

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

**Thesis**

SUBMITTED TO THE  
BABASAHEB BHIMRAO AMBEDKAR UNIVERSITY  
LUCKNOW

BABASAHEB  
BHIMRAO  
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UTTAR PRADESH, INDIA

**2016**

*Dedicated*  
*To My Father*



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## Certificate

This is to certify that the thesis titled “ **Impact of Globalization on Urban Culture : A Study of the People of Uttarakhand in Lucknow City**” submitted by Ms. Archana Pande is an original research work and has not been previously submitted in part or full for the award of any other degree or diploma to this or any other university.

The thesis submitted to **Babasaheb Bhimrao Ambedkar University, Lucknow**, satisfies all the requirements as stipulated in the *Doctor of Philosophy (Ph.D.) Regulations -1999* as amended in 2010 and it is fit for submission and evaluation for the award of degree of Doctor of Philosophy of the University.

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## **Declaration**

I, Archana Pande, hereby declare that the thesis titled “ **Impact of Globalization on Urban Culture: A Study of the People of Uttarakhand in Lucknow City**” is the outcome of my own study undertaken under the guidance of **Dr. K. Choudhary, Professor, Department of Sociology, School for Ambedkar Studies, Babasaheb Bhimrao Ambedkar University ( A Central University), Lucknow, Uttar Pradesh**. It has not previously formed the basis for the award of any degree, diploma or certificate of this University or of any other University or Institute. I have duly acknowledged all the sources used by me in the preparation of this thesis.

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**Archana Pande**

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# **Chapter-1**

## *Introduction*

# Chapter-1

## Introduction

This chapter first discusses the meaning and interpretations of globalisation and meaning and components of culture. Then, it presents a brief review of literature on the impact of globalisation on culture. Towards the end, it gives the details of the problem of study and its significance, objectives and hypotheses of study, its methodology and chapterisation.

### Globalisation: Meaning and Interpretations

Globalisation 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. It can be heard easily in many discussions as well as in daily life and sometimes even without knowing what it implies to. So, before analysing the impact of globalisation on culture, we need to know what globalisation and culture mean.

There is no consensus among scholars regarding the emergence of globalisation. It is said that this term seem to have appeared in the year 1962 (**Chanda2002**). **Robbie Robertson (2002)** has talked of three waves of Globalisation, namely: i) The Globalisation of regional trade, ii) Industrialisation, and iii) The New world Order after 1945. The three waves cover a span of nearly 500 years. Applying it Indian context, the waves covering different time span are as- i) The pre-British period, ii) The British rule, and iii) The post Independence period. These time periods were characterised by the internal dynamics and external influences. The first wave was the pre British period that was dominated by East India Company. The second wave was the time of British rule and the reaction of these two waves was trading groups and white collar workers As the reaction of the third wave of post Independence period was, there was partial transformation of the earlier groups and partial creation of new groups. He has given much emphasis on human interconnectedness in discussing this.

Globalisation, though, is not a novel concept but it assumed new significance since the turn of 1990's mainly because of the changed international relations resulting from the collapse of the Soviet Union, the disintegration of the world social system and the end of the cold war. There are different interpretations and theories of globalization. There is no unanimity. At macro level, it can be defined as '**a process of processes**' and at micro level, it can be defined as deeply affecting human beings directly, including their consciousness and everyday life. To understand globalisation, several attempts have been made. **Choudhary (2007)** has broadly categorized it into four: a) Globalisation as a process of increasing interdependence and integration, b) Globalisation as the contemporary global capitalism, including a normative/political prescription/ ideology, c) Globalisation as a myth, not a reality and d) Globalisation as an abstract concept.

In the first category, when the globalization is viewed as a process, it may be further classified in three forms, i.e., one dimensional process, two dimensional process and multi dimensional process. As one dimensional process, it is considered as a process of economic integration/ interdependence which is going on a rapid pace. As a two dimensional process, it not only includes the economic integration but also includes the new technology. As a multi dimensional process, it affects many aspects of our life. It is a very complex process that includes the intensification of economic, political, social and cultural relations across the borders.

Secondly, it is regarded as a normative prescription/ ideology affirming that it is the only way leading to liberalization and integration of world markets. **Wallerstein** holds that the concept of globalization is primary a political prescription involving exhortation of the third world to opt for all kinds of shortcuts to integration with the capitalist global economy.

Some scholars like **Hirst and Thompson** hold the view that globalization is a myth, and not a reality. This view holds that the label of 'global village' has been uncritically adopted like a slogan and still a large portion of the world is even without communicating devices like phones, mobiles internet. An overwhelming majority of the people in developing countries have no access to new information and communication

technologies. A large section of the people is still living below poverty line. So, it is just a myth.

Broadly, it is viewed as a process fuelled by and resulting in increasing cross border flows of goods, services, money, people, information and culture. **Malcolm Waters (1995)** has defined globalisation as “a social process in which the constraints of geography on social and cultural arrangements recede and in which people become aware that they are receding.”

**According to Held** and his colleagues **(1999:2)** globalisation as “Globalization may be thought of initially as the widening, deepening and speeding up of worldwide interconnectedness in all aspects of contemporary social life, from the cultural to the criminal, to the financial, to the spiritual” Most observers could probably agree with this emphasis on interconnectedness but beyond this there are fundamental differences. **Held and his associates(1999:18)** provide more precise definition of globalisation as “a process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions assessed in terms of their extensity, intensity, velocity and impact, generating transcontinental and interregional flows and networks of activity, interaction and the exercise of power”

**Fredric Jameson (1991)** has defined globalisation as “As cultural process, globalization names the explosion of a plurality of mutually interesting, individually syncretic local differences the emergence of new hitherto suppressed identities and the expansion of a world –wide media and technology culture with the promise of popular democratization of markets of labor of nations”.

**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”.

**Bhagwati (2004)** has said that “Globalisation may be best defined as the integration of markets. It has its own defining technologies, computers, satellite communications, fiber optics and the internet. These technologies are engines of globalization. Its defining

measurement is speed and scale of communication and commerce. The symbol of globalization system is a world wide web that unites everyone.”

According to **Robbie Robertson (2003)** “It is about human intercommunications that have assumed global proportions and transformed themselves”.

From this analysis, following features of globalisation can be observed-

- There is a spread of international trade in goods and commodities.
- People migrate from one country or region to another, temporarily or permanently.
- Money or means of payment are exchanged on an increasing scale between different countries or regions.
- Capital flows from one country to other to help produce goods and services.
- Finance without direct link with production of goods and services flows between countries.
- Transnational corporations or TNC’s have replaced MNC’s which increasingly engaged in the activities listed above.
- Increasingly, with the spread of the patent regimes governed by the Paris conventions as modified by the provisions of WTO, frontier technologies take an increasingly proprietary form.
- The spread of print and electronic media.
- The growth of international trade and production of services of all kinds of shipping, insurance, banking, healthcare, and of course, finance.

Now let us examine the causes of globalisation or what has brought it. There has been a lot of debate over this. Some acclaim the outcome of this process, while some oppose both the process of globalization and its impact. Modern technology and communication have revolutionised the world which has resulted in easy access to information and quick contact with people across the world. Because of this, the world seems like a global village. There is a variety of explanations in this regard. **Castells (1996)** has stressed on the scientific innovation, especially the rapid growth of information technology.

Globalisation goes hand in hand with spread of an information mode of production which is replacing the industrial mode. Other writers emphasize on the importance of global media which diffuse a global culture, largely based on US. **Giddens (1991)** stresses the importance of ‘time-space compression’, the way in which new forms of communication and transport speed up flows and transaction to the point that old barriers become meaningless. Besides this, trade, media, tourism, internet technologies, global communication are contributing to the free flow of culture. Global media, global business, global food chains are contributing to the process of globalization. The forces of globalisation are entering through media, new means of communication, internet, popular culture, marketing, immigration etc. on one hand, it creates some problems by increasing commodification and poses threat to the local culture but on the other hand it contributes to society by making it dynamic by providing new opportunities and varied lifestyles and consumption patterns.

**A.K. Bagchi (1999:3219)** has well argued that we can distinguish between two different generic classes of meanings attributed to globalisation-

i) The spread of human civilization, globalization, institutions, patterns of living, information and knowledge to span the planet of earth. ii) A policy deliberately aimed at spreading certain institutions, modes of doing business, producing and trading commodities, services and information across all the states of world.

After noting the different descriptions of the term offered by different scholars, **Steger (2004:19)** has defined it as ‘increasing global connectedness’, ‘the rapid intensification of worldwide social relation’, ‘the compression of time and space’, ‘a complex range of process driven by mixture of political and economic influences’ and ‘the swift and relatively unimpeded flow of capital, people and ideas across national borders’.

**Das (2006)** has stated five interpretations of globalisation which are comprehensive and interrelated –

- As *Internationalisation*- cross border relations, international exchange and interdependence.
- As *Liberalisation*- creating of a borderless world economy and international economic integration.

- As *Universalisation*- cultural synthesis in a global humanism.
- As *Westernisation/ Modernisation*- global spread of the social structures of modernity, defying existing cultural determination of society.
- As *Deterritorialisation*- reconfiguration of geography and social space and supra territorial relations between people.

It is also contested that up to what extent, it is valid to explain the transformation occurring around us as 'globalisation'. **David Held and his colleagues (1999)** divided its participants into three schools of thought as *sceptics*, *hyperglobalisers* and *transformationalists*. **Birdstall (2003)** has defined them as *cheerleaders*, *cynics* and *worried doubters*, **Martinelli (2003:96)** has defined them as advocates and opponents of globalisation. Let's see the classification by **David Held** and his colleagues-

*Sceptics*- The first are the 'sceptics' who treat globalisation as not any new phenomenon. They treat globalisation as another way of internationalization, involving interactions among predominantly economies. They believe that the globalisation is a lot of talk about something.

*Hyperglobalizers*- The second are the hyperglobalizers who are opposed to skeptics and believe that globalisation is a real phenomenon. They see globalisation as a process which is producing a new global order and leading to a border less world.

*Transformationalists*- These are the third one who take a middle position and claim that the global order is transforming but many old patterns are still existing. They see globalisation as a dynamic and open process which is subject to influence and change.

Globalisation is neither good nor bad but those who see only negative sides of it are often termed as '*globophobes*' and those who are positive about it, are termed as '*globophiles*'. Similarly, it is neither eastern nor western. It should not be confused with the concepts like homogenisation, americanisation, westernisation etc. It is a very complex process affecting various facets of human life and as a multidimensional process it has its impact on social, economic, political and cultural realms. Globalisation has led to technological transformation which has resulted in international mobilisation. Exchange of information, technologies, various methods have led to a decline in diseases, facilitated

communication and made way of life more comfortable than before. Human rights violation have become an international issue because of globalisation and thus, in a way also effects international solidarity and integrity. So, it should not be understood merely as a development of world-wide networks- social and political systems that are remote from our individual concerns rather it is a local phenomenon too, which affects our daily life.

Due to globalisation, there is sustained interaction of cultures which may be sometimes simple and sometimes problematic. The impact of globalisation on culture is a very important issue as culture is a very significant aspect of our life.

### **Culture: Meaning and Components**

Before discussing the impact of globalisation in culture, we should discuss what culture means. So let's see first what culture means. 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. It is our culture which gives us distinguished identity and losing one's culture in a way means losing one's uniqueness and specificity. Culture as an overarching concept broadly denotes a changing and dynamic patterns of actions, symbols and artifacts, values and behavior which individuals assimilate, internalize and contribute to (**Branch1997**). But when sociologists refer to culture, they consider those aspects of human society which are learned rather than inherited. No culture could coexist without society but equally no society could coexist without culture. Without cultures, we would not be human at all, in the sense we usually understand the term. We would have no language to express ourselves, no sense of self consciousness. And our ability to think and reason would be severely limited.

Culture is composed of the integrated customs, traditions and current behavior pattern of a human group. It is an antecedent complex of values in which every individual is born and a medium in which individual develop and mature. A society's culture comprises of both tangible and intangible aspects. Intangible aspects include the belief, ideas, and values which form the context of culture and tangible objects include the objects, symbols or technology which represent that context.

**Tylor (1871)** has defined culture as “culture is the complex whole which includes knowledge, beliefs, arts, morals, law, customs and other capabilities and habits acquired by man as a member of society”. There are certain other expressions which sociologists and anthropologists frequently use as synonym for culture like- i) Learned Behavior, ii) The Social Heritage, iii) Super Organic, and iv) Design for living. The first one suggests that culture is learned, taught and shared and cannot be possessed by an individual in isolation from society. The second one suggests that culture is transmitted from one generation to the next. It is inherited from the past in the social sense and in each generation, something is added and something is lost. The third one, the super organic, suggests that culture varies in relative independence from physical constituents and biological components and has an independent meaning. Finally, the fourth one suggests that culture varies from one society or group to other and also between different times, periods and special settings.

To understand culture clearly, we need to understand the characteristics of culture. The general characteristics of culture are given as-

- **Culture is man-made-** Culture is found only in human society. Certain mental and physical features of human beings make them different from other creatures like well develop mind. The culture not only makes human beings different but also better than all other creatures.
- **Culture is learned-** Culture is not inherited by birth. Culture is learned during the process of socialization.
- **Culture is transmitted-** Culture is a learned behavior, so culture is transmitted from one generation to other. Language is the medium through which human transits their experience in writing or orally.

- **Every society has got its own culture-** The social conditions of a society differ from the other so every society has its own distinct culture.
- **Culture has Social quality-** Culture is evolved and it develops in a society. Society and culture both are interrelated. Without a society, culture can't be imagined.
- **Culture is an ideal for society-** Individuals of a society consider their culture as an ideal culture and they behave according to it.
- **Culture satisfies human needs-** Human beings have various social, physical and mental needs and culture helps in fulfilling all these needs. Functionalist theorists in sociology have focuses on the need fulfilling function of culture.
- **Culture has Adaptability-** Adaptability and change is the feature of culture. Culture has the capacity to adapt itself according to the place, time, society and condition.
- **Culture has integrative quality-** Culture is formed of various units as culture trait, culture complex which are integrated with each other.
- **Culture is fundamental in forming human personality-** Without culture, the personality can't be developed in a right manner. Every individual is brought up in a particular cultural setting.
- **Culture is both super individual and super organic-** Culture is super individual means that culture is not made by any particular individual. Every culture keeps on expanding, forming, developing and no individual has the capacity to stop it.

Besides this, **Herskovits**, in his book, **Man and his Work (1949)** has also defined certain characteristics of culture as-

- Culture is learned; it is an acquired behavior.
- Culture derives from the biological, environmental, psychological and historical concepts of human experience.
- Culture is structured-it consists of organized patterns of thinking, feeling and behaving.
- Culture is divided into aspects.
- Culture is dynamic.

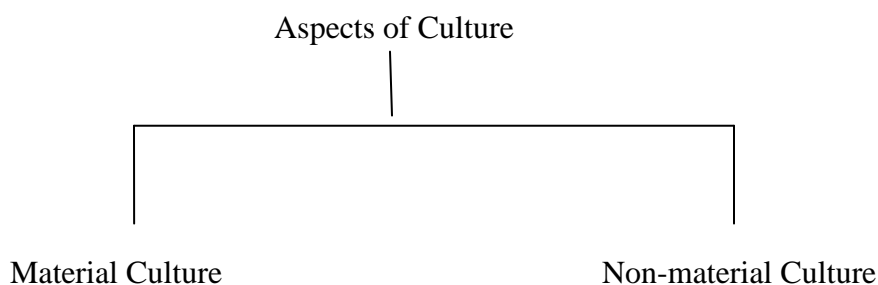
- Culture is variable, it is relative.
- Culture exhibits regularities that permit its analysis by the methods of science.
- Culture is an instrument whereby the individuals adjust to his/ her total settings and gains means for created expression.

Every culture has a structure which is formed by various small elements, units and parts. The interdependence and interconnectedness of these cultural units contribute in making a culture balanced and systematized. To understand any culture, it is very important to understand its units and parts. The various components of culture are as follows-

- Culture trait or element: The smallest unit of culture that can not be further divided into parts, is called culture trait. As the smallest unit of matter is atom, the smallest unit of a body is cell, in the same manner the smallest and the indivisible unit of culture is called culture trait or element. **Herskovits (1949:170)** defines it as “the smallest identifiable unit of culture is culture trait.” As the culture has two aspects, so the culture trait also has two aspects. The first one is material culture trait like radio, mobile, table, pen, watch and the second is non-material culture trait like symbol, word, thought, custom.
- Culture Complex: As different cells combine to form an organ, many atoms combine to form a molecule, in the same way, many cultural elements combine to form culture complex But this combination is always arranged in a systematic and meaningful manner, Thus, when culture traits combine together in a meaningful manner and fulfills the human needs, they are called culture complex e.g. language, marriage, different organisations.
- Culture Pattern: In culture pattern, the culture trait and culture complex are arranged in a specific manner. Culture pattern can be defined as that design of culture elements which provides continuity and specificity to the way of life of people belonging to a particular culture. Thus, various culture complex arranged in a specific manner, form a culture pattern and various culture pattern arranged in a specific manner forms the whole culture.

- Culture Area: The geographical aspect of the culture is also important as a particular culture is expanded to a particular geographical area. The areas where a common culture is found are called as Culture Area. As the culture can be learned, so diffusion of culture takes place but while diffusing to far areas, sometimes, they lose their originality. So, culture trait and complex in their original form are found in limited areas.

**Robert Bierstedt (1970)** classifies the content of culture into three large components of culture –ideas, norms and material. *The Cognitive dimension-* consists of myths, superstitions, scientific facts, arts, religion. This reflects way of thinking and is an important component of culture. *The Normative dimension-* consists of rules, expectations and standardised procedures. Norms can be classified as folkways, mores, customs, laws etc. In short, it is the way of behaving in almost all the situations that we confront and in which people participate. *The Material dimension-* includes generally material items that the members of society have and use, and also science, technology, communication, transport. It generally refers to the basic conditions or material items. Further, American sociologist **Ogburn** has classified culture into two aspects- material and non-material, which are discussed here briefly-



**Material Culture:** All tangible and concrete products of human creation are labeled as material culture. All the objects that we can see, touch come under the domain of culture like mobile, fans, clothes, machines. It is very difficult to count all the objects of material culture. The material culture of modern society is much more prosperous than that of earlier. With the development of modern society, there is development of material culture

also. The material culture changes very fast and it includes all those things which a member of a society keeps and utilizes.

**Non-material Culture:** It includes everything that is not material. Non-material culture includes all those social facts which are abstract, means which can not be measured and do not have any definite appearance. These things can not be touched but only be felt and realized. Non material culture includes beliefs, behavior, customs, traditions, attitude, law, customs, ideas, knowledge, morality, language, art, religion, literature etc. which we get as a social heritage and which are transmitted from one generation to other.

Both the aspects of culture are interrelated to each other. Both of these aspects are outcome of human mind and both are need to fulfill the human needs. Both of these aspects affect each other as new ideas give rise to new material innovations and new material things affect our ideas, values, habits, customs etc. Material culture of a society changes very rapidly. Non-material culture is less changeable in comparison to material culture, so non-material culture is more stable. Such as technology might change at a fast pace, non-material culture such as ideas, values often lag behind and undergo a much more gradual change, this is called 'the cultural lag'.

Further, it is observed that there is no unanimity among scholars about the impact of globalisation on culture but there is observed increasing cultural homogenisation generally but that is not thoroughly. Some fear that the unabated free flow of culture will evolve a common culture or a global culture. It may also lead to new permutations, new combinations, new options and new cultures. It would be a step towards recognition of the fact that globalisation affects us all and we all should have voice in determining how the effects are managed.

### **Review of Literature**

There are several studies on the theme of globalisation and culture but these studies vary widely in their perspectives and interpretations. There is no unanimity among scholars about the impact of globalisation and hence the interpretations of globalisations are also many leading towards the confusion. The multiple aspects of the globalisation are interwoven with each other and so any segmental approach to study globalization will be

inadequate keeping in view the vastness of the subject, its complexity and its all pervasive nature.

For the convenience of understanding, the literature reviewed here has been classified into two categories as: General studies related to globalisation and culture and the specific studies related to impact of globalisation on Indian culture.

## **Globalisation and Culture**

The discussion here includes some major studies regarding globalisation, theories regarding globalisation and culture and some concepts based on globalisation and culture has been given-

**Anthony Giddens**, in **‘Sociology’ (1989)** views globalisation as an 'inhere' phenomenon which affects our intimate and personal lives in many diverse ways. Globalising forces enter our home, and our communities through impersonal sources like media, internet, popular culture as well as through personal contacts with individuals from other countries and culture.

**Malcolm Waters**, in his book **‘Globalization’(1995)**, provides a detail account of various theories of globalization, (both old and contemporary theories) apart from giving the outline about how the future world look like. The author argues that in a globalize world there will be single society and culture occupying the planet but this society and culture will not be probably harmoniously integrated. It will have high differentiations and chaos.

**Tomlinson**, in **‘Cultural Imperialism’ (1991)** views globalisation as a form of neo-imperialism and says that the role of institutions like family, nation in shaping values, attitude and behavior patterns is declining whereas the global media (Internet ,T.V. etc.) which is largely dominated by U.S. is becoming influential in shaping of the culture of new generations all over. The cultural globalization poses a threat to culture and cultural variations at national, regional and local levels will be subsumed and reduced by the global culture. But this is not exactly true because members of a society are not always

passive receivers of cultural products and practices. There is a possibility of localized appropriation of global culture.

In an article '**Jihad Vs McWorld**' (1992) by **Benjamin R. Barber** has called McWorld as the true driving force of globalisation. He defines McWorld as the global business - McDonald's, Microsoft, Disney, Coca-cola, Panasonic, Kentucky fried chicken etc; which produce global homogeneity. He further says Mc world is tied together by technology, ecology, communication and commerce and it mesmerizes the world with fast to music, fast computers and fast food - M. T.V. , Macintosh, McDonalds.

**Arjun Appadurai**, in his book '**Modernity at Large: Cultural Dimensions of Globalization**' (1996), says that new means of communication by increasing interactions are empowering local cultures, local communities and minorities. New means of communication like video-meeting, tele-discussions etc. are strengthening their cultural and emotional bonds also. The author further says the new media creates virtual communities and cultural enclaves. He says that the impact on globalisation on culture is not homogenisation or Americanisation rather it is historical, uneven and localising process. He says that the geneology of cultural forms is about their circulation across regions, the history of these forms is about their ongoing domestication into local practice (Appadurai 1997:17). The joint force of electronic mediation and mass migration co-constitute new sense of the global as modern and the modern as global.

**James L. Watson**, in his book '**Golden Arches East : McDonald's in East Asia**' (1997), defines the role of food chains in creation of a homogenous global culture like McDonald but East Asian consumers transformed it into a local institution In U.S. fast food simply means fast consumption, but in Beijing, Seoul, Taipei, McD is treated as leisure centres. In HongKong, place for studying, gossiping and picking over snacks. Moreover, it becomes difficult to distinguish what is local and what is foreign like Mickey Mouse or McD.

**Mohan**, in his article '**Turning Into Baywatch: Globalization Brigs New Cultural Traits to India in Sync with the West**' (1999) also deliberates upon the issue of cultural

invasion under globalisation. He views the project of western modernity in seeking to standardize cultural patterns, perceptions, expectations and responses in the third world.

**Breidenbach and Zukrigl**, in **'The Dynamics of Cultural Globalization-The Myths of Cultural Globalization'** (1999) state that the process of cultural globalisation is a dialectical process. It is the process where both opposite poles are present. The process includes globalisation and localisation, homogenisation and fragmentation, centralisation and decentralisation, conflict and creolisation but all these ends are not excluding opposites. All these processes are like inseparable sides of the same coin in the process of cultural globalization.

**Panikkar**, in his work **'An Agenda for Cultural Action and other Essays'** (2002), views globalisation as cultural imperialism and identifies its two aspects as homogenisation and construction/ commodification. He says that global or corporate forces develop new cultural infrastructure which marginalizes indigenous culture and replaces it with global culture.

**Berger**, in **'The Cultural Dynamics of Globalization'** (2002), observes global culture as mostly Western and American. He says that the emerging global culture is penetrating the rest of the world through diffusion at both elite and popular level. The diffusion at the popular level is reflected in the consumption of items of cultural import like T.V. programmes, internet, jeans, shoes, hamburgers, Disney cartoons, rock music, T-shirts with inscriptions etc. Internet has reduced the distances and has pulled the people of various nations closer. Telecommunication facility has increased a lot which is also bringing people closer and closer.

Thus, Berger has emphasized on the fact that a kind of global culture is evolving throughout the world which has certain global features and this global culture will make the whole world global.

**Yogendra Singh**, in **'Culture Change in India- Identity and Globalisation'** (2002) says that globalization has two facets- homogenization and (cultural) identity enhancement. He regards the popular culture or the fusion culture as a threat to the indigenous, regional or ethnic identity of cultural traditions in so far as it abstracts culture from people's

rhythm of life and its natural expressiveness or vitality and converts it new packaging into commodity.

In '**Globalization, Growth and Poverty: World Bank Policy Research Report**' (2002), the relationship between globalisation and cultural diversity has been observed when foreign cultures are introduced by communication, marketing, immigration, it increases cultural diversity but cultural diversity decreases when local culture is displaced by global culture. Greater culture diversity makes society more dynamic but it can create problems too. Globalisation threatens the intergenerational transmission of culture.

**Ahmad**, in his writing '**On Communalism and Globalisation: offensive of the far right**' (2004), views an emergence of worldwide capitalist civilization where massive reorganization of culture is taking place. It means the regional, local, national level cultures are being reorganized as variants of the capitalist civilization. At the deepest level, civilisational homogeneity is there in the form of commodification and at the surface level of reality, differences/ diversity is maintained. Commodification of culture increases means there is an illusion of freedom and choice in the market which is exercised by the people having money. Local culture gets dominated by the market.

**Bhargava**, in his book '**Globalization and Culture**' (2004), says that when ideas and models move from one place to other, they are transformed or indigenised and produces something new or hybrid. He identifies that in the process of globalisation, there is cultural uniformity up to some extent but there is a lot *cultural heterogeneity*. He does not treat globalisation as Americanisation or westernisation. There may be certain degree of uniformity but not thorough homogenisation.

**Griffin**, in '**Globalisation and Culture**' (2004), argues that the impact of globalisation in the culture is homogenisation. Due to this homogenisation, the existing cultures will destroy or weaken and it will take the world culture under the US hegemony or under the American way of life. But the emergence of single world culture doesn't seem possible. Globalisation will lead to new permutations, combinations, new options and new cultures. This type of impact will not pose threat to existing cultures and identities. With

the increasing pace of globalisation, he opines, that 'global citizenship' would gain support.

**Parker**, in his book '**Introduction to Globalization and business**'(2005), says that global culture not necessarily destroy other cultures and it is possible for people to live comfortably in a global culture with a differing national culture. He further says that with the increased cultural options, new opportunities could open like identify with new affinity groups, improvement in knowledge and understanding but it seems costly at the cultural level. But it is possible that in the process of transition to new culture, some may feel pain. Globalisation offers opportunity but at the cost of culture means opportunity in mustering ability to confront and modify stereotypes, identify with new affinity groups, improve knowledge and understanding, gaining familiarity with new options and cost may be the erosion of culture, erosion of identity and cultural clash .It is technically possible for people to live comfortably in a global (business) culture and differing national culture (Parker2005:219).

**Mazlish**, in an article '**The Global and the Local**' (2005), has talked about the role of internet in globalisation. The emerging global culture is fostered by science and technology and moves towards more diversity of cultural behaviour. The internet, messages, emails and satellite technology have intensified the social bonds across the nations. Internet, emails have made the relationship stronger and interactions have become more frequent and easier. Our interests and identities have become a matter of international concern. This type of global culture is emerging but it is different from cultural uniformisation. Due to the science and technology is the global culture is fostering.

**Avijit Pathak**, in his book '**Modernity, Globalization and Identity: Towards a Reflective Quest**' (2006), says there is not thorough homogenisation of culture rather a creative interplay of local and global is taking place. He views globalisation as a cross-cultural conversation. He says that the global culture is not diffused from dominant global metropolis rather there is a localization or contextualization of global products. Global gets influenced by the local and there is not complete homogenization and it may be defined as a creative / complex interplay of the global and local is taking place. Tourism,

migration, rising diasporic communities are the main factors behind the overlapping of cultures. He also advocates for symmetrical globalization, where the global culture is based on the ideas of harmony, reciprocity, and aesthetic calmness. He is against asymmetrical and hegemonic globalisation which is because of the uncontrolled flow of the media inducted/ market – oriented cultural commodities and symbols. He defines being global as such a world where differences prevail but the differences are limiting, hierarchical and exclusivist.

There are some concepts based on globalisation and culture. Some of the concepts are given here in brief. The most important among these is given by Pieterse. Pieterse (1996) has very well defined the impact of globalization on culture in the form of three paradigms.

**Ronald Robertson**, in his writing ‘**Glocalisation: Time-space and homogeneity-heterogeneity**’ (1995) views glocalisation as a process in which global and the local interwine. Glocalisation is a mixture of global and local culture and it signifies a kind of cultural heterogeneity. It can also be referred as insiderisation or internal globalisation. When the global culture influences the local culture and the local culture modifies itself accordingly, it is called glocalisation. The main idea behind this is that the global element remains the same in the process of global interactions while the local may vary significantly in various settings.

**Samuel Huntington**, in his writing ‘**The Clash of Civilisations and the Remaking of World Order**’ (1997), has talked of *clash of civilizations*. This ideology imagines the civilisational spheres as tectonic plates and conflicts as fault lines. He considers culture as a main source of struggle among eight major civilizations of the world-western, Islamic, Confucian, Japanese, Hindu, Slavic-orthodox, Latin American and African cultural conflicts. The major reason behind this clash is the difference in the social principles of equality, individuality and human rights. The major clash is because of the difference in the value frame work and it is mainly between the west and the rest that may occur at the level of a single nation or multiple nations. This clash may ultimately lead to the reduction of western influence.

**Berger**, in ‘**The Cultural Dynamics of Globalization**’ (2002), has given the concept of *Alternative Globalisation*. It may be defined as the cultural influence of Asia on the west. It denotes the process of globalisation where the west gets influenced by the other culture. It is a culture of new age which has influenced millions of people of US and Europe. It involves changes in beliefs like belief in karma, reincarnation and behavior like yoga, meditation etc.

**Ritzer**, in ‘**The Mc Donaldization of Society**’ (2007), has defined *McDonaldisation* as the process by which the principles of the food restaurant are coming to dominate more and more sectors of American society as well as the rest of the world. It is a global phenomenon and same as homogenisation or Americanisation. McDonald’s and other McDonaldised chains including and excluding food industry have proliferated around the world.

**Pieterse**, in his article ‘**Globalisation and Culture: Three Paradigms**’ (1996), identifies three broad conceptual paradigms in which one can visualize the impact of globalisation on culture. The first is *Homogenisation paradigm* which refers to cultural changes towards standardisation and uniformisation. It includes homogenisation of lifestyles as reflected in McDonaldisation, Cococolisation and Disneyfication of the world. The second is *Cultural clash /Identity paradigm* which implies that the market centred globalization is making deep inroads into local or regional cultures that is seen as a threat to their survival. The result is the increasing assertion of identities to defend against the onslaught of globalisation. The third is *Hybridisation paradigm* which emphasizes on the process of trans-local cultural mixing manifested in cultural heterogeneity and hybridisation. It is known by aliases like syncretisation, creolisation, metissage, mestizaje, cross-over etc.

From the many studies above, it can be said that there is increasing cultural homogenisation/ Americanisation but it is not found to be thorough. There exists the localised appropriation of the global culture too. Global culture, global media, global food chains all contribute to the homogenisation. The forces of globalisation are entering through media, new means of communication, internet popular culture, marketing, immigration etc. This process, on one hand, is contributing to society by making it

dynamic. People get new options, new opportunities, varied lifestyles and consumption pattern. On the other hand, it creates problem by increasing commodification and posing various challenges before the local culture.

## **Impact of Globalisation on Indian Culture**

We will focus here on the impact of globalisation on India specifically. Now, we will see how globalisation is impinging upon the Indian society. In Indian context, the concepts of westernisation, modernisation, development etc. are sidelined by the concept of globalisation in recent years.

With the onset of globalisation, trends towards homogenisation of Indian society and culture are evident. Homogenisation is rapidly taking place in various spheres of life. Like broadly, there is a common dressing pattern across regions, especially, among the youth, which is influenced by bollywood films, which may be in term influenced by the trends in global culture. Same is the case with eating habits. Burgers of Mc Donalds, cold drinks like Pepsi, Coke have become the in thing with the younger generation in many cities. However, India is endowed with enormous creativity and taking advantage of these global opportunities, many influences, products, practices and processes have been not only adopted but also adapted to suit Indian conditions.

**Panikkar**, in ‘**An Agenda for Cultural Action and other Essays**’ (2002) observes the collaboration of the Indian bourgeoisie and the (upper) middle class due to the dissemination of the dominant global culture or corporate dominated culture. There are new constructions of the traditional indigenous cultural forms which reflects dehistoricisation and decontextualisation of the indigenous cultures. Indigenous popular culture has turned into commodities for the global media which generate big profit to the corporate and to their collaborators. This process leads to cultural fossilisation of the third world. He holds that there is convergence of interests and collusion between communal and global forces which may destroy the very foundations of the republic, for instance, in India.

**Singh**, in ‘**Culture Change in India- Identity and Globalisation**’ (2002) recognizes that globalisation is bound to put pressure on Indian culture. Indian social structure and culture system is based on pluralism and diversity and segmented into communities which filter the effect of globalisation through refractory and prismatic adaptation. There is a sense of self consciousness and awareness that encroach upon these elements of globalisation. So, globalisation has two facets of homogenisation and identity enhancement. In India, there is a trend of cultural fusion. In India, at the level of popular culture (of music, dance, cinema, dramatics etc.), the new trend is one of fusion of traditional Indian forms / styles and western/ global forms/ styles and this emergent popular (fusion) culture poses a threat to the indigenous local, regional identity of cultural traditions.

He finds significant impact of western culture and lifestyle in the cultural life of the youth as reflected in their acceptance of the western foods and beverages, dress, cosmetics and ornamentations, music, dance and artifacts. It is observed that the youth are also slowly adopting the western values and practices in interpersonal relationship - like the practice of dating and new values pertaining to sexual relationship and marriage (professional young people ‘living together’). But along with this adoption of cosmopolitan values, the hold of caste, ethnicity and religion on them continues to be quite strong on the youth. Hence, this cultural change would not destroy the indigenous culture. He says that the impact of the western style of life on our youth, may therefore, continue to remain adaptive rather than substitutive in nature, between tradition and modernity’.

**Ahmad**, in his work ‘**On Communalism and Globalisation: Offensive of the far right**’ (2004), has also noted the impact of globalisation on Indian culture. He defines the impact on culture in different way as it destroys certain way of life and sustains some other forms. Globalisation ideologically supports and materially strengthens a particular type of culture through a variety of means. These means include electronic means like telecommunication and digitization, investible capital. Talking about India, he says the particular type of culture that is supported by globalization is strengthened through varied means like electronic means, investible capital etc. Indian culture is not static. He notices a cultural struggle in India involving domestic contenders on the issue of radical

democratic social change which is oriented towards the future shape of India but this is being fatally undermined by the culture of globalization.

**Appadurai**, in book '**Modernity At Large- Cultural Dimensions of Globalisation**' (1996), talks about how history and geneology inflect one another and how global forms take local forms. He views globalization as an uneven, historical and localizing process and it has nothing to do with homogenisation. He considers diaspora as a part of cultural dynamic of urban life and finds there is an emergence of post national imaginary as reflected in the increasing diasporic public spheres like trans-national discourses/ movements and multi culturalists debates powered by mass media, refugees, students, labourers and activists/ organizations working on various issues like environment, human rights, and even transnational separatist fundamental movements.

Appadurai said that due to market led globalisation, structural changes have been seen in Indian urban centres in the form of growth of upmarket housing, stylish coffee bars such as Baristas and coffee cafe day and other developments. The major section of the society, specially, the youth very often visit these cultural sites and are influenced by it.

According to **Fuller**, in his writing '**Tuning into Baywatch: Globalisation Brings New Cultural Traits to India in Sync with the West**' (2004), there are increasing evidence of the imprints of western influence in Indian society. The notion of beauty is shifting which is just one of several cultural traits evolving in India. Fashion magazines, channels, western style advertisements contribute to it. Jeans for both boys and girls have become a common site in urban India. For centuries, if a person is round and chubby, he or she was considered as a happy, healthy but today, the things are changed. Young people wants to be slim and thin. They are working out in gyms, doing deiting to lose their weight, be skinny. They are cautious and aware about their body, looks.

**D.C. McMillin**, in '**Mediates Identities: Television, Youth and Globalisation**' (2009), also has studied call centres. He holds that the projection of cultural identities as getting homogenized in third world countries is not true. In his view, third world cities are witnessing the creolisation/hybridity of local culture, and co-existence of local and global

culture. However, this hybridity is certainly hierarchical thus conveying an ongoing struggle for power between essentialized global and local.

**Pathak**, in his book '**Modernity, Globalization and Identity: Towards a Reflective Quest**' (2006), has also very well commented that new things are happening all around like proliferation of music channels, fashion channels, remarkable growth and changes in music industry. Bollywood is becoming transnational and multiethnic. Globalisation has led to significant socio- cultural changes specially in urban areas as reflected in the spread of consumerist/ consumptionist culture. Revolution in mass media and information technology, changing mode of leisure and life style, use of household gadgets and attitude of people, more so, in case of youth.

**K.S. Singh**, in '**People of India: An introduction**' (1992), says that challenges of globalization to local culture in India is assuming deeper significance. There no longer exists a link between caste or community and the hereditary occupation. Testifying the changing patterns of consumption and lifestyle both on urban and countryside, it was found that high incidence of meat eating, smoking and drinking in India is continuously growing.

**Peter Jackson**, in his article '**Local Consumption Cultures in a Globalizing World**' (2004), globalization is a site of struggle in the realm of culture rather than an established fact. This is evident in the manner in which local cultures resist the homogenizing tendencies of globalization. He examines the resilience of local consumption cultures in the face of globalization and how global forces have been domesticated in specific contexts of consumption.

**Ruchira Ganguly-Scarse and Timothy J. Scarse**, in '**Globalisation and the Middle Classes in India: The Social and Cultural Impact of Neoliberal Reforms**' (2009) have examined the socio-cultural impact of economic reforms on the lower middle class in West Bengal in the context of globalisation. The study finds contradictory trends that emerge in the terrain of cultural globalization due to the influence of globalised media among the lower middle classes. First, it was observed that the lower middle class welcomed commercial media (western and Bollywood programs), but at the same time

criticized the portrayal of women's modesty and sexualized representation. Second, while a modern, liberal public culture prevailed, their private world remained rooted in traditional and hierarchical values and principles. It was concludes that the lower middle classes do not see themselves as victims of globalisation but as active agents who negotiate with globalisation.

**Dhiraj Murthy**, in an article '**Communicative flow between the diaspora and the homeland: The case of Asian Electronic Music in Delhi**' (2007), observes Indian cities undergoing significant social, economic and political change, which is accompanied with new configuration of urban identities. New cultural sites have emerged which are in a way also impact of globalization. The new cultural sites includes malls, multiplexes, gyms, discos, pubs,, multicuisine restaurants, callcentres, themeparks, cafeterias, cyber cafes, health zones, spas, clubs, parlours not only for women but for men also, global foodchains like McDonald, KFC's etc.

**J.S. Yadav**, in his article '**Globalisation and Information Society: Cultural dimensions**' (2007), has stated that attitude towards sex and sex partners are fast changing. Marital discord and divorce are increasing. Seperated women and widows are not looked down upon as they were in the past. Intra- village and Intra –gotra marriages unthinkable under the traditional norms have been reported also.

**Rohini Sahni and V. Kalyan Shankar**, in an article '**Romancing Material Culture in Urban Public Spaces-The Case of Valentine Day in Pune**' (2006), analyse the changing social and cultural dynamics of urban India in the context of rapid economic growth accompanying globalization with a focus on the complexities that indicate or lead to material culture or culture centered on consumption. The material culture propagated through Valentine's Day involves items like cards, roses or gifts. A particular section of the population i.e. the youth is the targeted consumer. By aligning themselves with an increasingly consumerist ambience, the youth is found to create a multicultural identity.

**Ritty Lukose**, in her detailed ethnographic study '**Liberalization's Children Gender, Youth and Consumer Citizenship in Globalizing India**' (2009), presents an insightful analysis of **youth culture** of a small college located in a provincial town of Kerala. The

study does not share the view that globalization is a huge external force threatening the 'local' culture. It finds differential consumer identity along gender lines.

**Selma K. Sonntag**, in an article '**Linguistic globalization and the call centre Industry: Imperialism, hegemony or cosmopolitanism**' (2009), examines the issue of linguistic globalization and the call center industry using the frameworks of cultural imperialism, hegemony and cosmopolitanism.

**Minna Saavala**, in '**Middle Class Moralities-Everyday Struggle over Belonging and Prestige in India**' (2010), focuses on the issue of middle-class moralities. She examines how the new middle classes of India create identities, practices and politics in their everyday life. She holds that the modernization theory of economy determining culture and hence producing homogenized culture is very simplistic. In her view, the relationship between economy and culture is autonomous. She finds that marriage and reproduction are the most important domains in which a positive Indian identity vis-à-vis an image of a morally questionable West is created. Marriage as a social institution is highly valued. The study juxtaposes the western selfish individual and the Indian morally-responsible individual. The West is taken as a reference point for consumption of leisure, food and clothing (entry to theme parks, cinema halls, shopping malls) which creates an exclusionary space for the middle classes. But religion emerges as a social force which fulfills the cultural need to hold on to one's values and customs in the ever changing globalised world that middle classes face.

According to **IAMAI (Internet and Mobile Association of India (2012))**, a report in **Var India** magazine, it is estimated that 121 million Indians are logged on to internet and it is expected to reach 300 million users (net) by 2015. Another report in Nov, 11 by IAMAI status is that 302 million individual live in urban cities of which 38% know how to operate a computer. This number has grown from 32% in 2009. 72% computer users claim to have used internet ever. 79% of these actively access the internet, at least once in past month. In India, internet penetration is estimated about 115 million close to 10% population, 80% of these are urban areas.

## **Impact of Globalisation in India**

In India, it is generally observed that globalization has led to a significant socio-cultural changes specially in urban areas as reflected in the spread of consumerist/ consumptionist culture, revolution in mass media and information technology, changing mode of entertainment, leisure and lifestyle, use of household gadgets and attitudes of people, more so in case of the youth. New things are happening all around like proliferation of music channels, fashion channels, remarkable growth and changes in music industry, bollywood becoming transnational and multiethnic (**Pathak 2006**). Arrival of satellite television, foreign magazines and western style advertisements are giving rise to shifting notion of beauty Jeans for both girls and boys have become a common sight in urban India. These are increasing evidence of the imprints of western influence in Indian society (**Fuller 2004**). There is increase in the number of malls, multiplexes, fastfood centres, call centres, food courts, restaurants, health zones, gyms, discos, parlours, pubs, spas, banks with modern computer technology, ATM's etc. The charm for western music, foreign actors, hollywood movies is on increase. There is a craze for latest technology - mobiles, internet, netbanking, mobiles, emails, sms, western lifestyle, social networking sites like, twitter, facebook, orkut, googleplus, messengers, audio - video chattings etc. Attitude towards sex and sex partners are changing. Marital discord and divorce is increasing, separate women or widows are no looked down upon. People are fast adopting the latest trends in fashion and living style. Being round and chubby in India was a happy thing, a sign of affluence and health but today, the country's wealthy and most prominent young people are trimming down, working out at health clubs and becoming diet- conscious. These changes are reflected on the lives of individuals as well as family. The increasing influence of global culture is assisting in cultural revivalism also. Same communication technologies are also being used to promote traditional values and culture.

Globalisation has affected the way of living and thinking. Not only food habits, dressing habits but the values and practices are also getting affected. The friendship between the opposite sex is not considered bad. Society has become more open and the interaction between the male and female has become more frequent and open. The practice of dating

has become very common and individuals are very cautious and conscious in selecting their life partners. This has resulted in an increasing trend of love marriages. The concept of live-in that seems a lot contrary to Indian moral values as institution of marriage is highly valued in India, is not only accepted but also getting popular in urban setting. Seeing an increase in the trend of this live-in practice, our constitution has also given it sanctity to it by providing legitimacy to the child of such couples who are in live in terms. This is all true. Today, homosexuality is being accepted by the society and the organizations advocating it and supporting it are openly facing the society and are demanding for the legitimacy of such unions. Though it is still limited to a section of society but the people are openly expressing their choices and they don't consider anything wrong in it. Their lifestyle reflects the acceptance of western foods and beverages, dress, cosmetics and ornamentation, music, dance and artifacts. It can be seen easily around us. Indian drinks like lassi, mattha are getting sidelined by the global drinks like coke, pepsi, coffee. Cakes, Pastries, Pizzas, Burgers and other fast food items are getting much more importance than Indian food and drinks. Parties and ceremonies are not considered without these global food items.

Thus, there are various studies on the impact of globalisation on Indian culture in general and urban culture in particular which differ from each other. Scholars like Yogendra Singh, Minna Saavala, Panikkar find that the effect of globalisation on culture is homogenising whereas scholars like Mcmillin, Appadurai, Pathak find that the impact of globalisation on Indian urban culture in the form of hybridisation. Ahmad finds a site of cultural struggle in Indian urban centres. Selma K. Senntag in her study finds it in the form of cultural imperialism, D.C. McMillin holds that projection of cultural identities are getting homogenised in the third world countries that is not true. In his view, third world countries are witnessing the creolisation/ hybridity of local culture and coexistence of local and global culture. There are a few studies specifically focusing on cultural globalization in urban India which examine certain new cultural sites such as call centres, multiplexes/ malls and related material culture or culture centered on consumption targeting the burgeoning middle to upper classes. Hence, there are different frameworks used in these studies like frameworks of cultural homogenization, imperialism/ hegemony, cosmopolitanism, glocalisation, hybridity/ heterogeneity and adaptation.

## **The Problem of Study and its Significance**

First, it emerges out from the review of literature that the existing studies on globalisation 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 globalisation (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 globalisation and, thus, clear the existing ambiguity. In this sense, such a study would enrich the existing knowledge pertaining to the impact of globalisation 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.

## **Objectives and Hypotheses of the Study**

The broad objective of the study is to examine the impact of globalisation on urban culture with a focus on the people of Uttarakhand in the Lucknow city. The specific objectives of the study are as follows:

1. To examine the dominant general pattern of the impact of globalisation on urban culture.
2. To find out the views of urban people on the main cause of cultural changes due to globalisation.
3. To examine the impact of globalisation on material culture of the urban people.

4. To know the impact of globalisation on non-material culture of the urban people.
5. To compare the impact of globalisation on the material and non-material culture of urban people and find out if there is any cultural lag.
6. To analyse the impact of globalisation on urban culture with reference to class, caste, gender and age-group.

Further, in accordance with the specific objectives of the study, the hypotheses which guides the study are formulated as follows-

1. Homogenisation is the dominant general pattern of impact of globalisation on urban culture.
2. The main cause of cultural globalisation is mostly economic in nature.
3. There is increasing homogenisation of material culture of the urban people due to the impact of globalisation.
4. Despite the impact of globalisation, there is high level of traditionality in the non-material culture of the urban people.
5. There is 'cultural lag' regarding the impact of globalisation on material culture and non-material culture of the urban people.
6. Cultural impact of globalisation and responses to it vary across age- group, gender, class and caste.

### **Methodology of the Study**

The study adopts Descriptive research design as it seeks to provide mainly a descriptive account of current scenario of the impact of globalisation on urban culture. It is largely a cross-sectional study.

### **Conceptual Framework**

To examine the impact of globalisation on culture, the conceptual framework adopted in the study includes the concepts of cultural diffusion and cultural lag. The concepts used in this study are explained here in the sense in which they have been used. Globalisation has been defined in various ways by different scholars. But here in the context of this

study, globalisation 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. This is more so because the universe of the study is confined to Lucknow city in India only and does not cover some other countries as well which would have enabled examining the impact of Indian culture on other countries. It is recognised that globalisation is an all pervasive phenomenon which affects almost all aspects of our life, i.e. social, cultural, political, economic, etc. But it is not feasible to take all these aspects of life under consideration in the present study. Here, only the cultural aspect has been examined here which is one of the most significant aspects of this phenomenon. But, culture again has such a vast scope that it cannot be studied fully. So, only some important components of culture have been covered in the research.

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 globalisation on the two aspects of the culture.

This is a cross-sectional study as it studies the impact of globalisation on various sections of the society. The analysis in study has been done on the basis of age, gender, class and caste. The concept of class used here in quantitative study is subjective as it is based on the self-identification of class position by the respondents. For the purpose of case study, the class position of the respondents was decided on the basis of their home size, plot size, outer appearance of the home and availability of vehicles. The respondents

chosen for the study were above fourteen years of age because some of the research questions require a mature mind to answer.

This study adopts mixed-method approach. Accordingly, both qualitative and quantitative methods of data collection have been used for the study.

### **Universe of the Study and Sample**

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 he desired number. In case where the family selected was same as that of case study, it was replaced with another similar neighbouring family. Five families were replaced which were similar to the selected families of case study.

### **Tools of Data Collection**

Two different set of tools were used to collect the data required for the study. The Interview Guide was used for conducting Case Study of the selected families in order to investigate the cultural impact of globalisation. For collecting quantitative data, structured Interview Schedule/ Questionnaire was constructed keeping in mind the objectives and hypotheses of the study and the same was administered on the respondents. The same set of questions was there in both Interview Schedule and Questionnaire. The Interview Schedule was used for illiterate respondents and Questionnaire for literate respondents. Total 210 Questionnaires were distributed by handing over these directly to the respondents and later on, these were collected directly visting them personally. Out of 210 Questionnaires, 201 were returned by the respondents. Interview Schedules were used to collect data from total nine illiterate respondents out of which five were males and four were females.

**Sources of Data:** 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 secondary sources, about the life of people of Uttarakhand living in Lucknow city, some relevant data was collected from the different organisations of the people of Uttarakhand in Lucknow like Uttarakhand Mahaparishad, Parvatiya Mahaparishad. Relevant books, journals, articles and websites pertaining to the subject of globalisation and culture were consulted. Voter list of the concerned area was used for drawing sample of the respondents of the study.

**Processing and Analysis of Data:** For processing and analysis of quantitative data, SPSS software has been used. The following steps were undertaken so as to process and analyse the data. First, the raw data collected by the researcher was scrutinized so as to note down missing entries if any and the irrelevant questions/data was omitted from the scope of the study. Then, the code Book and master chart was prepared by entering the data on computer with SPSS. Then, univariate tables were prepared so as to understand the general profile of the respondents. Some of the variables were regrouped so as to suit the data for the SPSS system. Cross-tables were prepared to analyse data on the basis of age, gender, class and caste. At last, the univariate and cross tables were analysed and findings drawn on that basis.

### **Limitations of the Study**

Certain difficulties were encountered in collecting data. The first limitation faced by the researcher was in finding studies on to the people of Uttarakhand in Lucknow city. In fact, there was no study available which dealt with that. Also, there was no government record available regarding the total number of people of Uttarakhand living in Lucknow city so the data regarding them was collected through different organizations of people of Uttarakhand active in Lucknow. The respondents of the study were only the people of Uttarakhand living in Lucknow city but the voter list of the areas to be studied contained some families who did not belong to the community. So, identifying the households of Uttarakhand people, the help of local organisation of people of Uttarakhand of the concerned area was taken. Collecting data using the Interview Guide for the case study

took a lot of time as the researcher herself had to fill in details. Moreover, availability of all the members at home was not possible every time so the researcher had to make many visits to households that took much time in conducting case study. Some of the respondents were very hesitant and did not want to reveal their personal information and were giving vague answers which posed a lot of difficulty to the researcher to know the reality. Building a rapport with the respondents was also a difficult task to be done. For that, researcher made frequent visits to the field and also visited many of their cultural gatherings.

Another limitation is that it is a micro –study focused on the people of Uttarakhand living in a provincial city, Lucknow. So, its findings would have limited applicability in case of a vast and diverse country i.e. India. So, the problem of study dealt with this study may be studied in the context of some other provincial cities, metros and rural areas as well to develop a better understanding of the impact of globalization on urban culture in particular and rural and tribal areas as well in case of India. Also, there is a need to conduct macro-level studies in this respect.

## **Chapterisation**

Keeping in view the objectives and hypotheses, this study is divided into seven chapters. The brief introduction of these seven chapters is given below-

**Chapter 1** entitled ‘**Introduction**’ begins with discussing the meanings and interpretations of globalisation and culture. Then it provides a brief review of literature covering relevant studies on globalisation and culture conducted by Indian as well as foreign scholars. The review of literature has been decided into two segments. The first segment deals with the studies related to globalisation and culture in general whereas the second segment deals with the studies related to the impact of globalisation on Indian culture in general and urban culture in particular. After this, 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. The socio-economic profile of respondents include details regarding their age, gender, marital status, education, religion, class, caste, occupation, household assets, type of residence and duration of respondents’ family living in Lucknow. Thus, an effort has been made to get the general details of the respondents. The culture of Uttarakhand has been described providing information about their ethnicity, caste, religion, language, art-forms, dress, festivals, folk dances, musical instruments and food. Then, general information regarding the people of Uttarakhand living in Lucknow city, their major organisations and fairs and events organised by them in the city have been discussed briefly.

**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 globalisation on urban culture in India in general and then the main direction of the pattern of globalisation on the culture of people of Uttarakhand living in Lucknow city. It also probes the main cause of cultural change in India due to globalisation and then compares whether there are different impact of globalisation on the material and non-material culture.

**Chapter 4** is ‘**Impact of Globalization on Material Culture of the People**’ which examines the impact of globalisation on the material culture of people of Uttarakhand living in Lucknow city. It examines the impact on use of material things, gadgets, cosmetic/ lavatory items, home appliances, bath-fittings, online shopping, availability of cable connection and internet connection. Besides this, it also covers impact on the type of food consumed at home and outside the home and the type of dress worn at home and outside the home.

**Chapter 5** titled ‘**Impact of Globalization on Non-material Culture of the People**’, focuses on the impact of globalisation on the non-material aspects of culture of the people of Uttarakhand living in Lucknow city. Non-material culture includes the analysis of language spoken by them, their liking for type of music, dance, movies, means of entertainment, preference for and practice of family traditions and values, marriage

norms and values and views on caste system. Finally, there is made some concluding observations.

**Chapter 6** of the study entitled '**Case Study**' presents the details of 25 families about their socio- economic background and impact of globalisation on material and non-material culture aspects of culture. The case study is divided into three sections. . The first section contains the cases of ten lower class families, the second section contains the cases of ten middle class families and the third section contains the cases of 5 lower class families. Finally, there is given the main findings with respect to the impact of globalisation on culture of the people.

**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.

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## **Chapter-2**

*Profile of the Respondents and the  
Culture of Uttarakhand*

## **Chapter-2**

# **Profile of the Respondents and the Culture of Uttarakhand**

This chapter first provides a brief socio-economic profile of the respondents of the quantitative study who were selected from two colonies of Lucknow where people of Uttarakhand live in large number. Then, it gives a brief description of the culture of Uttarakhand, cultural organisations and activities of people of Uttarakhand living in Lucknow city.

### **Socio- Economic Profile of the Respondents**

The socio-economic characteristics of respondents have very significant role to play in expressing and giving the responses about the problem in research pertaining to social science. So in this chapter, the personal characteristics of the respondents have been presented. This includes age, gender, marital status, education, religion, class, caste, occupation, assets, etc.

#### **Age- group Distribution**

Age of the respondents is one of the most important characteristics in understanding their views about the particular problems in social research. The views of the respondents depend on their age as age indicates level of maturity. So, children below fourteen years were not included in the sample of study.

The details of the age group based distribution of the respondents selected for the study, is above fourteen years which is given in Table 2.1. It is evident from Table 2.1 that the highest number of the respondents (42.4%) were from the age group of 35-60 years, more than a quarter of them (26.7%) were from the age group of 20-35 years, little more than seventeen percent were from the age group of 14-20 years and the least number of respondents (13.3%) were above 60 years of age. To be more specific, the highest number of respondents (42.4%) in the sample were from the age- group of 35-60 years.

**Table 2.1: Distribution of Respondents according to Age-group**

<b>Age group (years)</b>	<b>No.</b>	<b>%</b>
(i) 14-20 years	37	17.6
(ii) 20-35 years	56	26.7
(iii) 35-60 years	89	42.4
(iv) Above 60 years	28	13.3
<b>Total</b>	<b>210</b>	<b>100.0</b>

### **Gender**

Gender is an important variable in a given Indian social situation which is variably affected by any social or economic phenomenon and globalization is not an exception to it. Hence the variable gender was investigated for this study. Data related to gender of the respondents is presented in Table 2.2.

**Table 2.2: Distribution of Respondents based on Gender**

<b>Gender</b>	<b>No.</b>	<b>%</b>
(i) Male	113	53.8
(ii) Female	97	46.2
(iii) Other	0	0
<b>Total</b>	<b>210</b>	<b>100.0</b>

It is quite clear from Table 2.2 that out of the total respondents investigated for this study, the number of males and females in the sample is almost evenly divided. Near about half

of the respondents (46.2%) of the respondents were females whereas remaining half of them (53.8%) were males.

### **Marital Status**

Marriage is one of the most important social institutions. The perceptions and attitudes of the person can also differ by the marital status of the persons because the marriage might make the persons little more responsible and matured in understanding and giving the responses to the questions asked. The details of the marital status of the respondents are presented in Table 2.3.

**Table 2.3: Marital Status**

<b>Marital Status</b>	<b>No.</b>	<b>%</b>
(i) Unmarried	69	32.9
(ii) Married	141	67.1
<b>Total</b>	210	100.0

Table 2.3 shows that majority of the respondents (67.1%) were married and remaining (32.9%) were unmarried. Since the children below 14 years were not considered in the sample and the majority of the respondents were from late adolescent age group, this is the age at which, normally, a person gets marry and shoulders the responsibility of a household.

### **Educational Status**

Education is one of the most important characteristics that might affect the person's attitudes and the way of looking and understanding any particular social phenomena. In a way, the response of an individual is likely to be determined by his educational status and therefore it becomes imperative to know the educational background of the respondents. Hence the variable 'Educational level' was investigated by the researcher and the data pertaining to education is presented in Table 2.4

Table 2.4 shows that majority of the respondents (about 60%) of the respondents were educated up to graduation. About twelve percent of the respondents were educated up to intermediate and relatively lesser number of them, about nine percent of them were educated up to high school. About sixteen percent of the respondents were educated up to the post graduates level and only very few of them (about 4%) were illiterate.

**Table 2.4: Level of Education of Respondents**

<b>Level of Education</b>	<b>No.</b>	<b>%</b>
(i) Illiterate	9	4.3
(ii) High school	18	8.6
(iii) Intermediate	26	12.4
(iv) Graduation	125	59.5
(v) Post graduation	32	15.2
<b>Total</b>	<b>210</b>	<b>100.0</b>

### **Religion**

Religion is one of the most important aspects that determine a person's attitude and behaviour. Though it was known that the universe may hardly have any other religion except Hinduism, it was reinvestigated again. The variable religion has been investigated in Table 2.5.

