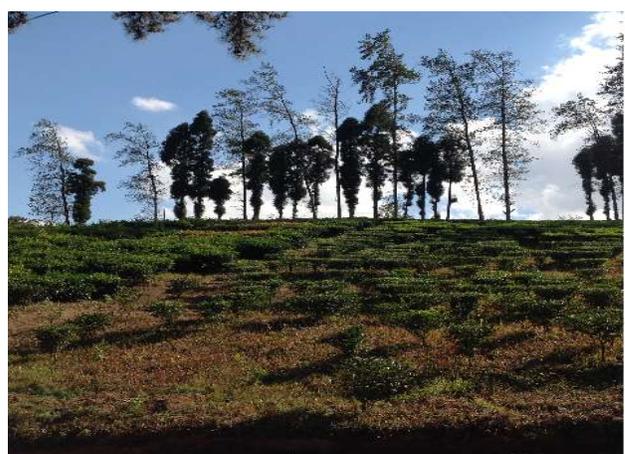
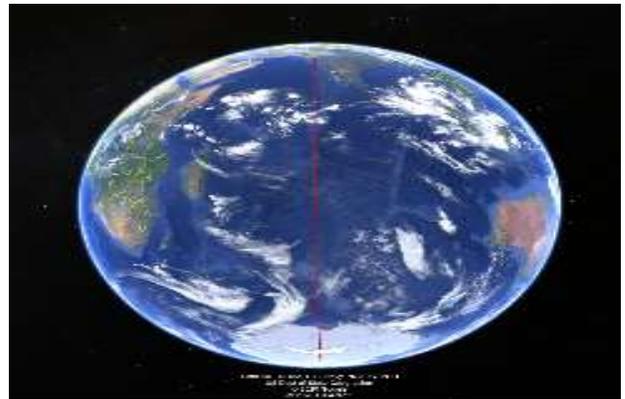


ISSN NO. 0972-9445

Emerging Trends in Development Research

Volume 28, No. 1&2, Jan.-Jul. 2021



**A Peer Reviewed (Refreed) Interdisciplinary Research Journal of
Global Research and Educational Foundation India (GREFI)**

Emerging Trends in Development Research

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Vol. 28

No. 1&2

2021

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नवरचना NAVRACHNA

एक सहकर्मी-समीक्षित (रेफरीड) समाजशास्त्रीय शोध पत्रिका
A Peer-Reviewed (Refreed) Sociological Research Journal

ISSN No. 2454-2458

सम्पादक

प्रोफेसर वी. पी. सिंह

इलाहाबाद विश्वविद्यालय
प्रयागराज

सह-सम्पादक

प्रोफेसर परवेज अहमद अब्बासी

प्रोफेसर अरविन्द चौहान

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— सम्पर्क सूत्र —

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Globalization and Social Sciences: Emerging Challenges

Deepthi Shanker* and G.K. Karanth**

Abstract

This paper aims at an introspection of a social scientist in India to examine the theme of social change in the light of 'Globalization'. The paper points out selective theoretical and intellectual amnesia among the academia in general and sociologists in particular. Lack of cultural framework, tendency to replicate the West and conventional practice of a sociologist to disregard fundamental institutions like caste, marriage and kinship are pointed out to be the major reason for theoretical amnesia. The paper concludes by pointing out the myths and challenges of globalization which need to be examined.

Key words: Globalization, Social Sciences, Social Change, Indian Society

Ever since the emergence and recognition of 'globalization' as a concept and as a process by the academia, it has been by and large the Economists who have been grazing the field. Political scientists too have examined the concept; and fairly earlier than the rest. By and large, several social scientists have contributed to the analysis of the impact of the concept. There is an impressive body of sociological literature on globalization contributed by the Western scholars. Theorization and arguments by the Western social scientists unfold an incomplete, uneven, contradictory account of the features of a so-called globalization process. Voices of the Indian social scientists on globalization on the other hand have been unheard or are heard without making much of an intellectual impact. The unheard voices or the images of their intellectual imagination have left a gap in the understanding of the phenomenon. This paper aims at an introspection of a social scientist, in India to examine the theme of social change in the light of 'globalization'.

Globalization: Western Understanding

A brief survey of the literature emerging largely from the West reveals that globalization process is beyond the understanding of it as global interconnectedness. David Harvey (1989) conceptualizes it as a manifestation of the changing experiences in time and space. He points out that the technological and economic changes have led to the collapse of time and space, which in turn has led to the reorganization of time in such a way that it has overcome barriers of space.

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Giddens (1990) also considers globalization to involve a profound reorganization of time and space in social and cultural life. He views it '*as intensification of worldwide social relations which link distant localities in a pattern that local happenings are shaped by events occurring many miles away and vice versa*'. A popular understanding of this process by scholars including Giddens lies in their articulation of globalization as an extension of modernity. It shares many of its characteristics with the term 'postmodernity' although it cannot be reduced merely to such an understanding (Featherstone and Lash, 1995). It refers to emergence of a new universal phenomenon either through the analysis of the new structural-economic world system (Wallerstein, 1991) or a borderless global economy or through a global system of transnational practices (Sklair, 1993).

Universally, shared images and pictures of the global culture tend to alter the understanding of the modern world by replacing nation states with a global image. Indeed, this image percolates down to sub-national identity, as aimed at by cities like Bangalore and Hyderabad - both in competition with each other for the fame of the Silicon Valley of India. Global culture gets disseminated through products, multi-national brands, international tourism, popular media, internet and other communication technologies. Globalization therefore refers to a set of processes which is transforming the social world at an unprecedented speed. It indicates the shrinking of the world through new technologies and mobility which is no longer inhibited by national boundaries or by geographical location (Franklin; et al, 2000). The term 'glocalisation' by Robertson (1995) to capture the interconnections of the local cultures and the concept of 'universalization of particularism' (1992:30) refers to the global dependency on the local diversity for production of markets and creation of new identities. Scholars have also registered their opinions on the tension created in the local areas due to the penetrating global capitalist market economy. The process of recombination in which the old objects appear in new versions but carrying most of the original characteristics has been explained as 'Creolisation' by Hannerz (1987) and as 'Hybridization' by Pieterse (1995).

Some scholars make interesting arguments to challenge and/or criticize the popular understanding of the globalization concept. Janet Wolff (1991:156) is one such instance with her conceptualization of culture in the debates on globalization. She argues that there are dangers in granting the groups or the culture some "essential existence" denying the linguistic and other strategies through which they can be negotiated and produced. John Tag (1991:157) likewise argues that much work on 'global' culture uncritically yields to the desire for totalizing theories whether it is of modernity or capitalism. He attacks Robertson's concept of the 'world as a single place' by criticizing that world in itself cannot constitute an accomplished totality.

Giddens (1990) considers globalization to be a consequence of modernity while Robertson (1992) views globalization as a condition of modernization. Robertson emphasizes that globalization should not be viewed as a direct consequence of an amorously conceived modernity. He is eloquent when he states "*We are in a certain way contestants in this 'postmodern game' of making histories and inventing traditions. The world as a whole is, in a sense, a world of reflexive interlocutors. One of the major tasks of the contemporary social scientist is to make sense of this vast array of interlocutions, in which he or she is at the same time one of the interlocutors*" (Robertson, 1992).

Appadurai (1996, 2002) and Franklin et al. (2000) and others conceptualize global culture as a set of effects which endlessly being reshaped through challenges and resistance. Studying globalization process, according to them, is not an object of study which has a stable and unified meaning or can be understood by mapping it under a general theory or by specifying its place in relation to modernity, post modernity, imperialism, and capitalism. Their analysis indicates that globalization is an open ended process without any known outcomes, that which cannot be assumed to pre-exist in a form that is simply reproduced worldwide (Franklin et al., 2000-4). Theorization and arguments by the scholars thus unfold an incomplete, uneven, contradictory account of the features of a so-called globalization process. The foregoing was merely an attempt to familiarize ourselves

with the on-going western theoretical debates on the globalization process. Amidst those western intellectual voices are the Indian voices unheard or the images of their intellectual imagination which have left a gap in the understanding of the phenomenon.

Appadurai (1996, 2002) is one exception whose contributions have altered the conceptual and theoretical understanding of the globalization process. He does not advocate a general theory of globalization nor does he try to locate it in relation to modernity, post modernity, capitalism or post coloniality. Instead, he argues that globalization process cannot be assumed as having a single, unified meaning or pre-existent in its predictable form. It is not just a story of cultural homogenization. He argues that the central problem of contemporary globalizing processes is the tension between the 'cultural homogenization and cultural heterogenization'. His analysis indicates that it is an open ended process. He feels globalization process is replacing the modern world of nation-states with the global flow in the form of mediascapes, ideoscapes, ethnoscapescapes, finanscapes and technoscapes. Ethnoscapescapes refer to the flow of people from one section of the world to another. Technoscapes refer to the export-import alliances that shape the scientific and industrial developments across countries and cultures. Finanscapes refer to the global money transfer including international aid and foreign investment. Mediascapes refer to the electronic mass media and ideoscapes refer to the political and ideological aspects of culture. These scapes influence the global cultural conditions. Explaining the academic anxiety of the term 'globalization', Appadurai (2001-1) writes: *"Social scientists (especially economists) worry about whether markets and deregulation produce greater wealth at the price of increased inequality. Political scientists worry that their field might vanish along with their favorite object, the nation-state, if globalization truly creates 'world without borders'. Cultural theorists, especially cultural Marxists, worry that in spite of its conformity with everything they already knew about capital, there may be some embarrassing new possibilities for equity hidden in its workings. Historians, ever worried about the problem of the new, realize that globalization may not be a member of the familiar archive of large-scale historical shifts. And everyone in the academy is anxious to avoid seeming to be a mere publicist of gigantic corporate machineries that celebrate globalization"*.

Resistance and Protest

As identified by Sabbarwal (1999), resistances to such forces can be both intellectual and empirical. In the intellectual spheres, modernization of culture is discussed with the analytical framework of a postmodern theory which negates the significance of Western culture. Resistance to modernity in the empirical sense takes the form of movements and counter movements which may be violent or political. It may be a small group of people in some corner of the country which is shielding lives against global forces or the entire nation marching ahead resisting the forces of modernity. The Gandhian movement, Hindu National Movement by the Bharatiya Janata Party, and Islamic movements are a few examples. Protestors against beauty pageants by different groups like women's groups, cultural groups, environmental groups or the call against MNCs may all be cited as but a few examples of such protests. The resistance to globalization expressed by the people in different parts of the country in several ways may be viewed as a cultural renaissance. It has taken the form of new social movements. The point to be taken note of is that there has been expression of various kinds, protesting against onslaught of the globalization process. There are also exceptions when the process has been actually welcomed by the people who have eventually internalized it in their every-day lives. The example of the cable television which has resulted in MTV, VTV, and CNN culture can be cited. The Western channels like Star world, Star movies, HBO are in our homes and we have silently accepted them. All these too are by-products if not perpetrators of globalization. Much has been written on these issues, resulting in endless debates. Yet there is something missing, and it needs to be probed further.

Theories of Social Change: Recent and Classical

Modernization theory, Dependency theory and World-systems theory are the three major theoretical approaches used to examine globalization and its impact on the industrial and non-industrial societies. Modernization theory which was developed in the United States became a leading model of societal evolution in the 1950s in the context of the Cold War between the United States and the former Soviet Union. It was a period when the two super powers were competing for economic resources and the political allegiance of different nations and this theory provided a model to explain social and cultural changes that take place through industrial capitalism.

Critics viewed Modernization theory as ethno-centric and Western-centric which promotes Western industrial-capitalistic society as an ideal. These critics questioned the need for all societies to emulate the West. Many such criticisms led to the new model known as Dependency theory which primarily originated from the underdeveloped world. It explains that global inequality has resulted from historical exploitation of poor, under-developed societies by rich, developed societies and thus was largely influenced by Marxism. Andre Gunder Frank who was one of the proponents of this theory denied that underdevelopment is the product of the persistence of traditionalism in pre-industrial societies. Dependency theorists categorized the industrial capitalist countries as the 'metropole' countries and the under-developed world as 'satellite' countries. They argued that the satellite countries remain underdeveloped because of the political and economic domination of the metropole. However, this theory is being critiqued for being too pessimistic. Although it shows that some aspects of underdevelopment are related to the power dynamics and exploitation, it seems to suggest that dependency and impoverishment can be undone only by radical restructuring of the world economy.

World systems theory emerges as a response to both modernization and dependency theories. It maintains that the socioeconomic differences among various societies are a result of an interlocking global political economy. Immanuel Wallerstein, a sociologist, who developed the world-systems model, largely agrees with the theorists of dependency theorists that the industrial nations prosper at the cost of non-industrial nations. His model places all countries in one of the three categories, namely core, peripheral and semi-peripheral. Core societies include the powerful industrial nations that are economically dominant. Peripheral societies are the non-industrialized countries which have lesser control over economic resources. Semi-peripheral societies are those which are partially industrialized and have some economic autonomy although not in par with the industrialized nations. Wallerstein believes that under specific historical circumstances, a peripheral society can develop economically. World-Systems Theory although served as advancement over modernization and dependency theories, had its shortcomings too. It has been critiqued for focusing and overemphasizing on economic factors and almost neglecting or ignoring the political, social and cultural factors. (Raymond and Christopher, 2005)

Tonnies's *Gemeinschaft* and *Gesellschaft* theory was indeed a popular footing to the conventional sociological analysis of modernity. Ferdinand Tonnies coined the terms *Gemeinschaft* (community) and *Gesellschaft* (association, society) to distinguish the transition of societies from feudalism to industrial capitalism. He looked at family, the neighborhood and friendship groups as examples of gemeinschaftish relationships. For him with increasing industrialization, there is bound to be a shift towards gesellschaftish relationships which are based upon rational will. He terms state and city to be the examples of *Gesellschaft* where relationships are segmented, transitory, instrumental, contractual and impersonal. However, there were critics who felt that this view was problematic as it was plaguing old style modernization theory. Wallerstein (1991) felt strongly that *Gemeinschaft* problem was largely produced by the capitalist *Gesellschaft* and the internal societal problem of the transition from *Gemeinschaft* to *Gesellschaft* had set the social sciences on an

entirely wrong footing. However, Roberstson (1992) does not entirely wipe out the significance of the theories propounded by Tonnies. Instead, he finds that it has, in one way or the other, informed the reality of the world. Culture contact theory or Melting pot theory by Goode are the other examples. Indeed, societal changes which are being witnessed in this era of so-called globalization were already anticipated by many earlier thinkers. The early theories were soon forgotten. Why did these theories fail to make a strong impact on the thinking minds? Were they wiped away by the invasion of much grander economic theories?

Encountering a Paradox

In the preceding section, we have, in part, pointed to the selective theoretical and intellectual amnesia among social scientists and sociologists in particular. Not so much to exaggerate, but to magnify, we may state that the amnesia is largely due to the 'self-constructed limitations' of the discipline by the sociologists themselves. As a result of the limitations set by sociologists, many of the arguments put forth by them faced an early death before it could assume the form of 'grand theories'. Having already identified the possible reason for such an intellectual and theoretical amnesia, we shall now proceed to examine the limitations of the current sociological work in detail.

Primarily, lack of cultural framework to understand the globalization process has been a major obstacle to many sociologists in their attempt towards theorization. The second reason can be attributed to the general conventional practice of sociologists that disregards the fundamental institutions like caste, marriage and kinship upon which the fabric of Indian society is built. This has eventually led many of the sociologists to understand the phenomenon of globalization without understanding the basic structures. Such a study does not facilitate a comprehensive and holistic understanding of the concept. Thirdly, the tendency to replicate the West is reflected in the theory and practice of sociology, both in the present as well as in the past. Most of the theories which the sociologists of this country talk about are borrowed from the West. Thus, the area suffers from theoretical stigma. 'Theory construct and practice' has been under the constant hegemony of the West. Intellectual community has been the fast response to forces of globalization, at least in this respect. It is reflected in the quickness and in the abilities of the academicians to ape the theories and models of the West and fit it in an altogether different scenario and situation. This culture has also partially blocked the complete understanding of the globalization process from Indian perspective.

Concluding Remarks

Globalization has come to mean some thing of a 'hold-all' concept. It has been identified with structural adjustment programs, economic reforms, new world trade order and the global village in communication with each other. One does not doubt that it has an all-powerful capacity for social change. Yet, it may not necessarily explain all factors of social change as it is beginning to be perceived. It may just have an impact on few aspects of society. Soon, the process of accommodation and adjustment will begin, as has been the experience with the past forces of change. Hence, it is essential to demystify globalization. Many factors of social change may remain unexplained due to residual emphasis on globalization. Over and stereotypical reaction to globalization has quite a few dangers, which social sciences can hardly afford.

Some of the basic institutions in India such as caste, family, kinship, etc need to be understood and examined under the light of global phenomenon. These institutions are responding to the forces of globalization, but are largely ignored. For example, now, almost every caste association has a website and there has been constant networking among the members of the caste through email, online chats and on-line associations. Temples too are not far behind. Has globalization made a distinct dent upon caste as an institution, bearing the stamp of global village setting, if not making it disappear from the face of the earth? Or, has it strengthened the dying institution through internet and information society? Alternatively, take a look at the institution of

marriage which is closely related to the institution of caste. The emergence of numerous websites on matrimonial alliance like matrimonial.com, Shadi.com, jeewansathi.com, soulmate.com etc. indicates the forces of globalization which are influencing the institution of marriage. Indeed, these websites offer a wide range in the selection process which is based on region, language, caste and sub caste, religion, state, country, age and other personal features, etc. Paradoxically, the Indian institutions of marriage and caste are turning out to be a global phenomenon, much against the local features while at the same time they are retaining several of their endogamous characteristics.

Globalization forces have brought a change in the general behavioral pattern and outlook of the individuals. They are promoting cosmopolitan cultures throughout the world with the tastes and outlook of the people being altered. Globalization forces have led to cultural modernity and cultural consumption. As Kellner (1983) states that in the modern world, consumerist lifestyle and mass consumerism dominate taste and fashion. More money is spent on consumer goods, holidaying and other leisure activities. An individual's identity is mainly derived from his/her consumer activity rather than his caste or other social backgrounds. For that matter, individual's consumer identity sometimes also dominates his/her work identity because consumption, lifestyle and acquisition of goods mark his/her social position. Consumerism, the byproduct of globalization process is indeed replacing the citizen with the consumer. In such a consumerist society, it is quite difficult to identify and classify individuals on caste lines any more.

Institutions like caste, marriage, family and kinship appear to lose their importance due to the onslaught of global attitudes on the mind-set of the people. Long distance marriages have been increasing. Even the nuclear family culture is slowly taking different forms with accelerated growth in the number of working mothers, frequent over-seas assignments of one of the partners, extra-marital affairs, live-in relationships and single parenthood. Kinship also is witnessing too many changes with the growth of old-age homes in different parts of the country. Children deserting parents in pursuit of educational and career opportunities has been a common phenomenon these days. The all-pervasive institution of caste has undergone changes despite retaining its identity in different forms.

It is a well-established fact that these institutions are still strongly felt by all of us. These are the institutions which have enabled us to maintain a distinct identity as opposed to that of western notion of modernity. Will these institutions insulate us from the acclaimed influence of globalization? Or will they wither away? Changes in these institutions cannot be taken for granted merely because that is how changes took place elsewhere. The Indian sub-continent may be different in responding. For, after all, globalization is yet another force of social changes as many others before it! The task is therefore neither to ignore its role nor to be taking it for granted.

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A Post- Structuralist Study of G.B. Shaw's 'Candida' and Girish Karnad's 'Tughlaq'

Divya Pande*

Abstract

The paper reinterprets two major plays in English- G.B Shaw's 'Candida' and Girish Karnad's 'Tughlaq' from the point of view of post-structuralism which rejects the idea of a literary text having a single meaning and purpose. The texts become reader- centric and every individual reader brings a new meaning to a given text as meanings are unstable, contextual and changing. Discussing the theory and history of post-structuralism in brief the two plays 'Candida' and 'Tughlaq' are discussed being open- ended and how the intricate connotations of their respective periods and cultures influence their interpretations. It is interesting to note how their plots and characters can be understood differently by the readers having different life-experiences. The diversity of common themes for different characters within the plays is also examined in broader perspectives.

Key Words: Post- Structuralism, Candida, Tughlaq, mystery, dreams.

The turning point in the approach to reading and understanding of texts began with the advent of post- structuralism when Jacques Derrida delivered his research paper on "Structure Sign and Play in the discourse of the Human Sciences" in 1966 to an international colloquium at Johns Hopkins University. In the paper he attacked the strict form of structuralism and the systemic, quasi-scientific pretensions which were derived from Saussure's concept of the structure of the language. This structuralism was represented by the cultural Anthropologist Claude Levi- Strauss and he asserted that the notion of a systemic structure, be it linguistic or other, presupposes a fixed 'center' to organize and regulate the structure while the center remains outside of it.

While post- modernism and post- structuralism appear interchangeable to many, modern critics use post- modernism to developments in literature and other arts and use post- structural for theories of criticism and intellectual inquiries. The need of post- structural theory arose for critics to justify their individual position and practices. In the late 1960's post- structuralism in a way completed structuralism by its fluid approach to work out the possibilities. It offered varied possibilities, interpretations and explanations. In literature post- structuralism implies that any fixed meaning of the text is unstable thus makes the signification unstable. Post- structuralism states that signifier

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and the signified are not only oppositional but also plural and thus creates innumerable meanings. Since the meaning is inherently unstable so the text is open to multiple interpretations. It sees the collective works of literature as a network which is inter-connected and deprived of meanings.

Roland Barthes who was himself earlier a structuralist, however bridges the difference in structuralisms and post- structuralisms in his book published in 1967- "*Elements of Semiology*" saying that all discourses are subject to interrogation. However, in his later theories he said that texts maybe considered as 'writerly' or 'readerly' or even both. In his monumental book, "*Death of the Author*" Barthes gave prominence to the readers implying that the only relationship that mattered was the relationship between the reader and the novel who bring in their own experiences and based on that their own interpretations when they approach a text. Thus Death of an author is metaphorically replaced by 'The birth of the reader'. Since there can be no single meaning and interpretation of the readers', literature can never have a full and unanimous closure. The themes and meanings can never have a definite outcome but can have unexpected and varied results from the analysis of the text. According to post- structuralists works share techniques and are inspired and based upon each- other hence no text can be self- sufficient. Words are contextual and essentially meaningless and the symbols can never completely represent the idea that they mean to convey, there is always a distant to what they signify and hence are open to interpretations. It is in a way closely related to reader's response criticism where readers are free from the author's interpretation of text.

