

IMPACT OF GLOBALIZATION ON URBAN CULTURE : A STUDY OF THE PEOPLE OF UTTRAKHAND IN LUCKNOW CITY

**SUMMARY OF
Thesis**

SUBMITTED TO THE
BABASAHEB BHIMRAO AMBEDKAR UNIVERSITY
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Summary

Globalization in general may be viewed as the process of change which affects all the regions of the world in a variety of sectors including social relations, economy, technology, politics, the media, culture and the environment. In general, it refers to the fact that we all are increasingly living in one world. **Arjun Appadurai (1996)** has defined it as “Globalization is a word of things that have different speeds, axes, points of origin and termination and varied relationship to institutional structures in different regions, nations or societies”. The concept of culture is amongst the most widely used notions of sociology. When we think of the word ‘culture’ in daily conversation we often see it as equivalent to higher things in mind like art, music, painting, etc. Whatever we think, express, articulate, aspirations, anxieties, mode of life we desire, all come under the domain of culture. In a broad sense, culture means a way of life which includes political, economic, social norms with leisure and ways of consumption. In a society it means how they dress, their marriage customs, family life, patterns of work, religious ceremonies and leisure pursuits

The Problem of Study and its Significance: First, it emerges out from the review of literature that the existing studies on Globalization and urban culture in India have limited focus – one section of society or the other (middle class, lower class, youth) or one aspect of culture or the other (material or non-material aspect). Hence, to have an overall view it would be appropriate to conduct a study which is comprehensive in scope covering both the material and non-material aspects of culture and various sections of the society and to find out whether there is any cultural lag regarding the impact of globalization. Secondly, the existing studies reflect contrasting patterns of cultural changes due to Globalization (cultural homogenization/ Americanisation, clash, heterogeneity/ hybridization, glocalisation, adaptation) and, hence, it remains vague as to what is the exact trend of cultural impact. Hence, it would be useful to examine and identify the dominant pattern of cultural impact of Globalization and, thus, clear the existing ambiguity. In this sense, such a study would enrich the existing knowledge pertaining to the impact of Globalization on urban culture. The present study has these two issues in view and examines the impact of globalization on urban culture with a focus on the people of Uttarakhand living in Lucknow city, Uttar Pradesh.

People of Uttarakhand: The districts of Uttarakhand are divided in two groups. One group of *Kumaun* division and the other group of *Garhwal* division. Apart from the Garhwali and Kumaoni people, there exists some tribes also. There three types of ethnic groups are found- *Rajputs*, *Brahmins* and *Tribals* – they are mainly *Jaunsaris*, *Jadhs*, *Marchas or Bhotias* and *Van Gujars*. These people around Uttarakhand are engaged in different occupations. Caste wise, people in Uttarakhand can be divided into *Kol-Doms*, *Khasi Rajput*, *Khasi Brahmin*, *Immigrant Rajput*, *Immigrant Brahmin* and lastly people who don't believe in caste system such as *Bhotias* and other such tribes. Kol-Doms belong to lower caste groups and are too poor to own small lands. Hence they serve the Rajput landlords and do farming on their lands. Rajputs are held with high esteem and they own lands. Brahmins are respected for they perform all the holy rituals. A large population of them consists of Rajputs and Brahmins. The majority of the population follows Hinduism which is followed by Islam. About 85% of the population follows Hinduism. Islam is the largest minority religion followed by Sikhism, Christianity, Buddhism and Jainism. Other religions are also practiced but their followers are often too secretive to disclose. Apart from the local tribes, people of Uttarakhand also comprise of *Punjabis*, *Nepalis*, *Bengalis* and *Tibetans*.

The profile of respondents is given in brief here. The highest number of the respondents (42.4 percent) were from the age group of 35-60 years. On the basis of gender, more than half of the respondents were males and remaining were females. More than two third of the respondents (67.1 percent) were married. The educational status of the respondents was high as only few respondents (4.3%) were illiterate and moreover, majority of the respondents (59.5%) were graduates. All the respondents were Hindu. More than one third of the respondents (38.1%) belonged to upper-middle class. The highest number of respondents (93.3%) belonged to general caste category. The highest number of respondents had their main family occupation as service and more than half of the respondents did not have any secondary occupation of their family. More than half of the respondents had all the mentioned household assets in their family. All the respondents had pakka residence. The highest number of respondents' family was living in the city for 25-50 years