It is obvious from the table that all the respondents belonged to Hindu religion only so we will not further take this variable in cross-tabulation.

**Table 2.5: Religion based distribution of Respondents**

<b>Religion</b>	<b>No.</b>	<b>%</b>
(i) Hindu	210	100.0
(ii) Muslim	0	0
(iii) Sikh	0	0
(iv) Christian	0	0
(v) Other	0	0
<b>Total</b>	<b>210</b>	<b>210</b>

**Self- identification of Class position**

Class is a kind of social category. Class is one of the important characteristics that might affect a person's attitude and way of thinking. Therefore it becomes 'imperative to know the class background of the respondents. Here, the study of the class is subjective in nature.

**Table 2.6: Class position based on Self-identification by Respondents**

<b>Class of the respondents</b>	<b>No.</b>	<b>%</b>
(i) Upper class	40	19.0
(ii) Upper middle class	80	38.1
(iii) Middle class	73	34.8
(iv) Lower class	17	8.1
<b>Total</b>	<b>210</b>	<b>100.0</b>

Table 2.6 shows that majority of the respondents (about 38 %) of the respondents were from the upper middle class and relatively less number of them, about 35 percent of the

respondents were from middle class. The respondents from the lower class were very few (about 8%) and remaining nineteen percent of the respondents were from upper class. It means that majority of the respondents belonged to middle and upper middle class.

### **Caste Composition**

Caste is one of the most important social category in Indian society.

Data related to the caste is presented in Table 2.7

**Table 2.7: Category of Caste of Respondents**

<b>Category of Caste</b>	<b>No.</b>	<b>%</b>
(i) General	196	93.3
(ii) O.B.C.	11	5.2
(iii) S.C.	2	1.0
(iv) S.T.	1	0.5
<b>Total</b>	210	100.0

It is quite clear from Table 2.7 that an overwhelming majority of respondents (93.3%) were from the general caste. The respondents from O.B.C category were around five percent only. The number of respondents from S.C. and S.T. category was just 3 in a sample of 210 i.e. almost negligible.

### **Occupation**

Occupation determines the quality of life and socializes person in a particular way. It determines the behavior pattern and understanding level of particular phenomenon. Income is generated by occupation and income of a person plays an important role in shaping the economic condition of an individual. The economic condition has bearing on the responses about a problem posed to a person. The data related to primary and

secondary occupation of the respondents is presented in Table 2.8 and Table 2.9 respectively.

It is evident from Table 2.8 that a large majority of the respondents (83.8 %) stated that their main family occupation is service and around fifteen percent of them had business as their main family occupation. It means most of the respondents had service as their main family occupation.

**Table 2.8: Main Occupation of the Family of Respondents**

<b>Main occupation of the family</b>	<b>No.</b>	<b>%</b>
(i) Agriculture	0	0
(ii) Business	31	14.8
(iii) Study (scholarship)	0	0
(iv) Service	176	83.8
(v) Labour	0	0
(vi) Other	3	1.4
<b>Total</b>	<b>210</b>	<b>100.0</b>

It is very obvious from Table 2.9 that more than half of the respondents stated that they do not have any other occupation or source of income in the family. Around nine percent (8.6 %) of the respondents stated that they had business as their secondary occupation in the family. A little more than seventeen percent stated that they had service as secondary occupation of the family. The respondents who stated agriculture as their secondary occupation of the family were negligible.

**Table 2.9: Secondary Occupation of the Family of the Respondents**

<b>Secondary occupation of the family</b>	<b>No.</b>	<b>%</b>
(i) Agriculture	1	0.5
(ii) Business	18	8.6
(iii) Study (scholarship)	0	0
(iv) Service	36	17.1
(v) Labour	0	0
(vi) Other	45	21.4
(vii) None	110	52.4
<b>Total</b>	<b>210</b>	<b>100.0</b>

### **Household Assets**

A list of household assets was prepared and the respondents were asked whether they have these in their families or not. The list contains the items- two-wheeler vehicle, four-wheeler vehicle, television, computer/laptop, refrigerator, washing machine, cooler, a.c., dining table, sofa-set.

It is obvious from Table 2.10 that cent percent of the respondents had television in their home and around two- third of the respondents (75.2%) had computer or laptop in their home. Both television and computers are considered important factors behind the process of globalization. An overwhelming majority of respondents had refrigerator, cooler, two-wheeler, sofa-set in their family (97.1%, 93.8%, 92.4% and 91.9% respectively). More than half of the respondents had a.c., dining table, four-wheeler vehicle and washing machine in their family (56.7%, 57.6%, 59% and 60% respectively). By and large, the respondents were well equipped with these household assets.

**Table 2.10: Household assets owned by Respondents**

<b>Household Assets</b>	<b>No. of families having these items</b>	<b>%</b>
<b>(i) Two-wheeler</b>	194	92.4
<b>(ii) Four-wheeler</b>	124	59.0
<b>(iii) Television</b>	210	100.0
<b>(iv) Computer/Laptop</b>	158	75.2
<b>(v) Refrigerator</b>	204	97.1
<b>(vi) Washing Machine</b>	126	60.0
<b>(vii) Cooler</b>	197	93.8
<b>(viii) A.C.</b>	119	56.7
<b>(ix) Dining table</b>	121	57.6
<b>(x) Sofa-set</b>	193	91.9

### **Type of Residence**

The type of the house in which a person lives and socializes is likely to have impact on his belief system and in molding his own personality. This will have an immense value in giving a response to a problem faced by him and hence the variable house type was investigated.

It is obvious from Table 2.11 that cent percent of the respondents were residing in 'Pakka' houses. There was not any respondent residing in any other type of residence. It shows the economic progress of the people.

**Table 2.11: Type of Residence of Respondents**

<b>Residence-type</b>	<b>No.</b>	<b>%</b>
(i) Pakka	210	100.0
(ii) Kachha-pakka mixed	0	0
(iii) Kachha	0	0
(iv) Hut	0	0
<b>Total</b>	210	210

**Duration of Respondent's Family Living in Lucknow City**

It was also asked to respondents that for how long their family is living in the Lucknow city. Table 2.12 shows the duration of respondent's family living in Lucknow city.

An overwhelming majority (85.7%) of the respondents were living in the city for 25-50 years and those living in the city for less than fifteen years and from 15-25 years were extremely negligible (3.8%). The respondents living in the city for 50-70 years were very few. Thus, most of the respondents were living in the city for 25-50 years.

**Table 2.12: Duration of Respondent's Family Living in Lucknow City**

<b>Duration in years</b>	<b>No.</b>	<b>Percent</b>
(i) Less than 15 years	8	3.8
(ii) 15-25 years	8	3.8
(iii) 25-50 years	180	85.7
(iv) 50- 70 years	14	6.7
<b>Total</b>	210	100.0

From the above information, it is clear that 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.

### **Culture of Uttarakhand**

Before analyzing the people of Uttarakhand living in Lucknow city, we have to understand the people of Uttarakhand in general and then the people of Uttarakhand in Lucknow city. Let us see the profile of Uttarakhand and its people in brief. We will first analyse the region geographically and then the people there on the basis of religion, caste, ethnicity, etc.

The districts of Uttarakhand are divided in two groups. One group of *Kumaun* division and the other group of *Garhwal* division. The **Kumaun** division consists of these districts- Almora, Bageshwar, Champawat, Nainital, Pithoragarh, Udham Singh Nagar. The **Garhwal** division consists of these districts- Dehradun, Haridwar, Tehri Garhwal, Uttarkashi, Chamoli, Pauri Garhwal, Rudra Prayag.

The natives of the state are generally called Kumauni or Garhwali depending upon their place of origin. They generally have agrarian –pastoral way of life. Some bhotias are traders. Basically the society is patriarchal. The social structure is based on the extended family system.



Source: [www.uttarkhand.com](http://www.uttarkhand.com)

Map 2.1: Map of Uttarakhand

Women are respected in society but are usually confined to household activities. Widow marriage and remarriage by divorced women is permitted except in certain sections of high caste Brahmins and rajputs. Marriage doesn't take place in same clan. Bridegrooms are from the same caste or higher caste. Marriages are generally pre-arranged and after horoscope matching. Status of a family and caste are pre requisites of marriage.

**Ethnicity, Caste, and Religion-** 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*.

**Language-** Mainly two languages are spoken *Kumauni* and *Garhwali*. People of *Kumaun* speak *Kumauni* and people of *Garhwal* speak *Garhwali*. *Sanskrit* is the official language of the state.

**Art-forms-** *Aipan* is a main art form. Other artforms are *Chowki*, *Dikare* etc.

**Dress-** Traditionally, Men wear *kurta*, *pyjamas* and *a topi* and women wear *angda* and *pichhora*. At special occasions, women wear big *nath* (nose ring).

**Festivals-** They celebrate festivals throughout the year. Some of the festivals are *Makar Sankranti* or *ghughutia*, *Basant Panchami*, *Phool Dei*, *Harela*, *Bhitauli*, *Ghee/olgia Sankranti*, *Khatarua*, *Vat Savitri*, *Ganga Dussehra*, *Janopunyu*, *Kumaoni Holi* , *Kandali*

**Folk Dances and Musical Instruments-** The famous folk dances of the Uttarakhand are *Langvir Nritya*, *Baradi Nati*, *Pandav Nritya*, *Shotiya*, *Chanchari*, *Chhapeli*, *Chholia*, *Jharva*, *Chandhur*, *Chhapalior*. Some of very common and popular instruments of them are *Murli*, *Bina*, *Hurka*, *Turi/Tuturi/Tury*, *Ransing*, *Daur*, *Nagfani*, *Nagada*, *Birai*, *Kartal*, *Majira*, *Khajri*.

**Food Stuffs/ Recipes-** To start regarding food stuffs, we will start with the sweets. Pandey (2000) has defined many Uttarakhandi dishes in her book. The famous Uttarakhandi (pahadi) sweets are *bal mithai, singhori, chocolate, methi ke laddu* among which *baal mithai* is the most popular and tasty. The pahadi daal are also in demand like the *bhatts* which are rich in calcium, the *gahat* which has the power to fight stone disease, *Tor ki daal, kaali daal, kahdi daals* etc. Some masale like *jammu, heeng, gadyeni* are also very demanded. Other food stuffs like *madua ka aata, Jhangore, bhanga, gaderi neebu, pahadi kheera and muli* are also very tasty. *Shingals, Aalu ke gutke, Bhang ki chutney, Kaapa, Phanu, Rus, Garhwal ka Funnah, Kafuli, Bhatt ki churkani, Baadi, Gulgula, Mandua ki roti, Palau, Dubka, Puva, Rot, Gaderi, Saana Nibu, dadim chutney, Chadanjee, Saain,* etc. are some of the other famous dishes.

### **People of Uttarakhand in Lucknow city**

We also need to know about the people of Uttarakhand living in Lucknow and their various organisations in the city. The people of Uttarakhand living in Lucknow city have a long connection from this city. They are found all over the city and are mixed here with the localites completely. They are also called *pahadi*. The main reasons behind their settlement of them in Lucknow were government jobs, education and getting other better social facilities.

### **Organisations of People of Uttarakhand in Lucknow city**

Several organisations of the people of Uttarakhand have been active in the city. Many of them have become inactive with the time but many of them are still alive. There are some very small groupings also which are striving for their survival. Uttarakhandi (2014) has given the list of these organisations-

*Uttarakhand Mahaparishad-* Earlier, it was known as Kumaun Parishad. This organisation has its own building at Kurmanchal Nagar. It also organizes the annual fair named *Uttarakhand Mahotsav*.

*Parvatiya Mahaparishad*- Another very large organisation of the people of Uttarakhand. It also organizes an annual fair in every January which is popularly known as *Kauthik*. It started in 2001 as a main organisation comprising various small organisations and groups together.

*Garhwal Sanstha*- This organisation used to organise *Ramlila*, *Holi milan* and sports activities earlier.

*Kumauni Kirtan Mandal*- This organisation started 1960 and could worked only for 10-12 years. It used to do kirtans on every Saturday.

*Parvatiya Bandhu Manas Parishad*- It used to work in past and conducted *Ramlila* in Babuganj area.

*Buransh*- This started in 1972 and now it is extinct.

*Aankhar*- This organisation used to publish the magazine *Aankhar* and perform dramas.

*Parvatiya Samajotthan Parishad*- This organisation of Indira nagar, started in 1981 and organizes programs of *Holi* and *Dussehra*. It has its own yearly magazine named *Parvat - rang*.

*Parvatiy Sanskritic evam Samajik Sansthan*- This organisation organizes cultural programs in the area of Gomtinagar and honours the old couples of Uttarakhand every year.

*Monal*- This is a cultural organisation which started in 1982 and presents its various cultural programs throughout the country.

*Uttaranchal Swar Sangam*- This organisation started in 1999 and presents the programs of folkdances, folksongs and dramas etc

*Himshikhar*- This organisation was previously known as Shikhar-swar and now working in writing and singing folk songs and presenting folk dances.

*Jauhar Sanskritik Sanghatan*- This organisation has its own bulding at Kalyanpur and it organizes cultural programs. It also provides shelter space to students in Lucknow.

*Uttarakhand Lok Seva Parishad-* This organisation is continuously working to organize and develop people of Uttarakhand in cultural, social and emotional ways.

*Sarojini Nagar Jan Kalyan Samiti-* This organisation is working for public awareness and development of culture in the areas of L.D.A road, Kailashpuri, Sarojini Nagar, etc.

*Uttaranchal Samiti/ Parvatiya Janjagaran Samiti-* This organisation started in 1984 in Telibag. It has its own community centre which is always available for community works.

*Varisth Nagrik Samiti-* This organisation works in the favour of senior citizens and also celebrate the birthdays of its various senior citizens.

*Sri Ramlila Samiti Kalyanpur-* This organisation performs *Ramlila* in Shivani-vihar area of Kalyanpur since 12 years.

*Sri Ramlila Samiti Mahanagar-* This organisation performs *Ramlila* in Mahanagar area since 45 years. It also performs yagyavit sanskar of the boys in every *Basant panchami* and publishes its yearly magazine named Swaraanjali.

*Kurmanchal Ramlila Samiti-* This organisation performs *Ramlila* in Kurmanchal Nagar area. Firstly in 1976, then after many years it has again started performing since 2007.

*Pantnagar Sanskriti Samiti-* This organisation has also been performing *Ramlila* in Pant Nagar area since 24 years.

*Pavatiya Ramlila Samiti, Telibaag-* This organisation performs *Ramlila* in Telibaag area.

*Parvatiya Kalyan Samiti Kalyanpur-* This organisation organizes the programs of public awareness and organizes the *Holi milan* also in Kalyanpur area.

*Uttarakhand Shodh Sansthaan-* The organisation aims to bring awareness for the development of Uttarakhand and make programs accordingly after discussion among intellectuals.

*Nisarg Srijan Sansthan*- This is an intellectual organisation whose members are many intellectuals, writers, journalists, dramatists, sociologists etc. and it works throughout the nation. It also honours the intellectuals.

*Devanchalam*- This is related to drama performances. It started in 1997.

*Himalayan Films and Apex Communications*- This is credited for making telefilms related to public awareness.

### **Fairs of People of Uttarakhand in Lucknow**

These organisations organise various fairs and cultural gatherings but the two biggest fairs organised are given below-

**Uttarayani Kauthik**- Uttarayani kauthik is organised by the Parvatiya Mahaparishad organization on every January at makar sankranti. Kauthik is the word used for fair, gathering. It is organized generally for 7 days but the days may vary as per condition.

**Uttarakhand Mahotsav**- Uttarakhand Mahotsav is organised by very old organization Uttarakhand Mahaparishad which was earlier known as Kumaun Parishad. This fair is generally held for 10 days and days may vary as per condition.

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## **Chapter-3**

*Dominant Pattern of Impact of  
Globalization on Urban culture and its  
causes*

## Chapter-3

### Dominant Pattern of Impact of Globalization on Urban Culture in India and its Causes

This chapter provides the details regarding the dominant pattern of the impact of globalisation on urban culture and on the culture of people of Uttarakhand living in Lucknow city. It also examines the main cause of cultural changes due to globalisation and then, it tries to find out which aspect of culture is more influenced by globalisation. Finally, some concluding observations are made.

#### 1. Dominant Pattern of Impact of Globalization on Urban Culture in India

Respondents were asked about the dominant pattern of impact of globalisation (Euro-American culture) on Indian urban culture. They were given four options - similar to global culture, equal combination of global and Indian culture, little impact of global culture and no impact.

**Table 3.1: Dominant pattern of impact of globalisation on urban culture in India**

<b>Dominant pattern of impact of globalisation</b>	<b>No.</b>	<b>%</b>
(i) Similar to Global culture	27	12.9
(ii) Equal combination of Global and Indian culture	117	55.7
(iii) Little impact of Global culture	66	31.4
(iv) No impact	0	0
<b>Total</b>	210	100.0

From Table 3.1, it is clear that majority of the respondents (55.7%) of the respondents stated that there is equal combination of global and Indian culture, more than a quarter of

the respondents (31.4%) stated that there is little impact of global culture on urban culture, few respondents (12.9%) stated similar to global culture and none replied that there is no impact. Thus it is clear from the above table that the dominant pattern of the impact of globalisation on urban culture is much towards equal combination of global and Indian culture.

### **Dominant Pattern of Impact of Globalisation on Urban Culture the basis of Age**

Table 3.2 shows that in the age-group of 14-20 years, around half of the respondents (45.9%) replied similar to global culture, around one third of the respondents (32.4%)

**Table 3.2: Dominant pattern of impact of globalisation on urban culture on the basis of age**

Age-group	Dominant pattern of impact of globalisation on Urban culture			Total
	Similar to Global culture	Equal combination of Global and Indian culture	Little impact of Global culture	
(i) 14-20 years (%)	17 (45.9)	12 (32.4)	8 (21.6)	37 (100.0)
(ii) 20-35 years (%)	7 (12.5)	30 (53.6)	19 (33.9)	56 (100.0)
(iii) 35-60 years (%)	2 (2.2)	64 (71.9)	23 (25.8)	89 (100.0)
(iv) Above 60 years (%)	1 (3.6)	11 (39.3)	16 (57.1)	28 (100.0)
<b>Total</b> (%)	27 (12.9)	117 (55.7)	66 (31.4)	210 (100.0)

replied equal combination of global and Indian culture and less than a quarter of respondents (21.6%) replied little impact of global culture. In the age group of 20-35 years, more than half of the respondents (55.7%) of the respondents stated that there is equal combination of global and Indian culture. In the age group of 35-60 years, large majority of the respondents (71.9%) stated that there is equal combination of global and Indian culture. In the age group of above 60 years, more than half of the respondents (57.1%) stated that there is little impact of global culture and more than one third of the respondents (39.3%) stated that there is equal combination of global and Indian culture.

**Dominant Pattern of Impact of Globalisation on Urban culture on the basis of Gender**

In male gender, more than half of the respondents (56.6%) of the respondents stated that there is equal combination of global and Indian culture and few respondents (15%) stated

**Table 3.3: Dominant pattern of impact of globalisation on urban culture on the basis of gender**

Gender	Dominant pattern of impact of globalisation on Urban culture			Total
	Similar to Global culture	Equal combination of Global and Indian culture	Little impact of Global culture	
(i) Male	17	64	32	113
(%)	(15.0)	(56.6)	(28.3)	(100.0)
(ii) Female	10	53	34	97
(%)	(10.3)	(54.6)	(35.1)	(100.0)
<b>Total</b>	27	117	66	210
(%)	(12.9)	(55.7)	(31.4)	(100.0)

similar to global culture. In female gender, more than half of the respondents (54.6%) of the respondents stated that there is equal combination of global and Indian culture and few respondents (15%) stated that it is similar to global culture.

### **Dominant Pattern of Impact of Globalisation on Urban Culture on the basis of Class**

In upper class, equal number of respondents (42.5%) stated similar to global culture and equal combination of global and Indian culture. In upper-middle class, large majority of the respondents (80%) stated equal combination of global and Indian culture

**Table 3.4: Dominant pattern of impact of globalisation on urban culture on the basis of class**

Class	Dominant pattern of impact of globalisation on Urban culture			Total
	Similar to Global culture	Equal combination of Global and Indian culture	Little impact of Global culture	
(i) Upper (%)	17 (42.5)	17 (42.5)	6 (15.0)	40 (100.0)
(ii) Upper-middle (%)	7 (8.8)	64 (80.0)	9 (11.2)	80 (100.0)
(iii) Middle (%)	3 (4.1)	35 (47.9)	35 (47.9)	73 (100.0)
(iv) Lower (%)	0 (.0)	1 (5.9)	16 (94.1)	17 (100.0)
<b>Total (%)</b>	27 (12.9)	117 (55.7)	66 (31.4)	210 (100.0)

In middle class, equal number of respondents (47.9%) stated equal combination of global and Indian culture and little impact of global culture. In lower class, overwhelming majority of the respondents (94.1%) stated little impact of global culture.

**Dominant Pattern of Impact of Globalisation on Urban culture on the basis of Caste**

In general category, more than half of the respondents (57.7%) stated that equal **Table 3.5: Dominant pattern of impact of globalisation on urban culture on the basis of caste**

Caste category	Dominant pattern of impact of globalisation on Urban culture			Total
	Similar to Global culture	Equal combination of Global and Indian culture	Little impact of Global culture	
(i) General (%)	26 (13.3)	113 (57.7)	57 (29.1)	196 (100.0)
(ii) O.B.C. (%)	1 (9.1)	2 (18.2)	8 (72.7)	11 (100.0)
(iii) S.C. (%)	0 (.0)	2 (100.0)	0 (.0%)	2 (100.0%)
(iv) S.T. (%)	0 (.0)	0 (.0)	1 (100.0)	1 (100.0)
<b>Total (%)</b>	27 (12.9)	117 (55.7)	66 (31.4)	210 (100.0)

combination of global and Indian culture and a little more than thirteen percent stated similar to global culture. In O.B.C. about three fourth of the respondents (72.7%) stated little impact of global culture. In S.C. and S.T. category, cent percent of the respondents stated equal combination of global and Indian culture and little impact of global culture respectively.

## **2. Dominant Pattern of Impact of Globalisation on the Culture of People of Uttarakhand in Lucknow city**

Respondents were also asked about the dominant pattern of impact of globalisation on the culture of people of Uttarakhand living in Lucknow city. The data has been given in Table 3.6.

**Table 3.6: Dominant pattern of impact of globalisation on the culture of people of Uttarakhand living in Lucknow city**

<b>Dominant Pattern of impact of globalisation on the culture of people of Uttarakhand living in Lucknow city</b>	<b>No.</b>	<b>%</b>
(i) Similar to Global culture	9	4.3
(ii) Equal combination of Global and Indian culture	35	16.7
(iii) Little impact of Global culture	165	78.6
(iv) No impact	1	0.5
<b>Total</b>	210	100.0

Table 3.6 demonstrates that majority of the respondents (78.6%) stated that there is little impact of global culture on the culture of people of Uttarakhand living in Lucknow, about sixteen percent of the respondents (16.7%) stated that there is equal combination of

global and Indian culture, very few respondents (4.3%) stated similar to global culture and negligible number of respondents (0.5%) stated that there is no impact of globalisation on the culture of people of Uttarakhand living in Lucknow city. Thus, it is clear from the above table that the dominant pattern of the impact of globalisation on the culture of people of Uttarakhand living in Lucknow is the little combination of global culture.

**Dominant Pattern of Impact of Globalisation on the Culture of People of Uttarakhand living in Lucknow city on the basis of Age**

**Table 3.7: Dominant pattern of impact of globalisation on the culture of people of Uttarakhand living in Lucknow city on the basis of age**

Age-group	Dominant pattern of impact of globalisation on the culture of people of Uttarakhand				Total
	Similar to Global culture	Equal combination of Global and Indian culture	Little impact of Global culture	No impact	
(i) 14-20 years (%)	6 (16.2)	14 (37.8)	16 (43.2)	1 (2.7)	37 (100.0)
(ii) 20-35 years (%)	3 (5.4)	9 (16.1)	44 (78.6)	0 (.0)	56 (100.0)
(iii) 35-60 years (%)	0 (.0)	12 (13.5)	77 (86.5)	0 (.0)	89 (100.0)
(iv) Above 60 years (%)	0 (.0)	0 (.0)	28 (100.0)	0 (.0)	28 (100.0)
<b>Total</b> (%)	9 (4.3)	35 (16.7)	165 (78.6)	1 (0.5)	210 (100.0)

According to Table 3.7, in the age group of 14-20 years, around half of the respondents (43.2%) replied little impact of global culture, more than one third of the respondents (37.8%) replied equal combination of global and Indian culture. In the age group of 20-35 years, more than three fourth of the respondents (78.6%) of the respondents stated that there little impact of global culture. In the age group of 35-60 years, large majority of the respondents (86.5%) stated thatthere is little impact of global culture. In the age group of above 60 years, all the respondents stated that there is little impact of global culture.

**Dominant Pattern of Impact of Globalisation on the Culture of People of Uttarakhand living in Lucknow city on the basis of Gender**

According to Table 3.8, in male gender, about three fourth of the respondents (74.3%) of the respondents stated that there is little combination of global culture and very few (6.2%) replied similar to global culture.

**Table 3.8: Dominant pattern of impact of globalisation on the culture of people of Uttarakhand living in Lucknow city on the basis of gender**

Gender	Dominant pattern of impact of globalisation on the culture of people of Uttarakhand living in Lucknow city				Total
	Similar to Global culture	Equal combination of Global and Indian culture	Little impact of Global culture	No impact	
(i) Male (%)	7 (6.2)	22 (19.5)	84 (74.3)	0 (.0)	113 (100.0)
(ii) Female (%)	2 (2.1)	13 (13.4)	81 (83.5)	1 (1.0)	97 (100.0)
<b>Total (%)</b>	9 (4.3)	35 (16.7)	165 (78.6)	1 (0.5)	210 (100.0)

In female gender, large majority of the respondents (83.5%) of the respondents stated that there is little impact of global culture and very few respondents (2.1%) stated similar to global culture.

**Dominant Pattern of Impact of Globalisation on the Culture of People of Uttarakhand living in Lucknow city on the basis of Class**

According to Table 3.9, in upper class, half of the respondents replied little impact of

**Table 3.9: Dominant pattern of impact of globalisation on the culture of people of Uttarakhand living in Lucknow city on the basis of class**

Class	Dominant pattern of impact of globalisation on the culture of people of Uttarakhand living in Lucknow city				Total
	Similar to Global culture	Equal combination of Global and Indian culture	Little impact of Global culture	No impact	
(i) Upper (%)	7 (17.5)	13 (32.5)	20 (50.0)	0 (.0)	40 (100.0)
(ii) Upper-middle (%)	2 (2.5)	18 (22.5)	60 (75.0)	0 (.0)	80 (100.0)
(iii) Middle (%)	0 (.0)	3 (4.1)	69 (94.5)	1 (1.4)	73 (100.0)
(iv) Lower (%)	0 (.0)	1 (5.9)	16 (94.1)	0 (.0)	17 (100.0)
<b>Total (%)</b>	9 (4.3)	35 (16.7)	165 (78.6)	1 (0.5)	210 (100.0)

global culture and near about one third of the respondents (32.5%) replied equal combination of global and Indian culture. In upper-middle class, three-fourth of the respondents replied little impact of global culture. Overwhelming majority of respondents from middle and lower class replied little impact of global culture (94.5% and 94.1% respectively).

**Dominant Pattern of Impact of Globalisation on the Culture of People of Uttarakhand living in Lucknow city on the basis of Caste**

**Table 3.10: Dominant pattern of impact of globalisation on the culture of people of Uttarakhand living in Lucknow city on the basis of caste**

Caste category	Dominant pattern of impact of globalisation on the culture of people of Uttarakhand living in Lucknow city				Total
	Similar to Global culture	Equal combination of Global and Indian culture	Little impact of Global culture	No impact	
(i) General (%)	9 (4.6)	35 (17.9)	151 (77.0)	1 (0.5)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	0 (.0)	11 (100.0)	0 (.0)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	1 (100.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	9 (4.3)	35 (16.7)	165 (78.6)	1 (0.5)	210 (100.0)

From Table 3.10, it is clear that in general category, majority of the respondents (77%) stated that there is little impact of global culture. In O.B.C., S.C. and S.T. category, cent percent of the respondents also stated that there is little impact of global culture.

### **3. Main Cause of Cultural Changes in India due to Impact of Globalisation**

Respondents were asked about the main cause of cultural changes in India due to globalisation. They were given five options –economic cause, political cause, ideological cause, technological cause and all the reasons equally. In Table 3.11, the data regarding main cause has been given.

**Table 3.11: Main cause of cultural changes due to globalisation**

<b>Main cause of cultural changes in India due to impact of globalisation</b>	<b>No.</b>	<b>%</b>
(i) Economic	173	82.4
(ii) Political	0	0
(iii) Ideological	2	1.0
(iv) Technological	12	5.7
(v) All the reasons equally	23	11.0
<b>Total</b>	210	100.0

Table 3.11 demonstrates that a large majority of the respondents (82.4%) considered economic cause as the main cause, few respondents (11%) considered all reasons equally as main reason, very few respondents (5.7%) considered technological reason as the main cause, negligible number of respondents (1%) considered ideological reason as main cause and none considered political cause as the main cause.

### Main cause of cultural changes due to globalisation the basis of age

In the age group of 14- 20 years, majority of the respondents (62.2%) considered economic cause as the main cause, and around a quarter of respondents (24.3%) considered all reasons equally as main reason. In the age group of 20-35 years, large majority of the respondents (82.1%) considered economic cause as the main cause. In the age group of 35-60 years, large majority of the respondents (89.9%) considered economic cause as the main cause. In the age group of above 60 years, large majority of the respondents (85.7%) considered economic cause as the main cause.

**Table 3.12: Main cause of cultural changes due to globalisation on the basis of age**

Age-group	Main cause of cultural changes in India due to impact of globalisation				Total
	Economic	Ideological	Technological	All the reasons equally	
(i) 14-20 years (%)	23 (62.2)	0 (.0)	5 (13.5)	9 (24.3)	37 (100.0)
(ii) 20-35 years (%)	46 (82.1)	0 (.0)	6 (10.7)	4 (7.1)	56 (100.0)
(iii) 35-60 years (%)	80 (89.9)	0 (.0)	1 (1.1)	8 (9.0)	89 (100.0)
(iv) Above 60 years (%)	24 (85.7)	2 (7.1)	0 (.0)	2 (7.1)	28 (100.0)
<b>Total</b> (%)	173 (82.4)	2 (1.0)	12 (5.7)	23 (11.0)	210 (100.0)

The highest number of respondents who considered technological cause and all the cause equally as main cause were from 14-20 years of age group. The highest number of respondents who considered ideological cause as the main cause belonged to the age group of above 60 years.

### **Main cause of cultural changes due to globalisation on the basis of gender**

In male gender, large majority of the respondents (88.5%) considered economic cause as the main cause and in female gender, near about three fourth of the respondents (75.3%) considered economic cause as the main cause. The maximum number of respondents who considered technological reason and all the reasons equally as main cause were from female gender.

**Table 3.13: Main cause of cultural changes due to globalisation on the basis of gender**

<b>Gender</b>	<b>Main cause of cultural changes in India due to impact of globalisation</b>				<b>Total</b>
	<b>Economic</b>	<b>Ideological</b>	<b>Technological</b>	<b>All the reasons equally</b>	
(i) Male (%)	100 (88.5)	2 (1.8)	4 (3.5)	7 (6.2)	113 (100.0)
(ii) Female (%)	73 (75.3)	0 (.0)	8 (8.2)	16 (16.5)	97 (100.0)
<b>Total</b> (%)	173 (82.4)	2 (1.0)	12 (5.7)	23 (11.0)	210 (100.0)

### Main cause of cultural changes due to globalisation on the basis of class

In upper class, majority of the respondents (67.5%) considered economic cause as the main cause. In upper-middle class, majority of the respondents (88.8 %) considered economic cause as the main cause. In middle class, majority of the respondents (86.3 %) considered economic cause as the main cause. In lower class, majority of the respondents (70.6%) considered economic cause as the main cause. The maximum number of respondents who considered technological cause as main cause were from upper class and the maximum number of respondents who considered all the reasons equally as main cause were from the lower class.

**Table 3.14: Main cause of cultural changes due to globalisation on the basis of class**

Class	Main cause of cultural changes in India due to impact of globalisation				Total
	Economic	Ideological	Technological	All the reasons equally	
(i) Upper (%)	27 (67.5)	1 (2.5)	8 (20.0)	4 (10.0)	40 (100.0)
(ii) Upper-middle (%)	71 (88.8)	0 (.0)	3 (3.8)	6 (7.5)	80 (100.0)
(iii) Middle (%)	63 (86.3)	1 (1.4)	0 (.0)	9 (12.3)	73 (100.0)
(iv) Lower (%)	12 (70.6)	0 (.0)	1 (5.9)	4 (23.5)	17 (100.0)
<b>Total (%)</b>	173 (82.4)	2 (1.0)	12 (5.7)	23 (11.0)	210 (100.0)

### Main cause of cultural changes due to globalisation on the basis of caste

In general category, majority of the respondents (81.1%) considered economic cause as the main cause, near about eleven percent of the respondents (11.7%) considered all the reasons equally as the main cause and very few respondents (6.1%) technological reason as the main cause. In O.B.C., S.C. and S.T., cent percent of the respondents considered economic cause as the main cause.

**Table 3.15: Main cause of cultural changes due to globalisation on the basis of caste**

Caste category	Main cause of cultural changes in India due to impact of globalisation				Total
	Economic	Ideological	Technological	All the reasons equally	
(i) General (%)	159 (81.1)	2 (1.0)	12 (6.1)	23 (11.7)	196 (100.0)
(ii) O.B.C. (%)	11 (100.0)	0 (.0)	0 (.0)	0 (.0)	11 (100.0)
(iii) S.C. (%)	2 (100.0)	0 (.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	1 (100.0)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total (%)</b>	173 (82.4)	2 (1.0)	12 (5.7)	23 (11.0)	210 (100.0)

#### **4. Comparison of Impact on Material and Non-material Aspects of Culture**

The comparison is made between material culture (material life) and non-material culture (ideas) regarding the impact of globalisation. Respondents were asked which aspect is getting more influenced by the globalisation. They were given five options - more change in ideas, more change in material life, both equally, nowhere and do not know. Table 3.16 presents the data regarding it.

**Table 3.16: More influenced aspect of culture due to globalisation**

Aspects of culture	No.	%
(i) More change in non-material culture (Ideas)	8	3.8
(ii) More change in material culture (material life)	182	86.7
(iii) Equally both	19	9.0
(iv) Nowhere	1	0.5
(v) Do not know	0	0
<b>Total</b>	210	100.0

It is clear that a large majority of the respondents (86.7%) replied that more influence of globalisation is on the material culture of the people, few respondents (9%) replied that there is equal influence in both material and non-material culture equally, very few replied (3.8%) that there is more change in non-material culture and negligible number of respondents replied nowhere.

#### **More influenced aspect of culture due to globalisation on the basis of age**

In the age group of 14- 20 years, majority of the respondents (62.2%) replied that there is more change in material culture, more than a quarter of the respondents (29.7%) replied

equally both and very few respondents (8.1%) replied that there is more change in non-material culture. In the age group of 20-35 years, large majority of the respondents (89.3%) replied that there is more change in material culture. In the age group of 35-60 years, large majority of the respondents (93.3%) replied that there is more change in material culture. In the age group of above 60years, large majority of the respondents (92.9%) replied that there is more change in material culture.

**Table 3.17: More influenced aspect of culture due to globalisation on the basis of age**

Age-group	Aspects of culture				Total
	More change in non-material culture	More change in material culture	Equally both	Nowhere	
(i) 14-20 years (%)	3 (8.1)	23 (62.2)	11 (29.7)	0 (.0)	37 (100.0)
(ii) 20-35 years (%)	2 (3.6)	50 (89.3)	4 (7.1)	0 (.0)	56 (100.0)
(iii) 35-60 years (%)	2 (2.2)	83 (93.3)	4 (4.5)	0 (.0)	89 (100.0)
(iv) Above 60 years (%)	1 (3.6)	26 (92.9)	0 (.0)	1 (3.6)	28 (100.0)
<b>Total</b> (%)	8 (3.8)	182 (86.7)	19 (9.0)	1 (0.5)	210 (100.0)

### More influenced aspect of culture due to globalisation on the basis of gender

In male gender, large majority of the respondents (90.3%) replied that there is more change in material culture and very few respondents (2.7%) replied that there is more change in non-material culture. In female gender, majority of the respondents replied that there is more change in material culture and very few respondents (5.2%) replied that there is more change in non-material culture.

**Table 3.18: More influenced aspect of culture due to globalisation on the basis of gender**

Gender	Aspects of culture				Total
	More change in non-material culture	More change in material culture	Equally both	Nowhere	
(i) Male	3	102	8	0	113
(%)	(2.7)	(90.3)	(7.1)	(.0)	(100.0)
(ii) Female	5	80	11	1	97
(%)	(5.2)	(82.5)	(11.3)	(1.0)	(100.0)
<b>Total</b>	8	182	19	1	210
(%)	(3.8)	(86.7)	(9.0)	(0.5)	(100.0)

### More influenced aspect due to globalisation of culture on the basis of class

In upper class, majority of the respondents (77.5%) replied that there is more change in material culture, near about seven percent of the respondents (7.5%) replied that there is more change in non-material culture. In upper-middle class, majority of the respondents (87.5%) replied that there is more change in material culture, very few respondents (3.8

%) replied that there is more change in non-material culture. In middle class, overwhelming majority of the respondents (94.5%) replied that there is more change in material culture. In lower class, majority of the respondents (70.6%) replied that there is more change in material culture.

**Table 3.19: More influenced aspect of culture due to globalisation on the basis of class**

Class	More influenced aspect of culture				Total
	More change in non-material culture	More change in material culture	Equally both	Nowhere	
(i) Upper (%)	3 (7.5)	31 (77.5)	6 (15.0)	0 (.0)	40 (100.0)
(ii) Upper-middle (%)	3 (3.8)	70 (87.5)	7 (8.8)	0 (.0)	80 (100.0)
(iii) Middle (%)	1 (1.4)	69 (94.5)	3 (4.1)	0 (.0)	73 (100.0)
(iv) Lower (%)	1 (5.9)	12 (70.6)	3 (17.6)	1 (5.9)	17 (100.0)
<b>Total</b> (%)	8 (3.8)	182 (86.7)	19 (9.0)	1 (0.5)	210 (100.0)

### More influenced aspect of culture due to globalisation on the basis of caste

In general category, majority of the respondents (86.2%) replied that there is more change in material culture and very few respondents (3.6%) replied that there is more change in non-material culture. In O.B.C., a large majority of the respondents (90.9%) replied that there is more change in material life. In S.C. and S.T., cent percent of the respondents replied that there is more change in material culture.

**Table 3.20: More influenced aspect of culture due to globalisation on the basis of caste**

Caste category	More influenced aspect of culture				Total
	More change in non-material culture	More change in material culture	Equally both	None	
(i) General (%)	7 (3.6)	169 (86.2)	19 (9.7)	1 (0.5)	196 (100.0)
(ii) O.B.C. (%)	1 (9.1)	10 (90.9)	0 (.0)	0 (.0)	11 (100.0)
(iii) S.C. (%)	0 (.0)	2 (100.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	1 (100.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	8 (3.8)	182 (86.7)	19 (9.0)	1 (0.5)	210 (100.0)

## **5. Concluding Observations**

From the above observation, it can be concluded that the dominant pattern of the impact of globalisation on urban culture is much towards homogenisation as more than half of the respondents (55.7%) of the respondents stated that due to globalisation, there is equal combination of global and Indian culture, few more respondents (12.9%) stated that urban culture of India is becoming similar to global culture. Less than one third of the respondents (31.4%) stated that there is little impact of global culture on urban culture and none replied that there is no impact. 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. On the basis of caste, the highest number of respondents who replied that similar to global culture belonged to general caste category.

On examining the dominant pattern of the impact of globalisation on the culture of people of Uttarakhand living in Lucknow city, it was found that there is less impact of globalisation on their culture as large majority of the respondents (78.6%) replied that there is little 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. This means the trend is not towards cultural homogenization in their case though there is some impact of globalisation on their

culture. The highest number of respondents (16.2%) who replied that the dominant pattern of impact of globalisation 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 globalisation 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 globalisation 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 globalisation on the culture of people of Uttarakhand is not towards homogenisation and not even towards glocalisation or hybridisation.

The main cause of globalisation was also examined and it was found that economic cause is the main cause. 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. 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 globalisation.

The influence of globalisation on material and non-material culture has been also examined and it was found that a large majority of the respondents (86.7%) replied that there is more change in material culture and very few respondents (3.8%) replied that there is more change in non-material culture. This means that there is, according to them, great influence of globalisation on 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 globalisation is more on the material culture as compared to the non-material culture. In case of all the above four issues, there is found some variations in the opinions of respondents across age-group, gender, class and caste.

# **Chapter-4**

*Impact of Globalization on Material  
Culture of the People*

## Chapter-4

### Impact of Globalisation on Material Culture of the People

To analyse the impact of globalisation on material culture of the people of Uttarakhand living in Lucknow city, it is important to examine the possession of various material items by them. In this section consumption of things of global brands, gadgets, cosmetic/lavatory items, home appliances, online shopping, cable connection, internet connection, bathfittings, food and dress are examined. All of these are analysed one by one. Finally, some concluding observations are made on the basis of analysis of the data.

#### 1. Use of Things of Global Brand

Globalisation has given rise to a consumerist culture and where people not only like but also consume material things of global brands. It was tried here to find out in what amount the respondents consume material things of global brands. Taking this into consideration, it was investigated that to what extent things of global brands are being used by respondents and this data has been presented in Table 4.1.

**Table 4.1: Extent of use of things of global brands**

Use of things of global brand	No.	%
(i) Very much	26	12.4
(ii) Much	110	52.4
(iii) Little	59	28.1
(iv) Very little	15	7.1
(v) Not at all	0	0
<b>Total</b>	<b>210</b>	<b>100.0</b>

It is clear from Table 4.1, more than half of the respondents (52.4%) used the things of global brands much and none was there such who does not use the things of global brands at all. Very few respondents (7.1%) used things of global brands very little. It shows cent percent respondents used the things of global brands in whatsoever quantity. More than a quarter of respondents (28.1%) use these things little.

#### **Use of things of global brand on the basis of age**

From Table 4.2, the age-wise usage of things of global brands can be analysed. From the age group of 14-20 years, near about half of the respondents used things of global brands very much and very negligible number of respondents (2.7%) used things of global brands very little.

**Table 4.2: Extent of use of things of global brand on the basis of age**

<b>Age-group</b>	<b>Use of things of global brands</b>				<b>Total</b>
	<b>Very much</b>	<b>Much</b>	<b>Little</b>	<b>Very little</b>	
(i) 14-20 years (%)	17 (45.9)	15 (40.5)	4 (10.8)	1 (2.7)	37 (100.0)
(ii) 20-35 years (%)	6 (10.7)	34 (60.7)	10 (17.9)	6 (10.7)	56 (100.0)
(iii) 35-60 years (%)	2 (2.2)	57 (64.0)	27 (30.3)	3 (3.4)	89 (100.0)
(iv) Above 60 years (%)	1 (3.6)	4 (14.3)	18 (64.3)	5 (17.9)	28 (100.0)
<b>Total</b> (%)	26 (12.4)	110 (52.4)	59 (28.1)	15 (7.1)	210 (100.0)

From the age group of 20-35 years, more than half of the respondents (60.7%) used the things of global brands much and very few (10.7%) used very little things of global brands. From the age group of 35-60 years, more than half of the respondents (64%) used things of global brands much and very negligible number of respondents (3%) used things of global brands very little. From the respondents above 60 years of age, majority of the respondents (64.3%) used things of global brands little.

#### **Use of things of global brand on the basis of gender**

From the Table 4.3, it is evident that in male gender, around half of the respondents (49.6%) used the things of global brands much and negligible number of male respondents (5.3%) used these very little. In female gender, more than half of the respondents (55.7%) used these much and very few female respondents (9.3%) used these very little.

**Table 4.3: Extent of use of things of global brand on the basis of gender**

<b>Gender</b>	<b>Use of things of global brands</b>				<b>Total</b>
	<b>Very much</b>	<b>Much</b>	<b>Little</b>	<b>Very little</b>	
(i) Male (%)	17 (15.0)	56 (49.6)	34 (30.1)	6 (5.3)	113 (100.0)
(ii) Female (%)	9 (9.3)	54 (55.7)	25 (25.8)	9 (9.3)	97 (100.0)
<b>Total</b> (%)	26 (12.4)	110 (52.4)	59 (28.1)	15 (7.1)	210 (100.0)

### Use of things of global brand on the basis of class

In Table 4.4, class-wise usage of things of global brands has been presented. In upper class, none of the respondent used things of global brands very little and almost all the respondents used these much and very much (50% and 47.5%) respectively. In upper-middle class, again no respondent used these very little and an overwhelming number of respondents (88.8%) used these much. In middle class, none of the respondents used these very much but majority of them (69.9%) used these, little. In lower class, none of the respondent used these things very much and much and majority of them (70.6%) used these things in little ratio.

**Table 4.4: Extent of use of things of global brand on the basis of class**

Class	Use of things of global brands				Total
	Very much	Much	Little	Very little	
(i) Upper (%)	19 (47.5)	20 (50.0)	1 (2.5)	0 (.0)	40 (100.0)
(ii) Upper-middle (%)	7 (8.8)	71 (88.8)	2 (2.5)	0 (.0)	80 (100.0)
(iii) Middle (%)	0 (.0)	19 (26.0)	51 (69.9)	3 (4.1)	73 (100.0)
(iv) Lower (%)	0 (.0)	0 (.0)	5 (29.4)	12 (70.6)	17 (100.0)
<b>Total</b> (%)	26 (12.4)	110 (52.4)	59 (28.1)	15 (7.1)	210 (100.0)

### Use of things of global brand on the basis of caste

In Table 4.5, caste wise usage of things of global brands has been presented. In general caste, more than half of the respondents (55.1%) used these things much. In backward class, more than half of the respondents (54.5%) used these things little. In S.C., cent percent respondents used these things, little. In S.T., cent percent respondents used these, very little.

**Table 4.5: Extent of use of things of global brand on the basis of caste**

Caste category	Use of things of global brands				Total
	Very much	Much	Little	Very little	
(i) General (%)	26 (13.3)	108 (55.1)	51 (26.0)	11 (5.6)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	2 (18.2)	6 (54.5)	3 (27.3)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)	1 (100.0)
<b>Total</b> (%)	26 (12.4)	110 (52.4)	59 (28.1)	15 (7.1)	210 (100.0)

## **2. Use of Gadgets of Global Brands**

Respondents were investigated about the use of gadgets like laptop, computer, watches mobiles, tablets etc. The respondents were asked how much they use gadgets of global brands and data has been presented in Table 4.6.

**Table 4.6: Use of gadgets of global brands**

<b>Use of gadgets of global brands</b>	<b>No.</b>	<b>%</b>
(i) Very much	33	15.7
(ii) Much	90	42.9
(iii) Little	70	33.3
(iv) Very little	15	7.1
(v) Not at all	2	1.0
<b>Total</b>	<b>210</b>	<b>100.0</b>

From Table 4.6, it is clear that forty three (42.9%) percent of the respondents used gadgets of global brands much. Only one percent respondents used them not at all and this means ninety nine percent of the respondents used the global gadgets in anyway. Around one third of the respondents (33.3%) used these gadgets little. Near about sixteen percent (15.7%) used these gadgets very much and very few respondents (7.1%) used these gadgets very little.

### **Use of gadgets of global brands on the basis of age**

In Table: 4.7, use of gadgets of global brands on the basis of age has been given. In the age group of 14-20 years, near about half of the respondents (45.9%) used global gadgets very much and none respondent of this age-group used them not at all. In the age group of 20-35 years, near about fifty percent (48.2%) used these gadgets much and none respondent used them not at all. In the age group of 35-60 years, more than half of the

respondents (51.7%) used these gadgets much and none respondent used them not at all. In the above 60 years of age group, majority of the respondents (60.7%) of them used them little.

**Table 4.7: Use of gadgets of global brands on the basis of age**

Age-group	Use of gadgets of global brands					Total
	Very much	Much	Little	Very little	Not at all	
(i) 14-20 years (%)	17 (45.9)	12 (32.4)	7 (18.9)	1 (2.7)	0 (.0)	37 (100.0)
(ii) 20-35 years (%)	8 (14.3)	27 (48.2)	14 (25.0)	7 (12.5)	0 (.0)	56 (100.0)
(iii) 35-60 years (%)	7 (7.9)	46 (51.7)	32 (36.0)	4 (4.5)	0 (.0)	89 (100.0)
(iv) Above 60 years (%)	1 (3.6)	5 (17.9)	17 (60.7)	3 (10.7)	2 (7.1)	28 (100.0)
<b>Total</b> (%)	33 (15.7)	90 (42.9)	70 (33.3)	15 (7.1)	2 (1.0)	210 (100.0)

**Use of gadgets of global brands on the basis of gender**

Table 4.8 shows the use of gadgets of global brands on the basis of gender. None of the male respondent used gadgets of global brands at all and around thirty nine percent (38.9%) used these much and around twenty one percent (20.4%) used these very much. In female respondents, near about half of the respondents (47.4%) used these much and negligible number of female respondents (2.1%) used them not at all.

**Table 4.8: Use of gadgets of global brands on the basis of gender**

<b>Gender</b>	<b>Use of gadgets of global brands</b>					<b>Total</b>
	<b>Very much</b>	<b>Much</b>	<b>Little</b>	<b>Very little</b>	<b>Not at all</b>	
(i) Male	23	44	38	8	0	113
(%)	(20.4)	(38.9)	(33.6)	(7.1)	(.0)	(100.0)
(ii) Female	10	46	32	7	2	97
(%)	(10.3)	(47.4)	(33.0)	(7.2)	(2.1)	(100.0)
<b>Total</b>	33	90	70	15	2	210
(%)	(15.7)	(42.9)	(33.3)	(7.1)	(1.0)	(100.0)

**Use of gadgets of global brands on the basis of class**

In t Table 4.9, the use of gadgets of global brands on the basis of class has been shown. In the upper class, more than fifty percent of the respondents (52.5%) used these very much. None of the respondent replied to use these very little or not at all. In the upper middle class, majority of the respondents (78.8 %) used these much. None of the respondent replied to use these very little and not at all. In middle class, a majority of the respondents (82.2%) used these, little. None of the respondent replied to use these very much and not at all. In lower class, majority of the respondents (64.7%) used these very little and none of the respondents used these very much and much.

**Table 4.9: Use of gadgets of global brands on the basis of class**

Class	Use of gadgets of global brands					Total
	Very much	Much	Little	Very little	Not at all	
(i) Upper	21	18	1	0	0	40
(%)	(52.5)	(45.0)	(2.5)	(.0)	(.0)	(100.0)
(ii) Upper-middle	12	63	5	0	0	80
(%)	(15.0)	(78.8)	(6.2)	(.0)	(.0)	(100.0)
(iii) Middle	0	9	60	4	0	73
(%)	(.0)	(12.3)	(82.2)	(5.5)	(.0)	(100.0)
(iv) Lower	0	0	4	11	2	17
(%)	(.0)	(.0)	(23.5)	(64.7)	(11.8)	(100.0)
<b>Total</b>	33	90	70	15	2	210
(%)	(15.7)	(42.9)	(33.3)	(7.1)	(1.0)	(100.0)

**Use of gadgets of global brands on the basis of caste**

Table 4.10 shows the use of gadgets of global brands on the basis of caste category. In general caste, near about half of the respondents (45.4 %) used these things much. In backward caste, more than half of the respondents (54.5%) used these things little. In S.C., cent percent respondents used these, little. In S.T., cent percent respondents used these very little.

**Table 4.10 Use of gadgets of global brands on the basis of caste**

Caste category	Use of gadgets of global brands					Total
	Very much	Much	Little	Very little	Not at all	
(i) General (%)	33 (16.8)	89 (45.4)	62 (31.6)	10 (5.1)	2 (1.0)	196 (100.0)
(ii) O.B.C. (%).	0 (.0)	1 (9.1)	6 (54.5)	4 (36.4)	0 (.0)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	2 (100.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	33 (15.7)	90 (42.9)	70 (33.3)	15 (7.1)	2 (1.0)	210 (100.0)

### **3. Use of Cosmetic/ Lavatory Items of Global Brands**

Cosmetic or lavatory items are also found in almost every household. These also come in various Indian and global brands. Respondents were asked about the usage of things of global brands and the data has been displayed in Table 4.11.

From Table 4.11, it is clear that more than half of the respondents (53.3%) used these items much. None respondent used it not at all which means every respondent used these in whatever amount. Little more than sixteen percent (16.7%) of the respondents used

these very much. Near about quarter of the respondents (23.3%) used these items little and very few respondents (6.7%) of the respondents used these very little.

**Table 4.11: Use of cosmetic/ lavatory items of global brands**

<b>Use of cosmetic / lavatory items of global brands</b>	<b>No.</b>	<b>%</b>
(i) Very much	35	16.7
(ii) Much	112	53.3
(iii) Little	49	23.3
(iv) Very little	14	6.7
(v) Not at all	0	0
<b>Total</b>	210	100.0

**Use of cosmetic/ lavatory items of global brands on the basis of age**

Table 4.12 shows the use of cosmetic/ lavatory items of global brands on the basis of age. In 14-20 years of age group, majority of the respondents (59.5%) used these items very much. Negligible number of respondents (2.7%) used these items very little. In the age group of 20-35 years, more than half of the respondents (57.1%) used these items much. Near about eighteen percent (17.9%) used these very much. In the age group of 35-60 years, negligible number of respondents (2.2%) used these very much but majority of them (71.9%) used these much. In the age group of above 60 years, around half of the respondents (53.6%) used these items little and those respondents who used these, very much was negligible (3.6%).

**Table 4.12: Use of cosmetic/ lavatory items of global brands on the basis of age**

Age-group	Use of cosmetic/ lavatory items of global brands				Total
	Very much	Much	Little	Very little	
(i) 14-20 years (%)	22 (59.5)	8 (21.6)	6 (16.2)	1 (2.7)	37 (100.0)
(ii) 20-35 years (%)	10 (17.9)	32 (57.1)	8 (14.3)	6 (10.7)	56 (100.0)
(iii) 35-60 years (%)	2 (2.2)	64 (71.9)	20 (22.5)	3 (3.4)	89 (100.0)
(iv) Above 60 years (%)	1 (3.6)	8 (28.6)	15 (53.6)	4 (14.3)	28 (100.0)
<b>Total</b> (%)	35 (16.7)	112 (53.3)	49 (23.3)	14 (6.7)	210 (100.0)

**Use of cosmetic/ lavatory items of global brands on the basis of gender**

Table 4.13 depicts the use of cosmetic/ lavatory items of global brands on the basis of gender. In male gender, more than half of the respondents (52.2%) used the items of global brands much and in female gender, more than half of the respondents (54.6%) used these items of global brands much.

**Table 4.13: Use of cosmetic/ lavatory items of global brands on the basis of gender**

Gender	Use of cosmetic/ lavatory items of global brands				Total
	Very much	Much	Little	Very little	
(i) Male	21	59	27	6	113
(%)	(18.6)	(52.2)	(23.9)	(5.3)	(100.0)
(ii) Female	14	53	22	8	97
(%)	(14.4)	(54.6)	(22.7)	(8.2)	(100.0)
<b>Total</b>	35	112	49	14	210
(%)	(16.7)	(53.3)	(23.3)	(6.7)	(100.0)

**Use of cosmetic/ lavatory items of global brands on the basis of class**

Table 4.14 depicts the use of cosmetic/ lavatory items of global brands on the basis of class. In upper class, more than half of the respondents (57.5%) used these items of global brands very much and remaining major respondents (40%) used these much. In upper-middle class, majority of the respondents (83.8%) used these items much. In middle class, near about half of the respondents (54.8%) used these items little and in lower class, majority of the respondents (64.7%) used these very little. The very much use of these items keeps on decreasing with the decreasing class level.

**Table 4.14: Use of cosmetic/ lavatory items of global brands on the basis of class**

Class	Use of cosmetic/ lavatory items of global brands				Total
	Very much	Much	Little	Very little	
(i) Upper (%)	23 (57.5)	16 (40.0)	1 (2.5)	0 (.0)	40 (100.0)
(ii) Upper-middle (%)	11 (13.8)	67 (83.8)	2 (2.5)	0 (.0)	80 (100.0)
(iii) Middle (%)	1 (1.4)	29 (39.7)	40 (54.8)	3 (4.1)	73 (100.0)
(iv) Lower (%)	0 (.0)	0 (.0)	6 (35.3)	11 (64.7)	17 (100.0)
<b>Total</b> (%)	35 (16.7%)	112 (53.3)	49 (23.3)	14 (6.7)	210 (100.0)

**Use of cosmetic/ lavatory items of global brands on the basis of caste**

Table 4.15 provides the data related to the use of cosmetic/ lavatory items on the basis of caste. In general caste, more than half of the respondents (55.6%) used these items of global brands much. In O.B.C class, around half of the respondents (45.5%) used these items little. In S.C, cent percent respondent used these, little and in S.T., cent percent used it, very little.

**Table 4.15: Use of cosmetic/ lavatory items of global brands on the basis of caste**

Caste category	Use of cosmetic/ lavatory items of global brands				Total
	Very much	Much	Little	Very little	
(i) General (%)	35 (17.9)	109 (55.6)	42 (21.4)	10 (5.1)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	3 (27.3)	5 (45.5)	3 (27.3)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)	1 (100.0)
<b>Total</b> (%)	35 (16.7)	112 (53.3)	49 (23.3)	14 (6.7)	210 (100.0)

#### **4. Use of Home Appliances of Global Brands**

The home appliances include main items of households whether kept in kitchen or at any other room. The various home appliances of the respondents like refrigerator, television, washing machine, kitchen-wares and their brands were investigated and the data has been presented here in the Table 4.16.

**Table 4.16: Use of home appliances of global brands**

<b>Use of home appliances of global brands</b>	<b>No.</b>	<b>%</b>
(i) Very much	26	12.4
(ii) Much	97	46.2
(iii) Little	69	32.9
(iv) Very little	17	8.1
(v) Not at all	1	0.5
<b>Total</b>	<b>210</b>	<b>100.0</b>

From Table 4.16, it is evident that near about half of the respondents (46.2%) used home appliances of global brands much, near about one third of the respondents (32.9%) used these items little. About thirteen percent of the respondents (12.4%) used these very much. Few respondents (8.1%) used these very little and negligible number of respondents (0.5%) used them not at all.

**Use of home appliances of global brands on the basis of age**

Table 4.17 clearly shows the use of home appliances of global brands on the basis of age. In the age group of 14-20 years, near about half of the respondents (45.9%) used these appliances of global brands very much. In the age group of 20 -35 years, around half of the respondents (48.2%) used these appliances of global brands much. In the age group of 35-60 years, more than half of the respondents (57.3%) used these appliances of global brands much. In the age group of above 60 years, majority of the respondents (60.7%) used these appliances little.