The post- structuralism gave the autonomy to readers as meanings in the text are unstable and contextual. Among the post-structuralists Michel Foucault, Jacques Derrida, Roland Barthes and Jean Baudrillard propounded various theories which led to the shift in perception. For them the meaning was dependent on the interpreter and not the structure and they recognize the power of underlying structures to establish meaning. Derrida gave the de-construction theory which is primarily used in literature as a post- structuralism technique.

G.B Shaw's '*Candida*' published in 1898 under Shaw's- '*Plays Pleasant*' is one of his iconoclast characteristic comedy where he presents the Shavian concept of 'New Woman' through the character of Candida, an intelligent, attractive and vivacious woman of thirty-three married to Reverend James Mavor Morell, a devout Christian socialist and about forty years of age. Candida as her name suggests is candid and frank and believes in her head rather than heart. The story moves through a love triangle between Candida, James and Eugene Marchbanks, a young poet and idealist who is eighteen years old and madly in love with Candida. The plot of the play moves in typical Shavian style with G.B Shaw bringing in the woman question- a burning issue of the late Victorian period. Morell believes firmly in his marriage and believes that he and Candida are a happy couple as both of them fulfill their responsibilities efficiently. He also believes that he is promoting socialism by his talks and speeches and influencing his audience. His confidence in his sermons is broken by Candida who tells him that men come to listen to him on Sundays because every other means of entertainment is closed and women come because they suffer from Prossy's complaint (Proserpine Garnet is Morell's secretary and typist and is in love with him). Marchbanks, who has been rescued by Morell when he was sleeping on an embankment and taken in by the couple, challenges Morell's belief in his marriage. He accuses Morell of mistreating a woman like Candida for making her scrub floors, fill lamps with paraffin oil and slice onions. He insists that Candida is far superior to be subjugated to petty household tasks and declares that he passionately loves her. Marchbanks talks about his undying love for Candida and suddenly Candida finds herself between two men who ask for her love.

She asks both of them to bid for her with what they both have to offer her and says that both of them presume that she must belong to the either of the two. To the bid Morell says- "I have

nothing to offer you but my strength for your defence, my honesty for your surety, my ability and industry for your livelihood, and my authority and position for your dignity. That is all it becomes a man to offer to a woman" (p. 74) while Marchbanks offers- "My weakness. My desolation. My heart's need". (pg. 74) To their respective bid Candia says- "I give myself to the weaker of the two". (p. 75) Morell thinks he has lost the bid while Marchbanks knows that he has.

Candida explains to Morell that it is he who needs her safety and consideration as she fulfills the role of his mother, his three sisters, his wife and mother to his children singlehandedly. She says- "when there is money to give, he gives: when there is money to refuse, I refuse it. I build a castle of comfort and indulgence and love for him and stand sentinel always to keep little vulgar cares out. I make him master here, though he does not know it, and could not tell you a moment ago how it came to be so. And when he thought I must go away with you his only anxiety was- what should become of me..." (p. 76). Shaw thus through Candida addresses the woman question in the play but when Marchbanks leaves their house into the night he says- "in a hundred years, we shall be of the same age" (p. 77) to Candida reminding him of their age difference. He says- "let me go now. The night outside grows impatient" (p. 77). The play ends as Shaw writes- they (Candida and Morell) embrace. But they do not know the secret in the poet's heart.

This secret in Eugene Marchbanks heart as he leaves Candida's and Morell's house has a distinct post- structuralist essence. Shaw does not reveal the secret to the readers. While the respective bids and Candida's decision Marchbanks says- "as old as the world now. This morning I was eighteen" (p. 77) in a reply to Candida asking him- "How old are you Eugene"? (p. 77) While both Candida and Morell are worried for him, Marchbanks who is an intelligent and sensitive poet has found the truth which makes him impatient to leave them. When Morell tells Candida after the decision is made and Eugene wants to leave- "Candida: don't let him do anything rash" (p. 77), Candida who understands Marchbanks better says- "Oh! There is no fear. He has learnt to live without happiness" (p. 77). To this Marchbanks replies- "I no longer desire happiness: Life is nobler than that. Parson James: I give you my happiness with both hands: I love you because you have filled the heart of the woman I loved" (p. 77).

The play thus addresses the social question but leaves the metaphorical one unaddressed. There have been various interpretations to this by the critics ranging from the question of personal happiness and negating it for the benefit of the larger happiness of mankind, to the importance of acts of love and service. Some point out that Marchbanks finally understands the hollowness of worldly love and others believe that the poet has found out diviner dreams. Marchbanks sees the sham Candida is and how worldly comforts matter to her- when Marchbanks says that Candida's feet would be beautiful on the mountains, Candida says- "My feet would not be beautiful on the Hackney road without boots" (p. 47). He sees how his poetry bores her when she says- "Put that down again Eugene. There are limits to my appetite for poetry: even your poetry. You have been reading to me for more than two hours, ever since James went out" (p. 60), and how she chooses to stay with Morell after making him realize her importance. The quest and meaning of love for Marchbanks is very different from the meaning of love for Candida, Morell, Proserpine, Alexander Mill and others. Shaw breaks the stereotype of romantic love that Eugene Marchbanks has but the secret in the poet's heart is mysterious. Marchbanks believes in love that is idealistic and wants to free Candida by his gallantry. As he is young and a poet his love gradually moves from physical to metaphysical when Candida appeals to him. Shaw satires Eugene's concept of love as he himself believed in evolutionary duty and thus strips out the sentimental and the romantic from love. Shaw actually titled the play- 'Candida: A Mystery' when it first got published. Shaw further invents new words as the established English language falls short of words to convey the ideas that Shaw wants to. Burgess speaks in Cockney and rustic English throughout the play. The words he uses can be interpreted differently by different readers. Thus the concept of love remains 'readerly' in the

play similar to 'the secret in the poet's heart'. As post- structuralism points out that the texts are inspired by each- other and are not self- sufficient one sees the influence of *A Doll's House* (1879) on *Candida* (1894) since Shaw was greatly influenced by Ibsen. Over the periods of years, the readers interpret the secret and the concept of love according to their own experiences and life values making the play post- structuralist.

Like the concept of love is different for various characters in '*Candida*' and the interpretation of the mystery of the poet's heart is unique to each one, the other play discussed in the paper is '*Tughlaq*' by Girish Karnad where Sultan's idealism and his dreams are interpreted very differently by various readers. It is a historical play where Karnad pictures the last years of regime of Mohammad-Bin-Tughlaq, the sultanate of Delhi also referred to as 'madman' for changing his policies often on his whims. The play was first produced in Kannada in 1965 and then in Hindi by the National School of Drama. In 1970 it was produced in English in Bombay and was a huge success. The play is rich and complex in symbols and imbibes the 'Natak' conventions of chronic pairs- using character- pair of Aziz and Aazam in the play. The play had immense contemporary appeal as it was seen as parody to the political mood of disillusionment following the Nehru era. Karnad himself reiterates this comparison- "what struck me about Tughlaq's history was that it was contemporary. The fact that here was the most idealistic, the most intelligent king ever to come on the throne of Delhi.... And one of the greatest failures also. And within a span of twenty years this tremendously capable man had gone to pieces. This seemed to be both due to his idealism as well as the shortcomings within him, such as his impatience, his cruelty, his feeling that he had the only correct answer. And I felt in the early sixties India had also come very far in the same direction- the twenty- year period seemed to me very much a striking parallel. (Enact, June 1971)".

The play takes the readers into the mind- games of Tughlaq who is a brilliant statesman and an idealist. He wants the best for his people but somehow things go all wrong. As the play opens Tughlaq is seen suspected by his people and there are rumors that he killed his father and brother to take over the throne. His own mother suspects him of doing so and has not spoken to him since that time. The sultan works hard to project himself as being tolerant of all religions but Hindus feel that it is just a sham and Muslims are angry with him as he has exempted Hindus from the compulsory 'Jizia' tax that Muslims have to pay. A Muslim saint, Imam-ud-din has been speaking against the Sultan on public platforms and this worries him. Although the Sultan, as a devout Muslim prays five times his Muslim subjects think that he favors Hindus. The play shows how the middlemen take advantage of his liberal policies for their own benefit as seen in the court- case of Govt. vs Vishnu Prasad. Vishnu wins the case and the government is directed to pay him five hundred silver dinars as compensation and a civil service job for a regular income. Actually, Aziz, a con- man is disguised as Vishnu Prasad getting the benefits and he reveals the fact to his friend Aazam, another con-man. The Sultan praises the judge, Kazi-i- Mumalik for his impartial judgement and also announces that he plans to shift his capital from Delhi to Daultabad to maintain the unity of Hindus and Muslims and that for the safety of his capital to manage such a large empire. People react harshly to his decision and are unhappy. In his conversation with his step- mother the audience comes to know of the mounting problems he is facing from all fronts. His childhood friend Ain-UI-Mulk has revolted and with an army of thirty thousand soldiers is marching to Delhi. The Sultan has only six thousand soldiers to face him. Sultan has invited Shahib-ud-din to manage the administration in his absence and asks his confidante and Vizier Mohammad Najib to stay back in Delhi while he himself plans to go to the war with Zia –ud –din Barani a noted historian, another confidante of his. As the play proceeds the readers witness the sharp and cunning mind games of the Sultan. He invites Sheikh Imam-ud-din to speak at Delhi and orders his soldiers to ensure that people do not reach the venue. He then persuades the Sheikh to go as his envoy to Ain-ul-Mulk so that the precious blood of Muslims is saved from shedding in the war. Sheikh resembles the Sultan in

appearance and he entices the Sheikh to dress up in royal robe. As soon as the Sheikh is about to approach Ain-ul-Mulk the attack signal is given for the war by Sultan. The soldiers of Ain-ul-Mulk mistake the Sheikh as Sultan due to the resemblance in appearance and he is killed. The soldiers of Sultan attack Mulk's army from all sides and Sultan is victorious. He shows grief at the death of the Sheikh to the public on his return. However, his courtiers are unhappy with him for this fraud and Ratan Singh leads them to a rebellion. He entices Shihab-ud-din to be a ploy in killing the Sultan while he was praying but then discloses the plan to the Sultan and Shihab-ud-din is gruesomely killed by the Sultan. Fearing the wrath of the father of Shihab-ud-din who is a very powerful man, Sultan declares that Shihab was killed by rebel soldiers trying to save the Sultan and declares him a martyr.

Angry at all these rebellions the Sultan orders people of Delhi to vacate the city and move to Daultabad within a fortnight. He also bans his people from praying until the arrival of Ghais-ud-din. The middlemen again exploit the common people during the journey and Aziz demands bribe from a woman to let her take her sick child to the doctor. She is unable to pay and the child dies. The play then moves five years ahead and Sultan is in Daultabad. Here he is worried about the counter-feiting of the coins in his empire, various revolts in Bengal, Malabar, planned attacks over Delhi and drought in Doab. He shares with Barani that he cannot sleep, people call him 'mad Mohammad' and he wants to kill himself. He shares with his step-mother that he wanted to be an idealist but has miserably failed. He is trying to figure out who killed Najib and when she confesses that it was done on her orders as Najib's advices have brought Sultan to this condition, he orders his soldiers to put her in the prison to be stoned to death. After that he tries to pray but cannot do it and feels he is going mad. Ghais-ud-din is invited to come to purify Daulatabad and Aziz comes disguised as Ghais-ud-din with Aazam as his follower. It is declared as a holy day for the city but people are not happy as they are starving and they want food and not prayers. The Sultan arrives and embraces the saint and announces beginning of the prayers. The woman recognizes Aziz and shouts that he killed her child and people mistake the killer to be the Sultan. The riots start and Aazam is killed while escaping. Sultan asks Aziz about his real identity and he confesses to his disguise and says that he is an ardent follower of Sultan. The Sultan is impressed by his trickery and punishes him by making him an officer with the Governor of Deccan asking him to go to Arabia and then disappear on the way. Barani disagrees with his decision to pardon Aziz and then decides to go back to his village. The play ends with Sultan sitting with the closed eyes his head hanging over his chest and appears asleep. When he hears the call of prayer he is dazed and disillusional and is not able to come to terms with the reality.

The play's end leaves it open to the interpretations. The dreams of the Sultan are different yet similar to the dreams of the others in the play. Everyone right from the ordinary people to the King to the con men Aziz and Aazam dream of better life for themselves but in different ways. Sultan has dreams that his subjects will be happy and contented and that the Hindu-Muslim unity will prevail in his empire but fails miserably. Aziz and Aazam cheat others thinking that they will make themselves prosperous and happy but Aazam is killed and Aziz has to abscond. The step-mother is a well-wisher of Sultan and dreams that he will be happy but she is thrown into prison to be stoned to death by Sultan. Barani and Najib share Sultan's dream of prosperity and happiness for all but see the downfall of Sultan and the sufferings of the people. The differences and the complexity of the characters in the play make the interpretations reader centric. The character of Sultan brings out various shades of his personality. The various schemes he brings in for his subjects like the transfer of his capital, raising the taxation in Doab and issue of the token currency are for the welfare of his subjects but fall flat due to the involvement of the middlemen. The readers and audiences take a different view and interpretation of Sultan according to their own life experiences. Yet no critical examination of the play can easily exhaust the complete meaning for the readers as

the play has an elusive quality which comes from the chief protagonist Tughlaq who is portrayed with great psychological depth.

Thus, the two plays- *The Doll's House* and *Tughlaq* have lot in common from post- structuralist point of view as they are open to interpretations. Since the post- structuralism replaces the author's authority with various other sources like transferring the agency to readers, cultural norms and other literatures the interpretations are always subjective and never authoritative. Both the plays can be interpreted from the individual reader's point of view along with the context of cultural norms. Tughlaq ruled in India in the 14th century ascending to the throne of Delhi in 1325. He established direct reign of the Delhi Sultanate in most of the South and laid out ambitious plans for public welfare. His age is also considered very important in the history of Indian Coinage. He introduced various reforms and improvements, he introduced bronze coins and declared that they should be treated at par in value with the existing silver coins. Sultan was great, liberal and democratic in spirit and only when his schemes started failing he turned autocratic. He tried to establish a secular empire in India and was an inspiration to Akhbar's liberal policies. The Ulema's who always had a monopoly over law could not control the Sultan which made them angry and bitter critics of Sultan. He was often in consultation with non- Muslim scholars and the Muslims considered him a non- believer. His initial transfer of capital was done in stages and before shifting people he had purchased houses for them. He also gave them generous gifts before their departure and after their arrival in the new city. Thus, people who are students of history will have a different perspective to the play as they are more aware of the documented facts which are omitted by Karnad in the play. Karnad read works of Ishwari Prasad, an Indian Historian who published extensively on Mughal and Tuglaqui dynasty, and also historical works like Zia- ud- din Barani's *Tarikh-i-Firozshahi*, Al Marshi's *Mashik- al- Absar*, Ibn Battuta's *Travels* and Yahia- bin- Ahmad's *Tarikh-i- Mubarakshahi* to write the play *Tughlaq*. Hence one finds considerable influence of various texts on the play making it post- structuralist in approach.

In the play *Candida*, the character of Candida will have different shades for feminists and different for other readers. Men and women will have different perspectives in analyzing Morell, Marchbanks and Candida. The play is a satire on the gender- stereotyping of the British Victorian era. The tight patriarchal society divided the roles of men and women into segregated compartments where women were expected to be virtuous, docile, domesticated and care-givers. Morell is a perfect example of this stereotype as he is masculine, vain, self- absorbed and takes pride in his roles of providing to his family. That is why in his bid he proudly offers his strength and his industry to Candida. He confidently tells Eugene- "oh, if she is mad enough to leave me for you, who will protect her? Who will help her? Who will work for her? Who will be the father to her children?" (pg. 66). His secretary Miss Garnett is also underpaid by him and she also helps in the domestic chores as Candida reveals in the play. Morell sees Candida as an ideal wife and mother but fails to acknowledge the hard work she puts in to make his home function smoothly. Although he appears unconventional yet soon we realize that it is just a façade. He puts his trust in "the goodness and purity" (p. 52) of Candida but not in her love for him. Marchbanks on the other hand stands up for Candida and appears to be a feminist until the time when Morell informs him how Miss Garnett helps him with the chores and he says- "Do you think every woman is as coarse grained as Miss Garnett?" (p. 46). It becomes obvious that the feminism of Marchbanks is confined to Candida and he uses that to protest her working for the household chores. He tells Morell- "It is she who wants somebody to protect, to help, to work for: somebody to give her children to protect, to help and to work for. Some grown up man who has become a child again. Oh you fool, you fool, you triple fool! I am the man, Morell: I am the man" (p. 66). He seems to understand Candida but beyond his love for her his feminism is selective. He conveniently considers Prossy inferior and is comfortable with

her doing the menial chores. In his essay, "The Womanly Woman" Shaw wrote- "the domestic career is no more natural to all women than the military career is natural to all men" (Major Critical Essays 38). Candida has already freed herself from all constraints as she knew that she first belonged to herself. She also facilitates Morell and Marchbanks to get free from their illusions. Morell realizes that he is strong and respected and can sermon beautifully because Candida works in the background to keep his heart free from all 'vulgar cares'. He says- "it's all true, every word. What I am you have made me with the labor of your hands and the love of your heart. You are my wife, my mother, my sisters: you are the sum of all loving care to me" (p. 76). Eugene is a poet and visualizes Candida with "wreath of stars on her head, the lilies in her hand and the crescent moon beneath her feet" (p. 33). Candida helps him see that she is an ordinary woman and not a poet's muse, she needs boots for herself on the Hackney street and Morell's financial stability to ensure a secure future for herself and her children. Eugene sees the real Candida and as a poet he cannot be confined within the existing structures of the society and he impatiently leaves into the night. Shaw, in a letter to the Rugby boys explains the secret in the poet's heart- ".....what business has a man with the great destiny of a poet with the small beer of domestic cuddling and petting at the apron- string of some dear nice woman? Morell cannot do without it: it is the making of him; without it he would be utterly miserable and perhaps go to the devil. To Eugene, the stronger of the two, the daily routine of it is a nurse's slavery, swaddling clothes, mere happiness instead of exaltation- an atmosphere in which great poetry dies. To choose it would be like Swinburne choosing Putney. When Candida brings him squarely face to face with it, his heaven rolls up like a scroll; and he goes out proudly into the majestic and the beautiful kingdom of the starry night" (Crompton 43). Thus, again to the students of English Literature who have read Shaw, the secret of the poet's heart will have a different interpretation to the other readers who have not. Candida emerges as Shaw's 'new woman' who makes her own choices with dignity and the play marks a beginning of the new era for the English Victorian women.

Both the plays- *Candida* and *Tughlaq* provide multiple options in post- structuralism. Both have open endings and can be read on various levels. The plays are rich in contextual histories of their respective periods and are studies in human emotions with deep psychological connotations. Each reader who approaches the plays will bring with them layers that will add more intricate meaning to the plays.

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ISSN NO. 0972-9445

Emerging Trends in Development Research

Vol. 28, No. 1&2, 2021, 18-33

www.grefiglobal.org/journals

Social Structure and Communication System of a Transitional Manipuri Village in Assam

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Abstract

The present paper is an attempt to analyse the bearings of social structure on the nature of communication systems of a transitional Manipuri village in Assam. The study was located in Cachar district of Assam where a several villages of Manipuri community are found. The study indicates that the traditional and modern elements of the communication system of the village are now integrating with the advent and penetration of new communication technologies.

Key Words: *Social Structure, Communication system, Manipuri Village.*

Communication is needed in human society to improve knowledge and for knowing the innovations and modern technology. It is one of the means for development and change. It is the process through which people know about the things happening around them. Generally, the communication system in rural areas had been very poor. As a result of it, the socio-cultural life of the villages has been traditionally oriented and has been fused with the folk culture of the society and for years it has been free from the influence of the outside cultures. But in recent years, the rapid expansion of modern mass media and new communication technologies give rise to new patterns of communication and culture and has had a great impact on the lifestyle of the rural masses. Therefore, it proposes to study the patterns of communication systems and their social structure in a village setting.

The present paper aims to understand the present patterns of communication systems and their social structure in Manipuri/Meitei villages. The paper is based on an empirical study that was conducted from January- February 2010 in a Manipuri/Meitei village, consisting of 168 households, named "Chandpur" in the Cachar district of Assam. The study was carried out by using the interview schedule technique on one respondent of each 168 households in the village of which each half (84) of the respondents were male and female.

The Locale of the Study

Assam is the heartland of Northeast India. It occupies a triangular area of 78,438sq.km in which 77,476.23sq.km are rural and 961.77sq.km are urban areas (Directorate of Economics and

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Statistics, Government of Assam, Guwahati). The state has 27 districts and Cachar is also one of the districts in this state. It is located at the extreme South East corner of Assam and its district head quarter is Silchar. The total area of the district is 3786 sq. km of which 3751.37 sq. km. are rural areas and 34.63 sq. km are urban areas (Directorate of Economics and Statistics, Government of Assam, Guwahati). The district has two sub-divisions -Silchar Sub-division and Lakhimpur Sub-division and 15 Development Blocks.

The village Chandpur is a Manipuri village, situated in the South-East of the District Head Quarter, Silchar. It is at a distance of about 22 km away from Silchar town and situated on PWD road of Sonai to Kabuganj Market. The total land of the village is about 1045 bighas of which about 891 bighas are agricultural land and about 154 bighas are household land. As far as education is concerned, the village has all the educational facilities. Regarding communication facilities, the village has proper mobile network coverage and the telephone connection is also properly available in this village. A branch post office and a market are also situated in the village. The market sits once a week but there are several permanent shops in the market along with PCO, DTP center, etc.

Social structure and their lifestyle

Sex status

The data show that out of the 168 respondents, each half (50%) of the respondents were male and female, while in the case of the villagers, out of the total i.e. 1138 population, 634 (55.71%) of the population were female while 504 (44.28%) of the population were male in the village. Here, it can be noted from the data that in this village, the female population is more with 130 (11.43%) than the male population.

Age group

It is found that 23.21% of the respondents belonged to the age group of 31-40 while 22.61% of the respondents belonged to the age group of 41-50 and 19.64% of the respondents belonged to the age group above 70. Again, 17.26% of the respondents belonged to the age group of 21-30 whereas 8.33% of the respondents belonged to the age group of 51-60, 6.54% of the respondents belonged to the age group of 61-70 and 2.38 % of the respondents belonged to the age group of 11-20.