Thesis has seven chapters. In Chapter 1 '**Introduction**' begins with discussing the meanings and interpretations of Globalization and culture, brief review of literature and, details of the problem of study, objectives and hypotheses and research

methodology are given. At last, the limitations of the study and chapters of the study are given. **Chapter 2** is titled '**Profile of the Respondents and the Culture of Uttarakhand**' which provides details about the socio-economic profile of the respondents and a brief description of the culture of Uttarakhand. **Chapter 3** is captioned as '**Dominant Pattern of Impact of Globalization on Urban Culture and its Causes**'. This chapter examines the dominant pattern of the impact of Globalization on urban culture in India in general and then the main direction of the pattern of Globalization on the culture of people of Uttarakhand living in Lucknow city. It also probes the main cause of cultural change in India due to Globalization and then compares whether there are different impact of Globalization on the material and non-material culture. **Chapter 4** is '**Impact of Globalization on Material Culture of the People**' which examines the impact of Globalization on the material culture of people of Uttarakhand living in Lucknow city. **Chapter 5** titled '**Impact of Globalization on Non-material Culture of the People**', focuses on the impact of Globalization on the non-material aspects of culture of the people of Uttarakhand living in Lucknow city. **Chapter 6** of the study entitled '**Case Study**' presents the details of 25 families about their socio- economic background and impact of Globalization on material and non-material culture aspects of culture. **Chapter 7** is '**Conclusion**'. It discusses the main findings with respect to all the hypotheses of the study one by one and draws conclusion on that basis.

Objectives and Hypotheses of the Study: First objective is to examine the dominant general pattern of the impact of Globalization on urban culture. Second is to find out the views of urban people on the main cause of cultural changes due to Globalization. Third is to examine the impact of Globalization on material culture of the urban people. Fourth is to know the impact of Globalization on non-material culture of the urban people. Fifth is to compare the impact of Globalization on the material and non-material culture of urban people and find out if there is any cultural lag. Sixth is to analyse the impact of Globalization on urban culture with reference to class, caste, gender and age-group. The first hypothesis is that homogenisation is the dominant general pattern of impact of globalization on urban culture. Second is the main cause of cultural globalization is mostly economic in nature. Third is there is increasing homogenisation of material culture of the urban people due to the impact of globalization. Fourth is despite the impact of globalization, there is high level of

traditionality in the non-material culture of the urban people. Fifth is there is 'cultural lag' regarding the impact of globalization on material culture and non-material culture of the urban people. Sixth is cultural impact of globalization and responses to it vary across age- group, gender, class and caste.

Methodology of the Study: The study adopts Descriptive research design. It is largely a cross-sectional study. To examine the impact of Globalization on culture, the conceptual framework adopted in the study includes the concepts of cultural diffusion and cultural lag. This study adopts mixed-method approach. Globalization is considered as a process involving rapidly increasing diffusion of the Euro-American culture to other parts of the world, including India implying cultural homogenisation. In general, the term culture broadly means a way of life. The term culture has been used in this study in a broad sense including both the material and non-material aspects of culture. Here, the components of material culture include tangible things viz. consumption of things of global brands, gadgets, cosmetics/ lavatory items, home appliances, online shopping, cable connection, internet connection, bath fittings, food and dress. The components of non-material culture refers to intangible things viz. traditions, values and norms related to family, marriage, caste and also language spoken and entertainment. Homogenisation refers to the process of culturally becoming similar to the global culture (viz. Euro-American culture). Urban culture refers to culture of the people who live in urban areas. An attempt is made in the study to examine if there is any cultural lag between material and non-material culture in terms of impact of Globalization on the two aspects of the culture.

Accordingly, both qualitative and quantitative methods of data collection have been used for the study. The universe of the study includes the people of Uttarakhand living in Lucknow city. They are dispersed all over the city but their major concentration is in the areas like Kurmanchal Nagar, Kalyanpur, Pant Nagar, Indira Nagar, Telibag, Aliganj, Rajaji Puram, Kanchana Nagar, Neel Mattha , Sarojini Nagar, Ashutosh Nagar, Gomti Nagar. From all these, only two colonies were selected purposively for the study, which are – Kurmanchal Nagar (locality 1) and Pant Nagar (locality 2). There were around 500 families in locality-1 and around 350 families in locality-2. These two colonies were selected because these are the oldest localities where the concentration of people of Uttarakhand is very high. As the concentration of the people of Uttarakhand is more in locality-1 (Kurmanchal Nagar)

than locality-2 (Pant Nagar). So the families selected for study from the two localities were in the ratio of 3:2 for collecting data. The number of upper class families is comparatively lower than that of middle class and lower class, so the number of families selected for study from upper class was half of the families of lower class and of middle class.

As stated, the study used mixed-method approach. So, for Case Study, total 25 families were selected from the two localities in the ratio of 3:2 (i.e. 15 from locality-1 and 10 from locality-2) to collect data using Interview Guide. Firstly, the voter lists of households of the areas were collected and then after consulting the key persons of the areas, the households who did not belong to the people of Uttarakhand were excluded. After that, the households were classified on the basis of class as upper class, lower class and middle class on the basis of plot size, house size, outer appearance of the house and possession of vehicle. The families having plot size more than 1200 sq. ft., grand premises, beautiful and decorative appearance of houses, possession of four wheeler vehicle were categorised in upper class. The families having plot size less than 1200 sq. feet but more than 800 sq. ft., normal appearance and size of the house, possession of two wheeler vehicle were categorised in middle class. The families having plot size less than 800 sq. ft., very small house size, not so well appearance of house and no vehicles were categorised in lower class. Then from the clusters of upper, middle and lower classes, families were selected using lottery method of random sampling method. Firstly, the household numbers were written in the chits according to class and then they were drawn randomly in the decided numbers from each class differently. Finally, total fifteen families were selected from locality -1. Among these, six families were from middle class, six families were from lower class and three families from upper class. Total ten families were selected from locality 2. Among these, four families were from middle class, four families were from lower class and two families from upper class.

