CHANGING VALUES IN INDIAN SOCIETY IN THE ERA OF GLOBALISATION: A SOCIO-CULTURAL PERSPECTIVE

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MASTER OF PHILOSOPHY

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Dedicated To My Grandmother

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Centre for the Study of Social Systems
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CERTIFICATE

This dissertation titled " **Changing Value in Indian Society in the Era of Globalization: A Socio-Cultural Perspective**" submitted in partial fulfillment for the Master of Philosophy degree of Jawaharlal Nehru University has not been previously submitted for any other degree of this or any other university and is my original work.

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We recommend that the dissertation be placed before the examiner for evaluation.

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List of Abbreviations

AMTS- Automatic Money Transfer System

ATM- All Time Money

BBC- British Broadcasting Corporation

CNN- Cable News Network

FDI- Foreign Direct Investment

GIS- Geographic Information System

IIM- Indian Institute of Management

IIT- Indian Institute of Technology

IPTA- Indian Peoples Theater Association

IT- Information Technology

MNCs- Multinational corporations

NGOs- Non Government Organizations

NRIS- Non Resident Indians

OBC- Other Backward Class

PH- Physical Handicapped

PTI- Press Trust of India

SC- Scheduled Caste

ST- Scheduled Tribe

TCR- Telecommunication Revolution

TMO- Telegraphic Money Order

TR- Technological Revolution

UNDP- United Nations Development Programme

UNESCO- United Nations Educational Scientific and Cultural Organizations

UNI- United News of India

VSNL- Videsh Sanchar Nigam Ltd.

WCCD- World Commission on Culture and development

WWF- World Wrestling Federation

Chapter I

Introduction:

During the course of the Twentieth Century, human civilization has witnessed a tremendous change in their life style. Both the technological advancement and government policies have led to a dramatic revolution in interconnectedness of government, societies and private sectors in the world economy, polity, and culture. As the network system of travel and communication has opened up to a wider range of places, the process of globalization has been strengthened in many spheres of our society. It includes techno-economic, socio-political and ecological aspects, which in turn effect the traditional culture, its styles, forms, ideologies, consumerism and non-material culture, values, beliefs, religious and ritual practices. Now a days, the global relations are social connections and therefore the territorial location, territorial distance and territorial borders do not have a determining influence on globalization process. In Global space, place is not territorially fixed. Territorial distance is covered effectively in no time, and territorial frontiers present no particular impediment. With these increasing global relations, new problems have emerged which most nation-states cannot carefully look after. They cannot be controlled without coordination, cooperation and interdependence with other governments. For example, terrorism, drugs and other criminal activities can now be moved easily across the borders. Faxes and McDonald's are global; so that they not only reach anywhere on the planet but at the same, time unites spots anywhere on the earth effectively in time. Ozone depletion, CNN broadcasts and visa credit cards are little restricted by territorial places, distances or borders.

Business has become the principal driving force behind globalization. Many people have defined globalization in different manner. However, some of the definitions has been discussed in chapter III. One of the principal motivations for changes in corporate thinking, strategy and structure has been increasing competitiveness within the global economy. The successive lowering of trade barriers across the globe over the same period has made it easier for individual firms to contemplate and develop a corporate strategy that transcends the national market in an effort to maintain their competitive position.

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Above all, the globalization process produces inequalities for states, regions, genders and ideas. But it also produces opportunities to challenge and overcome them. This need to be made it clear about the study that, it seeks to address and to understand the main issues and purpose of the study. This study also seeks to describe the changing values in Indian society after the country's adoption globalization policy. The study largely emphasizes on 'values', 'cultural change' and 'globalization'. In order to understand the study successive chapters are mentioned briefly.

First chapter describes about the concept, genesis and development of values in sociology. And also focuses on the major studies regarding values by Indian sociologists. Second chapter discuses, about the theoretical orientation of values and social change which has been done by classical thinkers; i.e. Durkheim, Parsons, Weber and Marx. Third chapter deals with values and changes of various social institutions like family, marriage and kinship, gender relation, caste class and occupation, religion, ethnicity and plural character of Indian society. In addition to that migration, urban neighbourhood, violence, crime and corruption has been mentioned. With the change of social institutions how structural changes is taking place&witnessing a kind of new culture. The fourth chapter deals with values: material culture, consumerism and globalization.

Finally in the fifth chapter efforts have been made to summarize the discussion, observation, and issues emerged from the study. To support it, the study largely relied on secondary sources and a comparative information have been used to show the realistic picture of changing values. In a nutshell the study likes to describe gradual erosion of traditional values in Indian society.