Educational Qualification

The data indicate that out of the 168 respondents little more than two-fifths (40.47%) of the respondents had a high school level whereas more than one-fifth (22.60%) of the respondents had a higher secondary level. On the other hand, 15.47% of the respondents had a primary level, while 7.73% of the respondents had a middle primary level followed by graduate and post-graduate levels with 7.14% and 2.38% respectively. There were equally 1.19% of the respondents who were Ph.D. holders, technical persons, and illiterate. A few (0.59%) of the respondents are found to have professional qualifications in this study.

Occupation

It is found from the data that out of the 168 respondents more than half (51.19%) of the respondents were housewives/students / unemployed persons whereas more than one-tenth (11.30%) of the respondents were agriculturalists. Again, equally 10.71% of the respondents were white collars and petty businessmen while 8.33% of the respondents were skilled workers, 3.57% were defense personnel, 2.97% of the respondents were retired persons and equally 0.59% of the respondents were govt. officers/executive/managers and professionals. None belonged to non-skilled workers among the respondents.

Languages known by the Respondents

Language is the main means of bringing effective communication. Through language, it can bring closeness among the people of different communities. Here, the data indicate that more

than half (50.48%) of the respondents know Manipuri and Bangla whereas more than one-fourth (29.12%) of the respondents know Manipuri, Bangla, and Hindi and little less than one-fifth (18.44%) of the respondents know Manipuri, Bangla, Hindi, and English. There were a few respondents (1.94%) who know Manipuri, English, Hindi, Assamese, Bangla, and Mizo languages. Thus most of the respondents are bi-lingual in the village.

Marital Status of the Respondents

The study reveals that more than two-thirds (72.81%) of the respondents were married persons whereas less than one-third (27.18%) of the respondents were unmarried persons.

Household Pattern

It is found that in the village, less than one-third (61.90%) of the families were joint families while more than one-third (38.09%) of the families were nuclear families in this study.

Religion

As regards religion, it is found that the majority of the respondents (98.21%) were Hindu whereas a few (1.78%) of the respondents were Christian. But it is also found that though a majority of the respondents were Hindu, they reported that they are still practicing the tradition and puja performance of the traditional Manipuri religion Apokpa. From this study, it can be noted that all Manipuri Hindu people are still preserving their traditional religion Apokpa.

Number of Clan (Yek) in the village

Among the seven yek (clan) of the Manipuri community, it is found that out of the 150 families who belong to yek, 50% of the families belong to Khuman yek while 27.33% of the families belong to Ningthaucha yek. On the other hand, 14.66% of the families belong to Luwang yek while 8% of the families belong to Khanganba yek. And there was no family who belong to Mangang, Moirang and Angom yek in the village.

Number of Sub-clan (Sagei) in the village

As regards Sagei (Sub-clan) the study indicates that the majority of the respondents (11.30%) belong to Ningthemmayum Sagei while 8.92% of the respondents belong to Nambram Sagei who is in the second position. On the other hand, Laishram Sagei is in the third position with 8.33%, while Taurem Sagei is in the fourth position with 7.73% and Mutum Sagei is in the fifth position with 7.14%. Again equally, 6.54% of the respondents belong to Oinam and Lairenjam Sagei, 5.37% of the respondents belong to Brahmin, followed by Kshetrimayum with 4.76%, Sinam with 4.16%, and Kangabam with 3.57%. Equally, 2.97% of the respondents belong to Chingakham and Khumujam Sagei while equally 2.38% of the respondents belong to Chandam and Salam Sagei. While equally 1.78% of the respondents belong to Khumukcham and Sanaujam Sagei, equally 1.19% of the respondents belong to Chirom, Lauremam, and Khumanthem Sagei, and equally 0.59% of the respondents belong to Ahongbam, Awongsamam, Irom, Khumumayum, Falangmam, Loitongbam, Nongthomam, Puthem, Sawaijam, Takhensangbam, Thokchom, and Yanglem Sagei.

Number of Government employees in the village

To analyze the number of government employees in a household in the village, the data have been categorized into three categories: (1) 1-2 employees. (2) 3-5 employees and (3) More than five employees and the data indicate that out of 103 households in the village more than one-tenth (11.65%) of the respondents have 1-2 government employees in their families while a few (0.97%) of the respondents have more than five government employees in their families in the village.

Number of Private Employees in the village

To analyze the number of private employees in a household, the data have been categorized into three categories such as (1) 1-2 employees. (2) 3-5 employees and (3) More than 5 employees and the data reveal that out of 103 households in the village, 41.74% of the respondents have 1-2

private employees in their household while 6.79% of the respondents have 3-5 private employees and 2.91% of the respondents have more than five private employees in their household.

Monthly Family Income of the Respondents

The data show that less than two-fifths (37.50%) of the respondents have a monthly family income of Rs. 1,000 to Rs. 5,000 whereas more than one-third (35.11%) of the respondents have a monthly family income above Rs. 10,000. Subsequently less than one-fourth (24.40%) of the respondents have their monthly family income within Rs. 5,000 to Rs. 10,000 while few (2.97%) of the respondents have their monthly family income within Rs. 1,000.

Types of houses

From the data, it is found that more than two-fifth (42.26%) of the respondents had Assam type half brick walls with bamboo-cement plastered houses while more than one-fourth (25.59%) of the respondents had Assam type with wood, bamboo, and mud plastered walls with tin-roofed houses and little more than one fifth (20.23%) of the respondents had Assam type with brick walls houses. There were 6.54% of the respondents who had RCC buildings while 5.35% of the respondents had Assam type Bamboo-mud plastered walls with tin-roofed houses. But there was found no house of Assam type, Bamboo- mud plastered walls with thatch-roofed and bamboo and polythene roof in this study.

The native place of the Respondents

To analyze the native place of the respondents, the data have been categorized into four categories, such as (1) Cachar (2) Outside Cachar (3) Outside North-East and (4) Other and the data revealed that all the 168 respondents (100 %) were from Cachar district only.

Length of Residence in the village

The data reveal that majority of the respondents (92.85%) had been living in the village since birth whereas a few (3.57%) of the respondents had been living for 51-60 years. On the other hand, equally a few (1.19%) of the respondents had been living in the village for 11-20 years and 21-30 years while equally 0.59% of the respondents had been living for 1-10 years and 61-70 years in this study.

Sources of drinking water

As far as the sources of drinking water for the people of the village is concerned, it has been classified into six categories, such as (1) Pond (2) Well (3) Tube well (4) Supply water (5) Pond + well and (6) Other. The data reveal that all the respondents' i.e 100% of the village used to supply water for drinking purposes.

Implements used in cooking food

From the data, it is noticed that more than half (58.92%) of the respondents used both LPG and hearth for cooking purposes while more than one-fourth (25.59%) of the respondents used hearth and more than one-tenth (14.88%) of the respondents used LPG only for cooking purpose. A few (0.59%) of the respondent used a kerosene stove for cooking purposes in the village.

Status of using Sanitary Latrine

Using sanitary latrines has a great impact on maintaining good health and hygiene of a family and sustaining the environment of a particular area. It is found that more than half (58.33%) of the respondents used sanitary latrines while more than two-fifths (41.66%) of the respondents used kaccha latrines in the village. But those families who used kaccha latrine reported that due to financial problems though they used kaccha latrine, it is designed just like a sanitary latrine which creates no harm to the environment. From the data, it can also be noted that the people of the village have awareness of hygienic maintenance.

Visit Town

The data highlight that 22.02% of the respondents visit the town once a week, whereas 19.04% of the respondents visit on alternate days, and 17.85% of the respondents visit very rarely.

Again while 14.28% of the respondents visit town daily, 11.90% of the respondents visit once in a month, 4.16% of the respondents visit more than once in a month, 3.57% of the respondents visit once in three months, 2.38% of the respondents visit once in four months, 1.78% of the respondents visit more than once in a month and equally 1.19% of the respondents visit once in five months and once in six months. There were 0.59% of the respondents visited the town once a year.

Purpose of visiting the town

From the data, it is proved that less than half (45.23%) of the respondents visit town for shopping purposes whereas more than one-tenth (14.28%) of the respondents visit town for shopping, visiting relatives, and medical purposes. On the other hand, while equally (8.33%) of the respondents visit town for official, shopping and service, 7.14% of the respondents visit for shopping and business, 5.95% of the respondents visit for education, 5.35% of the respondents visit for business, 2.97% visit to visit relatives and 2.38% of the respondents visit to town for medical treatment, in this study.

Ownership of land and size of land owned in the village

From the data, it is proved that all the respondents (100%) had their land in the village. The majority of the respondents (54.76%) had a marginal size of land whereas more than one-fourth (26.78%) of the respondents had a minimum size of land in the village. On the other hand, 9.52% of the respondents had a medium size of land while 5.35% of the respondents had a large size of land and 3.57% of the respondents had very large size land in the village.

Use of land in the village

The data reveal that out of 1091.5 Bighas of the total land of the village, 82.36% of the land was used for agriculture i.e. for paddy cultivation whereas 14.47% of the total land was used as household land and 3.16% of the total land was used for vegetable cultivation. There was no uncultivated land in the village.

Status of sharecropping

From the finding, it can be explained that out of the 138 respondents who have agricultural land in the village more than three-fifths (65.94%) of the respondents gave land for sharecropping while little more than one-third (34.05%) of the respondents cultivated themselves. The respondents also reported that they gave land for sharecropping for paddy cultivation only.

Implements used for cultivation

To understand the implements used by the respondents for their cultivation, it has been classified into three items, such as (1) Plow (2) Tractor (3) Both plow and tractor. From the data, it is indicated that out of the 55 respondents who cultivate themselves, more than two-fifth (41.81%) of the respondents used plow only for cultivation whereas more than one-third (36.36%) of the respondents used both plow and tractor and more than one fifth (21.81%) of the respondents used Tractor only in cultivation.

Status of using fertilizer

The data indicate that more than three-fifths (63.63%) of the respondents used only chemical fertilizer while more than one-third (36.36%) of the respondents used both bio-composed and chemical fertilizer in cultivation.

Information about fertilizers

The data reveal that majority of the respondents (81.81%) got information about fertilizer from inter-personal communication while less than one-fifth (18.18%) of the respondents got information through media.

Duration of using fertilizer

The data state that the majority (70.90%) of the respondents had been using fertilizer for more than 20 years while more than one-tenth (12.72%) of the respondents had been using it for 6-10 years. Again while 7.27% of the respondents had been using it for 16-20 years, 5.45% of the

respondents had been using it for 1-5 years and 3.63% of the respondents had been using it for 11-15 years.

PATTERN OF EXPOSURE TO MASS MEDIA

The pattern of exposure to mass media can be studied based on - a) Traditional forms of communication and b) Exposure to modern mass media.

A. TRADITIONAL FORM OF COMMUNICATION

To understand the status of traditional forms of communication in the village, the respondents were asked which media/medium still existed in their locality through which traditional culture is generated and it is found in this study that most of the pujas and rituals which usually Manipuri Hindus practiced are still in existence in this village. These are: Durga Puja, Saraswati Puja, Laxmi Puja, Viswakarma Puja, Kali Puja, Apokpa/Yumlai Khuramba, Cheiraoba, Yaoshang, Kang Chingba, Ningol Chakaoba, Diwali, Krishna Janmastami, Radhastami, Lai Haraoba, Shumang Lila, Khubak-ishei, Thabal Chongba, Raas-Lila, Kang Shanaba, etc.

FESTIVAL CALENDAR

Durga Puja

It is found from the data that Durga Puja has been organized annually in this village for 31-50 years by the local club and both Manipuri traditional programmes such as Shumang Lila, Khubak-Ishei, Wari Liba, Pena Khongba, Thang ta, Manipuri folk dance, etc. and modern programmes such as- Modern dance competition, Musical nite, Comedy programme, etc. are launched in Durga puja. It is also found from the data that earlier it was used to launch only the Manipuri traditional programme in Durga puja of the village but in the last few decades, it has been added the modern programme also in it.

Mode of participating Durga Puja

The data reveal that the majority of the respondents (33.33%) participated in local puja in the daytime and visited puja pandals in the town in the evening, while 27.38% of the respondents participated in puja on Navami to offer fruits and attend the Navami Arati. Again, 21.43% of the respondents participated in puja daily voluntarily in the locality puja while 16.07% of the respondents participated in puja daily as a member of the organizing committee of the local puja but there were 1.78% of the respondents who did not give any response in this regard, in this study.

Saraswati Puja

In this village, Saraswati puja is organized not only in schools but also in every colony of the village every year and it is organized by club/institute, family, and common people. As regards the mode of participation in Saraswati puja, the data highlight that majority (42.85%) of the respondents performed puja at home while 36.90% of the respondents participated in puja both at home and at schools/ colleges/ locality pujas. On the other hand, 18.45% of the respondents performed puja at home and helped children in preparing to participate in the institute's /locality puja while 1.78% of the respondents did not give any response regarding the matter.

Laxmi Puja

Laxmi puja is organized by a club/committee and family every year in the village. As regards the mode of participation in Laxmi puja, the data indicate that majority (52.38%) of the respondents performed Laxmi puja at home while 45.83% of the respondents participated in the committee puja after performing puja at their home but there were 1.78% of the respondents who did not give any response in this regard.

Viswakarma Puja

In this village, Viswakarma puja is organized by only family and as regards the mode of participation in Viswakarma puja, the data stated that the majority (51.19%) of the respondents performed Viswakarma puja at home while 41.66% of the respondents performed the puja at the

shop and 5.36% of the respondents attended puja invitation during Viswakarma puja. But 1.78% of the respondents did not give any response in this matter.

Kali Puja

From the study, it is found that the majority (52.98%) of the respondents decorated their house with a lamp during Kali puja while 41.07% of the respondents used to go to see puja at Kalibari at night after decorating their houses with lamps and 4.17% of the respondents used to go to see the puja at Kalibari at night during Kali puja. But 1.78% of the respondents did not give any response regarding the matter.

Apokpa Khuramba

The term "Apokpa" refers to "forefather" and "Khuramba" refers to "Worshipping" in the Manipuri language and these two terms together "Apokpa Khuramba" means "Worshipping of Forefathers". Manipuris accepted their heavenly forefathers as God and Goddess and they worship them daily in their households. Not only this daily worshipping, but they also worship Apokpa one day in a year with a big arrangement along with Maiba- Maibi in their household, and this worshipping is known as "Apokpa Khuramba". It is a ritual of the traditional Manipuri religion "Apokpa/Sanamahi" and this system of Apokpa Khuramba is found preserved still by most Manipuri Hindus after adopting Hinduism. Therefore, to understand how many of the respondents preserved this Apokpa Khuramba, they were asked whether Apokpa Khuramba is performed in their family and the data reveal that majority (89.88%) of the respondents performed Apokpa Khuramba while 10.12 % of the respondents could not perform it due to financial problem.

Changes observed in Puja Performance

The data stated that the majority (46.42%) of the respondents commented on using modern gadgets like an amplifier, mike, tape, etc. in puja while 26.19% of the respondents commented on the procedure of performing puja remained the same and 20.23% of the respondents commented on no specific change in the puja performance. On the other hand, 4.16% of the respondents commented on the extensive use of decoration and lights in puja while 2.97% of the respondents commented on deteriorating the overall traditional & cultural activity of puja.

Cheiraoba

Cheiraoba is a Manipuri New Year festival that is celebrated for five continuous days. It is celebrated on the first day of the 1st lunar month i.e. Sajibu of the Manipuri Calendar in the proclamation of New Year. During these five days, some programmes/ games are launched as a celebration of Cheiraoba. Generally, Kang Shanaba and Thabal Chongba are launched in the Cheiraoba. But from the data, it is found that in this village, the programme Kang Shanaba and Thabal Chongba are launched as usual but Foot Ball has also been added to the programme of Cheiraoba.

As regards changes taking place in the performance of Cheiraoba, it is revealed from the data that the procedure of Cheiraoba has remained the same as usual but the programme launched during Cheiraoba and the system of arranging the programme has changed.

Yaoshang (Holi)

This festival is celebrated for five continuous days commencing from the full moon day of Lamta month (February-March). The young boys and girls are the main participants of this festival. In this village, it is found that Biksha Niba, Thabal Chongba, and Holi (a kirtan performed by a group of professional singers visiting every household) are launched by common people during Yaoshang.

Kang Chingba

The term "Kang" means "Rath", "Chingba" means "pulling" and "Kang Chingba" together mean "Rath pulling". This festival is celebrated for nine days in June/July. During this festival, a feast is offered to lord Jaganatha at the time of lunch and in the afternoon, from each community

temple of Lord Govinda, a small Kang (Rath) is produced under the purohit of the temple, and install temporarily the statue of Lord Jaganatha into the Kang and pull it throughout the village by young boys, girls, men, women, and children. At the gate of every household, the Kang is stopped and the puja of Lord Jaganatha is performed by offering Arati and fruits. After finishing the Rath pulling ceremony, the devotees gather in the community temple mandap and perform "Jaidev" a nat Sankritan, with local professionals. After completion of the "Jaidev" offer *Kechedi* to Lord Jaganatha with some fruits and have the Prasad. The activity of Rath Pulling and performing Jaidev is continued for nine days.

As regards participation in Kang Chingba, the data reveal that the majority (98.21%) of the respondents reported participating with their family members in Kang Chingba while 1.79% of the respondents reported that no one of their family members participated in Kang Chingba as they were Christian.

Ningol Chakouba

Ningol Chakouba is an important ritual of the Manipuri/Mitei people. The term "Ningol" stands for "daughter/sister" and "Chakouba" stands for "invite to feast". The Ningol Chakouba is celebrated on the 2nd day of the 8th lunar month i.e. Hiyangkhei (October-November) in the Manipuri Calendar. On this day, married or unmarried sisters, aunts, and daughters are invited to their parental homes by their brothers, nephews, and fathers for feasts. After the feast, the female folks are presented with clothes or houseware equipment as per the financial capacity of the family as a mark of love and the female blesses their brother or nephew in return. It is also found that Ningol Chakaoba is performed in every household of the village.

As regards changes in the performance of Ningol Chakaoba, the data show that the majority (42.26%) of the respondents commented on increasing their interest in Ningol Chakaoba more than earlier.

Diwali

Diwali is one of the biggest festivals of not only other community Hindus but also of Manipuri Hindus, celebrated with great enthusiasm and happiness in India. It is found that Diwali is celebrated by every family except Christian in the village. As regards changes observed in the performance of Diwali, the data highlight that majority (32.74%) of the respondents expressed the use of more crackers than earlier while 21.43% of the respondents expressed that it is more decorated than earlier during Diwali and 20.83% of the respondents expressed that the interest of Diwali among the youths has increased. On the other hand, 18.45% of the respondents expressed that nowadays people have stopped to play gambling during Diwali while 6.55% of the respondents expressed that earlier people only used to decorate the house with lamps and stayed at home during Diwali but nowadays after their household decoration, the youths wander throughout the village to see others Diwali decoration.

Janmastami and Radhastami

It is found that in this village, both Janmashtami and Radhastami are organized by common people and some members of every household of the village participate in it except Christian.

Persons who participated in Janmashtami and Radhastami

The data revealed that 44.64% of the respondents participated in Janmashtami and Radhastami while 22.62% of the respondents stated the participation of all their family members and 16.66% of the respondents stated the participation of their parents. Again, 14.29% of the respondents stated about the participation of their brother and sister while 1.79% of the respondents stated about no one in their family participated in Janmashtami and Radhastami as they were Christian.

As regards changes observed in performing Janmashtami and Radhashtami the data indicate that majority (21.43%) of the respondents expressed about using an amplifier/ mike to celebrate the day.

NON-CALENDER FESTIVALS/RITUALS

Lai Haraoba

Lai Haraoba is a religious festival of the Manipuri/Meitei community belonging to a pre-Hindu tradition which is generally performed between the spring and the rainy season i.e. in the month of April-May. The Lai Haraoba festival may last from a day to a month depending on the enthusiasm and financial capacity of the organizer. The festival is dedicated to the local pre-Hindu deity and is officiated by *Maibas* (male priests), *Maibis* (priestesses), and the *Pena-khongba* (the player of the *Pena*, a stringed instrument).

It is found from the data that Lai Haraoba is organized by both common people and families in the village. As regards participation in Lai Haraoba, the data reveal that the majority (97.62%) of the respondents reported the participation of their family members in Lai Haraoba while 2.38% of the respondents reported about none of their family participated in Lai Haraoba. As far as the changes observed in the performance of Lai Haraoba, the data mentioned that majority (56.54%) of the respondents expressed about including modern song/modern dance programme in the original programme of Lai Haraoba.

Shumang Lila

Shumang Lila is an aesthetically and structurally unique form of play that originated in Manipur. Generally, it is performed in the month of January-February. This art form reflects the dynamics of culture and tradition of Manipuri society, serving as a medium of both entertainment and efficacy, and in the process changes itself with the exigencies of the time. It is performed by a group of around twelve or thirteen artists, who may be professional artists or local youths. The group may be either exclusively female (Nupi Shumang Lila) or exclusively male (Nupa Shumang Lila).

As regards participation in Sumang Lila, 39.28% of the respondents reported about their family members participated in Sumang Lila and mostly male youths participated in Sumang Lila in the village. It is also found that the original system and procedure of Sumang Lila have mostly changed and adopted the modern way of style mostly of Hindi films.

Khubak-Ishei

Khubak-ishei is a Nat-Cholom that is performed by singing and dancing with the accompaniment of clapping hands. No cymbal is used in Khubak-Ishei. It is commonly performed in pujas and other traditional occasions. Earlier, it is used to sing in Sanskrit and Bengali but nowadays, it is sung in the Manipuri language. As regards participation in Khubak-Ishei, the data reveal that 58.92% of the respondents reported the participation of their family members in Khubak-Ishei while 41.07% of the respondents reported that none of their family participated in Khubak-Ishei. It is also found that in this village, only women singers participate in Khubak-Ishei.

