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# *Emerging Trends in Development Research*

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# Emerging Trends in Development Research

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# नवरचना NAVRACHNA

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# Customs and Rituals among settled Gujjars of Jammu District in J&K

Nisha Sharma

## **Abstract**

*This paper is an attempt to study the Customs and Rituals among settled Gujjars of Jammu District in J&K. Customs are nothing but accepted and common ways of acting. They are very much responsible for maintenance of social values and objectives. Tradition, as a result of transference from generation to other gets strengthened by the new generations. These strengthened traditions are called 'customs'.*

**Keywords:** *Customs, Rituals, Traditions, Ceremony, Gujjars.*

Customs and rituals constitute important components of tribal culture of the Gujjars. Customs are cultural traditions or habitual forms of behaviour within a given social groups. The concept of custom implies not only the statistical occurrence of a given behaviour but also a prescriptive dimension: Customary behaviour is that which is required or expected of the members of society under any given circumstance. To behave contrary to custom may attract sanctions ranging from social disapproval to ostracism or other forms of punishment.

Among Gujjars of Jammu and Kashmir, customs reflect the influence of religion. For them the disobedience to customs means a sin against one's forefathers and a sin against the social faith. Ritual may be defined as a kind of patterned activity oriented towards control of human affairs, primarily symbolic in character with a non-empirical referent, and as a rule socially sanctioned. Right from the child birth to death ceremony, a range of customs is prevalent among the Gujjars. The Gujjar community of Jammu are Muslims by faith and one can see the impact of Islam on their customs and rituals. Most of the customs and rituals prevalent among them today reflect the combination of both customary tribal practices and Islam.

The most important Islamic customs among them are those related to child birth, circumcision **Sunnat** of male child, wedding ceremony and funeral rites. Custom of child birth is a time of gayness and rejoicing. When a child is born of a Muslim Gujjar, the *Imam* (Partiarch of mosque) or some pious and venerable person sounds *Azan* (Muslims called to prayer) in the new bom's one ear while as *Takir* (Praise of God-Allah is great) in the other ear. On or soon after seventh day, the child is given his name in a ceremonial gathering called **Aqiquah** in which his/her head is tonsured and then goat or sheep, is sacrificed whose two-third meat is distributed among the poor, friends and relatives. Circumcision i.e., **Sunnat** of new bom male child is another occasion in which feast is served when the male child is circumcised and then a girl from a neighbouring family, usually

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belonging to the same community, is called. She applies mehandi (*henna*) on the palms of the boy and the boy gives her some presents and jaggery (*gur*). This girl remains a god sister of the boy throughout his life. The Circumcision is the '**Ibrahimi holy**' tradition and it should be performed according to the method prescribed in **Shariah** (Religious code of Islam). The circumcision ceremony is performed on boys when they are between one and a half years and five years of age.

The ceremonies of **Nabseen** (piercing the nose of a female child) and **Kamseen** (Piercing the ears of a female child) are performed on Gujjar girls when they are between two and six years of age. This is a very simple ceremony and no feast is given on this occasion.

**The Clothing/Ring Ceremony (KURMAIYEE)** is celebrated with much enthusiasm to fix a match of bride and bridegroom. Commonly some clothes, ring or other ornaments along with some money called *Phandey Bahani* is offered from the grooms side to the bride and the other side may also reciprocate with some gifts. The function is proclaimed as half marriage.

**The wedding ceremony** is perhaps the biggest rejoicing time for Gujjars society. The custom starts with the date fixing ceremony and continues for days together. In between there are lots of **sub-customs** and ritual locally known as **Matti Khunni**, **Kapra Baterna**, **Lakri Tokni** etc. which are customary in nature. **Matti- Khunni** is the ritual which marks the beginning of the marriage ceremony and in this particular ritual, digging of earth is done with which the walk of the house is plastered. **Kapra Baterna** is an occasion on which a new cloth which is especially purchased for the would be bride/bridegroom is cut and designed by a tailor who is dually called at home for this occasion in the presence of relatives and friends. **Lakri Tokni** is a custom in which Gujjars collect the wood before marriage and then they prepare the food by lighting the collected wood

There are some major ceremonies. For example, there is Oil ceremony called **Tel/ Chor**. **Tel or Mayin** ceremony wherein **Temol** is paid to the boy or the girl and are formally designated as groom or bride respectively. **Temol** is the money which is paid to the boy or *girl* at the time of this particular auspicious occasion. Special Oil is applied on the body of bride and groom at their respective places. Some rustic people tie on the hands of bride and groom a **Pasham (Ganna)** adorned with iron rings which they consider as a sort of knot to keep the couple safe and secure. After tying of **Ganna** from **Dost or Dharambehn** they are not generally allowed to leave the house. Then there is rice cleaning ceremony when the women from the neighborhood assemble to clean the rice for cooking at the time of marriage, and make other arrangements also. After that comes the **Mehandi** locally called **Neharien** night when the women folk apply "**Mehandi**" paste on the palms and feet of the bride and groom as also to other women. The function is mainly a women function and involves a lot of folk music/songs and dances besides other recreations. In **Mehandi** ceremony, the nearest and closest friends of the Bride or of the Bridegroom brings sweets which are distributed among the guests and other relatives.

A custom of water fetching is also celebrated by women on the occasion of marriage. One of the girls is appointed as sister called **DHARAM BEHEN** to the bride or groom at their respective places. She is provided with a pitcher to fetch water from a nearby spring or stream in a procession of women called '**PANIBARNO**'. This water is used for bathing the bride or groom as this water is believed to be sacred. This is a colorful function in which beautiful songs are sung. The peak ceremony is marriage party's departure from the house of the groom and its reception at the house of the bride. The reception is marked with folkgames like **Beni panjo** (Arm holding), **Bustler** etc. This is followed by **Nikah** or Nuptial ceremony. During this period many smaller rituals are performed like '**Surma**', The **Surma** to applied by the youngest sister-in-law. First, the sister-in-law applies "**Surma**" in one eye of the bridegroom, then she starts demanding money from her would be Brother-in-law. After some bargain, the bridegroom offers some money as agreed upon with the sister-in-law. After receiving the amount, she applies **Surma** in the other eye. The Gujjars perform the **Nikah** ceremony to solemnize the marriage and the form of this ceremony is the same as the

one prescribed by Islam/ The **Maulvi** sits on a slightly raised platform surrounded by all the invitees and two adult males from the boy's side go over to the girl's parents to find out if she is agreeable to her marriage. She affirms her agreement through one of her friends and her affirmation is announced by the witness to the marriage party. Similar affirmation is then sought from the boy. Once the consent of both the parties has thus been obtained, the **Maulvi** recites an offering (**Fatiha**) from the Kuran.

As soon as the **Nikah** has been read, the bridegroom's father is required to fix the dower (**Mehr**). This can either be deferred or handed over immediately, and paid in cash or in kind. Usually, forty percent of the dower are usually prolonged and a great deal of haggling takes place, the settlement usually being brought by the **Maulvi** and the other elders present. When the boy's father accepts the sum proposed, a marriage contract (**Nikah Nama**) is drawn up by the **Maulvi** a copy of which is given to the bridegroom while the original is kept by the **Maulvi**.

The custom of contributing a prescribed amount of money is also prevalent-called as **Nindra**. Finally there is a departure of **Doli** (the Palanquin)

It is also customary to invite the bride and groom to the house of bride parents for a special feast with in a few days of their marriage. The occasion is called **Bathvera**.

Among the Gujjar society the death of dear one is announced among the community. The dead body ,after giving a bath is wrapped in clean and fresh clothes. Then it is taken into a procession for prayers in which verses from the Holy Kuran are Recited by the **Maulvi**, this is called **Janaza-e-Namaz** and after that the dead body is laid to rest in grave. At the house of the bereaved family cooked food is brought from the neighbourhood. The bereaved and the relatives from far off are served food and consoled for three days. During this period recitations from religious and Sofiyana poetry books are recited and sung. Local poets and saintly persons are very much quoted. The bereaved and the relatives observe mourning for three days. On the fourth day, the customary mourning is lifted and the relatives return to their houses to pickup their normal chores of life. But the deceased is remembered on different occasions and prayers for the departed soul are held especially on fortieth day and then on the anniversary. The occasion is called **KHATAM or NIAZ. Urs or Bhandara** is also a custom among the Gujjars of J&K.

They observe the death anniversaries of their common saintly persons while congregating at their shrines and offering cash and kind. A big meal is held on the occasion and men, women and children feel blessed after taking the meals. This is not only a spiritual act but also a socio-cultural occasion.

### Tradition

The community is conservative in which superstitions and myths play a dominant role in their day to day life. The Gujjars are mostly addressed and sport the titles of:

1. **Mukkadam**
2. **Chowdhary**
3. **Khan or Sardar**

Their women folk are addressed as **Mehri** or **Chowdharani**. On occasions of festivals, marriages, and *melas* singers and flute players are generally asked by elders to display their skills and art.

### Folk Beliefs of Gujjar Tribe

The Gujjar people have their own way of life, their culture, customs as well as beliefs. Those in Jammu and Kashmir have all embraced Islam and under the influence of religion many of the folk- faiths and beliefs have disappeared but one cannot deny the fact that a lot of traditional belief still prevail among the Gujjars . Even in this computer age, they love their traditional values and folk- beliefs. For example it is common among Gujjar tribe to avoid starting a project on

Tuesday and Wednesday .e.g laying foundation of a building, starting marriage function or a journey towards east. It is commonly said — You never journey to upward places on Tuesday or you will loose even almost won battle. The Gujjar tribe believes in good and bad omens.

The Friday is understood to be a day of patience. So starting a work on this day means it will take much time to complete that. Thursday is supposed to be a great day. It is believed among Gujjar tribe that one who dies this day is really a happy soul. It is a tradition that on Friday some Gujjars do not sell milk or use at home but offer one time milk, free of cost to those who are deprived of the commodity.

There are some beliefs about timing also. Many of the Gujjars do not make a plan at night or at noon or at the time of sunset . Others believe that noon time is not fit for doing a job and prefer to take rest that time. At the time of Sunset even the small children should be woken up. They believe that this is the time of meeting of five elements locally known as “**Panjh Peer**”.

In normal eases if you sneeze, it is believed that you are missed by who is dear to you.

Weeping cries of a dog is an impression that some havoc will inundate the area, It is also forbidden to sweep at night. Seeing a mirror in the night is also prohibited. The belief says if you feel itching in your feet, it means some journey await you or it will rain. If the itching is on the upper side of the foot it is believed that you will be honoured or revered. If your hand feels itching it denotes that money will come to you. Similarly palpitations of your eye means coming of guests,

Gujjars believes that those who do not get married for a long, they should cat the left out meal of a bride or a groom to get the problem solved.

Many people among Gujjars keep a knite or a piece of a metal under the pillow of a newly born child or a woman believing that the evil spirits are afraid of metal and hence keeps away. When a baby cries and parents believe she fell prey to some bad looks then some chillies or certain grains are fired on a fire and the smoke allowed to touch the baby so that ill effect is undone.

In brief there are number of beliefs to which these people ding to even in this age of computer. The belief may be true or false but it certainly brings some satisfaction to the believer.

To conclude, it can be said that right from birth to death, Gujjars have specific rituals and customs to perform. Their social life is very much linked with their religious life. On each occasion of their social and religious life, **Maulvi** performs all rituals. Thus, **Maulvi** occupies an important place in the lives of Gujjars. The customary rites and ceremonies continue to enjoy a very strong hold on the community.

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# Understanding Human Trafficking: A Sociological Analysis

Pradeep Kumar

## **Abstract**

*Trafficking affects every county and region in the world. The movement of victims cut across national, international and continental boundaries. To co-ordinate the global efforts the United Nations Convention against Transnational Organized Crime, came into effect in December 2003. The convention has urged countries to take legislative action to respond to trafficking. However, many countries have legislation that covers only some victims (only children, women and/or foreigners) or certain forms of exploitation (for example sexual exploitation). Regions of Africa and Middle East have significant legislative gaps that need to be filled. In Asia, due to partial legislation there are persons living in trafficking situations constituting an offence according to the international standards, but who may not be considered as trafficking victims by the national authorities as these are using legal definitions. Such loopholes have allowed trafficking to persist and increase rapidly. The present paper is aimed to understand the gaps in policy issues related to trafficking in India from sociological point of view.*

**Keywords:** *Human trafficking, policy issues, legislative constraints*

The latest UN report on human trafficking published by United Nations Office on Drugs and Crime (UNODC) confirms that the crime of trafficking affects virtually every country in the world. It is a trade that exploits victims at every stage. According to the definition of UNODC, "trafficking is the recruitment, transportation, transfer, harbouring or receipt of persons by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or service, slavery or practices similar to slavery, servitude or the removal of organs."

Trafficking serves as sources of profit. Various types of exploitation of trafficking victims have been documented. These include sexual exploitation, forced labour, organ removal, committing crime, begging, pornography (including internet pornography), forced marriages, benefit fraud, baby selling, illegal adoption, armed combat and rituals. Two most common form of exploitation includes forced labour and sexual exploitation. As per the 2011 data, sexual exploitation constituted 53% of trafficking victims. Trafficking for the purpose of sexual exploitation is especially high in regions of

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Central Asia and Eastern Europe. The share of forced labour in trafficking has increased over the last few years- from 32% in 2007 to 40% in 2011. Such is especially prevalent in South Asia, East Asia and the Pacific making up to two thirds of the detected victims. In South Asia, over 80% of the reported victims are trafficked for forced labour (UNODC, 2014).

The UNODC report reveals that the international trafficking flows mainly in the rich countries of Middle East, Western Europe and North America. These flows often involve victims from the poorest countries of East and South Asia and Sub Saharan Africa. The report has compiled official figures of trafficking cases provided by 124 UN members nations and compiled 510 flows of trafficking. The report categorically begins by stating, "the data reported to UNODC by national authorities' represent only what has been detected. It is clear that the reported numbers are only the tip of the iceberg." So the question is how wide spread is the network of this crime. According to a statement made by Admiral SJ Locklear (US Navy Commander) on April 15, 2015 before the United States House Armed Services Committee, "nearly 21 million victims of human trafficking are estimated worldwide and nearly two-thirds are from Asia, with India, China, Indonesia, Bangladesh, and Thailand among the countries with the highest number of victims."

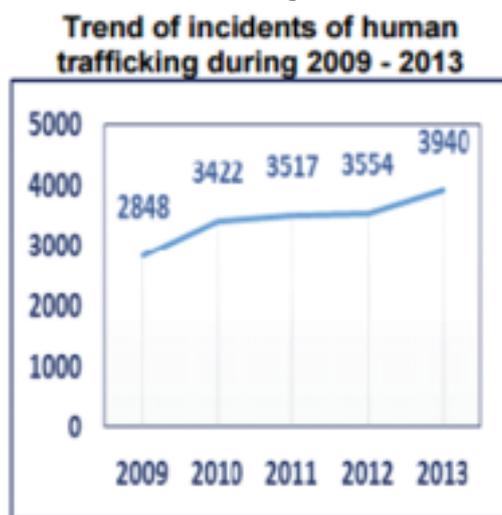
The first Global Slavery Index published by 'Walk Free Foundation' in 2015 gives a horrible picture of extreme human right violations and exploitation of people worldwide. The index defines modern slaves and slavery as "depriving a person of their freedom: their freedom to leave one job for another, their freedom to leave one workplace for another, their freedom to control their own body. Modern slavery involves one person possessing or controlling a person in such a way as to significantly deprive that person of their individual liberty, with the intention of exploiting that person through their use, management, profit, transfer or disposal" (Global Slavery Index, 2014). Its forms include slavery, forced labour, or human trafficking. According to the index, globally, about 35.8 million people are affected by modern slavery. Within India itself, an estimated 14 million people are enslaved, whether through forced or bonded labour, human trafficking or forced marriage."

### **Trafficking in India**

India is the source, destination and transit place for human trafficking. Trafficking flowing to Middle East countries from Nepal and Bangladesh use India as transit place. Victims, including children, are trafficked to Middle Eastern Countries for activities including for sports like camel racing. The domestic trafficking in India is very high as compared to international trafficking. Around 90 percent of trafficking in India is intra-regional, i.e. from one part of the country to another (Hameed *et al*, 2010). Trafficking within India is rising because of "increased mobility and growth in industries that use forced labor, such as construction, textiles, wire manufacturing for underground cables, biscuit factories, and floriculture" (US State Department, 2014). Trafficking takes place from poorer states to more affluent ones. According to Childline India Foundation (an independent organization collaborating with Government of India to curb human trafficking) states like Andhra Pradesh, Karnataka, West Bengal and Tamil Nadu act as origin areas for largest number of people trafficked. Delhi and Goa are the major receiver states. Trafficking from Jharkhand, Chhattisgarh, Bihar, Uttar Pradesh and North Eastern States is also high.

India is considered both, the largest source and destination of human trafficking in the world. Based on estimates of various NGOs, Childline India Foundation reported about 12,000 - 50,000 women and children are trafficked into the country annually from neighboring states for the sex trade. "Thousands of girls are trafficked from Bangladesh and Nepal. 200,000 Nepalese girls under 16 years are in prostitution in India. An estimated 1,000 to 1,500 Indian children are smuggled out of the country every year to Saudi Arabia to beg during Haj." "The forced labor of an estimated 20 to 65 million citizens constitutes India's largest trafficking problem; men, women, and children in debt bondage – sometimes inherited from previous generations – are forced to work in industries such as brick kilns, rice mills, agriculture, and embroidery factories."(US State Department, 2014).

Fig. 1



**Source: NCRB, 2013**

Trafficking in India is not new, it has been there for centuries to cater to the demand for cheap labour, prostitution, begging, forced marriages, bonded labourer etc. The NCRB data show that the increased awareness among people, government and non-government initiatives has encouraged people to report cases of trafficking thus resulting in an increase in reporting of incidents of trafficking. The number of reported incidents saw an increase from 2848 incidents in 2009 to 3940 in 2013 (Around 38% increase in last five years). However, these cases reported by NCRB are much less compared to the annual estimation of trafficking in India. According to Save the Children India, every year over one million children are trafficked across India.

Despite rampant prevalence, there are still lacunae of authentic data on trafficking and functioning of the trafficking racket. This void in data, among other factors, makes human trafficking a marginalized issue.

#### **Brief Profile of the Victims and Trafficker**

According to United Nation Office on Drugs and Crimes a majority of the traffickers worldwide are men whilst the victims are women. 49% of detected victims are adult women, 33% of detected victims are children (21% girls and 12% boys) and about 18% of trafficked victims are men. Males (boys and adult men) make up to 25% to 30% of trafficking victims- this is an increase from the previous period. A primary cause for this increase could be in greater trafficking for forced labour that involve more males than females. Child trafficking too has seen an increase of 5% in between 2010-12 as compared to 2007-2010 (UNODC, 2014).

Women comprise the vast majority of the detected victims who are trafficked for sexual exploitation. Men make up a majority of trafficked victims for forced labour, while women make up nearly one third of detected victims. However, in regions especially Asia, most of the victims of trafficking for forced labour are women. There are high regional variations. "In some areas, child trafficking is the major trafficking related concern. In Africa and the Middle East, for example, children comprise a majority of the detected victims. In Europe and Central Asia, however, children are vastly outnumbered by adults (mainly women)" (UNODC, 2014).

Data reflects that in India, trafficking affects lowest caste Dalits, members of tribal communities, religious minorities, and women are most vulnerable to trafficking. A study by the

National Commission for Women found that 62% of women in commercial sex work are from scheduled castes and 30% from schedule tribes. Similarly, children who are out of school and come from poor families are especially vulnerable to trafficking. Most prevalent sectors where trafficked victims work includes commercial sex work, bonded labour, domestic work, entertainment (circus, came jockeying) and begging. Children are preferred for labour work because they are “naïve, uncomplaining, easily controlled, vulnerable, desperate and dispensable.”(Hameed *et al*, 2010)

Most traffickers are males. As per the Global Report on Trafficking in Persons 2014, over 72% of convicted traffickers are men and 28% are women. These traffickers were convicted of involvement in domestic as well as transnational trafficking schemes. “When looking at the gender and age of offenders and victims, for the period 2007-2010, countries with high rates of female offending were generally countries where many underage female (girl) victims were detected. This could indicate that female traffickers are more frequently involved in the trafficking of girls.” Other reasons for increased involvement of women in the crime could also be explained because of the role they play in trafficking. Women may be involved in roles as such as guards, money collectors and/or receptionists. These activities are more visible and exposed to risks of prosecution and detection making women more vulnerable to law enforcements (UNODC, 2014).

In India, the data available to identify traffickers is limited. Available numbers reflect an increasing presence of women in trafficking- 40% of the persons investigated for trafficking in persons in India were females (UNODC, 2014). Groups that carry out trafficking include organized gangs and crime groups, drug dealers, employment agencies and brothel owners.

### **Policy Responses**

United Nations Office on Drugs and Crime (UNODC) is the specialized body of United Nations to deal with the crime related to trafficking and smuggling of migrants. To coordinate international and national flow of trafficking and ensure stringent global action against human trafficking UN general assembly adopted the United Nations Convention against Transnational Organized Crime (UNTOC) on 15th November 2000. To target specific areas within human trafficking, the convention is supplemented by three protocols.

1. The Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children.
2. The Protocol against the Smuggling of Migrants by Land, Sea and Air; and
3. The Protocol against the Illicit Manufacturing of and Trafficking in Firearms, their Parts and Components and Ammunition.

According to the latest report of UNODC, 90 percent of its member nations have streamlined their domestic laws as per the spirit of the convention and protocols.

India ratified the UN Convention and Protocol in 2011 and brought about required amendments in the Indian Penal Code (IPC) by inserting section 370A. The Central Bureau of Investigation (CBI), Government of India, has been designated as the Nodal Authority to receive and respond to all requests for assistance as a single point of contact and to act as a liaison between the Ministry of External Affairs and other State parties on matters relating to the Convention as well as the Protocols. The Union Ministry of Home Affairs monitors all issues of law and justice pertaining to human trafficking. The Union Ministry of Women and Child Development look in the issues of community awareness, prevention, rescue protection and rehabilitation of trafficked women and children.

Trafficking as described earlier is a multifaceted crime due to the complexity of process and purpose of trafficking, people involved in it, extent and kind of exploitation involved. To address such diversity of crime, India has number of laws in place. The National Crime Record Bureau (NCRB) collects trafficking related data under following laws of land.