A Bird's Eye View on Contemporary Indian Society: Changing Values in the Era of Globalization

India is a pluralistic society characterized by its unity and diversity. A grand synthesis of cultures, religions and languages of the people belonging to different

communities has upheld its unity. Hinduism, Jainisim, Buddhism, Islam, Sikhism and Christianity are the major religions, which practiced by the Indians. There are about 18 national languages besides several hundred regional dialects. There is also diversity not only in regards to regional, religious and linguistic distinctions and but also in terms of racial composition, patterns of living, life styles, caste relations, land owning systems, occupational structure and practices and rites related to birth, marriage, death, etc.

The term **"values"** are altogether a different subject to be discussed with respect to any society. The difficulty indeed arises enormously at the macro level, when dealing with a vast, diverse, stratified and complex society as India. The relevance of values in the current juncture becomes an important aspect particularly in the context of globalization. Our traditional social structure and value system enjoys a great deal of inter-structural autonomy based on continuity with change. In the process of globalization, the structural features of the traditional Indian society comes under the influence of new external values and institutions that have varying degrees of impact upon the cultural, political and economic spheres. The process of democratization, urbanization, industrialization, has brought many changes in the traditional culture and value system. In addition to this economic reforms, rising of the political institutions and agencies, politicization of issues and problems have influences the culture and value systems. The changing process however, accelerated with the contact of western cultural tradition especially through colonial rule. Furthermore, this has taken a new dimension due to the current trends of globalization and liberalization. The traditional institutions of social stratification in the form of the **Varna hierarchy** which functioned almost autonomously through **Caste Panchayats** and under the network of **Jajmani System** and its **Self governing guilds** brought a significant change in recent years in its structure and functioning. Moreover, globalization expands the scope and speed of cultural interactions across societal boundaries. Integrative changes in our culture and cultural values are taking place. The culture tracts are shared irrespective of differences in caste, class and religion. It signifies expensive growth in cultural interactions amongst the people of different linguistic regions through migration,

trade, communalization, exposures and socio-cultural mobility of people. The changes in cultural value system have introduced new dimensions to the rural and urban pattern of economic arrangement, social and political life of people. Increased emphasis individualism, consumerism, contracted and market relationship jeopardize the family and community value.

The Concept and Genesis of Values:

Values are socially desired behaviours. The study of the value in relation to the social change is a different subject to any society. Values differ from society to society.

A value is regarded as something that must be sustained and defended as an institution, a preferred course of action, or whatever.[1]

Values are immediate objects of self-conscious individual experience. The origin and development still today a controversial issue. However, according international encyclopaedia of social sciences, Values as an explicit concept, was earlier used in various narrow technical meanings in the field of economics. Only in the last three decades or so, value concepts have formed wide spread use among other social sciences. In this regard, **Thomas and Znanieck** made a pioneering effort prior to the 1920s in their study on **" The Polish Peasant in Europe and America"(1918).** Psychologists have as well employed an array of related terms like attitudes, needs, sentiments, dispositions, interests, preferences, motives and valences. Anthropologists have spoken of obligation, ethos, culture, pattern, themes and life style. Sociologists and Political Scientists have referred to interests, ethics, ideologies, mores, norms, attitudes, aspirations, obligation, rights and sanctions. However, it is often difficult in specific instances to distinguish between values and such related concepts as beliefs, needs, or motives and a reasonably clear distinction can be drawn only in general terms.

The limits of value may be conceived very broadly or quite narrowly, but the limits should never be arbitrarily set their location ought to be justified in any particular

case. One of the more widely accepted definitions in the social science literature considers values to be conceptions of the desirable influencing selective behavior.

Values in other words are found in the large and diverse of selective behavior. The term value may refer to interest, pleasures such as preferences, duties, moral obligations, desires, wants, needs and many other modalities of selective orientation.[2]

Values are not the same as norms for conduct. Norms are rules for behaving. They say more or less specifically, what should or should not be done by particular types of actors in given circumstances. Values are standards of desirability and they are more nearly independent of specific situation. Values vary from one section to another on the basis of territorial boundary/region, language, caste/section, class, religion, ethnicity, etc. Values ought to be distinguished from norms which governing actual behavior. It varies from one group to another. Talcot Parsons, an American Sociologist, talks about values saying that,

Values in the pattern sense-we regard as the primary connecting element between the social and cultural systems. Norms however, are primarily social. They have regulatory significance for social processes and relationships but do not embody principles, which are applicable beyond social organization.[3]

According to international encyclopaedia of social sciences, Twenty years ago, the study of values was given much attention at the Wenner-Green Foundation International symposium on Anthropology. Through out the decade of the 1950s value studies were actively pursued. In England their relation to social structure was emphasized (firth 1953).[4]

In America Kroebar and Clyde Kluckhon wrote extensively on values and culture. **"A massive field work project, the comparative study values in five cultures of the laboratory of social relations, Havard University lasted for six years and generated over fifty publications (Vogt and Albert 1966:299-305)".** There seem to be agreement that value studies were important, and that as Kroebar had said, " **it follows that if we are refusing to deal with what has most meaning in particular cultures as well as in human culture seen as a whole"**