Further for quantitative study, total 75 families were selected from the two localities to collect data through Interview Schedule/ Questionnaire. Total 45 families were selected from locality-1 and 30 families were selected from locality-2 using lottery method of random sampling. All the chits were drawn again from both the localities in the desired number. In case where the family selected was same as that of case study, it was replaced with another similar neighbouring family. Tools used for the

research were Interview schedule, Questionnaire and Interview Guide. Both Primary and Secondary sources of data have been used for the study. The primary data was collected with the help of interview schedule/ questionnaire and interview guide. Regarding Voter list relevant books, journals, articles and websites pertaining to the subject of Globalization and culture were consulted.

Main findings are discussed here pertaining to the hypotheses of the study, one by one, and conclusion drawn on that basis as given below.

1. The first hypothesis of the study is related to the dominant general pattern of the impact of Globalization on urban culture in India. According to this hypothesis, **“Homogenisation is the dominant general pattern of globalization on urban culture”**. This hypothesis proved to be false as per the quantitative data, more than half of the respondents (55.7%) of the respondents stated that there is equal combination of global and Indian culture which shows the trend of cultural of heterogeneity or hybridity as being dominant general pattern due to impact of Globalization. Only few respondents (12.9%) stated that it is similar to global culture and less than one third of the respondents (31.4%) stated that there is little impact of global culture on urban culture. From the qualitative findings, it emerged that the dominant pattern of the impact of Globalization was equal combination of Indian and global culture or hybridization. On the basis of age group, around half of the respondents (45.9) who replied that it is similar to global culture belonged to 14-20 years of age group, the highest number of respondents (71.9%) who replied that there is equal impact of global and Indian culture belonged to 35-60 years of age group and the highest number of respondents (57.1%) who replied that there is little impact of global culture belonged to the age group of above 60 years. On the basis of gender, majority of respondents from both the genders replied that there is equal combination of global and Indian culture. On the basis of class, equal number of respondents from the upper class replied that there is equal combination of global and Indian culture as well as similar to global culture. Equal number of respondents from middle class replied that there is equal combination of global and Indian culture and little impact of global culture. The highest number of respondents (80%) who replied that there is equal combination of global and Indian culture belonged to upper-middle class and the highest number of respondents (94.1%) who replied that there is little impact of global culture belonged to the lower class. This shows the upper class was most

global regarding this. On the basis of caste, the highest number of respondents who replied that similar to global culture belonged to general caste category. Thus, from both the findings, the dominant pattern of the impact of Globalization on urban culture was found to be hybridisation or glocalisation.

It was also tried to find the dominant pattern of the impact of Globalization on the culture of people of Uttarakhand living in Lucknow city. It was found that there is less impact of Globalization in their culture as more than one third of the respondents (78.6%) replied that there is less impact of global culture very few respondents (4.3%) replied that it is getting similar to global culture and remaining respondents (16.7%) replied that there is equal combination of global and Indian culture. The highest number of respondents (16.2%) who replied that the dominant pattern of impact of Globalization is similar to global culture belonged to the age group of 14-20 years. The more number of respondents of male gender (6.2%) as compared to the respondents of female gender (2.1%) replied it is getting similar to global culture. On the basis of class and caste, the highest number of respondents who replied that the dominant pattern of impact of Globalization is similar to global culture belonged to the upper class and general caste (17.5% and 4.6% respectively). The analysis of qualitative findings also showed that the dominant pattern of the impact of Globalization on the culture of people of Uttarakhand is little impact of global culture as stated by most of the families. Thus, the dominant pattern of impact of Globalization on the culture of people of Uttarakhand is not towards homogenisation and not even towards glocalisation or hybridisation.

2. The second hypothesis of the study which states that “**The main cause of cultural Globalization is mainly economic in nature**” emerges out to be largely true as large majority of the respondents (82.4%) considered economic cause as the main cause of cultural change due to Globalization. A large majority of the respondents (82.4%) considered economic cause as the main cause, very few respondents (5.7%) considered technological reason as the main cause, negligible number of respondents (1%) considered ideological reason as the main cause and few respondents (11%) considered all reasons equally as main reason. Even from the qualitative findings, it was found that majority of the respondents stated that economic cause is the main cause behind cultural changes due to Globalization. The highest number of respondents (13.5%) who considered technological cause as the main cause belonged

to the age group of 14-20 years, the highest number of respondents (85.7%) who considered economic cause as the main cause belonged to the age group of 35-60 years and the highest number of respondents (7.1%) who considered ideological cause as the main cause belonged to the age group of above 60 years. The more number of respondents of male gender (88.5%) as compared to the respondents of female gender (75.3%) considered economic cause as the main cause. On the basis of class, the highest number of respondents who considered economic cause as the main cause belonged to the upper-middle class, the highest number of respondents (20%) who considered technological cause as the main cause belonged to the upper class and the highest number of respondents (23.5%) who considered all the reasons equally belonged to the lower class. The highest number of respondents (6.1%) who considered technological cause as the main cause belonged to general caste and rest all the members of all the caste categories considered economic cause as the main cause. Thus, from both the qualitative and quantitative findings, it was proved that economic cause is the main cause behind the cultural changes due to Globalization.