1. Procurement of minor girls (section 366-A IPC)

2. Importation of girls from foreign country ((Sec. 366-B IPC)
3. Selling of girls for prostitution (Section-372 IPC)
4. Buying of girls for prostitution (Section -373 IPC)
5. Immoral Trafficking (Prevention) Act 1956
6. Prohibition of Child Marriage Act, 2006.
7. Bonded Labour System (Abolition) Act 1976
8. Juvenile Justice (Care and Protection of Children) Act 2000
9. Child Labour (Prohibition and Regulation) Act 1986
10. Transplantation of Human Organs Act 1994.

Despite, a range of laws dealing with each aspect of trafficking, the rate of reporting, investigation and conviction remain very low in India. Various estimates reveal that the millions of people are affected from trafficking in India. Each year, thousands of children, women and men are being trafficked from one part of the country to another. Despite this rampant flow of trafficking very few of them are reported. According to the Anti-Trafficking Cell of Ministry of Home Affairs, in 2013 only 4566 people were reported trafficked and 1665 people were arrested for their involvement in trafficking. Out of 1665 accused, 356 were charge sheeted and only 13 were convicted during the year (MHA, 2014).

### **Conclusion**

Trafficking affects every county and region in the world. The movement of victims cut across national, international and continental boundaries. To co-ordinate the global efforts the United Nations Convention against Transnational Organized Crime, came into effect in December 2003. The convention has urged countries to take legislative action to respond to trafficking. However, many countries have legislation that covers only some victims (only children, women and/or foreigners) or certain forms of exploitation (for example sexual exploitation). Regions of Africa and Middle East have significant legislative gaps that need to be filled. In Asia, due to partial legislation “there are persons living in trafficking situations constituting an offence according to the international standards, but who may not be considered as trafficking victims by the national authorities as these are using legal definitions.” As per estimates, about two billion people lives in areas where trafficking is not criminalized (UNODC, 2014). Such loopholes have allowed trafficking to persist and increase rapidly. Understanding where gaps lie will be crucial to direct response in an effective manner.

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# Globalization and Cultural Transformation: Concept and Perspectives

Debanjana Nag

## **Abstract**

*The era of post modernism has seen many expressions of globalization. It has been reflected in the many domains of the society i.e. the societal processes, social relationships, social structures or in cultural artifacts. It is a Trans- planetary process that is often reciprocated with the term Trans- nationalism. Globalization often results in more liquidity and easier flow of cross cultural barriers in comparison to the other equivalent processes like liberalization or privatization.. Globalization in the recent world has been seen as a proliferation of consumerist Western culture and a global icon of cultural commoditization. But the process not only brings dynamic cultural changes in regard of Homogenization but also have many other facets like differentilism or Convergence of culture etc. The present paper tries to decipher the different concepts and perspectives related to Cultural Globalization and its impacts in the contemporary world.*

**Key Words: Globalization, Culture, Homogenization, Differentialism, Convergence**

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- (Held et. al. 1999:2). Globalization today is pervading the world. It is present in all dimensions of the society whether it is economical, political, historical or cultural. The process of globalization may be analysed in a two major types i.e. globalization as a structural process and globalization as a cultural process (Singh 2004, 2007). As a structural process, globalization stratifies the social structures, economic and legal institutions, religious structures, educational and media institutions etc. The primary aim of the paper is to understand the cultural dimension of the globalization as a cultural process.

## **Globalization as a Cultural Process**

Culture has always been portrayed as a mirror of human society, their thinking and values and their habits through different methods and technology. Culture refers to the characterization of a particular region, people, their lifestyles and habits. It is the study of both material and non-material elements of the society. It focuses on the customs, their norms and values and other societal behaviors. While material culture visualizes the culture i.e. physically embedded elements

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like the patterns of consumption, artifacts and other substantial properties; however, non-material culture is the expression of ideas, values, norms etc.

From the prospect of globalization, culture is the cultivation of intricate social actions that occurs globally. It concentrates on the integration, convergence and diffusion of the cultural traits. Globalization has been visualized as an infrastructure of cultural production, cultural transmission and cultural reception. As the flow of culture is tend to be easier so the nature of cultural change is also said to be dynamic. According to Nederveen Pieterse (2004) the cultural globalization is dominated by three views: *Cultural Convergence*, *Cultural differentialism* and *cultural hybridization*. While the concept of cultural differentialism is given by 'Samuel Huntington' in his paper 'Clash of Civilizations' (1996), which refers that whenever cultures come in contact to each other due to differences of their views there happens a clash whereas the concept of 'cultural convergence' given by George Ritzer (1993) was focused on globalization or 'modernization' of culture. It was the westernization of different cultures which was occurring due to new communication technologies. The third concept of 'cultural hybridization' refers to ongoing mixing of cultures. The hybridity is caused by new media like internet, mobile phones due to which two different cultures come into each other's contact with much faster rate crossing the borders of time and space. So, the hybridity reflected on different aspects of life like food, culture, music, dance, clothing etc. or it can be said that westernization of society is taking place.

The processes of cultural flow can be further explained broadly in terms of a number of interrelated concepts such as cultural convergence, cultural imperialism, Americanization or McDonaldization, expansionism, cultural differentialism, pluralism and traditionalism, cultural hybridization, and creolization. These concepts need to be explained briefly.

### **Cultural Convergence**

The concept of cultural convergence can also be described as the process of cultural homogenization. It emphasizes on increasing sameness or a homogenized nature of world culture. The major supporter of this notion are 'hyper-globalizers' who think that the world today has crossed all the barriers of nation states and are eventually converted into a global village. The notion believes that the part of the society that is more dominant subdues upon the others and as a result a process of assimilation of world cultures is taking place. Factors that primarily results in occurrence of the above process are:

### **Cultural Imperialism**

Ritzer (2011:163) describes, "Cultural Imperialism indicates that one or more cultures are imposing themselves, more or less consciously, on other cultures thereby destroying local culture, in whole, or more likely in part." In the process of convergence the *Imperialism* always plays an important role. It fuels the destruction of local cultures and gives rise to one single capitalist market. For instance, with industrial revolution the evolution of ideologies like Westernization discovered many new technologies that were very efficient and time saving in nature. So, the small scale industries like handloom or traditional craft industries started seeing many adverse effect of it both in terms of labor and capital especially due to mass manufactured goods by machines. Cultural imperialism not only affects economically but also threatens the skills and cultural diversity.

### **Americanization or McDonaldization**

The concept of *Americanization* or *McDonaldization* was first given by George Ritzer in 'The McDonaldization Thesis' (1997, 2008). The world in recent times has experienced the growth of capitalist culture like *Americanization* or *McDonaldization*. In this culture, the homogenization process is taking place in the form of fast food restaurants. The reason behind the spread of such consumerist culture is their profit making perspective. Another factor that has outlined their expansion is the use of improved technologies due to which they are relatively more time saving and efficient,

calculable both in terms of quality and quantity. Being capially stronger than others they by nature overpower the market and also accomplished to impose themselves on the other cultural realms.

### **Expansionalism**

The concept of expansionalism is the extended process of the cultural imperialism and McDonaldization. Whether in terms of fast food, restaurants, drugs that are globally distributed, clothing and fashion stores all go through the process of expansionalism. The primary goal of all of these aforementioned goods and services are based on profit maximization. So they try to expand their market as much as possible beyond the boundaries of a single territory and especially to the third world countries. The key reason for this is the lack of science and technology in comparison to developed countries. Hence, this results in homogenized culture of market throughout the world.

Besides, scholars like Mayer et al. (1997) believe 'Isomorphism' or 'world culture theory' i.e. single or uniform globe model is reason behind the cultural convergence. The world is highly going towards rationalism and is adopting same nature of economic, ideological and educational systems throughout. The success of United Nations is one such example. Thus, it can be argued that global homogeneity has been spread in all dimensions of the society like education, health (like drugs), business etc.

### **Cultural Differentialism**

Huntington (1993) in his paper states about the world situation especially till the end of cold war. He argued the different cultural views as the main reason behind cold war as every cultural region tries to overwhelm its values upon others and as a result a clash starts among the civilizations. The world thus remains unaffected by the process of multi or Trans culturalism and maintains their individual cultural ideologies. The major factors behind the differentialism process can be divided as pluralism and traditionalism

### **Pluralism**

The concept of pluralism describes the pluralistic nature of cultural behavior. The difference can be seen both in material and non- material culture. In India, for example the youths on their regular or daily life prefers to wear Western attires but the same youth during a marriage ceremony or in festivals love to wear peculiar traditional attires. Same in the case of non- material culture like People during festivals like to enjoy with other religions comfortably. Many Hindus go to a Muslim House during Eid or enjoy Christmas at their house with cakes, candles and other decorative items but the same person changes the mind when marrying in other cultural groups or they prefer to marry within the same caste. It shows a dualism or clash in the thought process that further encourages cultural differentialism.

### **Traditionalism**

The process of Traditionalism is a contributing factor in differentialism as it tries to empower own tradition from other contemporary traditions. At greater level, it is a clash between two different religions like the missionaries trying to convert people in colonial period or such religion based struggle. At smaller level, it is a clash within a single sect of religion like the emergence of Brahma Samaj, Arya Samaj from Hindu fold. These sects have though emerged from Hinduism still their norms and belief systems are very much different from typical Sanatan sect. The societies from historical times till today have always come across such differentialism that has been further divided into three phases:

**Phase I:** It was the historical period till 1500 A.D. The whole world has their own cultural and religious ideologies. It was a clash of thought among Hinduism, Islamic, Chinese, Japanese, Christianity and all other individual religions.

**Phase II:** This phase describes the time period of 1500 A.D to 1900 A.D. It was the time when Western ideology was proliferating. The notions like colonization, imperialization etc. was in

existence. Even the discoveries in the field of science and technology were also changing the viewpoints of the culture.

**Phase III:** It was the most important phase as it covers the time period after 1900 A.D. This period characterizes of emergence of most of the ideologies like capitalism, communism, liberalism etc. It was a period when the clash was not only with other civilizations but also among same cultures. Some of the scholars deny this notion of differentialism as they believe it is based upon assumptions and have no social reality. But, it is also affirmed that the differentialism among the cultures will exist till the ideologies exist. Globalization as a homogenous process can slow down its impacts but the difference can't be merged fully.

### **Cultural Hybridization**

It is the ongoing mixing of cultures that emphasizes heterogenization of cultures globally. It states that one culture can't be fully homogenized into a single culture rather some elements of both mixes up when two different cultures come into contact. Thus it creates a nature of hybridization among the specific cultures and adds new cultural aspects on that. The process of hybridization is most common and rapid in the globalization of culture. For example: in music industry when the aspect of American music came into contact with traditional West African Rapping, it took a new form known as Hip hop music. And the most striking feature of it was this type of music was free from any kind of rigid forms of music and was actually stories delivered through spoken words. Thereby it was easier to understand and sing, and got popularized among the general population in America very quickly. The other forms in which cultural hybridization is taking place are glocalization and creoli:

### **Glocalization**

Cvetkovich and Kellner (1997) define Glocalization as "the mixing of cultures as a result of Globalization and the production, out of the integration of the global and the local." In this process due to the mixing of global elements, the local culture gets hybridized or contaminates some alien components in the native culture. It doesn't overpower any specific culture but adds on to the basic culture and forms a new and positive outlook in the heterogenization of the society. New cultural and social realities get innovate that are more rational still attractive in nature.

### **Creolization**

Ritzer (2011) describes, "Creolization involves a combination of languages and cultures that were previously unintelligible to one another." The concept can be found in many instances of the society. Like Many East Indians live in South American countries of West Indies, Trinidad and other Caribbean Regions. The demographic and historical coexistence between Africans and East Indians there has given rise of a process of *Interculturation* especially in Trinidad. The term Interculturation can be used to demonstrate the coexistence between two cultures and their interrelation. It has given rise to the *Creole language* which refers to a natural language that has been developed from a mixture of different language at a sudden point of time or it can be refer as a kind of Hybrid language. Even it has been noticed that due to this contamination the East Indians who initially followed caste system have gradually transformed themselves with Racist system of ideology. This ideology of this interculturation is purely based on colors. While the Africans are manifested as black one the East Indians are showed as *White masked*. The full scenario can be told as *Caste having passed into Race*.

Arjun Appadurai's concept of *Landscapes* (1996) describes the measures through which Cultural Hybridization takes place. He states about five kind of Global flows of culture in this sense i.e. '*Ethnoscape* or Global movement of mobile groups or individuals', '*Technoscapes* or Global flow of technology', '*Financescape* or Global flow of sums', '*Mediascape* or Global flow of information',

and 'Ideoscape or Global flow of ideologies'. Due to these cultural flows the natures of existing cultural or societal behaviors change to more or less extent.

Thus the contamination of cultures always results in production of new cultural and social prospects of the society and the rapid process of Globalization with liberalized norms has fuelled its growth immensely. Besides, the modernization of the society has also formed a new cultural system i.e. Cyber Culture or the Virtual Culture:

The rise of communication technologies have lessened the face to face interaction of people and the youth especially are leaning their interest from existing culture to a new virtual world of Cyber Culture. They have their own process of thought and belief that are formed through interaction with people from numerous cultural regions and within a second. They are becoming more rationalized about their value system. It is creating new forms of cultural system and ideologies and is expanding the "Time-Space Compression" (Harvey, 1989).

### **Globalization and Cultural Transformations in Indian Context**

India is a country that has been known for its religious and cultural values since the ages. The country on one hand characterizes *Unity in Diversity* or the concept of Homogenization and on the other hand it has ideologies based on heterogeneous notions varying from secularist to nationalist, from pluralistic to orthodox etc. The process of Globalization that has proliferated change in the country are quite visible in all of its cultural aspects i.e. both in material and non- material culture.

#### **Material Culture**

Material culture is highly dynamic in nature. It is very flexible in nature and can spread at a much faster rate than non- material culture. For example, food habits, dressing habits, handicrafts etc. can be adapted from one culture to another at a quick and simple way. Their form changes neither only among other cultures but also in a single culture at different levels. The type of food people eat or dress people carry at a particular homogenous area can be heterogeneous. For Example: In India, the preference of consumption of goods can be divided into four major levels:

1. Global Level: It is found throughout the globe like McDonald, Dominos, US PIZZA, Burger King, KFC, Levies, UCB, Nike etc.
2. National Level: It has its market at national level. Britannia, Nestle, Haldirams, Bikaner, Parle, Café Coffee Day, Manyavar, Khadi, Reliance Trends, Big Bazaar etc. demonstrates this level.
3. Regional Level: These kinds of hubs are found mainly at regional level or state level and are in the process to expansion of their market at national level. For instance, Sagar Ratna that started in the parts of Northern India but is extending its franchise to all over the country slowly. The same goes with Mr. Idli that was actually a South Indian Group of companies but gradually expanding its territory to North Indians states and has set up many outlets in the National Capital Territory, New Delhi.
4. Local Level: This refers to all the local level markets that are famous or doing best at their local or specific area i.e. to a single district or may be in two. They are smaller in size in comparison to the others but have ample opportunity for growth, thus contributes in the process of Cultural Globalization.

In the field of Infrastructural services too this levels can be identified. For example: OYO, Goibibo, MakeMyTrip etc. are contributing in the Globalization of Tourism. All these stages of Globalization are transforming the cultural aspects of the society. Though the Globalization of material culture mostly helps in Cultural Homogenization, still sometimes when they mix up an elegant form of Cultural Hybridization also takes place like the Fusion or Indo-Western Dress culture. Sometimes, with the development of manufacturers like Manyavar, Sabhyata that excels in

designing Indian Traditional wears or use of eco friendly goods like Bamboo products, Bell- Metal etc. are also contributing in the Glocalization of Indian market at the world level.

### **Non- Material Culture**

Non- material culture are those culture that can't be feel or touch physically but are a part and parcel of our value system and norm based culture. For example: marriages, language, music, worshipping systems etc. They are primarily intangible in nature and are rigid in comparison to material culture. They mainly reflect Cultural Differentialism as there is dissimilarity among the value systems of the society. With the spread of Globalization though changes have took place to some extent, still the basic element of a culture i.e. the norms, values can't be change altogether. For Instance: In India though inter-caste marriages are occurring in some places but till now they prefer to marry within the same caste. In the same manner, though English has been accepted as a universal language, still people prefer their own mother tongue while communicating at individual level throughout the world. Exceptional to this is the case of music. As music is free from all kind of norms and values and are acceptable to the society at a whole, so it is feasible to change. Like Jazz and Indi Pop style of music that is basically a fusion of Indian and Western style of music, but are popularized as they are not rigid like traditional Indian Ragas and can be easily understood. They symbolize the growth of popular culture and impact of Cultural Hybridization in the contemporary world.

### **Conclusion**

The elements of culture are omnipresent and multi structured. It is a dynamic phenomenon that changes with time and space. The aspects that were important few years back are not important today or may have changed its forms. This concept of 'Cultural Lag'(Ogburn, 1964) is a static event that ensures the changes in the societal processes. In the colonial period while the cultural dimensions were based upon the terminologies like black and oriental, the modern society is perhaps less conscious about them and is more focused on the processes of Differentialism, Homogenization, and Hybridization. With the digitalization of the society the process of Globalization has fuelled and people become more interactive about one another. They can access into the lives of both individual and community with the same ease. All these occurrences help in knowing the cultural insights of a society better and influence others with individual opinions. Sometimes, the aspects of a particular culture attract others and at other times the native cultural elements are imposed on an alien culture and in this process, the cultural transformations go on. At times people are bothered of their ethnicity and nationality whereas on some occasions they become rational and accept the values of other cultural backgrounds. This coherence is very necessary to maintain structure of the pluralistic society. Thus, the current transformations of culture is happening due to Globalization and its liquid nature of interactivity and it is also changing the dimensions of modern culture with the process of Differentialism, Homogenization and Hybridization especially through digitalization.

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# Understanding Globalization: A Review

Preeti Tiwari

## **Abstract**

*The present paper is an attempt to understand the notion of globalization which has emerged as one of the most important phenomenon of the contemporary societies. However, the different authors have used it in different manners and have defined it in their own ways which resulted into a kind of camouflage in academic circles. Thus it requires a proper understanding of the concept of globalization in terms of its meaning and definition, characteristic features, dimensions, approaches, perspectives and debates regarding it. The paper is based on the review of existing literature of the theme.*

**Key words:** *globalization, hyperglobalizers, anti-globalization, transformationalists*

The globalization as a conceptual tool has been used by the social scientists in the last decade of the twentieth century to understand first the economic processes but later on to analyse the changes taking place in the contemporary society in different spheres of social and cultural life. It has generated a debate among the scholars regarding the beginning of a new epoch in human history and about the issue related to modernity. A vast literature on globalization has been generated by the scholars in last three decades. The paper is aimed to understand the concept of globalization on the basis of the review of the relevant literature and makes a comprehensive attempt to define the term globalization in a precise manner, delineate its characteristics, trace the phases of globalization using a historical perspective, major dimensions of globalization, nature of debate on globalization, basic authors on globalization, antecedents and consequences of globalization on the basis of existing literature in social sciences in order to develop a clear understanding of globalization process.

## **Meaning and Definition**

The term 'globalization' appeared in the 'Webster Dictionary' in 1961 and in the 'Oxford English Dictionary Supplement' in 1972 (Kilminster 1997: 257). It was somewhat later that it entered into academic field in a decisive manner in the late 1970s and early 1980s, mainly by thrusting aside 'international' or 'world' or universal process and systems. Most of these initial academic evocations came clearly from a specific North American location and with concordant interests (Lamy 1976). By the late 1970s, the term 'globalization' itself started appearing in various academic and specialist forums (Goreau 1983). It largely connoted the desire to develop the study of sociology

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in the USA as a world embracing enterprise or to trace the extension of such studies in the territories outside the USA. "More importantly it expressed the desire of US business leaders and management gurus to extend business interests, and exploitation of resources and labour, to a global domain" (Hopkins 1978; Levitt 1983; and Gupta, S. 2010). Since then, the term has gradually been distanced from the specific context and interests with which it was initially associated and understood as gesturing towards an increasingly a contextual world condition. The impetus for this direction was given, to some extent, by left wing intellectuals in the 1970s who were associated with a growing consolidation of global economic process and markets with advanced capitalism - e.g. In Eric Hobsbawm's 'drawing together of all parts of the globe into a single world' (Hobsbawm, Eric 1975).

The tendency towards decontextualizing the term was underlined with Brandt Commission Report, published in 1980 with the title *North-South*. "This was the result of deliberations in an independent think-tank under the chairmanship of former German Chancellor Willy Brandt in order to resolve the impasse between poor and rich nations on terms of loans and assistance through the World Bank" (Gupta, Suman 2010: 7). The report that followed called for a 'globalization of policies' to counter the 'globalization of dangers and challenges'.

Rather, roughly until the end of the 1980s the term 'globalization' usually appeared unambiguously with the ideological weight of its North American- Western European capitalist associations and affirmations, and was located, despite the spread of 'new social movements', in the polarized ideological discourse of the Cold War. With the symbolic end of the Cold War marked by the 'Fall of Berlin Wall' in 1989 the term 'globalization' really came into existence (Gupta, Suman 2010: 7). It seems, according to Gupta (2010), two noteworthy sides to manoeuvres around the term 'globalization' at this point:- (a) "It was adjusted to where with the vocabulary of activist and NGOs, which inturn impinged upon establishment, mass media and academic usage" (Gupta, Suman 2010: 7) and (b) "The terms public, mass media and particularly academic uses proliferated exponentially, essentially with the effect of firmly decontextualizing it and neutralizing its ideologically partisan affirmativeness"(Gupta, Suman 2010: 7). The two sides of these shifting nuances of 'globalization' unfolded simultaneously and with extraordinary speed.

Although 'globalization' is a set of processes of changes which are actually happening in the world, it is also a word which has quite recently become prominent in the ways in which such changes are represented. But the term 'globalization' is used in various senses within more complex discourses, which are partly characterized by distinctive vocabularies in which 'globalization' is related in particular ways from other keyword's such as 'modernization', 'democracy', 'markets', 'free trade', 'flexibility', 'liberalization', 'security', 'terrorism', 'culture', 'cosmopolitanism', and so forth. Thus, we can see 'globalization' is represented as an agent which itself causes change in the world, as in 'globalization' opens up new markets'(Fairclough, Norman 2006). These discourses are more than vocabularies as they differ not only grammatically but also as 'forms of narrative, forms of argumentative and so forth'. Thus, we can now attempt to look into the specific definition of the term 'globalization' in academic domain.

### **Definitions of Globalization**

The first systematic formulation of the concept of globalization came from Giddens. According to him, "globalization is about the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa" (Giddens 1990: ). This definition focuses on the intensification of social relationships at the global level cutting across the boundary of the community and nations. he also emphasises on the impact of such process at the local level events.