Kluckhon saw the problem when he reviewed the literature on values and found

"Values considered as attitudes, motivations, object, measurable quantities substantive areas of behaviour affect laden customs and traditions and relationships such as these between individuals, groups, objects, events. The only general agreement is that values somehow have to do with normative as opposed to existential proposition.[5]

Undoubtedly the empirical study of values by objective methods is in its infancy. With the rapid change of society and techno-economic development, the problem of values appear in all fields of the social sciences and value elements are potentially important as variables to be analyzed in all areas of investigation. However, The unresolved problems of value studies are still with us. Neither developments in componential nor in other kinds of cognitive studies related to values (Wallace 1962:354-355) have proved to be effective.[6]

Thus, values can be experienced, symbolically expressed, and personally communicated. C.R.Welte has used some important terms and definitions, which are summarized and discussed below in order to comprehend the functional definition of values.

Standards:

Standards are guide for behaviour that are widely applicable and performing; considered to be justified and justifiable; subject to deep commitment and effect; measures for other values, giving them orientation and direction. They are to be lived up to, to be striven forward, and to be defended.

Norms:

Norms are guide for behaviour that are bases for rules, rules, or ways of behaving that are necessary and expedient for implementing standards, achieving goals, or satisfying needs. They are particularly useful for routine decisions.

Preferences:

Preferences are guides for behavior involving simple likes or dislikes that are taken for granted, or guide choices in the absence of values. Some preferences are minor variations in modes of fulfilling needs. They are lightly held or optional.

Goals:

Goals are guides for behavior related to a planned course of action or change in a situation that are formulated by focusing applicable standards, norms, preferences, and needs on an area of interest.

Needs:

Needs are guides for behavior which aim to satisfy biogenetic drives or neurotic anxiety reactions. They are related to deficiency motives, but because of their symbolic nature, they function even when the drive is not active. The relationship between culture and values can be understood by analyzing the above criteria of values employed by C.R.Welte.

> *The knowledge and experience of the individual enter social communication and tradition in the form of symbols. In this sense, the world of culture is a world of symbols. Expressive of knowledge and experience evolved in the process of value seeking. Culture emerges as a revelation in the individual psyche and enters social tradition creatively as a symbol.*[7]

Values in Sociology:

Sociological thought generally attributes strategic importance to normal values in processes such as institutionalization and social control. However, an important modern social theory holds that many standards constitute as the focus of evaluative aspect of the common culture i.e. the core of the stabilizing mechanisms of the system of social interaction.

> *Sociologists can seek out values in a variety of ways. First they can ask simply what values they hold. Second, they can systematically study choices that people make in experimental or non-experimental situations.*[8]

A society's value system is the set of values that the majority of its members tend to favour the structures. Sociologists tended not to study values till the first half of the twentieth century.

concern themselves with empirically observable matters; Sociologist noted that desirability was not an empirically observable quality. Thus, they regarded values as unsuitable for scientific study. By mid century however, Sociologist had begun studying values. They focused their attention not on whether people regarded it as desirable but on whether people regarded it as desirable. Sociologists described and explained cultural values in many cases tracing them to an ideological source. They used the beliefs to predict and explain social behavior. Accepting the scientific legitimacy of such studies, many sociologists still maintained that for sociology to be a social science, it must be value free. Though there is a sense in which Sociology must be value free, there are other ways that values are involved in sociology. Professional standards of conduct for sociologists are based on values.[9]

The values of individual sociologists also guide them in their choice of research topics. Oppositions and conflicts of value are present in all societies under the conditions of rapid social change; special strains are placed upon value integration.

Cultural Dimension of Values

The cultural dimension of values is to be converted from competing alternatives into indices of the kinds of values that should be in comprehensive model for descriptive study. The specific and general rules, goals, norms, motivation, interest, attitude and other criteria that govern conduct, evolution and sanctions comprise a complex cultural value system. Values may be embodied in verbal, actional and situational contexts. They are tied-up by different types of relation and social structure. In operational terms, a cultural value system is the inductively based, logically ordered set of criteria of evaluations constructed from explicit value judgments and inferences from explicit value related behaviors. But theoretically, it is the patterned or structured criteria explicit and implicit by references to which evaluative behavior becomes intelligible. Moreover, functionally it is the set of principles whereby ones conduct is directed and regulated, which is a guideline for individuals and the social groups. However,

> The ontogenesis of cultural value is through the special kind of learning called circulation. During enculturation the beliefs and values of culture are learned as the result of instruction or example. They make up the social heritage.[10]

Each culture has a distinctive value system, which can be explored through careful examination of relevant observation, data concepts and methods. The basic data from which a cultural value system can be constructed are abundant in verbal and non-verbal behavior. The basic data includes explicit value judgments and such indices of value as verbal and actional reward and punishment, blame and praise, approval and disapproval, appreciation and rejection, encouragement and suppression. The differential expenditure of resources-time, energy and the natural environment e.g. provides another clue to values. Behavior in situation of conflict and choice is however, relevant. The beliefs, form extensive pattern for behavior and the values from normative patterns for behavior. Behavior includes thinking, feeling and acting.

