Chapter - I
INTRODUCTION

Globalisation is viewed as a process of homogenising and hybridising nature in the socio-cultural life of a community or group. Both the processes operate simultaneously. Homogenisation refers to the global circulation of dominant western socio-cultural practices through finance, capital, media, and market process. This western socio-cultural life style, combines with the indigenous socio-cultural life pattern and synthesise into a socio-cultural form as a hybrid structure in their respective areas. Hybridisation and homogenisation produce domination and asymmetry in the socio-cultural realm of global relationship rather than interdependence and reciprocity, generates a sense of cultural identity of community. The socio-cultural beliefs and value system, family structure, language and literature of a community constitute its cultural identity. The communication technology, media and market have been viewed as stimulating agents for the generation of identity consciousness in the global era.

It is a multidimensional process and operates at various levels viz, economic, political, social and cultural. This process primarily stems from technological revolution in communication and production process and use of electronic media through telephone, television, fax, Internet, films etc. on massive and intensive scale. It manifests in the global diffusion of message, symbol, circulation of financial capital and consumer products and market process on the wider scale. It is resulting into the homogenisation of western cultural artifacts, values and beliefs, symbols, messages and life style in general and American in particular, which could be easily understood through McDolanldisation and Coca-Colonisation (R. Robertson, 1995) in the cultural parlance. At the same time globalisation reflects hybridisation of cross-cultural trade, religious organization, knowledge network of multiple corporations, status groups, class, gender and ethnicity in the heterogenetic way. Hybridisation process operates through cultural synchronisation, which refers to cross-cultural plots of music, clothing, food behaviour, advertising, theatre, body language, etc. With the intensification of globalisation process various social and cultural relations both at local and global levels, are occurring in such a way that it has produced numerous forms of hybrid structure in various walks of human life.
This hybrid socio-cultural form is quite distinct from the earlier one, and it recombines with new forms and innovative practices. These new cultural forms and practices have acquired trans-social-cultural dimensions in the domain of music, food habits, clothing, ritual practices, etc. It is having a complex, exogenous, outward looking and heterogeneous characteristic, which differs from the earlier one of simple, endogenous, and inward looking identity characteristics.

When one sees closely at hybridisation, one finds enough asymmetry in this process. It largely characterises relations of domination and dependence rather than nature of reciprocity, interdependence and mutual exchange in the cultural and social realm of global and local relationships. The capital, technology, media and market process, and human resources fundamentally tend to produce this inequality. It generates suspicion and anxiety about meaning, motive and significance of such relationships on the one hand and provides scope for cultural consciousness and cultural identity on the other. The processes of homogenisation and hybridsination lead to a new social and cultural identity pattern of community or group which becomes more complex, and people of the particular community feel lost in their identity and they start asserting their local identity. But it does not mean that they do not want to share global cultural practices, values and life styles.

The communication technologies and market process revolutionise institutions of finance, trade, banking, physical relationship, life style, and the symbolic content and foundation of tradition. These changes influence socio-cultural institutions, mode of interaction, which could be experienced in family, neighbourhood and community relationship. The marketisation and commodification lead to a threat of the disintegration of the local or minority culture. Global marketisation leads to conversion of traditional objects, arts and aesthetics of local minority community into marketable commodity. It has disrupted and destabilise autonomy of the local life by creating the network of competition. However, it does not mean that this competition, in a democratic society, is entirely negative. Nonetheless, it also offers enormous amount of choice and exposure to the socio-cultural values, norms, and its institutional patterns, ideological preferences and other related experience of its sense of shared existence. This situation makes people highly conscious and critical about their cultural existence and identity. Globalisation acts
as another variant of the process of western economy, cultural and technological domination. It does enhance both material and non-material cultural value, belief systems and religious practices of individual and community. The hyper-competitive economy of the developed society generates fluctuating degree of material advancement opportunity that puts constraints on its demographic necessity to import cheap labours from less developing societies.

In relation to identity formation in the process of globalisation, culture plays an important role in regard to identity of an individual, group or community. Cultural identity is a dynamic process and it has always been responsive to changes in the historical, social, economic and technological conditions. Cultural identities are formed by complex set of factors such as ecological setting, economic institutions, family structure and child rearing process, stories, myths and legends, which give identity to a culture and is manifested through symbolic expression in material artifacts, expressive behaviour, belief system, language, literature, etc. The identity process is internalised both consciously and unconsciously through the formation of basic personality structure among individuals. But the hegemony of western technology, capital, life style and market process appear capable enough to influence formation process of basic personality structure of individual attention regarding identity process of community or group. Globalisation offers a lot of new socio-economic opportunities and places enormous pressure on traditional life and mobility of manpower across countries and cultures. As a result, new cultural identities are formed and the old ones undergo a change. Cultural dislocations and creation of new spaces occur due to the new demands and expectations. The basic institutions such as family and community get affected considerably by globalisation.

