Chapter - VIII
CONCLUSION

This is an empirical study of identity formation of a village and town in Muzaffarnagar district, Uttar Pradesh in a comparative perspective in the era of globalisation. This identity formation involves socio-cultural life of people of village and town, in terms of their family, marriage and gender relations, celebration of festivals, emergence of new festivals, influence of media and market, hybridisation and hybrid structure formation and local product becoming global in the field in the broad influence of the process of globalisation. The idea of identity formation in the globalisation process does not mean that globalisation is seen as distinct and separate from modernisation. Both the processes are interrelated, and social events and relations are seen occurring in the influence of globalisation, which is high in both intensity and frequency. Giddens (1990) has rightly tried to relate social event and social relation occurring in the influence of high modernity, finally converting into global event with the help of media. This conclusion is divided into two parts- one deals with summary of seven chapters and the other analyses identity formation related to research questions of the study.

Summary of the Chapters

The study consists of a total of eight chapters including introduction and conclusion. The first chapter lays down the rationale and reasons for studying globalisation and identity in its first section. The second section focuses on contemporary works done by various scholars in the area. The last section describes its objectives, research questions, and research methodology.

The second chapter discusses globalisation as a multi-dimensional process, which has affected all spheres of national, regional and international polity, trade, market, environment, society and culture. The various features and consequences of globalisation like historical, institutional, instrumental, economic, political, global-local relations have been mentioned. The various elements of globalisation- state, market, media, communication network of information system, etc. have also been discussed. Both the
natures of globalisation - homogenisation and heterogenisation and their consequences have also been discussed and analysed by various scholars. The question of identity has emerged in the process of globalisation at both the individual and collective levels. The communication and computer network, electronic media and digital technology with their immense informative and representational characteristics are considered significant in mediating identity at both the individual and group level.

The second section of the chapter describes two wheels of globalisation - media and market. Media like newspapers, radio, TV, and films, construct and express image of changing values, culture, and social reality in modern society. It is considered dependent on political and economic power on the one hand, and on the other it acquires independence and autonomy with its extending values and activities. Further four kinds of theories and approaches viz. scientific, operational, normative and common sense theory in structural, behavioural and cultural approach have been mentioned. The latter part of this section describes market, consumer, goods and services, freedom and choice of consumers and consumerism in the market activities. TNCs are the most visible agent of globalisation. Both TNCs and privatisation with combined effects of media and market have successfully spread consumerism, consumer culture and openness among individuals and groups in society. The final section of the chapter analyses theoretical construction of globalisation in dependency, modernisation, global consumerism and cultural imperialism framework.

The third chapter has analysed identity, identification, identity theory and approach in symbolic interactionism and ethnographic/biological frame by focusing on interaction, local, network and memory relation. The ideas of culture, popular culture, growth of consumer culture, market and consumerism are important to understand for identity formation. The idea of identity of a person starts with two important attributes: his name and the living position of the person in community. The individual’s personal, social, political, psychological frame are important to construct his identification. The person’s identification with a group has been pervasive in political party, ideological movement, social class, ethnic group and religious faith. This identification of individual varies in accordance with his political culture and social structure. Identity theory in symbolic interactionist frame has been understood relevant to consider human being as
both actors and reactors. The meaning of self is shaped in course of interaction, which is critical to produce action and interaction. The geographic/biographic approach of identity is explained in the interwoven relationship of local, network and memory in the sociocultural frame of action and reaction happening at both individual and collective level. The needs of identity in cultural frame have been further pressed and promoted by S. Hall and L. Grosberg. S. Hall asks who needs identity and replies with the help of two approaches of de-constructive critiques and irreversibility of identity concept. L. Grosberg sketches out the logic of individuality, logic of temporality and logic of modernity for constituting identity in cultural frame. In the prevalence of fragmented inequality like class, gender, race, age and process of social change the idea of identity formation has also been discussed.

The chapter further proceeds to describe culture in views of various scholars like E.B. Tylor, Malinowski, A R. Brown and F. Boas. Milton Singer talks of pattern theory of culture where individual behaviour is discussed from the simplest level of custom, dress, diet, to the more complex level of political, economic, and religious behaviour. The two important traditions of culture- i.e. anthropological and sociological have been discussed. The debate of popular culture brings issues of films, cloths, television, dancing, music, theatre, sports, painting etc. to the fore. The popular cultural traditions viz. the Frankfurt School, the United States, the Soviet Union, Canada, and the Birmingham School have been discussed.