Robertson's defines globalization as follows: "Globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole... both

concrete global interdependence and consciousness of the global whole". (Robertson, Rolland 1992:). Robertson on the one hand, talks of the compression of the world in a whole (single social entity) and at the same time, he also intensification of the world as a whole. Thus, both the Giddens and Robertson see globalization as a process of compression and intensification of relationships and consciousness at the global level. However, Giddens also sees its impact on the local events and happenings as well. In this sense Giddens' definition is more wide than of Robertson.

Clark says: "Globalization denotes movements in both the intensity and the extent of international interactions" (Clark 1997:1). In the former sense, globalization overlaps to some degree with related ideas of integration, interdependence, multilateralism, openness and interpenetration; in the latter, it points to the geographical spread of these tendencies and is cognate with globalism, spatial compression, universalization, and homogeneity.

Lubbers (1998) say, "Globalization is a process in which geographic distance becomes less a factor in the establishment and sustenance of border crossing, long distance economic, political and socio-cultural relations. People become aware of this fact. Networks of relations and dependencies therefore become potentially border crossing and worldwide. This potential internationalization of relations and dependencies causes fear, resistance, action and reactions".

According to David Held et al., "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" (Held et al. 1999: ) .

Ohuabunwa, Mazi S. (1999:29) defines globalization as "an evolution which is systematically restructuring interactive phases among nations by breaking down barriers in the areas of culture, commerce, communication and several other fields of endeavor".

Bauman, Z. explains: "... [globalization] tends towards disaggregation, autarchy and isolation as well as ethnic or nationalistic separatism and regional integration" (Bauman 2000: 156).

According to Held and McGrew, "[Globalization] suggests a growing magnitude or intensity of global flows such that states and societies become increasingly enmeshed in worldwide systems and networks of interaction. As a consequence, distant occurrences and developments can come to have serious domestic impacts while local happenings can engender significant global repercussions. In other words, globalization represents a significant shift in the spatial reach of social relations and organization towards the interregional and intercontinental scale" (2003:).

Singh, V. P. (2007: 1) argues that Globalization in its present form is a process, which has implications not only for social and cultural institutions of developed countries but is also transforming the social fabric of developing countries like India. The process of globalization is not confined to economic and political concerns of these societies. Its impact can also be observed in the field of mass media communication and other social institutions of the society (Singh, V. P. 2004: 4).

Dreher, Axel, Noel Gaston, and Pim Marten (2007), say, "Globalization refers to the intensification of cross-national economic, political, cultural, social and technological interactions that leads to the establishment of transnational structures and the integration of economic, political and social processes on a global scale"

Beck, Ulrich distinguishes between three terms: 'globality', 'globalism', and 'globalization'. 'Globality' refers to the fact that we are increasingly living in a 'world society' in the sense that the motion of closed spaces has become illusory ... from now on nothing which happens on our planet is only a limited local event (Beck 2000); 'globalism' is the view that the 'world market' is now powerful enough to supplant (local and national) political action; 'globalization' is the blanket term to describe the processes through which sovereign national states are crisscrossed and undermined by transnational actors with varying prospects of power, orientations, identities and networks' (Beck 2000).

Lash and Urry (1987:1994) see Post-Fordist 'disorganized capital' characterizing globalization, having replaced old-Fordist 'organized capital'.

### **Characteristics of Globalization**

On the basis of above discussion on the concept of globalization now it is clear that the concept of globalization has some specific and meaningful characteristics. These characteristics are found in the works of a number of scholars.

Manfred Steger(2013) pointed out the basic characteristics of globalization as follows:

1. Globalization is a set of processes of social change.
2. One of such processes central to globalization is deterritorialization.
3. Globalization involves a process of stretching or extension of human activities relations and network across the globe.
4. Globalization involves a process of intensification of human activities and relations.
5. Globalization involves a process of speeding up or increasing velocity of human activities and relations.
6. Globalization involves specific impacts on different societies.
7. Globalization produces winners and losers.
8. Globalization involves a process of reflexivity, that is, the growing awareness of living in a single global space.

Waters, Malcolm (1995) characterizes globalization as "... a social process in which the constraints of geography on social and cultural arrangement recede and in which people become increasingly aware that they are receding". He further goes on to predict that in the future "territoriality will disappear as an organizing principle for social and cultural life ... it will be a society without borders or spatial boundaries. In a globalized world we will be unable to predict social practices and preferences on the basis of geographical location. Equally we can expect relationships between people in disparate locations to be formed as easily as relationships between peoples in proximate ones" (Waters1995).

Waters(1995) is of the view that a number of features of contemporary globalization can be delineated. These are as follows:

1. Increasing speed and volume of goods, messages and symbols in circulation.
2. Shrinking space (space is increasingly expressed in time of travel or communication and appears to shrink as travel and communication time decreases. The messages, images and symbols now have been freed of spatial constraints.
3. Permeable borders-greatly increased relations in the fields like trade, tourism or electronics cut across the rigid political and geographical boundaries which resulted into an increase in the degree of the interconnectedness between all nation states.
4. Reflexivity- people are increasingly orienting themselves to the world as a whole, regarding themselves as both locals and cosmopolitans.
5. Risk and Trust: Globalization increasingly involves everyone everywhere in a web of trust and risk, in that all of us have to place our trust in 'experts' and other unknown persons.

Nick Bisley (2007) differentiates chronological phases of the debate on globalization by delineating the characteristics of globalization by various thinkers over a period of time. He identifies five phases of the evolution of globalization debate, first debate emerged in late 1980s in which globalization was identified as a process driving radical changes in the social realm (Giddens 1990, Harvey 1989, Featherstone1990, Luard 1990); Second phase can be said from early 1990s to mid of 1990s in which claims about globalization amplified and then became increasingly mainstream and key lines of contestants emerged on the scene (Ohmae 1995, Giddens 1994, Camilleri and Falk 1992, Albrow 1996, Mc Grew and Lewis 1992, Scholte1993); The third phase is seen in late 1990s. it was the period when Central claims about globalization are theoretically, empirically and politically challenged

Weiss 1998, Garrett 1998, Hirst and Thompson 1996, Rodrik 1997, Hoogvelt 1997); Early years of 2000s constitute the fourth phase of globalization when consolidation of globalization took place through parameters and set studies of globalization as a site of political contestation (Held et al. 1999, Scholte 2000, Castells 1996, 1997, 1998, Klein 2000, Stiglitz 2000). Fifth stage was in mid 2000s when merits of globalization were defended by the scholars like Bhagwati (2004), Wolf (2004), Bhagwati (2004), Wolf (2004), Legrain (2002), Friedman (2005) in the face of the critics.

### **Phases of Globalization**

Though modern globalization is traced from the end of Cold War, however its antecedents can be traced back to ancient age, particularly in ancient Indian philosophy of 'Vasudhaiva Kutumbakam' a Sanskrit phrase found in Hindu text such as mahaupnishad, which means 'the world is one family' (<http://aboutworldlanguages.com/sanskrit/>).

Other precedents of global trade can be traced to the ancient silk route between Asian and European Countries. Scholars like Robertson claim that the process of globalization is not new, that it predates modernity and the rise of capitalism. However, modernization tends to accelerate globalization and the process has moved to the level of consciousness during the contemporary period. Moreover, European civilization is the central focus for and origin of the development. Robertson<sup>35</sup> depicts the path of globalization as a series of five phases:

#### **1. The germinal phase (Europe, 1400-1750)**

Dissolution of Christendom and emergence of state communities; Catholic (i.e. universal) churches; Development of generalizations about humanity and the individual; First maps of the planet; Sun-centered universe, Universal calendar in the West; Global exploration; Colonialism

#### **2. The incipient phase (Europe, 1750-1875)**

Nation-state; Formal diplomacy between states; Citizenship and passports; International exhibition and communications agreements; First non-European nations; First ideas of internationalism and universalism.

#### **3. The take-off phase (1875-1925)**

Conceptualization of the world in terms of the four globalizing reference points-the nation-state, the individual, a single international society, and a single (masculine) humanity; International communications, sporting and cultural links; Global calendar; First ever world war, so defined; Mass international migrations and restrictions thereon; More non-Europeans in international club of nation states.

#### **4. The struggle-for-hegemony phase (1925-69)**

League of Nations and UN; Second World War; Cold War; Conceptions of war crimes and crimes against humanity; The universal nuclear threat of the atomic bomb; Emergence of the Third (part of the) World.

#### **5. The uncertainty phase (1969-92)**

Exploration of space; Post-materialist values and rights discourses; World communities based on sexual preference, gender, ethnicity and race; International relations more complex and fluid; Global environmental problems recognized: Global mass media via space technology.

The 1990s are uncertain, Robertson argues, because we (the inhabitants of the planet) have little confidence in the direction in which we are heading and only a little more in the direction of the planetary environment.

The particular outcome that separates globalization in the contemporary world from its earlier manifestations is its reflexivity: the world 'moved' from being 'in itself' to the problem or

possibility of being “for itself” (Robertson 1992). Injunctions from the diverse viewpoints of both business consultants and environmentalists to ‘think globally’ mean that the inhabitants of the planet set out to make it, in the terms Robertson borrows from Giddens, to structure it as a whole, to apprehend it as ‘one place’.

To Robertson (1992), however, globalization is neither necessarily a good nor a bad thing as its moral character is to be accomplished by the inhabitants of the planet. Moreover, Robertson does not think that the world is, as a consequence of globalization, a more integrated or harmonious place. He, however, believes that the world has become a more unified and systematic place as a result of globalization.

## **6. Capitalist-Neoliberal Globalization (1995-2001)**

From the previous mapping of Globalization by Robertson, we get a systematic, if not exhaustive, picture of the process of globalization up to 1992 and thereafter.

### **Approaches for the Study of Globalization**

One of the most quoted definitions of Globalization is of David Held et al (1999). For them, globalization is “the widening, deepening and speeding up of worldwide interconnectedness in all aspects of contemporary life, social life, from the cultural to the criminal, the financial to the spiritual” (1999:2). However, beyond a general agreement of a real or perceived intensification of worldwide interconnectedness, there are substantial differences in the views of scholars on globalization. On the basis of the debates on various issues three different orientations on globalization have emerged in the literature. These orientations constitute three different approaches to the phenomenon of Globalization. The scholars can be classified into three broad schools of thought- The Hyperglobalizers, the Skeptics & the Transformationalists (Held et al. 1999: 3). Each of these schools may be said to represent a distinctive account of globalization as discussed below:

#### **1. Hyperglobalizers**

Hyperglobalists define globalization as a new epoch of human history in which “traditional nation-state has become unnatural, even impossible business units in a global economy” as assaulted by Ohmae (1995), Wriston (1992), Guehenno (1995). This view of globalization is generally based on economic reasoning and represents a neo-liberal approach to economic globalization. The followers of this approach celebrate the emergence of a single global market which will bring prosperity and high quality of life among the masses particularly in the developing countries. Global competition in trade is the basic principle of globalization. They argue that economic globalization is to bring about de-nationalization of economies by establishing a trans-national network of production trade and finance. Thus, global economy is borderless in which the national governments have to play a minor role of promoting the investment of the global capital or operating as intermediate institutions between local, regional and global mechanisms of governance. This phenomenon is elaborated by Susan Strange (1996) as follows:

“The impersonal forces of world markets.....are now more powerful than the states to whom ultimate political authority over society and economy is supposed to belong ... the declining authority of states is reflected in a growing diffusion of authority to other institutions and association and to local and regional bodies”.

Most of the hyper-globalizers share a conviction that as a result of economic globalization traditional nation-state will be weakening in terms of their economic and political power as new forms of social organizations will emerge to control the economic activities and political policies of the nation-state.

Under this approach there is considerable ideological diversity between the Neo-liberal and the radicals or Neo-Marxists. On the one hand, the Neo-liberals welcome and celebrate the ‘triumph of individual autonomy and market principle over state power’ (Held et al.

1999:3). On the other hand, the radicals and the Neo-Marxists are critical of contemporary globalization for whom it represents to the triumph of 'the oppressive global capitalism' (Held et al. 1999:4). However, both set of theorists having divergent ideological convictions share a set of beliefs: "globalization is primarily an economic phenomenon"; that an increasingly integrated global economy exists today; that the needs of global capital impose a neoliberal economic discipline on all governments such that politics is no longer the 'art of the impossible' but rather the practice of 'sound economic management'(Held et al. 1999:4). Hyperglobalizers also claim that economic globalization is capable to produce a new pattern of a binary division- winners and losers in global economy. Thus, those who are left behind in this process and have no chances to move forward at their own need specific measures by the government to manage the negative consequences of globalization (Ohamae 1995).

The global financial and competitive disciplines of the global economy generate certain constraints. As a result, social democratic models of social protection become untenable and make the social welfare policies of the state unwarranted (Gray 1998). While the neo-liberals view economic competition in a positive sense despite some of the persons as losers, nearly all countries are comparatively in an advantageous position as they can produce certain goods which can be used for gain in the long run. On the other hand, radicals and neo-Marxists disagree with the highly optimistic view of neo-liberals and emphasize that global capitalism creates and reinforces structural patterns of inequality within and between countries (Held et al. 1999:4). However, the scholars of the both categories are agreed that options of social welfare which provided social protection to certain classes and local traders are now become increasingly difficult to continue and sustain.

Culturally a world-wide diffusion of consumerist ideology has imposed a new type of identity by displacing traditional ways of life and culture.

"The liberal democracy has now become a global ideal and it is helping in the emergence of global civilization, defined by universal standards of economic and political organizations. At the same time new mechanisms of global governance-like IMF or the disciplines of world market such that and peoples are increasingly the subjects of new public and private global or regional authorities (Gill 1995; Ohmae 1995; Strange 1996; Cox 1997).

Thus, the hyper-globalizers see the rise of global economy in terms of a number of other structures and processes in the form of the emergence of institutions of the global governance, and the global diffusion and hybridization of cultures forming a radically new world order, and order which is based on the demise of the Nation-state (Luard 1990; Ohmae 1995; Albrow 1996).

On the basis of above discussion, it can be said that hyper-globalizers mainly focus on neo-liberal approach to the process of globalization in which a new global economy is integrating the trading activities through supra-national structures and have a number of consequences not only for national polity and economy by weakening them but also for the cultural milieu of these societies and advocate for a global market, supra-national structures of global governance and world-wide diffusion and hybridization of a consumer culture.

## **2. Skeptics**

The Skeptics also focus on economic aspect of the globalization like hyper-globalizers. However, they are totally disagreed with them, and argue that there is nothing new about this international economic integration. This kind of situation is comparable to the period preceding to First World War (Hirst and Thompson 1996; Weiss 1997). In their view, globalization is a myth. They consider the hyper-globalist thesis as fundamentally flawed and naïve as they underestimate the power of national government to regulate international economic activity (Castells 1996).

They also prefer to use the term 'internationalization' rather than globalization. They also pointed out that what is called world economy/global economy, is in fact evolves in the direction of

three major financial and trading blocs, namely Europe, Asia-Pacific and North America (Hirst and Thompson 1996). They also conceive globalization and regionalization as contradictory tendencies (Gordon 1988; Weiss 1997). They also argue that the role of the nation-states remain as stronger as ever. Thus, they completely reject the notion of globalization and represent a contradictory approach to the hyper-globalist approach of globalization.

### **3. Transformationalist Approach**

Third perspective on globalization is represented by transformationalist approach. According to them, "globalization is a central driving force behind the rapid social, political and economic changes that are reshaping modern societies and world order (Giddens 1990; Castells 1996). The proponents of this view see contemporary processes of globalization historically unprecedented and as a powerful transformative force which is "responsible for 'massive shake-out of societies, economies, institutions of governance and world order" (Held et al. 1999: 7). This transformation, however, is not linear but dialectical and uncertain, as it is an outcome of historical contradictions. In contrast to hyper-globalizers and skeptics, the proponent of transformationalist approach makes no claims about the future trajectory of globalization. They also do not seek to evaluate the present form of social relations into a fixed ideal type of globalized world (such as: a global market or a global civilization). Rather they see it as a long-term historical process full of various contradictions and various conjunctural factors. Although they emphasize the process of globalization as historically unprecedented in which all countries in the world virtually in one or more respects are part of a larger (global system) but the existence of a single global system is not considered by them as an evidence of global convergence or the emergence of a single world society. For them, 'globalization is associated with new patterns of global stratification in which some states, societies and communities are becoming increasingly enmeshed in the global order while others are becoming increasingly marginalized" (Held et al. 1999: 8).

As a result, "the traditional dichotomies North and South or divisions like First World and Third world are no longer in existence but all societies and communities are stratified into the elites, the contended and the marginalized cutting across national boundaries" (Hoogvelt 1997).

The restructuring of global stratification gives rise to the process of deterritorialization of economic activity as production and finance increasingly acquire a global and transnational dimension and national economic space is no longer coincides with national territorial borders (Castells 1996).

The core belief of transformationalist is that "contemporary globalization is reconstituting or "re-engineering" the power, functions and authority of national governments" (Held et al. 1999: 8). Furthermore, global infrastructures of communication and transport have been developed and are capable to support cross-border flows of the people, goods and ideas for the functioning of new forms of supra-national social and economic organizations without diminution of efficiency or control (Held et al. 1999: 8).

Thus, world order can no longer be conceived as purely state-centric or even primarily state governed because authority has become increasingly diffused among public and private agencies at different levels- the local, national, regional and the global. Therefore, nation-states are no longer the soul centers of governance or authority in the world as stated by Rosenau (1997) and upheld by others (Held et al. 1999: 8).

### **Dimensions of Globalization**

The dimensions of globalization can be analyzed in two ways: at the conceptual level and at the level of the fields of interaction involved in the process.

## 1. Conceptual Dimensions and Typology of Globalization

The first category of analysis can be found in the work of David Held et al. (1999). According to them, “the historical forms of globalization can be analyzed in terms of eight dimensions ... collectively, they determine the shape of globalization in each epoch. The concept of globalization has broadly two sets of dimensions- Spatio-temporal dimensions and organizational dimensions” (Held et al. 1999: 8). Among the spatio-temporal dimensions, they include the extensity of global networks; the intensity of global interconnectedness; the velocity of global flows; and the impact propensity of global interconnectedness. Among the organizational dimensions, they point out-the infrastructure of globalization; the institutionalization of global networks and exercise of power; the patterns of global stratification and dominant modes of global interaction. They are of the view that “global flows, networks and relations can be mapped in relation to their fundamental spatio-temporal dimensions: extensity, intensity, velocity and impact propensity” (Held et al. 1999: 8). On the basis of these spatio-temporal dimensions, Held et. al. (1999: 8) developed a typology of globalization consists of four types: Type-1 *Thick Globalization* having high extensity, high intensity, high velocity, high impact (for some sceptics the late 19<sup>th</sup> century era of global empires comes close to this type); *Diffused Globalization* having high extensity, high intensity, high velocity, low impact. This type of globalization has no historical equivalent); *Expansive Globalization* – characterized by high extensity, low intensity, low velocity, high impact (the early modern period of western imperial expansion can be identify in this category ‘in which European empires had acquired a tentative global reach with considerable inter civilizational impacts’) and *Thin Globalization*- high extensity, low intensity, low velocity, low impact (the early silk and luxury trade circuits connecting Europe with China and the East).

## 2. Substantial Dimensions of Globalization

The substantial dimensions of the globalization can be identified on the basis of the field of interactions which are being affected by process of globalization or in which the process has taken place. On this basis, we can identify five dimensions of globalization.

**i. Social Dimensions of Globalization:** This dimension of globalization is related to the process related to social structure and stratification system of the society which are being transformed by the forces of globalization. It includes caste and status groups, family, kinship and marriage patterns, migration, social mobility and so on.

**ii. Political Dimensions of Globalization:** This dimension of globalization is related to power dimension of globalization. It includes the issues like the demise of nation-state (as emphasized by hyper globalizers), sovereignty, global democracy, global civilization, global organized crime, tension and partisan politics, reorganization of the world (impact of international non-governmental organizations), global social movements, global governance and international security regime, global arms dynamics and so on.

**iii. Economic Dimension of Globalization:** Economic globalization constitutes core area of globalization process. It includes issues like the rise of global economy, pays attention to both, the practices and networks of production, distribution and consumption of commodities and to the revision of central concepts in the economic usages of the term globalization.

**iv. Cultural Dimension of Globalization:** Cultural dimension of globalization is centered upon the role of the media and the role of religion shaping globalization. It also focuses on the notions of cultural diversity, cultural uniformity and cultural imperialism. Issues like growth of westernization world over, challenged by the rise of religious fundamentalism, terrorism and Islamic revolution can be put under this dimension of globalization.

**v. Environmental Dimension of Globalization:** It includes a number of environmental and ecological issues related to sustainability of the planet earth. The global environmental movements,

opposition of globalization by environmental activists at the global level, rise of global environmental organizations, issues related to climate change and global warming and sustainable development practices are the major areas come under this dimension of globalization.

### **The Debates on Globalization**

The major debates on globalization can be clubbed as:-

**i. Globalization/Anti-globalization** – The debate on globalization and anti-globalization is related to the macro-dynamics in the world economy with particular reference to development in Latin America and Asia (Veltmeyer 2004). The context of this debate is provided by an (epoch-defining) shift in social and economic organizations with what has become known as ‘globalization’ the process of integrating societies across the world and their economies and cultures into one system, The debate revolves around the basic question whether the term ‘globalization’ describes at all the major dynamics of change and development in the world, Petras and Veltmeyer (2004) argues that the term ‘imperialism’ provides a better short hand description of what is going on in the world and thus a better explanation of its major dynamics. The term globalization and Anti-globalization are used as short hand complex dynamics of world developments, for one thing, these terms dominate the theoretical discourse in the field. For another both terms do make reference to and allow for description of several important dimensions of analysis both in regard to structural change and the forces of resistance against this change against the forces that derives the system for world (anti-globalization). In these terms, globalization has the appearance of process that is irresistible, irreversible, inevitable and inescapable – all countries and peoples having to adjust to it the best way they can, to insert themselves into the process under the most favourable conditions or to make the best deal possible.

In contrast to this, there are some strategic and political responses to these dynamics which give rise to a contrary argument that ‘globalization is neither inevitable nor immutable’. Diverse groups of people are increasingly organized, although divided and fragmented, global civil society are coming together to mobilize the forces of resistance into an anti-globalization movement played out on the world stage in Latin America and Asia.

### **Conclusion**

On the bases of above discussion it can be said that globalization is a multi-dimensional phenomenon and is viewed differently by different scholars according to their own theoretical orientations which resulted into various perspectives and various approaches for understanding the complex processes involved with globalization. It requires a thorough knowledge of different theoretical strands of not only of social sciences but also of science and technology. Thus, it has to be studied both at the local (micro-level) and the global (macro-level) level with a multi-disciplinary orientation.