Revolution in communication technology, media and market play an important role in combination for influencing primarily economic, political and cultural spheres of global life in spreading cultural consumerism. Each sphere is characterised by its institutions, organisational practices and its transnational impacts. The primary agents of economic and political spheres are transnational corporations (TNCs), transnational capitalist class (TCC), transnational impacts, commodity exchange, labour and capital. Transnational mass media plays primary role in spreading consumer culture and
consumerism in the world that creates and sustains the needs for the consumption of products. The process of modernisation assists globalisation, which is based on the distinction between modern and traditional attitudes and values. It assumes that development of a society revolves around the modern values and attitudes, which are universalistic and outward looking, influenced by rational thoughts and practical experiences.

In the western and American economic, political and cultural domination with corrosive and coercive homogenisation and rapacious individualism give rise to a form of global culture. The traditional, non-western and non-modern societies move up in hierarchy in terms of range of specific modern processes like industrialisation, urbanisation, rationalisation, commoditification, differentiation, and bureaucratisation and they ultimately display cultural ideals, and material artifacts of a western and American way of life and become modern. The high density of contacts among nations with themselves lead to cultural flows, which make transnational encounters more frequent and help in the development of global culture. But there are diverse cultures and particularities, which are excluded from universalising projects of western modernity and in response to the challenge of an 'out group' and an 'in group' cultural formation process and development of common cultural identity. Local culture is characterised by relatively small and bounded space where people are engaged in face to face relationship with particular and fixed rituals, symbols and ceremonies. And in the wider regional, national and international networks, there has been a threat of integration of locality and local culture into it and the boundary of locality with local culture are seen and becoming more permeable and such threat is generated to form a local identity on the one hand and also excluded to sustain and maintain it on the other.

The process of globalisation facilitates the export of capital, technology, machine and other various products from the First World countries to the less developed countries of the Third World at a large scale. It also accompanied with new kind of western values and life styles. Various manufactured products from the poor nations get out numbered in their domestic market by the products of the First World nations in the process of globalisation, which leads to the western homogenisation. In the various heterogeneous nation-states, several voices against this sort of homogenisation have been raised to assert
their local and national identity. The assertion of national identities could be reasoned out well against the western economic and political domination. But the affirmation of local identities could be explained with respect to market process and various state policies related to language, economic and political benefits reaching to the various communities. The process of globalisation produces hyper-competitive economy for both developing and developed society. It creates fluctuating degrees of opportunities resulting into migration of labour, technicians of various kinds to the inside and outside the nation-state. After migration it has been seen that migratory people or community keep in touch with their families, relatives and friends of their old socio-cultural set up. In the process of globalization, migration, change and identity, communication media plays an important role because it gives enough scope to construct and transform the imagination process of everyday socio-cultural lives of individual, community and group by offering numerous of images, models and narratives to both individual and community. The effect of media and migration on the identity formation of a group or community vis-a-vis globalisation can be understood through the following five scapes – ethnoscapes, mediascapes, technoscapes, financescapes and idoscapes, explained by A. Appadurai (1992). The term ‘scape’ identifies fluid and irregular shape of landscapes, which are building blocks of imagined world. Ethnoscapes is the landscape of persons who constitute the shifting world of tourist, refugee, exile, immigrant and others. This does not mean that they do not have stable communities and networks of kinship, friendship, work, residence, leisure, etc. Technoscapes means that the global configuration of technology of both high and low, both mechanical and information moves with high speed across impervious boundaries, as in case of multinational corporations (MNCs). Financescapes mean deposition of global capital flow. It is more mysterious, rapid and difficult to follow such as currency market, national stock exchanges. Mediascapes refers to electronic capabilities, such as newspaper, television, films, magazine, and Internet to produce and disseminate information. They provide large and complex form of images and narratives and ethnoscapes to the viewers through the world. Idoscapes is composed of the elements of Enlightenment, worldview that consists of ideas, terms and images related to freedom, representation, rights, welfare, sovereignty, and other aspects associated with democracy. Can globalisation be avoided? Perhaps not. It is possible to
remodel the pre-globalisation social formation in line with the demands of globalisation process? Perhaps yes. In the above light, this thesis attempts to study and analyse identity formation of a village Tana and a town Shamli in a comparative perspective in Mujaffarnagar district of Uttar Pradesh in the process of globalisation because of two reasons. First, this kind of work has not been done, which is evident after going through contemporary works and literature in the area. Second, this thesis could be helpful by providing insights to solve the problems emanated from the process and influence globalisation as being new to our Indian society, since it has various sorts of attractive and repulsive responses from several community people.