The Frankfurt School or Critical Theory scholars like Adorno, Horkheimer, Marcuse, W. Benjamin, L. Lawenthal, and S. Kracauer have developed deep interest in the study of film, music, and everyday life. Both M. Bakhtin in Soviet Union tradition, and M. McLuhan in Canada tradition claim that language and culture can make revolutionary changes and democratising of language for creation of meaning of everyday life is also urgently required. McLuhan's famous dictum 'medium is message' is important as medium shapes and controls the scale and forms of human association and action. The Birmingham School scholars like S. Hall, R. William, H. Hoggart, and E P. Thompson question the traditional approach of the literary scholarship on culture. In the US tradition, G. Sheldeds says that high culture is valued more than any other culture. He claims that the study of popular culture is as important as the study of high culture.
The last section of the chapter delineates cross-cultural consumption, growth of consumer culture and its attributes, consumerism, and identity formation. David Hoews has discussed what happens to those commodities when they cross borders of nations through the process of globalisation. The global trade and market provide protection to consumer, market, cross cultural consumption of goods and images and consumer culture development. The latter phase of this section describes growth and characteristics of consumer culture and their attributes such as free choice, universal, and impersonal nature, which have become a privileged medium for identity formation.

The fourth chapter has narrated the emergence of global and American culture, images, material artefacts, and modernisation process in the non-western societies. The identity formation in non-western societies is related to universalising force of rationalisation, industrialisation, urbanisation and commodification. The transnational encounters in globalisation process have made cultural flow more frequent with the intercultural communication and migration. These have led to the growth and development of third culture, which is operating with relative independence of nation-state. In the postmodern development, nations and national cultures have felt a sense of history. Nationalists try to reinvent tradition and reshape ethnic core of people to develop a strong and coherent sense of cultural identity. The local culture is characterised as a small, bounded by space, and culture of face to face relationship. It is opposed to global culture. The intense globalisation process produces intense nostalgic nationalism because it attempts to eliminate local and ethnic differences. It again gives rise to the scope for assertiveness in European and American society by various migrants and ethnic people and community. The various scholars like F. Tonnie, Simmel, Anderson, Smith and others view local, community and nations in several combinations of blends and fusion. These combinations are the results of rise of communication technology on the one hand and on the other fusion of homogenisation, fragmentation and heterogenisation, universalism and particularism, which are both compatible and incompatible in nature. It finally integrates global and local. This section also delineates identity and gender relation in reference to advanced electronic communication technology in global era.

In globalisation cultural idea and identity has been explained on the basis of identifying self, denying others, universal, particular and fundamental relations. The ideas
of identifying self and denying others have been focused on several dichotomies like western and non-western, modern and postmodern, modern and traditional, and local and global happenings and experiences in all parent, children, husband and wife relationship. Roland Robertson has viewed two ideas of globalisation- one tries to make world in a single frame like Soviet Communist, Japanese Government, British imperialism, German Nazis, Roman Catholic Church, and Islamic movement. And the other is related to culturally thematised and rationalised relative autonomy of culture, which finally leads to the process of differentiation. These two are elaborated with increasing relativisation and proliferation of orientation to global situations. These further encourage the rise of fundamentals and anti-fundamentals, global and local, particular and universal, and universalisation of particulars and particularisation of universals. These are collectively seen as global concretisation of the problems of universality. The idea of fundamentalism is based on the quest of holistic and quest for community. In this compressed and globalised frame of time-space, the invention of tradition and identity is seen in a great need. For universal-particular relationship Robertson has offered two points- First is the rise of great religious-cultural tradition, as a basic feature of human condition. The other is the rise of global cultural form, which is the major axis of structuration of world. These two gradually lead to sameness and differences. In other words they are closely related to cultural homogenisation and cultural heterogenisation.

The identity formation in multi-cultural society involves importance of local, social and individual on the one hand, and on the other positional identity and its meaning attribution in expansion and assertion of cultural identity. In the decline of expansion and maintenance of Greek culture and Greek identity in Hellunistic period, Greek language, religion, war, sculpture, education, and architecture have played important part. The ethnic identity defines individual on the basis of cultural specific attributes, which are based on ascriptive properties. It creates subdivision on a large scale in culturally identical citizens. The various organisations and their practices constitute global process in the global system. The individual in relation to global macro process not only converses but also creates disorder in relation to existing order. Friedman has given examples of European slave trade in Africa, Europe and America. It has caused displacement, disorder and collapse of Africa. He has described cultural identification of
migrants, and ethnic subdivision of East and West, Europe and indigenous peoples. The need of declining of hegemony and disintegration of centers model of identity, and also proliferation of identities in western society have come to the fore.