Thabal Chongba

Thabal Chongba is a popular Manipuri folk dance associated with the festival of Yaoshang (Holi) which is based in Meitei/ Manipuri cosmology. The literal meaning of "Thabal" is "Moonlight" and "Chongba" means "dance", thus it means "dancing in the moonlight". It is performed by young boys and girls by catching their hands with each other in the form of a human chain. In this dance, there is one boy in between two girls and dances in circle form by jumping in tune with the music being played. In this village, it is found that Thabal Chongba is organized by common people. As regards persons who participated in Thabal Chongba the data indicate that 44.04% of the respondents reported the participation of their sons and daughters while 33.33% of the respondents reported

participation of themselves, 16.07% of the respondents reported participation of both themselves and their brothers/sisters and 6.54% of the respondents reported about the participation of their brothers and sisters in Thabal Chongba. As regards changes observed in Thabal Chongba, the data highlight that majority (20.23%) of the respondents stated about increasing the interest of youths in Thabal Chongba.

RAS-LILA

Ras-Lila is a dance drama that is performed on the full moon night of November on the theme of Lord Sri Krishna's play with Gopies and Sakhis of Brindavan. Maharaj Rajarshi Bhagyachandra was the founder of Ras-Lila. In this village, Raas-Lila is organized by both common people and family and some members from each of the households of the village participated in Raas-Lila. As regards to person participated in Raas-Lila, the data reveal that 39.28% of the respondents expressed about the participation of their daughters in Raas-Lila while 26.29% of the respondents expressed about the participation of their sons, 14.88% of the respondents expressed about the participation of themselves, 10.11% of the respondents expressed about the participation of their brothers and 9.52% of the respondents expressed about the participation of their sisters in Raas-Lila.

Kang Shanaba

Kang Shanaba is an indigenous Manipuri/Meitei game that has been most popular among the old as well as young people equally through the ages. It is an indoor game that is played on the mud floor of big outhouses/mandaps. This game is played with a hard smooth round shaped flat instrument called Kang. It is also played with a round object i.e. the seed of a giant creeper.

In this village, Kang is played by every youth and child of each household of the village. But as mostly the youths and children of this village are students and employees, they do not want to waste their busy schedule playing Kang. Therefore, the demand for the game Kang Shanaba has decreased over the last few decades in the village. Anyhow, to confirm the persons who participated in Kang Shanaba, the data have been analyzed and it is found that the majority (51.78%) of the respondents stated about playing Kang by both themselves and their brothers and sisters while 25% of the respondents stated about playing Kang by their sons and daughters and 23.21% of the respondents stated about playing Kang by their brothers and sisters.

System of Invitation in rituals/ceremonies of life cycle

As regards the system of invitation in rituals/ceremonies of the life cycle, in this village for marriage and shraddha ceremony, both invitation letter and kwa pana tangla is used but for rituals like swati puja, churakaran, chawumba, etc. only kwa pana tangla is used for the invitation.

B. EXPOSURE TO MODERN MASS MEDIA

For the analysis of exposure to modern mass media, the data have been categorized broadly based on 1) Newspaper 2) Magazine 3) Radio 4) Television 5) DTH Connection 6) Cinema 7) DVD Player 8) Letter 9) Telephone 10) Mobile phone 11) Computer and 12) Internet.

1) Newspaper

As regards the subscription to newspapers, it was found that more than half (67.26%) of the respondents did not subscribe to the newspaper while little less than one-third (32.73%) of the respondents subscribed to the newspaper.

Time spent on Newspaper Reading

The data represent that out of the 168 respondents, 14.88% of the respondents spent 1-2 hours on newspaper reading in a day while 10.71% of the respondents spent 3-4 hours, 4.16% of the respondents spent less than one hour and 2.97% of the respondents spent more than 5 hours on reading newspaper in a day. There were 67.26% of the respondents who did not read newspapers in this study.

As regards parts of the newspaper read by the respondents, it is found from the data that the majority (22.04%) of the respondents were most interested in reading the part on current affairs and employment news in this study.

2) Magazine

As far as magazine is concerned, the data indicate that more than one-fourth (26.19%) of the respondents read magazine whereas less than three fourth (73.80%) of the respondents did not read magazine, and a majority (25.92%) of the respondents read Ichemma (a Manipuri magazine) in the village.

3) Radio

The data reveal that out of 168 respondents more than half (58.92%) of the respondents had radio sets while more than two-fifths (41.07%) of the respondents did not have a radio set in their household, in this study. As regards the habit of Radio listening, it is found that out of 99 respondents who had a radio set in their households, more than three-fifth (61.61%) of the respondents listened to radio regularly while less than two-fifth (38.38%) of the respondents did not listen to the radio regularly in the village.

Time spent daily listening to Radio

The data indicate that out of 61 respondents who were regular radio listeners, more than half (57.13%) of the respondents spent daily 1-2 hours on radio listening whereas more than one-fifth (21.31%) of the respondents spent daily 3-5 hours, more than one-tenth (14.75%) of the respondents spent less than one hour daily and less than one-tenth (6.55%) of the respondents spent more than 5 hours daily on listening radio.

Programmes listened to on the radio

From the above data, it is found that more than one-fourth (26.35%) of the respondents listened to the news on the radio whereas, more than one-fifth (22.97%) of the respondents listened to film songs and more than one-tenth (12.83%) of the respondents listened to plays on the radio. On the other hand, 11.48% of the respondents listened to classical music on the radio while 7.77% of the respondents listened to bhajans, equally 7.09% of the respondents listened to children's and educational programmes and 4.39% of the respondents listened to sport news on the radio in this study.

4) Television

The data show that out of 168 respondents, the majority of the respondents (77.97%) had their own television sets in their households while more than one-fifth (22.02%) of the respondents did not have a television set in their households.

Place of watching Television

The data indicate that majority of the respondents (77.79%) watched television at their home, while less than one-fifth (15.47%) of the respondents watched at their neighbour's or relative's or friend's houses and less than one-tenth (6.54%) of the respondents did not watch television.

Times spent watching Television

It is found from the data that little less than two-fifth (39.49%) of the respondents spent 1-2 hours in a day while less than one-third (32.48%) of the respondents spent 3-4 hours and more than one-fourth (28.02%) of the respondents spent more than four hours in a day on watching television.

Programme watched on Television

From the finding, it seems that in this village, the respondents were very interested to watch feature films, news, and serials. It highlights that equally 16.60% of the respondents watched feature films and news, while 16.14% of the respondents watched serials, 9.35% of the respondents watched music and 7.83% of the respondents watched mythological programmes on television. On the other hand, while 7.01% of the respondents watched dance programmes, 6.66% of the

respondents watched children's programmes, 6.54% of the respondents watched sports, 4.32% of the respondents watched the documentary programme, 3.39% of the respondents watched educational programmes, equally 1.52% of the respondents watched debates and fashion/interior designing, 1.40% of the respondents watched business/marketing and 1.05% of the respondents watched drama on television, in this study.

5) DTH Connection

The data indicate that out of 131 respondents who had a television in their households, less than half (44.27%) of the respondents had a DTH connection while more than half (55.72%) of the respondents did not have a DTH connection in their households in this study.

Channels watched by the Respondents

From the data, it can be explained that DD - I and DD-News were the most popular channels having DTH connection respondents with an equal percentage of 5.65% whereas Sony and zee cinema was in the second position of popularity with equally 5.54% followed by Zee TV, Zee News, Discovery, Star Movies, Star Plus, Star Sports, Star News, Sony Max, 9XM, DD Sports, Animal planet, NeTV, Aaj Tak and B4U with 5.43%, 5.21%, 4.98%, 4.87%, 4.76%, 4.43%, 4.21%, 3.99%, 3.54%, 3.43%, 3.32%, and 3.21% respectively. Again equally 2.99% of the respondents watched ten sports and cartoon networks while 1.99% of the respondents watched Sahara TV, 1.88% watched CNN, 1.55 % watched HBO, 1.44% watched NBC, 1.21% watched AXN, 0.99% watched BBC world, 0.77% watched ESPN, 0.66% watched MTV and equally 0.22% of the respondents watched ETV and FTV channels on television.

6) Cinema

As regards cinema-going by the respondents it is found that out of 168 respondents there was only one respondent (0.59%) who had the habit of going to the cinema hall. To understand the time of going to the cinema hall, he had been asked, how many times in a month did he go to the cinema hall, it was reported that he went 1-5 times to the cinema hall in a month.

From this study, it can be noted that nowadays since the DTH connection facility is easily available and VCD / DVD player has become popular in rural areas, people of rural areas are not much interested to watch a movie at the cinema hall.

7) VCD/DVD/Computer

Watching movies on VCD/DVD/Computer

The data reveals that more than three-fifths (63.09%) of the respondents watched movies on VCD/DVD/Computer while less than two-fifths (36.09%) of the respondents did not watch movies on VCD/DVD/Computer in this study.

Place of watching movies on VCD/DVD/Computer

The data indicate that out of the 106 respondents who watched movies on VCD/DVD/Computer, more than four-fifth (80.18%) of the respondents watched movies on VCD/DVD/Computer at their respective homes while little less than one-fifth (19.81%) of the respondents watched at their neighbour's houses.

Frequency of watching movies on VCD/DVD/Computer in a week

The data indicate that 33.33% of the respondents watched movies once a week while 17.26% of the respondents watched them twice a week. Again 7.14% of the respondents watched movies thrice in a week while 5.35% of the respondents watched movies more than three in a week on VCD/DVD/Computer and 36.90% of the respondents did not watch movies by using a VCD/DVD player or on Computer.

Preferences for movies

From the data, it is noticed that out of the 157 respondents who watched the movie, less than one-third (31.21%) of the respondents preferred religious films while less than one-fifth (16.56%) of the respondents preferred comedy films and more than one-tenth (15.92%) of the respondents

preferred romantic films. On the other hand, while 12.73% of the respondents preferred religious + comedy films, 9.55% of the respondents preferred romantic + religious + comedy films and 7.64% of the respondents preferred action films. Again, while equally 1.91% of the respondents preferred romantic + religious films, romantic + comedy films, equally 0.63% of the respondents preferred horror films, romantic + action films, romantic + action + comedy + religious films, and romantic + action + horror films, in this study.

Language preferences for movie

The data reveal that out of the 157 respondents, more than two-fifths (41.40%) of the respondents preferred Manipuri films, while less than one-third (31.84%) of the respondents preferred Hindi and Manipuri films. On the other hand, while less than one-fourth (24.20%) of the respondents preferred only Hindi films, equally a few (0.63%) of the respondents preferred English films, English + Manipuri + Hindi films, English + Manipuri + Hindi + Assamese films and Manipuri + Hindi + Bengali films.

8) Letter

The data show that most of the respondents (85.71%) did not send/receive any letter whereas 13.69% of the respondents received one letter and 0.59% of the respondents received more than three letters in a month. Here, from this finding, it can be noted that since the mobile network is widely available in rural areas the frequency of written communication like letter sending/receiving has been decreasing day by day. As regards the purpose of sending the letter, it is found that the majority of the respondents (73.91%) sent letters for official purposes.

10) Telephone

Since the mobile network facility is available easily in that area, the demand for telephones has been replaced by mobile phones. As a result, most of the people of the village have surrendered the telephone connection. The data highlight that less than one-fifth (18.45%) of the respondents had telephone connections while a majority (81.54%) of the respondents did not have a telephone.

Calls generally made over the Telephone in a month

The data reveal that out of the 31 respondents who had telephone connection in the village, less than two-fifth (38.70%) of the respondents made 200-500 calls in a month while more than one-fourth (29.03%) of the respondents made 101-201 calls, less than one fifth (19.35%) of the respondents made 51-100 calls and equally less than one-tenth (6.45%) of the respondents made 1-50 calls and more than 500 calls in a month over the telephone.

Calls generally received in a month

It is found that out of the 31 respondents, little less than two-fifth (38.70%) of the respondents received 201-500 calls in a month while less than one-third (29.03%) of the respondents received 101-200 calls, more than one fifth (22.58%) of the respondents received more than 500 calls, less than one-tenth (6.45%) of the respondents received 51-100 calls and a few (3.22%) of the respondents received 1-50 calls in a month.

11) Mobile

Since the mobile phone network launched in that area in late 2003, the number of mobile phone subscribers has been increasing day by day. Therefore, to understand the status of ownership of mobile phones among the respondents, they were asked whether they have a mobile phone or not. From the data, it appears that the majority (80.35%) of the respondents had a mobile phone while less than one-fifth (19.64%) of the respondents did not have a mobile phone and those respondents, who had no mobile phone, also reported that though they didn't have a mobile phone, they used it through their neighbours and relatives when need.

Number of Mobile Sets in a family

The data show that out of 135 respondents who had a mobile set, more than half (51.85%) of the respondents had 2-3 mobile sets, whereas more than one-fourth (27.40%) of the respondents

had one mobile set, more than one-tenth (13.33%) of the respondents had 4-5 mobile sets and less than one-tenth (7.40%) of the respondents had more than five mobile sets in their households.

Mobile phone service provider

From the data, it is found that Reliance was the most popular service provider as the majority (41.66%) of the respondents used Reliance while Airtel was in the second position of popularity with 30.20% followed by BSNL with 17.18% and Aircel was in the fourth position as 10.93% of the respondents used it in the village.

Types of Mobile connection

The data indicate that majority (91.72%) of the respondents had prepaid connections whereas less than one-tenth (6.20%) of the respondents had a post-paid connection and a few (2.06%) of the respondents had post-paid with GPRS connection in this study.

Calls receive in a week

The data highlight that out of the 135 respondents, a majority (70.37%) of the respondents had a very high degree (more than 60 calls) while more than one-tenth (13.33%) of the respondents had a low degree (1-20 calls). Again, while 11.85% of the respondents had a high degree (41-60 calls), 4.44% of the respondents had a medium degree (21-40 calls) to receive phone calls over mobile.

Calls make in a week over Mobile

The data show that most of the respondents (62.96%) had a very high degree (more than 60 calls) in making calls while less than one-fifth (19.25%) of the respondents made calls with a low degree (1-20 calls). Again, little more than one-tenth (10.37%) of the respondents made calls in a high degree (41-60 calls) while less than one-tenth (7.40%) of the respondents made calls in medium degree (21-40 calls) on the mobile phone.

12) Computer Access

As the literacy rate has been increasing day by day, the enthusiasm for learning computers among the youth is also increasing. Therefore, to understand the total number of respondents who can access the computer, the data have been analyzed and it is found that out of 168 respondents, more than one-fourth (29.16%) of the respondents could access to computer whereas less than three fourth (70.83%) of the respondents could not access to the computer, in this village. As regards the place of using Computer, it is found that out of the 49 respondents who can access the computer, a majority (73.46%) of the respondents used the computer in cyber cafes and schools/colleges/universities and a majority of them (61.22%) used it for educational purposes.

13) Internet

It is found from the data that out of 168 respondents, more than one-fifth (22.61%) of the respondents could access the internet while more than three-fifth (77.38%) of the respondents could not access the internet. As regards the place of using the internet, the findings of the study show that out of the 38 respondents who can access the internet, a majority (63.15%) of the respondents used the internet in Cyber cafes and they mostly visit the internet for e-mail, downloading reading materials, downloading free software and for downloading MP3 music. As far as the Frequency of visiting the Internet is concerned, a majority (50%) of them visit the internet 1-5 days a month.

Access to the Internet by family members of the Respondents

The data show that out of the 168 respondents, one-third (33.33%) of the respondent's families had some members who can access the internet whereas none can access the internet in two third (66.66%) of the respondents' families, in the village. As regards the number of family members who can access the internet, the data indicate that out of the 56 respondents, a majority (76.78%) of the respondents' families had 1-2 members whereas more than one-fifth (23.21%) of the respondent's families had 3-5 members who can access the internet in this study.

Conclusion

It can be noted from the findings of the study that the village has all the facilities which are major indicators of development. As regards sex status, it is found that the female population is more than the male population in the village and the level of education and occupational mobility of the villagers is quite advanced. It is also observed that the local market (Bazar) is an important place in the village which is organized weekly within the village with some permanent shops in the form of a modern institution. A market is a place where not only economic transactions take place but also all kinds of information are disseminated. These forms of institutionalized communication play an important role in the urbanization of the village as well as facilitate the smooth flow of information between rural to rural and urban to rural communities.

As far as the traditional media is concerned, many traditions, customs, and folk cultures are strictly maintained still in the village. But it is found from the data that some modern techniques have also been added to the performance of original Manipuri customs and traditions for better performance and convenience. Moreover, it can also be noted here that the Manipuri community has made several adjustments to the local dominant culture but at the same time, it has also kept the basic cultural traits of its community quite intact.

As regards modern mass media, Radio which has been reported as diminished media in several recent village studies is found quite significant in the village as it fulfills certain specific needs of the Manipuri community. Most of the villagers use the radio to listen to local news broadcast from All India Radio, Silchar, and Manipuri programmes broadcasted from All India Radio, Imphal. This helps in maintaining the basic traits of their culture. It is a confirmation of the findings of Singh (1995) who pointed out that in the era of Satellite TV, radio now fulfills those specific needs of the audience which cannot be fulfilled by other media of mass communication. Television is another important mass medium that is dominant in the village and watched by many people. On the other hand, cinema-going has now become unpopular in the village but the villagers are highly enthusiastic about watching films on TV, computers, VCD, and DVD player. Regarding new communication technologies like mobile phones, computers, and the internet, the penetration of mobile phones is quite significant in the village. It may have certain revolutionary consequences in the years to come. Here, it can be noted that since the mobile network facility is available easily in that area, the demand for telephone and letters has been loosening day by day. On the other hand, the internet and computer are penetrating the rural youth through educational institutions as well as through visits to cyber-café. The print media is also significant in the village.

In short, it may be noted that the traditional folk media is very effective as it has intermingled with modern mass media particularly audio and video CDS play an important role in attracting the youth in participating different types of traditional or ritualistic performances like Durga Puja, Kang Chingba, Thabal Chongba, Lai Haraoba, etc. celebrated in the village. It is clear from the above discussion that the communications system in the village is in a transitional stage but well integrated in contrast to the observation of Lucian W. Pye (1963) who pointed out that the most important characteristic of a transitional communications system is that it is fragmented and fractured. But we observe that modern mass media of communication in the village is gradually integrated with local culture. Instead of popularizing elements of western culture radio and audio CDs and Video CDs/DVDs spread the elements of local culture.

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ISSN NO. 0972-9445

Emerging Trends in Development Research

Vol. 28, No. 1&2, 2021, 34-38

www.grefiglobal.org/journals

Urbanization and Changing Rural Society: A Study of an Urban Fringe of Lucknow

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Abstract

Economic development and growth of industries in the post-independence period gave impetus to the process of urbanization. The big cities are expanding physically into the peripheral villages in an unplanned and haphazard manner leading to the formation of fringes as a highly transitional zone between the rural and urban land uses. Due to the ongoing process of urbanization, the rural characteristics of the villages situated in urban peripheral areas are gradually or sometimes abruptly replaced by the urban profile in the terms of land use, employment and culture. Urban employment and occupational Mobility have created new criteria of differentiation based on income, occupation, and education. The present study intends to look at the pattern of changes taking place in a fringe village of Lucknow city.

Keywords: Urbanization, Urban Fringe, Occupational Structure, Occupational Mobility, Commercialization of agriculture

Economic development and growth of industries in the post-independent period gave momentum to the process of urbanization; which can be defined as a process of concentration of population in a particular region. The growth of cities has expanded economic opportunities and attracted people from small towns and villages. The process of urbanization encouraged three major types of spatial movement of people- a) the migration of people from rural areas to towns and cities; b) the migration of people from smaller towns and cities to larger cities and capitals; c) the spatial overflow of the metropolitan population into the peripheral urban fringe villages. The first type leads to a general process of urbanization or 'macro-urbanization' while the second leads to 'metropolization' and the third to a process of 'sub-urbanization' (Ramachandran, 2013). The formation of the urban fringe is the outcome of the process of sub-urbanization.

The physical expansion of the city has given rise to the formation of fringes, which is a highly transitional zone between rural and urban land uses. Over the last few decades, these urban fringes are expanding fast and attaining significance, surrounding all metropolitan cities in India. The growth of cities has expanded economic opportunities and attracted people from small towns and villages. Rural people have migrated to cities in search of better employment opportunities and other facilities. Many other forces such as the attraction of cities, better standard of living, better

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education facilities, and need for status also induce people to migrate to cities and these all resulted in the expansion of urban areas into its periphery. The big cities are expanding physically into the peripheral villages in an unplanned and haphazard manner. This unplanned urban expansion has given rise to the formation of the fringe as a dynamic zone with mixed characteristics of rural and urban activities.

The rapid growth of metropolitan cities has brought about the spatial spread of urban areas. Cities have expanded into the adjoining areas in a haphazard and unplanned manner. There is a reverse flow of people from the city to the countryside. The agricultural lands of the peripheral villages are converted for industrial and residential use. To these newly developed areas, the city folk migrates in search of cheaper accommodation. These areas often do not have basic urban amenities such as piped water supply and sewerage. However, they are outside the ambit of municipal taxes and regulations. This acts as an incentive for new housing construction. Urbanization of the metropolitan fringe is a recent phenomenon. It is essentially an outgrowth of metropolization but different from it in terms of the nature of migration and its concomitant problems (Ramachandran 2013).

Due to the ongoing process of urbanization, the rural character of the fringe is gradually or sometimes abruptly replaced by the urban profile in the terms of land use, employment and culture. The physical growth of cities has brought significant changes in the rural-urban interconnections. A village on an urban fringe is now open to various opportunities offered by the growing cities. Increasing population, over congestion, and high land values in cities have resulted in illegal sub-divisions of agricultural land undertaken by land owners and private developers. Sometimes, government authorities such as Slum Clearance Board and city development authority re-habilitate inner city slum dwellers in fringe areas without even providing them basic facilities. Thus, an unplanned shift from primarily agricultural to mixed urban land uses and scattered urban development can be seen in fringe areas.

The process of urbanization has brought inevitable changes in fringe villages. Due to urban influence, land uses are getting transformed from agricultural to non-agricultural purposes. New economic opportunities by the growing city initiated many new activities for villagers showing a point of departure from their traditional activities. The growth of industry, trade, administration, education, and health institutions has generated jobs for rural people. For those who want to remain in farming, the rapidly growing city provides an expanding market for vegetables, milk, fruits, etc. The emerging market forces and a new pattern of demographic and sociological profiles in the fringe area are leading to a new class structure that is based on income, occupation, and education. The present study intends to explore the impact of urbanization in fringe villages of Lucknow city.