Contemporary Works in the Area

The process of globalisation has tremendously influenced economic, political and socio-cultural life of the Indian society. This influence/impact has been found across the country right from the metropolitan city, small city, town to the village. We know that the revolution in information and communication technology, and production process and their broader use by the people leads to homogenisation, which disintegrates cultural differences and diversity. The communication and market process change the mode of interaction and socio-cultural relationship of people by offering enormous amount of choices and exposure regarding institutional life of individuals and groups. This makes people highly conscious about their identity. The study aims to draw a comparison of identity formation vis-à-vis globalisation of a town Shamli and a village Tana of Muzaffarnagar district of Uttar Pradesh. After reviewing various national and international journals and abstracts, it is found that systematic and comprehensive study of identity of a village and a town vis-à-vis globalisation in India or abroad has not been done. The review of various literature shows that the studies which have been conducted are close to globalisation and fall into various categories of information technologies, development, farming and labour, rural industry, family and its values. The contemporary works by various scholars, who have conducted research in these areas are - Mary Tim O’ Riordan (2001), Pramod, K. Kumar (2004), Elisabeth Robertson (1996); E. Friedman and J. Friedman (1995); K. Yamaguchi and H. Niwa (1994); D.H. Streeter
The book ‘Globalisation’ (2002) is a compilation of articles related to
globalisation written in a period of 4 years, from 1997-2001 and published in the ‘The
Economist’. It starts with John Maynard Keynes’ recalling of Europe before the First
World War and since then its evolution in the various ways of integration with the help of
use of television, fax machine, Internet and air, which are regarded as important
constituents of globalisation. All of these help in inferring meanings of simple crossing of
borders in regard to capital crossing borders, companies crossing borders, whole
industries crossing borders, and people, ideas, diseases and even government crossing
borders. The book inquires into various lines of thought such as how many borders, what
kind of border, why and how successfully they are crossed, who and what does cross
borders of important findings. The book deals with three themes of the process of
globalisation: it is not new, it is good and it is not as pervasive as it is perceived.1 The
book deals with ‘the case for globalisation’, which is broad and ambitious in dealing with
liberal cases of globalisation, how and why the anti-capitalists have got wrong following
the snapshots of migration, trade, shipping culture and multinationals.2 The idea of ‘the
business of globalisation’, is covering issues such as market, industries, companies, the
rise of share-holding around the world, issue of tax payers, etc. for the purpose of spread
of equity active.3 The concept of ‘rich and poor’ covers developmental issues and their
problems and the impact of technologies and how these can raise standards in developing
countries.4 ‘Governing the global economy’ looks into ways to reform the international
monetary fund (IMF) and World Bank.5

Tim O’ Riordan (2001) claims that the depart of 20th century can be described
with the globalisation, two world wars, television, jet, Internet, and MNCs outreach,
which have helped Marshall McLuhan in creating and describing it in his term global

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1 The Economist, Globalisation: Making Sense of an Integrated World, (London: The Economist in
Association with Profile Books, 2002).
2 Ibid., pp.1-99.
3 Ibid., pp. 103-210.
5 Ibid., pp. 279-317.
village. The next century brings the 'local globe' with localisation of globalisation and local democracy hugely flourishes with facile communication of intercontinental e-mail traffic. The themes of identity and distinctiveness are pervading in the book, which are translated into multilayered governance and having capability of connecting private to public sector economy on the various scales of responsibility, accountability and evaluation. It is very much possible today for a local commune to run a global environmental agreement having funded from multinational sources but run and regulated by national organisations while fulfilling the need of global and local responsibility. Therefore, locality can be seen evolving in globalising world and global outcomes are considered as accumulation of countless local actions. The book enquires into social connectedness of bonds keeping people in communities and encouraging them to take a citizenship perspective into household behaviours. And in this book a multilayered interpretation of sustainability, governance and identity has been so that social, economic and political circumstances can be observed through these concepts, which have been emotionally used. The framework of this book is rooted in changing relationship of globalisation and localisation processes through the 10 case studies in the five member States- the UK, Greece, Sweden, Portugal and Austria of European Union (EU). And each case study has its unique combination of actions, leaders, followers and the disenchanted with touch of two great spheres of local and global with the patterns of self-esteem, social identity and interconnecting governance. The book starts with theory building and thoroughly pragmatic policy making and each summarises the lessons and implications. This theory in more detail looks into global-local relationship, the new spatial order, multilayered governance, the new hierarchy of authority, social, local identities, the new pattern of empathy and apathy, methods of conduct, especially the value of exploratory and intuitive inquiry. Author states that Europe has no political homogeneity, no collective political identity and it has many local identities that share common political and economic aspirations.

The authors, Uno Svedin, A. H. Ornas, Utrick Lohn and Geoffrey Gooch, in the book have chosen two Swedish communities-Atidaberg and Linkping, describing their

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7 Ibid., pp. 3-98.
characteristics in terms of territory and populations, mining, quality of life, market, leisure, work, urban centres, entertainment, hunting and fishing, environment, television, radio, on the one hand and on the other hand the issue of Swedish identity seems to grow with the increasing circumstances of global challenge and the environmental issue is interestingly woven into the fabric of local identity.  