**Table 4.17: Use of home appliances of global brands on the basis of age**

Age-group	Use of home appliances of global brands					Total
	Very much	Much	Little	Very little	Not at all	
(i) 14-20 years (%)	17 (45.9)	12 (32.4)	5 (13.5)	2 (5.4)	1 (2.7)	37 (100.0)
(ii) 20-35 years (%)	6 (10.7)	27 (48.2)	15 (26.8)	8 (14.3)	0 (.0)	56 (100.0)
(iii) 35-60 years (%)	2 (2.2)	51 (57.3)	32 (36.0)	4 (4.5)	0 (.0)	89 (100.0)
(iv) Above 60 years (%)	1 (3.6)	7 (25.0)	17 (60.7)	3 (10.7)	0 (.0)	28 (100.0)
<b>Total</b> (%)	26 (12.4)	97 (46.2)	69 (32.9)	17 (8.1)	1 (0.5)	210 (100.0)

**Use of home appliances of global brands on the basis of gender**

In Table 4.18, the use of home appliances of global brands on the basis of gender has been presented. It is obvious from the table that in male gender, around forty percent of the respondents (41.6%) used these appliances of global brands much and in female gender, more than half of the respondents (51.5%) used these appliances much. In both

genders (male and female), negligible number of respondents (0.9% and 0% respectively) used these, not at all.

**Table 4.18: Use of home appliances of global brands on the basis of gender**

Gender	Use of home appliances of global brands					Total
	Very much	Much	Little	Very little	Not at all	
(i) Male (%)	18 (15.9)	47 (41.6)	40 (35.4)	7 (6.2)	1 (0.9)	113 (100.0)
(ii) Female (%)	8 (8.2)	50 (51.5)	29 (29.9)	10 (10.3)	0 (.0)	97 (100.0)
<b>Total</b> (%)	26 (12.4)	97 (46.2)	69 (32.9)	17 (8.1)	1 (0.5)	210 (100.0)

**Use of home appliances of global brands on the basis of class**

The use of home appliances of global brands on the basis of class has been given here. From the table, it is clear that in upper class, half of the respondents (50%) used these much and remaining forty five percent of the respondents also used these very much. In upper middle class, an overwhelming majority of the respondents (86.2%) used the much. In middle class, a majority of the respondents (82.2%) used these, little and no respondent of this class used these very much. In lower class, no respondent used these very much and much but majority of them (70.6%) used these very little

**Table 4.19: Use of home appliances of global brands on the basis of class**

Class	Use of home appliances of global brands					Total
	Very much	Much	Little	Very little	Not at all	
(i) Upper (%)	18 (45.0)	20 (50.0)	2 (5.0)	0 (.0)	0 (.0)	40 (100.0)
(ii) Upper-middle (%)	8 (10.0)	69 (86.2)	3 (3.8)	0 (.0)	0 (9.0)	80 (100.0)
(iii) Middle (%)	0 (.0)	8 (11.0)	60 (82.2)	5 (6.8)	0 (.0)	73 100.0
(iv) Lower (%)	0 (.0)	0 (.0)	4 (23.5)	12 (70.6)	1 (95.9)	17 (100.0)
<b>Total</b> (%)	26 (12.4)	97 (46.2)	69 (32.9)	17 (8.1)	1 (0.5)	210 (100.0)

**Use of home appliances of global brands on the basis of caste**

Table 4.20 shows the use of home appliances of global brands on the basis of caste. In general caste around fifty percent of the respondents (49.5%) used these much. In O.B.C., near about sixty four percent (63.6%) used these little. In S.C., cent percent respondent used these items little and in S.T., cent percent use these very little.

**Table 4.20: Use of home appliances of global brands on the basis of caste**

Caste category	Use of home appliances of global brands					Total
	Very much	Much	Little	Very little	Not at all	
(i) General (%)	26 (13.3)	97 (49.5)	60 (30.6)	12 (6.1)	1 (0.5)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	0 (.0)	7 (63.6)	4 (36.4)	0 (.0)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	2 (100.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	26 (12.4)	97 (46.2)	69 (32.9)	17 (8.1)	1 (0.5)	210 (100.0)

## **5. Online Shopping**

Online shopping is an advance trend of marketing with the use of technology. Its use involves advance technological device like computer/ laptop / mobile, internet connection and sometimes credit or debit card also. This way of shopping is getting popular rapidly because of various facilities. Table 4.21 presents the use of online shopping among the respondents.

**Table 4.21: Online Shopping**

<b>Online shopping</b>	<b>No.</b>	<b>%</b>
(i) Very much	37	17.6
(ii) Much	66	31.4
(iii) Little	61	29.0
(iv) Very little	35	16.7
(v) Not at all	11	5.2
<b>Total</b>	<b>210</b>	<b>100.0</b>

From Table 4.21, it is clear that near about one third of the respondents (31.4%) used to do online shopping much. More than a quarter of the respondents (29%) used to do online shopping little. Around eighteen percent (17.6%) used to do online shopping very much and around seventeen percent (16.7%) used to do online shopping very little. Very few of them (5.2%) used to do online shopping not at all.

#### **Use of online shopping on the basis of age**

Table 4.22 shows that half of the respondents (51.4%) used to do online shopping very much. In the age group of 20-35 years, more than quarter of the respondents (37.5%) used to do it much and more than one fifth of the respondents (21.4%) used to do it very much. In the age group of 35-60 years, around forty percent of the respondents (40.4%) used to do it much and no one such who used it not at all. In the age group of above 60 years, more than one third of the respondents (35.7%) used to do it very little and few of the respondents (3.6%) used to do it very much.

**Table 4.22: Use of online shopping on the basis of age**

Age-group	Online shopping					Total
	Very much	Much	Little	Very little	Not at all	
(i) 14-20 years (%)	19 (51.4)	6 (16.2)	7 (18.9)	4 (10.8)	1 (2.7)	37 (100.0)
(ii) 20-35 years (%)	12 (21.4)	21 (37.5)	10 (17.9)	8 (14.3)	5 (8.9)	56 (100.0)
(iii) 35-60 years (%)	5 (5.6)	36 (40.4)	35 (39.3)	13 (14.6)	0 (.0)	89 (100.0)
(iv) Above 60 years (%)	1 (3.6)	3 (10.7)	9 (32.1)	10 (35.7)	5 (17.9)	28 (100.0)
<b>Total</b> (%)	37 (17.6)	66 (31.4)	61 (29.0)	35 (16.7)	11 (5.2)	210 (100.0)

**Use of online shopping on the basis of gender**

In Table 4.23, description of online shopping on the basis of gender has been given. It shows that in male gender, around thirty percent of the respondents (30.1%) used to do online shopping much, near quarter of the respondents (25.7%) used to do it little, more than one fifth of the respondents (21.2%) used to do it very much, near about nineteen percent (18.6%) used to do it very little and very few (4.4%) used to do it not at all. In female gender, around one third of the respondents (33%) used to do it much and little, around fourteen percent (14.4%) used to do it very little and around thirteen percent (13.4%) used to do it very much, very few of them (6.2%) used to do it not at all.

**Table 4.23: Use of online shopping on the basis of gender**

<b>Gender</b>	<b>Online shopping</b>					<b>Total</b>
	<b>Very much</b>	<b>Much</b>	<b>Little</b>	<b>Very little</b>	<b>Not at all</b>	
(i) Male	24	34	29	21	5	113
(%)	(21.2)	(30.1)	(25.7)	(18.6)	(4.4)	(100.0)
(ii) Female	13	32	32	14	6	97
(%)	(13.4)	(33.0)	(33.0)	(14.4)	(6.2)	(100.0)
<b>Total</b>	37	66	61	35	11	210
(%)	(17.6)	(31.4)	(29.0)	(16.7)	(5.2)	(100.0)

**Use of online shopping on the basis of class**

Now the use of online shopping on the basis of class has been given. In the upper class, majority of the respondents (62.5%) used to do online shopping very much, no respondent in this class used to do it very little or not at all. In upper-middle class, majority of the respondents (60%) used to do it much, quarter of respondents (25%) used to do it little, and again no respondent in this class used to do it very little or not at all. In middle class, around fifty percent of the respondents (50.7%) used to do it little and no respondent from this class used to do it very much

**Table 4.24: Use of online shopping on the basis of class**

Class	Online shopping					Total
	Very much	Much	Little	Very little	Not at all	
(i) Upper (%)	25 (62.5)	11 (27.5)	4 (10.0)	0 (.0)	0 (.0)	40 (100.0)
(ii) Upper-middle (%)	12 (15.0)	48 (60.0)	20 (25.0)	0 (.0)	0 (.0)	80 (100.0)
(iii) Middle (%)	0 (.0)	7 (9.6)	37 (50.7)	27 (37.0)	2 (2.7)	73 (100.0)
(iv) Lower (%)	0 (.0)	0 (.0)	0 (.0)	8 (47.1)	9 (52.9)	17 (100.0)
<b>Total</b> (%)	37 (17.6)	66 (31.4)	61 (29.0)	35 (16.7)	11 (5.2)	210 (100.0)

**Use of online shopping on the basis of caste**

Table 4.25 shows 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. In O.B.C., majority of the respondents (81.8%) used to do online shopping very little. In S.C., cent percent respondent used to do online shopping very little and in S.T., cent percent used it not at all.

**Table 4.25: Use of online shopping on the basis of caste**

Caste category	Online shopping					Total
	Very much	Much	Little	Very little	Not at all	
(i) General	37	66	59	24	10	196
(%)	(18.9)	(33.7)	(30.1)	(12.2)	(5.1)	(100.0)
(ii) O.B.C.	0	0	2	9	0	11
(%)	(.0)	(.0)	(18.2)	(81.8)	(.0)	(100.0)
(iii) S.C.	0	0	0	2	0	2
(%)	(.0)	(.0)	(.0)	(100.0)	(.0)	(100.0)
(iv) S.T.	0	0	0	0	1	1
(%)	(.0)	(.0)	(.0)	(.0)	(100.0)	(100.0)
<b>Total</b>	37	66	61	35	11	210
(%)	(17.6)	(31.4)	(29.0)	(16.7)	(5.2)	(100.0)

## **6. Cable Connection**

Cable connection allows foreign channels to enter into our lives. Not only these foreign channels but also western lifestyle and culture based advertisements and programs also enter into the lives of common men. So, cable technology has a direct relation with globalisation. Respondents were asked whether they have cable technology at home or not and the data has been given in Table 4.26. Table 4.26 demonstrates that an overwhelming majority of the respondents (97.6%) had cable connections at home and there was not such respondent who does not have even television at home.

**Table 4.26: Availability of cable connection**

<b>Availability of cable connection</b>	<b>No.</b>	<b>%</b>
(i) Yes	205	97.6
(ii) No	5	2.4
(iii) No Television	0	0
<b>Total</b>	210	100.0

**Availability of cable connection on the basis of age****Table 4.27: Availability of cable connection on the basis of age**

<b>Age-group</b>	<b>Availability of cable connection</b>		<b>Total</b>
	<b>Yes</b>	<b>No</b>	
(i) 14-20 years (%)	37 (100.0)	0 (.0)	37 (100.0)
(ii) 20-35 years (%)	52 (92.9)	4 (7.1)	56 (100.0)
(iii) 35-60 years (%)	88 (98.9)	1 (1.1)	89 (100.0)
(iv) Above 60 years (%)	28 (100.0)	0 (.0)	28 (100.0)
<b>Total</b> (%)	205 (97.6)	5 (2.4)	210 (100.0)

The availability of cable connection on the basis of age has been also given here. In the age group of 14 -20 years, all the respondents replied that they had cable connections at their home. In the age group of 20- 35 years , very few respondents (7.1%) replied that they do not have cable connection at their home and remaining all the respondents had cable connections at their home. In the age group of 35-60 years, an overwhelming majority of the respondents (98.9%) replied that they have cable connection at their home. In the age group of above 60 years of age, cent percent of the respondents replied that they have cable connection at their home.

**Availability of cable connection on the basis of gender**

Cable connection on the basis of gender has been now given here. In male gender, a large majority of respondents (97.3%) had cable connection at home and in female gender, an overwhelming majority of the respondents (97.9%) had cable connection at home.

**Table 4.28: Availability of cable connection on the basis of gender**

Gender	Availability of cable connection		Total
	Yes	No	
(i) Male	110	3	113
(%)	(97.3)	(2.7)	(100.0)
(ii) Female	95	2	97
(%)	(97.9)	(2.1)	(100.0)
<b>Total</b>	205	5	210
(%)	(97.6)	(2.4)	(100.0)

### Availability of cable connection on the basis of class

From Table 4.29, it is clear that respondents of all the classes, except those of lower class, had cable connections in their television. In lower class, majority of the respondents (70.9%) had cable connection in their television and remaining around thirty percent (29.4%) did not have cable connection.

**Table 4.29: Availability of cable connection on the basis of class**

Class	Availability of cable connection		Total
	Yes	No	
(i) Upper (%)	40 (100.0)	0 (0)	40 (100.0)
(ii) Upper-middle (%)	80 (100.0)	0 (.0)	80 (100.0)
(iii) Middle (%)	73 (100.0)	0 (.0)	73 (100.0)
(iv) Lower (%)	12 (70.6)	5 (29.4)	17 (100.0)
<b>Total (%)</b>	205 (97.6)	5 (2.4)	210 (100.0)

### Availability of cable connection on the basis of caste

Cable connection on the basis of caste has been now given here. In general caste, a large majority of the respondents (98%) had cable connections at their home and very few respondents (2%) did not have it. In O.B.C., all the respondents had cable connections at their home. In S.C., cent percent of the respondents had cable connection at home. In S.T., cent percent respondents were without cable connection.

**Table 4.30: Availability of cable connection on the basis of caste**

<b>Caste category</b>	<b>Availability of cable connection</b>		<b>Total</b>
	<b>Yes</b>	<b>No</b>	
(i) General (%)	192 (98.0)	4 (2.0)	196 (100.0)
(ii) O.B.C. (%)	11 (100.0)	0 (.0)	11 (100.0)
(iii) S.C. (%)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	1 (100.0)	1 (100.0)
<b>Total</b> (%)	205 (97.6)	5 (2.4)	210 (100.0)

## **7. Internet Connection**

Internet technology has been defined as the main driving force behind the globalisation. Internet technology links the whole world and so it has main role behind the globalisation and culture. So, it was tried to know through which ways individuals use internet connections. Internet connections are not just available on computers only but on mobiles also. So, internet has come within the range of almost everyone.

**Table 4.31: Use of Internet Connection**

<b>Internet Connection</b>	<b>No.</b>	<b>%</b>
(i) Both in mobile and computer	118	56.2
(ii) Only in computer	28	13.3
(iii) Only in mobile	37	17.6
(iv) Nowhere	27	12.9
<b>Total</b>	<b>210</b>	<b>100.0</b>

Table 4.31 clearly depicts that a large majority of the respondent used internet connection whether in mobile or in computer or in both as only 12.9% of the respondents were there such who does not use it anywhere. More than half of the respondents (56.2%) used internet in both mobiles and computer. Little more than seventeen percent of the respondents (17.6%) used it only in mobile and around thirteen percent (13.3%) used it only in computer. Thus, it is clear that most of the respondents use internet connection.

#### **Use of Internet Connection on the basis of age**

The internet connection on the basis of age has been given in the Table: 4.32. The table clearly shows that in 14-20 years of age group, majority of the respondents (64.9%) used internet connection in both mobile and computer and very few of them (2.7%) used it only in mobiles. Only 5.4% of the respondents used it nowhere means 94.6% of the respondents used internet anywhere. In 20-35 years of age group, majority of the individuals (60.7%) used internet in both mobile and computer. In 35-60 years of age group, majority of respondents (62.9%) used it in both mobile and computer. In the age group of above 60 years, majority of the respondents (42.9%) used it nowhere. Least use of internet was found in above 60 years of age group and most was in age group of 14-20 years. The most use of internet over mobile only was found in the 20-35 years of age group.

**Table 4.32: Use of Internet Connection on the basis of age**

Age-group	Use of Internet Connection				Total
	Both in mobile and computer	Only in computer	Only in mobile	Nowhere	
(i) 14-20 years (%)	24 (64.9)	10 (27.0)	1 (2.7)	2 (5.4)	37 (100.0)
(ii) 20-35 years (%)	34 (60.7)	1 (1.8)	17 (30.4)	4 (7.1)	56 (100.0)
(iii) 35-60 years (%)	56 (62.9)	10 (11.2)	14 (15.7)	9 (10.1)	89 (100.0)
(iv) Above 60 years (%)	4 (14.3)	7 (25.0)	5 (17.9)	12 (42.9)	28 (100.0)
<b>Total</b> (%)	118 (56.2)	28 (13.3)	37 (17.6)	27 (12.9)	210 (100.0)

**Use of Internet Connection on the basis of gender**

The use of internet connection on the basis of gender has been given in Table 4.33. Table 4.33 clearly shows that majority of the respondents (59.3%) used internet in both mobile and computer and only 8% used it nowhere. In female gender, more than half of the respondents (52.6%) used internet in both mobile and computer and around eighteen percent (18.6%) used it nowhere. The use of internet in mobile only was much in male gender and use of internet in computer only was much in female gender. The use of internet was found more in male gender as compared to female gender.

**Table 4.33: Use of Internet Connection on the basis of gender**

Gender	Use of Internet Connection				Total
	Both in mobile and computer	Only in computer	Only in mobile	Nowhere	
(i) Male	67	12	25	9	113
(%)	(59.3)	(10.6)	(22.1)	(8.0)	(100.0)
(ii) Female	51	16	12	18	97
(%)	(52.6)	(16.5)	(12.4)	(18.6)	(100.0)
<b>Total</b>	118	28	37	27	210
(%)	(56.2)	(13.3)	(17.6)	(12.9)	(100.0)

#### **Use of Internet Connection on the basis of class**

Now the use of internet connection on the basis of class has been discussed here. Table 4.34 shows the class-wise use of internet connection. From Table 4.34, it is quite clear that the highest use of internet was found in the upper class, then in upper-middle class, then in middle class and the lowest use of internet connection was found in lower class. In upper class, an overwhelming majority of the respondents (95%) used internet connection in both mobile and computer. In upper-middle class, again a large majority used internet in both mobile and computer. In middle class, more than one third of the respondents (37%) used internet in mobile only. In lower class, more than half of the respondents used it nowhere and remaining used it in mobile only.

**Table 4.34: Use of Internet Connection on the basis of class**

Class	Use of Internet Connection				Total
	Both in mobile and computer	Only in computer	Only in mobile	Nowhere	
(i) Upper (%)	38 (95.0)	0 (.0)	2 (5.0)	0 (.0)	40 (100.0)
(ii) Upper-middle (%)	70 (87.5)	7 (8.8)	1 (1.2)	2 (2.5)	80 (100.0)
(iii) Middle (%)	10 (13.7)	21 (28.8)	27 (37.0)	15 (20.5)	73 (100.0)
(iv) Lower (%)	0 (.0)	0 (.0)	7 (41.2)	10 (58.8)	17 (100.0)
<b>Total</b> (%)	118 (56.2)	28 (13.3)	37 (17.6)	27 (12.9)	210 (100.0)

**Use of Internet Connection on the basis of caste**

The internet connection on the basis of caste has been given here in Table 4.35. The highest use of internet was found in the respondents of general caste. In general caste, majority of the respondents (60.2%) used internet in both mobile and computer. In O.B.C., more than half of the respondents (54.5%) used internet in mobile only. In S.C., half of the respondents (50%) used internet in mobile only. In S.T., no usage of internet was found.

**Table 4.35: Use of Internet Connection on the basis of caste**

Caste category	Use of Internet Connection				Total
	Both in mobile and computer	Only in computer	Only in mobile	Nowhere	
(i) General	118	28	30	20	196
(%)	(60.2)	(14.3)	(15.3)	(10.2)	(100.0)
(ii) O.B.C.	0	0	6	5	11
(%)	(.0)	(.0)	(54.5)	(45.5)	(100.0)
(iii) S.C.	0	0	1	1	2
(%)	(.0)	(.0)	(50.0)	(50.0)	(100.0)
(iv) S.T.	0	0	0	1	1
(%)	(.0)	(.0)	(.0)	(100.0)	(100.0)
<b>Total</b>	118	28	37	27	210
(%)	(56.2)	(13.3)	(17.6)	(12.9)	(100.0)

## **8. Bath fittings**

People have varied choices regarding the use of bath-fittings. Bath-fittings include various bath accessories like taps, showers, pipes, bath tubs, toilet seats etc. Besides Indian bath-fittings, western bath-fittings which are part of global culture have become a trend now. Respondents were asked about the use of bath fittings at home and data has been given here. From Table 4.36, it is clear that majority of the respondents (44.8%) had only Indian bath-fittings at home and forty one percent of the respondents had both type of bath fittings at home. Only few respondents (14.3%) had only western bath fittings at home. Thus almost half of the respondents had western bath fittings also.

**Table 4.36: Type of bath fittings used**

Type of bath fittings used	No.	%
(i) Only Indian	94	44.8
(ii) Only western	30	14.3
(iii) Both	86	41.0
<b>Total</b>	210	100.0

**Type of bath fittings used on the basis of age****Table 4.37: Type of bath fittings used on the basis of age**

Age-group	Type of bath fittings used			Total
	Only Indian	Only western	Both	
(i) 14-20 years (%)	11 (29.7)	7 (18.9)	19 (51.4)	37 (100.0)
(ii) 20-35 years (%)	24 (42.9)	8 (14.3)	24 (42.9)	56 (100.0)
(iii) 35-60 years (%)	38 (42.7)	15 (16.9)	36 (40.4)	89 (100.0)
(iv) Above 60 years (%)	21 (75.0)	0 (.0)	7 (25.0)	28 (100.0)
<b>Total</b> (%)	94 (44.8)	30 (14.3)	86 (41.0)	210 (100.0)

Table 4.37 shows the use of type of bath fittings on the basis of age, more than half of the respondents (51.4%) had both type of bath fittings at home. In 20-35 years of age, equal number of respondents (42.9%) had only Indian bath fittings as well as both type of bath fittings at home. In 35-60 years of age group, around forty three (42.7%) had only Indian bath fittings at home. In the age group of above 60 years, a large majority of respondents (75%) had only Indian bath fittings at home.

#### **Type of bath fittings used on the basis of gender**

Table 4.38 shows that in male gender, around half of the respondents (45.1%) had only Indian bath fittings and very few (15%) had only western bath fittings at home. In female gender, majority of the respondents (44.3%) had only Indian bath fittings.

**Table 4.38: Type of bath fittings used on the basis of gender**

<b>Gender</b>	<b>Type of bath fittings used</b>			<b>Total</b>
	<b>Only Indian</b>	<b>Only western</b>	<b>Both</b>	
(i) Male	51	17	45	113
(%)	(45.1)	(15.0)	(39.8)	(100.0)
(ii) Female	43	13	41	97
(%)	(44.3)	(13.4)	(42.3)	(100.0)
<b>Total</b>	94	30	86	210
(%)	(44.8)	(14.3)	(41.0)	(100.0)

#### **Type of bath fittings used on the basis of class**

Table 4.39 clearly shows the type of bath fittings on the basis of class. In upper class, more than half of the respondents (60%) had both type of bath fittings at home, more than one third of the respondents (37.5%) had only western bath fittings at home. In upper

middle class, majority of the respondents (76.2%) had both type of bath fittings at home. In middle class, an overwhelming majority (98.6%) had Indian bath fittings at home. In lower class, cent percent respondents had only Indian bath fittings at home. Thus, the use of western bath fittings was seen more in upper and upper middle class.

**Table 4.39: Type of bath fittings used on the basis of class**

Class	Type of bath fittings used			Total
	Only Indian	Only western	Both	
(i) Upper (%)	1 (2.5)	15 (37.5)	24 (60.0)	40 (100.0)
(ii) Upper-middle (%)	4 (5.0)	15 (18.8)	61 (76.2)	80 (100.0)
(iii) Middle (%)	72 (98.6)	0 (.0)	1 (1.4)	73 (100.0)
(iv) Lower (%)	17 (100.0)	0 (.0)	0 (.0)	17 (100.0)
<b>Total</b> (%)	94 (44.8)	30 (14.3)	86 (41.0)	210 (100.0)

#### **Type of bath fittings used on the basis of caste**

In general caste, around forty four percent (43.9%) had both kinds of bath fittings. In other caste category, cent percent of the respondents had only Indian bath fittings at home. The respondents of general caste had only western bath fittings at home.

**Table 4.40: Type of bath fittings used on the basis of caste**

Caste category	Type of bath fittings used			Total
	Only Indian	Only western	Both	
(i) General (%)	80 (40.8)	30 (15.3)	86 (43.9)	196 (100.0)
(ii) O.B.C. (%)	11 (100.0)	0 (.0)	0 (.0)	11 (100.0)
(iii) S.C. (%)	2 (100.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	1 (100.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	94 (44.8)	30 (14.3)	86 (41.0)	210 (100.0)

## **9. Food**

Food is the basic need of every living being. For men, food is not just a matter of need only but a matter of taste also. Global culture has also influenced the food habits of the people. This is quite evident from the increasing multi-cuisine restaurants, global food chains like McD, KFC. People also wants to have various global food stuffs like *pizza, burgers, cake, noodles, coke, pepsi, Chinese dishes, continental food* and many other global brand of food items like *Nestle, Nescafe, Milkmaid* and many others. Respondents

were asked about what kind of food they used to have at home as well as outside the home and the data has been given here.

### **Food at Home**

Respondents were asked what type of food they have at home and they were given five options-only global (global food items or global brands), only Indian, mostly global, mostly Indian and both global and Indian equally. The data has been shown here in Table 4.41.

**Table 4.41: Type of food consumed at home**

<b>Type of food consumed at home</b>	<b>No.</b>	<b>%</b>
(i) Only global	0	0
(ii) Only Indian	15	7.1
(iii) Mostly global	28	13.3
(iv) Mostly Indian	31	14.8
(v) Equally both	136	64.8
<b>Total</b>	210	100.0

From Table 4.41, it is clear that near about two third of the respondents (64.8%) used to have both types of food equally at home, little more than fourteen percent of the respondents (14.8%) used to have mostly Indian food at home, around thirteen percent of the respondents (13.3%) used to have mostly foreign food at home and very few of the respondents (7.1%) used to have only Indian food at home. None of the respondents replied to have only global food at home.

### Type of food consumed at home on the basis of age

Now, here we will see the type of food respondents used to have at home on the basis of their age group. In the age group of 14-20 years, more than half of the respondents (51.8%) used to have mostly global food at home and very few of the respondents (2.7%) used to have only Indian food at home. In the age group of 20-35 years, near about two-third of the respondents (64.3%) used to have both type of food equally at home and equal number of respondents (10.7%) used to have only Indian food and mostly global food. In the age group of 35-60 years of age group, majority of the respondents (78.7%) used to have both type of food equally at home and very few of the respondents (2.2%) used to have only Indian food at home

**Table 4.42: Type of food consumed at home on the basis of age**

Age-group	Type of food consumed at home				Total
	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) 14-20 years (%)	1 (2.7)	19 (51.4)	3 (8.1)	14 (37.8)	37 (100.0)
(ii) 20-35 years (%)	6 (10.7)	6 (10.7)	8 (14.3)	36 (64.3)	56 (100.0)
(iii) 35-60 years (%)	2 (2.2)	3 (3.4)	14 (15.7)	70 (78.7)	89 (100.0)
(iv) Above 60 years (%)	6 (21.4)	0 (.0)	6 (21.4)	16 (57.1)	28 (100.0)
<b>Total</b> (%)	15 (7.1)	28 (13.3)	31 (14.8)	136 (64.8)	210 (100.0)

In the age-group of above 60 years of age, more than half of the respondents (57.1%) used to have both type of food equally at home, equal number of respondents (21.4%) used to have only Indian food and mostly Indian food at home, and none used to have mostly global at home. Thus, the 14-20 years of age group was most global and above 60 years of age-group was least global in the matter of food.

#### **Type of food consumed at home on the basis of gender**

In male gender, majority of the respondents (61.1%) used to have both type of food equally at home. In female gender, a large majority of the respondents (69.1%) used to have both type of food equally at home. More number of male respondents used to have mostly global food than that of female respondents.

**Table 4.43: Type of food consumed at home on the basis of gender**

<b>Gender</b>	<b>Type of food consumed at home</b>				<b>Total</b>
	<b>Only Indian</b>	<b>Mostly global</b>	<b>Mostly Indian</b>	<b>Equally both</b>	
(i) Male (%)	6 (5.3)	17 (15.0)	21 (18.6)	69 (61.1)	113 (100.0)
(ii) Female (%)	9 (9.3)	11 (11.3)	10 (10.3)	67 (69.1)	97 (100.0)
<b>Total</b> (%)	15 (7.10)	28 (13.3)	31 (14.8)	136 (64.8)	210 (100.0)

#### **Type of food consumed at home on the basis of class**

In Table 4.44, type of food on the basis of class has been presented. In upper class, more than half of the respondents (55%) used to have both type of food equally at home and very few of the respondents (2.5%) used to have only Indian food at home. In upper-

middle class, an overwhelming majority of the respondents (81.2%) used to have both type of food equally at home and none of the respondents used to have only Indian food at home. In middle class, around two-third of the respondents (67.1%) used to have both type of food equally at home and very few respondents (2.7%) mostly foreign at home. In lower class, more than half of the respondents (58.8%) used to have only Indian food at home and none of the respondent used to have mostly global food. The highest respondents who had global food were from upper class and the highest respondents who had Indian food only were from lower class.

**Table 4.44: Type of food consumed at home on the basis of class**

Class	Type of food consumed at home				Total
	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) Upper (%)	1 (2.5)	14 (35.0)	3 (7.5)	22 (55.0)	40 (100.0)
(ii) Upper- middle (%)	0 (.0)	12 (15.0)	3 (3.8)	65 (81.2)	80 (100.0)
(iii) Middle (%)	4 (5.5)	2 (2.7)	18 (24.7)	49 (67.1)	73 (100.0)
(iv) Lower (%)	10 (58.8)	0 (.0)	7 (41.2)	0 (.0)	17 (100.0)
<b>Total (%)</b>	15 (7.1)	28 (13.3)	31 (14.8)	136 (64.8)	210 (100.0)

**Type of food consumed at home on the basis of caste**

In general caste, majority of the respondents (68.4%) used to have both type of food equally at home and few of the respondents (7.1%) used to have only Indian food at home. In O.B.C., majority of the respondents (72.7%) used to have mostly Indian food at home. None of the respondents used to have mostly global food at home. In S.C. and S.T., cent percent of the respondents used to have mostly Indian food at home. The

highest respondents who used to have mostly global food at home were from general class.

**Table 4.45: Type of food consumed at home on the basis of caste**

Caste category	Type of food at home				Total
	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) General (%)	14 (7.1)	28 (14.3)	20 (10.2)	134 (68.4)	196 (100.0)
(ii) O.B.C. (%)	1 (9.1)	0 (.0)	8 (72.7)	2 (18.2)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	1 (100.0)	0 (.0)	1 (100.00)
<b>Total</b> (%)	15 (7.1)	28 (13.3)	31 (14.8)	136 (64.8)	210 (100.0)

### **Food outside the Home**

After asking about the type of food at home, the respondents were again asked about the type of food they used to have outside the home and the options were same before them. The data regarding the type of food outside the home has been given in Table 4.46. It is clear that a large majority of the respondents (63.8%) used to have both type of food equally, outside the home. Near about a quarter of respondents (22.9%) used to have mostly global food outside the home, only ten percent of the respondents used to have

mostly Indian food and very few of the respondents (3.3%) used to have only Indian food and none of the respondents used to have only global food outside the home.

**Table 4.46: Type of food consumed outside the home**

Type of food consumed outside the home	No.	%
(I) Only global	0	0
(ii) Only Indian	7	3.3
(ii) Mostly global	48	22.9
(iv) Mostly Indian	21	10.0
(v) Equally both	134	63.8
<b>Total</b>	210	100.0

**Type of food consumed outside the home on the basis of age**

Type of food outside the home on the basis of age has been given in Table 4.47. In the age group of 14-20 years, majority of the respondents (67.6%) used to have mostly global food outside the home and very few of the respondents (2.7%) used to have only Indian food outside the home. In 20-35 years of age group, more than half of the respondents (55.4%) used to have both type of food equally and very few of the respondents (1.8%) used to have only Indian food outside the home. In the age group of 35-60 years, a large majority of the respondents used to have both type of food equally and none of the respondents used to have only Indian food outside the home. In the age group of above 60 years, more than half of the respondents (57.1%) used to have both type of food equally and very few of the respondents (7.1%) used to have mostly global food outside the home. The highest respondents who used to have global food were from the age group of 14-20 years.

**Table 4.47: Type of food consumed outside the home on the basis of age**

Age-group	Type of food consumed outside the home				Total
	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) 14-20 years (%)	1 (2.7)	25 (67.6)	3 (8.1)	8 (21.6)	37 (100.0)
(ii) 20-35 years (%)	1 (1.8)	18 (32.1)	6 (10.7)	31 (55.4)	56 (100.0)
(iii) 35-60 years (%)	0 (.0)	3 (3.4)	7 (7.9)	79 (88.8)	89 (100.0)
(iv) Above 60 years (%)	5 (17.9)	2 (7.1)	5 (17.9)	16 (57.1)	28 (100.0)
<b>Total</b> (%)	7 (3.3)	48 (22.9)	21 (10.0)	134 (63.8)	210 (100.0)

**Type of food consumed outside the home on the basis of gender**

Table 4.48 shows the type of food outside the home on the basis of gender. In male gender, majority of the respondents (61.1%) used to have both type of food equally and very few of the respondents (2.7%) used to have only Indian food outside the home. In female gender, majority of the respondents (67%) used to have both type of food equally and very few of the respondents (4.1%) used to have only Indian food outside the home. Much of the male respondents as compared to female respondents used to have global food outside the home.

**Table 4.48: Type of food consumed outside the home on the basis of gender**

Gender	Type of food consumed outside the home				Total
	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) Male	3	28	13	69	113
(%)	(2.7)	(24.8)	(11.5)	(61.1)	(100.0)
(ii) Female	4	20	8	65	97
(%)	(4.1)	(20.6)	(8.2)	(67.0)	(100.0)
<b>Total</b>	7	48	21	134	210
(%)	(3.3)	(22.9)	(10.0)	(63.8)	(100.0)

**Type of food consumed outside the home on the basis of class**

It is clear from Table 4.49 that in upper class, half of the respondents (50%) used to have both type of food equally and very few of the respondents (5%) used to have mostly Indian food and none of the respondents used to have only Indian food outside the home. In upper- middle class, majority of the respondents (72.6%) used to have both type of food equally and very few of the respondents (3.8%) used to have mostly Indian food and none of the respondents used to have only Indian food outside the home. In middle class, majority of the respondents (72.6%) used to have both type of food equally and very few of the respondents (2.7%) used to have only Indian food outside the home. In lower class, around half of the respondents (47.1%) used to have mostly Indian food and very few of the respondents (5.9%) used to have mostly global food outside the home. The highest number of respondents who used to have mostly global food outside the home was from the upper class.

**Table 4.49: Type of food consumed outside the home on the basis of class**

Class	Type of food consumed outside the home				Total
	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) Upper (%)	0 (.0)	18 (45.0)	2 (5.0)	20 (50.0)	40 (100.0)
(ii) Upper-middle (%)	0 (.0)	19 (23.8)	3 (3.8)	58 (72.5)	80 (100.0)
(iii) Middle (%)	2 (2.7)	10 (13.7)	8 (11.0)	53 (72.6)	73 (100.0)
(iv) Lower (%)	5 (29.4)	1 (5.9)	8 (47.1)	3 (17.6)	17 (100.0)
<b>Total</b> (%)	7 (3.3)	48 (22.9)	21 (10.0)	134 (63.8)	210 (100.0)

**Type of food consumed outside the home on the basis of caste**

In general caste, majority of the respondents (64.3%) used to have both type of food equally and very few of the respondents (3.6%) used to have only Indian food outside the home. In O.B.C., more than half of the respondents (54.5%) used to have both type of food equally and none of the respondents used to have only Indian food outside the home. In S.C., cent percent of the respondents used to have both type of food equally and S.T., cent percent of the respondents used to have mostly Indian food outside the home. The highest number of respondents who used to have mostly global food was from general caste.

**Table 4.50: Type of food consumed outside the home on the basis of caste**

Caste category	Type of food consumed outside the home				Total
	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) General	7	46	17	126	196
(%)	(3.6)	(23.5)	(8.7)	(64.3)	(100.0)
(ii) O.B.C.	0	2	3	6	11
(%)	(.0)	(18.2)	(27.3)	(54.5)	(100.0)
(iii) S.C.	0	0	0	2	2
(%)	(.0)	(.0)	(.0)	(100.0)	(100.0)
(iv) S.T.	0	0	1	0	1
(%)	(.0)	(.0)	(100.0)	(.0)	(100.0)
<b>Total</b>	7	48	21	134	210
<b>(%)</b>	<b>(3.3)</b>	<b>(22.9)</b>	<b>(10.0)</b>	<b>(63.8)</b>	<b>(100.0)</b>

## **10. Dress**

Every culture has a specific kind of dressing pattern. The global influence on dressing pattern in Indian urban areas is very common. Various global brands of clothes and even their cheap copies are available in the market. Global clothes like jeans, trousers, skirts, professional suits, night suits etc are all flooded in the market. To analyse the impact of globalisation on dress, respondents were asked about the type of dress they wear at home and outside the home.

### **Dress worn at Home**

The respondents were asked about the type of dress they wear at home. The data has been given here in Table: 4.51 From the table, it is clear that near about forty two percent of the respondents (42.4%) used to wear mostly global dress, near about quarter of the respondents (27.6%) of the respondents used to wear both type of dress equally, around sixteen percent of the respondents (16.7%) used to wear mostly Indian dress, few of the respondents (11%) used to wear only Indian and extremely negligible number of respondents (2.4%) used to wear only global dress at home.

**Table 4.51: Type of dress worn at home**

<b>Type of dress worn at home</b>	<b>No.</b>	<b>%</b>
(i) Only global	5	2.4
(ii) Only Indian	23	11.0
(iii) Mostly global	89	42.4
(iv) Mostly Indian	35	16.7
(v) Equally both	58	27.6
<b>Total</b>	<b>210</b>	<b>100.0</b>

### **Type of dress worn at home on the basis of age**

From Table 4.52, it is clear that, the respondents wearing mostly global dress were maximum from the age group of 14-20 years and minimum from age group of above 60 years. In the age group of 14- 20 years, majority of the respondents (81.1%) used to wear mostly global dress. In the age group of 20-35 years of age group, more than half of the respondents (53.6%) used to wear mostly global dress and very few of the respondents (1.8%) used to wear only global dress. In the age group of 35-60 years, near about forty percent (39.3%) used to wear both type of dress equally and very few of the respondents

(1.1%0 used to wear only global. In the age group of above 60 years, near about forty percent (39.3%) used to wear mostly Indian and none of the respondents used to wear only global dress at home.

**Table 4.52: Type of dress worn at home on the basis of age**

Age-group	Type of dress worn at home					Total
	Only global	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) 14-20 years (%)	3 (8.1)	1 (2.7)	30 (81.1)	2 (5.4)	1 (2.7)	37 (100.0)
(ii) 20-35 years (%)	1 (1.8)	5 (8.9)	30 (53.6)	6 (10.7)	14 (25.0)	56 (100.0)
(iii) 35-60 years (%)	1 (1.1)	9 (10.1)	28 (31.5)	16 (18.0)	35 (39.3)	89 (100.0)
(iv) Above 60 years (%)	0 (.0)	8 (28.6)	1 (3.6)	11 (39.3)	8 (28.6)	28 (100.0)
<b>Total</b> (%)	5 (2.4)	23 (11.0)	89 (42.4)	35 (16.7)	58 (27.6)	210 (100.0)

#### **Type of dress worn at home on the basis of gender**

Table 4.53 describes the type of dress at home on the basis of gender. The respondents who wear mostly global dress at home were from male gender. From male gender, more than half of the respondents (53.1%) used to wear mostly global dress, very few of the respondents (2.7%) used to wear only global dress at home. From female gender, near

about one-third of the respondents (35.1%) used to wear both type of dress equally, very few of the respondents (2.1%) used to wear only global dress at home.

**Table 4.53: Type of dress worn at home on the basis of gender**

Gender	Type of dress worn at home					Total
	Only global	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) Male	3	8	60	18	24	113
(%)	(2.7)	(7.1)	(53.1)	(15.9)	(21.2)	(100.0)
(ii) Female	2	15	29	17	34	97
(%)	(2.1)	(15.5)	(29.9)	(17.5)	(35.1)	(100.0)
<b>Total</b>	5	23	89	35	58	210
(%)	(2.4)	(11.0)	(42.4)	(16.7)	(27.6)	(100.0)

#### **Type of dress worn at home on the basis of class**

Table 4.54 shows the type of dress at home on the basis of class. From upper class, majority of the respondents (65%) used to wear mostly global dress and none of the respondent used to wear mostly Indian dress at home. In upper-middle class, near about half of the respondents (48.8%) used to wear mostly global dress and very few of the respondents (1.2%) used to wear only Indian and again only global dress at home. From middle class, near about forty percent (32.9%) used to wear mostly global dress and none of the respondent used to wear only global dress at home. In lower class, more than half of the respondents (58.8%) only Indian dress and none of the respondents used to wear only global dress or mostly global dress at home.

**Table 4.54: Type of dress worn at home on the basis of class**

Class	Type of dress worn at home					Total
	Only global	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) Upper (%)	4 (10.0)	1 (2.5)	26 (65.0)	0 (.0)	9 (22.5)	40 (100.0)
(ii) Upper-middle (%)	1 (1.2)	1 (1.2)	39 (48.8)	7 (8.8)	32 (40.0)	80 (100.0)
(iii) Middle (%)	0 (.0)	11 (15.1)	24 (32.9)	22 (30.1)	16 (21.9)	73 (100.0)
(iv) Lower (%)	0 (.0)	10 (58.8)	0 (.0)	6 (35.3)	1 (5.9)	17 (100.0)
<b>Total</b> (%)	5 (2.4)	23 (11.0)	89 (42.4)	35 (16.7)	58 (27.6)	210 (100.0)

**Type of dress worn at home on the basis of caste**

From Table 4.55, it is clear that near about half of the respondents (44.4%) from general caste used to wear mostly global dress and very few of the respondents (2.6%) used to wear only global dress at home. In O.B.C, near about half of the respondents (45.5%) used to wear only Indian dress and none of the respondent used to wear only global dress. In S.C. and S.T., cent percent of the respondents used to wear mostly Indian dress at home.

**Table 4.55: Type of dress worn at home on the basis of caste**

Caste category	Type of dress worn at home					Total
	Only global	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) General (%)	5 (2.6)	18 (9.2)	87 (44.4)	29 (14.8)	57 (29.1)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	5 (45.5)	2 (18.2)	3 (27.3)	1 (9.1)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	0 (.0)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	5 (2.4)	23 (11.0)	89 (42.4)	35 (16.7)	58 (27.6)	210 (100.0)

**Dress worn outside the Home**

The respondents were asked about the type of dress, they wear outside the home and the data has been given in Table 4.56.. From Table 4.56, it is clear that near about half of the respondents (49 %) used to wear mostly global dress, more than a quarter of the respondents (27.1%) used to wear equally both type of dress outside the home, near about fourteen percent of the respondents (13.8%) used to wear mostly Indian dress, very few of the respondents (6.7%) used to wear only Indian dress and extremely negligible number of respondents (3.3%) used to wear only global dress outside the home.

**Table 4.56: Type of dress worn outside the home**

<b>Type of dress worn outside the home</b>	<b>No.</b>	<b>%</b>
(i) Only global	7	3.3
(ii) Only Indian	14	6.7
(iii) Mostly global	103	49.0
(iv) Mostly Indian	29	13.8
(v) Equally both	57	27.1
<b>Total</b>	<b>210</b>	<b>100.0</b>

**Dress worn outside the home on the basis of age**

Table 4.57 shows the type of dress outside the home on the basis of age. The maximum number of respondents who used to wear only global dress and mostly global dress were from the age group of 14-20 years of age. 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, and remaining equal number of respondents (2.7%) used to wear only Indian dress, mostly Indian dress and both type of dress equally. In the age group of 20-35 years of age, more than half of the respondents (58.9%) used to wear mostly global dress and very few of the respondents (1.8%) used to wear only global dress, outside the home. In the age group of 35-60 years of age, near about forty one percent of the respondents (41.6%) used to wear both type of dress equally and none of the respondent used to wear only global dress.

**Table 4.57: Type of dress worn outside the home on the basis of age**

Age-group	Type of dress worn outside the home					Total
	Only global	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) 14-20 years (%)	6 (16.2)	1 (2.7)	28 (75.7)	1 (2.7)	1 (2.7)	37 (100.0)
(ii) 20-35 years (%)	1 (1.8)	2 (3.6)	33 (58.9)	5 (8.9)	15 (26.8)	56 (100.0)
(iii) 35-60 years (%)	0 (.0)	4 (4.5)	36 (40.4)	12 (13.5)	37 (41.6)	89 (100.0)
(iv) Above 60 years (%)	0 (.0)	7 (25.0)	6 (21.4)	11 (39.3)	4 (14.3)	28 (100.0)
<b>Total</b> (%)	7 (3.3)	14 (6.7)	103 (49.0)	29 (13.8)	57 (27.1)	210 (100.0)

**Dress outside the home on the basis of gender**

From male gender, majority of the respondents (64.6%) used to wear mostly global dress and very few (4.4%) used to wear only global dress, outside the home. From female gender, a little more than forty percent (40.2%) used to wear both type of dress and very few (2.1%) used to wear only global dress, outside the home. The respondents from male gender used to wear more global dress as compared to female gender.

**Table 4.58: Type of dress outside the home on the basis of gender**

<b>Gender</b>	<b>Type of dress worn outside the home</b>					<b>Total</b>
	<b>Only global</b>	<b>Only Indian</b>	<b>Mostly global</b>	<b>Mostly Indian</b>	<b>Equally both</b>	
(i) Male	5	3	73	14	18	113
(%)	(4.4)	(2.7)	(64.6)	(12.4)	(15.9)	(100.0)
(ii) Female	2	11	30	15	39	97
(%)	(2.1)	(11.3)	(30.9)	(15.5)	(40.2)	(100.0)
<b>Total</b>	7	14	103	29	57	210
(%)	(3.3)	(6.7)	(49.0)	(13.8)	(27.1)	(100.0)

**Dress worn outside the home on the basis of class**

Table 4.59 shows the type of dress outside the home on the basis of class. From upper class, majority of the respondents (60%) used to wear mostly global dress and very few of the respondents (2.5%) used to wear only Indian dress. From upper-middle class, more than half of the respondents (56.2%) used to wear mostly global dress and very few respondents (1.2%) used to wear only global dress and only Indian dress also, outside the home. From middle class, around half of the respondents (45.2%) used to wear mostly global and very few respondents (1.4%) used to wear only global dress, outside the home. From lower class, a little more than forty one percent (41.2%) used to wear only Indian dress and none of the respondents used to wear only global dress, outside the home.

**Table: 4.59: Type of dress worn outside the home on the basis of class**

Class	Type of dress worn outside					Total
	Only global	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) Upper (%)	5 (12.5)	1 (2.5)	24 (60.0)	1 (2.5)	9 (22.5)	40 (100.0)
(ii) Upper middle (%)	1 (1.2)	1 (1.2)	45 (56.2)	2 (2.5)	31 (38.8)	80 (100.0)
(iii) Middle (%)	1 (1.4)	5 (6.8)	33 (45.2)	20 (27.4)	14 (19.2)	73 (100.0)
(iv) Lower (%)	0 (.0)	7 (41.2)	1 (5.9)	6 (35.3)	3 (17.6)	17 (100.0)
<b>Total (%)</b>	7 (3.3)	14 (6.7)	103 (49.0)	29 (13.8)	57 (27.1)	210 (100.0)

**Dress worn outside the home on the basis of caste**

Table 4.60 shows the type of dress outside the home on the basis of caste. From the general caste, near about half of the respondents (51%) used to wear mostly global dress and very few of the respondents (3.6%) used to wear only global dress, outside the home. From the O.B.C., equal number of the respondents (27.3%) used to wear only Indian dress, mostly global dress, both type of dress equally outside the home and remaining all the respondents (18.2%) used to wear mostly Indian dress, outside the home. From S.C., half of the respondent used to wear mostly Indian dress and remaining half both type of dress equally. From S.T., cent percent of the respondents used to wear mostly Indian

dress. From Table 4.60, it is clear that the maximum number of respondents who used to wear global dress were from general caste.

**Table 4.60: Type of dress worn outside the home on the basis of caste**

Caste category	Type of dress worn outside					Total
	Only global	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) General (%)	7 (3.6)	11 (5.6)	100 (51.0)	25 (12.8)	53 (27.0)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	3 (27.3)	3 (27.3)	2 (18.2)	3 (27.3)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	0 (.0)	1 (50.0)	1 (50.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	7 (3.3)	14 (6.7)	103 (49.0)	29 (13.8)	57 (27.1)	210 (100.0)

## **11. Kind of Person regarding Material Culture**

It was also asked to the respondents what kind of person they are regarding the use of all these things discussed till or their type regarding material culture in urban household. Respondents were given four options before them- completely traditional Indian, mainly

traditional, completely global (European/ American), mainly global. The data regarding has been here shown in Table 4.61

**Table 4.61: Kind of person regarding material culture**

<b>Kind of person regarding material culture</b>	<b>No.</b>	<b>%</b>
(i) Completely traditional Indian	8	3.8
(ii) Mainly traditional	27	12.9
(iii) Completely global	8	3.8
(iv) Mainly global	167	79.5
<b>Total</b>	210	100.0

It is clear from Table 4.61, more than three fourth of the respondents (79.5%) replied that they are mainly global, few respondents (12.9%) replied that they are completely global and very few and equal number of respondents (3.8% only) replied that they are completely traditional or mainly traditional. This clearly means respondents themselves considered themselves more global regarding material culture in urban household.

#### **Kind of person regarding material culture on the basis of age**

From Table 4.62, it is clear that in the age group of 14-20 years, a large majority of the respondents (81.1%) considered themselves mainly global and very few (2.7%) considered themselves completely traditional. In 20-35 years of age group, more than three fourth of the respondents (78.6%) considered themselves mainly global and no respondent considered himself or herself completely global. In 35-60 years of age group, a large majority of respondents (88.8%) considered themselves as mainly global. In the age group of above 60 years, half of the respondents (50%) considered themselves as mainly global, more than one third of the respondents (35.7%) considered themselves as mainly traditional. The highest number of respondents who considered themselves completely traditional was from above 60 years of age group.

**Table 4.62: Kind of person regarding material culture on the basis of age**

Age-group	Kind of person regarding material culture				Total
	Completely traditional Indian	Mainly traditional	Completely global	Mainly global	
(i) 14-20 years (%)	1 (2.7)	3 (8.1)	3 (8.1)	30 (81.1)	37 (100.0)
(ii) 20-35 years (%)	3 (5.4)	9 (16.1)	0 (.0)	44 (78.6)	56 (100.0)
(iii) 35-60 years (%)	0 (.0)	5 (5.6)	5 (5.6)	79 (88.8)	89 (100.0)
(iv) Above 60 years (%)	4 (14.3)	10 (35.7)	0 (.0)	14 (50.0)	28 (100.0)
<b>Total</b> (%)	8 (3.8)	27 (12.9)	8 (3.8)	167 (79.5)	210 (100.0)

**Kind of person regarding material culture on the basis of gender**

From Table 4.63, it is evident that in male gender more than three fourth of the respondents (77%) considered themselves mainly global and very few respondents (3.5%) considered themselves completely traditional. In female gender, majority of the respondents considered themselves as mainly global and very few respondents considered themselves completely traditional.

**Table 4.63: Kind of person regarding material culture on the basis of gender**

Gender	Kind of person regarding material culture				Total
	Completely traditional Indian	Mainly traditional	Completely global	Mainly global	
(i) Male	4	17	5	87	113
(%)	(3.5)	(15.0)	(4.4)	(77.0)	(100.0)
(ii) Female	4	10	3	80	97
(%)	(4.1)	(10.3)	(3.1)	(82.5)	(100.0)
<b>Total</b>	8	27	8	167	210
(%)	(3.8)	(12.9)	(3.8)	(79.5)	(100.0)

**Kind of person regarding material culture on the basis of class**

Table 4.64 shows the kind of person on the basis of class. In upper class, overwhelming majority of the respondents (92.5%) considered themselves mainly global and none of the respondent was completely traditional. In upper-middle class, overwhelming majority of the respondents (91.2%) considered themselves mainly global and none of the respondent was completely traditional. In middle class, majority of the respondents (78.1%) considered themselves mainly global but no one claimed to be completely global. In lower class, majority of the respondents (64.7%) considered themselves mainly traditional and remaining all respondents (35.3%) considered themselves completely traditional. The highest number of respondents who considered themselves mainly global were from upper class, then upper middle class, then middle class and then at last lower class.

**Table 4.64: Kind of person regarding material culture on the basis of class**

Class	kind of person regarding material culture				Total
	Completely traditional Indian	Mainly traditional	Completely global	Mainly global	
(i) Upper (%)	0 (.0)	1 (2.5)	2 (5.0)	37 (92.5)	40 (100.0)
(ii) Upper-middle (%)	0 (.0)	1 (1.2)	6 (7.5)	73 (91.2)	80 (100.0)
(iii) Middle (%)	2 (2.7)	14 (19.2)	0 (.0)	57 (78.1)	73 (100.0)
(iv) Lower (%)	6 (35.3)	11 (64.7)	0 (.0)	0 (.0)	17 (100.0)
<b>Total</b> (%)	8 (3.8)	27 (12.9)	8 (3.8)	167 (79.5)	210 (100.0)

**Kind of person regarding material culture on the basis of caste**

The kind of person on the caste basis has been give here in the table. In general caste, majority of the respondents (81.6%) considered themselves mainly global and equal number of respondents (4.1%) considered themselves completely global and completely traditional. In O.B.C., more than half of the respondents (54.5%) considered themselves mainly traditional and remaining all mainly global. In S.C., cent percent considered themselves mainly global and in S.T., cent percent mainly traditional.

**Table 4.65: Kind of person regarding material culture on the basis of caste**

Caste category	kind of person regarding material culture				Total
	Completely traditional Indian	Mainly traditional	Completely global	Mainly global	
(i) General (%)	8 (4.1)	20 (10.2)	8 (4.1)	160 (81.6)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	6 (54.5)	0 (.0)	5 (45.5)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	0 (.0)	2 (100.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	1 (100.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	8 (3.8)	27 (12.9)	8 (3.8)	167 (79.5)	210 (100.0)

### **Concluding Observation**

It was found from the above analysis of things that the things of global brands are consumed much by more than half of the respondents (52.4%). Only one percent respondents used gadgets of global brands not at all and this means ninety nine percent of the respondents used the global gadgets to varying extent. All the respondents used the cosmetic items/ lavatory items of global brands in anyway. 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/ laboratory 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/ laboratory 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. Thus there was found variations across the different sections.

# **Chapter-5**

*Impact of Globalization on Non-Material  
Culture of the People*

## Chapter-5

### **Impact of Globalisation on Non-material Culture of the People**

This chapter presents an analysis of the impact of globalisation on non-material culture of the Uttarakhandi people living in Lucknow city. Non-material culture includes the analysis of language spoken by them, their liking for type of music, dance, movies, means of entertainment, preference for and practice of family traditions and values, marriage norms and values and views on caste system. Finally, there is made some concluding observations.

#### **1. Language**

Language is the main medium through which human beings express their ideas and views to others. In India, besides Hindi as a national language, there are many regional languages. English has also become famous all over the world as a global language and speaking in English has become also a status symbol among the youths specially. Keeping the importance of language in mind, respondents were asked about the language they speak at home and outside both.

#### **Language Spoken at Home**

The respondents were asked about the language they use at home. The options of language they were given were English which is a global language, Hindi which is India national language and Uttarakhandi language which is the regional language of the respondents (people of Uttarakhand). Table 5.1 represents the data regarding language used at home by the respondents.

From Table 5.1, it is clear that around half of the respondents (48.6%) used Hindi language, near about a quarter of the respondents (21.9%) used all the three languages equally, near about fifteen percent (14.8%) used mostly English, very few respondents (4.3%, 4.8% and 4.8% used sometimes English, mostly Uttarakhandi, English and Hindi

combined equally respectively and negligible number of respondents (0.5%) used only English.

**Table 5.1: Language spoken at home**

<b>Language spoken at home</b>	<b>No.</b>	<b>%</b>
(i) Only English	1	0.5
(ii) Mostly English	31	14.8
(iii) Sometimes English	9	4.3
(iv) Only Hindi	1	0.5
(v) Mostly Hindi	102	48.6
(vi) Sometimes Hindi	0	0
(vii) Only Uttarakhandi	0	0
(viii) Mostly Uttarakhandi	10	4.8
(ix) Sometimes Uttarakhandi	0	0
(x) All three combined equally	46	21.9
(xi) English-Hindi combined equally	10	4.8
<b>Total</b>	<b>210</b>	<b>100.0</b>

**Language spoken at home on the basis of age**

It is clear from Table 5.2 that from respondents of 14-20 years of age group, majority of the respondents (62.2%) used mostly English language. From the respondents of 20-35 years of age group, majority of the respondents (67.9%), used mostly Hindi, very few respondents (1.8%) used only Hindi and remaining all used English some or the other way. From the respondents of 35- 60 years of age group, near about half of the respondents (46.1%) used mostly Hindi and remaining all some or the way used English.

From the respondents of above 60 years of age group, more than half of the respondents (53.6) used mostly Hindi and near about one third of the respondents (35.7%) used mostly Uttarakhandi language. It shows the respondents of above 60 years of age were much devoted towards their regional language and the respondents of 14-20 years of age group were top most user of English language.

**Table 5.2 Language spoken at home on the basis of age**

Age-group	Language spoken at home								Total
	Only English	Mostly English	Sometimes English	Only Hindi	Mostly Hindi	Mostly Uttarakhandi	All three combined equally	English-Hindi combined equally	
(i) 14-20 years (%)	1 (2.7)	23 (62.2)	2 (5.4)	0 (.0)	8 (21.6)	0 (.0)	2 (5.4)	1 (2.7)	37 (100.0)
(ii) 20-35 years (%)	0 (.0)	6 (10.7)	4 (7.1)	1 (1.8)	38 (67.9)	0 (.0)	3 (5.4)	4 (7.1)	56 (100.0)
(iii) 35-60 years (%)	0 (.0)	2 (2.2)	3 (3.4)	0 (.0)	41 (46.1)	0 (.0)	39 (43.8)	4 (4.5)	89 (100.0)
(iv) Above 60 years (%)	0 (.0)	0 (.0)	0 (.0)	0 (.0)	15 (53.6)	10 (35.7)	2 (7.1)	1 (3.6)	28 (100.0)
<b>Total</b> (%)	1 (0.5)	31 (14.8)	9 (4.3)	1 (0.5)	102 (48.6)	10 (4.8)	46 (21.9)	10 (4.8)	210 (100.0)

### Language spoken at home on the basis of gender

Table 5.3 below gives the description of language used at home on the basis of gender. From the respondents of male gender, more than one third of the respondents (38.9%) used mostly Hindi and 15% of the respondents used mostly English. From the respondents of female gender, near about sixty percent (59.8%) of the respondents used mostly Hindi and near about fourteen (14.4%) used mostly English.