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# Status of Sustainable Development Goals in Uttar Pradesh: A Critical Analysis

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## **Abstract**

*This paper examines the role of Sustainable Development Goals (SDGs) in the all round development of an Indian state, namely, Uttar Pradesh. This study is based on secondary data drawn from the Neeti Ayog SDG India Index Baseline report 2018. The term "globalization" means unlimited transport of goods, services, ideas and people. It is a process of increasing international integration in society, economy, politics, culture, environment, and communication. The term "Globalization" used to refer to the growing influence exerted at the local, national and regional levels by financial, economic, environmental, political, social and cultural processes that are global in scope. The India is known as a agriculture based country and faced with the challenges of globalization and sustainable development. Globalization put both the positive and negative consequences on its way to sustainable Development. The Brundtland Commission's brief definition of sustainable development as the ability to make development sustainable to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needshas to be operationalized in terms of empirical parameters. The parameters developed by the Neeti Ayog are used to evaluate the performance of Uttar Pradesh in the context of SDGs.*

**Key Words:** *Globalization, Sustainable Development, Brundtland Commission*

The issues confronting the development process today are to achieve desired development for economic or social reasons on one hand and safeguarding the environment and maintaining good quality living conditions on the other. The haphazard and uncontrolled developmental activities are the primary reason for over use of natural resources, congestion, incompatible land-use and poor living conditions. Problems of habitat pollution are becoming complex and are creating a high risk environment. The concept of sustainable development is all about harmonious coexistence of natural as well as manmade environment. Development must be such which can be sustained by the future generations. We cannot grow haphazardly, we have to develop equitably. The elements of intergenerational equity and a trans-anthropocentric approach must be given real considerations while chalking out any developmental activity.

In last quarter of 20th century, the neo-liberal economy emerged and gradually a global economy had taken shape in the western world. North America and European Union emerged as champion of this new model of economy and gave the popular notion of globalization, privatization and liberalization. The down fall of Soviet Union and Communist Block in Europe helped in the rise

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of global corporate capitalism and group of scholars advocated for adoption of this economic policy. International Monetary Fund (IMF) and World Trade Organization (WTO) influence a number of developing countries to adopt this LPG policy. India also adopted this policy in 1993 and joined the globalization club. The development policies of India in last three decades have been greatly influenced by the policy of globalization. Millennium Development Goals (MDGs) and now Sustainable Development Goals (SDGs) are part of this new economic policy which also attracted the political leaders of erstwhile Communist Block and compelled to the Communist China to adopt the path state capitalism. This propose to undertake a study of Globalization and Sustainable Development in a country like India which now has an experience of globalization for almost of three decades. Recently, NITIAYOG of the country which replaces the earlier Planning Commission (established under the great influence of success of Five Year Plans in Soviet Union) has submitted a baseline Report on Sustainable Development Report which can be said as a bench mark survey on sustainable development. Sustainable Development Goals (SDGs) were setup by the international commitment among 193 countries of the entire world. The international commitment for the sustainable development is the framework with 17 goals and 169 targets. India is one of the signatory to achieving the Sustainable Development Goals (SDGs) by the year 2030. The present paper is focused on the analysis of the status of goals of sustainable development in context of the state of Uttar Pradesh. In this paper an attempt is made to delineate and analyse the data regarding the performance of sustainable development in Uttar Pradesh. The data are based on Niti Ayog's *SDG India Index Baseline Report 2018* submitted to United Nations. The report has data on some selected SDGs on which data is available through different data sources. For each SDGs some indicators were selected and the raw data was converted into an Index score for each indicator of a particular SDG. Here data only for SDG 1-11, 15 and 16 is presented and analysed.

### **Sustainable Development Goals**

The set of 17 Sustainable Development Goals (SDGs) are as follows. In the present work we have renamed them as follows:

<b>SDG 1</b> End poverty in all its forms everywhere	<b>Eradication of poverty</b>
<b>SDG 2</b> End hunger, achieve food security and improved nutrition and promote sustainable agriculture	<b>Hunger, Food Security, Nutrition and Agricultural Growth</b>
<b>SDG 3</b> Ensure healthy lives and promote well-being for all at all ages	<b>Health Issues</b>
<b>SDG 4:</b> Ensure inclusive and quality education for all and promote lifelong learning	<b>Inclusive and Quality Education</b>
<b>SDG 5:</b> Achieve gender equality and empower all women and girls	<b>women equality and empowerment</b>
<b>SDG 6:</b> Ensure access to water and sanitation for all	<b>W&amp;S Access</b>
<b>SDG 7:</b> Ensure access to affordable, reliable, sustainable and modern energy for all	<b>Sustainable Energy</b>
<b>SDG 8:</b> Promote inclusive and sustainable economic growth, employment and decent work for all	<b>Sustainable Economic Development</b>
<b>SDG 9:</b> Build resilient infrastructure, promote sustainable industrialization and foster innovation	<b>Infrastructural Development, Sustainable Industrialization and Innovation</b>
<b>SDG 10:</b> Reduce inequality within and among countries	<b>Reduction in Inequality</b>

<b>SDG 11:</b> Make cities inclusive, safe, resilient and sustainable	<b>Sustainable Urban Development</b>
<b>SDG 12:</b> Ensure sustainable consumption and production patterns	<b>No change</b>
<b>SDG 13:</b> Take urgent action to combat climate change and its impacts	<b>No change</b>
<b>SDG 14:</b> Conserve and sustainably use the oceans, seas and marine resources	<b>No change</b>
<b>SDG 15:</b> Sustainably manage forests, combat desertification, halt and reverse land degradation, halt biodiversity loss	<b>Sustainable Management of forests, rejuvenation of Land and Biodiversity Maintenance</b>
<b>SDG 16:</b> Promote just, peaceful and inclusive societies	<b>Societal Processes</b>
<b>SDG 17:</b> Revitalize the global partnership for sustainable development	<b>No change</b>

**SDG Goals and Their Indicators (NITI Ayog 2018)**

**SDG 1: Eradication of Poverty**

1. BPL Population percentage
2. Health Coverage percentage of households
3. Employment Guaranteed under MGNREGA
4. Social Protection Benefits under Maternity Benefit (%)
5. Homelessness per 10,000 households

**SDG 2: Hunger, Food Security, Nutrition and Agricultural Growth**

1. Ratio PDS Coverage of poor rural households
2. Stunted children percentage
3. Anaemic pregnant women %)
4. agricultural produced per unit area (Kg/Ha)

**SDG 3: Health Development Issues**

5. Maternal Mortality Ratio
6. 5 >Y Child mortality rate/100LB)
7. Immunized children percentage (12-13 yrs.)
8. ATB notifications/1 lac population
9. Health professionals per lakh population

**SDG 4: Inclusive and Quality Education**

10. ANER at elementary and secondary schools%
11. CRLO % in L,M &EVS class 5
12. CRLO % in L,M,S &SS class 8)
13. % of OOS children 6-13 yrs.
14. AAD rate at Secondary level
15. PQST percentage
16. PT Ratio of EL& SEC schools 30>

**SDG 5: Gender equality and women empowerment**

17. B-Sex ratio M/1000F
18. Av. F-M ratio in working R&U population)
19. spouse violence for women (aged 15-49) %
20. representation of women in state assembly by election %
21. Ratio FLFP to MLFP rate
22. Adoption of MFPM by women (aged 15-49) %

**SDG 6: W&S Access**

23. safe drinking water in villages %

- 24. toilets in rural households %
- 25. ODF Verified districts %
- 26. IST capacity in Urban areas %
- 27. AGW withdrawal %

**SDG 7: ARSM Energy**

- 28. Elec. Households %
- 29. CCF households %
- 30. Renewable IGC share %

**SDG 8: Sustainable Economic Development**

- 31. GDP per capita at constant price of 2011-12
- 32. Av. Unemployment Rate/1000 PFM&F
- 33. households with a bank account %
- 34. ATMs/1 lac population

**SDG 9: Infrastructural Development, Sustainable Industrialization and Innovation**

- 35. PMGSY targeted AWR beneficiaries %
- 36. Mobile Tele density %
- 37. IS %
- 38. GPs under Bharat Net %

**SDG 10: Reduction in Inequality (Inter and Intra Country)**

- 39. Ratio of TLFP Rate to MLFP Rate
- 40. SC Sub Plan Fund Utilization %
- 41. TSPF Utilization %

**SDG 11: Sustainable Urban Development**

- 42. Urban Housing Beneficiaries under PMAY
- 43. Urban Slum Dwellings %
- 44. Wards with cent percent DDWC
- 45. Waste Management (%)

**SDG 12: Ensure sustainable consumption and production patterns****SDG 13: Take urgent action to combat climate change and its impacts****SDG 14: Conserve and sustainably use the oceans, seas and marine resources****SDG 15: Sustainable Management of forests, rejuvenation of Land and Biodiversity Maintenance**

- 46. Forest Coverage %
- 47. Decadal Variation in Forest Aquatic Resources (2005-15) %
- 48. Decadal Variations in Forest Area (2005-15) %
- 49. Variations in Wild Elephants Population % in 5 yrs.

**SDG 16: Societal Processes**

- 50. Heinous Crime rate (murders) plp
- 51. Cognizable Crime rate plp
- 52. Estimated no. of courts pmp
- 53. ERCC per 10MP
- 54. Aadhar Coverage %

**SDG 17: Revitalize the global partnership for sustainable development**

It is clear from the above that sustainable development can be studied in terms of SDGs which have been specified covering a wide range of issues related to sustainable development and globalization process taking place in contemporary societies. Therefore, in the present study we have focused on sustainable development goals only so that we can assess the how in Indian context sustainable development is defined and in what ways the government is coping with the process of globalization on the one hand which is transforming various aspects of contemporary social life and the sustainable development on the other. These goals are defined in terms of economic development, urban development, educational policies, health issues, energy issues, gender inequality and women empowerment, various environmental issues in a global perspective. The various Nations among the world community are expected to take ownership and establish a

national framework for achieving these Sustainable Development Goals (SDGs). The implementation and success of these SDGs will directly depend on countries' own sustainable development policies, plans and programmes. All the countries would be responsible for follow-up and review at the national level, with regard to the progress made in implementing the goals and targets. The proper actions at the national level will require monitoring progress under SDGs.

To achieve various SDG goals among the various nations of the world, it is necessary that the goals are mainstreamed into on-going national policies, programmes and strategic to address various developmental challenges. In India, there is already some convergence between SDGs and the developmental goals setup by the National Government.

The Government of India has been pursuing the path of *Sabka Sath Sabka Vikas* since the year 2014 just after the formation of BJP (Bhartiya Janata Party) led Government in the nation. The Government of India constructed, NITI Aayog that is known as National Institution for Transforming-Aayog. The main responsibility of NITI Aayog is to identification of national development targets and assigning them to concerned Ministries / Departments for implementation. NITI Aayog in consultation with all concerned Ministry / Departments for proper implementation of each Goal and Targets.

The Ministry of Statistics and Programme Implementation (MoSPI) has the key responsibility of developing the National Indicator Framework (NIF) for measuring the progress of the SDGs and associated targets. All of the statistical indicator framework that have been provided by the Ministry of Statistics and Programme Implementation (MoSPI) will be the backbone of monitoring of SDGs at the national and state level. The respective governments among all the nations of the world that have the primary responsibility for follow-up and review of Sustainable Development Goals (SDGs) for the 2030 Agenda for Sustainable Development on our common planet and for our common future.

### **Uttar Pradesh: A Profile**

Uttar Pradesh is the most populous state in India. It is also the third largest Indian state by the economy. This state is the central sites regarding Hindu mythological devotee such as Rama, Krishna, Ganges and Buddha. Only five countries among the whole world are the larger than the Uttar Pradesh.

The 'Uttar Pradesh' is an important region for our Nation in various dimensions as politically, demographically and economically, for environment concern as-well-as the social change that takes place in this region and its impact on the way of Sustainable Development among the whole world. It is the most populous state in India (Total population: 199,812,341 as per 2011 censuses). The state contributes 16.16% of India's population. The population density of the state is 828 people per square kilometer.

Apart from the hub of enormous human resource, it also has an adequate amount of fresh water content and other resources. With the reference of the SDGs (Sustainable Development Goal), as a signatory to the 2030 SDG agenda, India is committed to participate in the international review of progress of SDGs. The Uttar Pradesh is the major contributor in India in terms of human resource and other multi-dimensional activities. That's why we could not achieve as a Nation, SDGs (Sustainable Development Goal) that being decided by the United Nation (UN) for the year 2030 without Uttar Pradesh.

Uttar Pradesh is one of the important states of north India. It has roughly 200 millions of population. It is one of most populous state of the country with a density of 828 persons per square km. according to 2011 census (Census of India, 2011). There are various issues in the state as poverty, hunger, old education system, gender inequality, lack of drinking water, energy crises,

exclusive and unsustainable economic growth, unemployment, lack of adequate infrastructure, industrialization, rapid urbanization, inequality and injustice.

Uttar Pradesh has a vast area having a large population consist of different religious orientation and cultural background differ from each other in many aspects but as a whole the state has a very vibrant cultural milieu. The state has its own developmental problems. Different regions of the state are at different levels of development. The western part of the state is relatively more developed than the eastern part. The *Bundelkhand* region and *Purvanchal* have a typical socio-cultural milieu and a very different work ethos have implications for the strategy of development in the state. In the next part of the chapter, performance of the state in achieving the SDGs is discussed.

### **Appraisal of Sustainable Development Goals in Uttar Pradesh**

The various issues of Sustainable Development in the Uttar Pradesh are associated with the Sustainable Development Goals (SDGs). These Sustainable Development Goals (SDGs) that were setup by the international commitment among 193 countries of the entire world. The international commitment for the sustainable development is the framework with 17 goals and 169 targets. India is one of the signatory to achieving the Sustainable Development Goals (SDGs) by the year 2030. In this paper an attempt is made to delineate and analyse the data regarding the performance of sustainable development in Uttar Pradesh. The data are based on Niti Ayog's *SDG India Index Baseline Report 2018* submitted to United Nations. The report has data on some selected SDGs on which data is available through different data sources. For each SDGs some indicators were selected and the raw data was converted into an Index score for each indicator of a particular SDG. Here data only for SDG 1-11, 15 and 16 are presented and analysed.

#### **SDG 1: Eradication of Poverty**

Sustainable Development Goal 1 is related to very specific problem faced by all the developing nations of the world that is the problem of the poverty. In the third chapter, a number of theoretical models are discussed which explain the nature and causes of the poverty in the developing nations and different strategies adopted to overcome on this problem and to improve the living conditions of the people who are suffering because of this problem. India also has incidence of poverty both in the rural and urban areas and adopted various approaches to tackle with this problem from community development programme to Integrated approach to development. However, the problem still existed in all the states of the country including Uttar Pradesh. In the following table 1 the data regarding SDG 1 is presented for Uttar Pradesh. Five indicator or variables have been taken in this regard. These are: BPL Population percentage; Health Coverage percentage of households; Employment Guaranteed under MGNREGA; Social Protection Benefits under Maternity Benefit; and Homelessness per 10,000 households (%). For each indicator raw data and index score is presented in table 1.

The data indicate that in Uttar Pradesh 29.43 per cent of the population is living below the national poverty line in comparison to the national average of 21.92 per cent. It suggests that about 60 million population of the state comes under BPL category which is a very high number. Unfortunately, just 6.10% of the households of the state (against 28.7% of national average) are covered under any health or insurance scheme. On this ground also the condition of the state is also very pathetic. The availability of the employment to the poor on demand is 84.30% (almost equal to the national average of 84.75%) which can be said satisfactory but there are occasions when it is not available on the demand of the poor workers under MGNREGA scheme. However, on other two indicators related to social security benefits and incidence of homelessness is better in the state.

If we look on the index score for different indicators, we find that the index score of the population below poverty line is 36 (average aspirant) in comparison to the national value of 62 (Front runner), for health or insurance scheme index score of Uttar Pradesh is just 3 against the

**Table 1: SDG 1. Eradication of Poverty (Uttar Pradesh)**

State	Type of data	BPL Population percentage	Health Coverage percentage of households	Employment Guaranteed under MGNREGA	Social Protection Benefits under Maternity Benefit (%)	Homelessness per 10,000 households (%)	
Uttar Pradesh	Raw Data	29.43	6.10	84.30	48.70	5.36	-
All India	Raw Data	21.92	28.70	84.75	36.40	10.39	-
Target 2030		10.95	100.00	100.00	100.00	0.00	-
State	Type of data	BPL Population percentage	Health Coverage percentage of households	Employment Guaranteed under MGNREGA	Social Protection Benefits under Maternity Benefit (%)	Homelessness per 10,000 households (%)	SDG Index Score
Uttar Pradesh	Index score	36	3	64	48	90	48
All India	Index	62	26	65	35	81	54
Target 2030		100	100	100	100	100	100

Source: *SDG India Index, Baseline Report 2018, p. 20*

national average value of 26 and target value of 100, which is highly unsatisfactory. In case of other indicators it is very near to national average. Overall score of the state on SDG I is 48 (average Aspirant) but very near to the category of performer value of 50.

### **SDG 2: Hunger, Food Security, Nutrition and Agricultural Growth**

Sustainable Development Goal 2 is aimed to end all forms of hunger and malnutrition by 2030. This is one of the important aspects of human development. This has to be done by making sure that all people have access to sufficient and nutritious food all year around. In order to end all forms of malnutrition there is a need to increase agricultural productivity and ensure sustainable food production system. To measure performance towards the goal of Zero Hunger four national level indicators have been identified. These are: ratio of rural households covered under public distribution system to rural households where monthly income of highest earning member is less than Rs.5,000; percentage of children under age 5 years who are stunted; percentage of pregnant women aged 15-49 yrs who are anaemic (11.0g/dl)(%) ; and rice, wheat and coarse cereals produced annually per unit area (Kg/Ha). For each indicator raw data and index score are presented in Table 2.

Table 2 : SDG 2. Hunger Eradication, Food Security, Nutrition and Agricultural Growth

State	Type of Data	ratio PDS Coverage of poor rural households	Stunted children percentage	Anaemic pregnant women%	agricultural produced per unit area (Kg/Ha)	SDG 2 Index Score
Uttar Pradesh	Raw Data	1.11	46.30	51.00	2404.86	-
All India	Raw Data	1.01	38.40	50.30	2509.22	-
Target 2030		1.29	21.03	23.57	5018.44	-
State	Type of Data	ratio PDS Coverage of poor rural households	Stunted children percentage	Anaemic pregnant women%	agricultural produced per unit area (Kg/Ha)	SDG 2 Index Score
Uttar Pradesh	Index score	78	7	38	48	43
All India	Index	64	36	40	50	48
Target 2030	100	100	100	100	100	100

Source: *SDG India Index, Baseline Report 2018, p. 32*

The data indicate that in Uttar Pradesh ratio of rural households covered under public distribution system (PDS) is 1.11 in comparison to national average value of 1.01. This is more than national average but falling short to the target value of 1.29. In this regard Uttar Pradesh has a good position with an index score of 78 in comparison to the national index score of 64 and comes under the category of Front Runners to achieve the target.

In case of the percentage of under 5 years stunted children in Uttar Pradesh, the value is 46.30 in comparison to the national average of 38.40 and target value of 21.03. Thus it is high in comparison to national average and more than double to the target value. The index score for this variable for Uttar Pradesh is only 7 which is very low when compared to national index score of 36 and target value of 100. Thus there is a need to take necessary steps to reduce this gap.

As far as the percentage of pregnant anemic women is concerned, Uttar Pradesh has 51.00 percent such women, a slightly high figure than the national average of 55.30 against the target value of 23.57 percent. The index score of Uttar Pradesh in this regard is 38 against the all India score of 40 and target value of 100. Thus both the Uttar Pradesh and India are in the category of Average Aspirants in this regard.

In case of annual agricultural production per unit area is concerned, it is 2404.86 kg /ha in comparison to the national average of 2.509.22 kg/ha which is slightly low to the national average. However it is less than half of the target value of 5018.44 kg/ha. The index score of this variable for

Uttar Pradesh is 48 (Average Aspirant) but very near to the category of performer. India's position in this regard is 50 that is just at the bottom of the category of performer against the target value of 100.

On the basis of the analysis of this four indicators index score of Uttar Pradesh on average is 43. It requires to do a lot of work to increase not only agricultural production but also to improve the condition of mal nutrition for the women and children in the state as well as country.

**SDG 3: Health Issues (Uttar Pradesh)**

Sustainable Development Goal 3 is related to the health sector in the country. In order to strengthen the health sector the government has taken various initiatives to reduce mortality, the spread of communicable and non-communicable diseases and ensuring universal health coverage. In order to assess the performance of various states/ UTs and the nation as a whole five indicators of SDG 3 are taken in base line report. These are : Maternal Mortality Ratio, Under-five mortality rate per 1,000 live births, Percentage of children aged 12-23 months months fully immunized (BCG, Measles and three doses of Pentavalent vaccine), Annual notification of Tuberculosis cases per 1 lakh population and Number of governmental physicians, nurses and midwives per 1,00,000 population. The performance of the Uttar Pradesh on each indicator by presenting raw data and index score is shown in Table 3.

**Table 3: SDG 3. Health Issues (Uttar Pradesh)**

State	Type of data	Maternal Mortality Ratio	Child mortality rate/100LB	Immunized children percentage (12-13 yrs)	ATB notifications/ 1 lac population	Health professionals per lakh population	SDG Index Score
Uttar Pradesh	Raw Data	201.00	78.00	51.10	140.00	53.37	-
All India	Raw Data	130.00	50.00	62.00	138.33	220.96	-
Target 2030		70.00	11.00	100.00	0.00	549.96	-
State	Type of data	Maternal Mortality Ratio	Child mortality rate/100LB	Immunized children percentage (12-13 yrs)	ATB notifications/ 1 lac population Benefit (%)	Health professionals per lakh population	SDG Index Score
Uttar Pradesh	Index score	22	00	24	73	8	25
All India	Index score	64	42	41	74	39	52
Target 2030	Index score	100	100	100	100	100	100

Source: *SDG India Index, Baseline Report 2018, p. 44)*

The maternal mortality ration in Uttar Pradesh is 201.00 which is very high in comparison to national value of 130.00 and target value of 70.00. Index score of Uttar Pradesh for this indicator is very low (22 only) in comparison to national index score of 64 and target index score of 100.

Under 5 child mortality rate per one thousand live births is seven times high than the target value of 11.0 and also high in comparison to national value of 50.00. Index score of Uttar Pradesh for this indicator is 00 which is very poor in comparison to all India score of 42 and target 100.