Area of the Study

To assess the transition of fringe villages, Lucknow has been selected for the research. Thus, all the fringes surrounding this city are identified as the universe of the study. As the capital of a larger state, Lucknow is the center of all political, administrative, and economic activities and has always been the nerve of development activities. The fringe areas around the city are undergoing the process of transformation in their social, occupational demographic, and infrastructural characteristics. Eventually, in the peripheral areas of Lucknow city, numerous 'rurban' centers have emerged reflecting the mixed character of rural and urban activities as well as rural-urban interconnections. The present study is done in the village Sonva of Bakshi ka Talab block of Lucknow City. Studied village *Sonva* is situated towards the north at a distance of 27 km. from the Lucknow city headquarters. It is connected with the city by all-weather roads and covers a 2.33 sq. km. area of this region. People of the village used to take private buses and auto-rickshaws for transport

which are available at small time intervals. Thus, from the point of view of transport, the village is well connected with the main city.

Methodology

The village is the focus of the present study in the context of transition, and households are the units in which changes need to be explained. The present study is descriptive; therefore, a descriptive research design is adopted for the study. The sample design of the present study was done in three stages. In the first stage, the selection of an urban fringe through purposive sampling was made. The selected fringe area is *Bakshi ka Talab* block, located at a distance of 27 kilometers from Lucknow city. In the second stage, the selection of the village, namely, *Sonva*, was made through purposive sampling, and at the final stage, 161 households (that is 50 % of the total households) of *Sonva* were selected through stratified random sampling. The criterion for selecting the village is that it is passing through the process of urbanization. The quantitative and qualitative socio-structural data have been collected from comprehensive and purposeful fieldwork which is based on interaction with the people. For effective and flawless data collection, interview and focused group discussion methods were extensively used during the fieldwork. Interviews done are mainly semi-structured and questions are open-ended so that responses are not restricted.

Findings

Studied village *Sonva* has entered into the market economy. In some way, it is exploiting the avenues offered by the city by selling agricultural produce, on the other hand by selling labour. Different castes of the village have responded to the urban influences in different ways. The main occupation in the village is agriculture as 85.1 % of the households are dependent on agricultural occupations as their main resource of income. Only 14.9 % of the household are independent of agriculture, doing occupations other than it. People in *Sonva* started combining other occupations with agricultural occupations. Apart from traditional occupational categories, based on the agricultural economy, many other occupational categories are emerging in the village as an outcome of the increasing interaction between city and village. Households in the village are seen combining both rural and urban occupations as their livelihood resource. It is also observed that in a few households single members are involved in rural and urban occupations simultaneously.

In this village, Brahmins are seen to be much affected by the urban impact. They are supposed to be a dominant caste as they are in maximum number and also hold the major portion of agricultural land and are also the most educated. But amongst them who do not own enough land for agriculture, they shifted to other occupations. Instead of pursuing the agricultural occupation that is farming on others' land, they preferred to switch to urban occupations. Another fact about the Brahmins is found that those who are muchly educated are denied involvement only in agricultural occupations as they do not want to miss the chances to avail urban employment opportunities.

In the village, the processes of upward and downward mobility are working at the same time. Many of the lower castes have made themselves skilled and earned a good sum of money. Some Pasis and Lodhs have invested their earned money in purchasing lands, thus holding a big area of land in the village. This has elevated their positions in the village. Whereas some of the Brahmins sold their lands to maintain the houses and luxuries in home, thus, their landholding is less than that of some Pasis and Lodhs and so their statuses.

Pursuits of traditional callings in the modern urban setting provide another form of adaptation. In this village, there are households serving castes of Nais, Dhobis, Darzis, and Kumhars. They are continuing their occupations in a different social setting not governed by traditional constraints. One of the Kumhar households is seen involved in combining agricultural and an urban occupation

Table: Occupational Structure of the Village by the Caste

Caste/ Religion	Total House- holds	Total Depen- dence on Agri.	Agri. & Non-Agri. Occupa- tions In Village	Agri. & Urban Occupa- tions In city	Agricultural Non-Agri.,& urban Occupations	No Dependence on Agriculture		
						Non- Agri. Occupa- tions In Village	Urban Occupa- tions In City	Combining Both
Brahmin	45	24	07	08	-	01	04	01
Kashtriya	10	05	03	01	-	-	01	-
Sikh	01	-	-	-	-	-	-	01
Yadav	12	06	05	01	-	-	-	-
Lodh	11	06	02	03	-	-	-	-
Goswami	06	04	01	01	-	-	-	-
Nai	02	-	-	-	-	02	-	-
Kumhar	02	-	01	-	01	-	-	-
Chaurasia	01	-	01	-	-	-	-	-
Mallah	01	01	-	-	-	-	-	-
M. Darzi	08	-	02	-	-	01	05	-
Gautam	20	16	03	01	-	-	-	-
Pasi	29	26	-	02	-	01	-	-
Dhobi	13	03	03	-	-	07	-	-
Total	161	91	28	17	01	12	10	02
%	56.5	17.4	10.6	0.6	7.5	6.2	1.2	

as a member of the household was seen working in an NGO in the city. Nais and Dhobis are dependent on their traditional callings whereas Darzis are seen carrying forwarded their traditional occupation of tailoring to the city.

The emergence of a new occupational structure in the rural society has initiated the new criteria of differentiation which is independent of caste. Now, one's position is not judged by his/her caste only but by the occupation, income, and education achieved for personal growth. Castes in rural settings are changing toward adapting to the new social settings.

As situated on an urban fringe, Sonva is reflecting some new attributes which were not been the characteristics of the traditional village. Villagers these days were seen adopting a new way of earning money in which the most popular is the selling of mud from agricultural land. Another new feature is seen in the village of giving rooms for rent. One of the Brahmin households was seen earning money by providing accommodation on rent. This is the impact of urbanization that Sonva is experiencing as it is situated on the city fringe. Cases of land selling to earn money are also reported here. Although most of the transactions are seen among the villagers of this village, only a few are reported with persons from other villages. Four Sikh families of Lucknow city invested in land in Sonva for farmhouses purposes.

Due to the process of urbanization and rural-urban interconnections, this village is encountering a market economy. The new occupational structure, commercialization of agriculture, and the rise of internal markets are leading to transform the self-sufficient village into urbanized forms.

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Smart City: A Shift in Urban Development Paradigm

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Abstract

Urban populations are increasing so fast that, cities are expected to develop in line with the smart city. Urbanization accompanies economic development. As countries move from being primarily agrarian economies to industrial and service sectors, they also urbanize. This is because urban areas provide the agglomerations that the industrial and service sectors need. This trend of urbanization continues to take place. A smart city is a center inhabited by people who create a civic and participatory society, having the ability to use the latest ICT solutions and having access to a range of services and solutions offered by the city. Since the smart city idea is considered at many levels, it is still unknown what dimensions or areas related to this concept are the most valuable and stimulating for its implementation. Therefore, the purpose of this article is to study the emerging process of a smart city and how it belongs to the urbanization process in India.

Keywords: *Smart city; Urban development; Sustainable development; ICT.*

Smartness in a city means different things to different people. It could be smart design, smart utilities, smart housing, smart mobility, smart technology, etc. Thus it is rather difficult to define a smart city. However, people migrate to cities primarily in search of employment and economic activities besides a better quality of life. Therefore, a Smart City for its sustainability needs to offer economic activities and employment opportunities to a wide section of its residents, regardless of their level of education, skills, or income levels. In doing so, a Smart City needs to identify its comparative or unique advantage and core competence in specific areas of economic activities and promote such activities aggressively, by developing the required institutional, physical, social, and economic infrastructures for it. What is a Smart City Competitiveness Investment Opportunities Quality of Life Employment Smart Cities Environment & Social Sustainability attracting investors and professionals to take up such activities? It also needs to support the required skill development for such activities in a big way. This would help a Smart City in developing the required environment for the creation of economic activities and employment opportunities.

Apart from employment, it is also important for a Smart City to offer decent living options to every resident. This would mean that it will have to provide a very high quality of life (comparable

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with any developed European City) i.e. good quality but affordable housing, cost-efficient physical, social and institutional infrastructure such as adequate and quality water supply, sanitation, 24 x 7 electric supply, clean air, quality education, cost-efficient health care, dependable security, entertainment, sports, robust and high-speed interconnectivity, fast & efficient urban mobility, etc.

In this context, Smart Cities are those that can attract investments and experts & professionals. Good quality infrastructure, simple and transparent online business, and public services processes that make it easy to practice one's profession or to establish an enterprise and run it efficiently without any bureaucratic hassles are essential features of a citizen-centric and investor-friendly smart city. Adequate availability of the required skills in the labour force is a requirement for the sustainability of a Smart City. Entrepreneurs, themselves, look for a decent living and so they also look for smart housing, a high level of healthcare, entertainment, and quality education. Safety and security are basic needs for them as to any other resident. A city that is considered unsafe is not attractive. Besides an entrepreneur or a professional needs to be there as someone who helps a city to prosper and adds value to it rather than someone who only benefits from it. Different organizations have used different definitions for Smart Cities. While there are many definitions, the key features of a Smart City, as it emerges from the variety of definitions and the discussion above. Smart Cities are those cities that have smart (intelligent) physical, social, institutional, and economic infrastructure while ensuring the centrality of citizens in a sustainable environment. It is expected that such a Smart City will generate options for all residents to pursue their livelihoods and interests meaningfully and with joy.

Definition for Smart City

British Department for Business Innovation and Skills has attempted to standardize the terminology related to the smart city concept. According to this organization, there is one standardized definition: Smart City is a term that refers to the effective integration of material, digital, and human resources in building an environment that provides a sustainable, developmental, and prosperous future for its inhabitants. The UK Department of Business, Innovation, and Skills consider smart cities a process rather than a static outcome, in which increased citizen engagement, hard infrastructure, social capital, and digital technologies make cities more livable, resilient, and better able to respond to challenges. IBM defines a smart city as "one that makes optimal use of all the interconnected information available today to better understand and control its operations and optimize the use of limited resources". CISCO defines smart cities as those that adopt scalable solutions that take advantage of information and communications technology (ICT) it increases efficiencies, reduces costs, and enhances the quality of life". Wikipedia defines a city as Smart when investments in human and social capital and traditional (Transport) and modern (ICT) communications infrastructure fuel sustainable economic development and high quality of life, with a wise management of natural resources, through participatory action and engagement (Caragliu et al, 2009) Accenture defines it as "A Smart City delivers public and civic services to citizen and businesses in an integrated and resource-efficient way while enabling innovative collaborations to improve quality of life and grow the local and national economy"

Level of Urbanization

India is rapidly urbanizing. According to the 2011 Census, the urban population grew to 377.1 million as compared to 286.1 million in the 2001 census showing a growth of 2.76 percent per annum during 2001-2011. The level of urbanization in the country as a whole increased from 25.7 percent in 1991 to 27.82 percent in 2001 and 31.14 percent in 2011 – an increase of 3.3 percentage points during 2001-2011 compared to an increase of 2.1 percentage points during 1991-2001.

Table 1: Level of Urbanization

S. No.	States/UTs	Percentage of the Urban Population		
		1991	2001	2011
1.	Andaman & Nicobar Islands	26.71	32.63	37.70
2.	Andhra Pradesh	26.89	27.30	33.36
3.	Arunachal Pradesh	12.80	20.75	22.94
4.	Assam	11.08	12.90	14.10
5.	Bihar	13.14	10.46	11.29
6.	Chandigarh	89.69	89.77	97.25
7.	Chhattisgarh	...	20.09	23.24
8.	Dadra & Nagar Haveli	08.47	22.89	46.72
9.	Goa	41.01	49.76	62.17
10.	Gujarat	34.49	37.36	42.60
11.	Haryana	24.63	28.92	34.88
12.	Himachal Pradesh	08.69	9.80	10.03
13.	Jammu & Kashmir	...	24.81	27.38
14.	Jharkhand	...	22.24	24.05
15.	Karnataka	30.92	33.99	38.67
16.	Kerala	26.39	25.96	47.70
17.	Lakshadweep	56.31	44.46	78.07
18.	Madhya Pradesh	23.18	26.46	27.63
19.	Maharashtra	38.69	42.43	45.22
20.	Manipur	27.52	26.58	29.21
21.	Meghalaya	18.60	19.58	20.07
22.	Mizoram	46.10	49.63	52.11
23.	Nagaland	17.21	17.23	28.86
24.	NCT of Delhi	89.93	93.18	97.50
25.	Odisha	13.38	14.99	16.69
26.	Puducherry	64.00	66.57	68.33
27.	Punjab	29.55	33.92	37.48
28.	Rajasthan	22.88	23.39	24.87
29.	Sikkim	09.10	11.07	25.15
30.	Tamil Nadu	34.15	44.04	48.40

31.	Tripura	15.30	17.06	26.17
32.	Uttar Pradesh	19.84	20.78	22.27
33.	Uttarakhand	25.67	30.23
34.	West Bengal	27.48	27.97	31.87
35.	India	25.73	27.82	31.14

Source: Census of India 2001, 2011

There is a wide inter-State disparity in urbanization levels. In terms of the overall urban population, Maharashtra had the largest urban population of 50.8 million followed by Uttar Pradesh, which had an urban population of 44.5 million in 2011. If we look at the level of urbanization, defined as the urban population as a proportion of the total population, Goa was the most urbanized state with 62.17 percent urbanization in 2011 followed by Mizoram at 52.11 percent urban population. Among the Union Territories, Delhi had an urbanization level of 97.50 percent followed by Chandigarh with an urbanization level of 97.25 percent in 2011. Himachal Pradesh had the lowest urbanization with only 10.03 percent population living in urban areas in 2011, followed by Bihar (11.29 percent). Sikkim witnessed the most rapid growth in urban population registering an annual exponential growth rate of 9.42 percent during 2001-2011. On the other hand, Himachal Pradesh registered the slowest growth in urban population with 1.45 percent during the decade. Among the UTs, Daman & Diu witnessed the sharpest growth in urban population with 11.60 percent during the decade closely followed by Dadra & Nagar Haveli (11.58 percent). According to Census 2011, the number of urban agglomerations (1 lakh and above population) in India stood at 474. Uttar Pradesh had the largest number of urban agglomerations (67) followed by Andhra Pradesh (58). The birth rate and death rate decreased to 17.60 and 5.70 respectively in 2011. The birth rate was highest in Uttar Pradesh (23.70) and least in Tripura (11). Arunachal Pradesh recorded the lowest death rate (2.50), whereas Puducherry registered the highest death rate at 6.80. According to the estimates of UNESCAP, 29.4 percent of India's urban population lived in slums 96 percent urban population in India was estimated to have access to improved water sources in 2010 and 59 percent urban population had access to improved sanitation in 2010. The global figure for the urban population with improved water sources was 96.1 percent in 2010 and for those with improved sanitation was 79.4 percent in 2010. Table 1.6 shows the number of statutory and slum-reported towns with type-wise slum populations in India (*Handbook of Urban Statistics*). Out of 4,041 statutory towns, 2,613 are towns that reported slums with an estimated population of over 6.5 crores living in slums. If we look at the State share of slum population to the total slum population of India (Table 1.10), Maharashtra followed by Andhra Pradesh reported the highest share of slum population in 2001-11. To put a global perspective on urbanization in India, the international comparison is presented in Table 1.

According to the World Urbanization Prospects, 2018, 55.29 percent of the world population lived in urban areas in 2018 as compared to 34.03 percent in India in 2018. The average annual growth rate of the urban population in the world is projected at 1.90 percent during 2015- 20. India's urban population is projected to grow at 2.37 percent during this period. India is the least urbanized among BRICS countries. However, India's urban population is estimated to grow at a rapid pace of 2.39 percent during 2010-15. Only China (2.94 percent) has a better rate among all other BRICS Countries.

Pillars of a Smart City

Institutional Infrastructure (including Governance), Physical Infrastructure, Social Infrastructure, and Economic Infrastructure constitute the four pillars on which a city rests. The

center of attention for each of these pillars is the citizen. In other words, a Smart City works towards ensuring the best for its entire people, regardless of social status, age, income level, gender, etc.

Institutional Infrastructure refers to the activities that relate to the governance, planning, and management of a city. The new technology (ICT) has provided a new dimension to this system making it citizen-centric, efficient, and accountable. It includes the participatory systems of governance, e-governance, inclusive governance, a sense of safety and security, and opportunities for creativity.

Physical Infrastructure refers to its stock of cost-efficient and intelligent physical infrastructure such as the urban mobility system, the housing stock, the energy system, the water supply system, sewerage system, sanitation facilities, solid waste management system, drainage system, etc. which are all integrated through the use of technology.

Social Infrastructure relates to those components that work towards developing human and social capital, such as education, healthcare, entertainment, etc. It also includes performance and creative arts, sports, open spaces, children's parks, and gardens. These together determine the quality of life of citizens in a city. It is also necessary that the city promotes inclusiveness and city has structures that proactively bring disadvantageous sections i.e. SCs, STs, socially and financially backward, minorities, disabled, and women into the mainstream of development.

Economic Infrastructure For a city to attract investments and create the appropriate economic infrastructure for employment opportunities, it has to first identify its core competence, and comparative advantages and analyze its potential for generating economic activities. Once that is done, the gaps in required economic infrastructure can be determined. This would generally comprise the following: Incubation centers, Skill Development Centres, Industrial Parks, Export Processing Zones, IT / BT Parks, Trade centers, Service Centres, Financial Centers and Services, Logistics hubs, warehousing, and freight terminals.

Identifying the Smart Cities

To modernize our cities and make them internationally competitive, the Government has decided to support the development of 100 Smart Cities in the country. In this context, one has to recognize the federal structure of the country as well. Moreover, it has been the experience world over that developing greenfield cities have seldom been successful. A city can grow on a sustainable basis only if there are opportunities for economic activity, entertainment, education, healthcare, and a wide range of such services for residents. However, some new cities need to be developed in the Hills and Coastal areas. Given these boundary conditions, satellite towns of cities with a 1 – 4 million population would seem to be appropriate. Besides, mid-sized cities would also make very good candidates. Given their economic activity potential, some smaller cities also need to be taken up.

Conclusion

Now it is concluded that Indian cities are growing rapidly and modern facilities which are not available in rural areas are the most attractive to people in smart cities. Accordingly, it is proposed that 100 cities to be developed as Smart Cities may be chosen from amongst the following: One satellite city of each of the cities with a population of 4 million people or more (9 cities) Most of the cities in the population range of 1 – 4 million people (about 35 out of 44 cities) All State/UT Capitals, even if they have a population of less than one million (17 cities) Cities of tourist, religious and economic importance not included in above (10 cities) Cities in the 0.2 to 1.0 million population range (25 cities). It will be ensured that a comprehensive lens is taken in identifying potential Smart Cities, taking into consideration economic growth, political framework, execution capability as well as positive externalities of clusters and urban agglomerations. 57. In the process of deciding

upon the list of Smart Cities, the state governments shall also be invited to share their views and suggestions. It would be ensured that adequate representation is given to all States and Union Territories in the final selection of cities. So we can say that Smart City is a shift into urban development paradigm.

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ISSN NO. 0972-9445

Emerging Trends in Development Research

Vol. 28, No. 1&2, 2021, 45-54

www.grefiglobal.org/journals

Globalization and Modernity: An Analysis of Anthony Giddens's Theory from Transformationalist Perspective

Preeti Tiwari*

Abstract

*There has been a debate among social theorists on the issue of modernity. Several scholars like Lyotard argue that the project modernity is over and a new era of postmodernism has arrived which is mainly characterized by the process of de-differentiation and other complexities in contemporary society and a new type of integration may emerge in these societies. Anthony Giddens, however, is one of those who disagree with this view of postmodernist theorists. In his seminal work, *The Consequences of Modernity* (1990), he argues that the project of modernity is not over but has attained a new stage which he calls 'late modernity' or 'high modernity'. Giddens has extended this viewpoint further in developing his arguments for explaining the process of globalization and he acknowledges that globalization represented a process of transformation in all walks of life. The present paper evaluates the contribution of Anthony Giddens to this debate.*

Keywords: Modernity, Globalization, Anthony Giddens, Transformationalist Perspective

The present paper evaluates the contribution of Anthony Giddens to the debate on modernity and attempts to understand the complex relationship between globalization and modernity in terms of the conceptual framework developed by Anthony Giddens in his works and its strength and weakness. The paper is divided into three sections: In the first section, the concept of globalization is discussed; in the second section, the conceptual framework of Anthony Giddens to analyze the notion of late/high modernity is discussed in contrast to postmodernism. In the last section, Giddens's analysis of globalization in terms of this conceptual framework is discussed.

I. Concept of Globalization

Globalization refers to the process of change which affects all regions of the world in a variety of sectors including the economy, technology, politics, the media, culture, and the environment. According to Held et. al. (1999:2) "Globalization may be thought initially as widening, deepening and speeding up of worldwide interconnectedness in all aspects of contemporary social life, from cultural to the criminal and from the financial to the spiritual". There is a general agreement among the scholars on the "interconnectedness" dimension of the process of globalization. But they differ

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from each other in other dimensions of globalization. The commentators on globalization can be identified into three broad categories: *Hyperglobalisers*, *Skeptics*, and *Transformationalists*

The Hyperglobalisers believe that globalization represents a new epoch in human history in which all types of relationships are becoming integrated at the global level transcending the nation states and making them increasingly irrelevant. Ever increasing cross-border flow of capital, commodities, people and ideas are defining factors of the new age. Hyperglobalisers can be further divided into two sub-categories: *Positive Hyperglobalisers* and *Negative Hyperglobalisers*.

Positive Hyperglobalisers are mainly those who advocate for open, global markets and believe these will guarantee optimal economic growth and will in long run bring about improved living standards for everyone (Ohmae 1991: 95), and the Negative Hyperglobalisers, mainly critical theorists and neo-Marxist scholars emphasize on negative impacts of globalization critically and rejected the notion of globalization is its totality

The Skeptics are those who give emphasize the economic aspects of globalization and argue that there is nothing new about this international economic integration. It is comparable to the period that precedes the First World War. They generally prefer the term internationalization to 'globalization'. They also agree that the role of nation-states remains as strong as ever.