**Table 5.3: Language spoken at home on the basis of gender**

Gender	Language spoken at home								Total
	Only English	Mostly English	Sometimes English	Only Hindi	Mostly Hindi	Mostly Uttarakhandi	All three combined equally	English-Hindi combined equally	
(i) Male	1	17	3	1	44	6	36	5	113
(%)	(0.9)	(15.0)	(2.7)	(0.9)	(38.9)	(5.3)	(31.9)	(4.4)	(100.0)
(ii) Female	0	14	6	0	58	4	10	5	97
(%)	(.0)	(14.4)	(6.2)	(.0)	(59.8)	(4.1)	(10.3)	(5.2)	(100.0)
<b>Total</b>	1	31	9	1	102	10	46	10	210
(%)	(0.5)	(14.8)	(4.3)	(0.5)	(48.6)	(4.8)	(21.9)	(4.8)	(100.0)

### Language spoken at home on the basis of class

From Table 5.4, it is clear that the maximum number of respondents who used English were from the upper class and the minimum number of respondents who used English language were from the lower class. In upper class, near about half of the respondents (42.5%) used mostly English but none of the respondents was such who used only English or mostly Uttarakhandi. In upper-middle class, a little more than forty one percent (41.2%) used mostly Hindi but none of the respondent used only Hindi and very

few of the respondents (1.2%) used mostly Uttarakhandi. In middle class, majority of the respondents (64.4%) used mostly Hindi and highest respondent (11%) who used mostly Uttarakhandi were also from the middle class. In lower class, an overwhelming majority of the respondents (88.2%) used mostly Hindi and none of the respondent used English.

**Table 5.4: Language spoken at home on the basis of class**

Class	Language spoken at home								Total
	Only English	Mostly English	Sometimes English	Only Hindi	Mostly Hindi	Mostly Uttarakhandi	All three combined equally	English-Hindi combined equally	
(i) Upper (%)	0 (.0)	17 (42.5)	0 (.0)	0 (.0)	7 (17.5)	0 (.0)	14 (35.0)	2 (5.0)	40 (100.0)
(ii) Upper-middle (%)	1 (1.2)	11 (13.8)	5 (6.2)	0 (.0)	33 (41.2)	1 (1.2)	27 (33.8)	2 (2.5)	80 (100.0)
(iii) Middle (%)	0 (.0)	3 (4.1)	4 (5.5)	0 (.0)	47 (64.4)	8 (11.0)	5 (6.8)	6 (8.2)	73 (100.0)
(iv) Lower (%)	0 (.0)	0 (.0)	0 (.0)	1 (5.9)	15 (88.2)	1 (5.9)	0 (.0)	0 (.0)	17 (100.0)
<b>Total (%)</b>	1 (0.5)	31 (14.8)	9 (4.3)	1 (0.5)	102 (48.6)	10 (4.8)	46 (21.9)	10 (4.8)	210 (100.0)

**Language spoken at home on the basis of caste**

Table 5.5 shows the language used at home on the basis of caste. In general caste, near about half of the respondents (46.4%) used mostly Hindi, near about sixteen percent

(15.8%) used mostly English and extremely negligible number of respondents (0.5%) who used only English and only Hindi language.

**Table 5.5: Language spoken at home on the basis of caste**

Caste category	Language spoken at home								Total
	Only English	Mostly English	Sometimes English	Only Hindi	Mostly Hindi	Mostly Uttarakhandi	All three combined equally	English-Hindi combined equally	
(i) General (%)	1 (0.5)	31 (15.8)	8 (4.1)	1 (0.5)	91 (46.4)	8 (4.1)	46 (23.5)	10 (5.1)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	0 (.0)	1 (9.1)	0 (.0)	8 (72.7)	2 (18.2)	0 (.0)	0 (.0)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	0 (.0)	0 (.0)	2 (100.0)	0 (.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total (%)</b>	1 (0.5)	31 (14.8)	9 (4.3)	1 (0.5)	102 (48.6)	10 (4.8)	46 (21.9)	10 (4.8)	210 (100.0)

In O.B.C., near about three- fourth of the respondents (72.7%) used mostly Hindi and little more than nine percent (9.1%) used sometimes English. In S.C. and S.T., cent percent of the respondents used mostly Hindi. The maximum number of respondents who used English were from the general category.

### **Language Spoken outside the Home**

The respondents were also asked about the type of language, they use outside the home. The options before the respondents were same as those given in the type of language used at home. The data showing the type of language used outside the home is shown in the Table 5.6.

**Table 5.6: Language spoken outside the home**

<b>Language spoken outside the home</b>	<b>No.</b>	<b>%</b>
(i) Only English	7	3.3
(ii) Mostly English	41	19.5
(iii) Sometimes English	6	2.9
(iv) Only Hindi	1	0.5
(v) Mostly Hindi	61	29.0
(vi) Sometimes Hindi	0	0
(vii) Only Uttarakhandi	0	0
(vi) Mostly Uttarakhandi	4	1.9
(vii) Sometimes Uttarakhandi	1	0.5
(viii) English-Hindi-Uttarakhandi combined equally	7	3.3
(ix) English-Hindi combined equally	82	39.0
<b>Total</b>	<b>210</b>	<b>100.0</b>

From Table 5.6, it is clear that more than one third of the respondents (39%) used the combination of English and Hindi equally. More than a quarter of the respondent (29%) used mostly Hindi, near about twenty percent of the respondents (19.5%) used mostly English. Very few respondents (3.3%) used only English and also the combination of all three languages equally. The respondents who used sometimes English were also very few (2.9%). The respondents who used mostly Uttarakhandi language outside the home were very negligible (1.9%). The respondents who used only Hindi and sometimes Uttarakhandi were same in percentage (0.5%). None of the respondents used sometimes Hindi and only Uttarakhandi.

### **Language outside the home on the basis of age**

Table 5.7 shows the language used outside the home on the basis of age of the respondents. In the age group of 14-20 years, majority of the respondents (67.6%) used mostly English and none of the respondent who used Uttarakhandi language. In the age group of 20-35 years, almost half of the respondents (46.4%) used the equal combination of English and Hindi, near about a quarter of the respondents (23.2%) used mostly English. In the age group of 35- 60 years, more than half of the respondents (55.1%) used equal combination of English and Hindi language and very few (2.2%) used only English language. In the age group of above 60 years, majority of the respondents (67.9%) used mostly Hindi and none of respondent used only English, mostly English or sometimes English. The highest number of respondents who used mostly English were from the age group of 14-20 years and the highest number of respondents who used mostly Hindi language were from the age group of above 60 years.

**Table 5.7: Language spoken outside the home on the basis of age**

Age-group	Language spoken outside the home									Total
	Only English	Mostly English	Sometimes English	Only Hindi	Mostly Hindi	Mostly Uttara-khandi	Sometimes Uttara-khandi	All three combined equally	English-Hindi combined equally	
(i) 14-20 years	4	25	2	0	1	0	0	0	5	37
(%)	(10.8)	(67.6)	(5.4)	(.0)	(2.7)	(.0)	(.0)	(.0)	(13.5)	(100.0)
(ii) 20-35 years	1	13	4	1	11	0	0	0	26	56
(%)	(1.8)	(23.2)	(7.1)	(1.8)	(19.6)	(.0)	(.0)	(.0)	(46.4)	(100.0)
(iii) 35-60 years	2	3	0	0	30	0	0	5	49	89
(%)	(2.2)	(3.4)	(.0)	(.0)	(33.7)	(.0)	(.0)	(5.6)	(55.1)	(100.0)
(iv) Above 60 years	0	0	0	0	19	4	1	2	2	28
(%)	(.0)	(.0)	(.0)	(.0)	(67.9)	(14.3)	(3.6)	(7.1)	(7.1)	(100.0)
<b>Total</b>	7	41	6	1	61	4	1	7	82	210
(%)	(3.3)	(19.5)	(2.9)	(0.5)	(29.0)	(1.9)	(0.5)	(3.3)	(39.0)	(100.0)

**Language spoken outside the home on the basis of gender**

From Table 5.8, it is clear that near about half of the respondents from the male gender (41.6%) used the equal combination of Hindi and English and around twenty percent of the respondents (19.5%) used mostly English. In female gender, more than one third of the respondents (36.1%) used the equal combination of Hindi and English and again around twenty percent of the respondents (19.6%) used mostly English.

**Table 5.8: Language spoken outside the home on the basis of gender**

Gender	Language spoken outside the home									Total
	Only English	Mostly English	Sometimes English	Only Hindi	Mostly Hindi	Mostly Uttara-khandi	Sometimes Uttara-khandi	All three combined equally	English-Hindi combined equally	
(i) Male	5	22	2	1	27	2	0	7	47	113
(%)	(4.4)	(19.5)	(1.8)	(0.9)	(23.9)	(1.8)	(.0)	(6.2)	(41.6)	(100.0)
(ii) Female	2	19	4	0	34	2	1	0	35	97
(%)	(2.1)	(19.6)	(4.1)	(.0)	(35.1)	(2.1)	(1.0)	(.0)	(36.1)	(100.0)
<b>Total</b>	7	41	6	1	61	4	1	7	82	210
(%)	(3.3)	(19.5)	(2.9)	(0.5)	(29.0)	(1.9)	(0.5)	(3.3)	(39.0)	(100.0)

**Language spoken outside the home on the basis of class**

Table 5.9 shows the language used outside the home on the basis of class,. In upper class near about forty two percent of the respondents (42.5%) used mostly English which is highest among all the classes. In upper-middle class, more than half of the respondents (55%) used equal combination of English and Hindi. In middle class, near about half of the respondents (46.6%) used mostly Hindi and none of the respondent used only English. In lower class, a large majority of the respondent (76.5%0 used mostly Hindi. The highest number of respondents who used mostly English was from the upper class and the highest number of respondents who used mostly Hindi was from the lower class.

**Table 5.9: Language spoken outside the home on the basis of class**

Class	Language spoken outside the home									Total
	Only English	Mostly English	Sometimes English	Only Hindi	Mostly Hindi	Mostly Uttara-khandi	Sometimes Uttara-khandi	All three combined equally	English-Hindi combined equally	
(i) Upper (%)	4 (10.0)	17 (42.5)	0 (.0)	0 (.0)	3 (7.5)	0 (.0)	0 (.0)	2 (5.0)	14 (35.0)	40 (100.0)
(ii) Upper-middle (%)	3 (3.8)	15 (18.8)	2 (2.5)	0 (.0)	11 (13.8)	0 (.0)	0 (.0)	5 (6.2)	44 (55.0)	80 (100.0)
(iii) Middle (%)	0 (.0)	9 (12.3)	2 (2.7)	0 (.0)	34 (46.6)	3 (4.1)	1 (1.4)	0 (.0)	24 (32.9)	73 (100.0)
(iv) Lower (%)	0 (.0)	0 (.0)	2 (11.8)	1 (5.9)	13 (76.50)	1 (5.9)	0 (.0)	0 (.0)	0 (.0)	17 (100.0)
<b>Total (%)</b>	7 (3.3)	41 (19.5)	6 (2.9)	1 (0.5)	61 (29.0)	4 (1.9)	1 (0.5)	7 (3.3)	82 (39.0)	210 (100.0)

**Language spoken outside the home on the basis of caste**

From Table 5.10, it is clear that more than one third of the respondents (40.8%) used equal combination of Hindi and English equally and 20.9% used mostly English language.

**Table 5.10: Language spoken outside the home on the basis of caste**

Caste category	Language spoken outside the home									Total
	Only English	Mostly English	Sometimes English	Only Hindi	Mostly Hindi	Mostly Uttara-khandi	Sometimes Uttara-khandi	All three combined equally	English-Hindi combined equally	
(i) General (%)	7 (3.6)	41 (20.9)	5 (2.6)	1 (0.5)	50 (25.5)	4 (2.0)	1 (0.5)	7 (3.6)	80 (40.8)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	0 (.0)	1 (9.1)	0 (.0)	8 (72.7)	0 (.0)	0 (.0)	0 (.0)	2 (18.2)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	0 (.0)	0 (.0)	2 (100.0)	0 (.0)	0 (.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)	0 (.0)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total (%)</b>	7 (3.3)	41 (19.5)	6 (2.9)	1 (0.5)	61 (29.0)	4 (1.9)	1 (0.5)	7 (3.3)	82 (39.0)	210 (100.0)

In O.B.C., majority of the respondents (72.7%) used mostly Hindi. In S.C. and S.T. category cent percent of the respondents used mostly Hindi. The highest number of respondents who used English was from the general category.

## **2. Entertainment**

There are various means through which entertainment can be done. Here, music, dance, movies and means of entertainment are kept under entertainment.

### **Music**

Respondents were asked about what type of music they like and they were given six options before them. The first option was only global music which includes English music, Hollywood music and other rock music, pop music etc. The second option was only Indian music which includes bollywood music and Indian music. Other options were mostly global, mostly Indian, both global and Indian equally and other.

**Table 5.11: Type of music liked**

<b>Type of music liked</b>	<b>No.</b>	<b>%</b>
(i) Only global	0	0
(ii) Only Indian	38	18.1
(iii) Mostly global	20	9.5
(iv) Mostly Indian	84	40.0
(v) Equally both	66	31.4
(vi) Other	2	1.0
<b>Total</b>	<b>210</b>	<b>100.0</b>

It is clear that forty percent of the respondents used to like mostly Indian music, more than a quarter of the respondents (31.4%) used to like both type of music, little more than eighteen percent of the respondents (18.1%) used to like only Indian music, around ten percent of the respondents (9.5%) used to like mostly global music, extremely negligible

number of the respondents (1%) used to like any other type of music and none of the respondents used to like only global music.

### Type of music liked on the basis of age

**Table 5.12: Type of music on the basis of age**

Age-group	Type of music liked					Total
	Only Indian	Mostly global	Mostly Indian	Equally both	Other	
(i) 14-20 years (%)	2 (5.4)	17 (45.9)	1 (2.7)	17 (45.9)	0 (.0)	37 (100.0)
(ii) 20-35 years (%)	6 (10.7)	2 (3.6)	17 (30.4)	30 (53.6)	1 (1.8)	56 (100.0)
(iii) 35-60 years (%)	12 (13.5)	1 (1.1)	59 (66.3)	16 (18.0)	1 (1.1)	89 (100.0)
(iv) Above 60 years (%)	18 (64.3)	0 (.0)	7 (25.0)	3 (10.7)	0 (.0)	28 (100.0)
<b>Total</b> (%)	38 (18.1)	20 (9.5)	84 (40.0)	66 (31.4)	2 (1.0)	210 (100.0)

In 14-20 years of age group, near about fifty percent of the respondents (45.9%) used to like mostly global and the same number of respondents also used to like both type of music equally. In 20-35 years of age group, more than half of the respondents (53.6%) used to like both type of music equally and very few of the respondents (3.6%) used to like mostly global music. In 35-60 years of age group, majority of the respondents (66.3%) used to like mostly Indian music and extremely negligible number of

respondents (1.1%) used to like mostly global. In the age group of above 60 years, a large majority of the respondents (64.3%) used to like only Indian music and quarter of the respondents used to like mostly Indian music.

### **Type of music liked on the basis of gender**

In Table 5.13, type of music respondents like on the basis of gender has been given. In male gender, around forty percent (38.9%) and more than twelve percent of the respondents (12.4%) used to like mostly foreign. In female gender, more than forty one percent (41.2%) used to like mostly Indian music and few of the respondents (6.2%) used to like mostly global music. The respondents from male gender used to like mostly global music as compared to female gender.

**Table 5.13: Type of music liked on the basis of gender**

<b>Gender</b>	<b>Type of music liked</b>					<b>Total</b>
	<b>Only Indian</b>	<b>Mostly global</b>	<b>Mostly Indian</b>	<b>Equally both</b>	<b>Other</b>	
(i) Male	22.	14	44	31	2	113
(%)	(19.5)	(12.4)	(38.9)	(27.4)	(1.8)	(100.0)
(ii) Female	16	6	40	35	0	97
(%)	(16.5)	(6.2)	(41.2)	(36.1)	(.0)	(100.0)
<b>Total</b>	38	20	84	66	2	210
(%)	(18.1)	(9.5)	(40.0)	(31.4)	(1.0)	(100.0)

### **Type of music liked on the basis of class**

From Table 5.14, it is clear that the highest number of respondents who used to like mostly global music were from the upper class. In upper class, more than a quarter of the respondents (27.5%) used to like mostly global music and around forty two percent of

the respondents (42.5%) of the respondents used to like both type of music equally. In upper-middle class, more than half of the respondents (51.2%) used to like mostly Indian music and little more than eleven percent of the respondents (11.2%) used to like mostly global music. In middle class, less than half of the respondents (43.8%) used to like mostly Indian music and none of the respondents used to like mostly global music.

**Table 5.14: Type of music liked on the basis of class**

Class	Type of music liked					Total
	Only Indian	Mostly global	Mostly Indian	Equally both	Other	
(i) Upper (%)	4 (10.0)	11 (27.5)	7 (17.5)	17 (42.5)	1 (2.5)	40 (100.0)
(ii) Upper-middle (%)	2 (2.5)	9 (11.2)	41 (51.2)	28 (35.0)	0 (.0)	80 (100.0)
(iii) Middle (%)	19 (26.0)	0 (.0)	32 (43.8)	21 (28.8)	1 (1.4)	73 (100.0)
(iv) Lower (%)	13 (76.5)	0 (.0)	4 (23.5)	0 (.0)	0 (.0)	17 (100.0)
<b>Total</b> (%)	38 (18.1)	20 (9.5)	84 (40.0)	66 (31.4)	2 (1.0)	210 (100.0)

In the lower class, a large majority of the respondent (76.5%) used to like only Indian music and no one used to like mostly global music. The highest number of respondents who used to like only Indian music were from the lower class.

### Type of music liked on the basis of caste

Table 5.15 gives the description of type of music on the basis of caste.

**Table 5.15: Type of music liked on the basis of caste**

Caste category	Type of music liked					Total
	Only Indian	Mostly global	Mostly Indian	Equally both	Other	
(i) General (%)	30 (15.3)	20 (10.2)	78 (39.8)	66 (33.7)	2 (1.0)	196 (100.0)
(ii) O.B.C. (%)	5 (45.5)	0 (.0)	6 (54.5)	0 (.0)	0 (.0)	11 (100.0)
(iii) S.C. (%)	2 (100.0)	0 (.0)	0 (.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	1 (100.0)	0 (.0)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> <b>(%)</b>	38 (18.1)	20 (9.5)	84 (40.0)	66 (31.4)	2 (1.0)	210 (100.0)

In general category, near about forty percent of the respondents (39.8%) used to like mostly Indian music and little more than ten percent (10.2%) used to like mostly global music. In O.B.C., more than half of the respondents (54.5%) used to like mostly Indian music but none of the respondents used to like mostly global music. In S.C. and S.T., cent percent of the respondents used to like only Indian music.

## Dance

Dance is also an good medium of entertainment. The respondents were given again the six options as in music. Global dance forms are also getting popular. Western dance forms like Hip-hop, belly dance, break dance, salsa, Hollywood dance forms all these global dance forms are getting very popular. On the other side Indian dance forms like bollywood dance forms and typical classical dance forms of India are also very much valued. So, respondents were asked about the type of dance they like. The data has been given here in Table 5.16.

**Table 5.16: Type of dance liked**

<b>Type of dance liked</b>	<b>No.</b>	<b>%</b>
(i) Only global	0	0
(ii) Only Indian	44	21.0
(iii) Mostly global	16	7.6
(iv) Mostly Indian	80	38.1
(v) Equally both	69	32.9
(vi) Other	1	0.5
<b>Total</b>	210	100.0

From Table 5.16, it is clear that a little more than thirty eight percent of the respondents (38.1%) used to like mostly Indian dance, near about one third of the respondents (32.9%) used to like both Indian and global dance equally, near about a quarter of the respondents (21%) used to like only Indian dance, very few of the respondents (7.6%) used to like mostly global dance, extremely negligible number of respondents (0.5%) used to like other dance and none of the respondents used to like only global dance.

## Type of dance liked on the basis of age

**Table 5.17: Type of dance on the basis of age**

Age-group	Type of dance					Total
	Only Indian	Mostly global	Mostly Indian	Equally both	Other	
(i) 14-20 years (%)	2 (5.4)	14 (37.8)	1 (2.7)	20 (54.1)	0 (.0)	37 (100.0)
(ii) 20-35 years (%)	6 (10.7)	1 (1.8)	17 (30.4)	31 (55.4)	1 (1.8)	56 (100.0)
(iii) 35-60 years (%)	18 (20.2)	1 (1.1)	55 (61.8)	15 (16.9)	0 (.0)	89 (100.0)
(iv) Above 60 years (%)	18 (64.3)	0 (.0)	7 (25.0)	3 (10.7)	0 (.0)	28 (100.0)
<b>Total</b> (%)	44 (21.0)	16 (7.6)	80 (38.1)	69 (32.9)	1 (0.5)	210 (100.0)

From Table 5.17, it is clear that the highest number of respondents who used to like mostly global dance belonged to the age group of 14-20 years. In the 14-20 years of age group, more than half of the respondents used to like both type of dance equally and very few of the respondents (5.4%) only Indian dance. In the age group of 20-35 years, more than half of the respondents (55.4%) used to like both type of dance equally and negligible number of respondents 91.8%0 used to like mostly global or any other dance. In the age group of 35-60 years, majority of the respondents (61.8%) used to like mostly

Indian dance and in the age group of above 60 years, majority of the respondents (64.3%) used to like only Indian dance.

### **Type of dance liked on the basis of gender**

Type of dance on the basis of gender is given below in Table 5.18.

**Table 5.18: Type of dance liked on the basis of gender**

<b>Gender</b>	<b>Type of dance liked</b>					<b>Total</b>
	<b>Only Indian</b>	<b>Mostly global</b>	<b>Mostly Indian</b>	<b>Equally both</b>	<b>Other</b>	
(i) Male	26	9	41	36	1	113
(%)	(23.0)	(8.0)	(36.3)	(31.9)	(0.9)	(100.0)
(ii) Female	18	7	39	33	0	97
(%)	(18.6)	(7.2)	(40.2)	(34.0)	(.0)	(100.0)
<b>Total</b>	44	16	80	69	1	210
(%)	(21.0)	(7.6)	(38.1)	(32.9)	(0.5)	(100.0)

In male gender, more than one third of the respondents (36.3%) used to like mostly India dance and few of the respondents (8%) used to like mostly global dance. In female gender, little more than forty percent (40.2%) used to like mostly Indian dance and few of the respondents (7.2%) used to like mostly global dance.

### **Type of dance liked on the basis of class**

From Table 5.19, it is clear that the highest respondents who used to like mostly global dance belonged to the upper class. In upper class, near about half of the respondents (45%) used to like both type of dance and quarter of the respondents (25%) used to like

mostly global dance. In upper-middle class, near about half of the respondents (45%) used to like mostly Indian dance and few of the respondents (7.5%) used to like mostly global dance. In middle class, near about half of the respondents (45.2%) used to like mostly Indian dance and none of the respondent used to like mostly global. In lower class, a majority of the respondent (76.5%) used to like only Indian dance and none of the respondent used to like mostly global dance.

**Table 5.19: Type of dance liked on the basis of class**

Class	Type of dance liked					Total
	Only Indian	Mostly global	Mostly Indian	Equally both	Other	
(i) Upper (%)	4 (10.0)	10 (25.0)	7 (17.5)	18 (45.0)	1 (2.5)	40 (100.0)
(ii) Upper-middle (%)	7 (8.8)	6 (7.5)	36 (45.0)	31 (38.8)	0 (.0)	80 (100.0)
(iii) Middle (%)	20 (27.4)	0 (.0)	33 (45.2)	20 (27.4)	0 (.0)	73 (100.0)
(iv) Lower (%)	13 (76.5)	0 (.0)	4 (23.5)	0 (.0)	0 (.0)	17 (100.0)
<b>Total</b> (%)	44 (21.0)	16 (7.6)	80 (38.1)	69 (32.9)	1 (0.5)	210 (100.0)

**Type of dance liked on the basis of caste**

In general category, more than one-third of the respondents used to like both type of dance and a little more than eight percent (8.2%) used to like mostly global dance In

O.B.C., more than half of the respondents (54.5%) used to like mostly Indian dance and none of the respondents used to like mostly global dance. In S.C. and S.T., cent percent of the respondents used to like only Indian dance.

**Table 5.20: Type of dance liked on the basis of caste**

Caste category	Type of dance liked					Total
	Only Indian	Mostly global	Mostly Indian	Equally both	Other	
(i) General (%)	36 (18.4)	16 (8.2)	74 (37.8)	69 (35.2)	1 (0.5)	196 (100.0)
(ii) O.B.C. (%)	5 (45.5)	0 (.0)	6 (54.5)	0 (.0)	0 (.0)	11 (100.0)
(iii) S.C. (%)	2 (100.0)	0 (.0)	0 (.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	1 (100.0)	0 (.0)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	44 (21.0)	16 (7.6)	80 (38.1)	69 (32.9)	1 (0.5)	210 (100.0)

### **Movies**

Movies are also great source of entertainment. So, respondents were asked about the type of movies they like. Besides Indian movies (bollywood), people also prefer to see many global movies (Hollywood and western movies). The data has been given here in the Table 5.21.

**Table 5.21: Type of movies liked**

Type of movies liked	No.	%
(i) Only global	0	0
(ii) Only Indian	44	21.0
(iii) Mostly global	17	8.1
(iv) Mostly Indian	76	36.2
(v) Equally both	73	34.8
(vi) other	0	0
<b>Total</b>	<b>210</b>	<b>100.0</b>

From Table 5.21, it is clear that more than one third of the respondents (36.2%) liked mostly Indian movies, near about one third of the respondents (34.8%) liked both type of movies, less than a quarter of the respondents (21%) liked only Indian movies and little more than eight percent of the respondents (8.1%) liked mostly global movies and there was not any respondent who liked only global movies.

#### **Type of movies liked on the basis of age**

Table 5.22 describes the type of movies on the basis of age. In the age group of 14-20 years, more than half of the respondents (54.1%) of the respondents liked both type of movies equally and very few of the respondents (5.4%) liked only Indian movies.

In the age group of 20-35 years, more than half of the respondents (58.9%) liked both type of movies, very few of the respondents (3.8%) like mostly global movies..In the age group of 35-60 years of age group, near about sixty percent of the respondents (59.6%) liked mostly Indian movies and almost negligible number of respondents (1.1%) liked mostly global. In the age group[ of above 60 years, majority of the respondents (64.3%) like only Indian movies and none of the respondent liked mostly global movies. The

**Table 5.22: Type of movies liked on the basis of age**

Age-group	Type of movies liked				Total
	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) 14-20 years (%)	2 (5.4)	14 (37.8)	1 (2.7)	20 (54.1)	37 (100.0)
(ii) 20-35 years (%)	6 (10.7)	2 (3.6)	15 (26.8)	33 (58.9)	56 (100.0)
(iii) 35-60 years (%)	18 (20.2)	1 (1.1)	53 (59.6)	17 (19.1)	89 (100.0)
(iv) Above 60 years (%)	18 (64.3)	0 (.0)	7 (25.0)	3 (10.7)	28 (100.0)
<b>Total</b> (%)	44 (21.0)	17 (8.1)	76 (36.2)	73 (34.8)	210 (100.0)

highest respondent who liked mostly global movies belonged to the age group of 14-20 years. It means Indian movies are highly liked by the respondents in general.

**Type of movies liked on the basis of gender**

In male gender, more than one third of generation (35.4%) liked mostly Indian movies and around ten percent of the respondents (9.7%) like mostly global movies. In female gender, equal number of respondents (37.1%) liked mostly Indian movies and both type

of movies. Respondents from male gender liked global movies more than respondents of female gender.

**Table 5.23: Type of movies liked n the basis of gender**

Gender	Type of movies liked				Total
	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) Male	25	11	40	37	113
(%)	(22.1)	(9.7)	(35.4)	(32.7)	(100.0)
(ii) Female	19	6	36	36	97
(%)	(19.6)	(6.2)	(37.1)	(37.1)	(100.0)
<b>Total</b>	44	17	76	73	210
(%)	(21.0)	(8.1)	(36.2)	(34.8)	(100.0)

#### **Type of movies liked on the basis of class**

In upper class, almost half of the respondents (47.5%) like both type of movies equally, more than a quarter of the respondents (27.5%) liked mostly global movies. In upper-middle class, equal number of respondents (42.5%) like both type of movies and mostly Indian movies. In middle class, near about forty four of the respondents (43.8%) liked mostly Indian movies and negligible number of respondents (1.4%) like mostly global movies. In the lower class, majority of the respondents (76.5%) liked only Indian movies and remaining all liked mostly Indian movies. The respondents from upper class liked global movies most.

**Table 5.24: Type of movies liked on the basis of class**

Class	Type of movies liked				Total
	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) Upper (%)	4 (10.0)	11 (27.5)	6 (15.0)	19 (47.5)	40 (100.0)
(ii) Upper-middle (%)	7 (8.8)	5 (6.2)	34 (42.5)	34 (42.5)	80 (100.0)
(iii) Middle (%)	20 (27.4)	1 (1.4)	32 (43.8)	20 (27.4)	73 (100.0)
(iv) Lower (%)	13 (76.5)	0 (.0)	4 (23.5)	0 (.0)	17 (100.0)
<b>Total</b> (%)	44 (21.0)	17 (8.1)	76 (36.2)	73 (34.8)	210 (100.0)

**Type of movies liked on the basis of caste**

Table 5.25 provides the data regarding type of movies on the basis of caste. In general caste, more than one third of the respondents (36.7%) liked both type of movies equally and few of the respondents (8.7%) liked mostly global movies. In O.B.C., equal number of respondents (45.5%) liked only Indian movies and both type of movies. In S.C and S.T., cent percent of the respondents liked only Indian movies. The respondents from upper class liked global movies most.

**Table 5.25: Type of movies liked on the basis of caste**

Caste category	Type of movies				Total
	Only Indian	Mostly global	Mostly Indian	Equally both	
(i) General (%)	36 (18.4)	17 (8.7)	71 (36.2)	72 (36.7)	196 (100.0)
(ii) O.B.C. (%)	5 (45.5)	0 (.0)	5 (45.5)	1 (9.1)	11 (100.0)
(iii) S.C. (%)	2 (100.0)	0 (.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	1 (100.0)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	44 (21.0)	17 (8.1)	76 (36.2)	73 (34.8)	210 (100.0)

**Means of entertainment**

There are various types of means of entertainment. The traditional means like watching television, gossiping, playing games etc. Some global means of entertainment have also come into fashion. Some of them are visiting global sites of entertainment like malls, multiplex, food courts; visiting clubs, discos; visiting global food chains like McD, KFC; audio- video chatting, and most popular social networking.

Table 5.26 gives the data regarding the type of means of entertainment which respondents like-

**Table 5.26: Type of means of entertainment liked**

<b>Types of means of entertainment</b>	<b>No.</b>	<b>%</b>
(i) Only global	59	28.1
(ii) Only traditional	12	5.7
(iii) Mostly global	6	2.9
(iv) Mostly traditional	10	4.8
(v) Equally both	122	58.1
(vi) Other	1	0.5
<b>Total</b>	<b>210</b>	<b>100.0</b>

From the Table 5.26, it is clear that more than half of the respondents (58.1%) of the respondents liked both types of means of entertainment, more than a quarter of the respondents liked only global means of entertainment, little more than five percent (5.7%) liked only traditional means of entertainment, near about five percent of the respondents (4.8%) liked mostly traditional means, very few (2.9%) liked mostly global means and negligible number of respondents (0.5%) liked other means of entertainment.

**Type of means of entertainment liked on the basis of age**

Table 5.27 shows the type of means of entertainment on the basis of age. In the age group of 14-20 years of age, a large majority of the respondents liked global means and none of the respondent like mostly traditional means. In the age group of 20- 35 years, more than

half of the respondents (58.9%) like both types of means of entertainment, more than a quarter of the respondents (28.6%) liked only global means.

**Table 5.27: Type of means of entertainment liked on the basis of age**

Age-group	Type of means of entertainment liked						Total
	Only global	Only traditional	Mostly global	Mostly traditional	Equally both	Other	
(i) 14-20 years (%)	29 (78.4)	2 (5.4)	2 (5.4)	0 (.0)	4 (10.8)	0 (.0)	37 (100.0)
(ii) 20-35 years (%)	16 (28.6)	2 (3.6)	1 (1.8)	3 (5.4)	33 (58.9)	1 (1.8)	56 (100.0)
(iii) 35-60 years (%)	11 (12.4)	2 (2.2)	3 (3.4)	2 (2.2)	71 (79.8)	0 (.0)	89 (100.0)
(iv) Above 60 years (%)	3 (10.7)	6 (21.4)	0 (.0)	5 (17.9)	14 (50.0)	0 (.0)	28 (100.0)
<b>Total</b> (%)	59 (28.1)	12 (5.7)	6 (2.9)	10 (4.8)	122 (58.1)	1 (0.5)	210 (100.0)

In 35-60 years of age, more than three fourth of the respondents (79.8%) like both types of means of entertainment and little more than twelve percent of the respondents (12.4%) liked only global means. In the age group of above 60 years, half of the respondents (50%) liked both types of means of entertainment and none of the respondent liked mostly global means.

### Type of means of entertainment liked on the basis of gender

From Table 5.28, it is clear that more than half of the respondents (61.9%) from male gender liked both types of means of entertainment and more than a quarter of the respondents (27.4%) like only global means of entertainment. In female gender, more than fifty percent of the respondents (53.6%) liked both types of means of entertainment and near about thirty percent of the respondents (28.9%) liked only global means of entertainment.

**Table 5.28: Type of means of entertainment liked on the basis of gender**

Gender	Type of means of entertainment liked						Total
	Only global	Only traditional	Mostly global	Mostly traditional	Equally both	Other	
(i) Male	31	4	5	3	70	0	113
(%)	(27.4)	(3.5)	(4.4)	(2.7)	(61.9)	(.0)	(100.0)
(ii) Female	28	8	1	7	52	1	97
(%)	(28.9)	(8.2)	(1.0)	(7.2)	(53.6)	(1.0)	(100.0)
<b>Total</b>	59	12	6	10	122	1	210
(%)	(28.1)	(5.7)	(2.9)	(4.8)	(58.1)	(0.5)	(100.0)

### Type of Means of entertainment liked on the basis of class

In the upper class, majority of the respondents (62.5%) liked only global means of entertainment and none of the respondent liked only traditional or mostly traditional means of entertainment. In upper-middle class, near about two third of the respondents (65%) liked both types equally and more than a quarter of the respondents (27.5%) like only global means of entertainment. In middle class, majority of the respondents (69.9%) liked both types of means equally and near about sixteen percent of the respondents

(16.4%) liked only global means of entertainment. In lower class, a little more than forty one percent (41.2%) liked both types equally and none of the respondent liked only global means.

**Table 5.29: Type of Means of entertainment liked on the basis of class**

Class	Type of means liked of entertainment						Total
	Only global	Only traditional	Mostly global	Mostly traditional	Equally both	Other	
(i) Upper (%)	25 (62.5)	0 (.0)	3 (7.5)	0 (.0)	12 (30.0)	0 (.0)	40 (100.0)
(ii) Upper middle (%)	22 (27.5)	0 (.0)	3 (3.8)	2 (2.5)	52 (65.0)	1 (1.2)	80 (100.0)
(iii) Middle (%)	12 (16.4)	5 (6.8)	0 (.0)	5 (6.8)	51 (69.9)	0 (.0)	73 (100.0)
(iv) Lower (%)	0 (.0)	7 (41.2)	0 (.0)	3 (17.6)	7 (41.2)	0 (.0)	17 (100.0)
<b>Total</b> (%)	59 (28.1)	12 (5.7)	6 (2.9)	10 (4.8)	122 (58.1)	1 (0.5)	210 (100.0)

**Type of means of entertainment liked on the basis of caste**

In the general category, majority of the respondents (58.2%) liked both types of means of entertainment and around thirty percent (29.6%) liked only global means of entertainment. In O.B.C., near about half of the respondents (45.5%) liked both types of means and near about ten percent of the respondents (9.1%) liked only global means. In S.C. and S.T. , cent percent of the respondents liked both types of means equally. The

highest number of respondents who liked only global means belonged to general category.

**Table 5.30: Type of means of entertainment liked on the basis of caste**

Caste category	Type of means of entertainment liked						Total
	Only global	Only traditional	Mostly global	Mostly traditional	Equally both	Other	
(i) General (%)	58 (29.6)	8 (4.1)	6 (3.1)	9 (4.6)	114 (58.2)	1 (0.5)	196 (100.0)
(ii) O.B.C. (%)	1 (9.1)	4 (36.4)	0 (.0)	1 (9.1)	5 (45.5)	0 (.0)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	0 (.00)	0 (.0)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	59 (28.1)	12 (5.7)	6 (2.9)	10 (4.8)	122 (58.1)	1 (0.5)	210 (100.0)

### **3. Family**

Family is the most important primary group in the society. Family provides social, economic and physical security to its members. Family may be classified broadly into two categories as joint family and nuclear family. The joint families started taking shape of nuclear families due to economic and social factors. There are certain norms, values related to family which are still followed and valued. Under following subheadings, the impact of globalisation on family has been presented.

### **Type of Family considered Better**

The respondents were asked what type of family they consider better and the options before them were joint family, nuclear family, individual and other. Joint family means where husband, wife, children and other relatives are also living together; nuclear family means where husband, wife and their unmarried children are living together; individual means single person without any relative and the other type means any other type besides these. The data has been given in Table 5.31.

From Table 5.31, it is clear that a large majority of the respondents (90.5%) considered joint family better than any other type. Very few respondents (9%) considered nuclear family better and extremely negligible number of respondent considered (0.5%) considered individual type better. None of the respondents considered other type as better. This means respondents still considered the joint families better.

**Table 5.31: Type of family considered better**

<b>Type of family considered better</b>	<b>No.</b>	<b>%</b>
(i) Joint family	190	90.5
(ii) Nuclear family	19	9.0
(iii) Individual	1	0.5
(iv) Other	0	0
<b>Total</b>	<b>210</b>	<b>100.0</b>

### **Type of family considered better on the basis of age**

Table 5.32 demonstrates the type of family which respondents considered better on the basis of age. In the age group of 14-20 years, majority of the respondents (64.9%) considered joint family better and more than one third of the respondents (35.1%) considered nuclear family better. In 20-35 years, overwhelming majority of the

respondents (94.6%) considered joint family better and very few respondents (5.4%) considered nuclear family better. In the age group of 35-60 years, overwhelming majority of the respondents (95.5%) considered joint family better and very few respondents (3.4%) considered nuclear family better. In the age group of above 60 years, cent percent respondents considered joint family better.

**Table 5.32: Type of family considered better on the basis of age**

Age-group	Type of family considered better			Total
	Joint family	Nuclear family	Individual	
(i) 14-20 years (%)	24 (64.9)	13 (35.1)	0 (.0)	37 (100.0)
(ii) 20-35 years (%)	53 (94.6)	3 (5.4)	0 (.0)	56 (100.0)
(iii) 35-60 years (%)	85 (95.5)	3 (3.4)	1 (1.1)	89 (100.0)
(iv) Above 60 years (%)	28 (100.0)	0 (.0)	0 (.0)	28 (100.0)
<b>Total</b> (%)	190 (90.5)	19 (9.0)	1 (0.5)	210 (100.0)

**Type of family considered better on the basis of gender**

From Table 5.33, it is clear that in male gender, majority of the respondents (88.5%) considered joint family better and few respondents (10.6%) considered nuclear family better. In female gender, large majority of the respondents (92.8%) considered joint

family better and few respondents (7.2%) considered nuclear family better. More respondents of female gender as compared to male gender considered joint family better.

**Table 5.33: Type of family considered better on the basis of gender**

Gender	Type of family considered better			Total
	Joint family	Nuclear family	Individual	
(i) Male	100	12	1	113
(%)	(88.5)	(10.6)	(0.9)	(100.0)
(ii) Female	90	7	0	97
(%)	(92.8)	(7.2)	(.0)	(100.0)
<b>Total</b>	190	19	1	210
(%)	(90.5)	(9.0)	(0.5)	(100.0)

**Type of family considered better on the basis of class**

In upper class, majority of the respondents (77.5%) considered joint family better and near about quarter of the respondents (22.5%) considered nuclear family better. In upper-middle class, large majority of the respondents (90%) considered joint family better and few of the respondents (10%) considered nuclear family better. In middle class, overwhelming majority of the respondents (97.3%) considered joint family better and extremely number of respondents (1.4%) considered nuclear family better. In lower class, overwhelming majority of the respondents (94.1%) considered joint family better and few of the respondents (5.9%) considered nuclear family better. The maximum number of respondents who considered nuclear family better belonged to upper class. The data has been presented in Table 5.34.

**Table 5.34: Type of family considered better on the basis of class**

Class	Type of family considered better			Total
	Joint family	Nuclear family	Individual	
(i) Upper (%)	31 (77.5)	9 (22.5)	0 (.0)	40 (100.0)
(ii) Upper-middle (%)	72 (90.0)	8 (10.0)	0 (.0)	80 (100.0)
(iii) Middle (%)	71 (97.3)	1 (1.4)	1 (1.4)	73 (100.0)
(iv) Lower (%)	16 (94.1)	1 (5.9)	0 (.0)	17 (100.0)
<b>Total</b> (%)	190 (90.5)	19 (9.0)	1 (0.5)	210 (100.0)

**Type of family considered better on the basis of caste**

In general category, a large majority of the respondents (89.8%) considered joint family better and few respondents considered (9.7%) nuclear family better. In all the other categories, cent percent of the respondents considered joint family better. The data has been presented here.

**Table 5.35: Type of family considered better on the basis of caste**

Caste category	Type of family considered better			Total
	Joint family	Nuclear family	Individual	
(i) General (%)	176 (89.8)	19 (9.7)	1 (0.5)	196 (100.0)
(ii) O.B.C. (%)	11 (100.0)	0 (.0)	0 (.0)	11 (100.0)
(iii) S.C. (%)	2 (100.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	1 (100.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	190 (90.5)	19 (9.0)	1 (0.5)	210 (100.0)

**Following Family Traditions and Values**

Respondents were asked up to what extent family values and traditions are followed in their family. They were given the options as completely, up to great extent, up to some extent, not at all, do not know. Table 5.36 provides the data regarding the extent up to which family values and traditions are followed in the family.

### **Extent up to which family values and traditions are followed in family**

The data regarding it has been presented in Table 5.36 which is given below

**Table 5.36: Extent up to which family values and traditions are followed in family**

<b>Extent up to which family values and traditions are followed in family</b>	<b>No.</b>	<b>%</b>
(i) Completely	47	22.4
(ii) Up to great extent	158	75.2
(iii) Up to some extent	5	2.4
(iv) Not at all	0	0
(v) Do not know	0	0
<b>Total</b>	210	100.0

From Table 5.36, it is clear that more than three fourth of the respondents (75.2%) replied that family values and traditions are followed in their family up to great extent, near about a quarter of the respondents (22.4%) replied that family values and traditions are followed in their family completely and very few of the respondents (2.4%) replied that family values and traditions are followed in their family up to some extent.

### **Extent up to which family values and traditions are followed on the basis of age**

In the age group of 14-20 years, majority of the respondents (83.8%) replied that family value and traditions are followed in the family up to great extent, very few respondents (8.1%) replied up to some extent and completely. In the age group of 20- 35 years, majority of the respondents (73.2%) replied that family value and traditions are followed in the family up to great extent and very few respondents (1.8%) replied up to some extent. In the age group of 35-60 years, majority of the respondents (80.9%) replied that

family value and traditions are followed in the family up to great extent, very few respondents (1.1%) replied up to some extent. In the age group of above 60 years, half of the respondents replied that family value and traditions are followed in the family up to great extent and remaining half replied completely.

**Table 5.37: Extent up to which family values and traditions are followed on the basis of age**

Age-group	Extent up to which family values and traditions are followed in family			Total
	Completely	Up to great extent	Up to some extent	
(i) 14-20 years (%)	3 (8.1)	31 (83.8)	3 (8.1)	37 (100.0)
(ii) 20-35 years (%)	14 (25.0)	41 (73.2)	1 (1.8)	56 (100.0)
(iii) 35-60 years (%)	16 (18.0)	72 (80.9)	1 (1.1)	89 (100.0)
(iv) Above 60 years (%)	14 (50.0)	14 (50.0)	0 (.0)	28 (100.0)
<b>Total</b> (%)	47 (22.4)	158 (75.2)	5 (2.4)	210 (100.0)

**Extent up to which family values and traditions are followed on the basis of gender**

In male gender, near about three-fourth of the respondents (73.5%) replied that family values and traditions are followed up to great extent and in female gender, more than

three fourth of the respondents (77.3%) replied that family values and traditions are followed up to great extent.

**Table 5.38: Extent up to which family values and traditions are followed on the basis of gender**

Gender	Extent up to which family values and traditions are followed in family			Total
	Completely	Up to great extent	Up to some extent	
(i) Male	27	83	3	113
(%)	(23.9)	(73.5)	(2.7)	(100.0)
(ii) Female	20	75	2	97
(%)	(20.6)	(77.3)	(2.1)	(100.0)
<b>Total</b>	47	158	5	210
(%)	(22.4)	(75.2)	(2.4)	(100.0)

**Extent up to which family values and traditions are followed on the basis of class**

In upper class, large majority of the respondents (87.5%) replied that family value and traditions are followed in the family up to great extent. In upper-middle class, overwhelming majority of the respondents (91.2%) replied that family value and traditions are followed in the family up to great extent. In middle class, more than half of the respondents (63%) replied that family value and traditions are followed in the family up to great extent and more than one third of the respondents (35.6%) replied that family value and traditions are followed in the family completely. In lower class, majority of the respondents (76.5%) replied that family value and traditions are followed in the family completely.

**Table 5.39: Extent up to which family values and traditions are followed on the basis of class**

Class	Extent up to which family values and traditions are followed in family			Total
	Completely	Up to great extent	Up to some extent	
(i) Upper (%)	2 (5.0)	35 (87.5)	3 (7.5)	40 (100.0)
(ii) Upper-middle (%)	6 (7.5)	73 (91.2)	1 (1.2)	80 (100.0)
(iii) Middle (%)	26 (35.6)	46 (63.0)	1 (1.4)	73 (100.0)
(iv) Lower (%)	13 (76.5)	4 (23.5)	0 (.0)	17 (100.0)
<b>Total</b> (%)	47 (22.4)	158 (75.2)	5 (2.4)	210 (100.0)

**Extent up to which family values and traditions are followed on the basis of caste**

In general category, near about one third of the respondents (75.5%) replied that family value and traditions are followed in the family up to great extent. In O.B.C. category, overwhelming of the respondents (90.9%) replied that family value and traditions are followed in the family up to great extent. In S.C. and S.T. category, cent percent of the respondents replied that family value and traditions are followed in the family completely.

**Table 5.40: Extent up to which family values and traditions are followed on the basis of caste**

Caste category	Extent up to which family values and traditions are followed in family			Total
	Completely	Up to great extent	Up to some extent	
(i) General (%)	43 (21.9)	148 (75.5)	5 (2.6)	196 (100.0)
(ii) O.B.C. (%)	1 (9.1)	10 (90.9)	0 (.0)	11 (100.0)
(iii) S.C. (%)	2 (100.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	1 (100.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	47 (22.4)	158 (75.2)	5 (2.4)	210 (100.0)

**Extent up to which family values and traditions should be followed**

From Table 5.41, it is clear that more than fifty percent of the respondents (60.5%) replied that family values and traditions should be followed in the family completely, more than one third of the respondents (37.1%) replied that family values and traditions should be followed in the family up to great extent, very few respondents (2.4%) replied that family values and traditions should be followed in the family up to great extent, none of the respondent replied not at all or don not know.

**Table 5.41: Extent up to which family values and traditions should be followed**

<b>Extent up to which family values and traditions should be followed in family</b>	<b>No.</b>	<b>%</b>
(i) Completely	127	60.5
(ii) Up to great extent	78	37.1
(iii) Up to some extent	5	2.4
(iv) Not at all	0	0
(v) Do not know	0	0
<b>Total</b>	210	100.0

**Extent up to which family values and traditions should be followed on the basis of age**

In the age group of 14-20 years, majority of the respondents (59.5%) replied that family value and traditions should be followed in the family up to great extent, more than a quarter of the respondents (29.7%) replied that family value and traditions should be followed in the family completely, very few respondents (10.8%) replied up to some extent and completely. In the age group of 20- 35 years, majority of the respondents (62.5%) replied that family value and traditions should be followed in the family completely and remaining all respondents replied up to great extent. In the age group of 35-60 years, majority of the respondents (61.8%) replied that family value and traditions should be followed in the family completely, more than one third of the respondents (37.1%) replied up to great extent. In the age group of above 60 years, overwhelming majority of the respondents (92.9%) replied that family value and traditions should be followed in the family completely and remaining all replied up to great extent.

**Table 5.42: Extent up to which family values and traditions should be followed on the basis of age**

Age-group	Extent up to which family values and traditions should be followed in family			Total
	Completely	Up to great extent	Up to some extent	
(i) 14-20 years (%)	11 (29.7)	22 (59.5)	4 (10.8)	37 (100.0)
(ii) 20-35 years (%)	35 (62.5)	21 (37.5)	0 (.0)	56 (100.0)
(iii) 35-60 years (%)	55 (61.8)	33 (37.1)	1 (1.1)	89 (100.0)
(iv) Above 60 years (%)	26 (92.9)	2 (7.1)	0 (.0)	28 (100.0)
<b>Total</b> (%)	127 (60.5)	78 (37.1)	5 (2.4)	210 (100.0)

**Extent up to which family values and traditions should be followed on the basis of gender**

In male gender, more than half of the respondents (60.2%) replied that family values and traditions should be followed completely and more than one third of the respondents (35.4%) replied up to great extent. In female gender, more than half of the respondents (60.8%) replied that family values and traditions should be followed completely and more than one third of the respondents (39.2%) replied up to great extent.

**Table 5.43: Extent up to which family values and traditions should be followed on the basis of gender**

Gender	Extent up to which family values and traditions should be followed in family			Total
	Completely	Up to great extent	Up to some extent	
(i) Male (%)	68 (60.2)	40 (35.4)	5 (4.4)	113 (100.0)
(ii) Female (%)	59 (60.8)	38 (39.2)	0 (.0)	97 (100.0)
<b>Total</b> (%)	127 (60.5)	78 (37.1)	5 (2.4)	210 (100.0)

**Extent up to which family values and traditions should be followed on the basis of class**

In upper class, more than half of the respondents (55%) replied that family value and traditions should be followed in the family up to great extent and more than one third of the respondents (40%) replied completely. In upper-middle class, more than half of the respondents (52.5%) replied that family value and traditions should be followed in the family up to great extent and more than one third of the respondents (43.8%) replied completely. In middle class, large majority of the respondents (80.8%) replied that family value and traditions should be followed in the family completely. In lower class, all the respondents replied that family value and traditions should be followed in the family completely.

**Table 5.44: Extent up to which family values and traditions should be followed on the basis of class**

Class	Extent up to which family values and traditions should be followed in family			Total
	Completely	Up to great extent	Up to some extent	
(i) Upper (%)	16 (40.0)	22 (55.0)	2 (5.0)	40 (100.0)
(ii) Upper-middle (%)	35 (43.8)	42 (52.5)	3 (3.8)	80 (100.0)
(iii) Middle (%)	59 (80.8)	14 (19.2)	0 (.0)	73 (100.0)
(iv) Lower (%)	17 (100.0)	0 (.0)	0 (.0)	17 (100.0)
<b>Total</b> (%)	127 (60.5)	78 (37.1)	5 (2.4)	210 (100.0)

**Extent up to which family values and traditions should be followed on the basis of caste**

In general category, more than half of the respondents (57.7%) replied that family value and traditions should be followed in the family completely and more than one third of the respondents (39.8%) replied that family value and traditions should be followed in the family up to great extent. In O.B.C., S.C. and S.T. category, cent percent of the respondents replied that family value and traditions should be followed in the family completely

**Table 5.45: Extent up to which family values and traditions should be followed on the basis of caste**

Caste category	Extent up to which family values and traditions should be followed in family			Total
	Completely	Up to great extent	Up to some extent	
(i) General (%)	113 (57.7)	78 (39.8)	5 (2.6)	196 (100.0)
(ii) O.B.C. (%)	11 (100.0)	0 (.0)	0 (.0)	11 (100.0)
(iii) S.C. (%)	2 (100.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	1 (100.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	127 (60.5)	78 (37.1)	5 (2.4)	210 (100.0)

**Female Participation in Decision regarding Main Domestic Issues**

Respondents were asked up to what extent females participate and up to what extent females should participate in taking decisions regarding main domestic issues in the family. There were five options before respondents completely, up to great extent, up to some extent not at all and do not know.

**Extent up to which females participate in main domestic issues**

Respondents were asked up to what extent females in their family participate in taking

decisions regarding main domestic issues and the concerned data has been given in the table below.

**Table 5.46: Female participation in decision regarding main domestic issues**

<b>Extent up to which females participate in decision regarding main domestic issues</b>	<b>No.</b>	<b>%</b>
(i) Completely	19	9.0
(ii) Up to great extent	127	60.5
(iii) Up to some extent	64	30.5
(iv) Not at all	0	0
(v) Do not know	0	0
<b>Total</b>	<b>210</b>	<b>100.0</b>

From Table 5. 46, it is clear that more than half of the respondents (60.5%) replied that female participation in taking decision regarding main domestic issues is up to great extent, more than a quarter of the respondents replied up to some extent and very few respondents (9%) replied completely. None of the respondents replied not at all or do not know.

**Extent up to which females participate in main domestic issue on the basis of age**

In the age group of 14-20 years, majority of the respondents (64.9 %) replied that female participation in taking decision regarding main domestic issues is up to great extent. In the age group of 20- 35 years, more than half of the respondents (60.7%) replied that female

**Table 5.47: Female participation in decision regarding main domestic issues on the basis of age**

Age-group	Extent up to which females participate in taking decisions regarding main domestic issues			Total
	Completely	Up to great extent	Up to some extent	
(i) 14-20 years (%)	9 (24.3)	24 (64.9)	4 (10.8)	37 (100.0)
(ii) 20-35 years (%)	7 (12.5)	34 (60.7)	15 (26.8)	56 (100.0)
(iii) 35-60 years (%)	2 (2.2)	58 (65.2)	29 (32.6)	89 (100.0)
(iv) Above 60 years (%)	1 (3.6)	11 (39.3)	16 (57.1)	28 (100.0)
<b>Total</b> (%)	19 (9.0)	127 (60.5)	64 (30.5)	210 (100.0)

participation in taking decision regarding main domestic issues is up to great extent. In the age group of 35-60 years, majority of the respondents (65.2 %) replied that female participation in taking decision regarding main domestic issues is up to great extent. In the age group of above 60 years, more than half of the respondents (57.1%) replied that female participation in taking decision regarding main domestic issues is up to some extent.

**Extent up to which females participate in main domestic issue on the basis of gender**

In male gender, near about two third of the respondents (65.5%) replied that female participation in taking decision regarding main domestic issues is up to great extent. In female gender, more than half of the respondents (54.6%) replied that female participation in taking decision regarding main domestic issues is up to some extent.

**Table 5.48: Female participation in decision regarding main domestic issues on the basis of gender**

Gender	Extent up to which females participate in taking decisions regarding main domestic issues			Total
	Completely	Up to great extent	Up to some extent	
(i) Male (%)	5 (4.4)	74 (65.5)	34 (30.1)	113 (100.0)
(ii) Female (%)	14 (14.4)	53 (54.6)	30 (30.9)	97 (100.0)
<b>Total</b> (%)	19 (9.0)	127 (60.5)	64 (30.5)	210 (100.0)

**Extent up to which females participate in main domestic issue on the basis of class**

In upper class, large majority of the respondents (82.5%) replied that female participation in taking decision regarding main domestic issues is up to great extent. In upper-middle class, large majority of the respondents (81.2%) replied that female participation in taking decision regarding main domestic issues is up to great extent. In middle class, majority of the respondents (60.3%) replied that female participation in taking decision regarding main domestic issues is up to some extent. In lower class, large majority of the

respondents (82.4%) replied that female participation in taking decision regarding main domestic issues is up to some extent.

**Table 5.49: Female participation in decision regarding main domestic issues on the basis of class**

Class	Extent up to which females participate in taking decisions regarding main domestic issues			Total
	Completely	Up to great extent	Up to some extent	
(i) Upper (%)	7 (17.5)	33 (82.5)	0 (.0)	40 (100.0)
(ii) Upper-middle (%)	9 (11.2)	65 (81.2)	6 (7.5)	80 (100.0)
(iii) Middle (%)	2 (2.7)	27 (37.0)	44 (60.3)	73 (100.0)
(iv) Lower (%)	1 (5.9)	2 (11.8)	14 (82.4)	17 (100.0)
<b>Total</b> (%)	19 (9.0)	127 (60.5)	64 (30.5)	210 (100.0)

**Extent up to which females participate in main domestic issue on the basis of caste**

In general category, majority of the respondents (62.8%) replied that female participation in taking decision regarding main domestic issues is up to great extent. In O.B.C. category, majority of the respondents (72.7%) replied that female participation in taking decision regarding main domestic issues is up to some extent. In S.C. and S.T. category,

cent percent of the respondents replied that female participation in taking decision regarding main domestic issues is up to some extent and up to great extent respectively.

**Table 5.50: Female participation in decision regarding main domestic issues on the basis of caste**

Caste category	Extent up to which females participate in taking decisions regarding main domestic issues			Total
	Completely	Up to great extent	Up to some extent	
(i) General (%)	19 (9.7)	123 (62.8)	54 (27.6)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	3 (27.3)	8 (72.7)	11 (100.0)
(iii) S.C. (%).	0 (.0)	0 (.0)	2 (100.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	1 (100.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	19 (9.0)	127 (60.5)	64 (30.5)	210 (100.0)

**Extent up to which females should participate in main domestic issue**

Majority of the respondents (60.5%) replied that females should participate in taking decision regarding main domestic issues up to great extent, near about a quarter of the respondents (24.8%) %) replied that female should participate in taking decision regarding main domestic issues completely and remaining respondents (14.8%) replied

that female should participate in taking decision regarding main domestic issues up to some extent.

**Table 5.51: Extent up to which females should participate in decision regarding main domestic issues**

<b>Extent up to which females should participate in taking decisions regarding main domestic issues</b>	<b>No.</b>	<b>%</b>
(i) Completely	52	24.8
(ii) Up to great extent	127	60.5
(iii) Up to some extent	31	14.8
(iv) Not at all	0	0
(v) Do not know	0	0
<b>Total</b>	210	100.0

**Extent up to which females should participate in main domestic issue on the basis of age**

In the age group of 14-20 years, more than half of the respondents (54.1 %) replied that females should participate in taking decision regarding main domestic issues up to great extent and more than one third of the respondents (40.5%) replied completely. In the age group of 20- 35 years, more than half of the respondents (58.9%) replied that females should participate in taking decision regarding main domestic issues up to great extent and more than a quarter of the respondents (26.8%) replied completely. In the age group of 35-60 years, majority of the respondents (67.4%) replied that females should participate in taking decision regarding main domestic issues up to great extent and less than a quarter of the respondents (22.5%) replied completely. In the age group of above 60 years, half of the respondents replied that females should participate in taking decision

regarding main domestic issues up to great extent and very few respondents (7.1%) replied completely.