> *Values are distinguished from beliefs by value of being effective and symbolic. Thus values are defined as effective, symbolic elements of underlying cognitive structure.[11]*

Opposition and conflict of values are present in all societies. Hence, sociologists advocate cultural rationalism regarding the study of other society. When the values of two different cultures come into conflict, one culture may try its ways on the other.

The perception of Values in Indian Sociological Tradition

The development of sociology on India from the viewpoint of theory, methodology and research interests, has been significantly influenced by the western countries. The substantial impact on Indian sociology during the first half of the twentieth century was made at Bombay and Lucknow University. The organization of the eleventh world congress of sociology in New Delhi in 1986 indicates recognition of the development of Indian sociology and its contribution.

> *Reviewers of Indian Sociology generally trace its origin to the works of several British civil Servants, Missionaries and western scholars during the eighteenth and nineteenth centuries.[12]*

The history of sociology as a separate discipline in Indian Universities is about an eighty years old. And India has a long tradition of thought on various aspects of society like family, marriage, *varnahrama*, philosophy, morality, Science and

religion. In the ancient Indian thought the tradition of religion, philosophy and empirical knowledge are intertwined. The diversity of Indian thought has its roots in its geographical vastness, ancient civilization, diverse ethnic tradition and the clashing ideologies of various religions. Much before the advent of the sociology as an independent discipline, India had a long tradition of social thinking. This thinking includes religion, morality, ethics, literature, society, polity, philosophy and ethics, etc. However, the main aspects of the ancient Indian thought include the philosophical principles of the Hindu, Jain and Buddhist traditions. But these philosophical thoughts are mainly based on speculative thinking and logic. And one another aspect is mainly connected with *Varna*, Ashram, religion, marriage, family, *Gotra*, etc. *Varna* and *Ashram* occupy an important place in Vedic and post-Vedic thinking.

In that age of expansion of intellectual horizon and the deepening of spiritual insight Buddha discouraged philosophical speculation of vedic thought. He did not express himself on the existence or non-existence of the God. The core values of Buddhism was the four noble truths, these are the truth of pain, the cause of pain, cessation of pain and the way that leads to the end of men. He also spoke about the middle path to attain salvation this could be followed by right faith, right aspiration, right speech, right action, right livelihood, right effort, right mind fullness, and right contemplation, which is different from the vedic ideology. Because of the rational features of Buddhist ideology it was popular in the East Asian countries. And in the era of globalization His Holiness Dalai Lama advocates it in different parts of the world. But it is fact that Buddhism was not that much 'popular in it's own land of origin. Which could have guided the spirituality to individual and reinforce the global erosion of changing values. Perhaps, firstly the long established traditional values of Indian Society started to change with the beginning of trade, political and intellectual relations between India and the Arab Countries and India came in contact with Islam. By that time like the Jain and Buddhist ideology, the Islamic ideology is also caused to the inequality based on caste system. Like Hindus, the Islam also propagates the concept of God. During this period the synthesis in thoughts of Sufi and Hindu saints influenced Kabir and Nanak despite the religious conflicts. It was possible because of toleration principals of Hinduism. Similarly there are many

propagates the concept of God. During this period the synthesis in thoughts of Sufi and Hindu saints influenced Kabir and Nanak despite the religious conflicts. It was possible because of toleration principals of Hinduism. Similarly there are many dimensions of the medieval thoughts. Buddhism has disappeared from India by 12th century. Hinduism and Islam were the two major religions in medieval India. Interestingly the Bhakti tradition has emerged in medieval India with many reformative aspects of socio- religious life. The principle of Islam was connected with places like Delhi, Agra, Ajmer, Lucknow, Hydrabad and Jaunpur, etc.

A new trend of social thought and value began in India as a result of the influence of the western thought which develop through the trade interested countries likes France, Holland, Portugal and England. However, the intellectual contact began in the seventieth Century. Another aspect of the European influence was revealed by the social reform movements initiated by Raja Ram Mohan Roy , Iswara Chandra Vidya Sagar, Debendra nath Tagore, Dayanad Sarswati, Mahadev Gobind Ranada etc. The important aspect of social value and intellectual streams of thought emerged from the inter play of factors viz. beginning of the university level teaching, impact of seminars organized by the government independent thinking, expressed opinion published news papers on social issues, Socio-economic questions linked with nation's life like industrialization, urbanization, migration, family, marriage, influence of natural and social sciences in the west and than the current social, intellectual, cultural and political movements in India which reflect the social values in their various forms. Indologist were engaged in explaining social institutions described in scriptures, Indian religion, family, marriage, political system and social philosophy etc. A section of intellectual showed keen interest in these issues, from amongst these intellectual, current modern sociology in India emerged and its subject matter was carved out. Vinaya Mohan Sarkar, Pattric Giddis, G.S. Ghurye, Radhakamal Mukharjee, D.P.Mukharjee and A.R.Wadia, made important contribution in giving it a definite rational direction. Although many of the pioneers in sociology were educated at Calcutta and their substantial impact on Indian sociology during the first half of the twentieth century was made at Bombay and Lucknow University.[13]