Further this chapter has described different approaches- Sanskritisation, westernisation, Little and Great tradition, dialectical approach, cognitive historical approach, and integrated approach for understanding social change in the Indian society in its last part. The integrated approach developed by Y. Singh has been more appropriate to understand changes in the Indian society. This approach provides space and scope for understanding of various levels changes like macro, micro, orthogenetic and heterogenetic happening in Indian society.

The fifth chapter is comprised of five parts. The first part delineates identity formation of the Indian society. The second talks about formation of the Indian civilisational identity. The third focuses on gender identity. The fourth describes Dalit identity in the Indian society. And the last part views identity formation in relation to migration. Identity of the Indian society has been dealt with considering nation and state, culture, caste, communities, development movement, modernity, hegemony and hierarchy, territory, religion, etc. ideas of various scholars like Y. Singh, T. K. Oommen, K.L. Sharma, Dipankar Gupta, Anand Kumar, A. K. Pandey, Susan Viswanathan, R. Robinson and others. Several scholars have discussed civilisational identity by focusing on ancient legal system, culture, and generation of modern knowledge in various Indian laboratories in contrast to ancient Indian knowledge. The gender identity in Indian society has been described and analysed by scholars by focusing on media and advertisement, global cultural products, government’s programmes, tribal cultural values and norms, etc. for women practicing in urban, rural, and tribal areas of the Indian society. Dalits identities get focus of scholars on their subjugation and oppression by upper castes and government systems in India. And the last part of the chapter has described identity formation in relation to the migration of Indians in American, and European society.

The sixth chapter describes the field in four sections. The chapter starts with description of different aspects like history, physical features, population, agricultural
productions, and infrastructural development of district Muzaffarnagar in first section. In the second section, Shamli town has been described in two parts. The town’s history, its structural set ups, different communities, and mohallas, population, educational institutions, market, offices, roads, mills and industries, etc. are discussed in the first part. The second part of the town deals with prospects and problems in relation to town’s development, infrastructural set ups, housing, offices, population, expansion of its territory, trade, transportation and traffic, information and communication technology, etc. The third section of the chapter discusses village Tana. It is a multi-caste and multi-religious village. The population, mohallas, various village communities, village and Shamli town nexus, transportation, agricultural production, new development and changes in information and communication technology, colleges and schools, migration, etc. related to village have been discussed. The last section of the chapter focuses on the socio-economic and cultural condition of the area, which includes contemporary happenings based on the castes, youth affairs, young generation, religion, role of panchayat and religious institutions, etc.

The seventh chapter focuses on the changes in both Tana village and Shamli town in regard to the process of globalisation in five main parts. The chapter in the first part discusses country and town nexus in views of various scholars in Indian society. The second part talks of socio-economic changes in reference to family, neighbourhood and community in the field. The third part deals with the changes in young generation and consumer culture in the field. The fourth part focuses on the new socio-cultural celebrations- such as valentine day, marriage anniversary and birth day in the field. The last part describes changing socio-economic activity in the field.

Objectives and Research Questions

The study starts to achieve its objectives by posing several research questions. The study’s objectives and research questions are the following.

1. It is an in-depth study of identity formation of people of a village Tana and a town Shamli in a comparative perspective vis-à-vis globalisation in
Muzaffarnagar, UP. It broadly involves social and cultural life of people of village Tana and town Shamli in Muzaffarnagar.

2. Which aspect of globalisation- media or market- is most influential in identity formation of people of village and town?

3. What new social and cultural celebrations have started in both village and town in the light of globalisation?

4. What local practices of people in the field are becoming global on the line of glocalisation?

5. What are the hybrid structures formed due to globalisation process in both village and town?

The study sought to answer the following research questions:

1. How identity formation pattern in village and town has been changing in the light of globalisation process?

2. What changes in the identity of community and neighbourhood have been observed in town and village in the field in the influence of globalisation?