The authors, Andreea Grabher and Michael Norodoslawky, study Austria by focusing on opportunism and sustainability, which rests on the three pillars—federal structure of state; large role social partners like workers, employees, entrepreneurs, farmers, and others; and neutrality in the international relations. All programmes run by the government and citizen initiatives are aiming to bring sustainable development with the progress in all areas of industry, technology and trade and business and also keeping tradition and cultural identity intact. The citizens’ initiative is an established office in Graz for active citizens who want to realise their ideas and action.  

Local communities in Portugal believe that the power and capacity of the nation state should be driving major changes in locality in the imposition by globalisation. The authors, Valdemar Rodrigues and Fatima Direitinho, study two local Portuguese communities—Peniche and Vale do Ave. The local communities perceived the problems and challenges driven by national and sub-national interests or forces and in both the case studies confidence in the ability of the nation state to control the future of the locality is still very high and Vale do Ave interest groups are self-willed and free and secure about their capabilities to initiate the changes.  

The other study of Greece focuses on the local identity and survival problem with the case studies of two—Aegaleo and Timbaki in the light of EU competitiveness policies create serious problem of adjustment and studied by Maria Kousis and Engenia Petropoulou. The Greek state constantly seeks to adopt sustainability within its

constraints, and the several projects are under operation in this regard. And since 1970s political territories have become more permeable to westernised consumption, and with the increase of immigration cultural boundaries have become stronger. The more attention by supra national institutions to accommodate better transition not only to the economically and politically powerful groups, and specific area and means of assistance by target groups but to the more excluded and marginalised groups, have been required and suggested.\textsuperscript{11}

The local identity issue and employment study has been done by Heather Voisey, Andrew Walters and Chris Church in the two Norwich and Mile Cross cities in reference to the UK. And it called for local action and blueprint for implementing the concept of sustainable development, which was agreed at the United Nations Conference on Environment and Development (UNCED) in 1992. In both the communities, transition to the civic empowerment is painful and slow. The real civic empowerment is not evident and sustainable development cannot be done by ignoring problems and issues that matter to people. And creating sustainable suburbs may be biggest challenges of all, and national support for locally based initiatives that suit local need will be more desired and important.\textsuperscript{12}

John Armitage and Joanne Roberts present chief concepts and issues in cyber theory related to critical theorisation and empirical study of the contemporary questions of cybernetics and everyday life, technology, society, culture, politics and economics. Their work embraces a number of opportunities and threats that are governing social, cultural, political and economic debates over cyberspace. In the 21\textsuperscript{st} century ideas and problems of cyber theory are cyberspace, E-democracy, battle space, cyber economy, which are concerned with the reappraisal of the information society and mapping of new cybernetic territories like military, industry, media, entertainment network, cyber


advocacy and electronic commerce. What can information society offer in such age of cyberspace, in age of seemingly endless consumer choice, acceleration and specialization? These practical questions and their repercussions are fascinating in academics and in examining contemporary developments in cybernetic society and there is also the speculative development taking place in culture politics and cyberspace economics. This transformation in the spheres of culture includes increasing integration of military and mass media, advent of code work, biosphere and animatics; in political sphere includes growth of interest in E-democracy, rise of concern of much mediating practices, upsurge of debate associated with the experience of women in cyberspace, and related question of techno-power, cyber futures, economic sphere influences cyber economy, potential transfer to women into cyber citizens, issues of connection between cyberspace and enframing of consciousness. The book is being described and divided into four major parts – cyber society, cyber culture, cyber politics, cyber economics.

Anand Kumar (2008) claims that the basis of India’s power and impressive growth rate lies in liberalisation, privatisation and globalisation (LPG). He traces energy, employment, education and environment as propels in its emergence. The critics raise issues of negative development due to pampering of corporate sectors, agriculture and unorganised sectors and developing disparities and discriminations due to uneven development into two complaints of optimists and objectives of critics. The problem with LPG expansion of economy in corporate sector is the marginalisation of informal sector and agricultural sector, which leads to the structural and socio-economic imbalances. The influence of LPG has been seen and observed in rolling back of states, commercialisation of education, health, rising prices of basic amenities, lack of jobs and employment, which has made national issue debate with anti-poor image of LPG as it has been favoured 40 million people’s gains and disfavoured 400 million people’s loss. The critics of LPG point to the problems of narrowing down of social base and working relationships between democracy, development of governance because the mismatch

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15 Ibid., p. 763.
16 Ibid., pp. 764-765.
between political environment and socio-economic gain by masses on the one hand and policies, which are promoting vulnerability of poor and weaker sections, backward regions and disparities among castes, creed and gender on the other.