As for as immunization coverage of children is concerned the national coverage is 62.00 while in Uttar Pradesh is 51.10 which is below the national average and halfway to the target value. The index score for this indicator is 24 against the national score of 41 and target score of 100. Thus in this field also the performance of the state is low. Incidence of tuberculosis are 140 per one lakh population in Uttar Pradesh which is relatively high than the national average (133.33). This is high as the target value for this indicator is 0.00.

As far as the number of Governmental physians, nurses and mid wives per one lakh population is concerned, the target to be achieved is 550 but all India figure for this indicator is 221 which is relatively low to the global standard. In case of Uttar Pradesh it is very poor with 53.33. The index score for this indicator is also very low (Just 8). The overall index score for SDG 3 for Uttar Pradesh is 25 only in comparison to national score of 52. On the basis of above analysis it can be said in case of health status and services the state has a poor performance. The most important factor for this is the lack of sufficient number of health professional in the state which is very low to provide good health services to the people.

#### **SDG 4: Inclusive and Quality Education (Uttar Pradesh)**

Sustainable development 4 is related to education, one of the basic institutions of the society by which society transmits its cultural heritage from one generation to the other. In primitive and traditional societies it is imparted through the participation into day to day life while in modern society education is imparted through specialized institutions (Durkheim 1958). The objective of SDG Goal 4 is to ensure inclusive, equitable and quality education for all, including technical and vocational training by providing life long learning opportunities in order to achieve substantial adult literacy and numeracy. Under this goal five indicators are taken. These are: Adjusted Net Enrolment Ratio at elementary (Class 1-8) and Secondary (Class 9-10) school (%), Percentage correct responses on Learning Outcomes in Language, Mathematics and EVS for Class 5 students, Percentage correct responses on Learning Outcomes in Language, Mathematics, Science and Social Science for Class 8 students, Percentage of children in the age group of 6-13 who are out of school, Average Annual Dropout rate at secondary level (%), Percentage of school teachers professionally qualified and Percentage of elementary and Secondary schools with Pupil Teacher Ratio less than/equal to 30. The status of Uttar Pradesh according to these indicators is shown in table 4.

The performance of Uttar Pradesh against these indicators is shown in table 6.5. The adjusted net enrollment ratio at elementary (class 1 to 8) and secondary (class 9 to 10) schools in India is 75.83 percent. The target to be achieved is 100 percent enrollment. In this regard position of Uttar Pradesh is relatively low (68.71 percent) in comparison to the national value of 75.83 percent. Index score of Uttar Pradesh on this indicator is 43 which is relatively low in comparison to the national index score of 56.

Student proficiency in class 5 to 8 is measured in terms of learning outcomes in language, mathematics and environmental science by class 5 student is 54.69 percent at the national level and 44.58 percent for class 8 students against the target value of 67.89 and 57.17 respectively. The performance of Uttar Pradesh in this regard is 50.67 percent in case of class 5 students and 44.25 percent in case of class 8 students. These figures are very near to the all India average when

**Table 4: SDG 4. Inclusive and Quality Education (Uttar Pradesh)**

State	Type of data	ANER at elementary and secondary schools %	CRLO % in L,M & EVS class 5	CRLO % in L, M,S &SS class 8	% of OOS children 6-13 yrs.	AAD rate at Secondary level	PQST %	PT Ratio of EL& SEC schools 30>	SDG Index Score
Uttar Pradesh	Raw Data	68.71	50.67	44.25	3.90	10.22	77.51	55.96	-
All India	Raw Data	75.83	54.69	44.58	2.97	17.06	81.15	70.43	-
	Target 2030	100.00	67.89	57.17	0.28	10.00	100.00	100.00	
State	Type of data	ANER at elementary and secondary schools %	CRLO % in L,M & EVS class 5	CRLO % in L, M,S &SS class 8	% of OOS children 6-13 yrs.	AAD rate at Secondary level	PQST %	PT Ratio of EL& SEC schools 30>	SDG Index Score
Uttar Pradesh	Index score	43	34	44	38	99	68	44	53
All India	Index score	56	50	45	54	68	73	62	58
Target 2030	Index score	100	100	100	100	100	100	100	100

Source: *SDG India Index, Baseline Report 2018, p. 56)*

converted into Index score, the performance of Uttar Pradesh was 34 for class 5 students and 44 for class 8 students relatively low than the national average values of 50 and 45 respectively. In case of the percentage of children who are out of school the target to be achieved is 0.28. The all India average in this regard is 2.97 and value for Uttar Pradesh is 3.90 which is relatively high. The index score of this indicator for Uttar Pradesh is 38 which is relatively low in relation to the national index score of 54. Average annual drop out rate secondary level is 17.6 at all India level against the target of 10.0 to be achieved. The status of Uttar Pradesh is better in this regard with 10.22, very near to the target. The index score of Uttar Pradesh in this connection is very high with 99 relatively high to the national index score of 68. Percentage of school teachers professionally qualified is 77.51 in Uttar Pradesh, relatively low in comparison to the national average of 81.15 percent. The index score of Uttar Pradesh in this regard is 68 slightly low than the national average of 73. The pupil-teacher ratio of less than or equal to 30 has been achieved by 70.43 percent of elementary and secondary schools in India. This is relatively low in case of Uttar Pradesh with 55.96 percent. Thus having an index score of 44 in comparison to national index score of 62. The overall performance of Uttar Pradesh regarding inclusive and quality education is 53 relatively low than the national average of 58. This suggests that the state has to go a long way to improve inclusive and quality education in years to come.

**SDG 5: Gender equality and women empowerment (Uttar Pradesh)**

The empowerment of women is one of the major problems in the developing countries. Women and girls in India experience inequality in access to health care, education, nutrition, employment and asset ownership. Women empowerment is one important dimension of sustainable development. Therefore in SDG 5 six indicators have been taken to assess the performance of States/ UTs for SDG 5. These are: sex ratio at birth (female per thousand male), Average female to male ratio of average wages/ salaries received per day by regular wage/ salaried employees of age 15 to 59 for rural and urban; percentage of ever married women who have ever experienced spousal violence (aged 15-49); percentage of seats won by women in the general elections to state legislative assembly; ratio of female labor force participated to male labor force participation rate and percentage of women in the age group of 15 to 49 years using modern methods of family planning.

The performance of Uttar Pradesh is shown in table 5. The data indicate that sex ratio at birth in Uttar Pradesh is 882 in comparison to 898 at the national level which is low in relation to the target value of 954. Index score value of this indicator is 41 for Uttar Pradesh, relatively low than the national average of 54. Average female to male ratio in employment is low in Uttar Pradesh is

**Table 5: SDG 5. Gender Equality and Women Empowerment (Uttar Pradesh)**

State	Type of data	B-Sex ratio M/1000F	Av. F-M ratio in working R&U population	Spouse violence for women (aged 15-49) %	Representation of women in state assembly by election %	Ratio FLFP rate to MLFP	Adoption of MFPM by women (aged 15-49) % planning	SDG Index Score
Uttar Pradesh	Raw Data	882.00	0.67	38.30	10.67	0.15	45.50	-
All India	Raw Data	898.00	0.70	33.30	8.70	0.32	53.50	-
	Target 2030	954.00	1.00	0.00	50.00	1.00	100.00	-
State	Type of data	B-Sex ratio M/1000F	Av. F-M ratio in working R&U population	Spouse violence for women (aged 15-49) %	Representation of women in state assembly by election %	Ratio FLFP rate to MLFP	Adoption of MFPM by women (aged 15-49) % planning	SDG Index Score
Uttar Pradesh	Index score	41	37	30	21	2	29	27
All India	Index score	54	44	39	17	21	39	36
Target 2030	Index score	100	100	100	100	100	100	100

Source: *SDG India Index, Baseline Report 2018, p. 68*)

relatively low with 0.67 against the national value of 0.70 and target value of 1.00. Index score in this regard is also low for Uttar Pradesh (37) as well as for the nation as a whole (44) against the target index score of 100. The incidence of spousal violence are 38.30 percent relatively high than the national average of 33.30. The target to be achieved in this regard is 0.00. Both the Uttar Pradesh (30) and India (39). The representation of women in state legislative assembly in Uttar Pradesh is low with 10.67 percent but better than the national average of 8.70. The target to be achieved in this regard is 50.00. The index score of Uttar Pradesh and India is also low in this regard with 21 and 17 respectively. Female labor force participation in Uttar Pradesh is very low with 0.15 in relation to national average of national average of 0.32 and target value of 1.00 consequently score against this indicator is just 2 in case of Uttar Pradesh which can be said very poor against national index score of 21 and target score of 100. Percentage of women using modern methods of family planning is 45.50 in comparison to 53.50 at the national level. The index score against this indicator in Uttar Pradesh is 29 which is relatively low than the national average score of 39 against target value of 100. It suggests that the performance of Uttar Pradesh in order to achieve gender equality and empowerment of women is low with an overall score of 27.

#### **SDG 6: W&S Access (Uttar Pradesh)**

Safe drinking water and sanitation is one of the most pressing challenges in a developing country like India and also one of the major dimensions of sustainable development in India. Sustainable development goal 6 is aimed to focus on these dimensions consequently five indicators have been taken to assess the performance of the various states/ UTs in this regard. These are: Percentage of population having safe and adequate drinking water in rural areas; Percentage of rural household with individual household toilets; Percentage of districts verified to be Open Defecation Free ; Installed sewage treatment capacity as a proportion of sewage created in urban areas (%); Percentage annual ground water withdrawal against net annual availability (table 6)

The data indicate that percentage of population having safe drinking water in rural areas in Uttar Pradesh is 98.40 which is high than the national average of 71.80 and very near to the target value of 100. The index score value in this regard is 98 which is relatively very high in comparison to national index score of 64. In case of individual household toilets in rural areas is 64.67 in Uttar Pradesh which is relatively low than the national average of 82.72. The index score on this indicator for Uttar Pradesh is 24 which is quite low than the national score of 63 and the target value of 100. The percentage of district verified to be open defecation free is very low with 2.67 in comparison to the national average of 31.95 . Consequently the score on this indicator is also very low with three percent. The sewage treatment capacity in urban areas is 37.15 percent very near to national average of 37.58 against the target value of 8.79. The index score value for Uttar Pradesh and India are almost same with 54 and 55 respectively. Annual ground water withdrawal against net annual availability is 73.7 percent which is relatively high in comparison to national average of 61.53 and the target value of 70.00. The index score for Uttar Pradesh is 95 in this regard. It suggests that overall score of 55 against SDG 6 for Uttar Pradesh is relatively low than the national average but in case of safe drinking water and annual ground water withdrawal the score is near the target. The major casualties are in the sector of sanitation which requires a lot of improvements in years to come.

#### **SDG 7: ARSM Energy (Uttar Pradesh)**

Sustainable Development Goal 7 is related to the sustainable and affordable energy sector of the country. In order to strengthen this sector the government has encouraged renewable energy generation, identified households for electrification. In order to assess the performance of various

Table 6: SDG 6. W&amp;S Access (Uttar Pradesh)

State	Type of data	safe drinking water in villages %	toilets in rural households %	ODF Verified districts %	IST capacity in Urban areas %	AGW withdrawal %	SDG 6 Index Score
Uttar Pradesh	Raw Data	98.40	64.67	2.67	37.15	73.71	-
All India	Raw Data	71.80	82.72	31.95	37.58	61.53	-
Target 2030		100.00	100.00	100.00	8.79	70.00	-
State	Type of data	Maternal Mortality Ratio	Child mortality rate/100LB	Immunized children percentage (12-13 yrs)	ATB notifications/ 1 lac population Benefit (%)	Health professionals per lakh population	SDG 6 Index Score
Uttar Pradesh	Index score	98	24	03	54	95	55
All India	Index score	64	63	32	55	100	63
Target 2030	Index score	100	100	100	100	100	100

Source: *SDG India Index, Baseline Report 2018, p. 80*

states/ UTs and the nation, three indicators of SDG 7 are taken in base line report. These are: Percentage of households electrified, Percentage of households using Clean Cooking Fuel and Renewable share of installed generating capacity (%). The performance of the Uttar Pradesh on each indicator by presenting raw data and index score is shown in Table 7.

The data indicates that percentage of households electrified in Uttar Pradesh is 78.91 which is relatively lower than national average 94.57 and target value of 100. The index score of households electrified is 13 which is very low than the national index score of 78 and target value of 100. In case of percentage of households using clean cooking fuel in Uttar Pradesh is 32.70 which is slightly lower than the national average 43.80 and very lower than national target 100. The Index score is also very low (18) for Uttar Pradesh in comparison to all India index score of 32 and target 100. The renewable share of installed generating capacity is 14.75 which is lower than national average 17.51 and target 40. The index score for Uttar Pradesh is 36 and is slightly lower than national average 43 and target score of 100 by 2030. Thus, the table points out that there is a lot of scope for electrifying the state as well as the country in the years to come.

#### **SDG 8: Sustainable Economic Development (Uttar Pradesh)**

Employment opportunity and income is one important dimension of sustainable development. Therefore in SDG 8 four indicators have been taken to assess the performance of States/ UTs for SDG 8. These are: Annual growth rate of GDP per capita (at constant price of 2011-12), Average

**Table 7: SDG 7: ARSM Energy (Uttar Pradesh)**

State	Type of data	Elec. Households %	CCF households %	Renewable IGC share %	SDG 7 Score
Uttar Pradesh	Raw Data	78.91	32.70	14.75	-
All India	Raw Data	94.57	43.80	17.51	-
	Target 2030	100.00	100.00	40.00	-
State	Type of data	Elec. Households %	CCF households %	Renewable IGC share %	SDG 7 Index Score
Uttar Pradesh	Index score	13	18	36	23
All India	Index score	78	32	43	51
	Target 2030	100	100	100	100

(Source: *SDG India Index, Baseline Report 2018, p. 92*)

unemployment rate per 1000 persons for males and females, Percentage of households with a bank account, Number of ATMs per 1,00,000 population. The performance of the Uttar Pradesh on each indicator by presenting raw data and index score is shown in Table 8.

The data indicate that in Uttar Pradesh Annual growth rate of GDP per capita (at constant price of 2011-12) is 6.55 , in comparison to national average value of 6.50. This is more than national average but falling short to the target value of 10. In this regard Uttar Pradesh has a good position with an index score of 59 in comparison to the national index score of 58.

In case of the average unemployment rate per 1000 persons for males and females in Uttar Pradesh, the value is 133.00 in comparison to the national average of 63.50 and target value of 14.83. Thus it is high in comparison to national average and more than double to the target value which is a bad indicator. The index score for this variable for Uttar Pradesh is 57 which is very low when compared to national index score of 82 and target value of 100. Thus there is a need to take necessary steps to reduce this gap.

As far as the percentage of households with a bank account is concerned, Uttar Pradesh has 100.00 percent such accounts, a slightly high figure than the national average of 99.99 and fulfills the target value of 100 percent. The index score of Uttar Pradesh in this regard is 100 against the all India score of 96 and target value of 100. Thus Uttar Pradesh is achiever in this regard.

In case of Number of ATMs per 1,00,000 population is concerned, it is 9.19 in comparison to the national average of 16.84 which is slightly low to the national average. However it is less than half of the target value of 50.95. The index score of this variable for Uttar Pradesh is 5 and India's position in this regard is 22 that is just at the bottom of the category of performer against the target value of 100.

On the basis of the analysis of this four indicators index score of Uttar Pradesh on average is 66. It requires to do a lot of work to improve the problem of unemployment and income generation.

### **SDG 9: Infrastructural Development, Sustainable Industrialization and Innovation (Uttar Pradesh)**

Sustainable Development Goal 9 is related to the sustainable and resilient infrastructure, industrialization and innovation of the country. In order to strengthen this sector the government has encouraged infrastructural facilities like pakka road, internet technology etc. In order to assess the performance of various states/ UTs and the nation, four indicators of SDG 9 are taken in base line report. These are : Percentage of targeted habitations connected by all-weather roads under Pradhan Mantri Gram Sadak Yojana, Number of mobile connections per 100 persons in rural and

**Table 8 : SDG 8. Sustainable Economic Development (Uttar Pradesh)**

State	Type of data	GDP per capita at constant price of 2011-12	Av. Unemployment Rate/1000 PFM&F	Household with a bank account %	ATMs/1 lac population	SDG 8 Index Score
Uttar Pradesh	Raw Data	6.55	133.00	100.00	9.19	-
All India	Raw Data	6.50	63.50	99.99	16.84	-
	Target 2030	10.00	14.83	100.00	50.95	-
State	Type of data	GDP per capita at constant price of 2011-12	Av. Unemployment Rate/1000 PFM&F	Household with a bank account %	ATMs/1 lac population	SDG 8 Index Score
Uttar Pradesh	Index score	59	57	100	5	66
All India	Index score	58	82	96	22	65
	Target 2030	100	100	100	100	100

(Source: SDG India Index, Baseline Report 2018, p. 104)

**Table 9: SDG 9- Infrastructural Development, Sustainable Industrialization and Innovation (Uttar Pradesh)**

State	Type of data	PMGSY targeted AWR beneficiaries %	Mobile Tele density %	IS %	GPs under Bharat Net %	SDG 9 Index Score
Uttar Pradesh	Raw Data	11.0	74.76	22.20	49.17	
All India	Raw Data	47.38	82.97	33.47	42.43	
	Target 2030	100.00	100.00	100.00	100.00	
State	Type of data	PMGSY targeted AWR beneficiaries %	Mobile Tele density %	IS %	GPs under Bharat Net %	SDG 9 Index Score
Uttar Pradesh		11	49	6	49	29
All India	Index score	47	65	20	42	44
	Target 2030	100	100	100	100	100

(Source: SDG India Index, Baseline Report 2018, p. 116)

urban area (Mobile Tele density), Number of Internet Subscribers per 100 population, Percentage of Gram Panchayats covered under Bharat Net. The performance of the Uttar Pradesh on each indicator by presenting raw data and index score is shown in Table 9.

The data indicates that Percentage of targeted habitations connected by all-weather roads under Pradhan Mantri Gram Sadak Yojana in Uttar Pradesh is 11.00 which is relatively lower than

**Table 10 : SDG 10. SDG 10. Reduction in Inequality (Uttar Pradesh)**

State	Type of data	Palma Ratio of HEUI	Palma Ratio of HERI	Ratio of TLFP Rate to MLFP Rate	SC Sub Plan Fund Utilization %	TSPF Utilization %	SDG 10 Index Score
Uttar Pradesh	Raw Data	1.83	0.79	0.42	52.11	45.04	-
All India	Raw Data	1.41	0.92	0.64	77.67	82.98	-
	Target 2030	1.00	1.00	100.00	100.00	100.0	
State	Type of data	Palma Ratio of HEUI	Palma Ratio of HERI	Ratio of TLFP Rate to MLFP Rate	SC Sub Plan Fund Utilization	TSPF Utilization %	SDG 10 Index Score
Uttar Pradesh	Index score	0	100	38	32	21	38
All India	Index score	50	100	61	68	76	71
	Target 2030	100	100	100	100	100	100

*(Source: SDG India Index, Baseline Report 2018, p. 128)*

national average 47.38 and target value of 100. The index score of roads connected is 11 which is very low than the national index score of 47 and target value of 100. In case of Number of mobile connections per 100 persons in rural and urban area (Mobile Tele density) in Uttar Pradesh is 74.76 which is slightly lower than the national average 82.97 and national target 100. The Index score is also low (49) for Uttar Pradesh in comparison to all India index score of 65 and target 100. Number of Internet Subscribers per 100 population is 22.20 which is lower than national average 33.47 and target 100. The index score for Uttar Pradesh is 6 and is lower than national average 20 and very lower from target score of 100 by 2030. In case of Percentage of Gram Panchayats covered under Bharat Net is concerned, it is 49.17 in comparison to the national average of 42.43 which is slightly higher to the national average. However it is less than half of the target value of 100. The index score of this variable for Uttar Pradesh is 49 and India’s position in this regard is 42 that is just at the category of performer against the target value of 100 Thus, the table points out that in the upcoming years the country and the state both needs a well-planned infrastructural facilities to get developed.

**SDG 10: Reduction in Inequality (Inter and Intra Country) (Uttar Pradesh)**

This SDG is aimed to measure the extent of inequality both in the rural and urban areas. It is measured in terms of Palma ratio (Measured as the ratio of the monthly consumption expenditure of the top 10 percent households to the monthly consumption expenditure of the bottom 40 percent households.) of Household expenditure for the rural as well as urban India. Apart from these two variables, three more variables were also included in assessment of the status of SDG in various state/UTs. These are: Ratio of Transgender Labour force participation rate to Male Labour force

Table 11 : SDG 11. Sustainable Urban Development (Uttar Pradesh)

State	Type of data	Urban Housing Beneficiaries under PMAY	Urban Slum Dwellings %	Wards with cent percent DDWC	Waste Management %	SDG 11 Index score
Uttar Pradesh	Raw Data	0.94	3.12	53.71	20.00	-
All India	Raw Data	3.32	5.41	73.58	24.80	-
	Target 2030	100.00	0.00	100.00	100.000	-
State	Type of data	Urban Housing Beneficiaries under PMAY	Urban Slum Dwellings %	Wards with cent percent DDWC	Waste Management %	SDG 11 Index score
Uttar Pradesh	Index score	1	74	54	20	37
All India	Index score	3	55	74	25	39
	Target 2030	100	100	100	100	100

(Source: SDG India Index, Baseline Report 2018, p. 140)

participation rate; Percentage of Scheduled Caste Sub Plan fund Utilized; Percentage of Tribal Sub Plan fund utilized. The status of Uttar Pradesh for these indicators is shown in table 10

The data indicate that Palma ratio of the household expenditure in Urban India for Uttar Pradesh is 1.83 and for rural area it is 0.79 with score value of 0 and 100 respectively. The national average for urban and rural area is 1.41 and 0.92 respectively and score value of 50 and 100 respectively. Thus household expenditure inequality is more in urban areas rather than rural areas. On other three variables also Uttar Pradesh has low score of 38, 32, and 21 and overall score of 38, which brings it in the category of average aspirants for this SDG. Thus The state has to work to reduce the household expenditure inequality by increasing the income of the lower sections of the society.

#### **SDG 11: Sustainable Urban Development (Uttar Pradesh)**

This SDG is aimed to promote inclusive and sustainable urbanization in India by providing access to safe and affordable housing, public transport, basic services and green public spaces through improved urban planning and management. For this purpose four variables are taken these are: Houses completed Under PMAY as a percentage of net demand assessment for houses; Percentage of urban households living in slums; Percentage of wards with 100% door to door waste collection; Percentage of waste processed. The status of Uttar Pradesh on these indicators is shown in table 11.