3. The third hypothesis is pertaining to the impact of Globalization on material culture in the urban household. According to this hypothesis, **“There is increasing homogenisation of material culture of the urban people due to the impact of Globalization”**. This stands verified up to a large extent. The impact of Globalization on material culture in urban household was analysed on basis of various factors like things, gadgets, cosmetic/ lavatory items, home appliances, online shopping, cable connection, internet connection and bath-fittings, food and dress.

From the qualitative findings, it emerged that majority of the families regarding material culture were global. There was found the increased use of things, cosmetic/ lavatory items, gadgets and home appliances of global brands. The trend of online shopping was also found in a good ratio. There were cable connections in all the families and most of the families had internet connections in computers or mobiles. Around half number of families had western bath fittings. The consumption of global food and global clothes was also found very much. Regarding material culture, the children, teenagers and the youth were found to be more global as compared to the older ones. The impact of global culture was more reflected in the respondents of male gender as compared to the respondents of female gender. The respondents of upper class were found most global as they were economically affluent. The

respondents of general caste category were found to be more global as compared to the other caste categories.

Now, the findings of quantitative study are given here. The things of global brands are consumed much by more than half of the respondents (52.4%) and very much by near about twelve percent of the respondents (12.4%). There was not even a single respondent who did not consume the things of global brands. The highest user of things of global brands belonged to the age group of 14-20 years and the least number of respondents who use these things of global brands belonged to the age group of above 60 years. The things of global brands were used in very much amount by the respondents of male gender more as compared to that of female gender. The respondents of upper class used the things of global brands much and very much (50% and 47.5%) respectively. In lower class, none of the respondent (70.6%) used these things of global brands, little. The highest use of things of global brands was found among the respondents of upper class as more than half of the respondents (55.1%) used these things much and moreover, near about thirteen percent of the respondents (13.3%) used these things very much.

The use of gadgets of global brands was analysed and it was found that only one percent respondents used them not at all and this means ninety nine percent of the respondents used the global gadgets in anyway. Moreover, near about half of the respondents (42.9%) used gadgets of global brands much and near about sixteen percent (15.7%) used these gadgets very much. The respondents who used gadgets of global brands very much belonged to the age group of 14-20 years (42.9%) and who used it least were from the age group of above 60 years (only 3.6%). The use of gadgets of global brands was found much among the respondents of male gender as compared to the respondents of female gender as the male respondents who used the gadgets of global brands very much was 20.4% and the female respondents who used these very much was 10.3%. The highest use of gadgets of global brands was found among the respondents of upper class as more than half of the respondents of upper class (52.5%) used these very much. On the basis of caste category, the highest user of these gadgets were from general caste category.

The use of cosmetic items/ lavatory items of global brands was also examined. It was found that not only a single respondent used them at all and this means cent percent of

the respondents used the cosmetic items/ lavatory items of global brands in anyway. More than half of the respondents (53.3%) used these much and more than sixteen percent (16.7%) used these very much. More than fifty percent of the respondents of the age group of 14-20 years (59.5%) used these very much which was the highest among all the age groups and who used it least were from the age group of above 60 years (only 3.6%). The use of gadgets of global brands was found much among the respondents of male gender as compared to the respondents of female gender as the male respondents who used the gadgets of global brands very much was 18.6% and the female respondents who used these very much was 14.4%. The highest use of these was found among the respondents of upper class as more than half of the respondents of upper class (57.5%) used these very much. In general caste, more than half of the respondents (55.6%) used these items of global brands much and it was the highest usage among all the caste categories.

On analysing the use of home appliances of global brands, it was found that the use of these appliances is high among the respondents. Negligible number of respondents (0.5%) used them not at all, near about half of the respondents (46.2%) used these much and about thirteen percent of the respondents (12.4%) used these very much. The highest use of these appliances was found among the respondents of age group of 14-20 years, around half of the respondents of this age group (45.9%) used these very much and the least use of these items was found among the members of age group of above 60 years as very few respondents (3.6%) used it very much. The use of these appliances on the basis of gender was found among the respondents of male gender more as compared to the respondents of female gender as around sixteen percent of the respondents (15.9%) of male gender used these appliances of global brands very much and in female gender, a little more than eight percent of the respondents (8.2%) used these appliances very much. On the basis of class, the highest and the least use of these appliances was found in the respondents of upper class and lower class respectively. In upper class, half of the respondents (50%) used these much, and again around half of the respondents (45%) also used these very much. In lower class, no respondents used these very much and majority of them (70.6%) used these very little. In general caste, around half of the respondents (49.5%) used these much and moreover, around thirteen percent (13.3%) used these very much and this was the highest use among the respondents of all the castes.