3. How generation gap has been created in the village and town in the light of globalisation?

4. What new celebrations are observed in the field area in the wake of globalisation?

5. What role media plays in the life of people in the field as a source of globalisation?

6. How hybridisation process has been operating in the field? What is the most important area for producing hybrid structure in the socio-cultural life of people in the field due to the process of globalisation?

7. Are locally produced items from village Tana or town Shamli have exported to the global market?

8. What kind of glocalisation process has been observed in the field?
The changing identity patterns are becoming complex as people want to share in global cultural package, its values and lifestyle, and they also assert their local identities. The process of globalisation influences every sphere of social-cultural life of both town and village. It has been witnessed in the inevitable consequences of media and market forces shaped by powerful people enjoying a distinct socio-economic and cultural condition in society. Globalisation largely influences infrastructural, interactional, generational, and communitarian life on the one hand and on the other it introduces new social-cultural life style and celebration in both socio-economic and cultural sphere of village and town life of people. Jonathan Friedman (1994) rightly recognises globalisation as- (1) interconnectedness, (2) interchange, and (3) movements of people, images and commodities on worldwide scale, which tackle issues of culture and identity by focusing on increasing hegemony of particular cultures, diffusion of culture and lifestyles, and fear of obliteration of cultural differences in the world. It gives a genuine fear among the cultural elite of community and society about hegemony of Coca-Cola culture. It is very fast and intensively penetrating into village and town life and spreading dominance, dependency, asymmetry, unevenness in all family, community, and personal life of individual of both village and town people.

The infrastructure of Tana village has been improving with the extension of roads, hospitals, schools, shops, stores and information and communication technology of various kinds. The traditional life of family, community and neighbourhood are getting affected and changing their content and form in their formation of identity slowly. In the case of town modern institutional and infrastructural arrangements like schools, colleges and hospitals of both private and public nature, business, computer and communications are more developed in comparison to village. And their uses provide opportunity and life chances to the individual, group and community. It changes traditional life of family, community, neighbourhood, values and lifestyle of people and thus changing their identity in both town and village.

The community and neighbourhood identity, has been identified through the idea of we feeling and social control. We feeling and social control have been observed more in both village and town earlier, which have been sharply reducing in the influence
of new life style of young generation. With the rise of globalisation, the use of TV, phone, mobile phone, migration and market are continuously becoming part of life style of young people in village and town. And it gives rise to generation gap, individuality and lessening of collectivity, we feeling and social control in both town and village. When I asked what are responsible for lessening of we feeling and social control in the field, people replied that they are uses of TV, films, serials, cell phones, new style and dress pattern of young boys and girls. Due to the influence of cell phone and TV, young generation are seen paying less attention to old people in community and neighbourhood, since these boys and girls prefer to do whatever they like. Telephone and their use by young generation in the field provide them more opportunities to make free meeting, talking, messaging, and exchange of ringtones with friends. However, people in the field do not disapprove use of phones for knowing well being of their family, relative and friends. Young boys do what old people ask them not to do like not to use much cell phone, not to see foreign film, not to speak much to girls, not to make them friend, etc. in village and town. In the village and town due to existence of high degree of we feeling and social control, old people used to scold young boys and girls of their community or neighbourhood like their own children earlier especially when they were seen doing wrong things. In the village and town several quarrels among families took place when old people tried to check young boys and girls for their objectionable activities. These activities are unacceptable to them in the field, like young age boys and girls are caught in exchanging letters, watching movies together, dating and meeting in restaurants. The idea of lessening of social control of community and neighbourhood in village and town is also related to young boys’ smoking and drinking habit and wearing new dresses, which old people regard very bad.

The concept of community and neighbourhood has been more strong, rigid and closed in case of village, and in town these are more open and less rigid in nature. The reason for this is that in town people do not belong to the same castes, same occupation and same life style but in village they belong to the same caste, same occupation and same lifestyle in regard to the relation of both community and neighbourhood. Thus both the neighbourhood and community is having high degree of homogeneity in structural and functional terms in the case of the village but it is not so in the case of town. The
village Tana is divided into two major structural parts: First is dominated by Jat caste and is called Do Dheri and the other is called Tehai, which is dominated by lower caste Hindu and Muslim community. In the case of village Tana every cluster is being dominated and guided by its structural base like religion, caste and occupation. But the first, called Do Dheri, is more globalised in terms of use of cell phones, TV and TV programmes, migration, use of market and shopping in comparison to other which is called Tehai. Tana is based on two Hindu and Islamic religious communities. The dominating practice of Hindu Jat has been seen more influential in occupation, life style and dress in village.