The data indicate that the houses completed Under PMAY as a percentage of net demand assessment for houses is just 0.94 against national average of 3.32 (very Low). The score of the state and national average are also very low with 1 and 3 respectively. Percentage of urban households living in slums for Uttar Pradesh is 3.12 percent in comparison to the national average of 5.41 (low than national average). Consequently state has a high score of 74 in comparison of national score

**Table 12 : SDG 15. Sustainable Management of forests, rejuvenation of Land and Biodiversity Maintenance (Uttar Pradesh)**

State	Type of data	Forest	Decadal Variation in Forest coverage (2005-15) %	Decadal Variation in Forest area (2005-15)%	Variations in Wild Elephants Population % in 5 yrs.	SDG 15 Index Score
Uttar Pradesh	Raw Data	6.09	-16.56	0.12	-20.27	-
All India	Raw Data	21.54	18.24	0.21	19.53	-
	Target 2030	33.00	0.00	0.00	0.00	-
State	Type of data	Forest	Decadal Variation in Forest coverage (2005-15) %	Decadal Variation in Forest area (2005-15) %	Variations in Wild Elephants Population % in 5 yrs.	SDG 15 Index Score
Uttar Pradesh	Index score	9	51	100	60	55
All India	Index score	61	100	100	100	90
	Target 2030	100	100	100	100	100

*(Source: SDG India Index, Baseline Report 2018, p. 170)*

of 55 and target value of 100. Percentage of wards with 100% door to door waste collection in Uttar Pradesh is 53.71 against 73.58 national average and target value of 100.00. The score for this variable of the state is 54 (low) in comparison of national score of 74. Percentage of waste processed in Uttar Pradesh is low with 20.00 percent against the national average of 24.80 and target value of 100.00. The score of Uttar Pradesh in this regard is 20 (very low), in comparison to the target score of 100 but slightly lower than the national average score of 25. The overall score of the Uttar Pradesh for SDG 11 is 37 (low) in relation to the national average of 39 and the target score of 100. Hence, it is in the category of average aspirant for this SDG.

**SDG 15: Sustainable Management of forests, rejuvenation of Land and Biodiversity Maintenance (Uttar Pradesh)**

This SDG is related to environmental concerns. For analytical purpose, four indicators related to environmental concern are taken. These are: Percentage of total land area covered under forest; Decadal change in extent of water bodies within forests from 2005 to 2015 (%); Change in forest area from 2015 to 2017 (%); and Percentage change in estimated population of wild elephants over 5-year period (table 12).

The performance of Uttar Pradesh in relation to these indicators indicate that percentage of total land area covered under forest in Uttar Pradesh is 6.09 is low in relation to the national average of 21.5 percent and the target value of 33.00. The index score of Uttar Pradesh against this indicator is very low (9 only) in comparison to the national index score of 61. The decadal change in extent of water bodies within forests from 2005 to 2015 in Uttar Pradesh is -16.56 percent (target value of

Table 13 : SDG 16: Societal Processes (Uttar Pradesh)

State	Type of data	Heinous Crime rate (murders) plp	Cognizable Crime rate plp	Estimated no. of courts pmp	ERCC per 10MP	PBR	Aadhar Coverage %	SDG 16 Index Score
Uttar Pradesh	Raw Data	2.20	18.20	9.71	27.59	67.40	87.20	-
All India	Raw Data	2.40	24.00	12.83	34.01	88.30	89.50	-
	Target 2030	1.20	0.00	33.76	17.00	100.00	100.00	-
State	Type of data	Heinous Crime rate (murders) plp	Cognizable Crime rate plp	Estimated no. of courts pmp	ERCC per 10MP	PBR	Aadhar Coverage %	SDG 16 Index Score
Uttar Pradesh	Index score	70	88	15	100	7	86	61
All India	Index score	64	84	26	99	67	89	71
	Target 2030	100	100	100	100	100	100	100

(Source: SDG India Index, Baseline Report 2018, p. 197)

0.00) with a score of 51 in comparison to the national average of 18.24 percent and index score of 100. The change in forest area from 2015 to 2017 is low (0.12) in comparison to the national average of 0.21 but relatively high in relation to the target value of 0.00. The index score is 100 for this variable in Uttar Pradesh as well as at the national level. The percentage change in estimated population of wild elephants over 5-year period is -20.27 with a score of 60 than the national average of 19.53 (score 100) and the target value of 0.00. The overall score of Uttar Pradesh for SDG 15 is 55 which are low in comparison to the national score of 90 in this regard. Thus, the state has to look into environmental issues in a serious manner.

#### **SDG 16: Societal Processes (Uttar Pradesh)**

This sustainable development goal is related to the social processes in the society which show the level of equilibrium in the social system. This is measured in terms of 6 indicators. These are: reported murders per 1 lakh population; reported cognizable crimes against children per 1 lakh population; estimated number of courts per 10 lakh persons; estimated reported corruption crimes per 1 crore population; percentage of births registered; and percentage of population covered under *Aadhaar*. The assessment of the performance of Uttar Pradesh against these indicators is shown in table 13.

The data indicates that the status of Uttar Pradesh for the reported murders per 1 lakh population is 2.20 a little less than the national average of 2.40. The target value of this indicator is 1.20. The status of cognizable crime against children is 18.20 in comparison to national average of 24.00 and target value of 0.00. No. of courts per lakh persons in Uttar Pradesh is 9.71 against the

**Table 14: The overall Performance Status on each SDG in Uttar Pradesh (2018)**

SDG No.	SDG Name	Target Value for 2030	Status in December 2018
SDG 1	Eradication of Poverty	100	48 (Average Aspirant)
SDG 2	Hunger, Food Security, Nutrition and Agricultural Growth	100	43 (Average Aspirant)
SDG 3	Health Development Issues	100	25 (Poor Aspirant)
SDG 4	Inclusive and Quality Education	100	53 (Front Runner)
SDG 5	Gender equality and women empowerment	100	27 (Poor Aspirant)
SDG 6	W&S Access	100	55 (Front Runner)
SDG 7	ARSM Energy	100	23 (Poor Aspirant)
SDG 8	Sustainable Economic Development	100	55 (Front Runner)
SDG 9	Infrastructural Development, Sustainable Industrialization and Innovation	100	29 (Poor Aspirant)
SDG 10	Reduction in Inequality (Inter and Intra Country)	100	38 (Average Aspirant)
SDG 11	Sustainable Urban Development	100	37 (Average Aspirant)
SDG 12	Ensure sustainable consumption and production patterns	-	-
SDG 13	Take urgent action to combat climate change and its impacts	-	-
SDG 14	Conserve and sustainably use the oceans, seas and marine resources	-	-
SDG 15	Sustainable Management of forests, rejuvenation of Land and Biodiversity	100	55 (Front Runner)
SDG 16	Societal Processes	100	61 (Front Runner)
SDG 17	Revitalize the global partnership for sustainable development		

(Performance Score Scale: Achiever-100%; Front Runner-65-99%; Performer-50-64%; Aspirant-0-49%)  
 (Source: SDG India Index, Baseline Report 2018, p. 10)

national average of 12.83 and target value of 33.76. The no. of reported corruption crimes per 1 crore is 27.59 against 34.01 of national average and target value of 17.00. Percentage of births registered in Uttar Pradesh is 67.40 (low) against the national average of 88.30 and target value of 100. The percentage of population covered under Adhaar in Uttar Pradesh is relatively low (87.92) in comparison to national value of 89.50 and target value of 100. The score value of these indicators for Uttar Pradesh is 70 for reported murders, 88 for crime against children, 15 for no. of courts, 100 for reporting of corruption crimes, 7 for births registered and 86 for Adhaar coverage. The overall score for SDG 16 in Uttar Pradesh is 61 (performer).

**Uttar Pradesh overall Performance Status on each Sustainable Development Goal**

The detailed analysis of the SGGs on various indicators for the Uttar Pradesh have been discussed with the help of various tables. On the basis of above analysis we can assess the

position of Uttar Pradesh in relation to Sustainable Development Goals. The overall performance of the state against 13 SDGs discussed below is shown in table 14.

The data show that Uttar Pradesh has good performance in Sustainable development goal 4, 6, 8, 15 and 16 as its position is among the Front Runners at all India level. While its performance in case of other goals can be divided into two categories: average (33% plus) and poor (below 33%). Using this classification we find that position of Uttar Pradesh in case of SDG 1, 2, 10 and 11 is average while in SDG 3, 5, 7 and 9 is poor. It means that the state has good performance in the field of ensuring inclusive and quality education for all and promote lifelong learning (SDG4), in ensuring access to water and sanitation for all (SDG 6), in promoting inclusive and sustainable economic growth, employment and decent work for all (SDG 8), in Sustainably manage forests, combat desertification, halt and reverse land degradation, halt biodiversity loss (SDG 15) and in promoting just, peaceful and inclusive societies. However, on some fronts its performance can be said average. In two sectors, namely, SDG 1- To end poverty in all its forms everywhere (48%); and SDG 2- To end hunger, achieve food security and improved nutrition and promote sustainable agriculture (43%), the score is very near to the front runner states. While in other field that is Reduce inequality within and among countries (here regions) it has average performance. It indicates that at the regional level unequal development has taken place. Some regions like western Uttar Pradesh is more developed in comparison to central and eastern Uttar Pradesh. This inequality can be seen in various sectors of economy of the state. In remaining SDGs, the performance of the state as a whole can be said poor. It means that in ensuring healthy lives and promoting well-being for all at all ages (SDG 3); in achieving gender equality and empowerment of all women and girls (SDG 5); in ensuring access to affordable, reliable, sustainable and modern energy for all (SDG 7); and in building resilient infrastructure, and promoting sustainable industrialization (SDG 9) the state is lagging behind. Thus, there is need to work on formulating a suitable strategy for improvement on these fronts so that the state can achieve the target within stipulated time i.e. by 2030.

The research findings regarding the performance of Sustainable development goals in Uttar Pradesh may be summarized as follows:

1. In the Uttar Pradesh 29.43 per cent of the population is living below the national poverty line in comparison to the national average of 21.92 per cent. It suggests that about 60 million population of the state comes under BPL category which is a very high number. Unfortunately, just 6.10% of the households of the state (against 28.7% of national average) are covered under any health or insurance scheme. On this ground also the condition of the state is also very pathetic. The availability of the employment to the poor on demand is 84.30% (almost equal to the national average of 84.75%) which can be said satisfactory but there are occasions when it is not available on the demand of the poor workers under MGNREGA scheme. However, on other two indicators related to social security benefits and incidence of homelessness is better in the state. If we look on the index score for different indicators, we find that the index score of the population below poverty line is 36 (average aspirant) in comparison to the national value of 62 (Front runner), for health or insurance scheme index score of Uttar Pradesh is just 3 against the national average value of 26 and target value of 100, which is highly unsatisfactory. In case of other indicators it is very near to national average. Overall score of the state on SDG I is 48 (average Aspirant) but very near to the category of performer value of 50.
2. In the Uttar Pradesh ratio of rural households covered under public distribution system (PDS) is 1.11 in comparison to national average value of 1.01. This is more than national average but falling short to the target value of 1.29. In this regard Uttar Pradesh has a good

position with an index score of 78 in comparison to the national index score of 64 and comes under the category of Front Runners to achieve the target.

3. In case of the percentage of fewer than 5 years stunted children in Uttar Pradesh, the value is 46.30 in comparison to the national average of 38.40 and target value of 21.03. Thus it is high in comparison to national average and more than double to the target value. The index score for this variable for Uttar Pradesh is only 7 which is very low when compared to national index score of 36 and target value of 100. Thus there is a need to take necessary steps to reduce this gap.
4. As far as the percentage of pregnant anemic women is concerned, Uttar Pradesh has 51.00 percent such women, a slightly high figure than the national average of 55.30 against the target value of 23.57 percent. The index score of Uttar Pradesh in this regard is 38 against the all India score of 40 and target value of 100. Thus both the Uttar Pradesh and India are in the category of Average Aspirants in this regard.
5. In case of annual agricultural production per unit area is concerned, it is 2404.86 kg /ha in comparison to the national average of 2.509.22 kg/ha which is slightly low to the national average. However it is less than half of the target value of 5018.44 kg/ha. The index score of this variable for Uttar Pradesh is 48 (Average Aspirant) but very near to the category of performer. India's position in this regard is 50 that is just at the bottom of the category of performer against the target value of 100.
6. On the basis of the analysis of this four indicators index score of Uttar Pradesh on average is 43. It requires doing a lot of work to increase not only agricultural production but also to improve the condition of mal nutrition for the women and children in the state as well as country.
7. The maternal mortality ration in Uttar Pradesh is 201.00 which is very high in comparison to national value of 130.00 and target value of 70.00. Index score of Uttar Pradesh for this indicator is very low (22 only) in comparison to national index score of 64 and target index score of 100.
8. Under 5 child mortality rate per one thousand live births is seven times high than the target value of 11.0 and also high in comparison to national value of 50.00. Index score of Uttar Pradesh for this indicator is 00 which is very poor in comparison to all India score of 42 and target 100.
9. As far as immunization coverage of children is concerned the national coverage is 62.00 while in Uttar Pradesh is 51.10 which is below the national average and halfway to the target value. The index score for this indicator is 24 against the national score of 41 and target score of 100. Thus in this field also the performance of the state is low. Incidence of tuberculosis are 140 per one lakh population in Uttar Pradesh which is relatively high than the national average (133.33). This is high as the target value for this indicator is 0.00.
10. As far as the number of Governmental physians, nurses and mid wives per one lakh population is concerned, the target to be achieved is 550 but all India figure for this indicator is 221 which is relatively low to the global standard. In case of Uttar Pradesh it is very poor with 53.33. The index score for this indicator is also very low (Just 8). The overall index score for SDG 3 for Uttar Pradesh is 25 only in comparison to national score of 52. On the basis of above analysis it can be said in case of health status and services the state has a poor performance. The most important factor for this is the lack of sufficient number of health professional in the state which is very low to provide good health services to the people.
11. The performance of Uttar Pradesh against these indicators is shown in table 6.5. The adjusted net enrollment ratio at elementary (class 1 to 8) and secondary (class 9 to 10)

schools in India are 75.83 percent. The target to be achieved is 100 percent enrollment. In this regard position of Uttar Pradesh is relatively low (68.71 percent) in comparison to the national value of 75.83 percent. Index score of Uttar Pradesh on this indicator is 43 which is relatively low in comparison to the national index score of 56.

12. Student proficiency in class 5 to 8 is measured in terms of learning outcomes in language, mathematics and environmental science by class 5 student is 54.69 percent at the national level and 44.58 percent for class 8 students against the target value of 67.89 and 57.17 respectively. The performance of Uttar Pradesh in this regard is 50.67 percent in case of class 5 students and 44.25 percent in case of class 8 students. These figures are very near to the all India average when converted into Index score, the performance of Uttar Pradesh was 34 for class 5 students and 44 for class 8 students relatively low than the national average values of 50 and 45 respectively. In case of the percentage of children who are out of school the target to be achieved is 0.28. The all India average in this regard is 2.97 and value for Uttar Pradesh is 3.90 which is relatively high. The index score of this indicator for Uttar Pradesh is 38 which is relatively low in relation to the national index score of 54. Average annual drop out rate secondary level is 17.6 at all India level against the target of 10.0 to be achieved. The status of Uttar Pradesh is better in this regard with 10.22, very near to the target. The index score of Uttar Pradesh in this connection is very high with 99 relatively high to the national index score of 68. Percentage of school teachers professionally qualified is 77.51 in Uttar Pradesh, relatively low in comparison to the national average of 81.15 percent. The index score of Uttar Pradesh in this regard is 68 slightly low than the national average of 73. The pupil- teacher ratio of less than or equal to 30 has been achieved by 70.43 percent of elementary and secondary schools in India. This is relatively low in case of Uttar Pradesh with 55.96 percent. Thus having an index score of 44 in comparison to national index score of 62. The overall performance of Uttar Pradesh regarding inclusive and quality education is 53 relatively low than the national average of 58. This suggests that the state has to go a long way to improve inclusive and quality education in years to come.
13. The sex ratio at birth in Uttar Pradesh is 882 in comparison to 898 at the national level which is low in relation to the target value of 954. Index score value of this indicator is 41 for Uttar Pradesh, relatively low than the national average of 54. Average female to male ratio in employment is low in Uttar Pradesh is relatively low with 0.67 against the national value of 0.70 and target value of 1.00. Index score in this regard is also low for Uttar Pradesh (37) as well as for the nation as a whole (44) against the target index score of 100. The incidence of spousal violence are 38.30 percent relatively high than the national average of 33.30. The target to be achieved in this regard is 0.00. Both the Uttar Pradesh (30) and India (39). The representation of women in state legislative assembly in Uttar Pradesh is low with 10.67 percent but better than the national average of 8.70. The target to be achieved in this regard is 50.00. The index score of Uttar Pradesh and India is also low in this regard with 21 and 17 respectively. Female labor force participation in Uttar Pradesh is very low with 0.15 in relation to national average of national average of 0.32 and target value of 1.00 consequently score against this indicator is just 2 in case of Uttar Pradesh which can be said very poor against national index score of 21 and target score of 100. Percentage of women using modern methods of family planning is 45.50 in comparison to 53.50 at the national level. The index score against this indicator in Uttar Pradesh is 29 which is relatively low than the national average score of 39 against target value of 100. It suggests that the performance of Uttar Pradesh in order to achieve gender equality and empowerment of women is low with an overall score of 27.

14. The percentage of population having safe drinking water in rural areas in Uttar Pradesh is 98.40 which is high than the national average of 71.80 and very near to the target value of 100. The index score value in this regard is 98 which is relatively very high in comparison to national index score of 64. In case of individual household toilets in rural areas is 64.67 in Uttar Pradesh which is relatively low than the national average of 82.72. The index score on this indicator for Uttar Pradesh is 24 which is quite low than the national score of 63 and the target value of 100. The percentage of district verified to be open defecation free is very low with 2.67 in comparison to the national average of 31.95 . Consequently the score on this indicator is also very low with three percent. The sewage treatment capacity in urban areas is 37.15 percent very near to national average of 37.58 against the target value of 8.79. The index score value for Uttar Pradesh and India are almost same with 54 and 55 respectively. Annual ground water withdrawal against net annual availability is 73.7 percent which is relatively high in comparison to national average of 61.53 and the target value of 70.00. The index score for Uttar Pradesh is 95 in this regard. It suggests that overall score of 55 against SDG 6 for Uttar Pradesh is relatively low than the national average but in case of safe drinking water and annual ground water withdrawal the score is near the target. The major casualties are in the sector of sanitation which requires a lot of improvements in years to come.
15. Palma ratio of the household expenditure in Urban India for Uttar Pradesh is 1.83 and for rural area it is 0.79 with score value of 0 and 100 respectively. The national average for urban and rural area is 1.41 and 0.92 respectively and score value of 50 and 100 respectively. *Thus household expenditure inequality is more in urban areas rather than rural areas.* On other three variables also Uttar Pradesh has low score of 38, 32, and 21 and overall score of 38, which brings it in the category of average aspirants for this SDG. *Thus the state has to work to reduce the household expenditure inequality by increasing the income of the lower sections of the society.*
16. The houses completed Under PMAY as a percentage of net demand assessment for houses is just 0.94 against national average of 3.32 (very Low). The score of the state and national average are also very low with 1 and 3 respectively. Percentage of urban households living in slums for Uttar Pradesh is 3.12 percent in comparison to the national average of 5.41 (low than national average). Consequently state has a high score of 74 in comparison of national score of 55 and target value of 100. Percentage of wards with 100% door to door waste collection in Uttar Pradesh is 53.71 against 73.58 national average and target value of 100.00. The score for this variable of the state is 54 (low) in comparison of national score of 74. Percentage of waste processed in Uttar Pradesh is low with 20.00 percent against the national average of 24.80 and target value of 100.00. The score of Uttar Pradesh in this regard is 20 (very low), in comparison to the target score of 100 but slightly lower than the national average score of 25. The overall score of the Uttar Pradesh for SDG 11 is 37 (low) in relation to the national average of 39 and the target score of 100. Hence, it is in the category of average aspirant for this SDG.
17. The percentage of total land area covered under forest in Uttar Pradesh is 6.09 is low in relation to the national average of 21.5 percent and the target value of 33.00. The index score of Uttar Pradesh against this indicator is very low (9 only) in comparison to the national index score of 61. The decadal change in extent of water bodies within forests from 2005 to 2015 in Uttar Pradesh is -16.56 percent (target value of 0.00) with a score of 51 in comparison to the national average of 18.24 percent and index score of 100. The change in forest area from 2015 to 2017 is low (0.12) in comparison to the national average of 0.21 but relatively high in relation to the target value of 0.00. The index score is 100 for

this variable in Uttar Pradesh as well as at the national level. The percentage change in estimated population of wild elephants over 5-year period is -20.27 with a score of 60 than the national average of 19.53 (score 100) and the target value of 0.00. The overall score of Uttar Pradesh for SDG 15 is 55 which are low in comparison to the national score of 90 in this regard. Thus, the state has to look into environmental issues in a serious manner.

18. The status of Uttar Pradesh for the reported murders per 1 lakh population is 2.20 a little less than the national average of 2.40. The target value of this indicator is 1.20. The status of cognizable crime against children is 18.20 in comparison to national average of 24.00 and target value of 0.00. No. of courts per lakh persons in Uttar Pradesh is 9.71 against the national average of 12.83 and target value of 33.76. The no. of reported corruption crimes per 1 crore is 27.59 against 34.01 of national average and target value of 17.00. Percentage of births registered in Uttar Pradesh is 67.40 (low) against the national average of 88.30 and target value of 100. The percentage of population covered under Adhaar in Uttar Pradesh is relatively low (87.92) in comparison to national value of 89.50 and target value of 100. The score value of these indicators for Uttar Pradesh is 70 for reported murders, 88 for crime against children, 15 for no. of courts, 100 for reporting of corruption crimes, 7 for births registered and 86 for Adhaar coverage. The overall score for SDG 16 in Uttar Pradesh is 61 (performer).

### **Conclusion**

Uttar Pradesh has good performance in Sustainable development goal 4, 6, 8, 15 and 16 as its position is among the Front Runners at all India level. While its performance in case of other goals can be divided into two categories: average (33% plus) and poor (below 33%). Using this classification we find that position of Uttar Pradesh in case of SDG 1, 2, 10 and 11 is average while in SDG 3, 5, 7 and 9 is poor. It means that the state has good performance in the field of ensuring inclusive and quality education for all and promote lifelong learning (SDG4), in ensuring access to water and sanitation for all (SDG 6), in promoting inclusive and sustainable economic growth, employment and decent work for all (SDG 8), in Sustainably manage forests, combat desertification, halt and reverse land degradation, halt biodiversity loss (SDG 15) and in promoting just, peaceful and inclusive societies.