The trend of online shopping was also analysed among the respondents. There were only very few respondents (5.2%) used to do online shopping not at all which means that there is trend of online shopping among the respondents in whatsoever quantity. Around eighteen percent (17.6%) used to do online shopping very much and near about one third of the respondents (31.4%) used to do online shopping much. The highest use of online shopping was found among the members of 14-20 years as more than half of the respondents (51.4%) used to do online shopping very much. and the least use of it was found among the members of the age group of above 60 years as very few respondents of this age group (3.6%) used to do online shopping very much. The use of online shopping was more among the respondents of male member than respondents of female gender as very few respondents of male gender (only 4.4%) used to do it not at all whereas very few respondents of female gender (6.2%) used to do it not at all. On the basis of class, the highest number of respondents (62.5%) from upper class used to do it very much whereas more than half of the respondents of lower class (52.9%) used to do it not at all and it shows in lower class, the use of online shopping was least. the use of online shopping on the basis of caste. In general caste, around one third of the respondents (33.7%) used to do online shopping much and near about nineteen percent (18.9%) used to do it very much which was the highest on the basis of caste.

The availability of the cable connection and internet connection at home was also investigated. It was found that an overwhelming majority of the respondents (97.6%) had cable connections at home and there was not such respondent who did not have even television at home. Only 12.9% of the respondents were there such who does not use internet connection anywhere which means a large majority of the respondents used internet connection in mobile or computer. More than half of the respondents (56.2%) used internet in both mobiles and computer. Least use of internet was found in the age group of above 60 years as near about forty three percent of the respondents (42.9%) used it nowhere. and the most use of internet was in the age group of 14-20 years as very few of the respondents (only 5.4%) used it nowhere. The most use of internet over mobile only was found in the 20-35 years of age group. The use of internet was found more in male gender as compared to female gender as respondents of male gender who used it nowhere was few (only 8%) and as respondents of female gender who used it nowhere was quite more (only 18.6%). The respondents on the

basis of class who used internet nowhere was maximum in lower class (58.8%), then in middle class (20.5%) and then in upper middle class (2.5%) and in upper class cent percent used it anywhere. The highest use of internet on the basis of caste was found among the members of general caste as only few respondents (10.2%) used it nowhere.

On analyzing the type of bath-fittings used, it was found that though near about half of the respondents (44.8%) used only India bath-fittings but more than one third of the respondents (41%) used both Indian and western bath-fittings and remaining (14.3%) used only western bath-fittings. The respondents who use Indian bathfittings were more as compared to those who use only western bath fittings but more than one hird of the respondents were such who used both types of bath fittings. The highest number of respondents who used only western bath-fittings belonged to the age group of 14-20 years (18.9%) and who used only western bath-fittings belonged to the age group of above 60 years. The highest number of respondents who used only western bath-fittings belonged to the male gender (15%) as compared to the respondents of female gender (13.4%). The highest user of only western bath-fittings belonged to the upper class (37.5%) and the general caste (15.3%).

Around equal respondents used to have mostly global and mostly Indian food at home (13.3% and 14.8% respectively) and majority of the respondents (64.8%) used to have both types of food even at home. Outside the home, around a quarter of the respondents (22.9%) used to have mostly global food but around half of it (10%) used to have mostly Indian food at home and majority of the respondents (63.8%) used to have both types of food equally. This means they prefer to have mostly global food outside the home as compared to home. The highest number of respondents who used to have mostly global food at home (51.8%) as well as outside the home (67.6%) belonged to the age group of 14-20 years and the highest number of respondents who used to have mostly Indian food at home (21.4%) as well as outside the home (17.9%) belonged to the age group of above 60 years. More number of respondents who used to have mostly global food at home as well as outside the home belonged to male gender (15% and 24.8% respectively) as compared to the respondents of female gender (11.3% and 20.6%).The highest number of respondents who used to have mostly global food at home as well as outside the home belonged to the upper caste (35% and 45% respectively). On caste basis, the highest number of respondents of

general caste used to have mostly global food at home as well as outside the home (14.3% and 23.5%).