The third set of commentators are *transformationalists* who believe that globalization is the central driving force behind the major economic, cultural and political changes that are affecting virtually all the world's people today. Globalization is seen as the overall consequence of closely interlinked processes of change in the areas such as technology, economic activity, governance, communication, and so on. Developments in all these areas are reinforcing or reflexive so that no clear distinction can be drawn between cause and effect. Transformationalists regard "comparative patterns of cross border flow (of trade, investment, migration, cultural artifacts, environmental factors, etc.) as without historical precedent. Such flows integrate virtually all countries into a larger global system, and thus bring about major social transformations at all levels" (Singh 2004: 4). Hyperglobalisers either have an extreme positivist perception about the changes being brought by the process of globalization or negate it in its totality. Therefore, this perspective is not useful for understanding the process of globalization. The skeptics do not negate the process of globalization but confine their analysis to the economic dimension of globalization. Hence both the Hyperglobalisers' and the Skeptics' perspectives on globalization do not have much explanatory power to analyze the process of globalization. The third perspective that is transformationalist perspective seems more realistic and comprehensive in approach and therefore this perspective seems more helpful in the analysis of the profound changes taking place in contemporary society Anthony Giddens, Manuel Castells, and David Held and his associate are the founders of transformationalist approach to globalization.

II. Giddens's Conceptual Framework for the Analysis of Late/High Modernity

There has been a debate among social theorists on the issue of modernity. Several scholars like Lyotard, etc. argue that the project modernity is over and a new era of postmodernism has arrived which is mainly characterized by the process of de-differentiation and other complexities in contemporary society and a new type of integration may emerge in these societies. Anthony Giddens, however, is one of those who disagree with this view of postmodernist theorists. In his seminal work, *The Consequences of Modernity* (1990), he argues that the project of modernity is not over but has attained a new stage which he calls 'late modernity' or 'high modernity'. Giddens has extended this viewpoint further in developing his arguments for explaining the process of globalization and he acknowledges that globalization represented a process of transformation in all walks of life.

It is important for understanding Giddens' formulation to note his interest in the increasingly Post-traditional nature of society. When tradition dominates, individual action does not have to be

analyzed and thought about so much, because choices are already prescribed by the traditions and customs. Although it does not mean that traditions can never be thought about or challenged.

In post-traditional times, however, we don't worry about the precedents set by previous generations, and options are at least as open as the law and public opinion will allow. All questions of how to behave in society then become matters which we have to consider and make decisions about. Society becomes much more *reflexive* and aware of its own precariously constructed state. Giddens is fascinated by the growing amounts of reflexivity in all aspects of society from formal government at one end of the scale to the intimate sexual relationship at the other (Gauntlett: 2004: 104-105).

In his view, "modernity is post-traditional. A society cannot be fully modern if attitudes and actions as institutions are significantly influenced by traditions because the difference to tradition-doing things just because people did them in the past- is the opposite of modern reflexivity. Because of this Giddens (1999) suggests that societies which try to 'modernize' in the most obvious institutional sense (by becoming something like a capitalist democracy) but which do not throw off other traditions, such as gender, inequalities, are likely to fail in their attempt to be successful modern society. In modern societies, self-identity becomes an inescapable issue. People are inevitably compelled to mark significant choices throughout their lives from everyday questions about clothing, appearance, and leisure to high-impact decisions about relationships beliefs, and occupations. In Giddens's words, "*What to do? How to do? Who to be? These are focal questions for everyone living in circumstances of late modernity- and ones which on some level or another, all of us answer, either discursively or through day-to-day social behavior*" (Giddens 1991: 70)".

The prominence of these questions of identity in modern society is both a consequence and a cause of changes at the institutional level. Typically Giddens sees the connection between the most micro aspects of society- individuals' internal sense of self and identity- and the big 'macro' picture of the state, multinational capitalists, corporations, and globalization. These different levels, which have traditionally been treated quite separately by social scientists have influenced each other and cannot be understood in isolation.

The transformation of the relationship at the micro level is not just a result of people's spontaneous choices but a serious explanation must lie somewhere within the network of macro and micro forces. The change stems from a mesh of micro and macro forces. Information and ideas from media do not merely reflect the social world, then, but contribute to its shape, and are central to modern reflexivity. According to Giddens, in the post-traditional order, self-identity becomes a reflexive project- an endeavor that we continuously work and reflect on.

Self Identify is not a set of traits or observable characteristics. It is a person's reflexive understanding of their biography. Self-identity has continuity- that is, it cannot easily be completely changed at will- but that continuity is only a product of a person's reflexive beliefs about their biography (Giddens 1991: 53).

Thus, Giddens uses the term 'high modernity' in contrast to the ideas of postmodernism which emphasizes discontinuity. The conceptual framework developed by Anthony Giddens to build his arguments emphasizes on four important characteristics feature of 'high modernity': 1. Time-Space Distanciation; 2. Disembedding of social relations from local contexts of interaction; 3. Increased trust in abstract system; and 4. Chronic reflexivity, ordering and reordering, and reordering of social relations in the light of new knowledge.

1. Time-Space-Distanciation

To understand the intimate connections between modernity and the transformation of time and space, it is useful to draw some contrasts with time-space relations in the pre-modern world. All pre-modern cultures possessed modes of the calculation of the time. The calendar, for example, was as distinctive a feature of agrarian states as the invention of writing. But the time reckoning

which formed the basis of day-to-day life, certainly for the majority of the population, always linked time with the place and was usually imprecise and variable. No one could tell the time of day without reference to other socio-spatial markers: “when” was almost universally either connected with “where” or identified by regular natural occurrences.

The invention of the mechanical clock and its diffusion to virtually all members of the population (a phenomenon which dates at its earliest from the late 18th century) were of key significance in the separation of time from space. The clock expressed a uniform dimension of “empty” time, quantified in such a way as to permit the precise designation of zones of the day (e.g. the working day). Time was still connected with space (and place) until the uniformity of time measurement by the mechanical clock was matched by uniformity in the social organization of time. This shift coincided with the expansion of modernity and was not completed until the current century. One of its main aspects is the worldwide standardization of calendars. Everyone now follows the same dating system: the approach of “The Year 2000,” for example, was a global event. Different “New Years” continue to co-exist but are subsumed within a mode of dating which has become to all intents and purposes universal. A second aspect is the standardizing of time across regions. Even in the latter part of the 19th century, different areas within a single state usually had different “times,” while between the borders of the state the situation was even more chaotic. The “emptying of time” is in large part the pre-condition for the ‘emptying of space’ and thus has causal priority over it. Coordination across time is the basis of control of space. The development of ‘empty space’ may be understood in terms of the separation of space from the place. It is important to stress the distinction between these two notions because they are often used as more or less synonymous with one another. “Place” is best conceptualized by employing the idea of locale, which refers to the physical settings of social activity as situated geographically. In pre-modern societies, space and place largely coincide, since the spatial dimensions of social life are, for most of the population, and in most respects, “dominated by presence”- by localized activities. The advent of modernity increasingly tears space away from the place by fostering relations between “absent others, locationally distant from any given situation of face-to-face interaction. In conditions of modernity, the place becomes increasingly *phantasmagoric*: i.e. to say, locales are thoroughly penetrated by and shaped in terms of social influences quite distant from them. What structures the locale is not simply that which is present on the scene; the “visible form” of the locale conceals the distanced relations which determine its nature.

The Dislocation of space from the place is not, as in the case of time, closely bound up with the emergence of uniform modes of measurement. Means of reliably sub-dividing space have always been more readily available than means of producing uniform measures of time. The development of ‘empty space’ is linked above all to two sets of factors:

- Those allow for the representation of space without reference to a privileged locale which forms a distinct vantage point.
- Those make possible the substitutability of different spatial units. The “discovery” of “remote” regions of the world by western travelers and explorers was the necessary basis for both of these. The progressive charting of the globe that led to the creation of universal maps, in which perspective played little part in the representation of geographical position and form, established space as ‘independent’ of any particular place and region.

The separation of time from space should not be seen as a unilinear development, in which there are no reversals or which is all-encompassing. On the contrary, like all trends of development, it has dialectical features, provoking opposite characteristics. Moreover, the severing of time from space provides a basis for their recombination of social activity.

This is easily demonstrated by taking the example of the timetable. A timetable, such as a schedule of the times at which trains run might seem at first sight to be merely a temporal chart.

But actually, it is a time-space ordering device, indicating both when and where trains arrive. As such, it permits the complex coordination of trains and their passengers and freight across large tracks of time-space.

Here Giddens raises a question: "Why is the separation of time and space so crucial to the extreme dynamism of modernity?" (1991: 20).

1. *It is the prime condition of the process of disembedding:* The separation of time and space and their formation into standardized, 'empty' dimensions cut through the connections between social activity and its 'embedding' in the particularities of the context of presence. Disembedded institutions greatly extend the scope of time-space distanciation and, to have this effect, depend upon coordination across time and space. This phenomenon serves to open up many fold possibilities of change by breaking free from the restraints of local habits and practices.
2. It provides the gearing mechanisms for that distinctive feature of modern social life, the rationalized organization. Modern organizations are able to connect the local and the global in ways that would have been unthinkable in more traditional societies and in so doing routinely affect the lines of many millions of people.
3. The radical historicity associated with modernity depends upon modes of "insertion" into time and space unavailable to previous civilizations. "History", as a systematic appropriation of the past to help shape the future, received its first major stimulus with the early emergence of agrarian states, but the development of modern institutions gave it a fundamentally new impetus. A standardized dating system, now universally acknowledged, provides for an appropriation of a unitary past, however, much of such "history" may be subject to contrasting interpretations. In addition, given the overall mapping of the globe that is today taken for granted, the unitary past is one that is worldwide; time and space are recombined to form a genuinely world-historical framework of action and experience.

2. Disembeddedness

The second important concept Giddens uses is the disembedding of social systems. By disembedding, he means, the "lifting out" of social relations from local contexts of interaction and their restructuring across indefinite space of time-space.

3. Increased trust in abstract systems:

Both time-space distanciation and the embedding of social relations from local contexts are enabled, according to Giddens, by increased trust in abstract systems.

4. The fourth feature of high modernity is the **chronic reflexivity, ordering, and reordering of social relations in the light of new knowledge**. Giddens argues that knowledge in the contemporary age, whether it is scientific or social in nature, is regarded as provisional and mutable, whereas in earlier societies, tradition, authority, custom, and religion, provided a basis of comparative certainty. Thus, the fundamental basis of knowledge is constantly changing and individuals monitor this at all times and use it as the basis for changed actions and social relations. Manager-customer relations in a bank, sales persons-manager links in a firm, or underwriter-broker interaction in a market provide examples of shifting knowledge bases and changed relations.

The above conceptual framework developed by Giddens formulated in his seminal work *Consequences of Modernity* (1991), to reply to the issues raised by several postmodernist thinkers regarding modernity project later became a basis of his explanation of globalization. Therefore, now I turn to examine how this conceptual framework is useful to the understanding of the process of globalization particularly his argument that globalization is a state of 'high modernity'.

III. Globalization and 'High Modernity'

The Major contribution Giddens makes to the globalization debate comes in his book the *Consequences of Modernity* (1991), although several subsequent books have developed his

arguments further in this key work he lays out the foundation for what many contemporary commentators regard as the conceptual basis for globalization theory and in particular the arguments for why both the concept and a theoretical framework based around it, are necessary to understand the nature and development of world society.

Giddens argues that globalization is a phenomenon that cannot be understood outside the context of modernity that is producing it. He argues that the condition of modernity is itself inherently globalizing and that this 'is evident in some of the most basic characteristics of the modern institution, particularly their disembedding and reflexivity' (1991: 63). Modernity, he contends, is a dynamic and transformative form of social life that emerged in Europe from the seventeenth century onwards and which has subsequently become 'more or less worldwide' in its influence. It is distinguishable from earlier societies primarily by the pace of social change, the scope of that change, and the proliferation and development of modern institutions. However, most significant of all is its role in the transformation of time and space, and it is this contention that lies at the center of Giddens's conceptualization of globalization.

This separation of time from space is one not conceived as a unilinear development and Giddens argues that it has three key facets. First, it is the prime condition of the processes of 'embedding' which is key to his understanding of globalization. Second, it provides the gearing mechanisms for 'that distinctive feature of modern life the rational organization'. Third, the 'radical historicity' of modernity depends upon modes of 'insertion' into time and space which were unavailable to previous civilizations. History in this sense is the systematic appropriation of the past to facilitate the shaping of the future.

These three facets produce the extreme dynamism of modernity but it is the first-disembedding that represents the core process that has and continues to produce globalization. Giddens defines disembedding as the 'lifting out' of social relations from local contexts of interaction and their restructuring across indefinite spans of time-space. He identifies two types of disembedding, first, *symbolic tokens* are 'media of interchange' that can be 'passed around' without regard to the specific character of the individuals or groups that handle them at any given juncture. The classic example of this is money which provides 'for the enactment of transactions between agents widely separated in time and space'. Second, expert systems represent 'systems of technical accomplishment or professional expertise that organize large areas of the material and social environments in which we live today'. He gives the example of driving a car where the driver enters 'settings' that are permeated by expert knowledge which 'involve the design and construction of automobile, highways; intersections, traffic lights.' (Giddens 1991: 28) Both symbolic token and expert systems are disembedding mechanisms because they 'remove social relations from immediacies of context'.

Globalization represents, for Giddens, the contemporary deepening and development of the essential dynamism of modernity and its ongoing transformation of space and time. Central to understanding contemporary globalization is the nature of time-space distinction processes. The central premise of this framework is the need to conceptualize the 'relations between *local involvements* (circumstances of co-presence) and interaction across distance (the connections of presence and absence)'. Furthermore the relations between local and distant social forms and events become compoundingly 'stretched'. This is the essence of what *globalization* 'is' - *this stretching process*. The result is that contemporary social life is increasingly characterized by modes of these stretched connections as different social contexts or regions become networked across the earth's surface as a whole.

Using this perspective, he suggests that globalization can be defined 'as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring miles away and vice versa'. The process by which this happens is

inherently dialectical. This is because what he calls 'local happenings' may move in an obverse direction from the very distanced relations that shape them. In the *Consequences of Modernity*, he illustrates this with two examples. The first is the case of urban economic development where global relations may produce prosperity in one city whilst the same processes also lead to economic decline in another. Giddens argues that this is the same process, producing dialectically opposed outcomes. Second, and similarly, the development of globalized social relations serves in some places to diminish some aspects of nationalist feeling whilst simultaneously being casually involved in the intensification of more localized nationalist sentiment.

Giddens criticizes international relations (IR) theory in that, whilst 'not altogether wrong', it focuses problematically on the interaction between nation-states and on the unquestioned notion that the world-state system has become progressively more unified. He, therefore, has praise for Wallerstein for 'successfully breaking away' from the limitations of orthodox sociological thought and its obsession with endogenous models of social change (i.e., from within states). In particular, he credits Wallerstein with shifting the focus onto globalized relationships but argues his perspective remains too narrow by seeing only one dominant institutional nexus (capitalism) as responsible for modern transformations, (Giddens 1991: 69). But, the world systems approach is seen to be unable to account for the rise of the nation-state system, nor to illuminate political or military concentrations of power which 'do not align in an exact way with economic differentiations'.

Giddens, therefore, proposes that **the word capitalist economy is one of four dimensions** of globalization which he develops from his four-fold classification of modernity. The other three are the nation-state, the world military order, and the international division of labour.

With the **second**, the **nation-state**, Giddens argues that the main centers of power in the world economy are the capitalist states. Whilst the major agents of economic activity – firms - are to some degree 'insulated' from the political realm and can wield immense economic power, He argues their power cannot rival that of states in some key respects. These areas are essentially 'territoriality' and 'control over the means of violence'. He emphasizes that there "is no area of the earth's surface, with the partial exception of the polar regions which is not claimed to be under the legitimate sphere of control of one state or another" (Giddens 1991: 71).

The state is, therefore, bound into the **third dimension** - that of **the military order**. Giddens argues that this corresponds to "the connections between the industrialization of war, the flow of weaponry and techniques of the military organization from some parts of the world to other, and the alliances which states build with one another" (Giddens 1991: 74). He suggests these relations exist in the same dialectical 'push-pull' as those between the other dimensions in that the Cold war saw the USA and USSR build an essentially bipolar system of military alliances that was global in scope. The countries involved in these military alliances thus will 'necessarily accept limitations in their opportunities to forge independent military strategies externally' (Giddens 1991: 74). Furthermore, "the globalizing of military power" is not confined to weaponry and alliances but also concerns war itself. Giddens argues that two world wars attest to how local conflicts become global involvements. Thus, whilst nuclear weaponry precludes that kind of war between the main powers, a series of orchestrated wars have been instigated in peripheral regions.

The **fourth dimension** – **Industrial development** - relates to **the expansion of the global division of labour** and the geography of production. He argues that both firms and states are bound into complex dialectical processes that produce global-scale class relations and separate workers from the means of production. This 'globalized industrial development' is leading to differentiations between different areas of the world both in terms of the level (or "order") of job tasks and in regional specialization in terms of types of industry, skills, and the production of raw materials. He points to the diffusion of machine technologies as one of the major features of globalized industrialism and argues that it not only affects the sphere of production but also many aspects of

day-to-day life (Giddens 1991: 76). Furthermore, this diffusion of industrialism has created 'one world' in a more negative and threatening sense - a world where actual or potential ecological changes of a harmful sort affect everyone on the planet.

Giddens also points to the role of mechanized communications technologies in producing cultural globalization. He sees this as an essential element of the reflexivity of modernity and 'the discontinuities that have torn the modern away from the traditional. Rather than [emphasizing the awareness that globalized media give to people across the planet of the events about which they would have otherwise remained ignorant, he suggests that more important is the "global extension of the institutions of modernity" which would be impossible without the pooling of knowledge known as "the news".

However, *if globalization is a consequence of modernity, then it impacts many levels beneath the global capitalist economy and national societies*. Under (globalizing) modernity, 'larger and larger numbers of people live in circumstances in which disembedded institutions, linking local practices with globalized social relations, organize major aspects of day-to-day life' (Giddens 1991: 79). This has major implications for the nature of 'trust', 'identity' and their relationship to globalization and modernity. In regards to **trust**, he argues that the nature of modern institutions is deeply bound to a mechanism of trust in *abstract systems* (the collective term for symbolic tokens and expert systems). As many aspects of modernity become globalized, this means that "no one can completely opt out of [these] abstract systems' (ibid.: 84) and that trust relations are basic to the extended time-space distancing associated with modernity. He links this to the argument that in contrast with pre-modern society, our ontological security (defined as the confidence people feel in their self-identity and the constancy of their surroundings) and in particular its link to place, has been largely destroyed by disembedding and time-space distancing (Giddens 1991: 108). Trust is increasingly disengaged from local contexts.

For individuals, this has five main implications for identity. **First**, globalization produces for individuals an 'intrinsic relation between the globalizing tendencies of modernity and the localized events in day-to-day life. **Second**, individuals have to construct the self as a reflexive project which amounts to finding their identity amid the strategies and options provided by abstract systems, **Third**, individuals display a drive to self-actualization, founded upon basic trust, which in personalized contexts can only be established by an "opening out" of the self to others, **Fourth**, the formation of personal and erotic ties as 'relationships', guided by the mutuality of self-disclosure and, fifth, a concern for self-fulfillment which is part 'a narcissistic defense' against an externally threatening world over which individuals have little control, and part "a positive appropriation of circumstances in which globalized influences impinge upon everyday life" (Giddens 1991: 123). Globalization is thus bound to the transformation of the self and everyday experience for everyone caught up in the condition of modernity.

The **final key dimension to contemporary social life** towards which Giddens addresses his theoretical understanding of globalization concerns the **nature of risk and danger in the modern world**. In this respect, and subsequently developed at length by thinkers such as Ulrich Beck (see Beck 1992), he argues that the risk profile of modernity is bound to globalized relations. This has at least **seven dimensions**, but for our purposes here can be **summarized around four broader areas**. **First**, Giddens argues that there has been a **globalization of risk** both in the sense of its intensity (for example, nuclear war) and also in terms of expanding the number of contingent events which affect large numbers of people on the planet (for example, the global division of labour). **Second**, the risk stems from the created environment or socialized nature (which he sees as the '**infusion of knowledge into the material environment**'). **The third** is the development of "**institutionalized risk environments**" which again affects the lives of a large number of people on the planet. An example would be *global financial markets*. **Fourth**, and finally,

are **three forms of risk awareness**. These comprise the 'awareness of risk as risk' where the knowledge gaps in risks cannot be converted into certainties by religious or magical knowledge as they were in pre-modern society; 'the well-distributed awareness of risk' where collectively faced dangers are known to wide publics; and 'the awareness of the limitations of expertise' where no expert system can be wholly expert. Giddens goes on to explore the implications of these forms of risk at some length but it suffices here to refer to his statement that "all these forms of risk and danger permeate all aspects of day-to-day life, once more reflecting an extraordinary interpolation of the local and global" (Giddens 1991: 148).

Overall, it should thus be apparent that in these early 1990s works, Giddens provides a far-reaching, detailed, and ambitious theoretical framework for understanding what globalization is as an abstract process, and how it is intimately bound to the experience of modernity. For Giddens, *modernity and globalization are inseparable phenomena and one cannot be explained or effectively understood without the other*. The scope of his theorization of globalization is thus enormous, amounting to an all-encompassing set of arguments about contemporary global society and economy and how it is developing. *His conceptualization of globalization thus goes far beyond that of Wallerstein as it draws on classical sociological theories to provide a theoretical account of how globalization processes impact individuals, organizations, and nation-states that encompasses much more than the economic realm*. However, most important of all, is *the theoretical and conceptual framework*, he offers for understanding what globalization "is in terms of a *Spatio-temporal phenomenon*, Giddens's framework provides one of the most important foundations for contemporary globalization theory by providing a set of abstract concepts for understanding the different dimensions to globalization. Before this, however, it is important to give further consideration to how Giddens has developed his ideas concerning the implications of globalization.

Since the early 1990s, Giddens has made a series of wide-ranging arguments about the implications that contemporary globalization processes - understood through the framework outlined above - have for everyone on the planet. This includes specific arguments about the implications for individuals, organizations, nations, firms, government, policy, and politics more generally. It is thus important to identify some of the main arguments he makes which in part account for the degree of influence and impact his theoretical claims about globalization have had.

First, and probably most significant, Giddens argues that *we are living 'through a major period of historical transformation'* (Giddens 1999: 1). He suggests that we feel 'out of control' in a 'runaway world where many of the influences that were meant to make life feel more predictable such as science and technology have had the opposite effect. Globalization, he argues, is thus 'restructuring how we live' in "a very profound manner" (Giddens 1999: 4). As his theoretical conception suggests since globalization is affecting everyday life as well as economies and states, this runaway world has implications for virtually everyone on the planet. The major implication of contemporary globalization is thus that it is an unavoidable reality.