Pattric Giddis, the first chair person of the department of sociology and civics at Bombay university, indicated several unexplored dimensions of Indian society, culture and social institutions.[14] (During his teaching carrier of 35 years at Bombay university, he guided about eighty research students(for Example M.N.Srinibas, K.M.Kapadia, I.P.Desai, A.R..Desai and M.S.A.Rao) later on made a great impact on the development of sociology in India.) R.K.Mukharjee and D.P.Mukhrjee taught sociology at Lucknow University. T.K.Oommen pleads that

> *If sociology is to be relevant for India as a discipline it should endorse and its practitioners should internalize the value package contained in the Indian constitution", that is Socialism, Secularism and democracy rather than hierarchy, holism, pluralism and so forth as pointed out by the Indologist.[15]*

However, in this paper regarding the value study brief statement of Indian values studied by R.K.Mukharjee, G.S.Ghuriye and A.K.Saran has discussed below.

Radha Kamal Mukharjee on Indian Values

Radhakamal Mukharjee as a writer wrote a number of books on rural economics, ecological theme, demography, etc. As an economist he recognized the value of Indian crafts, the inherited skill in weaving etc. He believed that craft based castes served a useful function in providing service to the agrarian networks.[16] According to Radha Kamal Mukarjee,

> *Values are the more vitual, most significant aspect of Indian Society. The values are intrinsic (connected with transcendental ends)as well as instrumental connected with practical, economic and political aspect. These values can be arranged in a hierarchy in which the intrinsic values are placed on the higher range. The instrumental values are placed on the higher subordinated to the former. Viewed from another angle an integrated framework of values can be devised the values of different levels.[17]*

Mukharjee also said that, the social sciences at present have neglected symbols and values. To him, the values and norms are the key concepts in social analysis. While talking about the values man and civilization Radhakamal Mukharjee says man, values and civilization- and the three are reciprocally interdependent - at once biological and ethical, optimistic and value directed. Revealing as they all do current

adoption as well as adaptability or potentiality, they can be treated completely only through the concurrent use of the complementary "idealizations" of "evolutionary naturalism" and "evolutionary openness" or "transcendence". [18] While speaking about the values Radha Kamal Mukharjee differentiated man with animal in terms with communication, abstraction, evaluation and symbolization, facilitative changes of human brain, make all the differences between the animals instinctual, stereotyped images, values and behaviour and their dominant role in his psycho-social adaptation.[19] He also says Goals for animal life are biological and social and can never rise to symbolic and ideal dimensions, whereas, Human goals and values are symbolic and selected, learned and transmitted through the complex processes of social conditioning, and learning. According to him.

Civilization selects the kind of symbolic goals and values at the cognitive and imaginative dimensions which stimulate the human organism and canalize all its strivings and efforts.[20]

Continuing with this Mukerjee says,

Man's symbol-and-value system, his conscience, hope and faith are dominant factors in the ceaseless adventure of civilization. In human history the rise and fall of civilizations are the consequences of changes in the hierarchy of values-the waxing and waning of ideal, intrinsic and transcendent values that govern the mental horizons, efforts and aspirations of mankind.[21]

In other words

For man forward-oriented, symbolic evolution has become much more central and effective than biological evolution enabling him to pre-adapt himself to the future through his system of ideal, intrinsic and transcendent values.[22]

In his word, life, mind, conscious goals and symbolic, inaccessible and intrinsic values are the successive stages or dimensions in open, ascending evolution. Man reaches the fullness and wholeness of his maturation only in his cosmic intuition and faith, imagination and conscience.

In man's progress or regress his own symbols and values, self-choice and self-transcendence play the crucial role. His evolutionary progress is both internal and external: internal depending on his ideal, un-realizable intentions, values and

strivings oriented towards transcending his own nature, and external in the sense of his creation of an unlimited, transcendent, notice environment for his maturation and perfection.[23]

According to the words of Prof. C. N. Venugopal who said regarding perception of Radhakamal Mukerjees's values. He says

A basic requirement in reordering human society is the recognition of the contribution of values towards the evolution of new social order. The "valuefree" social science fails to understand the totality of human life. A reorganized social science rests on the view of social field as triadic relationship of the person-value-social world in dynamic interdependence. Efficient organization of society in terms of economic and political goals would not solve all the problems of modern society. A just recognition of intrinsic and ultimate values would go a long way towards the evolution of man as a more wholesome being. The moral and spiritual values may be unjustifiable but their influence on human society can not be denied. They provide wider symbolic horizons for man's onward progress through the instrument of planning. Especially in the forward evolution of man towards an integral being, only a continuous interplay between science and culture would help in finding out new valuations which humankind requires.[24]