When dressing pattern was examined, it was found that respondents used to wear global dress much. The respondents used to mostly wear global dress outside the home more as compared to home. At home, around forty two percent of the respondents (42.4%) used to wear mostly global dress, few more number of respondents (2.4%) used to wear only global dress and moreover, more than a quarter (27.6%) used to wear both global and Indian dress equally. Outside the home, near about half of the respondents (49%) used to wear mostly global dress and more few respondents (3.3%) used to wear only global dress outside the home. The highest number of respondents who used to wear mostly global dress (81.1%) and only global dress (8.1%) at home belonged to the age group of 14-20 years. Outside the home, in the age group of 14-20 years of age, around three-fourth of the respondents (75.7%) used to wear mostly global dress, a little more than sixteen percent (16.2%) used to wear only global dress. On the basis of gender, the respondents of male gender used to wear mostly global dress more as compared to the respondents of female gender. More than half of the respondents (53.1%) of male gender and more than a quarter of respondents (29.9%) used to wear mostly global dress at home. Outside the home, near about two-third of the respondents (64.6%) of male gender and less than one third of the respondents (30.9%) of the female gender used to wear mostly global dress outside the home. From upper class, majority of the respondents (65%) used to wear mostly global dress at home and outside the home, majority of the respondents (60%) used to wear mostly global dress and moreover 12.5% used to wear only global dress and which is the highest among all the classes. From general caste, near about half of the respondents (44.4%) at home and more than half of the respondents (51%) outside the home used to wear mostly global dress, which is the highest among all the caste categories.

The respondents considered themselves more global regarding material culture in urban household as more than three-fourth of the respondents (79.5%) replied that they are mainly global and around thirteen percent of the respondents (12.9%) replied that they are completely global. The highest number of respondents who considered themselves as mainly global belonged to the age group of 14-20 years (81.1%) and the highest number of respondents who considered themselves as mainly traditional

belonged to the age group of above 60 years (35.7%).The more number of respondents from female gender (82.5%) considered themselves as mainly global than respondents of male gender (77%). The highest number of respondents (92.5%) from the upper class considered themselves as mainly global. Only the respondents from the general caste (4.1%) considered themselves as completely global.

4. The fourth hypothesis is despite the impact of Globalization, **“There is high level of in the non-material culture of urban people”** and it emerges out to be largely true. The impact of Globalization on non- material culture including language, entertainment, family, marriage and caste was examined.

On the basis of qualitative finding, it was found that the use of global language was increased but more so in the case of teenagers and youth. The trend of English language was found much outside the home as compared to home. The use of the regional language was found to be very low in the new generation. The language which was most used was Hindi. So, regarding language there was much traditionality. On analysing the entertainment, it was found that respondents had great liking for traditional Indian music, dance and movies but there was found an increased liking for global means of entertainment like going to malls, multiplex, fast food centres, use of social networking sites and applications, etc., specially in the teenagers and youth. The children, teenagers, youths showed their liking for global music, dance and movies, most.

Most of the families were highly traditional regarding family values and tradition. The orders or decisions of the head had great importance in the family, the family interest was given more importance than the individual interest by the members and elders were respected and obeyed. It was found that most of the families were largely traditional regarding marriage. Most of them, preferred arranged marriages, marriage in same caste and marriages conducted in the traditional way and condemned live-in relationship and homosexuality. From the analysis of case study, the same trend has emerged. Regarding non-material culture, the respondents of old generation was found to be most traditional. The respondents of upper class were found to be less traditional as compared other classes. The females were found more traditional than the males and the respondents of general caste category were found to be more global as compared to those of other caste categories.

Now, there is analysis of quantitative findings and it was found that there is high traditionality in non-material culture except in views regarding caste. When the impact on language was analysed, it was found that around half of the respondents (48.6%) used mostly Hindi and extremely negligible number of respondents (0.5%) used only English, very few respondents (4.3%) used sometimes English and around fifteen percent of the respondents (14.8%) used mostly English, very few respondents (4.8%) used Hindi and English combined equally and less than a quarter of the respondents (21.9%) used the equal combination of English, Hindi and the regional language at home. Outside the home, more than a quarter of respondents (29%) used mostly Hindi and only around twenty percent of the respondents (19.5%) used mostly English, very few respondents (2.9%) used sometimes English and very few respondents (3.3%) used only English, more than one third of the respondents (39%) used Hindi and English combined equally. This shows that most of the respondents used the combination of English and Hindi outside the home. The highest number of respondents who mostly used English at home and outside belonged to the age group of 14- 20 years (62.2% and 67.6% respectively) and the least use of English language was found among the respondents of above 60 years. At home, the more number of respondents who used mostly English belonged to the male gender (15%) as compared to the respondents of female gender (14.4%) and outside the home, the more number of respondents who used only English belonged to the male gender (4.4%) as compared to the respondents of female gender (2.1%). The highest number of respondents who used English at home and outside (42.5%) belonged to the upper class. The highest number of respondents who used English on the basis of caste category belonged to general caste as around sixteen percent of the respondents (15.8%) used mostly English at home and around twenty one percent of the respondents (20.9%) used mostly English outside the home. It shows the trend of using English was present though it was very less than the use of Hindi. The use of English was more outside the home than inside the home. So, there was much traditionality regarding use of language.

Entertainment was analysed on the basis of music, dance, movies and means of entertainment. Few of the respondents (9.5%) liked only global music but more than one third of the respondents (40%) liked mostly Indian music. Around half of the respondents (45.9%) of 14-20 years of age group liked mostly global music which

showed the greatest liking for global music among the respondents of all the age groups. The highest liking for only Indian music was found among the respondents of age group above 60 years (64.3%). The more number of respondents of male gender (12.4%) liked mostly global music as compared to the respondents of female gender (6.2%). The highest number of respondents who liked mostly global music belonged to the upper class (27.5%). On the basis of caste category, the highest number of respondents who liked mostly global music belonged to general caste (10.2%). Thus, there was again much traditionality regarding music.