P.K. Nayar (2004) claims that technology is a critical category and is needed to be incorporated into cultural readings and his book seeks to explore high technologies conditions of its times. Cyber culture comprises of the technologised, wired and networked environments in which people in metropolitan cities across the world live their life. The cyber culture with cyber technology affects all aspects of today’s life and the author with his all limitation tries to incorporate interdisciplinary frameworks and methodologies in his work. The idea of cyber culture is mediated and influenced by globalisation, politics, artistic culture, medical science and war. The debates of cyber culture undergirds the idea of post-human technology enhanced, wired and chemically/surgically altered human arriving with the cyber culture and information of life. The book intends to introduce a modest introduction of discussion of major issues and concerns such as information, and reproductive technologies in a debate form rather than in depth analysis, and questions of critical ethics of technology and science. The debate of race, class and gender in a politico-ethical orientation with discrimination, development of information and communication technologies has got a wide coverage. 17

The virtual world focuses on four areas of contemporary cyber culture, which include conceptual frameworks for reaching cyber culture, surveying the technologies and theories of information society, exploring the various aspects of technology, science, culture, art, aesthetics, popular culture, and discusses how these cultural domains become increasingly technologised in 1980s and 1990s. It further discusses on the politics of contemporary cyber technology and its greater inventory role of contemporary cyber democracy. The other big section of the book is on gender issues, which is a polemical one and exercising the survey of cultural studies in relationship of gender, technologies, and cyber feminism. 18 To describe techno culture, Pramod Nayar takes late 20th century cultural conditions, which encompass Email, digital cameras, mobile phone, MP3, Online

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18 Ibid., p. 12.
shopping, e-governance and electronic voting. Techno-culture is primarily info-culture where knowledge and information constitute the very fabric of western society. Cyber culture commonly refers to the information technology (IT) and more accurately information and communication technologies (ICTs) and especially the use of Internet. In the information society, information plays central role in production, consumption, politics and everyday life. The next idea on 'body' looks into some of the development and features of the body; cyborg, body modifications and technologies, forms of technological embodiments such as visual human project (VHP) and human genome project (HGP), informative and the body, cosmetic surgery, cybernetic human reproduction and genetic engineering, and four kinds of body: disappearing, market, labouring, and repressed and post human body arts as exemplified in Orlan and Stelarc are discussed. To study the various configuration of body in contemporary high technological culture, the theoretical frameworks of social histories for post modern, post human body, post humanism, a point of view and image of future in terms of epistemology and philosophy have been discussed further in the chapter. The body serves as a ready example to explore post-human dimension because it is the body that prominently figures in cybernetics and cyber culture. The important idea of gender in contemporary cyber cultural studies has been discussed. It further zeroes in on the category of gender where the techno-culture theme of identity, body, community and politics can be located. The terms and work of Donna Haraway, cyborg helps in understanding of how gender has become a central concern for contemporary technoculture. He has summarised arguments and views about the new technologies and their impacts upon women body, sex, gender and identity.

Martin Khor (2001) denies the opportunities and benefits stressed by proponents and supporters of the process of globalisation, as the increasing disillusionment among policy makers, failure of the Seattle Ministerial Conference of world trade organisation (WTO) in December, 1999, NGOs role, various analysts and academicians in both South and North countries of the world have proved for the need of rethinking of the process. He reasons out many factors for changing perception and attitude towards this process and there are lack of tangible benefits to the most developing countries after opening up

\[ \text{[10] } \text{p.19.} \]
of their economies, well claims of exports and income gains, economic loss and social dislocation by rapid financial and trade liberalisation, growing inequalities of wealth and opportunities, and social, cultural and environmental problems in global free economy. He examines key aspects of economic stabilisation like trade, finance, investment liberalisation in recent development in South Asian countries and also provides suggestions and proposals to reduce negative aspects of globalisation in the interface global and national economies. The book has been divided into five chapters: the globalisation process, key issues in trade, key issues in finance, key issues in investment liberalisation and general conclusion and proposal. And these chapters broadly deal with the main features of globalisation, including economic liberalisation, globalisation of policy making, and unbalanced nature and effects of the process. The further development of the book focuses on the trade liberalisation, some finding on its effects and development, financial liberalisation and financial crisis, risk of volatile short term capital flow and also deficiencies in the present financial system, investment liberalisation, foreign direct investment (FDI), investments for proposal and moves for institutional agreements on investment, and lessons to be learnt from these experiences of liberalisation and improving situations.

Deepak Kumar (2006) argues that modern digital divide of internet has become popular in last decade in India. The social scientists have taken internet in social change occurring due to the ability of people to use internet against those who cannot use it. The book has special focus on the social change due to introduction of internet technology in rural India. This study explores the introduction of new technology has succeeded in dissolving traditional base of stratification in rural India. Kumar tries to study the impact of internet in Nadga village, Dhar district, Madhya Pradesh for a long time with the distinct project Gyandoot, which is recognised as a breakthrough in E-governance, demonstrating a paradigm shift. The forms of Gyandoot use were employment, farm related works and examination results. In the village Nadga the average users of internet

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21 Ibid., pp. 5-126.
belong to upper caste, labour caste, other backward castes (OBCs), scheduled castes (SCs), scheduled tribes (ST) and women etc. \(^{23}\)