The various kinds of community and neighbourhood clusters or mohallas settled in town Shamli are based on the case of various castes, religions, occupation, migration, etc. In Shamli town various clusters of households distinctly found and they form several mohallas. These mohallas are mainly -Punjabi mohallas, Muslim mohallas, lower caste mohallas, teachers colony or mohallas, Jain Mohalla and new colony or new mohallas. These mohallas have distinct lifestyles, occupational patterns, religious practices, etc. of different community and neighbourhood people and they give the base for them to their identity formation. The Punjabi, Jat, Jain mohallas and new colony are more globalised in the town. These mohallas are using more cell phones, TV and TV programmes, and experience differences in terms of occupation and migration in comparison to others.

In globalisation process, both village and town communities and neighbourhoods have been changing with use of TV and channels, and migration of people. The TV and its various channels spread openness, and ashleelta through films, serials, entertainment programmes. For example like singing, dancing, etc. transmit more open values and lifestyle, which are not in accordance with traditional family values, life styles and culture of community and neighbourhood in the field. These TV channels’ programmes in the form of various global cultural impacts like serials, films, dancing, singing and their scenes, songs, dialogues, acting, costumes, etc. are more objectionable acceptable to the old generation people. These are flouting traditional value laded family and community life. Nowadays several advertisements on TV with market and MNCs impact help in altering and commoditifying young life with providing new opportunities (Nagaire Woods, 2000) in the field. However, all young people have been seen involved in altering and
commoditifying their life with several aspects of individuality and severe competitions in society. And old people see various global opportunities and global cultural package as an ad hoc, temporary, unstable, and exhaustive, on the one hand, and on the other it takes more young children away from their identity of traditional family, neighbourhood and community life.

The interests of young generation in modern education and occupation structure lead to migration in the field. These young boys migrated to various big and small cities of India in search of opportunities. It brings them directly in contact of other cultural values, life styles, beliefs, dress pattern, etc, which are dominantly led by globalisation. These new cultural values and life practices are not only superimposed on traditional values and belief of village and town, but also provide alternatives to new generation people in the field. The migration has been fasten by opening up of new educational institutes in various cities of India. In the global era with infusion of new subjects, information and communication technology, new skills, etc. in these new educational institutes the desire for migration among youth has increased. The market and migration provide people both chance and capacity to bring new cultural package in the form of cloth, eatables, entertainment, home items, etc. These things are not only desired but also make indigenous items and things down in both the terms of desire and respect. It raises consciousness and commitment into indigenous people for their native and local things, which have been the basis for their identity formation. The elite of community and culture in the field are worried about hegemony of such phone culture, and Coca-Cola culture (Jonathan Friedman, 1994). They expressed that uses of such items push youngsters away from their culture and identity of community and neighbourhood.

Generation gap in the field has been widening in the influence and impact of globalisation. It is because of use of TV and various channel’s programmes, Internet, computer, telephones, market, dress pattern, information and communication, and changing interaction pattern in family, community and group. All the market and media agents cumulatively produce differences between old and new generation people in the field. It is because of differences in new style of life, norms, and values. In both the village and town, people agree that the uses of TV, telephone and Internet are primarily creating generation gap. This gap is manifested in young people in their sense of dressing
in group and community, schools, office, market, etc. The new dress of young boys brings *ashleelta* in family, and community in the field. The other things are TV serials, advertisements, films, which do not transmit values and beliefs of their group and community but they show and spread western ideas, lifestyles, values, beliefs that are contrary to their life. When elders in the family try to control them then young boys do not accept them. This gives rise to generation gap. It is equally applied to both the girls and boys in both village and town. These young generation people have desire and liking for such new dress in their peer groups in the schools, colleges, universities, offices and market areas. When young boys and girls come from their migrant towns/cities to their village and town then they come with new cultural package of arts and artifacts and items, which are different from what they used earlier. And it attracts and inspires the whole lot of new generation boys and girls in town and village. In this way, young generation people have been always in chances of getting exposed to western and global cultural packages, which act as dominating and homogenising force for the entire lifestyle and thought process of young generation in the filed. Though old generation people like to accept young generation up-gradation in the area of education by having good technical, health and managerial employment oriented education and achievements in life. But they do not like them to wear such new dress, which spreads *ashleelata*. Media and market processes influence strong desire of youngsters for western dress style like top, capri, sleevless, jeans, and T-shirt for both boys and girls. These old generation people think that these dresses are spreading *ashleelata* and *nangapan* by showing their body and body parts in village and town.

