fill a vacuum or answer a felt need. Borrowing of cultural traits from an advanced society is commonly seen in the developing countries and society as they try to become modern (National Institute of Open Schooling). During borrowing of cultural traits, beliefs, values and moral codes the contact between multiple societies are mandatory. During borrowing ‘diffusion’ is important mechanism of social change. One society adopts the cultural traits of another through prolonged contacts. Diffusion of cultural traits also takes place through personal contacts and interaction between members of two or more cultures. This can be seen in the changes that crept in Indian society due to sustained contacts.
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We have already given two examples one is related to western food to children and another is celebration of Christmas in the native’s family. The native’s children are studying in the convent schools which are influenced by Western system. In nineteenth century convent schools were started in Britain for educating Protestant as well as Catholic girls (Alston, G.C.; 1908). Earlier in Indian Christian Missionaries run the convent schools for Christian students and later they open for others. In these schools Christmas celebration is major attraction. The children of Mr. Sukhadeo Magar celebrates Christmas because they came to know about it from their Christen friends. Here diffusion of cultural traits is playing an important role in trans-culturization. Native’s children studying with Christen children which act as agent for diffusion this cultural trait. Fusilier and Durlabhiji (2001) claims that, Indians form an understanding of Indian culture from their upbringing, but when they get educated under Western management practices with Western theories then an element of contradiction and complexity emerges in managing the relationship between Indian cultural values.

In the above examples we have discussed how western food like burger, sandwich and pizza are being demanded by the native’s children because of diffusion. Classmates brought the western foods which are adopted by Mr. Shankar Magar’s children. Murdock (1961) reveals the habits are shared because some people who are in similar situations would learn similar habits. More importantly, each generation is socialized to adopt the habits that previous generations found to be adaptive and satisfying. Adoption of the appropriate habits equips the individuals to deal with the various social situations which cause changes in cultural value. Murdock (1961) further writes that, almost every culture owes at least 90 percent of its culture to borrowing.

It is interesting to know that, cultural diffusion have quickly changed the material life of the people, non material aspects like religion, ideology, cultural trait and beliefs are also slowly changing. This phenomenon is known as ‘cultural lag’. When non-material culture does not adjust itself readily to the material changes, it results in a lag between the two. Natives also celebrate their traditional festivals but in case of some festivals their enthusiasm is disappearing which is further analysed in the next sub-point.

**Family Solidarity:** Family solidarity is the degree of attachment that exists among the family members. It is the interaction of associational solidarity, affection solidarity and consensual solidarity. Associational solidarity is the frequency and patterns of interaction in various types of activities. Affection solidarity is the type and degree of reciprocity of the sentiments. Consensual solidarity is the degree of agreement on values, attitudes and beliefs among family members (Bengtson and Schraders, 1982). This variable tries to analyse the family solidarity through the changing joint family to nuclear families in the natives.

In India structure of the family unit varied considerably and is determined by numerous variables. Caldwell et al (1988) identified four major family types which include (1) a nuclear family-which is a conjugal couple with their unmarried children; (2) a stem family-includes two married couples in different generations; (3) a joint family-includes married siblings living together; and (4) a joint stem-family is the classical full pyramid where the older couple have with them more than one of their married children and usually grandchildren. Following is the quantitative and qualitative data which shows the changing nature of families among the natives.

| Table No.12 Changing structure of family institution. |

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Table number 4.18 shows that, 86% natives have joint family structure before Magarpatta City SEZ. At present this has been drastically changing where all natives separated in the nuclear families. For monetary benefits the land separation results the rise of nuclear families.

Vanishing Joint families- In India, the joint family system has been in existence since ancient times. The father is considered as the head of the family. His wife, sons, daughters-in-law and grandchildren together constitutes a joint family. The head of the family feels proud of the great number of members. However, with the passage of time, the joint family system has disintegrated, giving rise to the nuclear family system.

The emergence of financially independent, career-oriented men and women, who are confident of taking their own decisions and crave to have a sense of individual achievement, has greatly contributed to the disintegration of joint family (Gupta;1978). Krick Johnson (2000) in his study showed that economic factor favors rise of nuclear family. Here I try to find the changes in the native’s family size.

Mr. Sudhakar Bhirat explained the family structure of natives. He said......