The ideal and intrinsic values also come in conflict with the social distance between the classes and the unethical features and trends of business and politics. A social and industrial system that stimulates competitive and predatory rather than co-operative behaviour and values thwarts the development of higher social integration and organization. The profit-motivated, capitalist-industrial civilization throughout the world is today a major obstacle to the evolution of man's higher dimension of social and moral relations, behaviour and personality pattern. His new discoveries in the sciences, arts and technology, directed by an outworn economic and industrial system, do not enhance opportunities and experiences rather frustrate normal human nature and potentialities for the majority of individuals.

G.S. Ghurye on Indian Values

G.S ghurye is one of the distinguished figure in Indian sociology. As a historical Indologist Ghurye wrote on Vedic India, Indian customs, dance and architecture. Perhaps his early training in Sanskrit predisposed him to the view that, classical literary and religious works are an important source of values. And these values are reflect from his work on caste, tribe village, urban centers, Indian costumes, religion and politics in the post independent India. He drew upon pluralistic sources, sacred text historical documents, and contemporary researches in social sciences and personal observances. Although Ghurye did not specifically discuss change in his work, but there are certain important insights into the process.

According to Nvenugopal's work who has reflected Ghurye's perception on Indian values. Ghurye's treatment of values basically relied on the Hindu tradition which enjoined upon people to follow a given scheme. For example, there was an obligation on the part of Hindus to pay debts to gods, ancestors and teachers. There was the emphasis placed upon the practice of four ends called *purusarthas* – dharma, artha. Kama and mokha. The principle of Hindu life was divided into bra *macharya* (student) *vanaprastha* (anchorite), *grihastya* (householder) *and sanyasa* (renunciate). In the Indian domain of values there was an emphasis on the triads of the four ends, the first three were regarded as more important while among the four stages, the last two anchorite and renunciate were practically merged into each other .He stated that the psychological, ethical, and technological aspects of Indian values expressed through triads.He also wrote on the mental side, the sacred lore is declared to the Rigveda,Yajurveda and Samveda .Then we have the three categories of mana, budhi, ahamkar and the three qualities of sattva, rajas, tamas. On the ethical side we have self control(dama), charity(dana) and compassion (daya) .The creation of these last three values is presented in the Brihadaranyaka Upanishada as being the work of prajapati, the creator ,himself in relation to his pupils; Gods, men. and demons. Alternatively, as in the passage already quoted from the chhandogya upanishad ,religious duty has three components or factors, namely sacrifice(yajna) study(adhyayana), and charity(dana).On the theological side, in the vedic age we have three steps of Vishnu and in the post –vedic three might gods- Brahma, Vishnu and Mahesa .

Again professor C.N Venugopal says ,Ghurye noted two inter ludes in the evolution of Indian values ;the upanishadic quest for inner perfection and Ashokan policy of compassion and goodwill to a continuous interaction between folk and elite groups in India which gave rise to a syncretic culture.It is not only the elite who influenced the folk ,but also vice versa .However ,this interaction brought about a moral elevation among the folk .For instance many of the Bhakti sects in India had a discernable folk origin but they in variably evident folk beliefs and practices to a higher ethical plane .Hence the Bhakti sects stood on an intermediate ground between sanaskritic culture on the one hand and folk culture on the other. To illustrate the moral aspects, he compared two Indo-European cultures such as India and Greece just as Aryans interacted with non Aryans who were followers of the phallic cult .the Greeks too came in contact with the people of Crete who followed the same cult .The Greeks retained this cult with much of its coarseness, while in India the lingua became a symbol of sanctity and faith.

C.N Venugopal while discussing about Ghurye on Indian values concluded by referring to jatras, gambling and drinking, which were popular among both folk and elite. Although there was a recreational element in these diversions, gambling and drinking claimed many victims among gentry and commoners alike. While the vices were denounced by the early law givers such as Manu and Kautilya advised the rulers to regulate them in order to derive revenu from them .

A.K.Saran on Values

A.K.Saran reflected upon the religious and moral values in an intellectual manner. His whole range of perception regarding values especially based on Hindu Scriptures . It does not mean that he has criticized other religion .In his work "Traditional vision of man". Saran says,

> Today we are living at this critical moment of history when the modern view of man, now spread al over the continents, has created humanity which has become a danger to global survival.[25]