**Table 5.52: Extent up to which females should participate in decision regarding main domestic issues on the basis of age**

Age-group	Extent up to which females should participate in taking decisions regarding main domestic issues			Total
	Completely	Up to great extent	Up to some extent	
(i) 14-20 years (%)	15 (40.5)	20 (54.1)	2 (5.4)	37 (100.0)
(ii) 20-35 years (%)	15 (26.8)	33 (58.9)	8 (14.3)	56 (100.0)
(iii) 35-60 years (%)	20 (22.5)	60 (67.4)	9 (10.1)	89 (100.0)
(iv) Above 60 years (%)	2 (7.1)	14 (50.0)	12 (42.9)	28 (100.0)
<b>Total</b> (%)	52 (24.8)	127 (60.5)	31 (14.8)	210 (100.0)

**Extent up to which females should participate in main domestic issue on the basis of gender**

In male gender, majority of the respondents (63.7%) replied that females should participate in taking decision regarding main domestic issues up to great extent. In female gender, more than half of the respondents (56.7%) replied that females should participate

in taking decision regarding main domestic issues up to great extent. The maximum number of respondents who replied completely belonged to female gender.

**Table 5.53: Extent up to which females should participate in decision regarding main domestic issues on the basis of gender**

Gender	Extent up to which females should participate in taking decisions regarding main domestic issues			Total
	Completely	Up to great extent	Up to some extent	
(i) Male (%)	20 (17.7)	72 (63.7)	21 (18.6)	113 (100.0)
(ii) Female (%)	32 (33.0)	55 (56.7)	10 (10.3)	97 (100.0)
<b>Total</b> (%)	52 (24.8)	127 (60.5)	31 (14.8)	210 (100.0)

**Extent up to which females should participate in main domestic issue on the basis of class**

In upper class, more than half of the respondents (55%) replied that females should participate in taking decision regarding main domestic issues up to great extent and more than one third of the respondents (42.5%) replied completely. In upper-middle class, majority of the respondents (65%) replied that female should participate in taking decision regarding main domestic issues up to great extent and near about one third of the respondents (33.8%) replied completely. In middle class, majority of the respondents (68.5%) replied that females should participate in taking decision regarding main domestic issues up to great extent. In lower class, large majority of the respondents

(70.6%) replied that females should participate in taking decision regarding main domestic issues up to some extent only.

**Table 5.54: Extent up to which females should participate in decision regarding main domestic issues on the basis of class**

Class	Extent up to which females should participate in taking decisions regarding main domestic issues			Total
	Completely	Up to great extent	Up to some extent	
(i) Upper class (%)	17 (42.5)	22 (55.0)	1 (2.5)	40 (100.0)
(ii) Upper- middle class (%)	27 (33.8)	52 (65.0)	1 (1.2)	80 (100.0)
(iii) Middle class (%)	6 (8.2)	50 (68.5)	17 (23.3)	73 (100.0)
(iv) Lower class (%)	2 (11.8)	3 (17.6)	12 (70.6)	17 (100.0)
<b>Total (%)</b>	52 (24.8)	127 (60.5)	31 (14.8)	210 (100.0)

**Extent up to which females should participate in main domestic issue on the basis of caste**

In general category, majority of the respondents (61.7%) replied that females should participate in taking decision regarding main domestic issues up to great extent and more than a quarter replied completely. In O.B.C. category, more than half of the respondents (54.5%) replied that females should participate in taking decision regarding main domestic issues up to some extent and very few respondents (9.1%) replied completely. In S.C. and S.T. category, cent percent of the respondents replied that females should participate in taking decision regarding main domestic issues up to some extent and up to great extent respectively.

**Table 5.55: Extent up to which females should participate in decision regarding main domestic issues on the basis of caste**

Caste category	Extent up to which females should participate in taking decisions regarding main domestic issues			Total
	Completely	Up to great extent	Up to some extent	
(i) General (%)	51 (26.0)	121 (61.7)	24 (12.2)	196 (100.0)
(ii) O.B.C. (%)	1 (9.1)	4 (36.4)	6 (54.5)	11 (100.0)
(iii) S.C. (%)	0 (.0)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	1 (100.0)	1 (100.0)
<b>Total</b> <b>(%)</b>	52 (24.8)	127 (60.5)	31 (14.8)	210 (100.0)

**Female Participation in Decision regarding External Issues**

Respondents were asked up to what extent females participate and up to what extent females should participate in taking decisions regarding external issues of the family like doing job, selecting an occupation of choice, big shopping etc. There were five options before respondents completely, up to great extent, up to some extent not at all and do not know.

### **Extent up to which females participate in External issues**

Respondents were asked up to what extent females in their family participate in taking decisions regarding external issues of the family and the concerned data has been given in the table below.

**Table 5.56: Females participation in decision regarding external issues**

<b>Extent up to which females participate in taking decisions regarding external issues</b>	<b>No.</b>	<b>%</b>
(i) Completely	8	3.8
(ii) Up to great extent	131	62.4
(iii) Up to some extent	71	33.8
(iv) Not at all	0	0
(v) Do not know	0	0
<b>Total</b>	<b>210</b>	<b>100.0</b>

From Table 5.66, it is clear that very few respondents (3.8%) replied that females participation in taking decisions regarding external issues of the family is up to complete extent, more than half of the respondents replied up to great extent and near about one third of the respondents (33.8%) replied up to some extent. None of the respondents replied not at all or do not know.

### **Extent up to which females participate in external issues on the basis of age**

In the age group of 14-20 years, majority of the respondents (73%) replied that females participation in taking decision regarding external issues is up to great extent. In the age group of 20- 35 years, more than half of the respondents (58.9%) replied that females participation in taking decision regarding external issues is up to great extent. In the age group of 35-60 years, majority of the respondents (67.4 %) replied that female

participation in taking decision regarding external issues is up to great extent. In the age group of above 60 years, majority of the respondents (60.7%) replied that females participation in taking decision regarding external issues is up to some extent.

**Table 5.57: Female participation in decision regarding external issues on the basis of age**

Age-group	Extent up to which females participate in taking decisions regarding external issues			Total
	Completely	Up to great extent	Up to some extent	
(i) 14-20 years (%)	4 (10.8)	27 (73.0)	6 (16.2)	37 (100.0)
(ii) 20-35 years (%)	2 (3.6)	33 (58.9)	21 (37.5)	56 (100.0)
(iii) 35-60 years (%)	2 (2.2)	60 (67.4)	27 (30.3)	89 (100.0)
(iv) Above 60 years (%)	0 (.0)	11 (39.3)	17 (60.7)	28 (100.0)
<b>Total</b> (%)	8 (3.8)	131 (62.4)	71 (33.8)	210 (100.0)

**Extent up to which females participate in main domestic issue on the basis of gender**

In male gender, majority of the respondents (61.9%) replied that females participation in taking decision regarding external issues is up to great extent. In female gender, majority of the respondents (62.9%) replied that female participation in taking decision regarding external issues is up to great extent.

**Table 5.58: Female participation in decision regarding external issues on the basis of gender**

Gender	Extent up to which females participate in taking decisions regarding external issues			Total
	Completely	Up to great extent	Up to some extent	
(i) Male (%)	3 (2.7)	70 (61.9)	40 (35.4)	113 (100.0)
(ii) Female (%)	5 (5.2)	61 (62.9)	31 (32.0)	97 (100.0)
<b>Total</b> (%)	8 (3.8)	131 (62.4)	71 (33.8)	210 (100.0)

**Extent up to which females participate in main domestic issue on the basis of class**

In upper class, large majority of the respondents (77.5%) replied that female participation in taking decision regarding external issues is up to great extent and near about seventeen percent of respondents (17.5%) replied completely. In upper-middle class, overwhelming majority of the respondents (91.2%) replied that female participation in taking decision regarding external issues is up to great extent. In middle class, majority of the respondents (64.4%) replied that female participation in taking decision regarding external issues is up to some extent but none replied completely. In lower class, large majority of the respondents (94.1%) replied that female participation in taking decision regarding external issues is up to some extent.

**Table 5.59: Female participation in decision regarding external issues on the basis of class**

Class	Extent up to which females participate in taking decisions regarding external issues			Total
	Completely	Up to great extent	Up to some extent	
(i) Upper (%)	7 (17.5)	31 (77.5)	2 (5.0)	40 (100.0)
(ii) Upper-middle (%)	1 (1.2)	73 (91.2)	6 (7.5)	80 (100.0)
(iii) Middle (%)	0 (.0)	26 (35.6)	47 (64.4)	73 (100.0)
(iv) Lower (%)	0 (.0)	1 (5.9)	16 (94.1)	17 (100.0)
<b>Total</b> (%)	8 (3.8)	131 (62.4)	71 (33.8)	210 (100.0)

**Extent up to which females participate in main domestic issue on the basis of caste**

In general category, majority of the respondents (64.3%) replied that female participation in taking decision regarding external issues is up to great extent and very few (4.1%) replied completely. In O.B.C. category, majority of the respondents (81.8%) replied that female participation in taking decision regarding external issues is up to some extent. In S.C. and S.T. category, cent percent of the respondents replied that female participation in taking decision regarding external issues is up to great extent.

**Table 5.60: Female participation in decision regarding external issues on the basis of caste**

Caste category	Extent up to which females participate in taking decisions regarding external issues			Total
	Completely	Up to great extent	Up to some extent	
(i) General (%)	8 (4.1)	126 (64.3)	62 (31.6)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	2 (18.2)	9 (81.8)	11 (100.0)
(iii) S.C. (%)	0 (.0)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	1 (100.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	8 (3.8)	131 (62.4)	71 (33.8)	210 (100.0)

**Extent up to which females should participate in external issues**

From Table 5.71, it is clear that more than half of the respondents (54.3%) replied that females should participate in taking decision regarding external issues up to great extent, near about a quarter of the respondents (23.3%) replied that females should participate in taking decision regarding external issues up to some extent and remaining respondents (22.4%) replied that females should participate in taking decision external issues completely. None of the respondents replied not at all or do not know.

**Table 5.61: Extent up to which females should participate in decision regarding external issues**

<b>Extent up to which females should participate in decision regarding external issues</b>	<b>No.</b>	<b>%</b>
(i) Completely	47	22.4
(ii) Up to great extent	114	54.3
(iii) Up to some extent	49	23.3
(iv) Not at all	0	0
(v) Do not know	0	0
<b>Total</b>	210	100.0

**Extent up to which females should participate in main domestic issue on the basis of age**

In the age group of 14-20 years, more than half of the respondents (54.1%) replied that females should participate in taking decision regarding external issues up to great extent and more than one third of the respondents (37.8%) replied completely. In the age group of 20- 35 years, half of the respondents replied that females should participate in taking decision regarding external issues up to great extent and more than a quarter of the respondents (26.8%) replied completely. In the age group of 35-60 years, majority of the respondents (62.9%) replied that females should participate in taking decision regarding external issues up to great extent and less than a quarter of the respondents (19.1%) replied completely. In the age group of above 60 years, more than half of the respondents (60.7%) replied that females should participate in taking decision regarding external issues up to some extent.

**Table 5.62: Extent up to which females should participate in decision regarding external issues on the basis of age**

Age-group	Extent up to which females should participate in decision regarding external issues			Total
	Completely	Up to great extent	Up to some extent	
(i) 14-20 years (%)	14 (37.8)	20 (54.1)	3 (8.1)	37 (100.0)
(ii) 20-35 years (%)	15 (26.8)	28 (50.0)	13 (23.2)	56 (100.0)
(iii) 35-60 years (%)	17 (19.1)	56 (62.9)	16 (18.0)	89 (100.0)
(iv) Above 60 years (%)	1 (3.6)	10 (35.7)	17 (60.7)	28 (100.0)
<b>Total</b> (%)	47 (22.4)	114 (54.3)	49 (23.3)	210 (100.0)

**Extent up to which females should participate in main domestic issue on the basis of gender**

In male gender, majority of the respondents (61.9%) replied that females should participate in taking decision regarding external issues up to great extent. In female gender, near about half of the respondents (45.4%) replied that females should participate in taking decision regarding external issues up to great extent. The maximum number of respondents who replied completely belonged to female gender.

**Table 5.63: Extent up to which females should participate in decision regarding external issues on the basis of gender**

Gender	Extent up to which females should participate in decision regarding external issues			Total
	Completely	Up to great extent	Up to some extent	
(i) Male	11	70	32	113
(%)	(9.7)	(61.90)	(28.3)	(100.0)
(ii) Female	36	44	17	97
(%)	(37.1)	(45.4)	(17.5)	(100.0)
<b>Total</b>	47	114	49	210
(%)	(22.4)	(54.3)	(23.3)	(100.0)

**Extent up to which females should participate in main domestic issue on the basis of class**

In upper class, more than half of the respondents (60%) replied that females should participate in taking decision regarding external issues up to great extent and more than one third of the respondents (37.5%) replied completely. In upper-middle class, majority of the respondents (60%) replied that female should participate in taking decision regarding external issues up to great extent and near about one third of the respondents (35%) replied completely. In middle class, around half of the respondents (54.8%) replied that females should participate in taking decision regarding external issues up to great extent. In lower class, large majority of the respondents (88.2%) replied that females should participate in taking decision regarding main domestic issues up to some extent only.

**Table 5.64: Extent up to which females should participate in decision regarding main domestic issues on the basis of class**

Class	Extent up to which females should participate in decision regarding external issues			Total
	Completely	Up to great extent	Up to some extent	
(i) Upper (%)	15 (37.5)	24 (60.0)	1 (2.5)	40 (100.0)
(ii) Upper-middle (%)	28 (35.0)	48 (60.0)	4 (5.0)	80 (100.0)
(iii) Middle (%)	4 (5.5)	40 (54.8)	29 (39.7)	73 (100.0)
(iv) Lower (%)	0 (.0)	2 (11.8)	15 (88.2)	17 (100.0)
<b>Total</b> (%)	47 (22.4)	114 (54.3)	49 (23.30)	210 (100.0)

**Extent up to which females should participate in main domestic issue on the basis of caste**

In general category, around half of the respondents (55.1%) replied that females should participate in taking decision regarding external issues up to great extent and around a quarter (24%) replied completely. In O.B.C. category, majority of the respondents (63.6%) replied that females should participate in taking decision regarding external issues up to some extent. In S.C. and S.T. category, cent percent of the respondents

replied that females should participate in taking decision regarding external issues up to some extent and up to great extent respectively.

**Table 5.65: Extent up to which females should participate in decision regarding external issues on the basis of caste**

Caste category	Extent up to which females should participate in decision regarding external issues			Total
	Completely	Up to great extent	Up to some extent	
(i) General (%)	47 (24.0)	108 (55.1)	41 (20.9)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	4 (36.4)	7 (63.6)	11 (100.0)
(iii) S.C. (%)	0 (.0)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	1 (100.0)	1 (100.0)
<b>Total</b> (%)	47 (22.4)	114 (54.3)	49 (23.3)	210 (100.0)

### **Decisions/Orders of the Head of the Family**

Head of the family keeps the most important position in any family. The decisions/orders of the head are mandatory to be followed. Respondents were asked whether the females and children in their family follow the decisions/ orders of the head and up to what extent

they should follow the orders of the head. The data regarding it has been presented in the following tables-

**Extent up to which females follow decisions/orders of the head**

From Table 5.76, it is clear that large majority of the respondents (79.5%) replied that females in their family follow the decisions or orders of the head up to great extent, few respondents (11.9%) replied up to some extent and remaining (8.6%) replied completely. None of the respondent replied not at all or do not know.

**Table 5.66: Extent up to which females follow decisions/orders of the head**

<b>Extent up to which females follow decisions/orders of the head</b>	<b>No.</b>	<b>%</b>
(i) Completely	18	8.6
(ii) Up to great extent	167	79.5
(iii) Up to some extent	25	11.9
(iv) Not at all	0	0
(v) Do not know	0	0
<b>Total</b>	210	100.0

**Extent up to which females follow decisions/orders of the head on the basis of age**

In the age group of 14-20 years, large majority of the respondents (83.8%) replied that females follow the decisions/orders of the head up to great extent. In the age group of 20-35 years, large majority of the respondents (80.4%) replied that females follow the decisions/orders of the head up to great extent. In the age group of 35-60 years, majority of the respondents (79.8%) replied that females follow the decisions/orders of the head up to great extent. In the age group of above 60 years, majority of the respondents (71.4%) replied that females follow the decisions/orders of the head up to great extent.

**Table 5.67: Extent up to which females follow decisions/orders of the head on the basis of age**

Age-group	Extent up to which females follow decisions/orders of the head			Total
	Completely	Up to great extent	Up to some extent	
(i) 14-20 years (%)	2 (5.4)	31 (83.8)	4 (10.8)	37 (100.0)
(ii) 20-35 years (%)	8 (14.3)	45 (80.4)	3 (5.4)	56 (100.0)
(iii) 35-60 years (%)	2 (2.2)	71 (79.8)	16 (18.0)	89 (100.0)
(iv) Above 60 years (%)	6 (21.4)	20 (71.4)	2 (7.1)	28 (100.0)
<b>Total</b> (%)	18 (8.6)	167 (79.0)	25 (11.9)	210 (100.0)

**Extent up to which females follow decisions/orders of the head on the basis of gender**

In male gender, large majority of the respondents (84.1%) replied that females follow the decisions/orders of the head up to great extent. In female gender, majority of the respondents (74.2%) replied that females follow the decisions/orders of the head up to great extent.

**Table 5.68: Extent up to which females follow decisions/orders of the head on basis of gender**

Gender	Extent up to which females follow decisions/orders of the head			Total
	Completely	Up to great extent	Up to some extent	
(i) Male (%)	8 (7.1)	95 (84.1)	10 (8.8)	113 (100.0)
(ii) Female (%)	10 (10.3)	72 (74.2)	15 (15.5)	97 (100.0)
<b>Total</b> (%)	18 (8.6)	167 (79.5)	25 (11.9)	210 (100.0)

**Extent up to which females follow decisions/orders of the head on the basis of class**

In upper class, large majority of the respondents (85%) replied that females follow the decisions/orders of the head up to great extent. In upper-middle class, large majority of the respondents (86.2%) replied that females follow the decisions/orders of the head up to great extent. In middle class, majority of the respondents (78.1%) replied that females follow the decisions/orders of the head up to great extent. In lower class, more than one third of the respondents (41.2%) replied that females follow the decisions/orders of the head completely.

**Table 5.69: Extent up to which females follow decisions/orders of the head on the basis of class**

Class	Extent up to which females follow decisions/orders of the head			Total
	Completely	Up to great extent	Up to some extent	
(i) Upper (%)	1 (2.5)	34 (85.0)	5 (12.5)	40 (100.0)
(ii) Upper-middle (%)	2 (2.5)	69 (86.2)	9 (11.2)	80 (100.0)
(iii) Middle (%)	8 (11.0)	57 (78.1)	8 (11.0)	73 (100.0)
(iv) Lower (%)	7 (41.2)	7 (41.2)	3 (17.6)	17 (100.0)
<b>Total</b> (%)	18 (8.6)	167 (79.5)	25 (11.9)	210 (100.0)

**Extent up to which females follow decisions/orders of the head on the basis of caste**

In general category, majority of the respondents (79.6%) replied that females follow the decisions/orders of the head up to great extent. In O.B.C. category, large majority of the respondents (81.8%) replied that females follow the decisions/orders of the head up to some extent. In S.C. and S.T. category, cent percent of the respondents replied that females follow the decisions/orders of the head up to great extent and completely respectively.

**Table 5.70: Extent up to which females follow decisions/orders of the head on the basis of caste**

Caste category	Extent up to which females follow decisions/orders of the head			Total
	Completely	Up to great extent	Up to some extent	
(i) General (%)	16 (8.2)	156 (79.6)	24 (12.2)	196 (100.0)
(ii) O.B.C. (%)	1 (9.1)	9 (81.8)	1 (9.1)	11 (100.0)
(iii) S.C. (%)	0 (.0)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	1 (100.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	18 (8.6)	167 (79.5)	25 (11.9)	210 (100.0)

**Extent up to which females should follow decisions/orders of the head**

From Table 5.81, it is clear that majority of the respondents (66.7%) replied that females in their family should follow the decisions or orders of the head up to great extent, few respondents (18.6%) replied up to some extent and remaining (14.3%) replied completely, negligible number of respondents (0.5%) replied not at all. None of the respondents replied that they do not know.

**Table 5.71: Extent up to which females should follow decisions/orders of the head**

<b>Extent up to which females should follow decisions/ orders of the head</b>	<b>No.</b>	<b>%</b>
(i) Completely	30	14.3
(ii) Up to great extent	140	66.7
(iii) Up to some extent	39	18.6
(iv) Not at all	1	0.5
(v) Do not know	0	0
<b>Total</b>	210	100.0

**Extent up to which females should follow decisions/orders of the head on the basis of age**

In the age group of 14-20 years, large majority of the respondents (81.1%) replied that females should follow the decisions/orders of the head up to great extent and very few respondents (5.4%) replied completely. In the age group of 20- 35 years, majority of the respondents (73.2%) replied that females should follow the decisions/orders of the head up to great extent. In the age group of 35-60 years, majority of the respondents (65.2%) replied that females should follow the decisions/orders of the head up to great extent. In the age group of above 60 years, half of the respondents replied that females should follow the decisions/orders of the head completely and more than one third of the respondents (39.3%) replied up to great extent.

The data has been presented in Table 5.82.

**Table 5.72: Extent up to which females should follow decisions/orders of the head on the basis of age**

Age-group	Extent up to which females should follow decisions/orders of the head				Total
	Completely	Up to great extent	Up to some extent	Not at all	
(i) 14-20 years (%)	2 (5.4)	30 (81.1)	5 (13.5)	0 (.0)	37 (100.0)
(ii) 20-35 years (%)	10 (17.9)	41 (73.2)	5 (8.9)	0 (.0)	56 (100.0)
(iii) 35-60 years (%)	4 (4.5)	58 (65.2)	27 (30.3)	0 (.0)	89 (100.0)
(iv) Above 60 years (%)	14 (50.0)	11 (39.3)	2 (7.1)	1 (3.6)	28 (100.0)
<b>Total</b> (%)	30 (14.3)	140 (66.7)	39 (18.6)	1 (0.5)	210 (100.0)

**Extent up to which females should follow decisions/orders of the head on the basis of gender**

In male gender, majority of the respondents (77.9%) replied that females should follow the decisions/orders of the head up to great extent. In female gender, more than half of the respondents (53.6%) replied that females should follow the decisions/orders of the head up to great extent.

**Table 5.73: Extent up to which females should follow decisions/orders of the head on the basis of gender**

Gender	Extent up to which females should follow decisions/ orders of the head				Total
	Completely	Up to great extent	Up to some extent	Not at all	
(i) Male (%)	14 (12.4)	88 (77.9)	10 (8.8)	1 (0.9)	113 (100.0)
(ii) Female (%)	16 (16.5)	52 (53.6)	29 (29.9)	0 (.0)	97 (100.0)
<b>Total</b> (%)	30 (14.3)	140 (66.7)	39 (18.6)	1 (0.5)	210 (100.0)

**Extent up to which females should follow decisions/orders of the head on the basis of class**

In upper class, very few of the respondents (2.5%) replied that females should follow the decisions/orders of the head completely. In upper-middle class, very few of the respondents (3.8%) replied that females should follow the decisions/orders of the head completely. In middle class, around quarter of the respondents (23.3%) replied that females should follow the decisions/orders of the head completely. In lower class, more than half of the respondents (52.9%) replied that females follow the decisions/orders of the head completely.

**Table 5.74: Extent up to which females should follow decisions/orders of the head on the basis of class**

Class	Extent up to which females should follow decisions/ orders of the head				Total
	Completely	Up to great extent	Up to some extent	Not at all	
(i) Upper (%)	1 (2.5)	33 (82.5)	6 (15.0)	.0 (.0)	40 (100.0)
(ii) Upper-middle (%)	3 (3.8)	55 (68.8)	22 (27.5)	.0 (.0)	80 (100.0)
(iii) Middle (%)	17 (23.3)	45 (61.6)	10 (13.7)	1 (1.4)	73 (100.0)
(iv) Lower (%)	9 (52.9)	7 (41.2)	1 (5.9)	0 (.0)	17 (100.0)
<b>Total</b> (%)	30 (14.3)	140 (66.7)	39 (18.6)	1 (0.5)	210 (100.0)

**Extent up to which females should follow decisions/orders of the head on the basis of caste**

In general category, majority of the respondents (68.9%) replied that females should follow the decisions/orders of the head up to great extent. In O.B.C. category, around half of the respondents (45.5%) replied that females should follow the decisions/orders of the head up to some extent and more than one third of the respondents (36.4%) replied completely. In S.C. and S.T. category, cent percent of the respondents replied that females should follow the decisions/orders of the head completely.

**Table 5.75: Extent up to which females should follow decisions/orders of the head on the basis of caste**

Caste category	Extent up to which females should follow decisions/ orders of the head				Total
	Completely	Up to great extent	Up to some extent	Not at all	
(i) General (%)	23 (11.7)	135 (68.9)	37 (18.9)	1 (0.5)	196 (100.0)
(ii) O.B.C. (%)	4 (36.4)	5 (45.5)	2 (18.2)	0 (.0)	11 (100.0)
(iii) S.C. (%)	2 (100.0)	0 (.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	1 (100.0)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> <b>(%)</b>	30 (14.3)	140 (66.7)	39 (18.6)	1 (0.5)	210 (100.0)

**Extent up to which children follow decisions/orders of the head**

From Table 5.76, it is clear that large majority of the respondents (76.2%) replied that children in their family follow the decisions or orders of the head up to great extent, near about twenty percent of the respondents (20.5%) replied up to some extent and very few respondents (2.9%) replied completely. None of the respondents replied, do not know.

**Table 5.76: Extent up to which children follow decisions/orders of the head**

<b>Extent up to which children follow decisions/orders of the head of the family</b>	<b>No.</b>	<b>%</b>
(i) Completely	43	20.5
(ii) Up to great extent	160	76.2
(iii) Up to some extent	6	2.9
(iv) Not at all	1	0.5
(v) Do not know	0	0
<b>Total</b>	210	100.0

**Extent up to which children follow decisions/orders of the head on the basis of age**

In the age group of 14-20 years, large majority of the respondents (83.8%) replied that children follow the decisions/orders of the head up to great extent. In the age group of 20-35 years, majority of the respondents (75%) replied that children follow the decisions/orders of the head up to great extent and near about a quarter of the respondents (23.2%) replied completely. In the age group of 35-60 years, majority of the respondents (82%) replied that children follow the decisions/orders of the head up to great extent. In the age group of above 60 years, half of the respondents (50%) replied that children follow the decisions/orders of the head up to great extent and more than forty percent (42.9%) of the respondents replied completely.

**Table 5.77: Extent up to which children follow decisions/orders of the head on the basis of age**

Age-group	Extent up to which children follow decisions/orders of the head of the family				Total
	Completely	Up to great extent	Up to some extent	Not at all	
(i) 14-20 years (%)	4 (10.8)	31 (83.8)	2 (5.4)	0 (.0)	37 (100.0)
(ii) 20-35 years (%)	13 (23.2)	42 (75.0)	1 (1.8)	0 (.0)	56 (100.0)
(iii) 35-60 years (%)	14 (15.7)	73 (82.0)	2 (2.2)	0 (.0)	89 (100.0)
(iv) Above 60 years (%)	12 (42.9)	14 (50.0)	1 (3.6)	1 (3.6)	28 (100.0)
<b>Total</b> (%)	43 (20.5)	160 (76.2)	6 (2.9)	1 (0.5)	210 (100.0)

**Extent up to which children follow decisions/orders of the head on the basis of gender**

In male gender, large majority of the respondents (77.9%) replied that children follow the decisions/orders of the head up to great extent. In female gender, majority of the respondents (74.2%) replied that females follow the decisions/orders of the head up to great extent.

**Table 5.78: Extent up to which children follow decisions/orders of the head on the basis of gender**

Gender	Extent up to which children follow decisions/orders of the head of the family				Total
	Completely	Up to great extent	Up to some extent	Not at all	
(i) Male (%)	20 (17.7)	88 (77.9)	4 (3.5)	1 (0.9)	113 (100.0)
(ii) Female (%)	23 (23.7)	72 (74.2)	2 (2.1)	0 (.0)	97 (100.0)
<b>Total</b> (%)	43 (20.5)	160 (76.2)	6 (2.9)	1 (0.5)	210 (100.0)

**Extent up to which children follow decisions/orders of the head on the basis of class**

In upper class, large majority of the respondents (87.5%) replied that children follow the decisions/orders of the head up to great extent. In upper-middle class, overwhelming majority of the respondents (92.5%) replied that children follow the decisions/orders of the head up to great extent. In middle class, majority of the respondents (60.3%) replied that children follow the decisions/orders of the head up to great extent. In lower class, more than half of the respondents (58.8%) replied that children follow the decisions/orders of the head completely.

**Table 5.79: Extent up to which children follow decisions/orders of the head on the basis of class**

Class	Extent up to which children follow decisions/orders of the head of the family				Total
	Completely	Up to great extent	Up to some extent	Not at all	
(i) Upper (%)	1 (2.5)	35 (87.5)	4 (10.0)	0 (.0)	40 (100.0)
(ii) Upper-middle (%)	5 (6.2)	74 (92.5)	1 (1.2)	0 (.0)	80 (100.0)
(iii) Middle (%)	27 (37.00)	44 (60.3)	1 (1.4)	1 (1.4)	73 (100.0)
(iv) Lower (%)	10 (58.8)	7 (41.2)	0 (.0)	0 (.0)	17 (100.0)
<b>Total</b> (%)	43 (20.5)	160 (76.2)	6 (2.9)	1 (0.5)	210 (100.0)

**Extent up to which children follow decisions/orders of the head on the basis of caste**

In general category, majority of the respondents (76.5%) replied that children follow the decisions/orders of the head up to great extent. In O.B.C. category, majority of the respondents (72.7%) replied that children follow the decisions/orders of the head up to some extent. In S.C. and S.T. category, cent percent of the respondents replied that children follow the decisions/orders of the head up to great extent and completely respectively.

**Table 5.80: Extent up to which children follow decisions/orders of the head on the basis of caste**

Caste category	Extent up to which children follow decisions/orders of the head of the family				Total
	Completely	Up to great extent	Up to some extent	Not at all	
(i) General (%)	40 (20.4)	150 (76.5)	5 (2.60)	1 (0.50)	196 (100.0)
(ii) O.B.C. (%)	2 (18.2)	8 (72.7)	1 (9.1)	0 (.0)	11 (100.0)
(iii) S.C. (%)	0 (.0)	2 (100.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	1 (100.0)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	43 (20.5)	160 (76.2)	6 (2.9)	1 (0.5)	210 (100.0)

**Extent up to which children should follow decisions/orders of the head**

From Table 5.91, it is clear that majority of the respondents (72.9%) replied that children in their family should follow the decisions or orders of the head completely, around a quarter of respondents (24.8%) replied up to great extent and very few (2.4%) replied up to some extent. None of the respondent replied not at all or do not know.

**Table 5.81: Extent up to which children should follow decisions/orders of the head**

<b>Extent up to which children should follow decisions/orders of the head of the family</b>	<b>No.</b>	<b>%</b>
(i) Completely	153	72.9
(ii) Up to great extent	52	24.8
(iii) Up to some extent	5	2.4
(iv) Not at all	0	0
(v) Do not know	0	0
<b>Total</b>	210	100.0

**Extent up to which children should follow decisions/orders of the head on the basis of age**

In the age group of 14-20 years, more than half of the respondents (59.5%) replied that children should follow the decisions/orders of the head up to great extent and near about one third of the respondents (32.4%) replied completely. In the age group of 20- 35 years, majority of the respondents (73.2%) replied that children should follow the decisions/orders of the head completely and a quarter of the respondents replied up to great extent. In the age group of 35-60 years, majority of the respondents (84.3%) replied that children should follow the decisions/orders of the head completely. In the age group of above 60 years, large majority of the respondents (89.3%) replied that children should follow the decisions/orders of the head completely. The data has been presented in the table: 7.52

**Table 5.82: Extent up to which children should follow decisions/orders of the head on the basis of age**

Age-group	Extent up to which children should follow decisions/orders of the head of the family			Total
	Completely	Up to great extent	Up to some extent	
(i) 14-20 years (%)	12 (32.4)	22 (59.5)	3 (8.1)	37 (100.0)
(ii) 20-35 years (%)	41 (73.2)	14 (25.0)	1 (1.8)	56 (100.0)
(iii) 35-60 years (%)	75 (84.3)	14 (15.7)	0 (.0)	89 (100.0)
(iv) Above 60 years (%)	25 (89.3)	2 (7.1)	1 (3.6)	28 (100.0)
<b>Total</b> (%)	153 (72.9)	52 (24.8)	5 (2.4)	210 (100.0)

**Extent up to which children should follow decisions/orders of the head on the basis of gender**

In male gender, majority of the respondents (66.4%) replied that children should follow the decisions/orders of the head completely. In female gender, large majority of the respondents (80.4%) replied that children should follow the decisions/orders of the head completely.

**Table 5.83: Extent up to which children should follow decisions/orders of the head on the basis of gender**

<b>Gender</b>	<b>Extent up to which children should follow decisions/orders of the head of the family</b>			<b>Total</b>
	<b>Completely</b>	<b>Up to great extent</b>	<b>Up to some extent</b>	
(i) Male (%)	75 (66.4)	33 (29.2)	5 (4.4)	113 (100.0)
(ii) Female (%)	78 (80.4)	19 (19.6)	0 (.0)	97 (100.0)
<b>Total</b> (%)	153 (72.9)	52 (24.8)	5 (2.4)	210 (100.0)

**Extent up to which children should follow decisions/orders of the head on the basis of class**

In upper class, very few of the respondents (2.5%) replied that females should follow the decisions/orders of the head completely. In upper-middle class, very few of the respondents (3.8%) replied that females should follow the decisions/orders of the head completely. In middle class, around quarter of the respondents (23.3%) replied that females should follow the decisions/orders of the head completely. In lower class, more than half of the respondents (52.9%) replied that females follow the decisions/orders of the head completely.

**Table 5.84: Extent up to which children should follow decisions/orders of the head on the basis of class**

Class	Extent up to which children should follow decisions/orders of the head of the family			Total
	Completely	Up to great extent	Up to some extent	
(i) Upper (%)	16 (40.0)	22 (55.0)	2 (5.0)	40 (100.0)
(ii) Upper-middle (%)	56 (70.0)	24 (30.0)	0 (.0)	80 (100.0)
(iii) Middle (%)	66 (90.4)	5 (6.8)	2 (2.7)	73 (100.0)
(iv) Lower (%)	15 (88.2)	1 (5.9)	1 (5.9)	17 (100.0)
<b>Total</b> (%)	153 (72.9)	52 (24.8)	5 (2.4)	210 (100.0)

**Extent up to which children should follow decisions/orders of the head on the basis of caste**

In general category, majority of the respondents (71.4%) replied that children should follow the decisions/orders of the head completely and more than a quarter of respondents (26%) replied up to great extent. In O.B.C. category, overwhelming majority of the respondents (90.9%) replied that children should follow the decisions/orders of the head completely. In S.C. and S.T. category, cent percent of the respondents replied that children should follow the decisions/orders of the head completely.

**Table 5.85: Extent up to which children should follow decisions/orders of the head on the basis of caste**

Caste category	Extent up to which children should follow decisions/orders of the head of the family			Total
	Completely	Up to great extent	Up to some extent	
(i) General (%)	140 (71.4)	51 (26.0)	5 (2.6)	196 (100.0)
(ii) O.B.C. (%)	10 (90.9)	1 (9.1)	0 (.0)	11 (100.0)
(iii) S.C. (%)	2 (100.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	1 (100.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> <b>(%)</b>	153 (72.9)	52 (24.8)	5 (2.4)	210 (100.0)

Till now, we have seen the data regarding impact of globalisation on family values and traditions. Through cross tables, the data was presented on the basis of age, gender, class and caste. Now, the impact of globalisation on marriage will be shown using various tables and cross-tables.

#### **4. Marriage**

Marriage is one of the most important social institutions and every society has certain norms, values related to it. In India, there are also certain norms and values associated with it but the forces of globalisation have also influenced these aspects. To check how much this aspect has been influenced by globalisation, certain questions were framed and asked by the respondents. Let us see one by one under following headings-

##### **Type of Marriage considered Better**

Respondents were asked about the type of marriage which they consider better. Four options were given before them-in the same caste, in other caste, in other religion and in other caste/ community of other country. The data has been given in the following table.

**Table 5.86: Type of marriage considered better**

<b>Type of marriage considered better</b>	<b>No.</b>	<b>%</b>
(i) In same caste	194	92.4
(ii) In other caste	12	5.7
(iii) In other religion	1	0.5
(iv) In other caste/ community of other country	3	1.4
<b>Total</b>	210	100.0

From Table 5.96, it is clear that an overwhelming majority of the respondents (92.4%) considered marriage in the same caste better , few of the respondents considered (5.7%) marriage in the other caste better and extremely negligible number of respondents (1.4% and 0.5%) considered marriage in other country and other religion as better. This proves that still respondents liked traditional type of marriage (in same caste) better.

### Type of marriage considered better on the basis of age

The data regarding the type of marriage which respondents considered better on the basis of age has been presented here in Table 5.97.

**Table 5.87: Type of marriage considered better on the basis of age**

Age-group	Type of marriage considered better				Total
	In same caste	In other caste	In other religion	In other caste/ community of other country	
(i) 14-20 years (%)	30 (81.1)	5 (13.5)	0 (.0)	2 (5.4)	37 (100.0)
(ii) 20-35 years (%)	49 (87.5)	6 (10.7)	1 (1.8)	0 (.0)	56 (100.0)
(iii) 35-60 years (%)	88 (98.9)	1 (1.1)	0 (.0)	0 (.0)	89 (100.0)
(iv) Above 60 years (%)	27 (96.4)	0 (.0)	0 (.0)	1 (3.6)	28 (100.0)
<b>Total</b> (%)	194 (92.4)	12 (5.7)	1 (0.5)	3 (1.4)	210 (100.0)

In the age group of 14-20 years, majority of the respondents (81.1%) considered marriage in the same caste better, near about thirteen percent of the respondents (13.5%) considered marriage in other caste better and there were few respondents (5.4%) who considered marriage in other caste/community of other country better. In the age group of 20-35 years, majority of the respondents (87.5%) considered marriage in the same caste

better, near about ten percent of the respondents (10.7%) considered marriage in other caste better and very few respondents (1.8%) considered marriage in other religion better. In the age group of 35-60 years, overwhelming majority of the respondents (98.9%) considered marriage in same caste better and remaining very few considered marriage in other caste better. In the age group of above 60 years, majority of the respondents (96.4%) considered marriage in same caste better and very few (3.6%) considered marriage in other country better.

### **Type of marriage considered better on the basis of gender**

The following table provides the data on the basis of gender.

**Table 5.88: Type of marriage considered better on the basis of gender**

<b>Gender</b>	<b>Type of marriage considered better</b>				<b>Total</b>
	<b>In same caste</b>	<b>In other caste</b>	<b>In other religion</b>	<b>In other caste/ community of other country</b>	
(i) Male	103	8	0	2	113
(%)	(91.2)	(7.1)	(.0)	(1.8)	(100.0)
(ii) Female	91	4	1	1	97
(%)	(93.8)	(4.1)	(1.0)	(1.0)	(100.0)
<b>Total</b>	194	12	1	3	210
<b>(%)</b>	<b>(92.4)</b>	<b>(5.7)</b>	<b>(0.5)</b>	<b>(1.4)</b>	<b>(100.0)</b>

In male gender, majority of the respondents (91.2%) considered marriage in same caste better and very few (1.8%) considered marriage in other country better. In female gender, majority of the respondents (93.8%) considered marriage in same caste better and very

few and equal number of respondents considered marriage in other religion and other country better.

**Type of marriage considered better on the basis of class**

In upper class, majority of the respondents (82.5%) considered marriage in same caste better and very few (5%) considered marriage in other country better.

**Table 5.89: Type of marriage considered better on the basis of class**

Class	Type of marriage considered better				Total
	In same caste	In other caste	In other religion	In other caste/ community of other country	
(i) Upper (%)	33 (82.5)	5 (12.5)	0 (.0)	2 (5.0)	40 (100.0)
(ii) Upper-middle (%)	73 (91.2)	6 (7.5)	1 (1.2)	0 (.0)	80 (100.0)
(iii) Middle class (%)	71 (97.3)	1 (1.4)	0 (.0)	1 (1.4)	73 (100.0)
(iv) Lower (%)	17 (100.0)	0 (.0)	0 (.0)	0 (.0)	17 (100.0)
<b>Total</b> (%)	194 (92.4)	12 (5.7)	1 (0.5)	3 (1.4)	210 (100.0)

In upper-middle class, majority of the respondents (91.2%) considered marriage in same caste better and extremely negligible respondents (1.2%) considered marriage in other

religion better. In middle class, majority of the respondents (97.3%) considered marriage in same caste better and very few and equal number of respondents (1.4%) considered marriage in other caste and country better. In lower class, cent percent of the respondents considered marriage in the same caste better.

**Type of marriage considered better on the basis of caste**

**Table 5.90: Type of marriage considered better on the basis of caste**

Caste category	Type of marriage considered better				Total
	In same caste	In other caste	In other religion	In other caste/ community of other country	
(i) General (%)	180 (91.8)	12 (6.1)	1 (0.5)	3 (1.5)	196 (100.0)
(ii) O.B.C. (%)	11 (100.0)	0 (.0)	0 (.0)	0 (.0)	11 (100.0)
(iii) S.C. (%)	2 (100.0)	0 (.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	1 (100.0)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	194 (92.4)	12 (5.7)	1 (0.5)	3 (1.4)	210 (100.0)

In general category, overwhelming majority of the respondents (91.8%) considered marriage in the same caste better, then a little more than six percent of the respondents (6.1%) considered marriage in other caste better, then extremely negligible number of

respondents considered marriage in other country and other religion better. In all the other caste categories, cent percent of the respondents considered marriage in the same caste better.

### **Mode of Marriage considered Better**

In our tradition, marriage is not just a union of two individuals but also a social bonding of two families and so the marriages are mostly arranged by the family. On the contrary, global culture promotes the trend of love marriage. Respondents were asked about the way of marriage they think better and options before them were love marriage, arranged marriage and both. The table below gives the data regarding the way of marriage which respondents considered better.

**Table 5.91: Mode of marriage considered better**

<b>Mode of marriage considered better</b>	<b>No.</b>	<b>%</b>
(i) Love marriage	31	14.8
(ii) Arranged marriage	104	49.5
(iii) Both	75	35.7
<b>Total</b>	<b>210</b>	<b>100.0</b>

From Table 5.101, it is clear that near about half of the respondents (49.5%) considered arranged marriage better, more than one third of the respondents (35.7%) considered both ways better and near about fifteen percent of the respondents (14.8%) considered love marriage better. Thus, traditional way of marriage was much liked by the respondents

### **Mode of marriage considered better on the basis of age**

The following table provides the data regarding way of marriage on the basis of age. In the age group of 14-20 years, more than half of the respondents (56.8%) considered love

marriage better and more than a quarter considered both ways better and few of the respondents (13.5%) considered arranged marriage better.

**Table 5.92: Mode of marriage considered better on the basis of age**

Age-group	Mode of marriage considered better			Total
	Love marriage	Arranged marriage	Both	
(i) 14-20 years (%)	21 (56.8)	5 (13.5)	11 (29.7)	37 (100.0)
(ii) 20-35 years (%)	7 (12.5)	24 (42.9)	25 (44.6)	56 (100.0)
(iii) 35-60 years (%)	3 (3.4)	49 (55.1)	37 (41.6)	89 (100.0)
(iv) Above 60 years (%)	0 (.0)	26 (92.9)	2 (7.1)	28 (100.0)
<b>Total</b> (%)	31 (14.8)	104 (49.5)	75 (35.7)	210 (100.0)

.In 20-35 years of age group, near about half of the respondents (44.6%) considered both ways better and few of the respondents (12.5%) considered love marriage better. In 35-60 years of age group, more than half of the respondents (55.1%) considered arranged marriage better and very few of the respondents (3.4%) considered love marriage better. In the age group of above 60 years, overwhelming majority of the respondents (92.9%) considered arranged marriage better and none of the respondent liked love marriage.

### Mode of marriage considered better on the basis of gender

From the table, it is clear that respondents from female gender were more traditional than those of male gender in terms of marriage. In male gender, around forty four percent of the respondents (43.4%) considered arranged marriage better and more than forty percent considered both ways better. In female gender, more than half of the respondents (56.7%) considered arranged marriage better and more than a quarter of the respondents (29.9%) considered both ways better.

**Table 5.93: Mode of marriage considered better on the basis of gender**

Gender	Mode of marriage considered better			Total
	Love marriage	Arranged marriage	Both	
(i) Male	18	49	46	113
(%)	(15.9)	(43.4)	(40.7)	(100.0)
(ii) Female	13	55	29	97
(%)	(13.4)	(56.7)	(29.9)	(100.0)
<b>Total</b>	31	104	75	210
(%)	(14.8)	(49.5)	(35.7)	(100.0)

### Mode of marriage considered better on the basis of class

It is clear that more than a quarter of the respondents (27.5%) considered love marriage better and in upper-middle class, near about a quarter of the respondents (22.5%) considered love marriage better. In middle class, majority of the respondents (86.3%) considered arranged marriage better and very few (1.4%) considered love marriage better. In lower class, majority of the respondents (88.2%) considered arranged marriage better.

**Table 5.94: Mode of marriage considered better on the basis of class**

Class	Mode of marriage considered better			Total
	Love marriage	Arranged marriage	Both	
(i) Upper (%)	11 (27.5)	5 (12.5)	24 (60.0)	40 (100.0)
(ii) Upper-middle (%)	18 (22.5)	21 (26.2)	41 (51.2)	80 (100.0)
(iii) Middle (%)	1 (1.4)	63 (86.3)	9 (12.3)	73 (100.0)
(iv) Lower (%)	1 (5.90)	15 (88.2)	1 (5.9)	17 (100.0)
<b>Total</b> (%)	31 (14.8)	104 (49.5)	75 (35.7)	210 (100.0)

**Mode of marriage considered better on the basis of caste**

Table 5.95 shows that near about half of the respondents in general category (46.9%) considered arranged marriage better. In O.B.C., majority of the respondents (90.9%) considered arranged marriage better. In S.C., cent percent respondents considered arranged marriage better and in S.T., cent percent considered both ways better.

**Table 5.95: Mode of marriage considered better on the basis of caste**

Caste category	Mode of marriage considered better			Total
	Love marriage	Arranged marriage	Both	
(i) General (%)	31 (15.8)	92 (46.9)	73 (37.2)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	10 (90.9)	1 (9.1)	11 (100.0)
(iii) S.C. (%)	0 (.0)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	1 (100.0)	1 (100.0)
<b>Total</b> (%)	31 (14.8)	104 (49.5)	75 (35.7)	210 (100.0)

**Way of Conducting Marriage considered Better**

Respondents were also asked about the way of conducting marriage which they consider better. Three options were given before them-court marriage, traditional way and both ways. The data regarding the way of marriage which respondents considered better has been given in the following table.

**Table 5.96: Way of conducting marriage considered better**

<b>Better way of conducting marriage considered better</b>	<b>No.</b>	<b>%</b>
(i) Court marriage	4	1.9
(ii) Traditional way	155	73.8
(iii) Both	51	24.3
Total	210	100.0

From the table above, it is evident that large majority of the respondents (73.8%) considered traditional way of conducting marriage as better, near about quarter of the respondents (24.3%) considered both ways of conducting marriage better and very few of the respondents (1.9%) considered court marriage as better. This means there is still great liking for traditional ways of conducting marriage.

#### **Way of conducting marriage considered better on the basis of age**

In the age group of 14-20 years of age, majority of the respondents (64.9%) considered both ways of conducting marriage better and very few of the respondents (2.7%) considered court marriage better. In the age group of 20-35 years, majority of the respondents (82.1%) considered traditional way of marriage better and very few (3.6%) considered court marriage better. In 35-60 years of age group, majority of the respondents (79.8%) considered traditional way better and none of the respondent considered court marriage better. In the age group of above 60 years, majority of the respondents (92.9%) considered traditional way better.

**Table 5.97: Way of conducting marriage considered better on the basis of age**

Age-group	Way of conducting marriage considered better			Total
	Court marriage	Traditional way	Both	
(i) 14-20 years (%)	1 (2.7)	12 (32.4)	24 (64.9)	37 (100.0)
(ii) 20-35 years (%)	2 (3.6)	46 (82.1)	8 (14.3)	56 (100.0)
(iii) 35-60 years (%)	0 (.0)	71 (79.8)	18 (20.2)	89 (100.0)
(iv) Above 60 years (%)	1 (3.6)	26 (92.9)	1 (3.6)	28 (100.0)
<b>Total</b> (%)	4 (1.9)	155 (73.8)	51 (24.3)	210 (100.0)

**Way of conducting marriage considered better on the basis of gender**

It is obvious from the table that the respondents of female gender liked traditional way much as compared to the respondents of male gender. In male gender, majority of the respondents (69.9%) considered traditional way better and very few (only 2.7%) of the respondents considered court marriage better. In female gender, majority of the respondents (78.4%) considered traditional way better and very few (only 1%) of the respondents considered court marriage better.

**Table 5.98: Way of conducting marriage considered better on the basis of gender**

Gender	Way of conducting marriage considered better			Total
	Court marriage	Traditional way	Both	
(i) Male	3	79	31	113
(%)	(2.7)	(69.9)	(27.4)	(100.0)
(ii) Female	1	76	20	97
(%)	(1.0)	(78.4)	(20.6)	(100.0)
<b>Total</b>	4	155	51	210
(%)	(1.9)	(73.8)	(24.3)	(100.0)

**Way of conducting marriage considered better on the basis of class**

In upper class, majority of the respondents (70%) considered both ways better and very few of the respondents (2.5%) considered court marriage better. In upper-middle class, majority of the respondents (78.8%) considered both ways better and very few of the respondents (2.5%) considered court marriage better. In middle class, large majority of the respondents (89%) considered both ways better and very few of the respondents (1.4%) considered court marriage better. In lower class, overwhelming majority of the respondents (94.1%) considered both ways better and none of the respondents considered court marriage better.

**Table 5.99 Way of conducting marriage considered better on the basis of class**

Class	Way of conducting marriage considered better			Total
	Court marriage	Traditional way	Both	
(i) Upper (%)	1 (2.5)	11 (27.5)	28 (70.0)	40 (100.0)
(ii) Upper-middle (%)	2 (2.5)	63 (78.8)	15 (18.8)	80 (100.0)
(iii) Middle (%)	1 (1.4)	65 (89.0)	7 (9.6)	73 (100.0)
(iv) Lower (%)	0 (.0)	16 (94.1)	1 (5.9)	17 (100.0)
<b>Total</b> (%)	4 (1.9)	155 (73.8)	51 (24.3)	210 (100.0)

**Way of conducting marriage considered better on the basis of caste**

Table 5.110 shows the data regarding the way of marriage on the basis of caste. In general category, majority of the respondents (72.4%) considered traditional way better and very few respondents (2%) considered court marriage better. In O.B.C., large majority of the respondents (90.9%) considered traditional way better. In S.C. and S.T., cent percent respondents considered traditional way better.

**Table 5.100: Way of conducting marriage considered better on the basis of caste**

Caste category	Way of conducting marriage considered better			Total
	Court marriage	Traditional way	Both	
(i) General (%)	4 (2.0)	142 (72.4)	50 (25.5)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	10 (90.9)	1 (9.1)	11 (100.0)
(iii) S.C. (%)	0 (.0)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	1 (100.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	4 (1.9)	155 (73.8)	51 (24.3)	210 (100.0)

**Type of Marriage held**

Respondents were asked about their type of marriage so as to confirm their thoughts regarding marriage. They were given the same options- in same caste, in other caste, in other religion and in other caste / community of other country. The data has been presented in the Table 5.111.. From the table it is clear that majority of the respondents (68.1%) were married in the same caste and very few of the respondents (4.3%) were married in the other caste and remaining all the respondents (27.6%) were unmarried.

**Table 5.101: Type of marriage held**

<b>Type of marriage held</b>	<b>No.</b>	<b>%</b>
(i) In same caste	143	68.1
(ii) In other caste	9	4.3
(iii) Unmarried	58	27.6
(iv) In other religion	0	0
(v) In other caste/ community of other country	0	0
<b>Total</b>	210	100.0

**Type of marriage held on the basis of age**

Table 5.112 shows the type of marriage on the basis of age. In the age group of 14-20 years, large majority of the respondents (83.8%) were unmarried and remaining all were married in the same caste. In the age group of 20-35 years, near about half of the respondents (48.2%) were unmarried, more than one third of the respondents (41.1%) married in the same caste and remaining all the respondents (10.7%) married in the other caste. In the age group of 35-60 years, overwhelming majority of the respondents (96.6%) married in the same caste and remaining (3.4%) married in the other caste. In the age group of above 60 years, cent percent of the respondents married in the same caste.

**Table 5.102: Type of marriage held on the basis of age**

Age-group	Type of marriage held			Total
	In same caste	In other caste	Unmarried	
(i) 14-20 years (%)	6 (16.2)	0 (.0)	31 (83.8)	37 (100.0)
(ii) 20-35 years (%)	23 (41.1)	6 (10.7)	27 (48.2)	56 (100.0)
(iii) 35-60 years (%)	86 (96.6)	3 (3.4)	0 (.0)	89 (100.0)
(iv) Above 60 years (%)	28 (100.0)	0 (.0)	0 (.0)	28 (100.0)
<b>Total</b> (%)	143 (68.1)	9 (4.3)	58 (27.6)	210 (100.0)

**Type of marriage held on the basis of gender**

In male gender, majority of the respondents (67.3%) married in the same caste and very few (3.5%) married in the other caste. In female gender, majority of the respondents (69.1%) married in the same caste and very few of the respondents (5.2%) married in the other caste.

**Table 5.103: Type of marriage held on the basis of gender**

<b>Gender</b>	<b>Type of marriage held</b>			<b>Total</b>
	<b>In same caste</b>	<b>In other caste</b>	<b>Unmarried</b>	
(i) Male	76	4	33	113
(%)	(67.3)	(3.5)	(29.2)	(100.0)
(ii) Female	67	5	25	97
(%)	(69.1)	(5.2)	(25.8)	(100.0)
<b>Total</b>	143	9	58	210
(%)	(68.1)	(4.3)	(27.6)	(100.0)

**Type of marriage held on the basis of class**

Table 5.114 presents the data regarding type of marriage on the basis of class. In the upper class, more than half of the respondents (52.5%) married in the same caste and very few of the respondents (2.5%) married in the other caste. In upper-middle class, majority of the respondents married in the same caste and few of the respondents (8.8%) married in other caste. In middle class, large majority of the respondents (80.8%) married in the same caste and very few of the respondents (1.4%) married in other caste. In lower class, all the married respondents (70.6%) were married in the same caste.

**Table 5.104 Type of marriage held on the basis of class**

Class	Type of marriage held			Total
	In same caste	In other caste	Unmarried	
(i) Upper (%)	21 (52.5)	1 (2.5)	18 (45.0)	40 (100.0)
(ii) Upper-middle (%)	51 (63.8)	7 (8.8)	22 (27.5)	80 (100.0)
(iii) Middle (%)	59 (80.8)	1 (1.4)	13 (17.8)	73 (100.0)
(iv) Lower (%)	12 (70.6)	0 (.0)	5 (29.4)	17 (100.0)
<b>Total</b> (%)	143 (68.1)	9 (4.3)	58 (27.6)	210 (100.0)

**Type of marriage held on the basis of caste**

Table 5.115 presents the data regarding the type of marriage on the basis of caste. In general category, majority of the respondents (66.8%) married in the same caste and very few of the respondents (4.6%) married in the other caste. In O.B.C., all the married respondents (90.9%) were married in the same caste. In S.C., cent percent of the respondents were married in the same caste and in S.T., respondents were unmarried.

**Table 5.105: Type of marriage held on the basis of caste**

Caste category	Type of marriage held			Total
	In same caste	In other caste	Unmarried	
(i) General (%)	131 (66.8)	9 (4.6)	56 (28.6)	196 (100.0)
(ii) O.B.C. (%)	10 (90.9)	0 (.0)	1 (9.1)	11 (100.0)
(iii) S.C. (%)	2 (100.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	1 (100.0)	1 (100.0)
<b>Total</b> (%)	143 (68.1)	9 (4.3)	58 (27.6)	210 (100.0)

**Views on Live -in Relationship**

Live-in relationship as a trend is growing fast in urban areas. Respondents were asked whether they consider it as a good option of marriage. They were given five options- completely, up to great extent, up to some extent, not at all and do not know. The table presents the views of respondents regarding it.

**Table 5.106: Views on Live-in relationship**

<b>Do you consider live-in relationship as a good option of marriage</b>	<b>No.</b>	<b>%</b>
(i) Completely	1	0.5
(ii) Up to great extent	6	2.9
(iii) Up to some extent	54	25.7
(iv) Not at all	145	69.0
(v) Do not know	4	1.9
<b>Total</b>	<b>210</b>	<b>100.0</b>

From Table 5.116, it is obvious that majority of the respondents (69%) did not consider live-in relationship as a good option of marriage, near about a quarter of the respondents (25.7%) considered I good up to some extent, very few respondents (2.9%) considered it good up to great extent, extremely negligible number of respondents (0.5%) considered it good completely and remaining (1.9%) replied do not know.

#### **Views on Live -in relationship on the basis of age**

In the age group of 14-20 years, near about half of the respondents considered it good up to some extent, a little more than sixteen percent (16.2%) considered it good up to great extent but none considered it good completely. In the age group of 20-35 years, a majority of the respondents (76.8%) considered it good not at all and around a quarter of the respondents (23.2%) considered it good up to some extent. In the age group of 35-60 years, a majority of the respondents (73%) considered it good not at all and around a quarter of the respondents (24.7%) considered it good up to some extent. In the age group

of above 60 years, an overwhelming majority of the respondents (92.9%) considered it good not at all

**Table 5.107: Views on Live -in relationship on the basis of age**

Age-group	Do you consider live-in relationship good option of marriage					Total
	Completely	Up to great extent	Up to some extent	Not at all	Do not know	
(i) 14-20 years (%)	0 (.0)	6 (16.2)	18 (48.6)	11 (29.7)	2 (5.4)	37 (100.0)
(ii) 20-35 years (%)	0 (.0)	0 (.0)	13 (23.2)	43 (76.8)	0 (.0)	56 (100.0)
(iii) 35-60 years (%)	0 (.0)	0 (.0)	22 (24.7)	65 (73.0)	2 (2.2)	89 (100.0)
(iv) Above 60 years (%)	1 (3.6)	0 (.0)	1 (3.6)	26 (92.9)	0 (.0)	28 (100.0)
<b>Total</b> (%)	1 (0.5)	6 (2.9)	54 (25.7)	145 (69.0)	4 (1.9)	210 (100.0)

**Views on Live -in relationship on the basis of gender**

In male gender, majority of the respondents (64.6%) considered it not at all a good option, more than a quarter of respondents (30.1%) considered it good up to some extent. In female gender, large majority of the respondents (74.2%) considered it good up to some extent and near about twenty percent of the respondents (20.6%) considered it good

up to some extent. The respondents who considered it good up to some extent were more from the male gender.