"Before Magarpatta City SEZ, the family size used to be large. Two to six brothers and their wife with children would live under one roof. Grandfather or elder brother would take all important decisions. Every member in the family would get equal respect. At present joint family are very rare in the natives. Benefit policy of Magarpatta City SEZ is based on share holdings proportional to land holding. This has caused partition in joint families of the natives. The brother is divided and they live separately."

Historically, the traditional, ideal and desired family in India is the joint family. A joint family includes kinsmen, and generally includes three to four living generations, including uncles, aunts, nieces, nephews, and grandparents living together in the same household. It is a group composed of a number of family units living in separate rooms of the same house. These members eat the food cooked at one hearth, share a common income, common property, are related to one another through kinship ties, and worship the same idols. The family supports the old; takes care never-married adults and the disabled; assists during periods of unemployment; and provides security and a sense of support and togetherness (Chekki;1996, Sethi; 1989). The joint family has always been the preferred family type in the Indian culture, and most Indians at some point in their lives have participated in joint family living (Nandan and Eames;1980). Goode (1968) asserts that the large joint family was not common at any time in India perhaps because of the great forces of fission, initially between daughters-in-law and later between brothers. Scarlet Epstine (1968) shows that economic factors causes the break-up of joint family. Inconsonance to the above result the findings of the present study also reveals the same fact that, Magarpatta City SEZ has created an environment for destruction in traditional joint families in the natives. F.G. Bailey (1954) in his study also draws the similar result that economic wideness breaks the joint family system in the India. Magarpatta City SEZ has created an environment for destruction in traditional joint families in the natives. However elderly parents are invited to live with working couples primarily to look after their children (of course under the guise of the adult children wanting to take care of their parents) (Upadhyay C, Vasavi A.R.; 2006). This has emerged as a pattern within the transnationalised Indian society, where it is common for aged parents to circulate among their several married children. For instance it is observed that individual initiative and competitive attitude which impede egalitarian principle within natives joint family. There are two important factors that can cause break-up in joint family: one is every family member wants right and benefits of ancestor land and another is new economic opportunities which make them liberal. This change attributed by the new economy governs the policy of special economic zone.

Conclusion
The ‘cultural lag’ is identified among the native community were modern transformations traditional moral, beliefs, traits, customs, food and festivals. This is inevitable to note that changes in cultural sphere in general and inter-personal relations among the native in particular has an important facets of change. Native community’s inter-personal relations with friends, brothers, sisters and family members have not remained the same as it had

<table>
<thead>
<tr>
<th>Status of families</th>
<th>Before SEZ</th>
<th>After SEZ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joint Family</td>
<td>43(86%)</td>
<td>0</td>
</tr>
<tr>
<td>Nuclear Family</td>
<td>7 (14%)</td>
<td>50 (100%)</td>
</tr>
</tbody>
</table>
been in the past. From this it is clearly understood that money and occupational shifting have been impacting on relations in Indian society. The changes in collectivism are also reflected from the decreasing unity among these native. The nature of change in first generation natives are in first level transition phase while in second generation changes are clearly visible through this results. Finally, it is concluded that SEZ is the key catalyst changing native community that is not only confronting the combined effects of these changes, but these effects, over the period, have also accelerated pace of change especially among the second generation native community. The rate of change is not constant all the time and in the last two decades native community has seen mounting pressures and a quickening of economic pace, social and cultural shifts from traditional to modern community.

References:
[28] Upadhyaya, Carol, and A. R. Vasavi. "Work, culture, and sociality in the Indian IT industry: a sociologi-
The effects of return migration on human security are widely acknowledged to be complex, and many scholars argue that there is a lack of solid information about the ways in which return migration affects human security with particular reference to rural communities. Human security is a concept that was developed from the cold war to eliminate insecurities that imperil human life. The United Nations Development Programme’s (UNDP) 1994 Human Development Report is considered a milestone publication in the field of human security, with its argument that ensuring ‘freedom from want’ and ‘freedom from fear’ for all persons is the best path to tackle the problem of global insecurity (UNDP, 1994). It is a concept that contrasts with the traditional notion of state security, which concentrates primarily on safeguarding the integrity and robustness of the state and thus has only an indirect connection with the security of the human beings who live in these states (Heyns and Stefiszyn, 2006). It is against this background that this approach of human security informs this study, as it directs attention to individuals and takes the multiple sources of insecurity that may impact upon a state, its