However, on some fronts its performance can be said average. In two sectors, namely, SDG 1- To end poverty in all its forms everywhere (48%); and SDG 2- To end hunger, achieve food security and improved nutrition and promote sustainable agriculture (43%), the score is very near to the front runner states. While in other field that is Reduce inequality within and among countries (here regions) it has average performance. It indicates that at the regional level unequal development has taken place. Some regions like western Uttar Pradesh is more developed in comparison to central and eastern Uttar Pradesh. This inequality can be seen in various sectors of economy of the state. In remaining SDGs, the performance of the state as a whole can be said poor. It means that in ensuring healthy lives and promoting well-being for all at all ages (SDG 3); in achieving gender equality and empowerment of all women and girls (SDG 5); in ensuring access to affordable, reliable, sustainable and modern energy for all (SDG 7); and in building resilient infrastructure, and promoting sustainable industrialization (SDG 9) the state is lagging behind. Thus, there is need to work on formulating a suitable strategy for improvement on these fronts so that the state can achieve the target within stipulated time i.e. by 2030.

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# Globalization and Communication Research: Emerging Issues

Virendra P. Singh

## **Abstract**

*The communication research evolved as a specialized field of sociological research at Chicago University under the leadership of Robert Ezra Park and his colleagues who also became founder of interactionism perspective in sociology. Later on the centre shifted to Columbia University where Paul Lazarsfeld and Robert King Merton laid the foundation of persuasive communication theory. In post-war period sociologists focussed their concern on development communication research and multiplier effect of media in modernization of developing society. However, breakthrough of satellite and communication technologies brought a communication revolution and helped in the process of globalization and made the media global and interactive. New communication technologies are the main driving force of globalization and the network society emerging today is essentially informational society. The present paper analyses the emerging issues in the field of globalization and communication research.*

Societies throughout the world are now passing through the process of profound and rapid change. This change is closely related with the process of globalization. In the last few decades, this process has engulfed most of the countries of the world. Globalization refers to 'the increasing interdependence of the 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' (Giddens 1999). New communication technologies are at the heart of globalization and facilitate it. In fact, the communication system has also been globalized and integrated all media of communication on digital platform. There has been a long tradition of communication research in the discipline of sociology. *he present paper analyses the emerging issues in the field of globalization and communication research.*

## **The Concept of Globalization**

At the most general level, globalization refers to a 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 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 'interconnectedness' dimension of the process of globalization. But they differ from each other on other dimensions of globalization. The commentators

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on globalization, following Held et al. (1999), can be identified into three broad categories: hyperglobalisers, skeptics and transformationalists.

*Hyperglobalizers* 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 it increasingly irrelevant. Ever-increasing cross-border flow of capital, commodities, people and ideas are a defining factor of the new age. Hyperglobalisers can be further divided into two sub-categories: *positive* hypoglobalizers, 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 standards for everyone (Strange 1996, Reich, 1991.); and *negative* hypoglobalisers, mainly critical theorists and neo-marxist scholars (Ohmae 1995, Martin and Schumann 1997, Schnapper 1994, Wiseman 1997, Hopkins and Wallerstein 1996), focused upon negative impacts of globalization in a critical manner and rejected the notion of globalisation in its totality.

The skeptics who also focus on economic aspects of globalisation argue that there is nothing new about this international economic integration. It is comparable to the period preceding to First World War. They generally prefer the term 'internationalisation' to globalisation (Hirst and Thompson 1996, Weiss 1997). They also argue that the role of the nation-state remain as strong as ever.

Transformationalists, however argue that globalisation is the central driving force behind the major economic, cultural, social and political changes that are affecting virtually all the world's people today. Globalisation is seen as the overall consequences of closely inter-linked processes 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. Transformationalists regard contemporary patterns of cross-border flows (of trade, investment, migrants, 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.

Thus, the process of globalization is not confined to economic and political concerns of these societies. Its impact can also be observed in the field of mass media communication and other social and cultural institutions of the society.

### **Theoretical Implications of Globalization in Sociology**

There are a number of implications of globalization at theoretical, conceptual and methodological levels. At the theoretical level, globalization poses a challenge to all existing theories of social sciences in general and sociology in particular. It is due to all-encompassing character of globalization which requires a macro-level analysis rather than micro-level analysis which has become a routine approach in sociological research.

Two important theoretical constructs emerged in last five decades. These are postmodernism and globalization. Both the constructs claimed that the project of modernity or institutions of modernity are transforming and a new era has been arrived and they called the new form of society as postmodern society or globalized society. However, these claims of postmodernists and hyper-globalists have been challenged by a number of sociologists particularly by Anthony Giddens and Jurgan Habermas and argued that the project of modernity is not over but the modernity is transforming itself into *high modernity* (Giddens), or it is unfinished (Habermas). Similar formulations are forwarded by Ulrich Beck (Risk Society/reflexive modernization), Manuel Castells (The Network Society/ Informational Society), Zygmunt Bauman (Liquid Modernity). Thus, theoretically, today we have a number of societal types as mentioned above. The above scholars although rejected postmodernism but accepted that the modern society has now been transforming and its institutions are transforming. Thus, the notion of modernity today is in debate. The existing perspectives –structural functionalism, Marxian perspective, symbolic perspective, phenomenology, ethno methodology are not capable to

capture the phenomenon of globalization. The debate on postmodernism is also subsumed in the globalization debate. Thus, theoretically we have three problematic,

First problematic is related to modernity or modern society whether it is there or it is ended.

Second problematic is regarding form/types of contemporary society, whether it is highly modern society, or consumer society, or a risk society, or an Informational society, or a network society and so on.

Third problematic is regarding the phenomenon under study. There are different conceptualizations of the same phenomenon presented by different sociologists. The pace of change is very rapid than the normal one and it has affected both the developed and developing societies simultaneously and almost all the institutions of the society at the same time. The transformation is multi-dimensional and reflexive in nature as discussed by most of the transformationalist. Some scholars, thus, declared this unprecedented and ahistorical.

The globalization has two dimensions which have important implications from methodological point of view:

One is time-space dimension-which has been explained by Giddens in terms of time-space distanciation. This makes it more complex phenomenon as social relations are stretched at planetary level and undermining the national boundaries in organizing everyday life of the individual actors. Every person whether he is directly involved with the process of globalization or not is affected by it.

The principle on which globalization works is "networking". It works on the basis of a global network. Thus for the understanding of the process of globalization we have to study network of social relations. In sociology, we have used the term 'network' in two senses, One by Radcliffe Brown, who used the term network as a metaphor when he defines the term social structure as 'a complex network of social relations'. Another important work in this regard initiated by S. F. Nadel who used the term as a part of social structure. As an analytical tool the notion of social network was used by John Barnes, Elizabeth Bott and J. Clyde Mitchel. This has generated a debate in sociology and social anthropology. The contribution of the Barnes to network analysis is very relevant for understanding the phenomenon of globalization. Initially the researchers began to employ the idea of a social network simply in metaphoric sense, but Barnes in the early 1950s, took a lead in applying this idea in a more rigorous and analytical way. While studying a Norwegian Island Parish, he used the idea of social network as an analytical tool. The social structure is conceived best tool where field of interaction are confined to some territory. But when these fields of interaction cut across the boundary of community/ society/ nation, social structure as a tool of analysis becomes weak (Singh, V. P. 2002: 14). *In particular case of Bremnes Island, the stationary field was denoted by the domestic, agricultural and administrative areas; the fluid field by industrial area, consisting of fishing vessels, marketing, cooperatives and herring oil factories.* The 'third field' which links the other two, namely, stationary and fluid fields of interaction, was termed as 'social network'. This third field' had no units or boundaries; it has no coordinating organization. It is made up of the ties of friendship and acquaintance which everyone growing up in Bremnes, partly inherits and largely builds up for himself. The elements of this social field were not fixed, for new ties were continually being formed and old links were broken or put into indefinite cold storage (Barnes 1954: 237). These characteristics of social network have some implications for the analysis of globalization as social network which through worldwide connectivity links various local, and regional units at planetary level. It is not confined to the boundary/territory of a village, city, state, nation or continent but connect the people at global level. A number of concepts developed by early anthropologists and sociologists for network analysis may prove relevant for the study and analysis

of globalization. Bott (1957) makes a distinction between 'close-knit' network and loose-knit network in his exploratory study of 14 families in London and argues that the crucial variable is that of whether one's friends tend to know one another (close-knit network) or not (loose-knit network). She use the notion of 'connectedness' similar to the concept of 'density' by Barnes (1969) to count in terms of 'the number of ties observed in the network formed by ego and his friends and dividing it by the ratio of possible ones' (Barnes 1969: 55). Barnes also suggested the concepts like 'star' in one's social network, the persons who are connected with most of the persons in one's network directly. He also makes a distinction between socio-centric network and egocentric network. The individuals/groups/organizations are engaged in egocentric social network keeping them in the centre. However, when it is not focussed on any structural unit it is socio-centric network. In analysis of globalization we have to analyse both the socio-centric and ego-centric networks.

Epstein (1969: 110-11) points out that different parts of ego's network may have different density. He calls those with whom one "interacts most intensely and most regularly and who are therefore likely to come to know one another, the "effective network", the remainder constitutes the "extended network".

This idea is somewhat close to what Granovetter suggested that the ego's network is composed of mainly two types of ties: strong and weak. he finds that the weak ties perform a bridge function and connect two networks and facilitate the flow of information. This characteristic of weak ties seems important in network analysis particularly in transnational flow of information.

Mitchell (1969) has codified the social network analysis and suggested the conception of 'personal order' in place of Barnes's generalized conception of the sphere of interpersonal relations. The personal order is the pattern of 'personal links individuals have with a set of people and the links these people have in turn among themselves' (Mitchell, 1969:10). These patterns of interaction are, for Mitchell, the sphere of network analysis. Such interpersonal networks, he added, are built from two different ideal types of action, which combine in varying ways to form concrete interaction networks. There is, first of all, 'communication', which involves the transfer of information between individuals, the establishment of social norms and the creation of a degree of consensus. On the other hand, there is the 'instrumental' or purposive type of action, which involves the transfer of material goods and services between people (1969: 36-9). Any particular action will combine elements of both of these ideal types, and so particular social networks will embody both a flow of information and a transfer of resources and services.

Mitchell further goes on to conceptualize the 'total network' of a society as 'the general ever-ramifying, ever-reticulating set of linkages that stretches within and beyond the confines of any community or Organisation' (Mitchell, 1969:12). In actual research, he argues, it is always necessary to select particular aspects of the total network for attention, and these aspects he conceptualizes as 'partial networks' ' There are two bases on which such abstraction can proceed, though Mitchell concentrates his own attention almost exclusively on one of these. First, there is abstraction which is 'anchored' around a particular individual so as to generate 'ego-centred' networks of social relations of all kinds. Second is abstraction of the overall 'global' features of networks in relation to a particular aspect of social activity: political ties, kinship obligations, friendship or work relations etc. For Mitchell, it was individually anchored partial networks that were to be the focus of attention. In this kind of research, individuals are identified and their direct and indirect links to others are traced. Such research generates a collection of ego-centred networks, one for each of the individuals studied.

Mitchell recognizes the importance of the second mode of abstraction identified above - that which defines partial networks by the 'content' or meaning of the relations involved - but he sees this also as needing to be anchored around particular individuals. The 'partial networks' studied

by sociologists and social anthropologists are always ego-centred networks focused around particular types of social relationship. Most such networks Mitchell argues, are 'multi stranded' or 'multiplex': they involve the combination of a number of meaningfully distinct relations. Thus, Barnes's original notion of the network, and that taken up by Bott, was a partial network in which kinship, friendship and neighbourliness were combined into a single, multi-stranded relationship which it was inappropriate to break down into its constituent elements.

Mitchell adds a further set of concepts, derived from a translation of graph theory into sociological language, which can be used to describe the texture of social networks. 'Density', for example, he sees as the completeness of the network: the extent to which all possible relations are actually present. This is what Barnes and Bott tried to describe with their notions of the 'mesh' and 'connectedness' of networks. 'Reachability' refers to how easy it is for all people to contact one another through a limited number of steps: how easy is it, for example, for gossip, ideas or resources to be diffused through the network. To these concepts, Barnes (1969) has added 'cliques' and 'clusters' as terms for identifying social groupings within networks, but these were not taken up in the empirical studies collected together by Mitchell (1969).

Thus, here we see a departure from the established tradition of social research in which institutionalized roles and statuses are the framework within which interpersonal networks are constructed, but they exist only in and through the reproduction of interpersonal networks. But the above mentioned scholars separate the network analysis from the institutional structure of roles. However, this approach largely failed to attract adherents from outside the area of community studies. Today, in context of globalization in which networking is one of the basic component of connectivity the leads of network analysis can be re-examined and develop further. One of the most fertile area of such research is communication research. Thus, it will be fruitful to review the trends of research in the field of mass communication particularly from sociological point of view.

### **Trends in Communication Research**

Communication is an essential process of human society. It facilitates interaction between the members of a given society. The form of communication and communication system, however, differs as the society evolve and passes through different stages of development. The communication research has been passes through for stages: Early Phase, Post Second World War Phase, Development Communication Research Phase, and the current Globalization Phase.

**Early Phase:** The communication as an area of scientific investigation has attracted the sociologists in the early part of twentieth century under the influence of "Chicago school" of sociology. The Chicago school developed a general approach to social theory that emphasized on the role of communication in social life (the most important general statements were of Cooley (1902, 1909), Dewey (1927) and Mead (1934). The Chicago sociologists influenced the development of communication studies in several important ways. Collectively they were a major force in the establishment of scientific sociology based on survey and field based studies and thus they initiated the field based works in communication studies as well. Communication was given importance in Burgess and Park's studies of communication, transportation and social change. (Park et al., 1925). Park also contributed analyses of the foreign-language immigrant press (Park 1922, 1925), an approach to the history of the newspaper (Park 1923); and discussions of the nature, forms, and social and political functions of contemporary news (Park 1940). Almost a quarter of the dissertations completed at Chicago prior to World War II were social or institutional analyses of the news and the press. Herbert Blumer, founder of symbolic interactionism, authored two of the twelve volumes of the classic Payne Fund studies on movies and their effects on children (Blumer, 1933).

There were many important Chicago-style studies of the social significance of communication conducted outside the Chicago sphere. These studies included most notably the attention given to communication media and leisure in Lynd and Lynd's (1929, 1937) classic studies of "Middletown", but also major studies of journalism and film (Desmond 1937; Lee, 1937; Rosten, 1937, 1941; Thorpe, 1939). These studies suggested that mass communication was having broad impact on patterns of everyday life and the creation of a national culture. They also showed the importance of understanding media institutions as parts of a larger social process. Many smaller studies reflected similar perspectives (Prugger 1941; Punke 1937). Although most researches focused on communication institutions and their effects on society, the influence of society on the communication media was also recognized (Harris 1933). Most of the research on the social impact of communication grew out of concern with the effects of mass communication, particularly on children and youths (Healey 1915, Phelan 1919, Jowett 1976, Young 1922). There was also a good deal of efforts to establish historical understanding of the developing media of communication (Young 1922, Mott 1938, 1941, Hampton 1931, Jacobs 1939, Archer 1938, 1939).

**Post World War Phase:** After World War II, the Centre of sociological communication research was shifted from the Chicago to Columbia. Lazarsfeld had more substantial impact on the sociology of communication, however, through the establishment of a unit for applied social research at Columbia. Lazarsfeld succeeded in translating the office into a general center for applied research that became an integral part of the university structure. Lazarsfeld's Applied Research Institute evolved into a model that was duplicated in many other universities. Some of the significant works of the Princeton/Columbia research shops were such classic works as Lazarsfeld (1940); Cantril et al. (1940); Lazarsfeld and Stanton (1941, 1944, 1949); Lazarsfeld, Berelson, and Gaudet (1944); Merton (1946); Berelson, Lazarsfeld, and Mc Phee (1954); Katz and Lazarsfeld (1955); and Klapper (1960). Mc Quail (1969) identified three major areas of enquiry in the field of mass communication research during the years covering the 1930's 1940's and much of the 1950's. These are: (a) the research concerned with behaviour, interest and structure of audience; (b) researches on the effectiveness on persuasive power of the media and (c) researcher concerned with general social effects of the mass media.

**A. Audience Behaviour Studies:** The audience research studies, which have been mainly descriptive have looked at the audience in its social setting and attempted to map out the salient features of audiences behaviour, interests and options. The first independent research directed at the mass media audience was Allport and Cantril's work on radio (1935), followed by a group of impressive and lucid studies, dealing with radio, print and film by Lazarsfeld and associates during 1940's. The arrival of television has since prompted a new crop of studies in the radio research tradition (Bogart 1956; Steiner 1963; Belson 1967). In the findings of the audience research Allport (1935) showed that there had been an average daily radio listening of around 2–3 hours. The amount of television use in Britain was also at about the same level (Belson 1967) and somewhat higher in the U.S.A. (Steiner 1963). Finally, some attention has been paid in audience research to the structure of the audience, and to the setting of inter-personal relations in which mass communication are received. Merton (1957) studied the patterns of influence in a small community where the flow of communication has been considered in relation to the existing structure of personal relationship.

**B. Effectiveness and Persuasive power of Media:** Despite frequent comment on the power of Press, Cinema and Radio to change options and influence behaviour, attempts to measure the effects of mass communications, a number of very useful reviews of research findings on mass media effects have been attempted by Hovland (1953) and (1954); Klapper (1960); Berelson and Steiner (1964); Halloran (1965); Belson (1967). For those who want a simple answer about the

power of the mass media, it would have to be in the negative. A thought in many respects misleading, would fit most of the available evidence. In the findings of sociological interest, firstly it seems that the effects of media, where they occur, most frequently take the form of a reinforcement of existing attitudes and opinion (Klapper 1960). Secondly, it is clear that effects vary according to the prestige on evolutions attaching to the communication source (Hovland 1954 : 1071–2).

**C. General Consequences of Mass Media:** In the social consequences of mass communication, it was expected that the crime and violence will be encouraged by mass media derives in the first instance from the well documented fact that mass media content tends to over represent the portrayals of acts of crime and violence (Head 1954; Himmelweit 1958). The effect on attitudes (Peterson and Thurstone 1933), of emotional response to crime portrayals and showing that crime films were popular amongst young criminals (Blumer 1933), but eventually neither producing a verdict nor an acquittal, an outcome which has been repeated several times in the case of television. There is expectation about mass media especially television that it encouraged : ‘Passivity’, ‘escapism’, unsociability, and loss of creativity. Evidence of small initial reductions in ‘interest’ and ‘initiative’ on the part of ‘new’ adult viewers of television in Britain was obtained by Belson (1967); and Hamilton and Lawless (1956), on the basis of much less elaborate research study, report rather similar findings about television in an American community.

Media are helpful in bringing about attitudinal changes; Lazarsfeld and Merton (1948) have also suggested that news reports can expose a discrepancy between private attitude and behaviour and public morality, thereby forcing the public to a decision. On this matter, Peterson and Thurstone (1933) tested the attitudes of a group of subject before and after exposing them to a film. The results indicated that in the case of children there were measurable changes in the attitudes and the direction indicated by the film. At least in one of the groups, these effects persisted significantly for five months. Similarly, Rosenthal (1934) has demonstrated that pictures, with certain types of contents, produce measurable effects on the socio-economic attitudes.

According to Waples, Berelson and Bradshaw (1940), and Davison (1956), the mass-media publicity, besides having an effect on the audience, can foster a sense of prestige and importance among the members of a group singled out by media. Davison (1956) also believes that in an action situation, the knowledge that others are watching can fortify a group’s determination to struggle for achieving goals or for resisting an enemy.

#### **Development Communication Phase**

Doob (1961) says that in the examination of the role of mass media in the transition of traditional societies on developing nations to a modern form, the Lerner (1958), Rogers (1962, 1969) and Schramm (1964) have espoused the view that mass media prepare, instigate and undersigned the development of a modern society,. Their prominent work on the role of communication in development are most influential.

Lerner (1963) saw the problem as one of ‘modernizing’ traditional societies. He saw the spread of literacy resulting from urbanization as a necessary precondition to more complete modernization that would include participatory political institutions. Development was largely a matter of increasing productivity, and ‘the problem of stimulating productivity was basically “psychological”’. He pointed out that, development failed to occur because peasants were unable to ‘empathise’ or imaginatively identify with new roles and a changed and better way of life, and so remained fatalistic, unambitious and resistant to change. Lerner saw the media as filling this need, of promoting ‘empathy’, the ‘physic mobility’ that was the prerequisite of the social and economic mobility that development required. ‘Empathy endows a person with capacity to imagine himself as proprietor of a bigger grocery store in a city, to wear nice clothes and live in a nice house, to be interested in “ what is going on in the world “ and to “get out of his hole”’. (Lerner, 1963 : 342) He

pointed to the correlation between economic productivity and media provision in different countries in support of his theory; the richest countries had the most newspapers, radios and so on, and poorest the least.

The development of mass media poses a challenge to these prevailing patterns, and provides the sociologists studying mass communication in these circumstances with a vast natural experiment in which the effects of changing communication patterns can be observed much more clearly than in economically advanced societies, where industrialization, urbanization and near-universal literacy preceded modern mass communication. Three broad and overlapping areas of interest can be discerned, dealing respectively with the effectiveness of mass media campaigns to improve agricultural technique, education and health and the role of media in encouraging what Lerner (1958) calls the 'State of Mind of Modernity', and with the contribution of mass media to the growth of participant political institutions in new nations and territories freed from colonial or traditional forms of rule.

The tradition of research on the diffusion of innovations described by Rogers (1962). Rogers approach had much in common with Lerner's but different some what in emphasis. He saw the diffusion of new ideas and practices as a crucial component of the modernizations process. In his early studies it is highlight the large number of factors in both the 'message' and the recipient that might facilitate or impede effective persuasion. The important realization that mass communication are seldom sufficient to produce direct changes of attitudes or behaviour on their own : the influence of persons and groups with whom the individual is in direct constant could be crucial. It was found that individuals were not equally receptive to their messages. Mass communication influence appears to operate by a 'two-step flow' process; the more aware members of groups tended to be most readily reached by the media, and these 'influential' or 'opinion leaders', in turn, were instrumental in spreading the message to others (Katz 1957).

Rogers applied these and related ideas to the innovations among farmers in the United States, and he proposed a general model for the changes process involved. He concluded that the mass communication was to create the awareness of a possible innovation among the audience, while the development of favourable attitudes and finally the adoption of the new practice depended crucially upon the response of influentials in the group.