**Table 5.108: Views on Live -in relationship on the basis of gender**

Gender	Do you consider live-in relationship as a good option of marriage					Total
	Completely	Up to great extent	Up to some extent	Not at all	Do not know	
(i) Male	1	5	34	73	0	113
(%)	(0.9)	(4.4)	(30.1)	(64.6)	(.0)	(100.0)
(ii) Female	0	1	20	72	4	97
(%)	(.0)	(1.0)	(20.6)	(74.2)	(4.1)	(100.0)
<b>Total</b>	1	6	54	145	4	210
(%)	(0.5)	(2.9)	(25.7)	(69.0)	(1.9)	(100.0)

**Views on Live -in relationship on the basis of class**

The maximum number of respondents from upper class considered it good as compared to other classes. In upper class, near about half of the respondents (47.5%) considered it good up to some extent, near about twelve percent of the respondents (12.5%) considered it good up to great extent. In upper- middle class, more than a quarter of the respondents (30%) considered it good up to some extent and remaining considered it good not at all. In middle class, large majority of the respondents (80.8%) considered it good not at all, near about fifteen percent of the respondents (15.1%) considered it good up to some extent. In lower class, a great majority of the respondents (88.2%) considered it good not at all.

**Table 5.109: Views on Live -in relationship on the basis of class**

Class	Do you consider live-in relationship a good option of marriage					Total
	Completely	Up to great extent	Up to some extent	Not at all	Do not know	
(i) Upper (%)	0 (.0)	5 (12.5)	19 (47.5)	15 (37.5)	1 (2.5)	40 (100.0)
(ii) Upper-middle (%)	0 (.0)	0 (.0)	24 (30.0)	56 (70.0)	0 (.0)	80 (100.0)
(iii) Middle (%)	1 (1.4)	0 (.0)	11 (15.1)	59 (80.8)	2 (2.7)	73 (100.0)
(iv) Lower (%)	0 (.0)	1 (5.9)	0 (.0)	15 (88.2)	1 (5.9)	17 (100.0)
<b>Total</b> (%)	1 (0.5)	6 (2.9)	54 (25.7)	145 (69.0)	4 (1.9)	210 (100.0)

**Views on Live -in relationship on the basis of caste**

In general category, majority of the respondents (67.3%) considered it good not at all, more than a quarter of the respondents (27%) considered it good up to some extent. In O.B.C., overwhelming majority of the respondents (90.9%) considered it good not at all, and few of the respondents (9.1%) considered it good up to some extent. In S.C. and S.T., cent percent of the respondents considered it good not at all.

**Table 5.110: Views on Live -in relationship on the basis of caste**

Caste category	Do you consider live-in relationship as a good option of marriage					Total
	Completely	Up to great extent	Up to some extent	Not at all	Do not know	
(i) General (%)	1 (0.5)	6 (3.1)	53 (27.0)	132 (67.3)	4 (2.0)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	0 (.0)	1 (9.1)	10 (90.9)	0 (.0)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	0 (.0)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	1 (0.5)	6 (2.9)	54 (25.7)	145 (69.0)	4 (1.9)	210 (100.0)

### Homosexuality

Homosexuality has become a much talked about term and there are various supporters in favour of it from all over the globe. The homosexuals are not only trying to establish their identity but also claiming for their legal rights openly. So, respondents were also asked about their views regarding homosexuality. They were asked whether they consider it right and they were given five options-completely, up to great extent, up to some extent, not at all and do not know. The table below shows the respondents' views regarding it.

**Table 5.111: Views on Homosexuality**

<b>Do you consider homosexuality right</b>	<b>No.</b>	<b>%</b>
(i) Completely	1	0.5
(ii) Up to great extent	0	0
(iii) Up to some extent	19	9.0
(iv) Not at all	181	86.2
(v) Do not know	9	4.3
<b>Total</b>	<b>210</b>	<b>100.0</b>

From the table, it is evident that a large majority of the respondents (86.2) considered it right not at all, few of the respondents (9%) considered it right up to some extent, few (4.3%) replied do not know and extremely negligible number of respondents (0.5%) considered it right completely.

#### **Views on Homosexuality on the basis of age**

Table 5.122 presents the views of respondents regarding homosexuality on the basis of age. In the age group of 14-20 years, near about half of the respondents (48.6%) considered it right not at all but more than one third of the respondents (40.5%) considered it right up to some extent. In the age group of 20-35 years, a large majority of the respondents (89.3%) considered it right not at all and very few respondents (5.4%) considered it right up to some extent. In the age group of 35-60 years, overwhelming majority of the respondents (95.5%) considered it right not at all and almost negligible number of respondent (1.1%) considered it right up to some extent. In the age group of above 60 years, cent percent of the respondents considered it right not at all.

**Table 5.112: Views on Homosexuality on the basis of age**

Age-group	Do you consider homosexuality right				Total
	Completely	Up to some extent	Not at all	Do not know	
(i) 14-20 years (%)	0 (.0)	15 (40.5)	18 (48.6)	4 (10.8)	37 (100.0)
(ii) 20-35 years (%)	1 (1.8)	3 (5.4)	50 (89.3)	2 (3.6)	56 (100.0)
(iii) 35-60 years (%)	0 (.0)	1 (1.1)	85 (95.5)	3 (3.4)	89 (100.0)
(iv) Above 60 years (%)	0 (.0)	0 (.0)	28 (100.0)	0 (.0)	28 (100.0)
<b>Total</b> (%)	1 (0.5)	19 (9.0)	181 (86.2)	9 (4.3)	210 (100.0)

**Views on Homosexuality on the basis of gender**

In male gender, majority of the respondents (84.1%) considered homosexuality right not at all and almost negligible number of respondent (0.9%) considered it right completely.

In female gender, majority of the respondents (88.7%) considered homosexuality right not at all and very few respondents (4.1%) considered it right up to some extent. The respondents who considered it right up to some extent were more from the male gender.

**Table 5.113: Views on Homosexuality on the basis of gender**

<b>Gender</b>	<b>Do you consider homosexuality right</b>				<b>Total</b>
	<b>Completely</b>	<b>Up to some extent</b>	<b>Not at all</b>	<b>Do not know</b>	
(i) Male (%)	1 (0.9)	15 (13.3)	95 (84.1)	2 (1.8)	113 (100.0)
(ii) Female (%)	0 (.0)	4 (4.1)	86 (88.7)	7 (7.2)	97 (100.0)
<b>Total</b> (%)	1 (0.5)	19 (9.0)	181 (86.2)	9 (4.3)	210 (100.0)

**Views on Homosexuality on the basis of class**

In upper class, majority of the respondents (67.5%) considered it right not at all and quarter of respondents considered it right up to some extent. In upper-middle class, majority of the respondents (88.8%) considered it right not at all and very few number of respondents (6.2%) considered it right up to some extent. In middle class, overwhelming majority of the respondents (93.2%) considered it right not at all and very few number of respondents (4.1%) considered it right up to some extent. In lower class, large majority of the respondents (88.2%) considered it right not at all and very few number of respondents (5.9%) considered it right up to some extent.

**Table 5.114: Views on Homosexuality on the basis of class**

Class	Do you consider homosexuality right				Total
	Completely	Up to some extent	Not at all	Do not know	
(i) Upper (%)	1 (2.5)	10 (25.0)	27 (67.5)	2 (5.0)	40 (100.0)
(ii) Upper-middle (%)	0 (.0)	5 (6.2)	71 (88.8)	4 (5.0)	80 (100.0)
(iii) Middle (%)	0 (.0)	3 (4.1)	68 (93.2)	2 (2.7)	73 (100.0)
(iv) Lower (%)	0 (.0)	1 (5.9)	15 (88.2)	1 (5.9)	17 (100.0)
<b>Total</b> <b>(%)</b>	1 (0.5)	19 (9.0)	181 (86.2)	9 (4.3)	210 (100.0)

**Views on Homosexuality on the basis of caste**

In general category, a large majority of the respondents (85.2%) considered it right not at all, very few respondents (9.7%) considered it right up to some extent and negligible number of respondents (0.5%) considered it right completely. In all the other remaining caste categories, cent percent the respondents considered it right not at all.

**Table 5.115: Views on Homosexuality on the basis of caste**

Caste category	Do you consider homosexuality right				Total
	Completely	Up to some extent	Not at all	Do not know	
(i) General (%)	1 (0.5)	19 (9.7)	167 (85.2)	9 (4.6)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	0 (.0)	11 (100.0)	0 (.0)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	2 (100.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	1 (100.0)	0 (.0)	1 (100.0)
<b>Total (%)</b>	1 (0.5)	19 (9.0)	181 (86.2)	9 (4.3)	210 (100.0)

**Views regarding Marriage and Family Institutions**

Respondents were asked about their view regarding the institutions of family and marriage. They were given five options- completely traditional, completely global, mostly traditional, mostly global and equal combination of both global and traditional. The data regarding it has been given Table 5.126.

From Table 5.126, it is clear that majority of the respondents (72.4%) had mostly traditional views, few respondents (10.5%) had mostly global views, almost same number of respondents (9.5%) had completely traditional views, very few respondents (6.7%) had

equal combination of views and extremely negligible number of respondents (1%) had completely global views. It means respondents were mostly traditional in views.

**Table 5.116: Views regarding marriage and family institution**

Type of views	No.	%
(i) Completely traditional (Indian)	20	9.5
(ii) Completely global (European/American)	2	1.0
(iii) Mostly traditional	152	72.4
(iv) Mostly global	22	10.5
(v) Equal combination of both	14	6.7
<b>Total</b>	210	100.0

**Views regarding marriage and family institution on the basis of age**

In the age group of 14-20 years, more than one third of the respondents (37.8%) had mostly traditional views, almost equal number of respondents (35.1%) had mostly global views and very few respondents (2.7%) had completely global views. In 20 -35 years of age group, majority of the respondents (64.3%) had mostly traditional views and very few respondents (1.8%) had completely global views. In the age group of 35-60 years, overwhelming majority of the respondents (94.4%) had mostly traditional view and none of the respondent had completely global view. In the age group of above 60 years, majority of the respondents (64.3%) had mostly traditional view and none of the respondent had completely global view.

**Table 5.17: Views regarding marriage and family institution on the basis of age**

Age-group	Type of views					Total
	Completely traditional	Completely global	Mostly traditional	Mostly global	Equal combination of both	
(i) 14-20 years (%)	2 (5.4)	1 (2.7)	14 (37.8)	13 (35.1)	7 (18.9)	37 (100.0)
(ii) 20-35 years (%)	6 (10.7)	1 (1.8)	36 (64.3)	8 (14.3)	5 (8.9)	56 (100.0)
(iii) 35-60 years (%)	2 (2.2)	0 (.0)	84 (94.4)	1 (1.1)	2 (2.2)	89 (100.0)
(iv) Above 60 years (%)	10 (35.7)	0 (.0)	18 (64.3)	0 (.0)	0 (.0)	28 (100.0)
<b>Total</b> (%)	20 (9.5)	2 (1.0)	152 (72.4)	22 (10.5)	14 (6.7)	210 (100.0)

**Views regarding marriage and family institution on the basis of gender**

In male gender, majority of the respondents (71.7%) had mostly traditional view and extremely negligible number of respondents (0.9%) had completely global view. In female gender, majority of the respondents (73.2%) had mostly traditional view and extremely negligible number of respondents (1%) had completely global view.

**Table 5.118: Views regarding marriage and family institution on the basis of gender**

Gender	Type of views					Total
	Completely traditional	Completely global	Mostly traditional	Mostly global	Equal combination of both	
(i) Male	11	1	81	13	7	113
(%)	(9.7)	(0.9)	(71.7)	(11.5)	(6.2)	(100.0)
(ii) Female	9	1	71	9	7	97
(%)	(9.3)	(1.0)	(73.2)	(9.3)	(7.2)	(100.0)
<b>Total</b>	20	2	152	22	14	210
(%)	(9.5)	(1.0)	(72.4)	(10.5)	(6.7)	(100.0)

**Views regarding marriage and family institution on the basis of class**

In upper class, majority of the respondents (65%) had mostly traditional view and none had completely global view. In upper-middle class, large majority of the respondents (73.8%) had mostly traditional view and none had completely traditional view. In middle class, large majority of the respondents (86.3%) had mostly traditional view and none had completely global view or mostly global view. In lower class, majority of the respondents (64.7%) had completely traditional view and none had completely global view. The highest number of respondents who had mostly global views, belonged to the upper and upper-middle class.

**Table 5.119: Views regarding marriage and family institution on the basis of class**

Class	Type of views					Total
	Completely traditional	Completely global	Mostly traditional	Mostly global	Equal combination of both	
(i) Upper (%)	1 (2.5)	0 (.0)	26 (65.0)	7 (17.5)	6 (15.0)	40 (100.0)
(ii) Upper-middle (%)	0 (.0)	2 (2.5)	59 (73.8)	14 (17.5)	5 (6.2)	80 (100.0)
(iii) Middle (%)	8 (11.0)	0 (.0)	63 (86.3)	0 (.0)	2 (2.7)	73 (100.0)
(iv) Lower (%)	11 (64.7)	0 (.0)	4 (23.5)	1 (5.9)	1 (5.9)	17 (100.0)
<b>Total</b> (%)	20 (9.5)	2 (1.0)	152 (72.4)	22 (10.5)	14 (6.7)	210 (100.0)

**Views regarding marriage and family institution on the basis of caste**

In general category, majority of the respondents (71.4%) had mostly traditional views but little more than eleven percent of the respondents (11.2%) had mostly global views. In O.B.C., majority of the respondents (81.8%) had mostly traditional views and remaining respondents had completely traditional views. In S.C. and S.T., cent percent of the respondents had mostly traditional views.

**Table 5.120: Views regarding marriage and family institution on the basis of caste**

Caste category	Type of views					Total
	Completely traditional	Completely global	Mostly traditional	Mostly global	Equal combination of both	
(i) General (%)	18 (9.2)	2 (1.0)	140 (71.4)	22 (11.2)	14 (7.1)	196 (100.0)
(ii) O.B.C. (%)	2 (18.2)	0 (.0)	9 (81.8)	0 (.0)	0 (.0)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	2 (100.0)	0 (.0)	0 (.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	1 (100.0)	0 (.0)	0 (.0)	1 (100.0)
<b>Total</b> (%)	20 (9.5)	2 (1.0)	152 (72.4)	22 (10.5)	14 (6.7)	210 (100.0)

**5. Views on Caste system**

Caste system is a unique feature of Indian society. Respondents were asked up to what extent they are in favour of caste system. They were given five options- completely, up to great extent, up to some extent, not at all and do not know. Data has been given in Table 5.131.

**Table 5.121: Views on extent of supporting the Caste system**

<b>Extent up to which you are in favour of caste system</b>	<b>No.</b>	<b>%</b>
(i) Completely	1	0.5
(ii) Up to great extent	4	1.9
(iii) Up to some extent	18	8.6
(iv) Not at all	181	86.2
(v) Do not know	6	2.9
<b>Total</b>	<b>210</b>	<b>100.0</b>

From the table, it is clear that majority of the respondents (86.2%) were not at all in favour of caste system, very few of the respondents (8.6%) were in favour of it up to some extent, very few (2.9%) replied do not know, negligible number of respondents replied up to great extent and completely (1.9% and 0.5% respectively). This indicates the progressive thinking of the respondents.

**Views on extent of supporting the Caste system on the basis of age**

In the age group of 14-20 years, majority of the respondents (86.5%) were not at all in favour of caste system and very few respondents (8.1%) were in favour of it up to some extent. In the age group of 20-35 years, majority of the respondents (80.5%) were not at all in favour of caste system and very few respondents (12.5%) were in favour of it up to some extent and only 5.4% respondents in favour of it up to great extent. In the age group of 35-60 years, overwhelming majority of the respondents (94.4%) were not at all in favour of caste system and very few respondents (1.1%) were in favour of it up to great extent. In the age group of above 60 years, majority of the respondents (71.4%) were not at all in favour of it and around a quarter (21.4%) were in favour of it up to some extent.

**Table 5.122: Views on extent of supporting the Caste system on the basis of age**

Age-group	Extent up to which you are in favour of caste system					Total
	Completely	Up to great extent	Up to some extent	Not at all	Do not know	
(i) 14-20 years (%)	0 (.0)	0 (.0)	3 (8.1)	32 (86.5)	2 (5.4)	37 (100.0)
(ii) 20-35 years (%)	0 (.0)	3 (5.4)	7 (12.5)	45 (80.4)	1 (1.8)	56 (100.0)
(iii) 35-60 years (%)	0 (.0)	1 (1.1)	2 (2.2)	84 (94.4)	2 (2.2)	89 (100.0)
(iv) Above 60 years (%)	1 (3.6)	0 (.0)	6 (21.4)	20 (71.4)	1 (3.6)	28 (100.0)
<b>Total</b> (%)	1 (0.5)	4 (1.9)	18 (8.6)	181 (86.2)	6 (2.9)	210 (100.0)

**Views on extent of supporting the Caste system on the basis of gender**

In male gender, large majority of the respondents (90.3%) were not at all in favour of it and very few respondents (7.1%) were in favour of it up to some extent. In female gender, large majority of the respondents (81.4%) were not at all in favour of it and very few respondents (10.3%) were in favour of it up to some extent.

**Table 5.123 Views on extent of supporting the Caste system on the basis of gender**

Gender	Extent up to which you are in favour of caste system					Total
	Completely	Up to great extent	Up to some extent	Not at all	Do not know	
(i) Male (%)	0 (.0)	1 (0.9)	8 (7.1)	102 (90.3)	2 (1.8)	113 (100.0)
(ii) Female (%)	1 (1.0)	3 (3.1)	10 (10.3)	79 (81.4)	4 (4.1)	97 (100.0)
<b>Total</b> (%)	1 (0.5)	4 (1.9)	18 (8.6)	181 (86.2)	6 (2.9)	210 (100.0)

**Views on extent of supporting the Caste system on the basis of class**

In upper class, overwhelming majority of the respondents (95%) was not at all in favour of caste system and very few respondents (2.5%) were in favour of it up to some extent. In upper-middle class, overwhelming majority of the respondents (95%) was not at all in favour of caste system and very few respondents (3.8% and 1.2%) were in favour of it up to some extent and up to great extent respectively. In middle class, large majority of the respondents (89%) were not at all in favour of caste system and very few respondents (6.8%) were in favour of it up to some extent. In lower class, more than half of the respondents (52.9%) were in favour of caste system up to some extent and very few respondents (5.9%) were in favour of it completely.

**Table 5.124: Views on extent of supporting the Caste system on the basis of class**

Class	Extent up to which you are in favour of caste system					Total
	Completely	Up to great extent	Up to some extent	Not at all	Do not know	
(i) Upper (%)	0 (.0)	0 (.0)	1 (2.5)	38 (95.0)	1 (2.5)	40 (100.0)
(ii) Upper-middle (%)	0 (.0)	1 (1.2)	3 (3.8)	76 (95.0)	0 (.0)	80 (100.0)
(iii) Middle (%)	0 (.0)	0 (.0)	5 (6.8)	65 (89.0)	3 (4.1)	73 (100.0)
(iv) Lower (%)	1 (5.9)	3 (17.6)	9 (52.9)	2 (11.8)	2 (11.8)	17 (100.0)
<b>Total</b> (%)	1 (0.5)	4 (1.9)	18 (8.6)	181 (86.2)	6 (2.9)	210 (100.0)

**Views on extent of supporting the Caste system on the basis of caste**

In general category, majority of the respondents (87.2%) was not at all in favour of it and very few respondents (9.2%) were in favour of it up to great extent. In O.B.C., overwhelming majority of the respondents (90.9%) was not at all in favour of it and very few respondents (9.1%) were in favour of it up to great extent. In S.C. and S.T., cent percent of the respondents replied do not know.

**Table 5.125: Views on extent of supporting the Caste system on the basis of caste**

Caste category	Extent up to which you are in favour of caste system					Total
	Completely	Up to great extent	Up to some extent	Not at all	Do not know	
(i) General (%)	1 (0.5)	3 (1.5)	18 (9.2)	171 (87.2)	3 (1.5)	196 (100.0)
(ii) O.B.C. (%)	0 (.0)	1 (9.1)	0 (.0)	10 (90.9)	0 (.0)	11 (100.0)
(iii) S.C. (%)	0 (.0)	0 (.0)	0 (.0)	0 (.0)	2 (100.0)	2 (100.0)
(iv) S.T. (%)	0 (.0)	0 (.0)	0 (.0)	0 (.0)	1 (100.0)	1 (100.0)
<b>Total</b> (%)	1 (0.5)	4 (1.9)	18 (8.6)	181 (86.2)	6 (2.9)	210 (100.0)

**6. Concluding Observation**

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 family and marriage, 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). But the views of respondents towards not favouring the caste system, was just for saying and not in practice. So, there was difference in theory and practice.

# **Chapter-6**

## *Case Study*

## Chapter-6

### Case-Study

This chapter presents narratives of impact of globalization on the material and non-material aspects of culture of the people of Uttarakhand living in Lucknow city. It includes cases of 10 lower class families, 10 middle class families and five upper class families. At the end, it offers some concluding observation.

#### **I. Cases of Lower Class Families :**

##### **Family-1**

Family-1 was a family of general caste living in Kurmanchal Nagar area of Lucknow. It had a rented residence. The native district of the family was Almora district of Uttarakhand state. The family had been living in Lucknow for almost 35 years. It was a nuclear family. The family had four members. The members of the family included husband, wife and a young son and a daughter-in-law. The male head of the family was about 64 years of age. The highest qualification of the family was graduation which was done by the young son and his wife both. The main source of income of the family was income earned through service. The young son used to work in a private sector company and his wife was a house wife. The family considered itself as a lower class family.

The family considered globalisation as opting the culture and values of foreign countries. The family was of the view that the urban culture of India is towards equal combination of global and Indian culture as there is presence of global culture also. The culture of people of Uttarakhand living in Lucknow city has no impact of global culture. The main changes are in life style of the people.

The family used global brands. The family used gadgets of global brands like mobile phones of *Panasonic and Nokia*. The family used cosmetic/ laboratory items of global brands also like face cream of *Pond's*, shampoo of *Clean and Clear* and razor of *Gillette*. The family also had home appliance of global brand like refrigerator of *Kelvinator*. These items were purchased when needed. These items are purchased mostly through shops

only. The family had cable connection in television and internet connection in one mobile. In material terms, the family considered itself *slightly* oriented towards global culture.

At home, the elders (husband, wife) used to eat generally local food of U.P., sometimes Uttarakhandi food and rarely global food. Outside the home, elders generally used to eat local food, sometimes global and rarely Uttarakhandi food. At home, the young members (son and daughter -in -law) used to eat generally local food, sometimes Uttarakhandi food and rarely global food. Outside the home, the youngsters eat generally global food, sometimes local food and rarely Uttarakhandi food. The Uttarakhandi food was eaten almost 3-4 days in a week like *chudkani, gahat ki daal, dubke, charanji, aalu ke gutke, madua ki roti*. The global food was also eaten almost 3-4 days in a week like *Maggie noodles, macroni, pasta, burger, momos, chowmein, coffee, cold-drinks* etc. Generally, the elders used to eat local food both at home and outside whereas the young members generally used to eat local food at home and global food outside. The frequency of having global food and traditional food was almost same

At home, the elder male and female used to wear generally local clothes, rarely global clothes. Outside the home, elder male generally used to wear local clothes, sometimes global and rarely Uttarakhandi clothes. Outside the home, the elder female used to wear generally local clothes and rarely Uttarakhandi clothes. At home, the young members (both young sons and daughter-in-law) used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, young male members used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the young female member used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male used to wear global dresses *sometimes* like *pants, shirts, t-shirts*. The elder female used to wear global dress rarely like *night gowns* at home. The young male member *mostly* used to wear global dresses like jeans, trousers, shirts, t-shirts, tie, barmudas. The young female member *sometimes* used to wear global dresses like jeans, t-shirts, long skirts, night-gowns. Generally, the elders used to wear local clothes both at home and outside the home; the young male used to wear generally

local clothes at home and global clothes outside the home and the young female generally used to wear local clothes both at home and outside the home. The frequency of wearing global clothes was higher among young members.

At home, the elders generally used to speak in *Hindi*, and sometimes in *Uttarakhandi* language and never in English. Outside the home, the elders generally used to speak in Hindi, sometimes in Uttarakhandi and never in *English* language. At home, the young members generally used to speak in *Hindi*, sometimes in *English* and *Uttarakhandi* language. Outside the home, the young members generally used to speak in Hindi, sometimes in English and rarely in *Uttarakhandi* language. The Uttarakhandi language was spoken *sometimes* by the elders and rarely by the young members while interacting with other people of the community. The English language was spoken *rarely* by elders and *mostly* by the young members. The elders as well as the young members generally used to speak in Hindi at home outside the home. The frequency of speaking English was more than that of traditional language among young members.

For entertainment, elders rarely used to go to malls and used social networking applications like *whatsapp*. The young members *mostly* used to go to malls. The young members mostly used social networking sites and applications like *facebook* and *whatsapp*. The elders liked *mostly* Uttarakhandi dance and songs and sometimes bollywood dance and songs. The young members *mostly* liked bollywood dance and songs and sometimes Uttarakhandi dance and songs. The elders liked mostly watching bollywood movies and sometimes Uttarakhandi movies. The young members liked watching mostly bollywood movies and rarely Uttarakhandi movies. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that there are elder members in the joint family to give their experiences. The behavior of the head of the family with other family members was *largely* traditional. The head was completely obeyed by the son and daughter-in-law. The decision making power lied in the hands of the head of the family, young members had the feeling of respect for elders and family interest was always kept above individual interest. The females had the right to take decisions in family matters with discussions with the head of family. The

decisions regarding job and other major issues were taken by the females with the consent of the head. The family values were still very traditional. There was not any specific change in the family values. In this respect, the family was largely traditional.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they said that parents have better understanding in this regard and can choose a better life partner for their children. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriages in family were arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and they said that the expenses in marriages are increasing because of rising cost. The family condemned live-in relationship and homosexuality. In this respect, the family was largely traditional.

According to the family, the main reason responsible for the cultural changes due to globalisation was economy. The other reason was *modern media* like *television* and *internet*.

In short, the family was of the view that the urban culture of India is towards equal combination of global and Indian culture and the culture of people of Uttarakhand living in Lucknow city has no impact of global culture. Generally, the elders used to eat local food both at home and outside but the young members generally used to eat local food at home and global food outside. The frequency of having global food and traditional food was almost same. Generally, the elders used to wear local clothes both at home and outside the home; the young male used to wear generally local clothes at home and global clothes outside the home and the young female generally used to wear local clothes both at home and outside the home. The frequency of wearing global clothes was higher among young members. The elders as well as the young members generally used to speak in Hindi both at home outside the home. The frequency of speaking English was more than that of traditional language among young members. The family seemed to be much oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. According to the family, the main reasons responsible for the cultural

changes due to globalisation were firstly economic and then new media (television and internet).

## **Family-2**

Family-2 was a general family of general caste living in Kurmanchal Nagar area of Lucknow. It had a rented residence. The native district of the family was Chamoli district of Uttarakhand state. The family had been living in Lucknow for almost 10 years. It was a nuclear family. The family had three members. The members of the family included husband, wife and a female child. The male head of the family was about 30 years of age. The highest qualification of the family was graduation which was done by the head and his wife both. The main source of income of the family was income earned through service. The male head used to work in a private sector company and his wife was a house wife. The monthly income of the family was around eighteen thousand. The family considered itself as a lower class family.

The family considered globalisation as changing cultural trends. The family was of the view that the urban culture of India is moving towards equal combination of global and Indian culture. The culture of people of Uttarakhand living in Lucknow city has impact of global culture. The main changes are in life style and appearance of the people.

The family used global brands. The family used gadgets of global brands like mobile phone of *Nokia*. The family used cosmetic/ laboratory items of global brands also like soap of Lux, shampoo of Sunsilk and Lux. The family also had home appliance of global brand like television of *Phillips*. These items were purchased when needed. These items were purchased mostly through shops. The family had cable connection in television and internet connection in one mobile. In material terms, the family considered itself slightly oriented towards global culture.

At home, the elders (husband, wife) used to eat generally local food of U.P., sometimes Uttarakhandi food and rarely global food. Outside the home, elders generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the girl child used to eat generally local food, sometimes global food and rarely Uttarakhandi food. Outside the home, the girl child used to eat generally global food, sometimes local food and never

Uttarakhandi food. The Uttarakhandi food was eaten almost 3-4 days in a week like *chudkani, gahat ki daal, dubke, aalu ke gutke*. The global food was also eaten almost 3-4 days in a week like *macroni, pasta, Maggie noodles, burger, momos, coffee, cold-drinks*, etc. Generally, the elders used to eat local food at home and global food outside the home but the girl child generally used to eat local food at home and global food outside the home. The frequency of having global food and traditional food was almost same.

At home, the elders (husband and wife) used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, elder male member used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the elder female member used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. At home, the girl child used to wear generally global clothes, sometimes local clothes. Outside the home, the child used to wears generally global clothes and rarely local clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male member *mostly* used to wear global dresses like jeans, trousers, shirts, t-shirts, tie, barmudas, etc. The elder female *sometimes* used to wear global dresses like jeans, plazo, night-gowns. The girl child used to wear global dresses almost *daily* like *jeans, kepris, frocks, shirts, t-shirts, skirts, tops*. Generally, the elder male used to wear local clothes at home and global clothes outside the home, the elder female used to wear generally local clothes at home and outside the home and the girl child generally used to wear global clothes at home and outside the home. The frequency of wearing global clothes was high among elder male and child.

At home, the elders generally used to speak in *Hindi*, sometimes in *English* and *Uttarakhandi* language. Outside the home, the elders generally used to speak in *Hindi*, sometimes in English rarely in *Uttarakhandi* language. At home, the child generally used to speak in *Hindi*, sometimes in *English* and never in *Uttarakhandi* language. Outside the home, the child generally used to speak in Hindi, sometimes in English and never in *Uttarakhandi* language. The Uttarakhandi language was spoken *sometimes* by the elders while the family visited its native place but never by the child. The English language was spoken mostly by elders and the child. The elders as well as the child generally used to

speak in Hindi both at home outside the home. The frequency of speaking global language was higher than traditional language.

For entertainment, elders sometimes used to go to malls. The elders *mostly* used social networking sites and applications like *facebook*, *whatsapp*. The child also sometimes used to go to malls with parents. The elders liked bollywood dance and songs *mostly* and *sometimes* Uttarakhandi dance and songs. The child only liked bollywood dance and songs. The elders liked watching bollywood movies *mostly* and Uttarakhandi movies *sometimes*. The children specially liked cartoon movies. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that in joint family, there are many members in the family to support the family. The behavior of the male head of the family with other family members was *largely* traditional. The child used to obey parents completely. The decision making power was in the hands of the head of the family. The female had the right to take decisions in domestic family matters only. The decisions regarding job and other major external issues were taken by the head of the family only. The family values were very traditional. There was not any specific change in the family values. In this respect, the family was *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they thought that arranged marriages were more successful. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriage of the head was an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because of rising cost and everything has become very costly. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reasons responsible for the cultural changes due to globalisation are money and *internet* .

In short, the family was of the view that the urban culture of India has equal combination of global and Indian culture. The culture of people of Uttarakhand living in Lucknow city has less impact of global culture. The family considered itself slightly *global* in terms of material culture. Generally, the elders used to eat local food at home and global food outside the home but the girl child generally used to eat local food at home and global food outside the home. The frequency of having global food and traditional food was almost same. Generally, the elder male used to wear local clothes at home and global clothes outside the home, the elder female used to wear generally local clothes at home and outside the home whereas the girl child generally used to wear global clothes both at home and outside the home. The frequency of wearing global clothes was high. The elders as well as the child generally used to speak in Hindi both at home outside the home. The frequency of speaking global language was higher than traditional language. The family seemed to be much oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was economic.

### **Family-3**

Family-3 is a family of O.B.C. caste- category living in Kurmanchal Nagar area of Lucknow. It had a rented residence. The native district of the family was Chamoli district of Uttarakhand state. The family had been living in Lucknow for almost 10 years. It was a nuclear family. The family had four members. The members of the family included husband, wife and two young sons. The male head of the family was about 62 years of age. The highest qualification of the family was post graduation which was done by one of the sons. The main source of income of the family was income earned by pension of the head of the family. Both sons were staying out of the city for earning their livelihood. The monthly income of the family was around twenty thousand. The family considered itself as a lower class family.

The family considered globalisation as growing of malls and multiplexes. The family was of the view that the urban culture of India has little impact of global culture. The culture of people of Uttarakhand living in Lucknow city also has little impact of global culture. The main changes are in life style of the people.

The family used global brands but not much. The family used gadget of global brand- mobile phone of *Panasonic*. The family used cosmetic/ laboratory items global brands also like powder of *Pond's*, shampoo of *Pantene* and soap of *Lux*. The family also had home appliance of global brand- Television of *L.G*. These items were purchased when needed. These items were purchased mostly through shops. The family had cable connection in television and internet connection in one mobile. In material terms, the family considered itself *slightly* oriented towards global culture.

At home, the elders (husband, wife) used to eat generally local food of U.P., sometimes Uttarakhandi food and rarely global food. Outside the home, elders generally used to eat local food, sometimes global and rarely Uttarakhandi food. The Uttarakhandi food was eaten almost *3-4 days* in a week like *chudkani, gahat ki daal, dubke, gaderi, aalu ke gutke*. The global food was also eaten almost *3-4 days* in a week like *noodles, macroni, pasta, burger, momos, coffee, uncle chips, cold drinks* etc. Generally, the elders used to eat local food at home and outside the home. The frequency of having global food and traditional food was almost same.

At home, the elder male and female used to wear generally local clothes, rarely global clothes. Outside the home, elder male generally wears local clothes, sometimes global and rarely Uttarakhandi clothes. Outside the home, the elder female used to wear generally local clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male *sometimes* used to wear global dresses like *pants, shirts*. The elder female did not wear global dress at home or outside. Generally, the elders used to wear local clothes at home and outside the home. The frequency of wearing global clothes was low.

At home, the elders generally used to speak in Hindi, and sometimes in Uttarakhandi language and never in English. Outside the home, the elders generally used to speak in Hindi, sometimes in Uttarakhandi and rarely in *English* language. The Uttarakhandi language was spoken *sometimes* by the elders interacting with other people of the community. The English language was spoken *rarely* by elders. The elders generally used to speak in Hindi at home outside the home. The frequency of speaking English is low.

For entertainment, elders rarely used to go to malls and used social networking applications like *whatsapp and facebook*. The elders liked *mostly* Uttarakhandi dance and songs and sometimes bollywood dance and songs. The elders liked mostly watching bollywood movies and sometimes Uttarakhandi movies. The family seemed to be *slightly* oriented towards global means of entertainment.

The family considered joint family better than the nuclear family because they said that there are elder members in the joint family who are very experienced. The behavior of the head of the family with other family members was *largely traditional*. The young sons mostly used to obey their parents. The decision making power was in the hands of the head of the family. The lady in the family could take decisions in family matters and outside matters with the consent of his husband. The family values were very traditional. There was not any specific change in the family values. In this respect, the family was *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they doubted the durability of love marriages. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriage of the head of family was an arranged marriage within the caste and conducted in a traditional way. They said that there was not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because of rising cost and arranging marriage in city is very costly. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reasons responsible for the cultural changes due to globalisation are money and then television channels which promote global culture like m.tv, v.tv etc.

In short, the family was of the view view that the urban culture of India has little impact of global culture. The culture of people of Uttarakhand living in Lucknow city also has little impoact of global culture. The family considered itself *slighly global* in terms of *material culture*. Generally, the elders used to eat local food both at home and outside the

home. The frequency of having global food and traditional food was almost same. Generally, the elders used to wear local clothes both at home and outside the home. The frequency of wearing global clothes was low. The elders generally used to speak in Hindi both at home outside the home. The frequency of speaking English was low. The family seemed to be *slightly* oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was economic.

#### **Family-4**

Family '4' was a family of general caste living in Kurmanchal nagar area of Lucknow. It has a rented residence. The native district of the family is Pithoragarh district of Uttarakhand region. The family was in Lucknow for almost 30 years. It was a joint family. The family had three members. The members of the family included husband, his wife and his mother. The male head of the family was about 35 years of age. The highest qualification of the family was graduation which was done by the male head. The main source of income of the family was income earned by service. The male head worked in a private sector company and his wife was a house wife. The monthly income of the family was around twenty thousand. The family considered itself as a lower class family.

The family considered globalisation as a spread of western culture. The family was of the view that the urban culture of India has equal combination of global and Indian culture. The culture of people of Uttarakhand living in Lucknow city has little impact of global culture. The main changes are in life style and dressing style of the people.

The family used global brands. The family used gadgets of global brands like mobile phones of *Nokia* and *Samsung*. The family used cosmetic/ laboratory items of global brands also like face cream and powder of *Pond's*, shampoo of *Sunsilk*. The family also had a home appliance of global brand like Refrigerator of *L.G.* These items were purchased when needed. These items were purchased mostly through shops and very rarely by online shopping. The family had cable connection in television. In material terms, the family considered itself *slightly* oriented towards global culture.

At home, the elder female used to eat generally local food of U.P., sometimes Uttarakhandi food and rarely global food. Outside the home, elder female generally used to eat local food, sometimes global and rarely Uttarakhandi food. At home, the young members (son and daughter-in-law) used to eat generally local food, sometimes Uttarakhandi food and rarely global food. Outside the home, the young members used to eat generally global food, sometimes local food and rarely Uttarakhandi food. The Uttarakhandi food was eaten almost 3-4 days in a week like *gahat ki daal*, *bhatt ki daal*, *dubke*, *aalu ke gutke*, *bhange ki chutney*. The global food was also eaten *weekly* like *Maggie noodles*, *macroni*, *spring rolls*, *burger*, *momos*, *pizza*, *coffee*, *cold-drinks*, etc. Generally, the elder female used to eat local food both at home and outside the home and the young members generally used to eat local food at home and global food outside the home. The frequency of eating global food was low as compared to traditional food.

At home, the elder female used to wear generally local clothes, rarely global clothes. Outside the home, the elder female used to wear generally local clothes and rarely Uttarakhandi clothes. At home, the young members (both young son and daughter-in-law) used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, young male members used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the young female member used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder female rarely used to wear global dress *night gowns* at home. The young male member *mostly* used to wear global dresses like jeans, trousers, shirts, t-shirts, barmudas. The young female *sometimes* used to wear global dresses like jeans, t-shirts, long skirts, night-gowns. Generally, the elder used to wear local clothes at home and outside the home; the young male used to wear generally local clothes at home and global clothes outside the home and the young female generally used to wear local clothes at home and outside the home. The frequency of wearing global clothes was high.

At home, the elder female generally used to speak in *Hindi*, sometimes in *Uttarakhandi* language and never in English. Outside the home, the elders generally used to speak in Hindi, sometimes in Uttarakhandi and never in *English* language. At home, the young

members generally used to speak in *Hindi*, sometimes in *English* and *Uttarakhandi* language. Outside the home, the young members generally used to speak in Hindi, sometimes in English and rarely in *Uttarakhandi* language. The Uttarakhandi language was spoken *sometimes* by the elder female and rarely by the young members while interacting with other people of the community. The *English* language was spoken *rarely* by elders and *mostly* by the young members. The elders as well as the young members generally used to speak in Hindi at home outside the home. The frequency of speaking English was more than that of traditional language among young members.

For entertainment, elder female very rarely used to go to malls and never used social networking applications. The young members *sometimes used to* go to malls. The young members sometimes used social networking sites like facebook. The elder liked *mostly* Uttarakhandi dance and songs and sometimes bollywood dance and songs. The young members *mostly* liked bollywood dance and songs and sometimes Uttarakhandi dance and songs. The elder liked mostly watching bollywood movies and sometimes Uttarakhandi movies. The young members liked watching mostly bollywood movies and rarely Uttarakhandi movies. The family seemed to be slightly oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that there are elders to guide the children in the joint family. The behavior of the head of the family with other family members was largely traditional. The female head was obeyed by her son and daughter-in-law. The decision making power was in the hands of the male head of the family, young members had feeling of respect for elders and family interest was always kept above individual interest. The decisions of family matters were taken by the consent of the male head of the family. The family values were very traditional. There was not any specific change in the family values. In this respect, the family was largely traditional.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they considered arranged marriage better. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriages in the family were arranged marriage within the caste and

conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because society demands show off in celebrations. The family condemned live-in relationship and homosexuality. In this respect, the family was largely traditional.

According to the family, the main reason responsible for the cultural changes due to globalisation was economic.

In short, the family was of the view that the urban culture of India has equal combination of global and Indian culture. The culture of people of Uttarakhand living in Lucknow city has little impact of global culture. The family considered itself slightly *global* in terms of *material culture*. Generally, the elder female used to eat local food both at home and outside the home and the young members generally used to eat local food at home and global food outside the home. The frequency of eating global food was low as compared to traditional food.

### **Family-5**

Family-5 was a family of general caste living in Kurmanchal Nagar area of Lucknow. It has its own residence. The native district of the family was Pithoragarh district of Uttarakhand state. The familys had been living in Lucknow for almost 30 years. It was a joint family. The family had five members. The members of the family included husband, wife, two young sons and a daughter in law. The male head of the family was about 63 years of age. The highest qualification of the family was post-graduation which was done by one of the sons. The main source of income of the family was income earned through service by one of the sons. The other son was unemployed. The male head was retired from a private job. The monthly income of the family was around twenty five thousand. The family considered itself as a lower class family.

The family considered globalisation as people getting more advanced and stylish. The family was of the view that the urban culture of India has no impact of global culture. The culture of people of Uttarakhand living in Lucknow city also has no impact of global culture. The main changes are in life style of the people.

The family used global brands. The family used gadgets of global brands like mobile phones of *Nokia, Samsung and L.G.* The family used cosmetic/ laboratory items of global brands also like cream of *Nivea*. The family also had no home appliance of global brand. These items were purchased when needed. These items were purchased mostly through shops only. The family had cable connection in television and internet connection in three mobiles. In material terms, the family considers itself *slightly* oriented towards global culture.

At home, the elders (husband, wife) used to eat generally local food of U.P., sometimes Uttarakhandi food and rarely global food. Outside the home, elders generally used to eat local food, sometimes global and rarely Uttarakhandi food. At home, the young members (sons and daughter –in -law) used to eat generally local food, sometimes Uttarakhandi food and rarely global food. Outside the home, the youngsters used to eat generally global food, sometimes local food and rarely Uttarakhandi food. The Uttarakhandi food was eaten almost *3-4 days* in a week like *badi, puva, chudkani, gahat ki daal, dubke, aalu ke gutke*. The global food was also eaten almost *3-4 days* in a week like *Maggie noodles, macroni, pasta, burger, momos, pizza, coffee, chowmein, cold-drinks, etc.* Generally, the elders used to eat local food at home and outside the home and the young members generally used to eat local food at home and global food outside the home. The frequency of having global food and traditional food was almost same.

At home, the elders used to wear generally local clothes, rarely global clothes. Outside the home, elder male generally used to wear local clothes, sometimes global and rarely Uttarakhandi clothes. Outside the home, the elder female used to wear generally local clothes and rarely Uttarakhandi clothes. At home, the young members (both young sons and daughter-in-law) used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, young male members used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the young female member used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male *sometimes* used to wear global dresses like *pants, shirts, t-shirts*. The elder female used to wear global dress rarely (*night gowns*) at home. The younger male

members used to wear global dresses *mostly* like jeans, trousers, shirts, t-shirts, tie, barmudas. The younger females used to wear global dresses *sometimes* like jeans, t-shirts, long skirts, night-gowns. Generally, the elders used to wear local clothes both at home and outside the home; the young male used to wear generally local clothes at home and global clothes outside the home but the young female used to wear local clothes generally both at home and outside the home. The frequency of wearing global clothes was high.

At home, the elders generally used to speak in *Hindi*, and sometimes in *Uttarakhandi* language and never in English. Outside the home, the elders generally used to speak in Hindi, sometimes in Uttarakhandi and never in *English* language. At home, the young members generally used to speak in *Hindi*, sometimes in *English* and *Uttarakhandi* language. Outside the home, the young members generally used to speak in Hindi, sometimes in English and rarely in *Uttarakhandi* language. The Uttarakhandi language was spoken *sometimes* by the elders and rarely by the young members while interacting with other people of the community. The English language was spoken rarely by elders and mostly by the young members. The elders as well as the young members generally used to speak in Hindi both at home outside the home. The frequency of speaking English was more than that of traditional language among young members.

For entertainment, elders rarely used to go to malls. The young members *mostly* used to go to malls as well as used social networking sites and applications like *facebook* and *whatsapp*. The elders liked *mostly* Uttarakhandi dance and songs and sometimes bollywood dance and songs. The young members *mostly* like bollywood dance and songs and sometimes Uttarakhandi dance and songs. The elders liked mostly watching bollywood movies and sometimes Uttarakhandi movies. The young members liked watching mostly bollywood movies and rarely Uttarakhandi movies. The family seemed to be slightly oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that in joint families, there are grand- parents who teach moral stories to small children and thus help children in becoming moral and cultured. The behavior of the head of the family with other family members was largely traditional. The younger sons and the daughter-in-law

used to obey their parents. The decision making power was in the hands of the head of the family, young members had feeling of respect for elders and family interest was always kept above individual interest. The family matters and other big matters were decided only by the consent of the head and male members of the family. The family values were very traditional. There was not any specific change in the family values. In this respect, the family was *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as the elders members said that the parents had the right to choose the life partner of their children. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriages in their family were arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because of rising cost. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reason responsible for the cultural changes due to globalisation was money. The other reasons were *internet* and *western style advertisements* on television channels.

In short, the family was of the view that the urban culture of India has no impact of global culture and the culture of people of Uttarakhand living in Lucknow city also has no impact of global culture. The family considered itself slightly *global* in terms of *material culture*. Generally, the elders used to eat local food at home and outside the home and the young members generally used to eat local food at home and global food outside the home. The frequency of having global food and traditional food was almost same. Generally, the elders used to wear local clothes at home and outside the home; the young male used to wear generally local clothes at home and global clothes outside the home and the young female generally used to wear local clothes both at home and outside the home. The frequency of wearing global clothes was high. The elders as well as the young members generally used to speak in Hindi both at home outside the home. The frequency of speaking English was more than traditional language among young

members. The family seemed to be *slightly* oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. According to the family, the main reasons responsible for the cultural changes due to globalisation was economic.

### **Family-6**

Family-6 was a family of general caste living in Kurmanchal Nagar area of Lucknow. It had a rented residence. The native district of the family was Kosani district of Uttarakhand state. The family had been living in Lucknow for almost 20 years. It was a nuclear family. The family had three members. The members of the family included male head and his two teenage sons. The head of the family was about 36 years of age. The highest qualification of the family was intermediate which was done by the male head. The main source of income of the family was income earned by the head. He used to work in a private sector company. The monthly income of the family was around twenty five thousand. The family considered itself as a lower class family.

The family considered globalisation as advancement in lifestyle and way of living of the people. The family is of the view that the urban culture of India has little impact of global culture. The culture of people of Uttarakhand living in Lucknow city has no impact of global culture. The main changes are in life style, dress and language of the people.

The family used global brands. The family uses gadgets of global brands like mobile phone of *L.G.* The family uses cosmetic products of global brands also like shampoo of *Head and shoulders* and soap of *Lux*. The family also had no home appliance of global brand. These items were purchased when needed. These items were purchased mostly through shops and never by online shopping. The family had cable connection in television and internet connection in one mobile. In material terms, the family considered itself oriented towards global culture.

At home, the elder male used to eat generally local food of U.P., sometimes Uttarakhandi food and rarely global food. Outside the home, elder generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the teenage sons used to eat generally local food, sometimes global food and rarely Uttarakhandi food. Outside the

home, the sons used to eat generally global food, sometimes local food and never Uttarakhandi food. The Uttarakhandi food was eaten almost 3-4 days in a week like *chudkani, madua ki roti, bhaange ka namak, dadim ki chutney, gahat ki daal, dubke, aalu ke gutke*. The global food was also eaten almost *daily Maggie sauce and noodles, macroni, spring rolls, pasta, burger, momos, pizza, coffee, cold-drinks*, etc. Generally, the elder male used to eat local food at home and global food outside the home but the teenage sons generally used to eat local food at home and global food outside the home. The frequency of having global food was higher than the traditional food.

At home, the elder male used to wear generally local clothes, rarely global clothes. Outside the home, elder male generally used to wear global clothes, sometimes local clothes and rarely Uttarakhandi clothes. At home, the teenage sons used to wear generally global clothes, rarely local clothes. Outside the home, the teenage sons generally used to wear global clothes, sometimes local clothes and never Uttarakhandi clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male mostly used to wear global dresses like *pants, shirts*. The teenage sons mostly used to wear global dress like shirts, pants, trousers, jeans, t-shirts at home. Generally, the elder male used to wear local clothes at home and global clothes outside the home. The teenager sons generally used to wear global clothes at home and outside the home. The frequency of wearing global clothes was high among teenagers.

At home, the elder generally used to speak in *Hindi*, and sometimes in English and rarely in *Uttarakhandi* language. Outside the home, the elder male generally used to speak in Hindi, sometimes in English and rarely in Uttarakhandi language. At home, the teenagers generally used to speak in *Hindi*, and sometimes in English and rarely in *Uttarakhandi* language. Outside the home, the teenagers generally used to speak in English, sometimes in Hindi and never in Uttarakhandi language. The Uttarakhandi language was spoken *sometimes* while interacting with other people of the community. The English language was spoken *rarely* by elder male and *mostly* by the teenagers. The elder male generally used to speak in Hindi at home outside the home. The teenagers generally used to speak in Hindi at home and in English outside the home. The frequency of speaking English was higher among teenagers.

For entertainment, elder male rarely used to go to malls and use social networking applications like *whatsapp*. The teenagers mostly used to go to malls, multiplex, fastfood centres and use social networking sites and applications like *facebook*, *messenger*, *whatsapp*, *v-chat*. The elder liked mostly bollywood dance and songs and sometimes Uttarakhandi dance and songs. The teenagers mostly liked bollywood dance and songs. The elder male liked mostly watching bollywood movies and sometimes Uttarakhandi movies. The teenagers mostly liked bollywood movies. The family seemed to be oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that there is much sense of security in joint families. The behavior of the head of the family with other family members was largely traditional. The teenage sons completely used to obey their father. The decision making power was in the hands of the head of the family, sons had feeling of respect for father and family interest was always kept above individual interest. The family values were very traditional. There was not any specific change in the family values. In this respect, the family was *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they said that arranged marriages always have parental support. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. Their marriage of the head of family was an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because of rising cost and costly arrangements. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reasons responsible for the cultural changes due to globalisation were new technology of communication like mobiles, emails, messages, chatting.

In short, the family considered globalisation as advancement in lifestyle and way of living of the people. The family is of the view that the urban culture of India has little

impact of global culture. The culture of people of Uttarakhand living in Lucknow city has no impact of global culture. The family considered itself *global* in terms of *material culture*. Generally, the elder used to eat local food at home and global food outside the home but the teenage sons generally used to eat local food at home and global food outside the home. Generally, the elder used to eat local food at home and global food outside the home but the teenage sons generally used to eat local food at home and global food outside the home. The frequency of having global food was higher than the traditional food. Generally, the elder male used to wear local clothes at home and global clothes outside the home. The teenager sons generally used to wear global clothes at home and outside the home. The frequency of wearing global clothes was high among teenagers. The elder generally used to speak in Hindi at home outside the home. The teenagers generally used to speak in Hindi at home and in English outside the home. The frequency of speaking English was higher among teenagers. The family seemed to be oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was technological.

### **Family-7**

Family-7 was a family of general caste living in Pant Nagar area of Lucknow. It had its own residence. The native district of the family was Chamoli district of Uttarakhand region. The family had been living in Lucknow for almost 30 years. It was a nuclear family. The family had four members. The members of the family included husband, wife and a young son and a young daughter. The daughter was married. The male head of the family was about 61 years of age. The highest qualification of the family was graduation which was done by son and daughter both. The main source of income of the family was income earned through service. The young male used to work in a private sector company. The family considered itself as a lower class family.

The family considered globalisation as mixing of cultures of the world. The family was of the view that the urban culture of India is getting similar to global culture. The culture of people of Uttarakhand living in Lucknow city is also getting similar to global culture. The main changes are in life style of the people.

The family used global brands. The family used gadgets of global brands like mobile phones of *Sony*, *Samsung*. The family used cosmetic/ laboratory items of global brands also like face cream of *Pond's*, shampoo of *Sunsilk* and *Dove*. The family also had home appliance of global brand like television of *Akai*. These items were purchased when needed. These items were purchased mostly through shops and very rarely by online shopping. The family had cable connection in television and internet connection in two mobiles. In material terms, the family considered itself oriented towards global culture.

At home, the elders (husband, wife) used to eat generally local food of U.P., sometimes Uttarakhandi food and rarely global food. Outside the home, elders generally used to eat local food, sometimes global and rarely Uttarakhandi food. At home, the young son and daughter used to eat generally local food, sometimes Uttarakhandi food and rarely global food. Outside the home, the young son and daughter used to eat generally global food, sometimes local food and rarely Uttarakhandi food. The Uttarakhandi food was eaten almost 3-4 days in a week like *dubke*, *chudkani*, *gahat ki daal*, *dubke*, *aalu ke gutke*, *singal*, *sain*. The global food was also eaten almost daily like *burger*, *noodles*, *macroni*, *pasta*, *chowmein*, *spring rolls momos*, *pizza*, *coffee*, *cold-drinks*, etc. Generally, the elders used to eat local food both at home and outside the home and the young members generally used to eat local food at home and global food outside the home. The frequency of eating global food was higher than traditional food.

At home, the elders used to wear generally local clothes, rarely global clothes. Outside the home, elder male generally used to wear global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the elder female used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. At home, the young members (both young sons and daughter) used to wear generally global clothes of U.P., sometimes local clothes. Outside the home, young male members used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the young female member used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male *sometimes* used to wear global dresses like *pants*, *shirts*, *t-shirts*. The elder female rarely used to wear global dress *night gowns* at home. The young

male member *mostly* used to wear global dresses like jeans, trousers, shirts, t-shirts, tie, barmudas. The young female *sometimes* used to wear global dresses like jeans, t-shirts, long skirts, night-gowns. Generally, the elder male and female used to wear local clothes at home. Outside the home; the elder male used to wear global clothes and elder female used to wear local clothes. The young son and daughter used to wear generally global clothes at home and outside the home. The frequency of wearing global clothes was high.

At home, the elders generally used to speak in *Hindi*, and sometimes in *Uttarakhandi* language and never in English. Outside the home, the elder male generally used to speak in Hindi, sometimes in English and rarely in Uttarakhandi language. At home, the young members generally used to speak in *Hindi*, sometimes in *English* and rarely *Uttarakhandi* language. Outside the home, the young members generally used to speak in English, sometimes in Hindi and rarely in *Uttarakhandi* language. The Uttarakhandi language was spoken *sometimes* by the elders and rarely by the young members while interacting with other people of the community. The English language was spoken *sometimes* by elders and *mostly* by the young members. The elders generally used to speak in Hindi at home and outside the home. The young members generally used to speak in Hindi at home and English outside the home. The frequency of speaking English was more than traditional language among young members.

For entertainment, elders sometimes used to go to malls and use social networking applications like *facebook*. The young members *mostly* used to go to malls and fast food centres. The young members mostly used social networking sites and applications like *facebook*, *messenger*, *imo* and *whatsapp*. The elders liked mostly bollywood dance and songs and sometimes Uttarakhandi dance and songs. The young members *mostly* liked bollywood dance and songs and never Uttarakhandi dance and songs. The elders liked mostly watching bollywood movies and sometimes Uttarakhandi movies. The young members liked watching mostly bollywood movies and rarely Uttarakhandi movies. The family seemed to be more oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that in joint family, there are other members of the family to share the joy and sorrow. The behavior of the head of the family with other family members was largely traditional. The young

members used to obey their parents always. The decision making power was in the hands of the head of the family, young members had feeling of respect for elders and family interest was always kept above individual interest. The females had the right to take decisions of every type but after consulting with other members. The family values were very traditional. There was not any specific change in the family values. In this respect, the family was *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they said that love marriage had the risk of getting imperfect partner. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriage of the head was an arrange marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because of rising cost and conducting marriage in city. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reasons responsible for the cultural changes due to globalisation were *television* and *internet*. The television shows in television are effecting the viewers very much.

In short, the family considered globalisation as mixing of cultures of the world. The family was of the view that the urban culture of India is getting similar to global culture. The culture of people of Uttarakhand living in Lucknow city is also getting similar to global culture. The family considered itself *global* in terms of *material culture*. Generally, the elders used to eat local food at home and outside the home and the young members generally used to eat local food at home and global food outside the home. The frequency of eating global food was higher than that of traditional food. Generally, the elder male and female used to wear local clothes at home. Outside the home; the elder male used to wear global clothes and elder female used to wear local clothes. The young son and daughter used to wear generally global clothes both at home and outside the home. The frequency of wearing global clothes was high. The elders generally used to speak in Hindi both at home and outside the home. The young members generally used to

speak in Hindi at home and English outside the home. The frequency of speaking English was more than traditional language among young members. The family seemed to be more oriented towards global means of entertainment. In terms of family and marriage, the family was largely traditional. According to the family, the main reason responsible for the cultural changes due to globalisation was technological.

### **Family-8**

Family-8 is a family of general caste living in Pant Nagar area of Lucknow. It had a rented residence. The native district of the family was Almora district of Uttarakhand state. The family had been living in Lucknow for almost 15 years. It was a nuclear family. The family had three members. The members of the family included husband, wife and a girl child. The male head of the family was about 40 years of age. The highest qualification of the family was graduation which was done by the male head. The main source of income of the family was income earned by the head of the family. The male head used to work in a private sector company and his wife was a house wife. The monthly income of the family was around twenty thousand. The family considered itself as a lower class family.

The family considered globalisation as getting modern. The family was of the view that the urban culture of India is *largely* moving towards homogenisation (similar to global culture). The culture of people of Uttarakhand living in Lucknow city has little impact of global culture. The main changes are in life style of the people.

The family used global brands. The family used gadgets of global brands like mobile phones of *L.G and panasonic*. The family used cosmetic/ laboratory items of global brands also like face cream of *nivea*, shampoo and conditioner of *sunsilk*. These items were purchased when needed. These items were purchased mostly through shops and very rarely by online shopping. The family had cable connection in television and internet connection in one mobile. In material terms, the family considered itself *slightly* oriented towards global culture.

At home, the elders (husband, wife) used to eat generally local food of U.P., sometimes Uttarakhandi food and rarely global food. Outside the home, elders generally used to eat

global food, sometimes local and rarely Uttarakhandi food. At home, the girl child used to eat generally local food, sometimes global food and rarely Uttarakhandi food. Outside the home, the girl child used to eat generally global food, sometimes local food and never Uttarakhandi food. The Uttarakhandi food was eaten almost 3-4 days in a week like *badi, charanjee, kale bhatt ki daal, gahat ki daal, dubke, bhaange ki chutney, aalu ke gutke, saana neebu*. The global food was also eaten almost 3-4 days in a week like *Maggie noodles, macroni, pasta, burger, momos, pizza, coffee, cold-drinks*, etc. Generally, the elders used to eat local food at home and global food outside the home but the girl child generally used to eat local food at home and global food outside the home. The frequency of eating global food was higher than traditional food.