He has tried to focus on the spiritual crisis and says, To the extent that the din of modern life reveals to an ever greater extent the hollow nature of that life and the

danger for the whole earth of man cut off from his spiritual roots become ever more evident, the truth of the traditional vision of man based on the Divine origin of the human state is being taken seriously once again even in non- traditional circles at least by those who are aware of the various dimensions of the present human crisis. It is the paranoic consciousness of "modern" man that in its various expressions, gross and stable ,determines the contours of cultural values and the quality of life under the impact of 'modern' science and technology in the west. Contemporary western consciousness is a major shaping force in contemporary India where, its workings have been twisted in various complicated ways by the essentially colonial of satellite relationship with the west that ` India has "chosen" to retain. A study of the impact of science and technology on cultural values and the quality of life will largely be a study in the twisting and windings of the Euro-American paranoia working in India and other countries round the globe.[26] Again in his forward notes of the book "traditional vision of man" Saran says,

> The very activities of modern man, may his very existence, threatens the web of life on earth .We are acting as if we are the last generation of humanity on earth, participating with feverish pitch in an endless but futile activity which in the name of alleviating human civilization but also endangering the whole fabric of life which supports us as living beings here on earth.[27]

While talking about the tradition and modernity Saran says,

> One way to think beyond the modernity –tradition dichotomy is to go deeper and deeper into the nature and inner telos of modernity. What we have in mind here is not the modernity of tradition or "the traditionality of modernity" nor would it do to quantify the problem and posit a continuum of tradition and modernity.[28]

Similarly observing regarding the preference to the contemporary social values Saran says that

> Society highly values its normal man. It educates children to love themselves and to become absurd and thus to be normal.[29]

While speaking about the impact of science and technology upon the Asian people, Saran goes on speaking that, in exploring the impact of science and technology on the quality of life and cultural values of Asian peoples. It would be of great values to

see the ways in which the unities and harmonies inherited by us have been undermined and forgotten, and how the quality of life is deteriorating under the impact of the above unresolved and what is worse, often falsely resolved antithesis. From the traditional stand point the question of the relationship between tradition and our times is not one of continuity, or discontinuity, for continuity itself has a different meaning in a creational and anclie universe of discourse. It is really a matter of forgetting and perversion of tradition. It would therefore be not only "fascinating" but perhaps highly enlighten to see how and in what forms traditional insights, institutions and thought ways survive and come up in contemporary consciousness, how they still influence and inform the quality of life and complicate our cultural values. According to A.K.Saran

In the Hindu tradition man has a five fold constitution, each order being called a kosa, sheath or envelope, the Beatific envelope (anantamaya kosa), the vital envelope (pranamaya kosa). These are hierarchically organised orders, the first and the highest, the beatific envelope(anandamaya kosa) is however discontinuous with the rest .It is really transcendent and corresponds ,in some ways, to moksha in the hierarchy of cardinal ends of human life .Its conclusion in the constitution of man signifies the mastry of man . [30]

Saran's religious values basically derived from Sanskrit literature of Vedas and Upanishads .He opines in the transcendental quiescent brahman (paramatma) or paramsiva there is sabda, artha, nor prataya. There is therefore neither name nor form. In this infinite calm there arises a metaphysical point of stress or Bindu or Ghaibhuta-sakti, which stirs for (prasarati) as the multiple forces of the universe .In this infinite calm there arises a metaphysical point of stress, Bindu, or Ghanibhuta-sakti, which stir forth as the multiple forces of the universe. These energizing, as the cause of and as of Jivatma is the world experience with its duality of subject and object. This energizing is the cause and as of Jivatma is the world experience with its duality of subject and object. This play of sakti takes place in either of consciousness in such a way that the letter is neither effaced nor affected when the second condition appears which last is that of both transcendence and immanence. This is creation or (sristi).[31] Saran goes on speaking, In the beginning God gave to every people a cup of clay, and from this cup they drink their life.

Vincit ominio veritas: one ought to add; vincit omnia sanctitas, truth and holiness; all values are in these two terms ; all that we most love and all that we must be.[32]

In the context of contemporary world order on human values, Saran says, *"man is in the deepest misery today and the irony is that essentially it all follows –even flows from the "grandeur" of modern man and his civilization .We are neck-deep in troubles and difficulties grave and far reaching the destruction and manipulation of environment proceeding first towards catastrophic ecological disturbance; a wholly destructive exploitation of resources in which all the world –West and East (or North and south) but asymmetrically is participating actively and almost freely ,each world in its own worst way . Above all the unprecedented predicament of modern man who chooses to live under the ever-darkening shadow of nuclear holocaust. We are fated to live ever precariously innocent victims of the idiosyncrasies of the ruling Mustafa Munds. At another level, there is the profound poignant problem of legalized abortion bringing us face to face with our willful failure to hear the cry of the urban dwellers. Indeed, in the name of the scientific civilization, in the name of progress, in the name of divine right of scientific and technological advance, in the name of irreversibility of modernization, we have cultivated an indifference to the fate of future generations. An indifference that is required by our ever more powerful preparedness for nuclear destruction of the whole world complimented by the on going industrial-economic destruction of our environment at every level. And this indifference to our own future represents, with devastating irony, the consumption of a time glorifying civilization founded on the ideology of the Golden future.