The information and communication technology contribute positively by helping them in keeping touch with their migrant children, family members, relatives, and friends and also in maintaining their intact relations with native cultural values, norms and life style (Arjun Appadurai, 1997). But they do not want that their children should be getting identified with western cultural values, beliefs, lifestyle practices and preaching, which are highly individualistic and self-centered in orientation. But the young generation people use fast communicating and information technology for fixing their meetings, dating, sending small message service (SMS), ring tones, using for valentine and birth day greeting purposes, marriage and anniversary. According to the
older generation such uses are entirely wrong as they do not confirm to traditional
cultural values of the field. The old generation people feel that this bad habit is not
limited to only immediate young generation boys and girls, but it is very fast percolating
into upcoming young generation boys and girls, who are considered careers of their great
culture. They hold that media and market are entirely responsible for destroying their
culture since they impose western cultural items, values, belief systems, and life
practices. The applicability of these items is limited to the societies of their origin that
cannot be used and applied in our societies.

The fourth issue is about the beginning of new socio-cultural celebration
observed in the field. In the light of globalisation, in the case of socio-cultural celebration
two important things are related to identity formation, which have been observed in both
the village and town. First is the socio-cultural celebrations which have been existing
since earlier in the practice of people in the field. These are- Holi, Diwali, Dashara,
Janmashtami, Navratri, Sankranti, Karvachauth for Hindus. For Muslims these are
mainly- Id, Roja, Bakreed. And Punjabi families celebrate Lodi along with other Hindu
festivals. Jain families celebrate mainly Mahabir Jayanti in the town along with other
Hindu festivals. Jain and Punjabi families are found only in town. In the field, I came to
know that all these old celebrations and festivals have been celebrated more in open
space and with less enthusiasm. It is because people have lot of pressures in life. They do
not want to stop these celebrations. The guiding and controlling factors of such
celebrations are societal and nieghbourhood pressure, children desire, and family
circumstances. People from all the communities told that these festivals are more
celebrated for fun, pleasure, shows, comfort, enjoyments, and not for getting messages of
these festivals.

The important thing related to new socio-cultural festivals is that these are
celebrated by people, of all religious belief, caste and community in both town and
village. These new festivals are- birthdays, marriage anniversaries and valentine day.
These are considered to be celebrated in the influence of globalisation, global cultural
package and popular culture. The marriage anniversary, birth day and valentine day are
considered new celebration in the town and village by people.
Both marriage anniversary and Valentine day are expected to be celebrated only by couples - married couple in the case of marriage anniversary and unmarried lovers in the case of Valentine day. I came to know that marriage anniversary is not celebrated openly and husband gives gift to his wife secretly in the field. And sometimes even family members do not know about it. In the case of Valentine day celebration, young boys and girls do not celebrate it openly in both town and village. But global information and communication technology like cell phone and Internet help them in celebrating it secretly. These young boys and girls exchange flowers and cards, send messages to each other on both Valentine day and birthday celebration. They also call and greet each other. They also fix venue for meeting and celebrating it. They do it secretly because they know that they would not be allowed to do it openly in town and village. In the field, teachers, principals and community leaders told that there are cases when young boys and girls meet secretly for such celebration since they are caught red-handed by them in Shamli town. It has become a reason for hue and cry in town and village. But it is not at all accepted by the family, community or group people in both town and village. People said that such kinds of celebrations are a threat for their cultural identity. They hold that these western cultural values and lifestyle have come to pollute their culture through TV, advertisements, Internet, cinema, serials, etc. They feel continuously threatened by it.