Dulali Nag (1997) examines political and cultural ramification of creating a new Sociology by focusing on the tension involved in framing both local and global identities. These issues examined the question of Indian Identity with the help of Bengali language magazines published in Calcutta. *Jogshutro* is placed in larger part of culture and the manner in which *Jogshutro* addresses the problem of how meaning gets changed especially when they cross time and space from local to global realm. \(^{24}\)

Yamaguchi and Niwa’s (1994), study reveals new thinking economic paradigm and its application to community reactivation and development in non-urban local community of Japan. The global advent of mechatronic technologies of information age produces various types of economic actors such as producers, co-worker, self-financier, inhabitant and villagers by replacing mechanists technologies of information age. The study shows that in the information age economy produces three prominent features: information sharing network unifies producers and consumers, self-management and participatory democracy, and sustainable development. \(^{25}\)

Streeter (1992) has conducted five case studies to show the relationship of electronic information system (EIS) and farmers decision-making in market in Ohio, USA. The result indicates that the most successful users have articulated information needs and adequate store of human capital to become more efficient with time or to save time. \(^{26}\)

Abbott (1989), studies seven USA counties which include 512 respondents focusing on agriculture information regarding the use of new electronic technologies. He has found that all farmers are likely to use computer and new communication technologies as they were not living in rural areas. Positive relationship is shown for

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\(^{23}\) Ibid., pp. 133-155.


farmer computer training, virtual social distance and income and negative relationship are found in age and farm occupation.27

Saxena (1998) has studied developmental programmes running by government of Rajasthan both in rural and urban areas. The final analysis indicates that it has not succeeded in wiping out the traditional economic and social practices. For example, distillation, the flesh trading, irrational expenditure on life-cycle and customary relations of domination, has defended its willingness to solve all sorts of problems.28

Pawar (1994) has studied the influence of educational modernisation on rural development in Maharashtra. He has taken two developed and two less developed villages for the study. The modernisation of education is being analysed in relations to caste groups, incomes, land holding, cropping pattern, irrigation and agricultural development. It is revealed that the affluence is responsible for the educational modernisation and creating opportunity for development.29

Lerche’s (1994) study is based on the eighth month’s survey of Uttar Pradesh and it has aimed to compare the interest and the organisation of land owners and agricultural labours. Agricultural labours are only successful when they are allying themselves along the caste lines with part of state apparatus. Farmers are getting success only when they are able to transfer the democratic and progressive ideas into tools of domination.30

Nimbark (1984) has studied the satellite instrumental television experiments (SITE), which offer a great prospect for education in the Third World societies. Millions of the people of the Third World are being exposed to the outside world through sophisticated media technologies. His study is based on field work in India. The study has incorporated important questions which are related to whether western communication technology is suitable for non-western societies, like can SITE spread adult education in

29 S.N. Pawar, "Education and Modernisation in Third World Countries: Some Aspect of Educational Modernisation in Rural India", ISA, India, 1994.
illiterate population, could it affect rural urban migration, could it revive traditional folklore, music, and art or would it be displaced by western culture and life style, operational control, public hygiene, scientific outlook and national integration, could cause latent tension among class, caste and community, etc.\(^{31}\)

**Objectives of the Study**

The study has following objectives:

1. 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 district, Uttar Pradesh. It broadly involves social and cultural life of people of village Tana and town Shamli in Muzaffarnagar district.\(^{32}\)

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

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

4. What are the hybrid structures formed during globalisation process in both village and town?

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

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\(^{32}\) The social and cultural life of village and town involves family structure and authority relation, child rearing and caring process, marriage relation, gender relations, old and new generation relation of family, various social and cultural celebration of old and new nature in district Muzaffarnagar in global era.
Research Questions

The study seeks to answer the following 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 field 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 in influence of globalisation?

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

7. What kind of glocalisation process has been observed in the field?

8. How hybridisation process has been operating in the field? What are the most important areas for hybridisation process for producing hybrid structures in the socio-cultural life of people in the field due to process of globalisation?