At home, the elders (husband and wife) used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, elder male member used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the elder female member used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. At home, the girl child used to wear generally global clothes, sometimes local clothes. Outside the home, the child used to wear generally global clothes and rarely local clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male member *mostly* used to wear global dresses like jeans, trousers, shirts, t-shirts, tie, barmudas, etc. The elder female *sometimes* used to wear global dresses like jeans, plazo, night-gowns. The girl child used to wear global dresses almost *daily* like *jeans, kepris, frocks, shirts, t-shirts, skirts, tops*. Generally, the elder male used to wear local clothes at home and global clothes outside the home, the elder female used to wear generally local clothes both at home and outside the home and the girl child generally used to wear global clothes both at home and outside the home. The frequency of wearing global clothes was high.

At home, the elders generally used to speak in *Hindi*, sometimes in *English* and *Uttarakhandi* language. Outside the home, the elders generally used to speak in *Hindi*, sometimes in *English* rarely in *Uttarakhandi* language. At home, the child generally used to speak in *Hindi*, sometimes in *English* and never in *Uttarakhandi* language. Outside the home, the child generally used to speak in *Hindi*, sometimes in *English* and never in

*Uttarakhandi* language. The Uttarakhandi language was spoken *sometimes* by the elders while talking to relatives. The English language was spoken *mostly* by elders and the child. The elders as well as the child generally used to speak in Hindi both at home outside the home. The frequency of speaking global language was higher than traditional language.

For entertainment, elders sometimes used to go to malls. The elders *mostly* used social networking sites and applications like *facebook, whatsapp, imo*. The child also sometimes used to go to malls with parents. The elders liked bollywood dance and songs *mostly* and *sometimes* Uttarakhandi dance and songs. The child only liked bollywood dance and songs. The elders liked watching bollywood movies *mostly* and Uttarakhandi movies *sometimes*. The children specially liked cartoon movies. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family because according to them there is financial security even at the time of crisis. The behavior of the head of the family with other family members was largely traditional. The girl child mostly used to obey the parents. The decision making power was in the hands of the head of the family, young members had feeling of respect for elders and family interest was always kept above individual interest. The wife used to take almost each and every decision with his husband's consent. The family values were very traditional. There was not any specific change in the family values. In this respect, the family was largely traditional.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they thought that arranged marriages are considered better in society. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriage of the head of the family was an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because of rising cost and need to show off. The family condemned live in relationship and homosexuality. In this respect, the family was largely traditional.

According to the family, the main reason responsible for the cultural changes due to globalisation was economic.

In short, the family considered globalisation as getting modern. The family was of the view that the urban culture of India is *largely* moving towards homogenisation (similar to global culture). The culture of people of Uttarakhand living in Lucknow city has little impact of global culture. The family considered itself slightly *global* in terms of *material culture*. Generally, the elders used to eat local food at home and global food outside the home but the girl child generally used to eat local food at home and global food outside the home. The frequency of eating global food was higher than that of traditional food. Generally, the elder male used to wear local clothes at home and global clothes outside the home, the elder female used to wear generally local clothes both at home and outside the home and the girl child generally used to wear global clothes both at home and outside the home. The frequency of wearing global clothes was high. The elders as well as the child generally used to speak in Hindi both at home outside the home. The frequency of speaking global language was higher than traditional language. The family seemed to be much oriented towards global means of entertainment In terms of family and marriage, the family was *largely traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was economic.

### **Family-9**

Family-9 is a family of general caste living in Pant Nagar area of Lucknow. It had a rented residence. The native district of the family was Bageshwar district of Uttarakhand state. The family had been living in Lucknow for almost 20 years. It was a nuclear family. The family had four members. The members of the family included husband, wife and two teenage daughters. The male head of the family was around 38 years of age. The highest qualification of the family was graduation which was done by the male head. The main source of income of the family was income earned by the head of the family. The male head used to work in a private sector company and his wife was a house wife. The monthly income of the family was around twenty five thousand. The family considered itself as a lower class family.

The family considered globalisation as spreading advanced cultural values. The family was of the view that the urban culture of India has no impact of global culture. The culture of people of Uttarakhand living in Lucknow city has also no impact of global culture . The main changes are in life style of the people.

The family used global brands. The family used gadgets of global brands like mobile phones of Samsung *and Nokia*. The family used cosmetic/ laboratory items of global brands also like soap of Lux. The family did not have home appliance of global brand. These items were purchased when needed. These items were purchased mostly through shops only. The family had cable connection in television and internet connection in two mobiles. In material terms, the family considered itself slightly oriented towards global culture.

At home, the elder male used to eat generally local food of U.P., sometimes Uttarakhandi food and rarely global food. Outside the home, elder generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the teenage daughters used to eat generally local food, sometimes global food and rarely Uttarakhandi food. Outside the home, the teenage daughters used to eat generally global food, sometimes local food and never Uttarakhandi food. The Uttarakhandi food was eaten almost 3-4 *days* in a week like *chudkani, gahat ki daal, dubke, aalu ke gutke*. The global food was also eaten almost 3-4 *days* in a week like *Maggie noodles, macroni, pasta, burger, momos, pizza, coffee, cold-drinks*, etc. Generally, the elders used to eat local food at home and global food outside the home but the teenage daughters generally used to eat local food at home and global food outside the home. The frequency of having global food and traditional food was almost same.

At home, the elder male used to wear generally local clothes, rarely global clothes. Outside the home, elder male generally used to wear global clothes, sometimes local clothes and rarely Uttarakhandi clothes. At home, the elder female used to wear generally local clothes, rarely global clothes. Outside the home, elder female generally used to wear local clothes, rarely Uttarakhandi clothes. At home, the teenage daughters used to wear generally global clothes, rarely local clothes. Outside the home, the teenage daughters generally used to wear global clothes, sometimes local clothes and never Uttarakhandi

clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male *mostly* used to wear global dresses like *pants, shirts*. The teenage daughters *mostly* used to wear global dress like shirts, trousers, skirts, jeggings. Generally, the elder male used to wear local clothes at home and global clothes outside the home. The elder female used to wear generally local clothes both at home and outside the home. The teenage daughters generally used to wear global clothes both at home and outside the home. The frequency of wearing global dress was higher among teenagers.

At home, the elders generally used to speak in *Hindi*, and sometimes in English and rarely in *Uttarakhandi* language. Outside the home, the elder male generally used to speak in Hindi, sometimes in English and rarely in Uttarakhandi language and elder female generally used to speak in Hindi and rarely in Uttarakhandi. At home, the teenagers generally used to speak in *Hindi*, and sometimes in English and rarely in *Uttarakhandi* language. Outside the home, the teenagers generally used to speak in English, sometimes in Hindi and never in Uttarakhandi language. The Uttarakhandi language was spoken *sometimes* while interacting with other people of the community. The English language was spoken *rarely* by elders and *mostly* by the teenagers. The elders generally used to speak in Hindi both at home outside the home. The teenagers generally used to speak in Hindi at home and in English outside the home. The frequency of speaking English language was higher among teenagers.

For entertainment, elders sometimes used to go to malls and used social networking applications like *whatsapp and facebook*. The teenagers *mostly* used to go to malls, *multiplex, fastfood centres* and use social networking sites and applications like facebook, messenger, *whatsapp, v-chat*. The elders liked *mostly* bollywood dance and songs and sometimes Uttarakhandi dance and songs. The teenagers mostly liked bollywood dance and songs. The elders liked mostly watching bollywood movies and sometimes Uttarakhandi movies. The teenagers mostly liked bollywood movies. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that there is better upbringing of children in the joint families. The behavior of the head of the family with other family members was largely traditional. The teenage girls mostly used to obey

their parents. The decision making power was in the hands of the head of the family and family interest was always kept above individual interest. The final decision in big issues was taken by the male head only. The family values were very traditional. There was not any specific change in the family values. In this respect, the family was largely traditional.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they said that arranged marriage always provides an option to select the partner of same caste. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriage of the head was an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because of rising cost. The family condemned live-in relationship and homosexuality. In this respect, the family was largely traditional.

According to the family, the main reason responsible for the cultural changes due to globalisation was political.

In short, the family considered globalisation as spreading advanced cultural values. The family was of the view that the urban culture of India has no impact of global culture. The culture of people of Uttarakhand living in Lucknow city has also no impact of global culture. The family considered itself more *global* in terms of *material culture*. Generally, the elder used to eat local food at home and global food outside the home but the teenage daughters generally used to eat local food at home and global food outside the home. The frequency of having global food and traditional food was almost same. Generally, the elder male used to wear local clothes at home and global clothes outside the home. The elder female used to wear generally local clothes both at home and outside the home. The teenage daughters generally used to wear global clothes both at home and outside the home. The frequency of wearing global dress was higher among teenagers. The elders generally used to speak in Hindi both at home outside the home. The teenagers generally used to speak in Hindi at home and in English outside the home. The frequency of speaking English language was higher among teenagers. The family seemed to be much

oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was political.

### **Family-10**

Family-10 is a family of general caste living in Pant Nagar area of Lucknow. It had its own residence. The native district of the family was Almora district of Uttarakhand state. The family had been living in Lucknow for almost 30 years. It was a nuclear family. The family had five members. The members of the family included husband, wife, two female children and a male child. The male head of the family was about 40 years of age. The highest qualification of the family was graduation which was done by the male head. The main source of income of the family was income earned by service. The male head was a serviceman in private sector and his wife was a house wife. The monthly income of the family was around twenty five thousand. The family considered itself as a lower class family.

The family considered globalisation as cultural intermixing. The family was of the view that the urban culture of India has equal combination of global and local culture. The culture of people of Uttarakhand living in Lucknow city has little impact of global culture. The main changes are in life style of the people.

The family used global brands. The family did not have gadgets of global brands. The family used cosmetic products of global brands also like powder of *Pond's* and facewash of *Clean and Clear*. The family also had home appliance of global brand like television of *Panasonic*. These items were purchased when needed. These items were purchased mostly through shops and never by online shopping. The family had cable connection in television and internet connection in one mobile. In material terms, the family considered itself oriented towards global culture.

At home, the elders (husband and wife) used to eat generally local food of U.P., sometimes Uttarakhandi food and rarely global food. Outside the home, elder generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the children used to eat generally local food, sometimes global food and rarely Uttarakhandi

food. Outside the home, the children used to eat generally global food, sometimes local food and never Uttarakhandi food. The Uttarakhandi food was eaten almost 3-4 days in a week like *chudkani, gahat ki daal, dubke, aalu ke gutke*. The global food was also eaten almost 3-4 days in a week like *Maggie noodles, macroni, pasta, burger, momos, pizza, coffee, cold-drinks*, etc. Generally, the elder used to eat local food at home and global food outside the home but the children generally used to eat local food at home and global food outside the home. The frequency of having global and traditional food was same.

At home, the elders (husband and wife) used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, elder male member used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the elder female member used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. At home, the children used to wear generally global clothes, sometimes local clothes. Outside the home, the children used to wear generally global clothes and rarely local clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male member *mostly* used to wear global dresses like jeans, trousers, shirts, t-shirts, tie, barmudas, etc. The elder female *sometimes* used to wear global dresses like jeans, plazo, night-gowns. The girl children used to wear global dresses almost *daily* like *jeans, kepris, frocks, shirts, t-shirts, skirts, tops*. The boy child used to wear global dresses *daily* like jeans, pants, shirts, t-shirts. Generally, the elder male used to wear local clothes at home and global clothes outside the home, the elder female used to wear generally local clothes both at home and outside the home and the children generally used to wear global clothes at home and outside the home. The frequency of wearing global clothes was high.

At home, the elders generally used to speak in *Hindi*, sometimes in *English* and *Uttarakhandi* language. Outside the home, the elders generally used to speak in *Hindi*, sometimes in English rarely in *Uttarakhandi* language. At home, the children generally used to speak in *Hindi*, sometimes in *English* and never in *Uttarakhandi* language. Outside the home, the children generally used to speak in Hindi, sometimes in English and never in *Uttarakhandi* language. The Uttarakhandi language was spoken *sometimes*

by the elders while talking to relatives. The English language was spoken also *sometimes* by elders and the children. The elders as well as the children generally used to speak in Hindi both at home outside the home. The frequency of speaking global language was higher than traditional language.

For entertainment, elders sometimes used to go to malls. The elders *mostly* used social networking sites and applications like *facebook*, *imo*. The children also sometimes used to go to malls with parents. The elders liked bollywood dance and songs *mostly* and *sometimes* Uttarakhandi dance and songs. The children only liked bollywood dance and songs. The elders liked watching bollywood movies *mostly* and Uttarakhandi movies *sometimes*. The children specially liked cartoon movies. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family because they said that there are many members to support the joint family. The behavior of the head of the family with other family members was largely traditional. The children used to obey their father more than their mother. The decision making power was in the hands of the head of the family, children had feeling of respect for parents and family interest was always kept above individual interest. The elder female in the family used to take decision in family matters only. The other big issues and matters were decided by the male head of the family. The family values were very traditional. There was not any specific change in the family values. In this respect, the family was largely traditional.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as arranged marriages do not have any risk of getting wrong partner. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriage of the head was an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because of rising cost. The family condemned live-in relationship and homosexuality. In this respect, the family was largely traditional.

According to the family, the main reason responsible for the cultural changes due to globalisation was economy and secondary was cinema, influenced by the modern cultural values.

In short, the family considered globalisation as cultural intermixing. The family was of the view that the urban culture of India has equal combination of global and local culture. The culture of people of Uttarakhand living in Lucknow city has little impact of global culture. The family considered itself *global* in terms of *material culture*. Generally, the elder used to eat local food at home and global food outside the home but the children generally used to eat local food at home and global food outside the home. The frequency of having global and traditional food was same. Generally, the elder male used to wear local clothes at home and global clothes outside the home, the elder female used to wear generally local clothes at home and outside the home and the children generally used to wear global clothes both at home and outside the home. The frequency of wearing global clothes was high. The elders as well as the children generally used to speak in Hindi both at home outside the home. The frequency of speaking global language was higher than traditional language. The family seemed to be much oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was economic.

## **II. Cases of Middle Class Families :**

### **Family-11**

Family-11 was a family of scheduled caste living in Pant Nagar area of Lucknow. It had rented residence. The native district of the family was Almora district of Uttarakhand state. The family was in Lucknow for almost 30 years. It was a joint family. The family had four members. The members of the family included a man, his wife, his mother and his unmarried sister. The female head of the family was about 62 years of age. The

highest qualification of the family was graduation which was done by every member of the family. The main source of income of the family was income earned through service. The male head was a serviceman in a private sector company and his sister was a teacher in private school. The monthly income of the family is around thirty thousand. The family considered itself as a lower middle class family.

The family considered globalisation as new cultural trends and ideas that are mainly based on western culture. The family was of the view that the urban culture of India has little impact of global culture. The culture of people of Uttarakhand living in Lucknow city has no impact of global culture. The main changes are in life style of the people.

The family used various global brands. The family used gadget of global brands like mobile phones of *Samsung*. The gadgets were purchased mostly through shops and sometimes through online shopping. The family used cosmetic products of global brands also like face cream of *Pond's*, shampoo of *Pantene*, deodorant of *Nivea*. These products were purchased regularly through shops and malls. The family also had home appliances of global brands like television of *Phillips*, refrigerator of *Kelvinator*. These appliances were purchased occasionally through shops and malls. The family had a two wheeler of *Yamaha*. The family had cable connection in television and 2g-internet connection in two mobiles. In material terms, the family considered itself more oriented towards global culture.

At home, the elder lady used to eat generally local food of U.P., sometimes global food and Uttarakhandi food. Outside the home, elder lady generally used to eat local food, sometimes global and rarely Uttarakhandi food. At home, the young members (male head, his wife, his sister) used to eat generally local food of U.P., sometimes global food and rarely Uttarakhandi food. Outside the home, elders generally used to eat global food, sometimes local and rarely Uttarakhandi food. The Uttarakhandi food was eaten *weekly* like *chudkani, rot, pua, singal, gahat ki daal, dubke, aalu ke gutke*. The global food was eaten almost *3-4 days a week* like *Maggie noodles, macroni, pasta, burger, momos, pizza, coffee, cold-drinks*, etc. Generally, the elder used to eat local food at home and outside the home, the young members used to eat generally local food at home and global food outside the home. The frequency of having global food was more than traditional food.

Both at home and outside the home, the elder female used to wear generally local clothes, rarely Uttarakhandi clothes and global clothes. At home, the young male and females used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, male used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the young females used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder female *sometimes* used to wear global dress like *night gowns* at home. The younger male member *mostly* used to wear global dresses like jeans, trousers, shirts, t-shirts, etc. The younger female *sometimes* used to wear global dresses like jeans, tops, night-gowns. Generally, the elder female and young females used to wear local clothes both at home and outside the home, the young male used to wear generally local clothes at home and global clothes outside the home. The frequency of wearing global clothes was high.

At home, the elder female generally used to speak in *Hindi*, and sometimes in *Uttarakhandi* language and never in English. Outside the home, the elder female generally used to speak in Hindi, sometimes in Uttarakhandi and never in *English* language. At home, the young members generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, the young members generally used to speak in Hindi, sometimes in English and rarely in *Uttarakhandi* language. The Uttarakhandi language was spoken *sometimes* by the members. The English language was spoken *rarely* by the elder female member and *sometimes* by the teenagers. The elder and young members generally used to speak in Hindi both at home and outside the home. The frequency of speaking English was higher among young members than elder member.

For entertainment, elder female rarely used to go to malls and rarely use social networking sites and applications like *facebook*, *whatsapp*. The young members *mostly* go to malls, multiplex. The young members mostly used social networking sites and applications like *facebook*, *yahoo messenger* and *whatsapp*. The elder female liked *mostly* bollywood dance and songs and Uttarakhandi dance and songs. The young members *mostly* liked bollywood dance and songs and sometimes Uttarakhandi dance

and songs. The elders liked mostly watching bollywood movies and sometimes Uttarakhandi movies. The young members liked watching mostly bollywood movies and rarely Uttarakhandi movies. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that there is a great level of security in joint family. The behavior of the head of the family with other family members was traditional. There was feeling of love and sacrifice among members. The elders were obeyed in the family by everyone. Family interest was kept above individual interests by the members. The females used to take decisions regarding family matters. The decision on big matters was taken by the concern of the head. Most of the family values were still traditional. In this respect, the family was *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they considered horoscope matching as also very important. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriage of the male head was an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because expensive marriages have become a status symbol. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reason responsible for the cultural changes due to globalisation was *financial status*. The other reasons were transformed television channels and magazines that are accessed by the public.

In short, the family was of the view that the urban culture of India has little impact of global culture. The culture of people of Uttarakhand living in Lucknow city has no impact of global culture. The family considered itself more *global* in terms of *material culture*. Generally, the elder used to eat local food at home and outside the home, the young members used to eat generally local food at home and global food outside the home. The frequency of having global food was more than traditional food. Generally,

the elder female and young females used to wear local clothes at home and outside the home, the young male used to wear generally local clothes at home and global clothes outside the home. The frequency of wearing global clothes was high. The elder and young members generally used to speak in Hindi both at home and outside the home. The frequency of speaking English was higher among young members than elder member. The family seemed to be much oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was economic mainly.

### **Family-12**

Family-12 is a family of general caste living in Pant Nagar area of Lucknow. It had its own residence. The native district of the family was Almora district of Uttarakhand region. The family had been living in Lucknow for almost 30 years. It was a nuclear family. The family had five members. The members of the family included husband, wife and three male children. The male head of the family was about 35 years of age. The highest qualification of the family was post-graduation which was done by the wife of the head. The main source of income of the family was income earned through service. The male head was a serviceman in a private sector company and his wife was a house wife. The monthly income of the family was around thirty thousand. The family considered itself as a lower middle class.

The family considered globalisation as sharing of goods, services, ideas and culture from all over the world. The family was of the view that the urban culture of India has little impact of global culture. The culture of people of Uttarakhand living in Lucknow has little impact of global culture. The main changes are in life style of the people.

The family used various global brands. The family used gadgets of global brands like mobile phones of *sony* and *Nokia*. The gadgets were purchased mostly through shops and sometimes through online shopping. The family used cosmetic/ laboratory items of global brands also like face cream of fair and glow, powder of pond's, shampoo of clinic plus, soap of lifebuoy. These products were purchased regularly through shops and malls. The

family also had home appliance of global brands like television of *Panasonic*. These appliances were purchased when needed through shops and malls. The family had one two wheeler. The family had cable connection in television and 2g-internet connection in one mobile. In material terms, the family considered itself slightly oriented towards global culture.

At home, the elders (husband and wife) used to eat generally local food of U.P., sometimes global food and rarely Uttarakhandi food. Outside the home, elders generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the children used to eat generally local food, sometimes global food and rarely Uttarakhandi food. Outside the home, the children used to eat generally global food, sometimes local food and never Uttarakhandi food. The Uttarakhandi food was eaten *weekly* like *chudkani, gahat ki daal, dubke, aalu ke gutke, dadim ki chutney, madua ki roti*. The global food was eaten almost *3-4 days a week* like *Maggie noodles, macroni, pasta, burger, momos, pizza, coffee, cold-drinks*, etc. Generally, the elders used to eat local food at home and global food outside the home and the children generally used to eat local food at home and global food outside the home. The frequency of having global food was more than traditional food.

At home, the elder members (both husband and wife) used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, the elder male member used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the elder female member used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. At home, the children used to wear generally global clothes, sometimes local clothes. Outside the home, the children used to wear generally global clothes and rarely local clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male member *mostly* used to wear global dresses like jeans, trousers, shirts, t-shirts, tie, barmudas, etc. The elder female *sometimes* used to wear global dresses like jeans, tops, night-gowns. The children used to wear global dresses almost *daily* like *trousers, jeans, kepris, shirts, t-shirts*. Generally, the elder male and female used to wear generally local clothes at home and global clothes

outside the home and the child generally used to wear global clothes at home and outside the home. The frequency of wearing global clothes was high.

At home, the elders generally used to speak in *Hindi*, sometimes in *English* and *Uttarakhandi* language. Outside the home, the elders generally used to speak in *Hindi*, sometimes in English rarely in *Uttarakhandi* language. At home, the children generally used to speak in *Hindi*, sometimes in *English* and never in *Uttarakhandi* language. Outside the home, the children generally used to speak in Hindi, sometimes in English and never in *Uttarakhandi* language. The Uttarakhandi language was spoken *sometimes* by the elders *and rarely* by the children while the family visited its native place. The English language was spoken *mostly* by elders and the children. The elders as well as the children generally used speak in Hindi at home outside the home. The frequency of speaking global language was much higher than traditional language.

For entertainment, elders sometimes used to go to malls, multiplexes etc. The elders *mostly* used social networking application like *whatsapp*. The children also sometimes used to go to malls with parents. The elders liked bollywood dance and songs *mostly* and *sometimes* Uttarakhandi dance and songs. The children only liked bollywood dance and songs. The elders liked watching bollywood movies *mostly* and Uttarakhandi movies *sometimes*. The children specially liked cartoon movies. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that there are many members to help at the time of need in joint family. The behavior of the head of the family with other family members was traditional. The sons used to obey their father completely. There was feeling of love and sacrifice among members. Family interest was kept above individual interests by the members. The decisions of family and other big matters were taken by the male head completely. Most of the family values were still traditional. In this respect, the family was *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they said that in arranged marriages, family members help the couple to adjust them in their marital life. The family liked traditional way of

conducting marriage ceremony. The family disliked the trend of court marriage. The marriage of the head was an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing as they said that the grand marriages have become a status symbol. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reason responsible for the cultural changes due to globalisation was economic.

In short, the family was of the view that the urban culture of India has little impact of global culture. The culture of people of Uttarakhand living in Lucknow has little impact of global culture. The family considered itself more *global* in terms of *material culture*. Generally, the elders used to eat local food at home and global food outside the home and the children generally used to eat local food at home and global food outside the home. The frequency of having global food was more than traditional food. Generally, the elder male and female used to wear generally local clothes at home and global clothes outside the home but the child generally used to wear global clothes both at home and outside the home. The frequency of wearing global clothes was high. The elders as well as the children generally used to speak in Hindi both at home outside the home. The frequency of speaking global language was much higher than traditional language. The family seemed to be much oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was economic.

### **Family-13**

Family-13 is a general family of general caste living in Kurmanchal Nagar area of Lucknow. It had its own residence. The native district of the family was Almora district of Uttarakhand state. The family had been living in Lucknow for almost 30 years. It was a nuclear family. The family had four members. The members of the family included husband, wife and two female kids. The male head of the family was around 34 years of age. The highest qualification of the family was post-graduation which was done by the

male head. The main source of income of the family was income earned by service of the head of the family. The male head used to work in public sector as an officer and his wife was a house wife. The monthly income of the family was around forty thousand. The family considered itself as a middle class.

The family considered globalisation as mixing of cultures of the world. The family was of the view that the urban culture of India has equal combination of global and Indian culture. The culture of people of Uttarakhand living in Lucknow city has little impact of global culture. The main changes are in way of life of the people.

The family used various global brands. The family used gadgets of global brands like mobile phone of *Motorola and Nokia*. The gadgets were purchased mostly through shops and sometimes through online shopping. The family used cosmetic/ laboratory items of global brands also like face cream and powder of *Pond's*, shampoo of *Lux*, soap of *Liril*. These products were purchased regularly through shops, malls and online orders. The family also had home appliance of global brands like refrigerator of *Whirlpool*. These appliances were purchased occasionally through shops, malls or online orders. The family had one two- wheeler vehicle. The family had cable connection in television and 2g-internet connection in two mobiles. In material terms, the family considered itself more oriented towards global culture.

At home, the elders (husband, wife) used to eat generally local food of U.P., sometimes global food and rarely Uttarakhandi food. Outside the home, elders generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the children used to eat generally local food, sometimes global food and rarely Uttarakhandi food. Outside the home, the children used to eat generally global food, sometimes local food and never Uttarakhandi food. The Uttarakhandi food was eaten *weekly* like *chudkani, gahat ki daal, dubke, bhatt ki daal, badi, aalu ke gutke*. The global food was eaten almost *3-4 days* a week like *Maggie noodles, macroni, pasta, burger, momos, pizza, coffee, cold-drinks*, etc. Generally, the elders used to eat local food at home and global food outside the home and the children generally used to eat local food at home and global food outside the home. The frequency of having global food was more than traditional food.

At home, the elders (husband and wife) used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, young male member used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the young female member used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. At home, the children used to wear generally global clothes, sometimes local clothes. Outside the home, the children used to wear generally global clothes and rarely local clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male member *mostly* used to wear global dresses like jeans, trousers, shirts, t-shirts, tie, barmudas, etc. The younger female *sometimes* used to wear global dresses like jeans, tops, night-gowns. The female children used to wear local dresses almost *daily* like *trousers, jeans, kepris, frocks, shirts, t-shirts, skirts, tops*. Generally, the elder male used to wear local clothes at home and global clothes outside the home, the elder female used to wear generally local clothes both at home and the home and the children generally used to wear global clothes at home and outside the home. The frequency of wearing global clothes was high.

At home, the elders generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, the elders generally used to speak in *Hindi*, sometimes in English rarely in *Uttarakhandi* language. At home, the children generally used to speak in *Hindi*, sometimes in *English* and never in *Uttarakhandi* language. Outside the home, the child generally used to speak in *English*, sometimes in *Hindi* and never in *Uttarakhandi* language. The Uttarakhandi language was spoken *sometimes* by the elders *and rarely* by the children while the family visited its native place. The English language was spoken *mostly* by elders and the children. The elders as well as the children generally used to speak in Hindi at home outside the home. The frequency of speaking global language was much higher than traditional language.

For entertainment, elders sometimes used to go to malls, multiplexes etc. The elders *mostly* used social networking sites and applications like *facebook, whatsapp, imo*. The children also sometimes used to go to malls with parents. The elders liked bollywood dance and songs *mostly* and *sometimes* Uttarakhandi dance and songs. The children only liked bollywood dance and songs. The elders liked watching bollywood movies *mostly*

and Uttarakhandi movies *sometimes*. The children specially like cartoon movies. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that there are elder members in the family to give their experiences. The behavior of the head of the family with other family members was traditional. The female kids were not so obedient to parents but love and respect them a lot. There was feeling of love and sacrifice among members. Family interest was kept above individual interests by the members. Wife could take all decisions by herself but in big matters she used to consult her husband. Most of the family values were traditional. In this respect, the family was *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they said that arrange marriages offer the option to select the partner within the caste. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriage of the head of the family was an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because grand marriage ceremonies have become a status symbol. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reason responsible for the cultural changes due to globalisation is interaction with individuals from other countries through modern global technology.

In short, the family was of the view that the urban culture of India has equal combination of global and Indian culture. The culture of people of Uttarakhand living in Lucknow city has little impact of global culture. The family considered itself more *global* in terms of *material culture*. Generally, the elders used to eat local food at home and global food outside the home and the children generally used to eat local food at home and global food outside the home. The frequency of having global food was more than that of traditional food. Generally, the elder male used to wear local clothes at home and global

clothes outside the home, the elder female used to wear generally local clothes at home and the home but the children generally used to wear global clothes both at home and outside the home. The frequency of wearing global clothes was high. The elders as well as the children generally used to speak in Hindi both at home outside the home. The frequency of speaking global language was much higher than traditional language. The family seemed to be much oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was technology

### **Family-14**

Family-14 is a family of general caste living in Kurmanchal Nagar area of Lucknow. It had its own residence. The native district of the family was Chamoli district of Uttarakhand state. The family was in Lucknow for almost 40 years. It was a joint family. The family had seven members. The members of the family included husband, his wife, two young sons, two daughters-in-law and a grandson. The male head of the family was about 70 years of age. The highest qualification of the family was graduation which was done by the both the sons and their wives. The main source of income of the family was income earned by service. Both the sons used to work in private sector. The monthly income of the family was around fifty thousand. The family considered itself as a middle class.

The family considered globalisation as international connectivity through various means. The family was of the view that the urban culture of India has equal combination of global and Indian culture. The culture of people of Uttarakhand living in Lucknow city is has no impact of global culture. The main changes are in life style, dressing style of the people.

The family used various global brands. The family used gadgets of global brand like mobile phones of *Samsung*, *Nokia* and *LG*, laptop of *Dell*. The gadgets were purchased mostly through shops and sometimes through online shopping. The family used cosmetic/laboratory items of global brands also like shampoo of *Head and shoulders*, conditioner of *Dove*, cosmetics of *Lakme*. These products were purchased regularly through shops,

malls and online orders. The family also had home appliances of global brands like Refrigerator of *LG* and Mixer of *Phillips*. These appliances were purchased occasionally through shops, malls or online orders. The family had three two-wheeler vehicles. The family had cable connection in television and 2g-internet connection in four mobiles. In material terms, the family considered itself more oriented towards global culture.

At home, the elders (husband, wife) used to eat generally local food of U.P., sometimes global food and Uttarakhandi food. Outside the home, elders generally used to eat local food, sometimes global and rarely Uttarakhandi food. At home, the young members (both young sons and their wives) used to eat generally local food of U.P., sometimes global food and rarely Uttarakhandi food. Outside the home, elders generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the child used to eat generally local food, sometimes global food and never Uttarakhandi food. Outside the home, the child used to eat generally global food, sometimes local food and never Uttarakhandi food. The Uttarakhandi food was eaten *weekly* like *chudkani*, *gahat ki daal*, *dubke*, *aalu ke gutke*. The global food was eaten almost *3-4 days a week* like *noodles*, *chowmein*, *spring rolls*, *macroni*, *pasta*, *burger*, *momos*, *pizza*, *coffee*, *cold-drinks*, etc. Generally, the elders used to eat local food at home and global food outside the home, the young members used to eat generally local food at home and global food outside the home and the child generally used to eat local food at home and global food outside the home. The frequency of having global food was more than traditional food.

At home, the elder male and female used to wear generally local clothes, sometimes global clothes. Outside the home, elder male generally used to wear local clothes, sometimes global and rarely Uttarakhandi clothes. Outside the home, the elder female used to wear generally local clothes and rarely Uttarakhandi clothes. At home, the young members (both young sons and their wives) used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, young male members used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the young female members used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. At home, the child used to wear generally global clothes, sometimes local clothes. Outside the home, the child used to wear generally global

clothes and rarely local clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male *sometimes* used to wear global dresses like *pants, shirts, t-shirts*. The elder female *sometimes* used to wear global dress *night gowns* at home. The younger male members *mostly* used to wear global dresses like jeans, trousers, shirts, t-shirts, tie, barmudas. The younger females *sometimes* used to wear global dresses like jeans, tops, night-gowns. The male child used to wear global dresses almost *daily* like *trousers, jeans, kepris, shirts, t-shirts*. Generally, the elders used to wear local clothes both at home and outside the home, the young males used to wear generally local clothes at home and global clothes outside the home and the child generally used to wear global clothes at home and outside the home. The frequency of wearing global clothes was high.

At home, the elders generally used to speak in *Hindi*, and sometimes in *Uttarakhandi* language and rarely in English. Outside the home, the elders generally used to speak in Hindi, sometimes in Uttarakhandi and rarely in *English* language. At home, the young members generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, the young members generally used to speak in Hindi, sometimes in English and rarely in *Uttarakhandi* language. At home, the child generally used to speak in *Hindi*, sometimes in *English* and never in *Uttarakhandi* language. Outside the home, the child generally used to speak in *Hindi*, sometimes in *English* and never in *Uttarakhandi* language. The Uttarakhandi language was spoken mostly by the elders and rarely by the young members. The English language was spoken rarely by elders and sometimes by the elders and children. The elders, young members and the child generally used to speak in Hindi at home and outside the home. The frequency of speaking English was more than traditional language among young members and the child.

For entertainment, elders sometimes used to go to malls and used social networking sites and applications like *facebook and whatsapp*. The young members *mostly* used to go to malls, multiplex. The young members mostly used social networking sites and applications like *facebook and whatsapp*. The child *sometimes* goes to mall with parents and play online games. The elders liked *mostly* bollywood dance and songs and *sometimes* Uttarakhandi dance and songs. The child *mostly* liked bollywood dance and

songs. The elders liked mostly watching bollywood movies and sometimes Uttarakhandi movies. The young members liked watching mostly bollywood movies and rarely Uttarakhandi movies. The child liked mostly cartoon movies of bollywood and Hollywood. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that there is much social security in the joint families. The behavior of the head of the family with other family members was traditional. All the members mostly used to obey the decisions of the head. There was feeling of love and sacrifice among members. Family interest was kept above individual interests by the members. Females had the right to take decisions but all the decisions were taken by mutual consent of all the members. Most of the family values were still traditional. In this respect, the family was *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they said that life partner in arranged marriages is selected after verifying everything. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriage of the head was an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because expensive marriages have become a matter of social prestige. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reason responsible for the cultural changes due to globalisation was internet technology that is increasing international relations.

In short, the family was of the view that the urban culture of India has equal combination of global and Indian culture. The culture of people of Uttarakhand living in Lucknow city is has no impact of global culture. The family considered itself more *global* in terms of *material culture*. Generally, the elders used to eat local food at home and global food outside the home, the young members used to eat generally local food at home and global food outside the home and the child generally used to eat local food at home and global

food outside the home. The frequency of having global food was more than that of traditional food. Generally, the elders used to wear local clothes at home and outside the home, the young males used to wear generally local clothes at home and global clothes outside the home and the child generally used to wear global clothes both at home and outside the home. The frequency of wearing global clothes was high. The elders, young members and the child generally used to speak in Hindi both at home and outside the home. The frequency of speaking English was more than traditional language among young members and the child. The family seemed to be much oriented towards global means of entertainment. In terms of family and marriage, the family was largely traditional. According to the family, the main reason responsible for the cultural changes due to globalisation was technological.

### **Family-15**

Family-15 is a family of general caste living in Kurmanchal Nagar area of Lucknow. It had its own residence. The native district of the family was Almora district of Uttarakhand state. The family had been living in Lucknow for almost 20 years. It was a nuclear family. The family had three members. The members of the family included husband, wife and a young son. The male head of the family was about 44 years of age. The highest qualification of the family was graduation which was done by the male head. The main source of income of the family was income earned through service. The male head was a serviceman in government sector and his wife was a house wife. The young son was studying in college. The monthly income of the family was around forty five thousand. The family considers itself as a middle class.

The family considered globalisation as sharing the culture and values of other countries. The family was of the view that the urban culture of India is largely moving towards homogenisation (similar to global culture). The culture of people of Uttarakhand living in Lucknow city is also moving towards homogenization (little impact of global culture). The main changes are in life style of the people.

The family used various global brands. The family used gadgets of global brands like mobile phones of *Microsoft* and *Lenovo*, laptop of *Acer*. The gadgets were purchased

mostly through shops and sometimes through online shopping. The family used cosmetic/laboratory items of global brands also like face cream of *Fair and lovely*, shampoo and conditioner of *Dove* and some products of *Oriflame*. These products were purchased regularly through shops, malls and online orders. The family also had home appliances of global brands like refrigerator of *Kelvinator*. These appliances were purchased occasionally through shops, malls or online orders. The family had two two-wheeler vehicles. The family had cable connection in television and 2g-internet connection in three mobiles. In material terms, the family considered itself more oriented towards global culture.

At home, the elders (husband and wife) used to eat generally local food of U.P., sometimes global food and rarely Uttarakhandi food. Outside the home, elders generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the young son used to eat generally local food, sometimes global food and never Uttarakhandi food. Outside the home, the young son used to eat generally global food, sometimes local food and never Uttarakhandi food. The Uttarakhandi food was eaten weekly like *chudkani, gahat ki daal, dubke, aalu ke gutke, madua ki roti, pua, singal*. The global food was eaten almost 3-4 days a week like *Maggie noodles, macroni, pasta, burger, momos, pizza, coffee, cold-drinks*, etc. Generally, the elders used to eat generally local food at home and global food outside the home and the young son generally used to eat local food at home and global food outside the home. The frequency of having global food was more than traditional food.

At home, the elder members (both husband and wife) used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, elder male used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the elder female used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. At home, the young son used to wear generally global clothes, sometimes local clothes. Outside the home, the young son used to wear generally global clothes and rarely local clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male member *mostly* used to wear global dresses like jeans, pants, shirts, t-shirts, tie. The elder female *sometimes* used to wear global dress like night-

gowns. The young son used to wear global dresses almost *daily* like *trousers, jeans, kepris, shirts, t-shirt, barmudas, etc.* Generally, the elder male used to wear local clothes at home and global clothes outside the home, the elder female used to wear local clothes at home and outside the home but the young son generally used to wear global clothes both at home and outside the home. The frequency of wearing global clothes was high.

At home, the elders generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, the elders generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. At home, the young son generally used to speak in *Hindi*, sometimes in *English* and never in *Uttarakhandi* language. Outside the home, the young son generally used to speak in *English*, sometimes in *Hindi* and never in *Uttarakhandi* language. The Uttarakhandi language was spoken sometimes by the elders and rarely by the young members. The English language was spoken sometimes by elders and mostly by the elders and children. The elders generally used to speak in Hindi at home and outside the home. The young son generally used to speak in Hindi at home and English outside the home. The frequency of speaking English language was higher than traditional language.

For entertainment, elders sometimes used to go to malls, multiplexes etc. The elders *mostly* used social networking sites and applications like *facebook and whatsapp*. The young son *mostly* used to go to malls and multiplex with friends. The young son mostly used social networking applications like *facebook, messenger, whatsapp, viber, hike, line, etc.* The elders liked bollywood dance and songs *mostly* and *sometimes* Uttarakhandi dance and songs. The young son only liked bollywood dance and songs. The elders liked watching bollywood movies *mostly* and Uttarakhandi movies *sometimes*. The young son liked movies of bollywood and Hollywood. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they stated that in joint family, there are other members who support you in bad times. The behavior of the head of the family with other family members was traditional. The young son mostly used to obey his father. There was feeling of love and sacrifice among members. Family interest was kept above individual interests by the members. The female member was

free to take decisions by herself. Most of the family values were still traditional. In this respect, the family was *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they considered horoscope matching very important. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriage of the head of the family was an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because grand marriage have become a matter of honour and prestige. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reason responsible for the cultural changes due to globalisation was financial status. Besides this, international trade and tourism were also the reasons.

In short, the family was of the view that the urban culture of India is moving towards homogenisation. The culture of people of Uttarakhand living in Lucknow city is also moving towards homogenisation. The family considered itself more *global* in terms of *material culture*. Generally, the elders used to eat generally local food at home and global food outside the home but the young son generally used to eat local food at home and global food outside the home. The frequency of having global food was more than traditional food. Generally, the elder male used to wear local clothes at home and global clothes outside the home, the elder female used to wear local clothes both at home and outside the home and the young son also generally used to wear global clothes both at home and outside the home. The frequency of wearing global clothes was high. The elders generally used to speak in Hindi both at home and outside the home. The young son generally used to speak in Hindi both at home and English outside the home. The frequency of speaking English language was higher than traditional language. The family seemed to be much oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was economic.

## **Family-16**

Family-16 is a family of general caste living in Kurmanchal Nagar area of Lucknow. It had its own residence. The native district of the family was Rudraprayag district of Uttarakhand state. The family was in Lucknow for almost 45 years. It was a joint family. The family had five members. The members of the family included husband, his wife, two young sons, daughter -in-law. The male head of the family was about 67 years of age. He was retired from the government job and used to get the pension. The highest qualification of the family was post-graduation which was done by one of the young sons. One of the sons was living out of the city for study purpose. The main source of income of the family was income earned through service. The young son was working as a serviceman in a private company. The monthly income of the family was around forty five thousand. The family considered itself as a middle class.

The family considered globalisation as the new cultural changes visible in the nation influenced by international culture. The family was of the view that the urban culture of India has equal combination of global and Indian culture. The culture of people of Uttarakhand living in Lucknow city has little impact of global culture. The main changes are in life style of the people.

The family used various global brands. The family used gadgets of global brands like mobile phones of *Nokia*, *Samsung* and *Lenovo*. The gadgets were purchased mostly through shops and sometimes through online shopping. The family used cosmetic/laboratory items of global brands also like soap of *Dettol*, soap of *Breeze*, shampoo of dove. These products were purchased regularly through shops and malls. The family also had home appliances of global brands like refrigerator of *LG*, washing machine of *Whirlpool*. These appliances were purchased occasionally through shops, malls or online orders. The family had three two wheeler vehicles. The family had cable connection in television and 2g and 3g-internet connection in three mobiles. In material terms, the family considered itself more oriented towards global culture.

At home, the elders (husband, wife) used to eat generally local food of U.P., sometimes global food and Uttarakhandi food. Outside the home, elders generally used to eat local

food, sometimes global and rarely Uttarakhandi food. At home, the young members (both young sons and daughter-in-law) used to eat generally local food of U.P., sometimes global food and rarely Uttarakhandi food. Outside the home, elders generally used to eat global food, sometimes local and rarely Uttarakhandi food. The Uttarakhandi food was eaten *weekly* like *chudkani, gahat ki daal, dubke, aalu ke gutke*. The global food was eaten almost *3-4 days a week* like *Maggie noodles, macroni, pasta, burger, momos, pizza, coffee, cold-drinks*, etc. Generally, the elders used to eat local food at home and global food outside the home, the young members used to eat generally local food at home and global food outside the home but the child generally used to eat local food at home and global food outside the home. The frequency of having global food was more than traditional food.

At home, the elder male and female used to wear generally local clothes, sometimes global clothes. Outside the home, elder male generally used to wear local clothes, sometimes global and rarely Uttarakhandi clothes. Outside the home, the elder female used to wear generally local clothes and rarely Uttarakhandi clothes. At home, the young members (both young sons and daughter-in-law) used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, young male members used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the young female member used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male *sometimes* used to wear global dresses like *pants, shirts, t-shirts*. The elder female *sometimes* used to wear global dress *night gowns* at home. The younger male members *mostly* used to wear global dresses like jeans, trousers, shirts, t-shirts, tie, barmudas. The younger females *sometimes* used to wear global dresses like jeans, t-shirts, long skirts, night-gowns. Generally, the elders used to wear local clothes both at home and outside the home, the young males used to wear generally local clothes at home and global clothes outside the home and the young female generally used to wear local clothes both at home and outside the home. The frequency of wearing global clothes was high.

At home, the elders generally used to speak in *Hindi*, and sometimes in *Uttarakhandi* language and rarely in English. Outside the home, the elders generally used to eat speak in Hindi, sometimes in Uttarakhandi and rarely in *English* language. At home, the young members generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, the young members generally used to speak in Hindi, sometimes in English and rarely in *Uttarakhandi* language. The Uttarakhandi language was spoken *sometimes* by the elders *and rarely* by the young members while the family visited its native place. The English language was spoken *sometimes* by elders and mostly by the young members. The elders and young members generally used to speak in Hindi both at home and outside the home. The frequency of speaking English was more than that of traditional language among young members.

For entertainment, elders rarely used to go to malls and used social networking sites and applications like *facebook and whatsapp*. The young members *mostly* used to go to malls, multiplex. The young members mostly used social networking sites and applications like *facebook, instagram, hangouts, imo and whatsapp*. The elders liked *mostly* bollywood dance and songs and *sometimes* Uttarakhandi dance and songs. The young members *mostly* liked bollywood dance and songs and rarely Uttarakhandi dance and songs. The elders liked mostly watching bollywood movies and sometimes Uttarakhandi movies. The young members liked watching mostly bollywood movies and rarely Uttarakhandi movies. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that there is equal sharing of facilities among the members. The behavior of the head of the family with other family members was slightly traditional. Mostly the head of the family was obeyed by other members. There was feeling of love and respect among members. Family interest was kept above individual interests by the members. The females had the right to take decisions by themselves but big decisions were always consulted by elder members. Most of the family values were traditional. In this respect, the family was *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they said that arranged marriages are very durable. The

family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. Their marriage was an arrange marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because grand marriage has become a matter of prestige. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reason responsible for the cultural changes due to globalisation was economic.

In short, the family was of the view that the urban culture of India has equal combination of global and Indian culture. The culture of people of Uttarakhand living in Lucknow city has little impact of global culture. The family considered itself more *global* in terms of *material culture*. Generally, the elders used to eat local food at home and global food outside the home, the young members used to eat generally local food at home and global food outside the home and the child generally used to eat local food at home and global food outside the home. The frequency of having global food was more than traditional food. Generally, the elders used to wear local clothes at home and outside the home, the young males used to wear generally local clothes at home and global clothes outside the home and the young female generally used to wear local clothes both at home and outside the home. The frequency of wearing global clothes was high. The elders and young members generally used to speak in Hindi both at home and outside the home. The frequency of speaking English was more than that of traditional language among young members. The family seemed to be much oriented towards global means of entertainment. In terms of family and marriage, the family was largely traditional. According to the family, the main reason responsible for the cultural changes due to globalisation was economic.

### **Family-17**

Family-17 was a family of general caste living in Kurmanchal Nagar area of Lucknow. It had its own residence. The native district of the family was Pithoragarh district of Uttarakhand state. The family had been living in Lucknow for almost 30 years. It was a

joint family. The family had five members. The members of the family included husband, his wife, his mother, a boy and a girl child. The male head of the family was about 39 years of age. The highest qualification of the family was post-graduation which was done by the male head. The main source of income of the family was income earned through service. The male head was a serviceman in government sector and his wife was a house wife. The monthly income of the family was around forty thousand. The family considered itself as a middle class.

The family considered globalisation as cultural transformation happening with a rapid pace. The family was of the view that the urban culture of India is moving towards homogenization (similar to global culture). The culture of people of Uttarakhand living in Lucknow city has little impact of global culture. The main changes are in life style of the people.

The family used various global brands. The family used gadgets of global brands like mobile phones of *Motorola* and *Blackberry*. The gadgets were purchased mostly through shops and sometimes through online shopping. The family used cosmetic/ laboratory items of global brands also like deodorant of *Rexona*, face cream of *Lakme*. These products were purchased regularly through shops, malls and online orders. The family also had home appliances of global brands like washing machine of *Samsung* and television of *Sony*. These appliances were purchased occasionally through shops, malls or online orders. The family had one two-wheeler company. The family had cable connection in television and 3g-internet connection in one mobile. In material terms, the family considered itself more oriented towards global culture.

At home, the elder member (elder female) used to eat generally local food of U.P., sometimes global food and Uttarakhandi food. Outside the home, elder generally used to eat local food, sometimes global and rarely Uttarakhandi food. At home, the young members (husband and wife) used to eat generally local food of U.P., sometimes global food and rarely Uttarakhandi food. Outside the home, elders generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the children used to eat generally local food, sometimes global food and rarely Uttarakhandi food. Outside the home, the children used to eat generally global food, sometimes local food and never

Uttarakhandi food. The Uttarakhandi food was eaten 3-4 days a week like *chudkani, gahat ki daal, dubke, aalu ke gutke*. The global food was eaten almost *daily* like *Maggie noodles, macroni, pasta, burger, momos, pizza, coffee, cold-drinks*, etc. Generally, the elder female used to eat local food both at home and outside the home, the young members used to eat generally local food at home and global food outside the home and the children generally used to eat local food at home and global food outside the home. The frequency of having global food was more than traditional food.

Both at home and outside the elder female used to wear generally local clothes, rarely Uttarakhandi clothes and global clothes. At home, the male head and his wife used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, male used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the young female used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. At home, the child used to wear generally global clothes, sometimes local clothes. Outside the home, the child used to wear generally global clothes and rarely local clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder female *sometimes* used to wear global dress like *night gowns* at home. The younger male member *mostly* used to wear global dresses like jeans, trousers, shirts, t-shirts, etc. The younger female *sometimes* used to wear global dresses like jeans, tops, night-gowns. The female child used to wear global dresses almost *daily* like *trousers, jeans, skirts shirts, t-shirts*. Generally, the elder female used to wear local clothes both at home and outside the home, the young male used to wear generally local clothes at home and global clothes outside the home and the female child generally used to wear global clothes both at home and outside the home. The frequency of wearing global clothes was high.

At home, the elder female generally used to speak in *Hindi*, and sometimes in *Uttarakhandi* language and never in English. Outside the home, the elder female generally used to speak in Hindi, sometimes in Uttarakhandi and never in *English* language. At home, the young members generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, the young members generally used to speak in Hindi, sometimes in English and rarely in *Uttarakhandi*

language. At home, the children generally used to speak in *Hindi*, sometimes in *English* and never in *Uttarakhandi* language. Outside the home, the children generally used to speak in *Hindi*, sometimes in *English* and never in *Uttarakhandi* language. The elders, young members and the children generally used to speak in Hindi at home and outside the home. The Uttarakhandi language was spoken *mostly* by the elders, *sometimes* by the young members and *rarely* by the children. The frequency of speaking English was more than traditional language among young members and the children.

For entertainment, elder female rarely used to go to malls and rarely used social networking sites and applications like *facebook and whatsapp*. The young members *mostly* used to go to malls, multiplex. The young members mostly used social networking sites and applications like *facebook, yahoo messenger and whatsapp*. The child *sometimes used to* go to mall with parents and used to play online games. The elder female liked *mostly* bollywood dance and songs and Uttarakhandi dance and songs. The child *mostly* liked bollywood dance and songs. The elders liked mostly watching bollywood movies and sometimes Uttarakhandi movies. The young members liked watching mostly bollywood movies and rarely Uttarakhandi movies. The child liked mostly cartoon movies of bollywood and Hollywood. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that there is better upbringing of children in joint families. The behavior of the head of the family with other family members was traditional. The elders was respected and also obeyed by all members. There was feeling of love and sacrifice among members. Family interest was kept above individual interests by the members. The family matters were decided by the head but the big matters were decided by the male head mostly. Most of the family values were still traditional. In this respect, the family was *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they considered horoscope matching very important. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriages in the family were an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific

change in the way of conducting marriage ceremony and the expenses in marriages are increasing because grand marriage has become a matter of honour and prestige. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reason responsible for the cultural changes due to globalisation were *internet, television*. Besides this, the work atmosphere in MNC's and BPO's was also responsible.

The family was of the view that the urban culture of India is moving towards homogenization (similar to global culture). The culture of people of Uttarakhand living in Lucknow city has little impact of global culture. The family considered itself more *global* in terms of *material culture*. Generally, the elder female used to eat local food both at home and outside the home, the young members used to eat generally local food at home and global food outside the home and the children generally used to eat local food at home and global food outside the home. The frequency of having global food was more than that of traditional food. Generally, the elder female used to wear local clothes both at home and outside the home, the young male used to wear generally local clothes at home and global clothes outside the home and the female child generally used to wear global clothes both at home and outside the home. The frequency of wearing global clothes was high. The elders, young members and the children generally used to speak in Hindi both at home and outside the home. The frequency of speaking English was more than traditional language among young members and the children. The family seemed to be much oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was technology.

### **Family-18**

Family-18 is a family of general caste living in Pant Nagar area of Lucknow. It had its own residence. The native district of the family was Almora district of Uttarakhand region. The family had been living in Lucknow for almost 35 years. It was a nuclear family. The family had five members. The members of the family included husband, wife

and three young daughters. One of the daughters was married. The male head of the family was about 55 years of age. The highest qualification of the family was post-graduation which was done by one of the daughters. The main source of income of the family was income earned through service. The male head was a serviceman, his wife was a house wife and two daughters were studying in college. The monthly income of the family was around fifty thousand. The family considered itself as a middle class.

The family considered globalisation as cultural advancement influenced by the foreign culture. The family was of the view that the urban culture of India is *largely* moving towards homogenisation (similar to global culture). The culture of people of Uttarakhand living in Lucknow city is also moving towards homogenisation. The main changes are in life style of the people.

The family used various global brands. The family used gadgets of global brands like mobile phones of *Sony*, *Motorola*, laptop of *Compaq*. The gadgets were purchased mostly through shops and sometimes through online shopping. The family used cosmetic products of global brands also like shampoo of *Pantene*, conditioner of *Sunsilk*, soap of *Lux* and some cosmetics of *Revlon*. These products were purchased regularly through shops, malls and online orders. The family also had home appliances of global brands like television of *Akai*, refrigerator of *Kelvinator*. These appliances were purchased occasionally through shops, malls or online orders. The family had one two wheeler. The family had cable connection in television and 2g and 3g-internet connection in three mobiles. In material terms, the family considered itself more oriented towards global culture.

At home, the elders (husband, wife) used to eat generally local food of U.P., sometimes global food and Uttarakhandi food. Outside the home, elders generally used to eat local food, sometimes global and rarely Uttarakhandi food. At home, the young members (young daughters) used to eat generally local food of U.P., sometimes global food and rarely Uttarakhandi food. Outside the home, the young members generally used to eat global food, sometimes local and rarely Uttarakhandi food. Uttarakhandi food was eaten *weekly* like *badi*, *kaapa*, *chudkani*, *gahat ki daal*, *dubke*, *aalu ke gutke*. The global food was eaten almost *3-4 days a week* like *Maggie noodles*, *macroni*, *pasta*, *burger*, *momos*,

*pizza, coffee, cold-drinks*, etc. Generally, the elders used to eat local food at home and outside the home, the young members used to eat generally local food at home and global food outside the home. The frequency of having global food was more than that of traditional food.

At home, the elder members (both husband and wife) used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, elder male used to wear generally global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the elder female used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. At home, the young daughters generally used to wear global clothes, sometimes local clothes. Outside the home, the young daughters used to wear generally global clothes and rarely local clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male member *mostly* used to wear global dresses like jeans, pants, shirts, t-shirts, tie, barmuda, etc. The elder female *sometimes* used to wear global dresses like night-gowns, plazo, jeans, etc. The young daughters used to wear global dresses almost *daily* like *trousers, jeans, kepris, shirts, t-shirt, skirts, plazo, jeggings, night suits, etc.* Generally, the elder male used to wear local clothes at home and global clothes outside the home, the elder female used to wear local clothes both at home and outside the home and the young daughters generally used to wear global clothes both at home and outside the home. The frequency of wearing global clothes was high.

At home, the elders generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, the elders generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. At home, the young daughters generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, the young daughters generally used to speak in *English* and sometimes in *Hindi* and never in *Uttarakhandi* language. The Uttarakhandi language was spoken *sometimes* by the elders and *rarely* by the young daughters. The English language was spoken *sometimes* by the elders and *mostly* by the young daughters. The elders generally used to speak in *Hindi* at home and outside the home. The young daughters

generally used to speak in Hindi at home and English outside the home. The frequency of speaking English language was higher than that of traditional language.

For entertainment, elders sometimes used to go to malls, multiplexes etc. The elders *mostly* used social networking sites and applications like *facebook and whatsapp*. The young daughters *mostly* used to go to malls and multiplex, fastfood centres with friends. The young daughters *mostly* used social networking sites and application like *facebook, google plus, rediff messenger, whatsapp, hangouts, imo, v-chat*. The elders like bollywood dance and songs *mostly* and *sometimes* Uttarakhandi dance and songs. The young daughters mostly liked bollywood dance and songs and rarely Uttarakhandi dance and songs. The elders liked watching bollywood movies *mostly* and Uttarakhandi movies *sometimes*. The young daughters liked movies of bollywood and Hollywood only. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that in joint family, there are other generations who transfer their culture and value to new generations. The behavior of the head of the family with other family members was traditional. The young girls used to respect and obey their parents mostly. There was feeling of love and sacrifice among members. Family interest was kept above individual interests by the members. The females had right to take decision in all matters but big decisions were taken by the male head of the family. Most of the family values were still traditional. In this respect, the family is *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they considered horoscope matching very important. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriage of the head was an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because of costly arrangements and need to show off in society. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reason responsible for the cultural changes due to globalisation was modern technology like internet, mobile and television.

In short, the family was of the view that the urban culture of India is *largely* moving towards homogenisation. The culture of people of Uttarakhand living in Lucknow city is also moving towards homogenisation. The family considered itself more *global* in terms of *material culture*. Generally, the elders used to eat local food at home outside the home, the young members used to eat generally local food at home and global food outside the home. The frequency of having global food was more than that of traditional food. Generally, the elder male used to wear local clothes at home and global clothes outside the home, the elder female used to wear local clothes both at home and outside the home and the young daughters generally used to wear global clothes at home and outside the home. The frequency of wearing global clothes was high. The elders generally used to speak in Hindi both at home and outside the home. The young daughters generally used to speak in Hindi at home and English outside the home. The frequency of speaking English language was higher than that of traditional language. The family seemed to be much oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was technological.

### **Family-19**

Family-19 is a family of general caste living in Pant Nagar area of Lucknow. It had its own residence. The native district of the family was kosani district of Uttarakhand state. The family had been living in Lucknow for almost 35 years. It was a nuclear family. The family had four members. The members of the family included husband, wife, a teenage daughter and a teenage son. The male head of the family was about 40 years of age. The highest qualification of the family was graduation which was done by both the male head and his wife. The main source of income of the family was income earned through service. The male head was a serviceman in government sector. The monthly income of the family was around forty thousand. The family considered itself as a middle class.

The family considered globalisation as changing cultural trends, people becoming more open minded. The family was of the view that the urban culture of India is largely moving towards equal combination of global and Indian culture. The culture of people of Uttarakhand living in Lucknow city has little impact of global culture. The main changes are in life style and mindset of the people.