Second, and following on, Giddens identifies the view that *globalization represents both an opportunity and a threat*. Traditional societies have already broken down, and traditional values are following. For him, globalization implies that other traditions, such as religion, are also experiencing a major transformation. Religious fundamentalism, he suggests, originates as a reaction to those 'crumbling traditions' and thus needs to be understood on that basis, he sees globalization as promoting 'cosmopolitanism' insofar as in a globalizing world where 'we are regularly in contact with others who think differently, and live differently' (ibid.: 4). This has produced and will continue to produce conflict in the twenty-first century as fundamentalists in the sphere of religion, nationalism and ethnic identity take refuge in 'renewed and purified tradition' as well as violence.

Third, globalization, therefore, also means that *people need to respond*. The processes of *transformation require a response*.

The fourth, and final implication is also the *ongoing need to reconstruct institutions to tackle the new challenges posed by globalization.*

Conclusion

Giddens provides a far-reaching, detailed, and ambitious theoretical framework for understanding what globalization “is as an abstract process, and how it is intimately bound into the experience of modernity. For Giddens, *modernity and globalization are inseparable phenomena and one cannot be explained or effectively understood without the other. His conceptualization of globalization thus goes far beyond that of Wallerstein as it draws on classical sociological theories to provide a theoretical account of how globalization processes impact individuals, organizations, and nation-states that encompasses much more than the economic realm.* Thus, Giddens’ conceptual framework provides one of the most important foundations for contemporary globalization theory by providing a set of abstract concepts for understanding the different dimensions of globalization. His work *Consequences of Modernity* is basic for the understanding of not only postmodernism (as a critique of postmodernism) but also serves as an important conceptual tool to explain the process of globalization as reflected in his later writings. However, a major weakness of this model is that it is highly theoretical and it is difficult to link this with empirical reality. However, it would be very interesting to examine this conceptual framework with somewhat other similar schemes particularly proposed by Manuel Castells (The Network Society), Zygmunt Bauman (‘Liquid Modernity’), and Ulrich Beck (The Risk Society: Towards a New Modernity) as all these scholars also rejected the postmodernist view that the project of modernity is over but at the same time, they also emphasize that modernity is transforming itself and a new type of social formation is taking shape in last few decades. What would be the final shape of the society and its different institutions in the coming years is still unclear.

Note: *This paper is a revised version of the paper presented in ISA RC14 Sociology of Communication, Knowledge and Culture, Interim Conference held at VIPS, New Delhi, February 26-28, 2017. The author is thankful to Prof. V.P. Singh and Dr. Subhash Shukla for their valuable suggestions in the writing of this paper.*

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Globalization and New Communication Technology in a North Indian Urban Setting

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Abstract

Globalization and new communication technology affect not only the economy of a given society but have important implications for other social institutions of the society. Societies throughout the world are now passing through the process of profound and rapid change. This change is closely related to the process of globalization & new communication technology. Globalization refers to the increasing interdependence of people across the world. It refers to the increasing impact of living and working in a single global market place but more fundamentally it refers to a basic shift in the institutions of our lives. It has given rise to a debate among the social scientist on the one hand and the policymakers on the other, to access the impact of the processes associated with this wider phenomenon on the social and cultural institutions of the societies particularly those who have adopted a policy to privatize and liberalize their economy in the recent past. The present paper is an attempt to analyse the linkages between the process of globalization and the usage of new communication technology interms of mobile phone and internet at empirical level among the youth of a north Indian urban setting, namely, Ghaziabad city.

Keywords: *globalization, internet, mobile phone, television.*

Globalization is a process of interaction and integration among the people, companies, and governments of different nations, a process driven by international trade and investment and aided by information technology. The process has effects on the environment, culture, political system, economic development and prosperity, and human physical well-being in societies around the world.

According to Held et al, (1992:2) "globalization may be thought initially as the widening, deepening and speeding up of worldwide interconnectedness in all aspects of contemporary social life-from the cultural to the criminal, the financial to the spiritual". There is a general agreement among the scholars on the "Inter-connectedness" dimension of the process of globalization, but they differ from each other on other dimensions of globalization. The commentators on globalization, following Held et al.(1999) can be identified into three broad categories: hyperglobalizers, skeptics, and transformationalists.

1. Hyperglobalizers believe that globalization represents a new epoch in human history in which all relationships are becoming integrated at the global level, transcending the nation-state

and making it increasingly irrelevant ever increasing cross border flow of capital, commodities, people and ideas are defining factors of the new age. Hyperglobalizers can be further divided into two sub-categories: positive hyperglobalizers : mainly those who advocate for open global markets and believe that these will guarantee optimal economic growth and will, in long run, bring about improved living standard for everyone (Ohme 1991, 1995); and negative hyperglobalizers, mainly critical theorists and neo-Marxist scholars (Martin and Schumann 1997, Reich 1991, Beck 1997, Schanapper 1994 and Wiseman 1997, Hopkins and Wallerstein 1996) focused upon negative impacts of globalization critically and rejected the notion of globalization in its totality.

2. The skeptics who also focus on the economic aspect of globalization argue that there is nothing new about this international economic integration. It is comparable to the period preceding the first world war. They generally prefer the term "Internationalization" to globalization (Hirst and Thompson 1996, Weiss 1997) they also argue that the role of the nation-state remains as strong as ever.

3. Transformationalists argue that globalization is the central driving force behind the major economic, cultural, social, and political changes that are affecting virtually all the people in the world today. globalization is seen as the overall consequence of a closely interlinked process of change in the areas of technology, economic activity, governance, communication, and so on. Developments in all these areas are mutually reinforcing or reflexive so that no clear distinction can be drawn between cause and effect. They regard contemporary patterns of cross-border flows(of trade, investment migrants, cultural artifacts, environmental factors, etc.) as without historical precedence. Such flows integrate virtually all countries into a larger global system and thus bring about major social transformations at all levels.

Globalization is deeply controversial. However, proponents of globalization argue that it allows poor countries and their citizens to develop economically and raise their standard of living. While deponents of globalization claim that the creation of an unfettered international free market has benefited multinational corporations in the western world at the expense of local enterprises, local culture, and common people.

To find the right balance between benefits and costs associated with globalization, citizens of all nations need to understand how globalization works and the policy choices facing them and their societies.

New Communication Technology

Technology has been the key to globalization. The new communication technology is the driving force for the current societal change and pulse of social and economical transformation in developed as well as developing countries. The advances in information technology have dramatically transformed the economic and social life of its users. Today, global mass communication is a reality and technology has been a necessary condition of extensive globalization. The communication technology includes the hardware equipment, organizational structure, and the social values by which individuals collect, process, and exchange information (Singhal and Rogers 2001:30-31).

The New communication technology with the internet, telecommunications, broadband, cell phone, handheld wireless mobile devices, and other communication devices have advanced to the point where internet communication across the globe can be so ubiquitous that no one thinks about it anymore. In recent years due to communication technology, the speed and scope of globalization have increased exponentially. Since globalization represents a merger of the developed world, with the developing world the introduction of communication technology with significantly speed up this merger and have a profound effect on culture, society, economy, social life, and politics as we move through the 21st century. Thus, creating new dynamic mutually beneficial business models and cultural exchanges, experiences, and considerations (Singh 2004: 5).

Internet: The advent of the internet brought with it a new concept of sociology. Sociologists are interested in the social implications of this new technology such as new ways of interaction, virtual communities, cybercrime, etc. The internet is a relative phenomenon, while the internet originally developed from ARPANET, dating back to 1969, the world wide web as we know it today was shaped in the mid 1990's. Internet explorer was first released in 1995 and Netscape came out one year later. Google was founded in 1998, Wikipedea in 2001, and Myspace, Facebook, and Youtube in 2003, 2004, and 2005 respectively.

The internet is essentially a network of computers across the world that is linked through global communication although it was originally used only by defense personnel in the United States. Early access to a computer and its related technology has made using the internet a common activity in more recent times. When the internet was first conceived it was seen as more of a tool for research and learning. Now the internet has an important role in connecting people. It allows people in countries around the world to instantly contact each other through emails, chat programs, and video calls. This instant communication has revolutionized social lives in India as well. Due to the internet and other communication technology, we have entered into a new era of globalization in which interactivity, communication, collaboration, and transfer of products and services take place instantly. Moreover, 21st-century version of globalization will transfer the economic, cultural, and political climate of all participating nations for years to come.

While the impact of communication technology has been overall positive, it has led to certain challenges. There is a wide disparity when it comes to access to technology between developed and developing nations. The internet is a genuinely international medium that potentially opens vast new resources for all, But its contents are dominated by Western and English language originators, however its diverse, access is dependent on expensive equipments, significant costs, and language and other skills for developing societies. The Developing nations do not have a proper infrastructure in place which has created challenges for a lot of people in these countries. The Exporting Countries still have a considerable capacity to influence the national media experiences of "receiving" countries but the people demand their media content in their language. There are natural barriers of language and culture that resist globalization' (Biltreyst 1992: 518)

New Communication Technology in India

Now India has bypassed Japan to become the world's third largest internet user after China and the United States and its users are younger than those of other emerging economies. The telecom regulatory authority of India pegged the number of internet subscribers at 164.81 million as of March 31, 2013, with seven out of eight accessing the internet from their mobile phones. Three-fourth of India's online population is under 35 as against just over half worldwide. Men under 35 and women from 35 to 44 are heavier users. But women account for less than 40 percent of all Indian users, a far lower sex ratio than that of other countries. The internet is the key driving force responsible for globalization and the emergence of the information society that needs to be analyse in Indian context.

The present paper aims to find out the patterns of using new communication technology and to evaluate socio-cultural changes in the life of those who are using the internet. The empirical data was collected through a structured interview schedule from 150 respondents in a north Indian city, Ghaziabad, near the national capital Delhi. Most internet users are youth predominantly belonging to Hindus of upper castes, Hindi speaking, unmarried, bi-lingual having higher educational backgrounds. Empirical evidence of this study has amply demonstrated that the use of new technology-internet has started changing users' behavior from passive to active, participatory to avid participation & enabling users with a voice that was otherwise unknown or untapped. Thus, there is a more positive impact than the negative one.

The level of digital literacy of the internet users have some formal degree/diploma in computer and about one-third of them learned computer by experience among those only less than half of them have any formal training of computer. Among the internet users, access to the computer is available to most of them (92 percent). They differ in respect to the place of accessing the internet on a computer. Most of internet users have access to a computer at their home (33.33 percent). Considerable number of them uses a computer for educational or academic purposes (34.67 percent). As far as patterns of using the internet are concerned, email is the most popular activity (80.67 percent) among internet users, but it is also used for a variety of purposes like google search, chatting, seeing results and other academic purposes, downloading MP3 MUSIC, searching for reading materials, downloading free software, and networking with friends. Moreover, railway reservations and e-banking are done by a few internet users as well. More than half of internet users send more than 10 emails in a week. Yahoo is the most popular email service provider among users. Most internet users mentioned fluctuating power supply as a problem, virus attacks on the system, and slow speed of internet servers are other major problems, they usually face in using the internet. They have access to the internet from different places like homes, workplaces, cyber cafes, schools, colleges, universities, etc. For more than one-third of internet users, bills are paid either by them or their parents. WindowsXP is the most popular computing platform (operating system) for internet users.

It is visible that the growth of new communication technology is changing behavior, perceptions, and attitudes, as the ease and growth of online social technologies induce audiences to become digital activists; changing users' behavior from passive to active, non-participatory to avid participation, and enabling users with a voice that was otherwise unknown or untapped. Thus, the power of social media and its impacts on individuals, businesses, and society in India has provided an equal opportunity to voice thoughts, and opinions, and share information. The increase in usage and ease of entry provides an attractive interface for anyone to become a creator or advocate of information and ideas by using blogs, microblogs, social sharing, and networking sites.

The magnitude of the impact of using new technology on the social-cultural life of internet users is as follows :

1. It is evident that more than half of internet users have felt a high impact on change in their outlook. They think that their outlook has widened considerably by using this new technology. A little more than one-fourth internet users have a moderate impact while remaining nearly one-eighth low impact. It can be said that the impact cuts across their major patterns of using the internet.

2. Half of the selected internet users have a high impact in terms of change in their attitudes, one-third moderate impact, and the remaining one-sixth low impact. So also the impact is more on those internet users who are mostly digitally literate, comfortable with the computer, and use the computer regularly.

3. More than half of the internet users have felt the impact in terms of change in their social perceptions too much (high), a little more than one-third somewhat (moderate), and remaining one-twelfth very little (low). it is obvious that those who have a high impact are mostly digitally literate, comfortable with the computer, and use the computer regularly in their homes indicating that impact on perceptions is determined by the patterns of using the internet.

4. Four out of every ten internet users have a high impact so far as change in their behavior is concerned. behavior change is moderate in more than one-third internet users and low in the remaining one-fifth. Impact in terms of behavior change is more on those internet users who are digitally literate, comfortable with the computer, and use the computer regularly.

5. High impact in terms of increase in their confidence has been felt by half of the internet users, moderate by less than one-third, and low by one-fifth. Those who are mostly digitally literate,

comfortable with the computer, and use the computer regularly have more impact than those who lack these patterns.

6. Almost two-thirds of internet users have a high impact in terms of increase in their knowledge, little more than one-fourth moderate impact, and the remaining one-sixteenth low impact. This impact is more on those internet users who are mostly digitally literate, comfortable with the computer, and use the computer regularly. It can be safely hypothesized that the more the use of internet technology, the more increase in the knowledge of the users.

7. A little less than two-thirds of internet users have more impact on broadening their social network. This impact is moderate on two-fourths of selected internet users, while low in the case of the remaining one-seventh here again. The impact has been felt more by those who are digitally literate, comfortable with the computer, and use the computer regularly.

8. Less than half of the selected internet users fall in the high category of impact so far as change in personality is concerned. This impact is moderate on more than one-third, while low on the remaining one-sixth. This impact cuts across their patterns of using the internet.

9. A little more than half of the internet users have become more active by using this technology. They have felt a high impact, while one-third had a moderate impact and the remaining one-seventh a low impact. This type of impact is also independent of their pattern as well as social background.

10. A little less than half of internet users find their participation increased by this technology. They are the users who have high impact, moderate impact on this aspect has been felt by more than one-third and low by nearly one-sixth., here again, patterns of using the internet play an important role in determining the extent of the impact.

11. Four out of every ten selected internet users have high and same proportion moderate impact so far as help in their jobs and businesses is concerned. remaining have low impact, this impact has been felt more by those who are in jobs or pursuing business and are quite comfortable with internet technology.

12. High impact in terms of increasing awareness about health has been felt by more than half, moderate impact by one-third, and low impact by remaining one-twelfth. Those who have felt a high impact in terms of awareness about health are mostly digitally literate, comfortable with the computer, and use the computer regularly in their homes indicating that this impact is determined by the patterns of using the internet.

13. Two-third of the selected internet users have felt a high impact on their buying habits, one-fourth moderate impact, and the remaining low impact. This impact cuts across the patterns of using the internet. It means that all internet users find change in their buying habits as a result of making use of internet technology.

14. A little more than one-third of internet users fall in the high category of impact in terms of help in studies, less than half have felt a moderate impact, while the remaining one-sixth have low impact. This impact is independent of their patterns of using the internet.

15. There is strong criticism of internet technology that it leads to alienation. This has been negated in this study as only less than one-fifth of internet users fall in the high category of impact. a little less than half find moderate impact, while more than one-third low impact. This impact is independent of their patterns of using the internet.

16. Unlike help in education, there are a little less than one-third of internet users with high impact who find this technology hampering their studies. This is supported by less than half of internet users who have a moderate impact and little more than one-third who have a low impact. As the study is not confined to students only, it is difficult to know this type of impact. Hence, a full-fledged study is needed in its own way to find out the impact of using the internet on students of different levels.

17. Impact in terms of making internet users aware of new products available in the market is quite profound as three-fourths of selected respondents have felt a high impact, a little less than one-fifth moderate impact and one out of every sixteen users falls in the low impact category. This impact again is independent of their patterns of using the internet showing that advertisements on internet sites are attracting users a lot.

18. Impact in terms of making the users of internet technology cosmopolitan is also quite profound as six out of every ten internet users fall in the high category followed by more than one-fourth in the moderate category only remaining one-eighth of internet users fall in the low category of impact. Those who have felt high impact are mostly digitally literate, comfortable with the computer, and use the computer regularly in their homes indicating that the impact on making users cosmopolitan is determined by their patterns of internet.

Conclusion

The empirical evidence shows that new communication technology— the internet has led to multi-dimensional changes which have been observed in almost all aspects of life— economic, socio-cultural, educational, communication & travel. The information society is a way for human capacity to be expanded, build up, nourished, and liberated by giving people access to tools and technologies with the education and training to use them effectively. The new communication technologies can offer real opportunities to improve the quality of community life. A major and somewhat neglected dimension of internet usage is that it is making communication substantially cheaper which helps in promoting social interaction. The multi-locational household is increasing in numbers. Internet and mobile phones help such households keep in touch and remit money in safe and secure ways. The Internet enables the development of social relations in non-traditional ways. An area where there is much scope is that of developing internet access through the mobile phone among more and more people as when internet access is added to this, therefore, surely there will be a very substantial transformation in Indian society.

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***Kebang* Institution of Adi Tribe: A Drawback for Women Empowerment**

Nibedita Paul*

Abstract

Adi tribe of Arunachal Pradesh is dreadfully comparable to the Mongoloid stock with their notable well-built features. They are also found in Tibet, where they are recognized as Lhoba together with some of the Nishi, Na, Galo, Mishmi, and Tagin populations. Therefore, Lhoba is a combination of all mentioned sub-tribes forming this main group speaks a common dialect, maintains a common origin, and also celebrate matching rituals and festivals. Adis are usually concentrated in the river valley and are known for their friendly and down-to-earth nature. In Arunachal Pradesh, the Adis are very expert in *Jhum* cultivation (shifting cultivation). The North Eastern Region has a very high potential for the development of agricultural entrepreneurship as most of the tribal women equally participate in the cultivation of food products. Along with men folk, Adi women practiced *Jhum* cultivation which shows their scrupulous ability. Although, *Jhum* cultivation is not eco-friendly but due to the non-availability of other technological options Adis are still practicing this method of cultivation. Thus, there is a need to provide necessary information, technical and financial support as well as marketing facilities to them. The Adi women have sufficient skills the development of entrepreneurship among them that can make them economically better. But *Kebang* imposed certain norms and values on the community that should be followed by the members of their society. The importance of the institution of *Kebang* and its consequences for the empowerment of women are highlighted in the present paper. The paper argues that the tradition of the *Kebang* institution among the Adis can be considered a negative aspect of development for womenfolk as it restricts their participation to some extent.

Key Words: Adi Tribe, *Kebang*, women empowerment, patriarchy, *jhum* cultivation, development

The status of women in India has gone through some changes since ancient times. In ancient time, they were given respect and equal treatment. But in the medieval period, there has been a decline in their status. During this period, they were expected to observe several customs and traditions, such as the *purdah* system, *sati*, child marriage, and so forth. In post-independent India, the status of women recovered its strength and began to advance. Women started to join in

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all spheres of life, such as, political, social, economic, cultural, and religious. There has been an increase in the number of women enrolled in educational institutions to obtain higher education. Though, the role of women is primarily recognized as being that of a housekeeper but they must have to render an able contribution to the progress and development of the community and nation to uphold development.

Women's studies concentrate on gender as a category of analysis in the manner in which caste, religion, class, and status groups have so far been used by social scientists. It is now widely accepted that while 'sex' refers to physiological distinctions and gender is a cultural construct, a set of learned behavioral patterns (Caplan 1987:1). Women studies also recognize that an emphasis on gender as a category of analysis means that it now becomes an important indicator within studies of peasants. There is a need to look not only into class and ethnic factors but also at gender as a significant variable. In emphasizing the need for social scientists to be gender-sensitive, 'women's studies is' is staking a claim to restructure entire knowledge systems and social science methodologies (Karlekar 2000:117)

Scholars of the field believed that feminism is a movement to assess the interest of women as sex demands to restore to half of the humanity its rightful space in human society, to restore to women their humanity. The women's studies have uncovered the gaps in our knowledge and information on women, exposed some of the inadequacies in societies' understanding, and perceptions of women's issues and women's lives and have made us a little more sensitive to the basis that distorts reality. Unlike many other theories, feminist theory has a specific relation to a political movement, indeed to one in which women's experience has often been the basis of radical activism and the force behind the desire for change. It offers a kind of analysis and explanation of how and why women have less power than men and how this imbalance could be challenged and transformed. Within feminism, there are three major theoretical strands, namely, Marxist feminists, feminist Marxists, and radical feminists. Marxist feminists emphasize the economic position of women as crucial to their oppression and they are particularly interested in the way in which women's position within the family makes them a special target for capitalist exploitation. It is argued that given poorly paid, part-time, low-status jobs as they are financially dependent on their husbands, whether or not this is the actual case. This goes unchallenged as everyone - employers, husbands, and often the wife herself - assumes that women's primary role is of the unpaid homemaker. It is the man's job to be the major breadwinner (Maynard 1989:60). Also working within a broadly Marxist tradition, a group of writers called feminist Marxists is critical of the narrow economic focus both of Marx himself and of Marxist feminists. Although agreeing that significance must be given to the role of the capitalist economic system in maintaining women's oppression, they argued that non-economic factors should also be considered. They also stress the importance of the role of ideology in reinforcing women's subordination and male power (Maynard 1989:61). The racial feminist position began to develop in the early 1970s. Its impetus came from women who were trying to understand their inferior and secondary role in society and who felt that existing theories, especially those based upon traditional Marxism, did not help in this because of their lack of consideration of women. Radical feminism focuses attention on patriarchy and the role of men in oppressing women. Important in this context was the idea that the personal is political. It means that women are not just dominated in the public sphere; they are also oppressed in their private lives and relationships. Politics occurs in families between individuals when one person attempts to control or dominate another. It is in the personal and private sphere that women are particularly vulnerable to the power of men. For radical feminists, the most important power relationships are between men and women. This is known as sexual politics and refers to how men individually, and as a group, dominate women and control their lives, particularly in the family and in sexual and personal relations (Maynard 1989:66).