About the Field

This is an empirical study of a village Tana and a town Shamli and conducted in a comparative perspective in the district of Muzaffarnagar in the western area of Uttar Pradesh in the influence of globalisation. The reasons for choosing it have been several like green revolution and agricultural development, good transport and communication facility, closeness with National Capital Region (NCR), and farmers movement. Muzaffarnagar district has been part of Ganga and Yamuna doab, which has been the most fertile land in the country. The influence of green revolution has been seen in the district in its agricultural productivity as it has been always high in the state. The farmers in the western UP and in the district are considered rich, influential, hard working and
also happy than other parts of the state. There has been several suicides committed by farmers in the country but non of them has been found from western UP. Farmers in the region do advanced and commercialised farming and can be rated similar to the advanced farmers of adjacent states like Haryana and Punjab in their farming and production. The western UP in general and Muzaffarnagar and Shamli town in particular have been the center of farmers movement (kisan andolan) over a period of time. These farmers movements have been focusing on the issues of state policy of electricity, fertilizers, sugarcane crop price, payments of mill owners, consumption of sugar cane crops by mills, etc. This region has the caste dominated social structure like entire state but Jat is considered the dominant caste in the area unlike Rajput or Brahman in other parts of the state. Jat is the most dominant caste in the state of Haryana but they are found also in the neighbouriuring states like Punjab, Delhi and Rajasthan. The Arya Samaj movement has also been noticed openly in reduction of people’s believe in caste practices, purity and pollution, untouchability, and dogmatic religious believes and their dominance. This directly led people to believe more in hard work in agriculture and producing good crops in the district and in the area, which can only give them happy and prosperous life. The National Capital Region (NCR) has been extended to the Baraut district of the state Uttar Pradesh (UP). This district Muzaffarnagar is adjacent to Baraut in region and situated in the western region of the state, and since it has been very close to the NCR, New Delhi and it makes Muzaffarnagar, and town Shamli directly with good the infrastructural facility like road, public and private transportation, railways, communication and telephones, computer, internet, and various entertainment facilities. This transportation and communication facility helps in providing frequent market accessibility and mobility to the products produced in the local area on the one hand and on the other hand people have access to the products and consumeable items produced nationally and globally easily.

Research Methodology

It is an empirical and analytical study of globalisation and identity formation, in a comparative perspective, of a village Tana and a town Shamli in Muzaffarnagar in Uttar
Pradesh vis-à-vis globalisation. This process of identity formation involves pre-global and post-global social formation in both the mentioned village and town in district Muzaffarnagar. For the purpose of the study both primary and secondary data are required. For secondary sources books, journals, articles, newspapers, etc. are used to have a fair understanding of theoretical, and conceptual, aspects of globalisation, modernisation, identity, culture, town, village, district, etc. To generate primary data interview schedule, group discussion, and observation techniques are used. The structured and open ended nature of interview schedule is prepared and used. It provides enough space and freedom to the respondents to express their views and opinion about concerned questions, which helps to generate authentic and reliable first hand information from the field. The group discussion is equally relevant in many ways to generate data at primary level because in the field various household heads are engaged in agricultural activities most of the time and, several students, service men are busy whole day in college, offices, business activities etc. at a similar point of time, and many of them are free at one point of time and to meet and conduct interview and cover them separately is really difficult, then in one way, group discussion is very useful and for other purpose it is reliable since one can not provide wrong information for one question in group because other people present in the group will immediately check it if he is asked for. Observation technique has been also used at various occasions and socio-cultural celebrations like birthday, marriage anniversary, etc in both village and town in the field.

For generation of primary data sample of 300 households are interviewed in both village Tana and town Shamli in district Muzaffarnagar. A total of 100 households from village and 200 households from town have been selected using the stratified and purpose techniques of sampling. In the interview various socially, culturally, and politically influential people, priest from various communities, community leaders, business leaders, local leaders, both members women and girls of first generation, students and their peer groups, are also included as respondents from both town and village. The interview schedules have incorporated specific research questions for covering concept of globalisation with both market and media communication radio, cell phone, Internet, TV, dress pattern, food habits, leisure activities like cinema, films, sports, music; and for covering identity concepts family, occupation, gender relation, age and generational
aspect, education, caste, marriage, migration and mobility, socio-cultural festivals and celebration religion, rural and urban relations are included in it.

To understand the process of identity formation vis-à-vis globalisation of the Muzaffarnagar district of Uttar Pradesh, I have used indicators for the purpose of understanding the process of globalisation and identity separately. For the globalisation purpose the base line for the use of these indicators is 1990s onwards.

(a) Media Technology: Use of TV, radio, telephone, computer, Internet.

(b) For the Purpose of market: It includes dress patterns of both men and women such as jeans, t-shirts, shirts, goggles, shorts, coat-tie, suits, of various brands, etc.; and for food habits: both vegetarian, non-vegetarian food, various soft and hard drinks, smoking, tobacco chewing, pita, burger and other items.; for recreation activities: going to see films, sports, listening to music.

For the purpose of identity formation variables like age, occupation, caste, religion, gender, family, marriage, and mobility and migration are used.

- Age: Old age- above 55 years; middle age- 30-55 years and young age- 15-30 years people.

- Occupation: Agricultural, business, service in organised and unorganised sectors and others.

- Family: joint and nuclear nature.

- Caste: Structure, function, intra and inter caste relationship.

- Marriage: Arrange, love or other.

- Education: Literate, illiterate, educated till secondary class, educated till graduation, educated till graduation and above and uneducated.

- Religion: Hindu, Muslim, Sikhs, others.
• Festivals: General festival of Hindu, Muslim and other religious people celebrated by them in the field and new social and cultural celebrations are being celebrated by people in the field.

• Migration and Mobility: Migration from Tana village and Shamli to other countries out of India, migration and mobility to district Muzaffarnagar and town Shamli, and in other city of India.

Frame of Interview Schedule

Research questions are framed in a way that can cover various aspects of social life of the village and town which are important for identity formation along with the process of globalisation. The questions are related to the followings:

• Information related to the household: Total members of the family, name, age, sex, marital status, education, occupation, workplace, income, caste, sub-caste.