Few respondents (7.6%) liked only global dance but more than one third of the respondents (38.1%) liked mostly Indian dance. On the basis of age group, the highest number of respondents who liked mostly global dance belonged to the age group of 14-20 years (37.8%). Slightly more number of respondents of male gender (8%) liked mostly global dance as compared to the respondents of female gender (7.2%). A quarter of the respondents (25%) of the upper class liked mostly global dance more than respondents of any other class. The liking for global dance was more among the respondents of general caste as around eight percent of the respondents of general caste (8.2%) liked mostly global dance. Thus, there was again much traditionality regarding the liking for dance.

Talking about movies, few respondents (8.1%) liked only global movies but more than one third of the respondents (36.2%) liked mostly Indian movies. On the basis of age group, the highest number of respondents who liked mostly global movies belonged to the age group of 14-20 years (37.8%). The more number of respondents of male gender (9.7%) liked mostly global movies as compared to the respondents of female gender (6.2%). More than a quarter of the respondents (27.5%) of the upper class liked mostly global movies more than respondents of any other class. The liking for global movies was more among the respondents of general caste as a little more than eight percent of the respondents of general caste (8.7%) liked mostly global movies. Thus, there was again much traditionality regarding the liking for movies.

Means of entertainment were also investigated and it was found that very few respondents (2.9%) liked mostly global means of entertainment and more than half of the respondents (58.1%) liked both types of means of entertainment (Indian and global). It shows there is increasing liking towards global means of entertainment

also. The highest number of respondents who liked only global means of entertainment belonged to the upper class (78.4%) and the least who liked the same belonged to the lower class (10.7%). The more number of respondents of male gender (4.4%) liked mostly global means of entertainment as compared to the respondents of female gender (1%). More than half of the respondents of the upper class (62.5%) liked only global means of entertainment which is the highest among all the classes. On the basis of caste category, the highest number of respondents who liked only global means of entertainment belonged to general caste (29.6%). There was found increased liking for global means of entertainment.

An overwhelming number of respondents considered joint family better than any other type of family. More than three fourth of the respondents replied that family values and traditions are followed up to a great extent in the family. Less than a quarter of respondents (22.5%) replied that family values and traditions are followed completely in the family but more than half of the respondents (60.5%) also replied that family values and traditions should be followed completely in the family. Female participation in the main domestic issues and external issues of the family was also taken into consideration. More than half of the respondents (60.5%) replied that the female participation in the main domestic issues is up to great extent but only 9% of the respondents replied the female participation is completely whereas near about the quarter of respondents (24.8%) replied that female participation in main domestic issues should be completely. Moreover, very few respondents (3.8%) replied that female participation in external issues is completely but near about a quarter of the respondents (22.4%) replied that female participation in external issues should be completely. The decisions / orders of the head have great importance in traditional family system. A large majority of the respondents (79.5%) replied that females in the family follow the decisions/ orders of the head up to great extent and few respondents (8.6%) replied that they follow it completely but more number of respondents (14.3%) replied that it should be followed completely. Again, more than a quarter of the respondents (76.2%) replied that the decision/ orders of the head of the family are followed by the children in the family up to a great extent and less than a quarter of the respondents (20.5%) replied that children follow it completely but a majority of the respondents (72.5%) replied that children should follow the orders/ decisions of

the head in the family completely. Thus, it was found that there was great traditionality regarding family values and traditions.

When respondents were asked about what type of marriage they consider better, an overwhelming majority of the respondents (92.4%) still consider marriage in the same caste as better. When respondents were asked about their preference between love marriage and arranged marriage, near about half of the respondents preferred arranged marriage, only few respondents (14.8%) preferred only love marriage and around half of the respondents (49.5%) preferred arranged marriages. Between court marriage and traditional marriage, a majority of the respondents (73.8%) preferred traditional way of conducting marriage better and extremely few respondents (1.9%) preferred court marriage. A majority of the respondents (68.1%) were married in the same caste, very few (4.3%) were married in other caste and remaining respondents were unmarried (27.6%). Respondents were also asked about their views on live-in relationship and homosexuality and it was found that a large majority of the respondents were not at all in favour of live-in relationship and homosexuality (69% and 86.2% respectively). Thus, it was found that there is high traditionality regarding marriage.