In the field interesting thing in birthday celebration has been observed. For them, birthday celebration does not mean lighting candle and cutting cake with friends and family members and accepting gifts form them. In the field both boy and girl on their birth day go to the temples in Hindu family and to Gurudwaras in Punjabi family. They go to Jain Mandir in Jain family. They do it according to their belief. They do first puja on his/her birth day and then go back home and eat good food with family members and friends and accept gifts by them. In the case of small boys and girls, parents take them to temples and come back home. In several Hindu families they do yagya by calling pandit at home and all participate in it at different levels. Parents in the case of small boys and girls, bring cake from market. Since cake is generally prepared with non-vegetarian materials, and majority of Jain and Jat families, which are vegetarian go and place order at shops to prepare only vegetarian-cake by using ghee, khoya, badam and other fruits. They bring such vegetarian cakes for cutting in evening. In some cases they prepare it in
their families. Birthday celebration is practiced in Hindu, Punjabi or Sikh, Jain families and Muslim families in the field. Muslim families use non-vegetarian cake in birth day celebration because majority of them are non-vegetarian. The hybridisation process is observed in the birthday celebration in the form of cake preparation and local religious practice at the home and temple and taking *ashirvad* for his long life from parents, elders and priest on their birth day. Though it is celebrated in western cultural influence, but it is not celebrated in western style. The celebration of birthday produces hybridity or hybrid structure due to the process of hybridisation. Such structure is formed due to the blend of global and local cultural package.

Two wheels of globalisation are- media and market. The most influential wheel of globalisation is considered media, which is playing unforgettable role in identity formation in the field. Two media apparatuses-T.V and telephone are playing most significant roles in the process of identity formation observed in the field. In the contemporary TV programmes like-serials, films, advertisements, remixed songs, and dance and their contents are focusing more on showing illicit relationships, pre and extramarital relationships, dirty kind of dresses, close relations of young generation of various sorts, dirty songs, etc. The contents and forms of these programmes are not liked by people in both town and village. The young generation boys in both village and town frequently like to see English movies or Hindi dubbings of English movies, and programmes of mixed dance and songs, which old generation people do not like or they do not permit these boys to see them. Sometimes young generation boys generally, see them secretly in group either in village or in town. There are cinema halls in the town, which show dirty sorts of movies. The people in the field told that they consider these programmes harmful to their cultural values, norms and identity. These programmes not only spread western lifestyles, values, cultural practices, among the people in the field but they also replace indigenous programmes from the market, which transmit indigenous cultural values, beliefs, and style of life of people. In the case of TV advertisements, these people view that government and private companies want to spread awareness regarding various diseases like HIV/AIDS, social problems like child marriage, lessening of gender ratio, safe sexual practices, and safety pads for women and girls through advertisements. These issues might be relevant and good for society but their ways of
presentations are dirty and unacceptable to the people in the field. These cannot be seen with family members.

Most of the households in the field during interview told that cell phone has been more misused than used by young generation in the field. It has been corroborated by young generation boys in the field. These young boys told that in majority of the cases they use cell phone for talking to friends, giving them SMS, sending songs tone, fixing time with friends and fixing their meeting with them. The uncontrolled use of cell phone by young generation in the field makes old generation people more suspicious about activities and behaviours of their young boys and girls.

The role of market in identity formation is crucial. The people from all communities and strata told that the desire for consumption is created by media but it is fulfilled in the market only. The need and desire for consuming global cultural products are filled through the market. The new dresses like half-sleeve or sleeveless, jeans, top, capri, and T-shirts for girls and boys are available in the town. The original outlet of any global brand is not found in town. But branded items are also available in other shops in town. The market influence regarding local food or global food items does not have much impact in the field. And the process of McDonaldisation does not have much role to play in identity formation of people in the field. People in the field do not have keen desire to go out for having food as it is considered very bad. They value going out for eating very less. It is not considered prestigious in both village and town. People said that when you are seen eating out in the city or town, the people from town and village look down upon you and your family in the field. But the process of Coca-coilisation has high impact in all aspects of life in the field. The various kinds of local and global soft drinks like Pepsi, Coca-cola, Sprite, Maza, Fruiti, Fanta, Mirinda, Limka, are used on various occasions like- celebrations, birth day party, marriage, in hospitality guests even at home, or outside, etc. in village and town. Their use is considered prestigious for all strata people and for their identity in the field.

The process of hybridisation has been observed in both the town and village. The dress pattern and food items of socio-cultural life have shown scope of producing hybrid structure because of hybridisation process operating in the field. Jan Nederveen (1995)
talks of hybridisation that gives rise to global mélange, which focuses on global communication, post colonial culture, and worldwide cultural standardisation as in Coca-Colonisation, and McDonaldisation. This process is multi-dimensional and, open-ended in nature. It operates with blend of global and local. The hybridisation process reinforces localisation process and can be explained in words of R. Robertson, 'think locally and act globally'.