• Asset of the family – Land (both irrigated and un-irrigated), type and size of the family, other possession (tractor, jeep, doctor, T.V., telephone, computer, Internet, etc.)

• Frequency of watching TV, reasons for liking TV programmes and channels, preferences for a certain TV programmes, the way/mode (with whom/who watching TV.

• Use of telephone, who uses it more and frequency, the purpose of use of phone, other relatives, friends possessing phone and their use and monthly bill. Interests of the person in the following cinema, drama, plays, TV serials and other things. Where do they use Internet? Your purpose of using and your observation about it.

• Games of your interest, what is the advantage of the game, among new games introduced in the village/town. What are the sports of the girls? Do girls participate in the games?
Questions related to the dress, of the family members, (separate dress for men and women, boys and girls) arrangement of the men and women in the family. Dress of the different generations in the family. Questions related to footwear for the men and women, boys and girls.

Questions related to the food habits of the family members, preference for the specific food items. Freedom related to the food habits (vegetarian/non-vegetarian) in the family, smoke, alcohol/beer, tobacco, etc., consumption in the family and your observation. Questions for shopping preference for specific markets, monthly expenditure, preference for cloths in the new/old generation, brands of the cloths.

Questions related to the festivals of the family, expenditure on their celebration, ways of celebration, festivals celebrated with other members of the village, community, neighbour, new festivals in the village and your observation about them.

Chapters’ Scheme

The thesis consists of a total of eight chapters including introduction and conclusion. These chapters are: globalisation in conceptual and theoretical perspective; identity formation; globalisation and identity formation; globalisation and identity formation in Indian Society; the field; and the field in continuity and change perspective. The first chapter deals with globalisation in three broad sections in its conceptual and theoretical perspective. The first section delineates process of globalisation with its definition, nature, various elements and its dimensions, migration, cultural practices, lifestyles, homogenisation and heterogenisation in both individual and collective frame and historical perspective. The second section of the chapter focuses more on two wheels market and media of globalisation. In the market relation privatisation and transnational corporations (TNCs) are important, which are understood with opening up of economy, role of media, helps in influencing individuality, universality, impartiality with consumer, consumerism, consumer culture and market relation. In the third section process of
globalisation has been analysed and described at theoretical frame in terms of moderisation, dependency, imperialism, consumer culture and consumerism.

The second chapter starts with narrating several ideas of identity and identification at both levels of individual and group in western society and the chapter proceeds with explaining identity theory and identity approach with special reference to symbolic interactionism and biographical/biological frame of approach for identity formation. The basic focus of identity theory has been on symbolic structural perspective where human existence, behaviour, social action and interaction, self, society matter. The second section of this chapter intends to describe idea of identity formation with identity needs, in concept with logic of difference, individuality and temporality. The debates for need of identity and identity in cultural terms have been further promoted by S. Hall and L. Grosberg. The third section of chapter deliberates upon relation of identity and culture in various cultural frame, popular culture, growth of consumer culture, its attributes and consumerism.

Third Chapter deals with globalisation and identity formation into three sections. The first section describes globalisation and identity formation with development of global and local culture, in identification of self and other, and in fundamental, universal and particular line in homogenisation and Americanisation frame. The second section analyses identification in global system and global process with identity in both crisis and fragmentation in civilisational, social, cultural and individual frame. The third section portrays various approaches like sancritisation, westernisation, cognitive historical approach, Little and Greate tradition and integrated approach to understand social and cultural change in Indian society.

The fourth chapter focuses on identity formation in Indian society in global context in the broad sections: like state and society, gender relation, Dalit and lastly migration and diaspora. Indian society has been viewed as a plural society by various scholars for identity formation in global era. These identities formation can be easily understood in terms of castes, class, community, tribes, region, religion, political parties, nation building, ideological routes, movement and development, reservation, media,
migration, and gender relation, on the one hand and modernisation, westernisation, and capitalism, in the global era on the other hand.

The fifth and sixth chapter discuss about the field. In fifth chapter, the description of field starts with socio-economic and cultural frame of district Muzaffarnagar, Shamli town and Tana village. And the sixth chapter talks about changes and continuity in the field. This chapter analyses the continuity and changes in both Shamli town and Tana village in terms of individual, family, community, marriage, education, transportation, communication, social and cultural festivals, economic activities and occupational practices, etc. This chapter also focuses on how the local practice and activity of people are becoming global in wake of globalisation, which is termed as glocalisation.

The last chapter, starts on taking research objectives and research questions of the study as starting point and analyses socio-cultural life of both Tana village and Shamli town by involving family structure, authority relation, marriage relation, generational gap, gender relation, festival celebration, new coming celebration in the region, occupational structure, hybridisation and hybrid structure in regard to identity formation. And in last it highlights the local production of rim and dhure in the town, which has become global with the process of glocalisation.