The trend of women's studies in India gain momentum from 1975 onwards; internationally, this marked the beginning of the international women's decade and in India, it coincided with the publication of *Towards Equality*, report of the committee on the status of women. Since then, there has been a significant increase in the number of social scientists engaged in studies on various problems of Indian women. These studies relate to the status of women in ancient India, studies of social injustice, studies determining the changing status of women, sociological studies of social injustice, and studies determining the changing status of women, sociologists primarily did early research on women in India. Historians investigated the position of women in light of factors contributing to their low grading in status and the emergence of social evils like child marriage, *sati*, the oppression of widows, the emergence of purdah, and mass illiteracy. Finally, women have been studied from the new point of emerging economic and political structure in India. Such studies are related to the problems of enhancing women's participatory rights and obligations in the functioning of society. In India, the studies of women related to various social injustices, evils, and problems began with Raja Ram Mohan Roy's writings and have continued in the present day. The early studies discussed the problems of social evils and social injustice. Trivedi(1976) analyses the problems of scheduled castes related to their exploitation in present-day Indian society. Desai and Krishnaraj (1987) discussed the unusual exploitative structures prevailing in society against women.

In another category of studies, various aspects of women's lives are studied. Eminent sociologists like Kapadia (1958), Ross (1961), and Gore (1968) studied women's problems related to marriage and family. Kapadia (1958) emphasized that the position of women and the form and functions of the family are organically interlinked. Ross (1961) studied Hindu families in urban settings and pointed out that with the change taking place in the family structure and wives taking employment, the problem of adjustment becomes all the more disconcerting for working women on account of their husband's inability to orient themselves into the new role by the wife. Gore (1968) discussed the different changes that urbanization brought to family life. Working women and their adjustment patterns have also received the attention of social scientists. Kapoor (1974) for instance has studied the attitude of educated working women in India in the context of various other studies. Moreover, their economic status has been thoroughly investigated by many investigators. It has been done in the context of professions and organized and unorganized sectors of industry. Sengupta (1960) has studied the employment profile of Indian women. Gharpur(1959) has focused on the life and labour of full-time domestic servants in Poona city. Jain, Devika (1980) has pointed out that women in large numbers have organized themselves in the pursuit of better food, clothing, and shelter. The problems of education of women have been discussed by various commissions on education as well as by individual scholars. Educational opportunities are shown to be directly related to the status of women in historical studies. Ramanamma (1979) points out that the decline in the status of women concerning other institutions such as marriage, religion, and poverty is closely related to the decline in their education. In the phase of declining status, the practice of child marriage forced the wife-mother role complex as the central role system of society which also minimized the possibilities of formal and higher education for women.

In the case of the political status of women, it has also attracted the attention of scholars like Mazumdar(1979), Asthana (1974), Chakravorthy(1980), Chattopadyaya (1983), Sharma, Kumud (1984). They have mainly discussed the emergence of various women movements in India and as well as the background of the movement. Gandhi, Nandita (1986) and Patel, Vibuthi (1986) discuss the emergence and impact of autonomous women's organizations in this milieu too. These studies reflect on the growing grass root movements among women of India. Kishwar, Madhu and Vanthia, Ruth (1986) have described the telling stories of those women who have suffered much from social injustice but have barely struggled for their dignity.

Despite a vast literature in this area of social research, the North Eastern Region of India which is highly represented by a tribal population has not attracted much attention from social scientists and academicians. Few studies, mainly focused on the matrilineal tribes of the region in order to compare the status in other parts of the country where family is predominantly patrilineal and patrilocal. Matrilineal descent of the northeast has specific implications for the socialization process, customary laws regard to dwelling and belongings specifically. Some of the studies highlighted the matrilineal system as an indicator of position. But a more detailed study is required to understand the inner process as the north eastern region is predominantly populated by the tribes of various origin. Therefore to understand them and their character, a more detailed study on them may enrich literature for future review in the area of tribal studies as well as policy formulation for them for processing of condensed development. There is a requirement to understand the significance of matriarchy and its implication in a valid sense i.e. matriarchy and women empowerment are two different aspects of tribal society, therefore, they can't be considered as marker of development.

Tribal women of the North Eastern region have always attract the attention of social scientists to understand the milieu of their social life as they are very painstaking. The number of matrilineal tribes in the region pushed researchers and academicians to understand the setting of their social structure. Normally, it was believed that in tribal society women are more empowered but the present study makes an attempt to examine this conception in a critical manner. Thus, before discussing the position of Adi women it is most pertinent to discuss the nomenclature of the the tribal group under study.

Arunachal Pradesh is a north-eastern state of India, popularly known as the “**land of the rising sun**”. The name **Arunachal** resulted from ‘**Arun**’ means sun and ‘**achal**’ means to **rise**. In order to trace the origin of the mentioned Adi tribe of Arunachal, one has to go long back. The Adi tribe traces its origin from ‘*Pedong Nane*’. Pedong Nane was the great-grand daughter of Sedi Melo and was supposed to originator of Adi society. They are important tribes of the Siang Frontier Division of Arunachal Pradesh and they are sub-tribal communities collectively formed by the Adi tribes under two divisions namely the Bomis and Bogums. Adi tribe includes many other sub-groups namely the Padams, Milangs, Komkars, Minyongs, Pasis, Galo, etc.

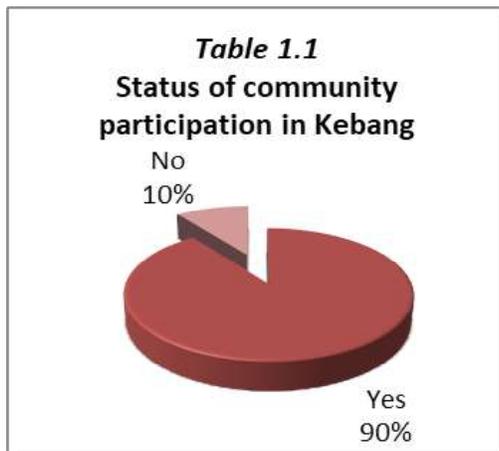
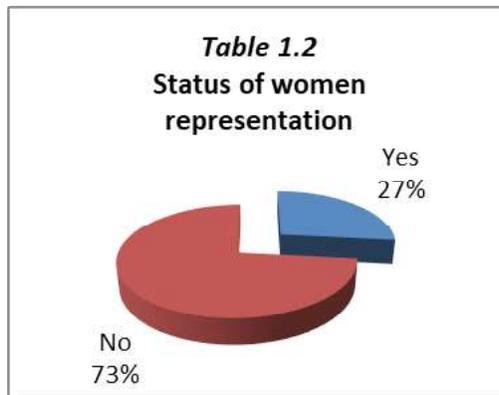
Adis are also found in Tibet, where they identified themselves as Lhoba together with some of the Nishi, Na, Galo, Mishmi, and Tagin populace. Racially the Adi tribes belong to the Mongoloid stock with well-built features and all mentioned sub-tribes forming this major group speaks a common dialect, claim a common origin, and also celebrate the same rituals and festivals commonly in Tibet. At this juncture in Arunachal Pradesh, Adi tribes are mainly a collective group of Padams, Milangs, Komkars, Minyongs, and Pasis and concentrated in the Dibang valley. They are well known in the North Eastern Region of India for their friendly and simple nature.

Women's Contribution to Adi Economy

Usually, one's position in society is directly related to participation in economic activity. Therefore, women's input toward Adi's agricultural activity is needed to asses their position. Agriculture is the predominant economic activity of the Adi tribe and women are equal stakeholders of man folk in their agricultural field. They are truly firm workers so the contribution of Adi women is never disregarded by the community. Despite primitive technology, they can produce quality food grains with market value. Furthermore, Adi women actively participate in *Jhum* cultivation (shifting cultivation) which shows their scrupulous quality in the field of agriculture. *Jhum* leads to the loss of the natural forest ecosystem but due to the lack of alternative agricultural technology they are practicing this generation-old system. The North Eastern Region has a very high potential for the development of agricultural entrepreneurship as most of the tribal women equally participate in the cultivation of

food products with men folk. The Adi women are not exceptional ones in this domain. Therefore, the contribution of Adi women toward the community can't be ignored if considering the amount of time spent by them in agricultural activities. There is a huge scope for women to participate in economic activities and that may strengthen their position in society. The need is only to provide necessary technical and financial support and marketing facilities. But due to the practice of Kebang in case of Govt fund and scheme-related discussion of the community they are excluded therefore in the case of decision-making non-participation leads disadvantageous position for them as well as this study also supports that the skill of Adi women is notable and necessary assistance may lead them in entrepreneurship expansion furthermore it also supports their contribution toward society and family in the economic sphere.

The term 'Kebang' denotes an unusual character of Adi people in the case of traditional authority structure as we observe that women are totally out of one significant functional system. Kebang is a village council consisting of elderly members sharing an opinion on important issues of a village. In simple terms, a Kebang is an assembly of villagers to address issues relating to their village administration and development. Kebang is an exceptional and distinct way of administering the social, economic, and political life of the Adi community. This traditional self-government institution consisting of village elders is an important social institution for Adis to control and regulate day-to-



day activities in community life through exercising legal and judicial powers too. All affairs right from the fixation of festival dates, date of taboos, the opening of agricultural plots, site selection of new houses, construction of new houses, settling of disputes, accommodating the newcomers, and any development scheme of the village are discussed and decided in the Kebang.

Usually, Kebang is village specific but it is also prevalent amongst them that for tackling a common challenge inter-tribe or inter-village Kebang can be formed to dissolve the issues of such nature. The head of the Kebang is named Abo and he is selected based on his merit and other specified criteria. Discussions in Kebang generally started with invoking God and elders for showering blessings on the villagers. Prominent judgments and good works of the council were always praised and deliberations were held democratically and sometimes continued for months for a unified conclusion. None of the decisions are imposed on the parties and decisions are generally settled through the cooperation of each collaborator. Family and kin play an important role in the process and they have to pay in case anyone from their family is identified as an offender.

The way of life of women in India is primarily centered upon patriarchy, prolific resources, and powerlessness in the case of all most all caste societies of India. But there is a parable that in the case of tribal society women are enjoying higher status as believed. So the present study opens a new area of discussion by challenging the prevalent narrative in regards to the position of women.

Kebang of the Adi tribe reflects almost the same tradition like a caste/khap panchayat in a caste society and to date continues amongst them. However, youngsters today do not prefer the system particularly the imposition of punishment on the offender in the form of fines which is felt difficult to pay by most of them looking into their present poor economic condition. They feel that the rich persons frequently commit such offences and easily acquitted by paying fines in comparison to a poorer person which may result in an increase of the offenses in the society. Here important point is that if we go through chronological studies of the Adi tribe there were no such practices in their customary law and they were also never under any extraneous authority like king or ruler. They did not even have the practice of chieftainship. This kind of practices in the Kebang are of recent origin particularly emerged after the introduction of monetary economy in the state and makes the kabang dysfunctional for the larger section of the society. Women are also affected because of its male dominated structure particularly in the functioning of the panchayati raj institutions at the village level. The women are generally excluded from the development activities by the Kabang which is an advisory body of village panchayat responsible for the planning and implementation of development schemes in the village.

Therefore, the exclusion of women in Kebang can be considered as one of the noteworthy drawbacks for women empowerment among the Adis, and a field survey conducted in 2021 at Mirem Village; East Siang District Arunachal Pradesh as well supports the facts. For this paper, data was collected using primary and secondary methods and both qualitative and quantitative aspects were considered. Primary data was collected by direct contact method with structured questionnaires and the secondary data was collected from govt publications, articles, and books. This paper mainly highlighted the position of women in Adi society and the exclusion of women from one of the important institutions of their society and its pre-requisite. Numbers of factors are interconnected to each other and these are mainly socio-economic conditions, political climate, and inequalities, inherent in the traditional social structure, norms, values, standards, principles, cultures, customs, and rituals. All these factors together determine the social status of women, therefore, a holistic approach of the present study tried to emphasize some constraints for understanding the position of women in Adi society where issues and challenges are a matter of dialogue. Consequently, real social status and the real level of political/other participation of women

cannot be investigated in isolation so primary data was collected from both the faction. Understanding the importance and level of execution of Kebang is most important for the support the fact therefore table 1.1 support the rate of community participation in Kebang. Only 10% of a community member not supported the practice and mainly belongs to the young elite section of their society.

In the case of women's position in Kebang, another interesting fact comes out that 27% of respondents prefer women's representation whereas 73% are against such practice. This fact is most important and it reveals the mindset of strong patriarchic nomenclature.

Therefore, from the above analysis, insight is that there is a need for change in the social system of Adi but bearing in mind the other parameter of society that pessimistic impact should be kept away from.

Conclusion

Kebang imposed certain norms and values on community people which should be followed by the members of their society. During childhood, someone grows up in an environment that must affect his/her moral principles and make an inbuilt character a person. Till day no such research work conducted to examine the psychosomatic impact of Kebang. In addition to the presence of Peki-Dokii, Kiruk, *Uning-Aran Geta* support that numbers of ill practices are present among the Adi people and that is most unscientific and illogical and youths strongly support the abolition of such ill practices that suppressed the human value and culture. Women empowerment through economic development is also affected by the Kebang system where all the government-generated schemes are implemented at the village level in association with Kebang. However, after the introduction of the Panchayati Raj Institution, the role of Kebang declined, but still, it plays a key role in all developmental activities within the village.

On the other hand, women are always at the back in regards to the decision-making of their own, some of the vital decisions of womenfolk decided by Kebang members with no representation from the women group indicates the impact of the system. It radically affects the social life of women which is most discriminating where human rights are also violated as evidenced from the field. Women who are not contented with their married life can't move forward to sustain their dignity and wellbeing. There are always fears of Kebang that can impose a superfluous burden on her may be economically or socially exorbitant. Therefore it's an imperative need for the Adi society to work on transformation with the help of social scientists for structural reformation as Kebang is considered an important institution i.e. informal judiciary system of the Adi social structure.

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ISSN NO. 0972-9445

Emerging Trends in Development Research

Vol. 28, No. 1&2, 2021, 69-70

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Research Note

The Utility of Machine Learning in Management: An Analysis

Anamika Mishra*

Management is understood as an art of organizing, planning, directing, and controlling the working of an enterprise while machine learning is a science that facilitates the dynamics of an organizational setup. It enables the computer to learn complicated tasks, building them out of simpler ones. It incorporates the knowledge of various sciences like mathematics, physics, engineering, psychology, sociology, etc. Machine Learning has given us fingerprint machines, credit/debit card processors, ATMs, self-driving cars, and a practical speech recognition system that understands human language and maps the voice to the given instructions to fulfilling given tasks. It is used in gallery apps which helps in sorting photos, places, and people through pattern recognition, building smart robots, effective web search, facial recognition algorithms, GPS systems, anomaly detection, and understanding of the human genome. It is also used in artificial intelligence, medical informatics, and database mining, predictive analysis. Machine learning is a part of artificial intelligence in the field of computer science that often uses statistical techniques to give computers the ability to learn. It is a branch of artificial intelligence based on the idea that systems can learn from data to identify patterns and make decisions with minimal human intervention. It consists of a classification algorithm that is used to put data into different groups. A machine is said to learn from experience E with some class of tasks T and performance measure P if its performance at tasks in T as measured by P improves with experience E . Some examples of machine learning are face detection, email filtering, medical diagnosis, and weather prediction.

The present paper addresses the reason behind the knowledge of machine learning and its utility for the management of an enterprise. Among the many, the foremost one is the communication problem. The inflow of information from top-level management to the bottom line and vice versa is found leaving within the web of bureaucratic structure. It causes the lacuna that persists in the overall planning of organizational activities, experiment like workers' participation in management has only filled the gap to a partial degree. Applying this we build better and more intelligent machines.

Machine learning consists of artificial neural networks and expert systems. An example of a machine learning duplex is artificial intelligence (AI) assistant that can handle customer service requests such as booking an appointment or providing basic information. Human-machine interactions involve machines providing scale and speed with humans offering insights and training data.

Artificial intelligence consists of competing at the highest level in strategic game systems, autonomous cars, intelligent routing in content-delivering networks, and military simulations. Utility

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of machine learning at the software level, machine learning algorithms, applications, and platforms are helping manufacturers find new business models, fine-tune product quality and optimize manufacturing operations yields up to 30% reducing scrap rates and optimizing fab operations.

Conclusively, sustainable manufacturing depends on the adoption of advanced technologies, machine learning is one of them. Machine learning is one of them. Machine learning is a technique of Artificial Intelligence. It plays a vital role in the development of an industry. Automation in the industry (4.0) and Artificial intelligence technologies (14.0) are major steps of technological development. These are resultant of Machine learning that has generated computer programs and linked the human minds for learning, safeguarding, and well-being of the human life on the planet. As, high speed of globalization through networking has promoted trade, governments, and society into a web called humanity. Adoption and use of Artificial Intelligence and Machine Learning is a means that classified the development of society into different categories.

Two phases of development are identified in the scientific algorithm i.e. automation (4.0) and digitization (14.0). These indicate the process of industrial development. Literature on industrial development is available viz a viz on international trades, information dissemination, and institutional and organizational activities/studies which are noted in published books, journals, and on other literary platforms (seminars and conferences). Artificial Intelligence and Machine Learning took data from these sources and treated it for different purposes through its developed tools. For example, Software SNA is used to analyze complex and interdependent variables. Likewise, Software UCINET and NET DRAW treat the data to describe the relationship between two or more classes. Software NOVIOvO (CAQDAS) identifies the possible links between keyboards, useful for making an interpretive hypothesis. Along these, Scopus (SCP) and Web of Science (WoS) databases are found important for knowing business practices, and virtually for these Artificial Intelligence and Machine Learning are important tools.

Digitization is growing fast for industrial products and services. Problems in all scientific sectors are handled by Artificial Intelligence and Machine Learning which are transforming both the economy and society at large. To achieve the sustainability in fields of materials and energy consumption Artificial Intelligence and Machine Learning play a vital role. The economic development of China is an example of it. Despite 14.0 first emerging in Germany, USA and China are leading in the field of Artificial Intelligence and Machine Learning implementations followed by other European countries where digitizing in manufacturing industries is taking place very fast. Though other countries of the world are also pacing the race their steps of learning is slow. From this discussion, it can be concluded/generalized that these countries which adopted and used Artificial Intelligence and Machine Learning 'high in rate' in industries are advanced while other countries fall under moderate and less advanced in terms of economic development.

ISSN NO. 0972-9445

Emerging Trends in Development Research

Vol. 28, No. 1&2, 2021, 71-72

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Book Review

Singh, Charu Lata 2017: Changing Dimensions: Globalisation, Democracy, Culture, Media and New Communication Technologies, New Delhi: IK International Publishing House; pp.194+xii.

Globalization is a process of social and cultural transformation being experienced by both the contemporary developed and developing societies. New communication technology particularly using satellite technology for communication through interconnected computers is at the heart of this transformation. Continuous developments in the hardware and software world have changed the media scenario at a very faster rate and affecting various dimensions of our social and cultural life. The book under review explores some of these dimensions of our transforming world particularly democracy, culture, and media in the context of globalization and new communication technologies.

Apart from the introductory note, the book is divided into nine chapters. The first chapter, "Changing Contours of Globalization and democracy" analyses not only the notions of democracy but also presents the growth and decline of globalization in contemporary society that lead to a wide range of issues and challenges to be addressed by social scientists.

In the second chapter- "Changing Journalism Dimensions in Post-Free Press Era"- the author discusses emerging aspects in the field of journalism particularly related to the diffusion of technology and the future of the free press with transformations spelled out by the rise of social media and new communication technologies and their impact on the nature of journalism and the limitations of the working environments.

The third chapter, " New Media and Culture: Changing Dimensions" focuses on the issues regarding the transformation of culture and different theoretical viewpoints on convergence at the helm of new media.

The fourth chapter, "Indian Media and Changing Dimensions" deals with the Indian media scenario, particularly its growth in recent times.

The fifth chapter, "Changing Dimensions of Public and Private Sphere" deals with issues that emerged with the overlapping of the public and private spheres as a result of virtuality increased in social relationships with the rise of new media. Virtuality has emerged as a new reality in today's society and sometimes poses a challenge to the real world. The issues raised in this chapter by the author are very pertinent to understanding the dynamics of social relationships in contemporary society.

The sixth chapter, "Facebook Culture" traces the changing relationships between teenagers and parents due to the usage of Facebook. Facebook has now emerged as one of the most influential social media and the time spent on this platform is maximum as it presents a variety of content to the users and provides opportunities for high-level interaction in the real and virtual world. The patterns of interaction on Facebook need more serious investigations.

The seventh chapter, "Changing Dimensions in Higher Education" deals with the issues like the role of global media in the corporatization of higher education. The concepts like customization, virtual university, open learning, and flexible learning are enhancing the scope of higher education in the era of globalization. New communication technologies are playing an important part in the globalization and corporatization of higher education. These issues need further exploration.

The eighth chapter, "Dimensions of Social media and Revolutions" draws attention to the power of social media to communicate and revolutionize the system to bring change. Social media has been proved a powerful instrument in changing civil-military relationships in the globalizing world with the particular cases of the Arab world. The dynamics of global social media have yet to be examined through empirical studies.

In the last chapter, "Dimensions of trolling and Cyberbullying", the author highlights some negative aspects of social media that interfere with the privacy of individuals in contemporary society in the absence of proper cyber laws.

The book is mainly descriptive and exploratory but covers a wide range of conceptual and substantive issues related to globalization, democracy, cultural convergence, the role of new media and social media, changing nature of journalism, public and private sphere and argues that new communication technologies are at the center of the global transformations taking place in contemporary society. In my opinion, the book is a good read for students and researchers in the field of mass communication and journalism as it raises some of the basic issues of research in the field of social sciences.

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Editor's Name, Nationality and Address:	Virendra P. Singh Indian C-28, Phase I, Pallavpuram, Meerut-250110
Publisher's Name, Nationality and Address	Virendra P. Singh Indian C-28, Phase I, Pallavpuram, Meerut-250110
Periodicity	Half yearly
Place of Publication and Address	C-28, Phase I, Pallavpuram, Meerut- 250110
Owner's Name, Nationality and Address	Virendra P. Singh Indian C-28, Phase I, Pallavpuram, Meerut-250110
Laser typeset by	ETDR Computers, C-28, Phase I, Pallavpuram, Meerut-25011
Printed at	ETDR Computers, C-28, Phase I, Pallavpuram, Meerut- 250011
Available at	www.grefiglobal.org

Emerging Trends in Development Research

(A Peer-Reviewed (Refreed) Interdisciplinary Research Journal of
Global Research and Educational Foundation India (GREFI))

Editor : Virendra Pal Singh

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