When the respondents were asked about the type of views regarding non-material culture, near about three fourth of the respondents (72.4%) replied that they have mostly traditional views and around ten percent (9.5%) replied they have completely traditional views. On the basis of age group, the maximum number of respondents (35.7%) who had completely traditional views belonged to the age group of above 60 years, the maximum number of respondents (94.4%) who had mostly traditional views belonged to the age group of 35-60 years and the maximum number of respondents (35.1%) who had mostly global views belonged to the age group of 14-20 years. On the basis of gender, the respondents of female gender (73.2%) were more traditional than the respondents of male gender (71.7%). On the basis of class, the maximum number of respondents (64.7%) who had completely traditional views belonged to the lower class, the maximum number of respondents (86.3%) who had mostly traditional views belonged to the middle class and the maximum number of respondents (17.5%) who had mostly global views belonged to the upper and upper-middle class. On the basis of caste category, the maximum number of respondents (100%) who had mostly traditional views belonged to the S.C. and S.T. category, and

the maximum number of respondents (11.2%) who had mostly global views belonged to the general caste.

The respondents were also asked how much they favour the caste system and surprisingly, a large majority of the respondents (86.2%) replied not at all. The highest number of respondents (3.6%) who replied that they completely favour it belonged to the age group of above 60 years and the highest number of respondents (94.4%) who replied they favour it not at all belonged to the age group of 35-60 years. The more number of respondents of male gender (90.3%) as compared to the respondents of female gender (81.4%) replied that they not at all favour it. On the basis of class, the highest number of respondents who replied that they favour it not at all belonged to upper class and upper-middle class. The highest number of respondents from O.B.C. and then general caste replied that they favour it not at all (90.9% and 87.2% respectively). This shows the traditional attitude towards family and marriage but not toward the views on caste. But this views toward caste system was just for saying but not in practice.

5. The fifth hypothesis that aims to compare the impact of Globalization on the material and non-material aspects of the culture emerges out to be true. According to this hypothesis, **“There is ‘cultural lag’ regarding the impact of Globalization on the material culture and non- material culture of the urban people”** and this is verified by the fact that a large majority of the respondents (86.7%) replied that there is more change in material life and very few respondents (3.8%) replied that there is more change in non-material culture. The highest number of respondents (8.1%) who replied that there is more change in non-material culture, belonged to the age group of 14-20 years and the highest number of respondents (93.3%) who replied that there is more change in material life belonged to the age group of 35-60 years. The more number of respondents of male gender (90.3%) as compared to the respondents of female gender (82.5%) replied that there is more change in material life. On the basis of class, the highest number of respondents (94.5%) who replied that there is more change in material life belonged to middle class. Cent percent of respondents of S.C. and S.T. caste category replied that there is more change in material culture but few respondents (9.1%) of O.B.C. category and very few respondents of general category (3.6%) replied that there is more change in non- material culture. Even in the qualitative findings, majority of the families replied that the impact of Globalization is

more on the material culture as compared to the non-material culture. Thus, from both the findings, it emerged that there is cultural lag.

6. The sixth and the last hypothesis of the study according to which “**Cultural impact of Globalization and responses to it vary across age-group, gender, class and caste**” proves to be mostly true and it has been verified through the above discussions. Even the qualitative findings showed that the impact of Globalization was higher on the teenagers and youth as compared to old ones, slightly more on males than females, upper class families were the most global and the least global was the families of lower class, on the basis of caste category the families of general caste were found to be the most global. On the basis of age, the respondents of 14-20 years were most global and the respondents of age group above 60 years were most traditional. On the basis of gender, the respondents of male gender were found to be more global than the respondents of female gender though there was not very much difference. On the basis of class, the respondents of upper class were most global and the respondents of lower class were least global and this confirms the economic cause as the main cause behind these cultural changes due to Globalization. On the basis of caste, the respondents of general caste were found to be most global. Thus, from both qualitative and quantitative findings, it was proved that the cultural changes and responses to it vary across age, gender, class and caste.

Finally, it can be stated that the dominant pattern of the impact of Globalization on urban culture is towards cultural heterogeneity (equal combination of Indian and global culture). The main reason behind the cultural changes due to Globalization was found to be economic. The impact of Globalization on the material culture is towards homogenisation up to a great extent and this is clearly visible by the increasing use of things, items, gadgets and home appliances of global brands, increasing trend of online shopping, availability of cable connection and internet connection, use of global bath fittings, increased use of global food and global dress. There was much traditionality at the non-material aspect of culture including language, entertainment, family and marriage norms and values but the views of respondents towards caste system were found to be much global. There was more impact of Globalization on material culture as compared to non material culture. The impact of Globalization varies across age, gender, class and caste. The impact of Globalization was highest in the age group of 14-20 years and the least in the age group of above 60 years. On

comparing the impact of Globalization on the basis of gender, it was found that the impact is more in male gender. On the basis of class, the upper class was found to be most influenced by the global culture and the least influenced was the lower class and this reconfirms the economic cause is main cause behind it. On the basis of caste category, respondents of general caste category were found to be most influence dby the global culture. As regards views on caste system, large majority of the respondent did not support the caste system. But when it comes in practice the large majority of the respondents married and preferred to marry within their own caste. Hence, there was found a lag between idea and practice on this issue. Moreover, regarding the institutions of family also their views were found to be traditional at the level of idea (values and norms) but less so in practice and thus there is some lag between idea and practice. On the whole, there is found diffusion of global (Euro- American) culture into the Indian culture, more so in the material culture and thus, showing cultural lag.