The family used various global brands. The family used gadgets of global brands like mobile phones of *Nokia*, *Samsung*. The gadgets were purchased mostly through shops and sometimes through online shopping. The family used cosmetic/ laboratory items of global brands also like shampoo of *Dove*, soap of *Liril* and *Vivel*, cream of *Lakme* and hair colour of *L'oreal* and some cosmetics of *Revlon*. These products were purchased regularly through shops, malls and online orders. The family also had home appliances of global brands like washing machine of *LG*, refrigerator of *Whirlpool* and television of *Phillips*. These appliances were purchased occasionally through shops, malls or online orders. The family had one two-wheeler of *kinetic*. The family had cable connection in television and 2g-internet connection in two mobiles. The family also had western bath-fittings at home. In material terms, the family considered itself more oriented towards global culture.

At home, the elders (husband and wife) used to eat generally local food of U.P., sometimes global food and rarely Uttarakhandi food. Outside the home, elders generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the teenage children used to eat generally global food, sometimes local food and rarely Uttarakhandi food. Outside the home, the teenagers used to eat generally global food, sometimes local food and never Uttarakhandi food. The Uttarakhandi food was eaten *weekly* like *chudkani*, *gahat ki daal*, *dubke*, *aalu ke gutke*. The global food was eaten almost *daily* like *Maggie noodles*, *macroni*, *pasta*, *burger*, *momos*, *pizza*, *coffee*, *cold-drinks*, etc. Generally, the elders used to eat local food at home and global food outside the home and the teenagers generally used to eat global food both at home and outside the home. The frequency of having global food was more than traditional food.

At home, the elders (husband and wife) used to wear generally local clothes of U.P., sometimes global clothes. Outside the home, elder male member used to wear generally

global clothes, sometimes local and rarely Uttarakhandi clothes. Outside the home, the elder female used to wear generally local clothes, sometimes global and rarely Uttarakhandi clothes. At home, the teenage children used to wear generally global clothes and rarely local clothes. Outside the home, the teenage children used to wear generally global clothes and rarely local clothes. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male member *mostly* used to wear global dresses like jeans, trousers, shirts, t-shirts, barmudas, etc. The younger female *sometimes* used to wear global dresses like jeans, tops, night-gowns. The male teenager wears global dresses almost *daily* like *trousers, jeans, kepris, shirts, t-shirts, barmudas, short pants etc.* The female teenager used to wear global dresses almost *daily* like *trousers, jeans, kepris, shirts, t-shirts, barmudas, short skirts, jeggings, long skirts, plazo, afghani, etc.* Generally, the elder male used to wear local clothes at home and global clothes outside the home, the elder female used to wear generally local clothes both at home and outside the home and the teenagers generally used to wear global clothes both at home and outside the home. The frequency of wearing global clothes was high.

At home, the elders generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, the elders generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. At home, the teenage son and daughter generally used to speak in *Hindi*, sometimes in *English* and never in *Uttarakhandi* language. Outside the home, the teenagers generally used to speak in *English*, sometimes in *Hindi* and never in *Uttarakhandi* language. The Uttarakhandi language was spoken sometimes by the elders and rarely by the teenagers. The English language was spoken mostly by the elders and the teenagers. The elders generally used to speak in Hindi both at home and outside the home. The teenagers generally used to speak in Hindi both at home and English outside the home. The frequency of speaking English was higher than traditional language.

For entertainment, elders sometimes used to go to malls, multiplexes etc. The elders *mostly* used social networking sites and applications like *facebook, googleplus and whatsapp*. The teenagers *mostly* used to go to malls and multiplex, fast food centres with friends. The teenagers *mostly* used social networking sites and application like *facebook,*

*google plus, whatsapp, hangouts, imo, v-chat*. The elders liked bollywood dance and songs *mostly* and *sometimes* Uttarakhandi dance and songs. The teenagers only liked bollywood dance and songs. The elders liked watching bollywood movies *mostly* and Uttarakhandi movies *sometimes*. The teenagers liked movies of bollywood and Hollywood. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they stated that there is great unity among the members of joint family. The behavior of the head of the family with other family members was traditional. The teenagers used to obey their father more than their mother. There was feeling of love and sacrifice among members. Family interest was kept above individual interests by the members. The female head used to take the decisions after consulting the head of the family *mostly*. The female members were not considered inferior. Most of the family values were traditional. In this respect, the family was *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they stated that arranged marriages always have parental support and consent. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. Their marriage was an arranged marriage within the caste and conducted in a traditional way. According to them, they said that there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because the society expects grand marriages. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reason responsible for the cultural changes due to globalisation was *modern communication technology like social networking sites and applications* which provide international connectivity at very cheap rates.

In short, the family was of the view that the urban culture of India is largely moving towards equal combination of global and Indian culture. The culture of people of Uttarakhand living in Lucknow city has little impact of global culture. The family

considered itself more *global* in terms of *material culture*. Generally, the elders used to eat local food at home and global food outside the home and the teenagers generally used to eat global food both at home and outside the home. The frequency of having global food was more than traditional food. Generally, the elder male used to wear local clothes at home and global clothes outside the home, the elder female used to wear generally local clothes both at home and outside the home and the teenagers generally used to wear global clothes both at home and outside the home. The frequency of wearing global clothes was high. The elders generally used to speak in Hindi both at home and outside the home. The teenagers generally used to speak in Hindi at home and English outside the home. The frequency of speaking English was higher than traditional language. The family seemed to be much oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was technological.

### **Family-20**

Family-20 is a family of general caste living in Kurmanchal Nagar area of Lucknow. It had its own residence. The native district of the family was Pithoragarh district of Uttarakhand state. The family had been living in Lucknow for almost 40 years. It was a nuclear family. The family had four members. The members of the family included husband, wife and two teenage sons. The male head of the family was about 37 years of age. The highest qualification of the family was graduation which was done by the male head and his wife both. The main source of income of the family was income earned through service. The male head was a serviceman in a government sector and his wife was a teacher. The monthly income of the family was around fifty thousand. The family considered itself as an upper middle class.

The family considered globalisation as something new happening like opening of malls, great technological advancements. The family was of the view that the urban culture of India is largely moving towards homogenisation (similar to global culture). The culture

of people of Uttarakhand living in Lucknow city is also largely moving towards homogenization. The main changes are in life style of the people.

The family used various global brands. The family used gadgets of global brands like mobile phones of *Samsung* and *i-phone*, Laptop of *Acer*. The gadgets were purchased mostly through shops and sometimes through online shopping. The family used cosmetic/laboratory items of global brands also like face cream of *Olay*, shampoo and conditioner of *L'oreal* and *Garnier*, face wash of *Clean & Clear*. These products were purchased regularly through shops, malls and online orders. The family also had home appliances of global brands like refrigerator of *Whirlpool* and television of *Haier*. These appliances were purchased occasionally through shops, malls or online orders. The family had a two-wheeler. The family had cable connection in television and 3g-internet connection in three mobiles. The family also had both Indian and western bath-fittings at home. In material terms, the family considered itself more oriented towards global culture.

At home, the elders (husband and wife) used to eat generally local food of U.P., sometimes global food and rarely Uttarakhandi food. Outside the home, elders generally used to eat global food, sometimes local food and rarely Uttarakhandi food. At home, the teenager sons used to eat generally global food, sometimes local food and never Uttarakhandi food. Outside the home, the child used to eat generally global food, sometimes local food and never Uttarakhandi food. The Uttarakhandi food was eaten 2-3 times a month like *chudkani*, *gahat ki daal*, *dubke*, *aalu ke gutke*, *singals*, *pua*, *sei*. The global food was eaten almost daily like *Maggie noodles*, *macroni*, *spring rolls*, *pasta*, *burger*, *momos*, *pizza*, *coffee*, *cold-drinks*, etc. Generally, the elders used to eat local food at home and global food outside the home, the teenagers used to eat generally global food both at home and outside the home. The frequency of having global food was more than traditional food.

At home, the elder male and female used to wear generally global clothes and sometimes local clothes. Outside the home, the elders used to wear generally global and sometimes local clothes. The teenage sons used to wear generally global clothes and *sometimes* local clothes both inside and outside the home. The Uttarakhandi traditional dress was worn occasionally only. The elder male member *mostly used to wear* global dresses like *jeans*,

*trousers, shirts, t-shirts, tie, night suits* etc. The elder females *mostly* used to wear global dresses like *jeans, long skirts, tops, plazo, parallels, night-gowns*, etc. The teenage boys used to wear global dresses *daily* like *trousers, jeans, kepris, shirts, t-shirts, barmudas, etc.* The elders as well as teenage boys used to wear generally global dresses both inside and outside the home. The frequency of wearing global clothes was high.

At home, the elders generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, the elders generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. At home, the teenager sons generally speak in *Hindi*, sometimes in *English* and never in *Uttarakhandi* language. Outside the home, the teenager sons generally used to speak in *English*, sometimes in *Hindi* and never in *Uttarakhandi* language. The Uttarakhandi language was spoken sometimes by the elders during cultural gatherings. The English language was spoken mostly by the elders and the teenagers. The elders generally used to speak in Hindi both at home and outside the home. The teenager sons generally used to speak in Hindi at home and English outside the home. The frequency of speaking English was higher than traditional language.

For entertainment, elders sometimes used to go to malls, multiplexes etc. The elders *mostly* used social networking sites and applications like *facebook, googleplus and whatsapp*. The teenager sons *mostly* used to go to malls and multiplex, fast food centres with friends. The teenagers *mostly* used social networking sites and application like *facebook, google plus, whatsapp, hangouts, imo, v-chat*. The elders liked bollywood dance and songs *mostly* and *sometimes* Uttarakhandi dance and songs. The teenager sons only liked bollywood dance and songs. The elders liked watching bollywood movies *mostly* and Uttarakhandi movies *sometimes*. The teenager sons liked movies of bollywood and Hollywood. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that there are elder members to share their experiences. The behavior of the head of the family with other family members was traditional. The teenage sons were very less obedient to their parents. There was feeling of love and sacrifice among members. There was no male

domination. The lady had the right to take decisions but still she consulted with her husband. Most of the family values were still traditional. In this respect, the family was *largely traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage as they stated that arranged marriages are fixed after verifying complete family background of the bride or groom. The family liked traditional way of conducting marriage ceremony. The family disliked the trend of court marriage. The marriage of the head of the family was an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing because of increasing cost of everything. The family condemned live-in relationship and homosexuality. In this respect, the family was *largely traditional*.

According to the family, the main reason responsible for the cultural changes due to globalisation was economic status. The other reasons were arrowing music channels, fashion channels and bollywood movies.

In short, the family was of the view that the urban culture of India is largely moving towards homogenisation. The culture of people of Uttarakhand living in Lucknow city is also largely moving towards homogenisation. The family considered itself more *global* in terms of *material culture*. Generally, the elders used to eat local food at home and global food outside the home, the teenagers used to eat generally global food both at home and outside the home. The frequency of having global food was more than traditional food. The elders as well as teenage boys used to wear generally global dresses both inside and outside the home. The frequency of wearing global clothes was high. The teenager sons generally used to speak in Hindi at home and English outside the home. The frequency of speaking English was higher than traditional language. The family seemed to be much oriented towards global means of entertainment. In terms of family and marriage, the family was *largely traditional*. The family seemed to be much oriented towards global means of entertainment. According to the family, the main reason responsible for the cultural changes due to globalisation was economic.

### **III. Cases of Upper Class Families :**

#### **Family-21**

Family-21 was a family of general caste living in Kurmanchal Nagar area of Lucknow. It had its own residence. The native district of the family was Almora district of Uttarakhand state. The family had been living in Lucknow for almost 30 years. It was a nuclear family. The family had three members. The members of the family included husband, wife and a male child. The male head of the family was about 40 years of age. The highest qualification of the family was graduation which was done by the male head. The main source of income of the family was income earned through business. The male head was a businessman and his wife was a house wife. The monthly income of the family was around fifty five thousand. The family considered itself as an upper class family.

The family considered globalisation as a global connectivity where people all over the world are coming closer and sharing their culture. The family was of the view that the urban culture of India is *largely* moving towards homogenisation (similar to global culture) and the culture of people of Uttarakhand living in Lucknow city is also *largely* moving towards homogenisation (similar to global culture). The main changes are in life style of the people.

The family used various global brands. The family used gadgets of global brands like mobile phones of *Lenovo, Samsung and Nokia*, Laptop of *Soni*. These gadgets were purchased largely through online shopping or through malls. The family used cosmetic/ laboratory items of global brands also like face cream of *Olay*, shampoo and conditioner of *L'oreal* and some products of *oriflame*. These products were purchased regularly through malls or online orders also. The family also had home appliances of global brands like airconditioner of *Haier*, refrigerator of *whirlpool* and dishwasher of *LG*. These items were purchased largely even without need. These items were purchased mostly through malls and online shopping. The family had a four wheeler of *Mercedes*.

The family had cable connection (DTH) in television and 3g-internet connection in two mobiles. The family also had western bath-fittings at home. In material terms, the family considered itself more oriented towards global culture.

At home, the elders (husband, wife) used to eat generally local food of U.P., sometimes global food and rarely Uttarakhandi food. Outside the home, elders generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the child used to eat generally global food, sometimes local food and rarely Uttarakhandi food. Outside the home, the child used to eat generally global food, sometimes local food and never Uttarakhandi food. The Uttarakhandi food was eaten *monthly* like *chudkani, gahat ki daal, dubke, aalu ke gutke*. The global food was eaten almost *daily* like *Maggie noodles, macroni, pasta, burger, momos, pizza, coffee, cold-drinks, Horlicks, Bournvita, etc.* Generally, the elders used to eat local food at home and global food outside the home and the child generally used to eat global food both inside and outside the home. The frequency of having global food was more than that of traditional food.

At home, the elders used to wear generally global clothes and rarely local clothes. Outside the home, the elders used to wear generally global clothes and sometimes local clothes. The child used to wear generally global clothes and rarely local clothes both inside and outside the home. The Uttarakhandi traditional dress was worn occasionally during functions. The elder male member *daily* used to wear global dresses like *jeans, trousers, shirts, t-shirts, tie, professional suits, night-suits, track suits, etc.* The elder female also used to wear global dresses *daily* like *jeans, long skirts, tops, plazo, parallels, night-gowns, etc.* The male child also used to wear global dresses *daily* like *trousers, jeans, kepris, shirts, t-shirts, barmudas etc.* Generally, the elders and child used to wear global clothes at home and outside the home. The frequency of wearing global clothes was higher than that of local and traditional clothes.

At home, the elders generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, the elders generally used to speak in *Hindi*, sometimes in *English* rarely in *Uttarakhandi* language. At home, the child generally used to speak in *Hindi*, sometimes in *English* and never in *Uttarakhandi* language. Outside the home, the child generally used to speak in *English*, sometimes in *Hindi* and never in

*Uttarakhandi* language. The Uttarakhandi language was spoken *rarely* while the family visited its native place. The English language was spoken mostly on the *daily* basis. The elders as well as the child generally used to speak in Hindi at home outside the home. The frequency of speaking global language was much higher than traditional language.

For entertainment, elders *mostly* used to go to malls, clubs, multiplexes etc. The elders also used social networking sites and applications like *facebook, Instagram, Googleplus, whatsapp, imo* on the *daily* basis. The child *mostly* used to go to mall with parents and play online games. The elders liked bollywood dance and songs *mostly* and *sometimes* Uttarakhandi dance and songs. The child only liked bollywood dance and songs. The elders and the child liked watching bollywood and Hollywood movies only. The child specially liked the animated movies. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they stated that there are elders in joint family who teach moral values to children. The behavior of the male head of the family with other family members was liberal. The child used to obey his parents rarely. There was feeling of love among members. The elders were respected but they were very frank and friendly. The lady had the right to take decisions on internal or external matters by herself. Still many family values were traditional. In this respect, the family was *traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage but did not reject love marriages completely. The family liked traditional way of conducting marriage ceremony but did not dislike court marriage. Their marriage was an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony. They stated that the expenses in marriages are increasing a lot because of lavish and grand marriage celebrations. The family condemned live-in relationship and homosexuality. In this respect, the family was still *traditional*.

According to the family, the main reasons responsible for the cultural changes due to globalisation was firstly economic and then technological television and internet technology.

In short, the family was of the view that the urban culture of India is *largely* moving towards homogenisation. The culture of people of Uttarakhand living in Lucknow city is also *largely* moving towards homogenisation. The family considered itself more *global* in terms of *material culture*. Generally, the elders used to eat local food at home and global food outside the home but the child generally used to eat global food both inside and outside the home. The frequency of having global food was more than that of traditional food. The elders as well as child used to wear generally global dresses both inside and outside the home. The frequency of wearing global clothes was higher than that of local and traditional clothes. The elders as well as the child generally used to speak in Hindi at home and in English outside the home. The frequency of speaking global language was much higher than traditional language. The family seemed to be much oriented towards global means of entertainment. In terms of marriage and family, the family was still traditional. According to the family, the main reason responsible for the cultural changes due to globalisation was economic.

## **Family-22**

Family-22 is a family of general caste living in Kurmanchal Nagar area of Lucknow. It had its own residence. The native district of the family was Pithoragarh district of Uttarakhand region. The family had been living in Lucknow for almost 40 years. It was a nuclear family. The family had four members. The members of the family included husband, wife and two young sons. The male head of the family was about 50 years of age. The highest qualification of the family was post-graduation which was done by both the sons. The main source of income of the family was income earned through business. The other source of income was income earned through private jobs by the sons. The male head was a businessman, wife was a house wife and the two sons used to work in private sector. The monthly income of the family was around seventy thousand. The family considered itself as an upper class family.

The family considered globalisation as increasing cultural variations and world getting closer and closer. The family was of the view that the urban culture of India is *largely* moving towards homogenization (similar to global culture) and the culture of people of Uttarakhand living in Lucknow city has equal combination of global and Indian culture. They further said that the main changes could be seen in the attitude and lifestyle of the people.

The family used various global brands. The family used gadgets of global brands like mobile phones of *Sony, Samsung*; Laptop of *Lenovo and Sony*; i-pad of *Apple*. These gadgets were purchased largely through online shopping or through malls. The family used cosmetic/ laboratory items of global brands also like aftershave lotion of *Gillette*, soap of *Palmolive*, shampoo and conditioner of *Garnier* and many products of *Oriflame*. These products were purchased regularly through malls or online orders. The family also had home appliances of global brands like air-conditioner of *Bosch*, refrigerator of *L.G*, mixer of *Phillips*, television of *Sony*. These appliances were purchased largely even without need. These were purchased mostly through malls and online shopping. The family had two four wheelers. The family had cable connection in television and 3g-internet connection in three mobiles and one internet broadband connection at home. The family also had western bath-fittings at home. In material terms, the family considered itself completely oriented towards global culture.

At home, the elders (husband, wife) used to eat generally local food of U.P., sometimes global food and rarely Uttarakhandi food. Outside the home, elders generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the young male members used to eat generally local food, sometimes local food and rarely Uttarakhandi food. Outside the home, the young male members used to eat generally global food, sometimes local food and rarely Uttarakhandi food. The Uttarakhandi food was eaten *monthly* like *chudkani, gahat ki daal, dubke, aalu ke gutke baal mithai, singhori*. The global food was eaten almost *daily* like *macroni, pasta, burger, momos, pizza, Chinese food, continental food pastries, coffee*, etc. Generally, the elders and young male members used to eat local food at home and global food outside the home. The frequency of having global food was more than that of traditional food.

At home, the elders used to wear generally global clothes and rarely local clothes. Outside the home, the elders used to wear generally global clothes and sometimes local. The young male members used to wear generally global clothes and rarely local clothes both inside and outside the home. The Uttarakhandi traditional dress was worn occasionally only. The male members used to wear global dresses *daily* like *jeans, trousers, shirts, t-shirts, tie, professional suits, kepris, night-suits, track suits* etc. The elder female used to wear global dresses *daily* like *plazo, jeans, parallels, night-gowns* etc. The elders as well as young male members used to wear generally global dresses both inside and outside the home. The frequency of wearing global clothes was higher than that of traditional clothes.

At home, the elders generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, the elders generally used to speak in *Hindi*, sometimes in *English* rarely in *Uttarakhandi* language. At home, the young male members generally used to speak in *Hindi*, sometimes in *English* and never in *Uttarakhandi* language. Outside the home, the young male members generally used to speak in *English*, sometimes in *Hindi* and never in *Uttarakhandi* language. The Uttarakhandi language was spoken *rarely* while the family visited its native place or at any cultural gathering. The *English* language was spoken mostly on the *daily* basis. Generally, the elders used to speak in *Hindi* both at home and outside the home and the young male members generally used speak in *Hindi* at home and in *English* outside the home. The frequency of speaking global language was much higher than traditional language.

For entertainment, elders *mostly* used to go to malls, clubs, multiplexes, etc. The elders also used social networking sites and applications like *facebook, Googleplus, whatsapp, imo* on the *daily* basis. The young members also *mostly* go to malls, multiplexes, clubs, fast food centres, cafeterias. The young members also used social networking sites and applications like *facebook, gmail, viber, whatsapp, line* etc. The elders liked bollywood dance and songs *mostly* and *sometimes* Uttarakhandi dance and songs. The young members liked bollywood dance and songs only. The elders liked *mostly* bollywood

movies and rarely Uttarakhandi movies. The young members only liked bollywood movies. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that the children are always under the guidance and supervision of elder members in joint family. The behavior of the male head of the family with other family members was liberal. The young sons used to obey the decisions of their parents but generally after discussing over the matter. The elders were respected but they are very frank and friendly. The lady had the right to take mostly all the decisions. Still many family values were traditional. In this respect, the family was *traditional*.

The family preferred marriage in same caste and religion. The family preferred arranged marriage to love marriage but does not reject love marriages completely. The family liked traditional way of conducting marriage ceremony but did not dislike court marriage. The marriage of head of the family was an arrange marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony. They stated that the expenses in marriages are increasing a lot because of lavish and grand marriage celebrations. The family considered live-in relationship as an option for those who don't want to marry and considered homosexuality as one's personal matter. In this respect, the family was *traditional*.

According to the family, the main reasons responsible for the cultural changes due to globalisation are economic, technological as well as political.

In short, the family was of the view that the urban culture of India is *largely* moving towards homogenization (similar to global culture) and the culture of people of Uttarakhand living in Lucknow city has equal combination of global and Indian culture. The family considered itself more *global* in terms of *material culture*. Generally, the elders and youngsters used to eat local food at home and global food outside the home. The frequency of having global food was more than that of traditional food. The elders as well as young male members used to wear generally global dresses both inside and outside the home. The frequency of wearing global clothes was higher than that of local and traditional clothes. Generally, the elders used to speak in Hindi both at home outside

the home and the young male members generally speak in Hindi at home and in English outside the home. The frequency of speaking global language was much higher than traditional language. The family seemed to be much oriented towards global means of entertainment. In terms of marriage and family, the family was traditional. According to the family, the main reasons responsible for the cultural changes due to globalisation were economic, technological and political.

### **Family-23**

Family-23 is a family of general caste living in Kurmanchal Nagar area of Lucknow. It had its own residence. The native district of the family was Almora district of Uttarakhand state. The family had been living in Lucknow for almost 45 years. It was a joint family. The family had four members. The members of the family include a lady, her two young sons, a daughter-in-law but one of the sons was outside the city for study purpose. The female head of the family was about 61 years of age. The highest qualification of the family was post-graduation which was done by the daughter-in-law. The main source of income of the family was income earned through business. The young male (son) was a businessman and his wife was a teacher. The monthly income of the family was around fifty five thousand. The family considered itself as an upper class family.

The family understood globalisation as a new form of culture evolving out from the mixing of Indian culture and foreign culture. The family was of the view that the urban culture of India is *largely* moving towards equal combination of Indian and global culture and the culture of people of Uttarakhand living in Lucknow city is has also equal combination of these. According to them, the main changes are in attitude and life style of the people.

The family used various global brands. The family also used gadgets of global brands like mobile phones of *Motorola, Samsung*; Laptop of *Acer and Dell*. These gadgets were purchased largely through online shopping and stores at mall. The family used cosmetic/ laboratory items of global brands also like cream of *Garnier*, shampoo and conditioner of *Garnier*, face cream of *Lakme*, soap of *Camay* and *Pears*, and cosmetics of *Covergirl*.

These products were purchased regularly through malls or online orders. The family also had home appliances of global brands like refrigerator of *L.G.* and television of *Samsung*, Dishwasher of *Panasonic* and some kitchen appliances of *Kenwood*. These appliances were purchased largely even without need. These items were purchased mostly through malls and online shopping. The family had a four wheeler vehicle of *Toyota*. The family had cable connection in two televisions and 3g-internet connection in three mobiles. The family also had western bath-fittings at home. In material terms, the family considered itself more *largely* oriented towards global culture.

At home, the elder female used to eat generally local food of U.P., sometimes global food and Uttarakhandi food. Outside the home, elder female generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the young members used to eat generally global food, sometimes local food and rarely Uttarakhandi food. Outside the home, the young members used to eat generally global food, sometimes local food and never Uttarakhandi food. The Uttarakhandi food was eaten *monthly* like *chudkani, gahat ki daal, dubke, aalu ke gutke, baal mithai, singal*. The global food was eaten almost *daily* like *Maggie noodles, macroni, pasta, chowmein, burger, momos, pizza, french fries coffee, cold-drinks*, etc. Generally, the elder female used to eat local food at home and global food outside the home and the young members generally used to eat global food inside and outside the home. The frequency of having global food was more than that of traditional food.

At home and outside the home, the elder female used to wear generally local clothes and sometimes global clothes. The young son and daughter-in-law used to wear generally global clothes and sometimes local clothes both inside and outside the home. The Uttarakhandi traditional dress was worn occasionally during functions. The elder female *sometimes* used to wear global dresses like night-gowns, plazo, etc. The young male member used to wear global dresses *daily* like *jeans, trousers, shirts, t-shirts, tie, professional suits, night-suits, track suits*, etc. The young female used to wear global dresses *daily* like *jeans, long skirts, tops, kepris, plazo, parallels, night-gowns*, etc. Generally, the elder female used to wear local clothes both at home and outside the home whereas the young son and his wife used to wear generally global clothes both at home

and outside. The frequency of wearing global clothes was higher than that of local and traditional clothes.

Both at home and outside, the elder female used to speak generally in *Hindi*, sometimes in *Uttarakhandi* and rarely in *English* language. At home, the young members generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, they generally speak in *English*, sometimes in *Hindi* and never in *Uttarakhandi* language. The Uttarakhandi language was spoken *rarely* while talking with other relatives of village. The English language was spoken mostly on the *daily* basis. Generally, the elder female used to speak in Hindi both at home and outside the home whereas the young members generally used to speak in Hindi at home and in English outside the home. The frequency of speaking global language was much higher than traditional language specially in young generation.

For entertainment, elder female *sometimes* used to go to malls, multiplexes with the family and used *whatsapp* daily. The young members *mostly* used to go to malls, multiplex also use social networking sites and applications like *facebook*, *Googleplus*, *whatsapp*, *imo* on the *daily* basis. The elder female liked bollywood dance and songs *mostly* and *sometimes* Uttarakhandi dance and songs. The young members liked bollywood dance and songs and rarely Uttarakhandi dance and songs. The elder female liked *mostly* bollywood movies and sometimes Uttarakhandi movies. The young members only liked bollywood movies. The family seemed to be much oriented towards global means of entertainment.

The family considered nuclear family better than the joint family as they said that there was much freedom in the nuclear family. The behavior of the female head of the family with other family members was very liberal. The decisions of elder female was obeyed and respected. There was feeling of love among members. The females mostly used to have the right to take decision in all regards but they used to consult the big matters with family. Many family values were traditional but many were getting changed. In this respect, the family was least *traditional*.

The family preferred marriage in same caste and religion. The family preferred love marriage to arranged marriage as they were of the view that the individuals could select more compatible partners. The family liked traditional way of conducting marriage ceremony but did not dislike court marriage. The marriages in the family were arranged marriage within the caste and conducted in a traditional way. They said that there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing a lot because of grand marriage ceremonies with special themes and special-guests have become a trend. The family did not condemn live-in relationship but condemned homosexuality. In this respect, the family is little *traditional*.

According to the family, the main reasons responsible for the cultural changes due to globalisation are firstly technological and then media (*movies* and *daily programs of television* which are watched by the public daily).

In short, the family was of the view that the urban culture of India is *largely* moving towards homogenization (similar to global culture) and the culture of people of Uttarakhand living in Lucknow city has equal combination of global and Indian culture. The family considered itself *largely global* in terms of *material culture*. Generally, the elder female used to eat local food at home and global food outside the home and the young members generally used to eat global food both inside and outside the home. The frequency of having global food was more than that of traditional food. Generally, the elder female used to wear local clothes both at home and outside the home, the young son and his wife used to wear generally global clothes at home and outside. The frequency of wearing global clothes was higher than that of local and traditional clothes. Generally, the elder female used to speak in Hindi at home and outside the home and the young members generally used to speak in Hindi at home and in English outside the home. The frequency of speaking global language was much higher than traditional language specially in young generation. The family seemed to be much oriented towards global means of entertainment. In terms of marriage and family, the family was still *traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was new media-*movies* and *television programs*.

## **Family-24**

Family-24 is family of general caste living in Pant Nagar area of Lucknow. It had its own residence. The native district of the family is Pithoragarh district of Uttarakhand state. The family had been living in Lucknow for almost 40 years. It was a nuclear family. The family had three members. The members of the family included husband, wife and a teenage daughter. The male head of the family was about 50 years of age. The highest qualification of the family was post-graduation which was done by the wife of the head. The main source of income of the family was income earned through business. The male head was a businessman and his wife was a house wife. The monthly income of the family was around sixty thousand. The family considered itself as a high class family.

The family considered globalisation as spreading and diffusing of global values. The family was of the view that the urban culture of India is *largely* moving towards homogenization (similar to global culture) and the culture of people of Uttarakhand living in Lucknow city is also moving towards homogenisation (similar to global culture). They said that the main changes could be seen in the way of living of the people.

The family used various global brands. The family used gadgets of global brands like mobile phones of *Samsung, Sony*; Laptop of *Dell and Acer*; watch of *Rolex*. These gadgets were purchased *largely* through online shopping or through malls. The family used cosmetic/ laboratory items of global brands also like soap of *Palmolive and Rexona*, shampoo and conditioner of *Garnier*, face wash of *Garnier*, deodorant of *Yardley*, some beauty products of *Amway*. These products were purchased regularly through malls or online orders. The family also had home appliances of global brands like refrigerator of *Samsung*, television of *Sony*, washing machine of *whirlpool*. These appliances were purchased *largely* even without need. These items were purchased mostly through malls and online shopping. The family had one four wheeler of *Reynold* and one two wheeler vehicle of *Honda*. The family had cable connection in television and 3g-internet connection in two mobiles and one internet broadband connection at home. The family also had western bath-fittings at home. In material terms, the family considered itself completely oriented towards global culture.

At home, the elders (husband, wife) used to eat generally local food of U.P., sometimes global food and rarely Uttarakhandi food. Outside the home, elders generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the teenager girl (daughter) used to eat generally global food, sometimes local food and rarely Uttarakhandi food. Outside the home, the girl used to eat generally global food, sometimes local food and never Uttarakhandi food. The Uttarakhandi food was eaten *monthly* like *chudkani, gahat ki daal, dubke, aalu ke gutke*. The global food was eaten almost daily like *macroni, pasta, burger, momos, pizza, Chinese food, noodles, pastries, coffee*, etc. Generally, the elders used to eat local food at home and global food outside the home whereas the teenage girl generally used to eat global food both inside and outside the home. The frequency of having global food was more than that of traditional food.

At home, the elders used to wear generally global clothes and sometimes local clothes. Outside the home, the elders used to wear generally global clothes sometimes local clothes. The teenager girl used to wear generally global clothes and rarely local clothes both inside and outside the home. The Uttarakhandi traditional dress was worn occasionally during functions only. The elder male member used to wear global dresses *daily* like *jeans, trousers, shirts, t-shirts, tie, professional suits, night-suits, track suits*, etc. The elder female used to wear global dresses *daily* like *jeans, long skirts, tops, plazo, parallels, night-gowns*, etc. The teenage girl used to wear global dresses *daily* like *trousers, jeans, kepris, shirts, t-shirts, barmudas, short skirts, hot-pants, etc.* The elders as well as teenager girl used to wear generally global dresses both inside and outside the home. The frequency of wearing global clothes was higher than that of local and traditional clothes.

At home, the elders generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, the elders generally used to speak in *Hindi*, sometimes in *English* rarely in *Uttarakhandi* language. At home, the teenager girl generally used to speak in *English*, sometimes in *Hindi* and never in *Uttarakhandi* language. Outside the home, the teenager girl generally used to speak in *English*, sometimes in *Hindi* and never in *Uttarakhandi* language. The Uttarakhandi language was

spoken *rarely* while the family visited its native place or at any cultural gathering. The English language was spoken mostly on the *daily* basis. Generally, the elders used to speak in Hindi both at home outside the home and the teenager girl generally used to speak in English at home and outside the home. The frequency of speaking global language was much higher than traditional language.

For entertainment, elders *mostly* used to go to malls, clubs, multiplexes, etc. The elders also used social networking sites and applications like *facebook, Googleplus, whatsapp, imo* on the *daily* basis. The teenage girl also *mostly* used to go to malls, multiplexes, fast food centres, cafetaria with friends. The teenage girl also used social networking sites and applications on daily basis like *facebook, twitter, google plus, instagram, hangouts, whatsapp, v-chat, imo*. The elders liked bollywood dance and songs *mostly* and *sometimes* Uttarakhandi dance and songs. The teenage girl mostly liked bollywood dance and songs. The elders liked *mostly* bollywood movies and rarely Uttarakhandi movies. The teenage girl only liked bollywood movies. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family because they said that there is more discipline and morals in the joint family. The behavior of the head of the family with other family members was liberal. The teenage girl mostly used to obey her father. There was feeling of love among members. The elders were respected. The female head had the right to take all decisions by herself. Still many family values were traditional. In this respect, the family was *traditional*.

The family preferred marriage in same caste and religion but was not completely against inter-caste marriages. The family preferred love marriage to arranged marriage as they stated that individuals should have the right to select life partner. The family liked traditional way of conducting marriage ceremony but did not dislike court marriage. The marriage of the head of the family was an arranged marriage within the caste and conducted in a traditional way. They said that there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing a lot because marriages are based on themes and many other things to show off. The family

condemned live-in relationship and homosexuality but considered it right for those who accept it. In this respect, the family was still *traditional*.

According to the family, the main reason responsible for the cultural changes due to globalisation was economic.

In short, the family was of the view that the urban culture of India is *largely* moving towards homogenisation. The culture of people of Uttarakhand living in Lucknow city is also moving towards homogenisation. The family considered itself more *global* in terms of *material culture*. Generally, the elders used to eat local food at home and global food outside the home and the teenage girl generally used to eat global food both inside and outside the home. The frequency of having global food was more than that of traditional food. The elders as well as teenage girl used to wear generally global dresses both inside and outside the home. The frequency of wearing global clothes was higher than that of local and traditional clothes. Generally, the elders used to speak in Hindi at home and outside the home but the teenage girl generally used to speak in English at home and outside the home. The frequency of speaking global language was much higher than traditional language. The family seemed to be much oriented towards global means of entertainment. In terms of marriage and family, the family was still *traditional*. According to the family, the main reasons responsible for the cultural changes due to globalisation were technological and ideological.

### **Family-25**

Family-25 is a family of general caste living in Pant Nagar area of Lucknow. It had its own residence. The native district of the family is Pithoragarh district of Uttarakhand state. The family had been living in Lucknow for almost 40 years. It was a joint family. The family had five members. The members of the family included a man, his wife, his unmarried sister and his two teenage sons. The head of the family was about 42 years of age. The highest qualification of the family was post-graduation which was done by sister of the male head. The main source of income of the family was income earned through business. The other source of income was income earned through private job by the head's sister. The male head was a businessman, his sister was working in private sector,

wife was a house wife and the two sons were studying in school. The family considered itself as an upper class family.

The family considered globalisation as intermixing of people, ideas, services and goods all over the world. The family was of the view that the urban culture of India is *largely* moving towards homogenization. The culture of people of Uttarakhand living in Lucknow city is also moving towards homogenisation. The main changes could be seen in lifestyle of the people.

The family used global brands. The family used gadgets of global brands like mobile phones of *Lenovo*, *Oppo*. The family used cosmetic/ laboratory items of global brands also like face cream of *Olay*, sunscreen lotion of *Lakme*, soap of *Pears*, cosmetics of *Revlon*. The family also had home appliance of global brand like grinder of *Phillips*, refrigerator and air-conditioner of *L.G*, washing machine of *Whirlpool*. These items were purchased when needed. These appliances were purchased occasionally and also through online orders. The family had one four wheeler of *Suzuki*. The family had cable connection in television and 3g-internet connection in three mobiles and one internet broadband connection at home. The family also had western bath-fittings at home. In material terms, the family considered itself completely oriented towards global culture.

At home, the elders (husband, his wife, his sister) used to eat generally local food of U.P., sometimes global food and rarely Uttarakhandi food. Outside the home, elders generally used to eat global food, sometimes local and rarely Uttarakhandi food. At home, the teenage sons used to eat generally global food, sometimes local food and rarely Uttarakhandi food. Outside the home, the teenage sons used to eat generally global food, sometimes local food and rarely Uttarakhandi food. The Uttarakhandi food was eaten 2-3 *times a month* like *chudkani*, *gahat ki daal*, *dubke*, *aalu ke gutke*. The global food was eaten almost *daily* like *macroni*, *pasta*, *burger*, *momos*, *pizza*, *Chinese food*, *continental food pastries*, *coffee*, etc. Generally, the elders used to eat local food at home and global food outside the home and the teenage boys generally used to eat global food both inside and outside the home. The frequency of having global food was more than that of traditional food.

At home, the elder male and females used to wear generally global clothes and sometimes local clothes. Outside the home, the elders used to wear generally global and sometimes local as per occasion. The teenage sons used to wear generally global clothes and rarely local clothes both inside and outside the home. The Uttarakhandi traditional dress was worn occasionally only. The elder male member used to wear *daily* global dresses like *jeans, trousers, shirts, t-shirts, tie, professional suits, night-suits, track suits*, etc. The elder females used to wear global dresses *daily* like *jeans, long skirts, tops, plazo, parallels, night-gown*, etc. The teenage boys used to wear global dresses *daily* like *trousers, jeans, kepris, shirts, t-shirts, barmudas*, etc. The elders as well as teenage boys used to wear generally global dresses both inside and outside the home. The frequency of wearing global clothes was higher than traditional clothes.

At home, the elders generally used to speak in *Hindi*, sometimes in *English* and rarely in *Uttarakhandi* language. Outside the home, the elders generally used to speak in *Hindi*, sometimes in *English* rarely in *Uttarakhandi* language. At home, the teenage boys generally used to speak in *English*, sometimes in *Hindi* and never in *Uttarakhandi* language. Outside the home, the teenage boys generally used to speak in *English*, sometimes in *Hindi* and never in *Uttarakhandi* language. The Uttarakhandi language was spoken *rarely* while the family visited its native place, talking with relatives of village or at any cultural gathering. The *English* language was spoken mostly on the *daily* basis. Generally, the elders used to speak in *Hindi* both at home outside the home but the teenage boys generally speak in *English* both at home and outside the home. The frequency of speaking global language was much higher than traditional language.

For entertainment, elders *mostly* used to go to malls, clubs, multiplexes, etc. The elders also used social networking sites and applications like *facebook, Googleplus, whatsapp* on the *daily* basis. The teenage boys *mostly* used to go to malls, multiplexes, fast food centres, cafeterias with friends. The teenage boys also used social networking sites and applications on daily basis like *facebook, twitter, google plus, instagram, hangouts, whatsapp, viber, line, v-chat, imo*. The elders liked bollywood dance and songs *mostly* and *sometimes* Uttarakhandi dance and songs. The teenage boys mostly liked bollywood dance and songs. The elders liked *mostly* bollywood movies and rarely Uttarakhandi

movies. The teenage boys only liked bollywood movies. The family seemed to be much oriented towards global means of entertainment.

The family considered joint family better than the nuclear family as they said that there is equal treatment to every member in joint family. The behavior of the head of the family with other family members was liberal. There was feeling of love among members. The elders were respected and obeyed. Females had the right to take decision by themselves but big decisions were taken by consulting the head of the family. Still many family values were traditional. In this respect, the family was *traditional*.

The family preferred marriage in same religion but not necessarily in the same caste. The family preferred arranged marriage to love marriage but did not reject love marriages completely. The family liked traditional way of conducting marriage ceremony but did not dislike court marriage. The marriage of head of the family was an arranged marriage within the caste and conducted in a traditional way. According to them, there is not any specific change in the way of conducting marriage ceremony and the expenses in marriages are increasing a lot as a lot of new trends are coming like giving return gifts to the guests. The family condemned live in relationship and homosexuality. In this respect, the family was still *traditional*.

According to the family, the main reason responsible for the cultural changes due to globalisation was modern global communication facilities like internet, mobiles, emails, online messages. Besides this, the new cultural sites like malls, multiplexes, cafeterias, discos, clubs were also the strong reasons responsible for it.

In short, the family was of the view that the urban culture of India is *largely* moving towards homogenisation. The culture of people of Uttarakhand living in Lucknow city is moving towards homogenisation. The family considered itself more *global* in terms of *material culture*. Generally, the elders used to eat local food at home and global food outside the home but the teenage boys generally used to eat global food both inside and outside the home. The frequency of having global food was more than that of traditional food. The elders as well as teenage boys used to wear generally global dresses both inside and outside the home. The frequency of wearing global clothes was higher than that of

local and traditional clothes. Generally, the elders used to speak in Hindi both at home outside the home but the teenage boys generally used to speak in English both at home and outside the home. The frequency of speaking global language was much higher than traditional language. The family seemed to be much oriented towards global means of entertainment. In terms of marriage and family, the family was still *traditional*. According to the family, the main reason responsible for the cultural changes due to globalisation was economic reason.

#### **IV. Conclusion :**

On the basis of the narratives of the families from upper, middle and lower class of the people of Uttarakhand living in Lucknow city, it can be said that the impact of globalisation on urban culture is mostly in the direction of homogenisation and its impact vary across all the classes. The impact of globalisation was found most among the families of the upper class and least among the lower class. The young members of the families were more influenced by the global culture than the older members of the family. The impact of globalisation on material aspect was much as compared to the non-material aspects. More use of things, gadgets, cosmetic/ laboratory items, home-appliances of global brands, more availability of cable connection and internet connection, the increased liking for global food and global dresses shows the increased impact of globalisation on culture. But degree of high traditionality was found in the non-material aspects of culture including language, entertainment, family and marriage. The reason behind these cultural changes due to globalisation was mainly economic. That is, again, very much clear from the fact that the most influenced class due to globalisation is the upper class and the least influenced is the lower class. The dominant pattern of the impact of globalisation on urban culture with the special reference to the people of Uttarakhand living in Lucknow city was little impact of global culture. There is found a cultural lag as the impact of globalisation is more on material aspect of the culture than non-material aspect of culture. This is briefly indicated in the chart.

**Chart 6.1: Impact of globalization on Aspects of Culture on the basis of Class**

<b>Aspects of Culture</b>		<b>Impact of Globalization</b>		
	<b>Components</b>	<b>Lower Class</b>	<b>Middle Class</b>	<b>Upper Class</b>
<b>(i) Material Culture</b>	Things, gadgets, cosmetic/lavatory items, home appliances of global brand	Few families were largely global	Most of the families largely global	All the families largely global
	Online shopping	Few families Global	Most of the families largely global	All the families global
	Cable connection	All the families largely global	All the families largely global	All the families largely global
	Internet connection	Majority of families were global	Most of the families largely global	All the families largely global
	Bath fittings	Very few families Global	Majority half of the families global	Majority of the families global
	Food	Most of the families global	Majority of families global	All the families largely global
	Dress	Few families global	Majority of the families global	All the families global
	<b>(ii) Non-Material Culture</b>	Language spoken	Very few families Global	Majority of the families global
Entertainment		Few families global	Majority of the families largely global	Majority of the families largely global
Family norms		All the families largely traditional	All the families traditional	Most of the families largely traditional
Marriage norms		All the families largely traditional	All the families traditional	Most of the families largely traditional

# **Chapter-7**

## *Conclusion*

## Chapter-7

### Conclusion

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 globalisation 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 heterogeneity or hybridity as being dominant general pattern due to impact of globalisation. 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 globalisation 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 globalisation on urban culture was found to be hybridisation or glocalisation.

It was also tried to find the dominant pattern of the impact of globalisation on the culture of people of Uttarakhand living in Lucknow city. It was found that there is less impact of globalisation 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 globalisation 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 globalisation 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 globalisation 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 globalisation 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 globalisation 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 globalisation. 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 globalisation. 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 globalisation.

3. The third hypothesis is pertaining to the impact of globalisation 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 globalisation”**. This stands verified up to a large extent. The impact of globalisation on material culture in urban household was analysed on basis of various factors like things, gadgets, cosmetic/ laboratory 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/ laboratory 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 bathfittings. 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 is 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 globalisation, **“There is high level of in the non-material culture of urban people”** and it emerges out to be largely true. The impact of globalisation 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.

5. The fifth hypothesis that aims to compare the impact of globalisation 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 globalisation 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 globalisation is more on the material culture as compared to the non-materail 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 globalisation and responses to it vary across age-group, gender, class and caste”** proves to be mosly true and it has been verified through the above discussions. Even the qualitative findings showed that the impact of globalisation 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 globalisation. On the basis of casite, 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 globalisation on urban culture is towards cultural heterogeneity (equal combination of Indian and global culture). The main reason behind the cultural changes due to globalisation was found to be economic. The impact of globalisation 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 globalisation on material culture as compared to non material culture. The impact of globalisation varies across age, gender, class and caste. The impact of globalisation 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 globalisation 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 influenced by 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.

# *Appendices*

**Interview Schedule/ Questionnaire**

(English translation of the original in Hindi)

**Topic: “Impact of Globalization on Urban Culture: A Study of the People of Uttrakhand in Lucknow City”**

Note: Please answer the following questions by filling in number in the bracket given there and write your answer on the dotted line wherever specified.

**(A) Dominant Pattern of the Impact of Globalization (European / American) on Urban Culture:**

(1)What is the dominant pattern of the impact of globalization (European /American) on urban culture of India?

Getting similar to global culture -4;- Equal combination of global and Indian culture -2;  
Little impact of global culture -3; No impact 4

(2)What is the dominant pattern of the impact of globalization on the culture of the people of Uttarakhand in Lucknow city?

Getting similar to global culture 1, Equal combination of global and Indian culture -2;  
Little impact of global culture -3; No impact 4

**(B) Impact of Globalization (European / American) on the Material Culture:**

(3)How much do you use the things of global (foreign) brands?

Very much -4; Much 2; Little 3; Very Little -4; Not at all -5

(4)How much do you use gadgets (mobile, laptop , tablet etc.) of global (foreign) brands?

Very much -4; Much 2; Little 3; Very Little -4; Not at all -5

(5)How much do you use cometic items/ lavatory items (soap, shampoo, cream etc.) of global (foreign) brands?

Very much -1; Much 2; Little 3; Very Little -4; Not at all -5

(6)How much do you use home appliances\_(television, refrigerator, washing machine, etc.) of global (foreign) brands?

Very much -1; Much 2; Little 3; Very Little -4; Not at all -5

(7)How much online shopping you do?

Very much -1; Much 2; Little 3; Very Little -4; Not at all -5

(8)Do you have cable connection in your television?

Yes -1;---

No 2;

No television 3

(9)What type of internet connection do you have?

Both in mobile and Computer 1; Only in Computer 2; Only in Mobile 3;  
Nowhere - 4

(10)What type of bath fittings do you use in bathroom?

Only Indian -1;----- Only western (foreign) 2; Both 3

(11)What type of food do you have at home?

Only global 1; Only Indian 2; Mostly global 3;  
Mostly Indian 4; Equally both 5

(12)What type of food do you have outside the home?

Only global 1; Only Indian 2; Mostly global 3;  
Mostly Indian 4; Equally both 5

(13)What type of dress do you wear at home?

Only global 1; Only Indian 2; Mostly global 3;  
Mostly Indian 4; Equally both 5

(14)What type of dress do you wear outside the home?

Only global 1; Only Indian 2; Mostly global 3;  
Mostly Indian 4; Equally both 5



(23)Up to what extent family values and traditions are followed in your family?   
Completely-1; Up to great extent 2; Up to some extent 3;  
Not at all 4; Do not know 5

(24)Up to what extent family values and traditions should be followed in your family?   
Completely-1; Up to great extent 2; Up to some extent 3;  
Not at all 4; Do not know 5

(25)Up to what extent females participate in taking decisions regarding main domestic issues in the family?   
Completely-1; Up to great extent 2; Up to some extent 3;  
Not at all 4; Do not know 5

(26) Up to what extent females should participate in taking decisions regarding main domestic issues in the family?   
Completely-1; Up to great extent 2; Up to some extent 3;  
Not at all 4; Do not know 5

(27)Up to what extent females participate in taking decisions regarding external issues (like occupation, service, big shopping) in family?   
Completely-1; Up to great extent 2; Up to some extent 3;  
Not at all 4; Do not know 5

(28)Up to what extent females should participate in taking decisions regarding external issues (like occupation, service, big shopping) in family?   
Completely-1; Up to great extent 2; Up to some extent 3;  
Not at all 4; Do not know 5

(29)Up to what extent females in your family follow decisions/orders of the head of the family?   
Completely-1; Up to great extent 2; Up to some extent 3;  
Not at all 4; Do not know 5

(30)Up to what extent females in your family should follow decisions/orders of the head of the family?   
Completely-1; Up to great extent 2; Up to some extent 3;  
Not at all 4; Do not know 5

(31)Up to what extent children in your family follow decisions/orders of the head of the family?

Completely-1;                      Up to great extent 2;                      Up to some extent 3;                        
Not at all 4;                      Do not know 5

(32)Up to what extent children in your family should follow decisions/orders of the head of the family?

Completely-1;                      Up to great extent 2;                      Up to some extent 3;                        
Not at all 4;                      Do not know 5

(33)What type of marriage do you consider better?

In same caste 1;                      In other caste 2;                      In other religion 3;                      In other caste/  
community of other country 4                     

(34)Which mode of marriage do you think is better?

Love marriage 1;                      Arranged marriage 2;                      Both 3                     

(35)Which way of conducting marriage do you think is better?

Court marriage 1;                      Traditional marriage 2;                      Both 3                     

(36) What is the type of your marriage?

In same caste 1;                      In other caste 2;                      In other religion 3;                      In other caste/  
community of other country 4;                      Unmarried -5                     

(37)Do you consider live-in relationship of man and woman as a good option of marriage?

Completely-1;                      Up to great extent 2;                      Up to some extent 3;                        
Not at all 4;                      Do not know 5

(38)Do you consider homosexuality right?

Completely-1;                      Up to great extent 2;                      Up to some extent 3;                        
Not at all 4;                      Do not know 5

(39)What type of views do you have regarding family and marriage institutions?

Completely traditional 1;                      Completely global 2;                      Mostly traditional 3;                        
Mostly global 4;                      Equally both 5

(40)Up to what extent are you in favour of caste system?

Completely-1; Up to great extent 2; Up to some extent 3;   
Not at all 4; Do not know 5

**(E) More impact of Globalization:**

(41)Which aspects among material life (style of life) and non-material culture (ideas) is more influenced due to impact of globalisation

More change in non-material culture- 1; More in material culture 2;   
Equally both 3; None 4; Do not know 5

**(F) Main Cause of Cultural Changes due to Globalisation :**

42)What is the main cause of cultural changes in India due to the impact of globalization?

Economic 1; Political 2; Ideological 3; Technological 4;   
All the reasons equally 5; Other 6 (write).....

**(G) General information of Respondents :**

(43)What is your present address (Colony), Write —.....

(44)What type of residence do you have?

Pakka-1; Kachcha house-2; Pakka- Kachcha Mixed-3; Hut-4

(45)What is your home district of Utrakhhand, write .....

(46)What is the duration of your family living in Lucknow city ?

Less than 15 years -1; 15 to25 years 2; 25 to 50 years 3; 50 to 70 years 4;   
More than 70 years -5

(47)What is your age?

14 20 years 1; 20 35 years 2; 35 60 years 3; More than 60 years 4

(48)Gender: Male 1; Female 2; Other 3

(49)Your marital status : Unmarried 1; Married 2; Other 3

(50)Your religion : Hindu 1; Muslim 2; Christian 3; Sikh 4; Other 5

(51)Your caste category : General 1; O.B.C. 2; S.C. 3; S.T. 4; Other 5

(52)Write the name of your caste .....

(53)What is your education- level?

Illiterate-1;--- Primary 2; Highschool 3; Intermediate 4;   
Graduation 5; Post-graduation 6

(54)Which of the following things do you have in your family?

Two -wheeler vehicle 1; Four-wheeler vehicle -2;-----Television 3;  
Computer or Laptop -4; Refrigerator -5; Washing machine 6;  
Cooler 7; A.C. 8; Dining table 9  
Sofaset -10

(55)What is the social category of your family according to you?

Upper class 1; Upper-middle class 2; Middle class 3; lower class 4

(56)What is the main source of income your family?

Agriculture 1; Business 2; Study(scholarship) 3; Job 4; labour-5; Other-6

(57)What is the other source of income your family?

Agriculture 1; Business 2; Study(scholarship) 3; Job 4; labour-5; Other-6

None-7

(58)What is the annual income of your family from all the sources?

Less than 20 thousand 1; 20 thousand to 50 thousandsd 2; 50 thousand to 1 lakh -3;  
1 lakh to 2 lakh 4; 2 lakh to 5 lakh -5; 5 lakh to 10 lakh -6;   
10 lakh to 20 lakh--7; More than 20 lakh -8

Your Name (Optional) .....

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**Interview Guide**

(English translation of the original in Hindi)

**Topic: “Impact of Globalization on Urban Culture: A Study of the People of Uttrakhand in Lucknow City”**

**(A) General Introduction (Social and Economic Status):**

1. Present Address (Colony)- .....
2. Type of Residence- .....
3. Home District of Uttrakhand- .....
4. Duration of living in Lucknow- .....
5. Caste Category- .....
6. Caste- .....
7. Religion- .....
8. Age (Family Head)- .....
9. Education (Highest among Family members)- .....
10. Type of Family- .....
11. Total number of members living together- .....
12. Main source of income of the family (Business/ Service/ Agriculture/Others)- .....
13. Secondary source of income of family (If it is)- .....
14. Monthly income of family (Approx.)- .....
15. Social class of family (According to the Respondents)- .....

**(B) Dominant Pattern of Impact of Globalization on Urban Culture:**

16. What do you mean by Globalization?

.....

17. What are your views regarding the dominant pattern of impact of globalization on .Urban culture in India?

.....

18. What are your views regarding the dominant pattern of impact of globalization on the culture of people of Uttrakhand living in Lucknow city?

.....

**(C) Impact of Globalization on Material Culture of the Family:**

19. Do you use things of global brands? .....

20. If yes, then which-

(i) Gadgets of global brands- .....

(ii) Cosmetic / lavatory items of global brands- .....

(iii) Home appliances of global brands- .....

21. How much and from where do you purchase these things?

.....

22. How many and what type of vehicles are there in your home?

.....

23. Do you have cable/ D.T.H. connection at your home? .....

24. Do you have internet connection at your home? .....

25. If yes, then how many connections and what type of connections? .....

26. What type of bath fittings do you use at home? .....

27. How much global or traditional you are regarding the use of these things?

.....

28. What type of food ( Uttrakhandi/ Global/ Local) is consumed by the members of your family at home? (Generally/ Sometimes/ Rarely/ Never)

Children- .....  
Young members- .....  
Old members- .....

29. What type of food (Uttrakhandi/ Global/ Local) is consumed by the members of your family outside the home? (Generally/ Sometimes/ Rarely/ Never)

Children- .....  
Young members- .....  
Old members- .....

30. If Uttrakhandi food is consumed in your family then what and how much? (Daily/ Mostly/ Weekly/ 3- 4 days in a week/ Monthly/ Sometimes / Never)

.....

31. If global food (global food or food of global brand) is consumed in your family then what and how much? (Daily/ Mostly/ Weekly/ 3- 4 days in a week/ Monthly/ Sometimes / Never)

.....

32. What type of dress (Uttrakhandi/ Global / Local) is worn by members of your family at home? (Daily/ Generally/ Sometimes/ Rarely/ Never)

Children- .....  
Young members- .....  
Old members- .....

33. What type of dress (Uttrakhandi/ Global / Local) is worn by members of your family outside the home? (Daily/ Generally/ Sometimes/ Rarely/ Never)

Children- .....  
Young members- .....  
Old members- .....

33. If Uttarakhandi dress is worn by members of your family, then when and how much?  
(Daily/ Generally/ Occassionally/ Rarely/ Never)

.....

34. If global dress is worn by members of your family (global culture or brand), then when and how much? (Daily/ Generally/ Occassionally/ Rarely/ Never)

**(D) Impact of Globalization on Non-material Culture:**

35. Which type of language (Uttarakhandi/ English/ Hindi) is used by members of your family at home? (Generally/Sometimes/Rarely/Never)

Children- .....

Young members- .....

Old members- .....

36. Which type of language (Uttarakhandi/ English/ Hindi) is used by members of your family outside the home? (Generally/Sometimes/Rarely/Never)

Children- .....

Young members- .....

Old members- .....

37. If Uttarakhandi language is used by member of your family then when and how much?  
(Generally/Sometimes/ Rarely/ Never/ Daily)

.....

38. If English language is used by member of your family then when and how much?  
(Generally/Sometimes/ Rarely/ Never/ Daily)

.....

39. Which type of means of entertainment are used by members of your family? (global-malls, fast food centres , social networking, etc.) (Mostly/ Sometimes/ Rarely/ Never)

Children- .....

Young members- .....

Old members- .....

40. What type of dance is liked by members of your family? (Mostly/ Sometimes/ Rarely/ Never)
- Children- .....
- Young members- .....
- Old members- .....
41. What type of music is liked by members of your family? (Mostly/ Sometimes/ Rarely/ Never)
- Children- .....
- Young members- .....
- Old members- .....
42. What type of movies is liked by members of your family? (Mostly/ Sometimes/ Rarely/ Never)
- Children- .....
- Young members- .....
- Old members- .....
43. What type of social networking sites and applications are used by members of your family for entertainment? (Mostly/ Sometimes/ Rarely/ Never)
- Children- .....
- Young members- .....
- Old members- .....
44. Which type of family do you think is better? .....
45. Why? .....
46. What is still traditional in your family values and tradition?  
.....
47. What is the type of behavior of head of the family with other family members? (Traditional/ Changed) ? .....

48. Is decision / order of the head is obeyed by children in your family? .....
49. Do females participate in main domestic issues of your family? .....
50. Do females participate in taking decisions regarding external issues (like occupation, service, big shopping) of your family? .....
51. What type of marriage do you consider better? (In same caste/ In other caste/ In other religion/ In other country) .....
52. Which mode of marriage do you consider better? (Love marriage/ Arranged marriage)
53. Why? .....
54. Which way of conducting marriage do you consider better? (Traditional marriage/ Court marriage)
55. What is the type of marriage in your family? .....
56. Has the marriage expenditure in your family increased since some years?.....
57. If yes, then how? .....
58. Do you consider live-in relationship of man and woman (living together) as a good option of marriage? .....
59. What are your views regarding homosexuality?  
.....

**(E) Main Cause of Cultural Changes due to Globalization:**

60. What is the main cause of the cultural changes due to globalization?  
.....
61. Any other reason- .....

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