The popularly desired dresses for young generation in the field are western and American in origin. These are- jeans, T-shirts of half and full sleeve, trousers, top, skirts, suits, capree, shorts, half sleeves, sleeveless, coat, suit, tie, etc. People prefer to wear various readymade brands like- Louisphilip, Benetton, Freook, Italia Ossia, Colorplus, Arrows, Prkaveneu, Vivaldi, Vanhousen, Levis, Koutans, Reid and Tailors, Wrangler, Pepe-jeans, and Peter England. There is not a single western cloth outlet of such reputed brand in the town. But there are few showrooms which keep branded jeans, shirts, T-shirts, capri, shorts, trousers, shoes, etc. in the town. And other new thing that has been observed in town is that various duplicate brands of T-shirts, jeans, shirts, shoes, capree, top, skirts are available in town because they are cheap and affordable.

The dresses of both boys and girls are found producing hybrid dress structure in village and town. Girls wear both skirts, tops, or jeans and T-shirts, sleeveless, and capree of western origin, and jhumka, bali and bala (ear rings), top (ear top), churianya (bangles), bichua, which are traditional in origin. Even girls wear indigenous and local made jutti, and chappal and sandal, hair-band and hair-pin along with western style of dresses. It produces hybrid dress structures in the field. And in the case of boys in village and town they wear local made kurta, mungari and jutta, which are traditionally and indigenously originated on the dress like jeans, T-shirts, shirts, of western or American in origin. In both village and town even modern men wear mungari (ear ring) on western style dress -suits and ties. These dress patterns in both village and town are very common for both boys and girls. They separately produce hybrid dress in structure, style and pattern. In both the field people are also seen in lungi and kurta on western and American origin shoes of Adidas, Reebok, Woodland brands. Hybrid dresses are also very common in the case of Sikh boys and girls in town. They wear western style of dress, like jeans, T-shirts, coats, suits and other western cultural package, but they do not
leave their pagadi, kada, jutti, or jutta and lungi, which are traditionally and locally produced.

The other hybridisation process has been observed in the food items in the field. The food items of the various kinds are found in the field shops, and these items are- Kurkure, Chips, Soya, Takataka, Haldiram’s Bhujia, Lays, Coca-Cola, Pepsi, Maza, Sprite, Mirinda, Fruitees, etc. These food items are given to guests, friends and relatives in hospitality, which is considered respectable. The most favourable local drinks are milk, mattha, various juices in the field. People are found eating burgers with milk, mattha or even with sugarcane juice. In vegetarian items the hybrid structures are seen in preparation of chawmin or noodles. The chawmin or noodles are prepared and consumed differently by people in the field than in its place of origin. In the field, people prepare them by adding local produce like vegetables, spices, oil, ghee, etc. of their choice into them. Jats and Punjabi eat chawmin with milk or mattha or chhachh. Punjabi or Sikh families in the town told that they prepare Pizza and Burger by adding indigenous food ingredients of their choice, which they call Punjabi Pizza and Punjabi Burger. It is also an example of hybridisation.

In globalisation process, some local items like rim and dhuree produced by local small scale industries (SSIs) is becoming global. These items are exported to the global market in various European, American, African and Asian countries. It is the development of a direct local-global relationship, which has started for only last 5-6 years. In the town owners of rim and dhure industries are two families - one is the Sharma Ji family and the other is the Jain family. The Sharma family owns three small scale industries (SSIs). These are- A.M. Industries, Vijay Rim Private Limited, and Wheels and Wheels. The other is J. S. Jain Agro Industries (Pvt. Ltd.), owned by Jain family. These SSIs are situated on the M. S. Road in Shamli. The main products of these SSIs are- rim and dhure, which are used for animal drive vehicles (ADVs), tractor, trolley, harvester combine tractor, crane, loader, and excavator, fork lift, and compactor, heavy truck, mine carts, rim and dhure and loading and unloading machines. These locally produced rim and dhure are exported to Canada, Brazil, Sri Lanka, Switzerland, Dubai, Kenya and other East African countries, and Thailand. These locally produced items have been exported to global market and it is an example of glocalisation (R. Robertson). It has
started recently due to opening of economy in global era. This new observation in the field can be seen contrary to R. Robertson's famous phrase- 'think globally act locally', which is more useful to understand identity formation in global era. But its opposite phrase -‘think locally and act globally’, explains export of local products to the global market. The haft part of the phrase- ‘think locally’ is related to local produce and its other half- ‘act globally’ inspires people to export locally produced items to global markets.