Hundreds of 'diffusion' studies based on Rogers model have now been carried out in many parts of the world and have resulted in a refinement of the communication techniques involved. The idea of a 'two-step flow', for instance, has been extended to the nation of 'communication networks' operating in the local situation, and some recent work has been developed to analysing these (Rogers, 1976a). Wilbur Schramm (1964) for the UNESCO mass media development programme propounded the theory of magic multipliers. He pointed out that information must flow, not only to people but also from people, so that their needs can be known and so that they may participate in the acts and decisions of nation building ; and information must also flow vertically so that decision may be made, work organised and skills learned at all levels of society. Pye (1963), formulated three models of communications which are traditional communication, modern communication and transitional communication system. He made a clear cut distinction at theoretical levels and discussed at a length the problems of transformation of traditional societies into modern one.

While Lerner and others saw all of media output as having potentially modernizing effects, for Schramm it was their informational content that was the key to their use in development. He had little to say about entertainment which he regarded as irrelevant distracting or at best sweetener for the informational pill.

### **Globalization of Mass Media: The Interactive Phase**

In recent years, there has been a major paradigm shift in communication studies. The earlier studies were mainly focused on the role of mass media communication in shaping the

attitude of the audience. The exposure to mass media was considered as one of the important factor in the process modernization and consequently development in less developed societies. However, in the decade of 1980s the developments in new communication technologies facilitated the process of globalization not only in economic field but also in other walks of life. It has posed a new challenge to the existing theoretical models in the field of communication and the focus of communication research also shifted to the topics such as new media, information technology, informational society and so on. Some of the researches on these topics are summarised below:

Singhal and Rogers (2001) acknowledge the internet for serving as an invaluable resource in researching, writing and illustrating. They accessed a number of Indian newspapers, magazines and hundreds of other relevant web sites tracking down the source through the internet, bridging in an instant the physical distance.

Alexander, Elizabeth (2002) intends to give flavour of what access to internet can mean in the lives of people in rural areas of Madurai in Tamilnadu, South India. The world that it opens up for them and the potential it has for bringing significant changes in their lives is enormous. She, however, stays away from the issues of connectivity, bandwidth and access devices and instead concentrates on the impact that this can create.

Wallstein, Scott (2003) uses data from a unique new survey of telecommunications regulators and other sources to measure the effects of regulation on Internet development. Controlling for factors such as income, telecommunications infrastructure development ubiquity of personal computers and time trends, he finds that countries requiring formal regulatory approval for Internet Service Providers (ISPs) to operate have fewer Internet users and hosts than countries that do not require such approval. Moreover, countries that regulate ISP final user prices have higher Internet access prices than countries without such regulations. These results suggest that developing countries' own regulatory policies can have large impacts on the digital divide.

Sheehan (2002) examines online users to determine whether types of privacy concern online mirror the offline environment. An e-mail survey of online users examined perceived privacy concerns of 15 different situations involving collection and usage of personally identifiable information. She found that the vast majority of online users are pragmatic when it comes to privacy. The online users can be segmented into four distinct groups, representing differing levels of privacy concern: unconcerned, circumspect, wary and alarmed. Distinct demographic differences were seen. Persons with higher levels of education are more concerned about their privacy online than persons with less education. Additionally, persons over the age of 45 tended to be either not at all concerned about privacy or highly concerned about privacy. Younger persons tended to be more pragmatic.

Blanchette and Johnson (2001) argued that people's feeling about surveillance practices should not be primary basis for formulating information policies about personally sensitive data. They examined three domains where data about people can have substantial consequences: bankruptcy law, juvenile crime record, and credit reports. They are concerned that one unintended side effect of indefinite data retention "is the disappearance of social forgetfulness, which allows individuals a second chance, the opportunity for a fresh start in life". They examine how different policy approaches could control the retention of data and they propose a comprehensive policy so that information policies can be planned, rather than developed piece meal in an ad-hoc and reactive manner.

Holsapple and Joshi (2002) offers professionals a rich framework for planning and applying knowledge management practices within an organization This framework - organized around themes of knowledge resources, knowledge manipulation, an organizational influences - provides a usable and useful common language for practitioners, as well as some important themes for intensive research.

Rolland and Monteiro (2002) studied the attempts of a maritime classification company with 5500 employees located in 300 sites in 100 countries to develop an infrastructural information system to support the surveying of ships globally. They elaborated design implications and concepts relevant to developing information infrastructures that also apply to the context of developing countries.

Heeks (2002) presented evidence that - alongside the successes- many information systems in developing countries can be categorised as failing either totally or partially. It then develops a model which seeks to explain the high rates of failure. The model draws on contingency theory in order to advance the notion of design-actuality gaps: the match or mismatch between IS designs and local user actuality. This helps identify two high risk archetypes that affect IS in developing countries: country context gaps and 'hard-soft' gaps. The model is also of value in explaining the constraints that exist to local IS improvisations in developing countries.

Livraghi and Monti (2002) examines the growth of Italian Internet use in International perspective. They show the relatively rapid growth on Italian internet use in the late 1990s with data from 1996-2000 displayed in eight charts. They view internet availability to be a critical infrastructure for important social practices in advanced industrial societies. Bakardjieva and Feenberg (2002) argue that the internet is still in an early stage of development, Perhaps like radio broadcasting in the 1920s, and that there are still important opportunities for developing technologies that can better support group life. Klein (2002) examines the governance-related features of the very controversial Internet Corporation for Assigned Names and Numbers (ICANN). ICANN was created by the U.S. government as an independent corporation in 1998 to coordinate domain names for the internet. Klein notes that some of ICANN's effective authority derives from the Internet's DNS technological architecture based on a centralizable "unique root".

Cummings and Kraut (2002) examines how people have been integrating computers and selecting specific software, features, and services for home use since the mid-1990s. They used data from four national surveys to document how personal computers and the internet have become increasingly domesticated (i.e., adapted and integrated) since 1995 and to explore the mechanisms for this shift. By 2000, their respondents were logging on to the internet more often from home than from places of employment and did so for pleasure and personal purposes rather than for their jobs. Women, children and less well-educated individuals are increasingly using computers and the internet and have a more personal set of motives than well-educated men who usually brought PCs home for work in the 1980s. In addition, the widespread diffusion of the PC and the internet and the diversity of the people who use them for personal interests have led to a much richer set of appealing personal and domestic online services.

Kim, Y. (2010) analysed female individualization and focussed on transnational mobility and media consumption of Asian women. Yong Zhong (2010) explored the relations between Chinese television and the capital market through case studies. Roberts (2010) studied the clash between creative news and commercials through an analysis of decision-making during product development in the television industry. Kyle Conway (2010) studied the paradoxes of translation in television news. Lee (2011) examines the significance of networking practices as a means of finding work and developing a career in the British independent television production sector (ITPS). Brennan (2011) argues that humour can provide researchers with a unique access point into the professional cultures of media producers and argues that humour's organizational role should be considered as a sensitizing concept when designing production research. Klein (2011) studied the educational potential of entertainment television has been acknowledged, with varying degrees of enthusiasm, through research into entertainment-education strategies, intersections of politics and popular media, and the mediated public sphere. Miloš Pankov, Sabina Mihelj and Veronika Bajt (2011) studied Nationalism, gender and the multivocality of war discourse in television news. Hugh Curnutt (2011) studied the

expansion of reality programming across television's changing landscape has been the result of industrial strategies that seek out specific types of real people in order to cast them on particular types of shows. Derek Johnson (2011) focussed on gender anchors cultural negotiations over what media franchising is and how its serial production practices and narratives are valued.

Feminist news researchers have long argued that in the macho culture of most news-rooms, journalists' daily decisions about what is newsworthy remain firmly based on masculine news values. Karen Ross and Cynthia Carter (2011) studied the women and news and found that while there have been some positive improvements in women's representation as news actors, sources and journalists in the British and Irish news media since the first GMMP day of monitoring in 1995, women's voices, experiences and expertise continue to be regarded by news industries as less important than those of men. Liesbet van Zoonen and Dominic Wring (2012) studied the trends in political television fiction in the UK focusing on the themes, characters and narratives between 1965 and 2009. They found that the narrative of the political machinery that exerts its inescapable corruption over all individual politicians runs strongly through the three genres across the whole time period. A further similarity across time and genre is that most series are firmly linked to real-life politics. Siobhan Holohan (2012) studied the UK reality programme in channel 4's *The Family* and found that instead of the meta-narratives of class, race and gender divisions, displayed in the 1970s documentary, today's version appears to have been stripped of politics. Jean K. Chalaby (2012) focussed on the origin of a global industry in context of the TV format trade as an Anglo-American invention and focuses on the evolution that explains the emergence of these super-formats in the late 1990s, the time when the forces that unleashed the super-formats gathered speed, when the format trade expanded beyond game shows and embraced emerging genres that have since become the bedrock of the TV industry.

Carol MacKeogh and Tom Inglis (2012) studied the problems of women, honour and sexuality in contemporary Ireland. Irish women are caught in contradictory sexual discourses which create a cultural double bind. Anamika Saha (2012) focused on the issue related to the television industries and the production of 'race' through the persistence of stereotypical representations of 'race' that appear in television in the West and argues that the constant production of hegemonic images of 'race' cannot be tackled via recruitment measures alone. Merav Katz-Kimchi (2012) studied the Screening science, producing the nation: through popular science programs on Israeli television (1968–88). Sanjay Asthana (2013) studied the Broadcasting, space, and sovereignty in India. In an article he posits that a spatial discourse can be discerned in broadcasting and media policies in India that has framed nationalism, globalization, sovereignty, and citizenship and demonstrates that the spatial discourse of the state can be grasped through a *transnational* framework that considers national and international as part of the wider global field of relations. Limin Liang (2013) studied television, technology and creativity in the production of a sports mega event. Using a social constructionist and structuralist approach to technologies, the article looks at how designers (TV engineers) and users (TV content makers) interacted with each other in developing the "network production and broadcasting system" adopted by the Chinese broadcaster in covering the Beijing Olympics. Carey L. Higgins-Dobney and Gerald Sussman (2013) studied the growth of TV news, the demise of the journalism profession. Martin Scot (2014) studied the mediation of distant suffering: an empirical contribution beyond television news texts based on the results of a large-scale audience study to examine how audiences respond to mediated encounters with distant suffering on UK television and found that in various ways, non-news factual television programming offers spectators a more proximate, active and complex mediated experience of distant suffering than television news.

It suggests that there has been an important shift in the patterns of using media and internet over a period of time. The computer based communication technologies have brought a revolution in

the social life of people in both the developing and the developed countries. A gradual shift from feature phone to smart phone has also created a social stratification between technology savvy and those who have some problem in using the advanced technology as a result of their inefficiency due to lack of education or age. It has been observed that in developing countries like India, many mere literate persons are using smart phone in their everyday life. Thus, today we have a globalized communication system connecting the local with the global.

On the bases of above discussion, we can delineate the following conceptual and methodological issues for the study of globalization and communication research:

1. The conceptual models and perspectives of one discipline are not much useful in analysing the process of globalization as it is a macro-level phenomenon but has a profound impact at the local level in everyday life of the people. Thus, we have to adopt a multi-disciplinary approach for the study of the processes of globalization and communication.
2. Cross-cultural and comparative studies may be more fruitful in understanding the macro-level processes in globalization and communication research. This kind of Durkheimian approach was used in social mobility research in 1950s and 1960s. Today it may be very useful in understanding transnational flows of capital, ideas, objects and people.
3. At the micro-level, the network analysis may be proved very useful. We have already have a conceptual framework developed by the sociologists for the study of rural and urban communities particularly the ties which go beyond the boundary of the community and explain the local level interactions.
4. From methodological point of view, there is a need to develop new methodological tools to study wide range interactions on social media apart from content analysis approach prevailing in communication research.
5. As globalization and communication both are reflexive processes, it is difficult to apply causal analysis in both the cases. In such a situation a flexible and multi-disciplinary approach in research may be more fruitful.

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## Book Review

**Gokulsing, K. and Dissanayake, W. (eds.). 2009: *Popular Culture in a Globalised India*, London: Routledge, ISBN 9780367724917; pp. 312 Pages, 27 B/W Illustrations; Price: Rs. 895 (paperback); HB: £128.00; e-book: £31.99.**

The book entitled "Popular Culture in a Globalised India" is an apt account of changing cultural and societal processes of the recent world. The author provides an introduction of economic transformation in Indian society, the changing modes of media, its increasing interactivity and its accentuated effects that accounts for the changing contours of Indian culture. The book provides theoretical debates that are supported by empirical research evidence. The book presents a number of research paradigms that further explore cultural aspects in a very explicit manner. It is an insight of popular culture that is accepted by the public in a very easy way causing its substantial growth. Comprising of 18 chapters and categorized into 7 parts, the book has focused into other current issues as well i.e. film production, television, fashion, print media, religion, gender, sports, tourism and new media or cyber culture. It had also looked upon the dimensions of social media, increasing cyber crime, threats to cultural identity in public and private spheres etc. The book expounds the concept or functions which play in understanding the cultural change especially through media content and its role within the society upon the people who consume it.

The Part I of the book deals with film, television and gender studies. It includes Chapter 1 to Chapter 4 of the book.

The Chapter 1 deals with a comparative study between regional cinema and Bollywood film industry. It takes Bangalore as its study area which is a hub for Kannada film industry. According to the writer, while Bollywood plays as a 'Pan-Indian' or deals with national concerns; the regional films are more concerned with the local artifacts and their problems. It takes three Kannadian films 'Jogi (2005)', 'Duniya (2006)' and 'Munguru Mule (2006)' as its case study. All these film evidences a tragic gap between the 'Kannadiga' and the 'Pan-Indian' in Bangalore depicting cultural gap among the societies.

The Chapter 2 introduces us over the politics, democracy and journalism over Indian television. It tells us about the increasing number of satellite networks and how with its growing interactivity, the common people have become a part of politics and democracy especially over television news channels. With growing two- way interactions now local news are also getting immense commercialism. As a result, the country is facing towards a trend of consumer culture.

The Chapter 3 in the same way shows us the correlation between television and gender problems. According to the author, the television has always carried out an 'education- entertainment' model and innovate ideas to show 'women empowerment. As television has always viewed an increasing number of female viewers, it creates a dualism between the fact that whether TV soaps portrays women as a method of 'Emancipation' or 'Individualism'.

The fourth chapter as well highlights the concept of 'feminism' through films. To elaborate the concept, the writer picks up the film 'fire' by Nandita Das as a case study. It was the first time

when film on 'lesbian' sexuality has been portrayed over Indian history. It also works upon 'religion' to show the status of women over the orthodox religious notions. Thus, it is a vibrant example of changing female politics and challenges of women movements.

The Part II of the book includes Chapter 5 to Chapter 7. This part explicitly discusses 'Globalization' and 'Religious Movements' over Indian society.

The Chapter 5 is based on 'Bhaviya' tradition of 'Saurashtra' that is the parts of Western Gujarat. It shows the Hindu- Muslim integrity over times and how they perform the rituals of both even during marriages. The author narrates the 'Shakti Maa' play which is acted by Muslim Bhaviyas and is a great instance of communal harmony and multi- religious society. Hence it shows how popular culture can be a significant part of harmonious polity.

The Chapter 6 focuses on the language, literature and film through religious imprints. It suggests us that how the elements of the epics like 'Mahabharata' is used in popular culture and literature to show its simultaneousness with their characters. The author cites three plays i.e. Sunil Gangopadhyay's novel 'Arjun (1971)', Maheshweta Devi's 'Bhishma's Thirst (1979)' and Shyam Benegal's 'Kalyug (1981)' to visualize the local problems and their struggles. All the three play as suggested by their names face the same problems as the similar character of the Mahabharata face. Hence, the chapter discusses that the contemporary Globalized India is still passing through the same obstacles that was passed years before in a new context and its impact on the changing societal processes.

The Chapter 7 argues that how political concepts are being connected with religious nationalism now- a- days. Religion has played as a part and parcel of politics in India. The issues can be seen in the form of Dalit problems, Muslims as minorities, RSS as Hindu nationalist and all such related contexts. It has created a popular culture based on blind faith in different aspects of life and culture especially over the communication technologies. It has covered all the arenas whether it is on film, education, lifestyle or any other field; the communal stereotypes are present all over the spaces. Thus, the chapter is an insight of communalized Indian society and its impact on cultural identities.

The Part III of the book is a review on contemporary music- dance and fashion in the Indian society. This part is contributed into three chapters i.e. from chapter 8 to chapter 10.

The Chapter 8 throws light on the fact that whether music has its own individualism in contemporary India or it is only limited to the sounds of cinema. Indipop has rise as a major element in private music albums and non film music. While the film music is for commercial venture, the private music album is a place where the artist intends to express himself. This part enquires that in spite of being very good content and its dynamic nature does the individual albums get a commercial value or not and to what extent popular music anticipates in the transformation of Indian society.

The chapter 9 chooses 'dance' as a pathway to look upon the social factors like feminism, social exclusion and social justice. It shows the paradoxes of female dancers who works in the bar or is named as 'devadasis'. It questions the fact that whether their status is limited to the mainstream entertainment of the elites or the art they pose can get cultural legitimacy and thus can be globalized as a performing art. The chapter henceforth finds out the various scopes to re-conceptualize it as 'popular culture' rather than 'elite culture'; breaking down the all cultural exclusions and inequalities.

The Chapter 10 illustrates the Royal culture of Indian princely states and its contribution in forming the popular culture through films. It used the term 'Zenana' to describe the insights of Royal courtesans and how it has attracted both locales and outsiders over the ages. The cultures of Royal aesthetics are still a main limelight of Hindi cinema. Alongside, the chapter also draws attention to the fact that how the Royalty has established a centre for tourism in the country and is popular

among both Indian and non- Indian tourists in the form of hotels, cultural concerts and market places etc.

The Part IV of the book emphasizes on Print media like comics, photographs, posters and advertising etc. The part is further divided into three chapters i.e. from chapter 11 to chapter 13.

The Chapter 11 studies about the survival of Indian values and culture among the generations to come. It witnesses that the arrival of new comic books and due to the impact of Globalization, the local and mythological stories of Indian subcontinent are disappearing very fast. The arrival of the Phantom, Superman and other Western heroes are gradually overlapping the Indian comics like Amar Chitra Katha, Vivalok etc. that features our mythological characters, our pluralistic society and our moral values. Thus, the chapter is all about our socio-cultural transformation of Indian society and viability of its cultural elements.

The Chapter 12 depicts the transformation of urban India due to the effects of advertisements. It elaborates how advertisements like 'India Shinning' that contains the visual images of luxurious and world class modern city is attracting the urban population through global living standards. It also creates a sense of 'belong to class' especially among middle class. Thus, the chapter is all about how tagging or advertisements transform society both economically and culturally.

The Chapter 13 unlike the above also studies the impact of advertisement in creation of Globalization. The marketplace is now dominated by foreign advertisement agencies especially after liberalization. It provides ample opportunity to the multinational companies to establish their space in Indian markets. Accordingly, it is also a place for cultural exchange where the growth of Indian market also takes place to the global network. Therefore, this chapter examines the increasing effect of advertisement upon Indian traditional behavior and vice-versa.

The Part V deals with the most dynamic issue of the world: Cyber culture or the Software Industry. This part is comprises of Chapter 14 and chapter 15 of the book.

The Chapter 14 is related to the online blogs that has emerged as an important social space along with social networking sites. It has become a new mode of expression of ideas, sociality and cultural exchange. Blogs have become a part and parcel of popular culture. It is converting the society into an agency which is linking the communities by strengthening the views at both public and private spheres. Through online blogs the mob talks upon various affairs like democracy, information technology and national security etc at a mass level. Therefore the chapter concerns about the role of blogs in creating mass society and reinforcing national identities at a mass level.

Chapter 15 is a chronicle of the rise of Software industries in India, the causes of its evolution and the factors leading to the expansion of this cyber culture. It studies South India especially Bangalore which is a hub for IT industries and describes its role in formation of a culture of 'Knowledge' and 'Innovation' in the new era of digital Indian society. It illustrates the coherence of science and globalization due to which technological fields like enterprises, manufacturing industries, military equipments etc have boosted up rapidly.

The next part of the book i.e. the Part VI dedicates itself towards sports- tourism and contributes Chapter 16 and Chapter 17 in this regard.

The chapter 16 describes the concept of 'Globalization' and 'Leisure' and how sports as an activity of leisure and entertainment can put the world in a single basket. It focuses upon three main sports of Indian society i.e. cricket, football and hockey. It argues wherever cricket has taken the country into a world stage; the other two games have doomed itself drastically from its previous status. Thus, the chapter is precisely a mirror of preference of mass and unprecedented societal change in terms of sports culture.

Apart from, Chapter 17 entitled 'Going Places' is purely based upon travel and tourism as its name suggests. Tourism has always been a favorite cultural aspect of media; whether may be in print media like Sunday papers, TV shows or may be in online blogs. The author denotes Indian tourists in foreign as 'Global Indian' and discusses about their fond and dilemmas in the alien country. It also talks about cultural quest that provokes a traveler towards tourism in search of 'authenticity' or 'originality' of that foreign country. The travelers in the foreign become a composite characters rather than individual personalities and carries blurred identity. The chapter thus confers the notion of cultural convergence in the form of tourism.

The Part VII is especially designed on food culture and includes only Chapter 18 of the book. It thoroughly discusses about the charm of Indian street foods. It not only survives the conventional practices but also is a sign of modernity, due to its nature of deteriorating the caste based concepts of untouchability etc. It takes Calcutta modern day Kolkata as its study area and states that how street food has given rise to 'Youth Culture'; as it is a favorite destination for youths for their fun time and social gatherings. So, the chapter is all about the impact of street foods on expansion of our cultural identity in the form of taste and dematerialization of monopoly capital and markets leading to the rise of informal sector of the society.

Furthermore, the trend of popular culture is a dynamic element that has brought a revolution in the theories of cultural studies. It highlights all the factors that how cultural production, circulation and exchange of ideas can process change in the society. It proves culture both as 'lived' and 'documented' aspect. This book is a seminal writing on media, society and culture. It familiarizes us with key theoretical and research paradigms especially on popular culture in the era of globalization. Another important feature of the book is that it puts up all the theories and arguments in a very easy language that automatically acknowledges it as a reader-friendly book. The book is explorative in nature and deals with ethno-social problems. The author has cited examples and illustrations mostly from Indian subcontinent that describes every cultural issues of the country thoroughly. The only limitation of the book is that it doesn't compares the cultural phenomena's with other part of the world and due to this we are unaware of the countries of contemporary world.

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