However, the concept and genesis of values, and its development may not be adequate information to understand the values and social change in the era of globalization with special reference to Indian society. Thus, a brief theoretical orientation of the values and social change is discussed in next chapter for better clarification of the subject.

End notes:

[1] International encyclopaedia of sociology, P 1473

[2] G.C.Pande, 1998,p 273

[3] ibid. P 272

[4] International Encyclopaedia of Social Science, P 896

[5] ibid. P 897

[6] ibid. P 897

[7] ibid. P 899

[8] C.N. Venugopal. Religion and Indian Society: A Sociological Perspective. 1998. p.58

[9] ibid. p. 59

[10] Radhakamal Mukherjee, The sickness of civilizations.1964.p. 100

[11] ibid. p 102

[12] ibid. p 103-04

[13] ibid. p 105

[14] ibid. P 104

[15] Internatrional Encyclopaedia of Sociology, p.899

[16] C.N.Venugopal, op cit. P.

[17] International encyclopaedia of Social Science, P. 283

[19] C.R. Welte et.al. (Ed.). Experience forms, the cultural and individual place and functions. 1997. P 269

[20] ibid. p 271-72

[21] Imtiaz Ahamad. et.al. (ed.) Pluralism and Equality: Values in Indian Society and Politics, 2000. P 63

[22] G.C. Pande. Op. cit. P 273

[23] A.K. Saran. Traditional Vision of Man.1998.p i

[24] C.N.Venugopal. op.cit. p 59

[25] A..K. Saran op.cit. p 55

[26] ibid. p ii

[27] A.K. Saran, illuminations, 1996. P. 19

[28] ibid. p 115

[29] A.K. Saran Traditional Thought, 1996. P 194

[30] A.K. Saran, Takamori Lectures, The Crisis of Mankind: 1999.p 35

[31] A.K. Saran op.cit 1996. P 194

[32] A.K.Saran op.Cit. 1996. P. 65.

Chapter II

Theoretical Perception and Orientation: Values and Social Change

In order to do an intensive study of values in the context of social change, it is perhaps most essential to remember the classical works of founding fathers Durkheim, Marx, Weber . For the better clarification of changing values in Indian society, it needs to understand the study of Durkheim's social facts, Marx's class conflict as well as Weber's work on the Protestant ethics how lead to capitalism. The theoretical orientation of changing of values basically relies on major works of western sociological tradition. However, the study of values in Indian sociological tradition is mentioned in the introduction chapter. Those who analyze social change and modernization process are interested not only in the values that stir organizational and administrative capabilities but also focuses gearing for the emergence of modernization. Theory and research in sociology have control around the question, what values, attitudes, sentiment and feelings coincide with, and are perhaps even necessary pre-conditions for socio-economic development and value change? In order to get the suitable answer of this question, we often turn to western sociological tradition.

The emergence of the industrial mode of production, the shift in ecological patterns from rural to urban industrial centers, and the resulting revolutionary Socio-cultural and economic rearrangements all provide natural 'models' for social scientists who are studying social change and economic development. Because pressure to change and development are at the same time part of daily experience and part of the broad historical, it seems essential to examine the relationship between the direction of historical trends and the dialogue of decision making on nation building process.

The social change will be better understood as a social process when we know more about the ways values and interests are used as choice determiners by people facing change in the cultural situation in which they play significant parts. However, the pressure to change, which is currently institutionalized in the community, is characterized by an orientation to change or non- change and to values or interests as determinants of choices in social situation. This chapter deals manifestation of social system with the object for analysis of the functions of values and interest in the process of social change.

The strain in any social system arise from its purpose as specified in its goals, its standards for performing its tasks and the nature of the tasks themselves .A religious system has for its primary purpose the relating of man to the transcendent.[1]

This western tradition fulfills the necessary condition for the theoretical issues, in the context of value change, which has a root to the historical process. No any theoretical orientation provides absolute standard to measure the degree of value change.

> *Because no standard methods exist for measuring orientation to values, interests and change, development of such a measuring instrument was imperative.[2]*

The Tradition of Durkheim and Parsons:

Emile Durkheim attempted to establish sociology as an independent and distinct discipline of studies. His notion of values and social change reflected from in his book Division of Labor in the Society.

Both Durkheim and Parsons belongs to the functional School of thought· Durkheim has been referred in order to understand the continuous impact of the division of labor and the structural differentiation of society on norms and values. The book maker statements at the beginning. This book is pre-eminently on attempt to treat the facts of the moral life according to the methods of the positive sciences.[3] Durkheim's commitment to the belief clearly shows that it is possible to analyze moral facts in terms of the objective and value free methods of science. In his book , he wants to explain the effect of the division of labor among men on morality.

> *A society with primitive technology and a low degree of division of labour, is characterized by the mechanical solidarity and a legal system based on repressive laws. With the increasing division of labor, organic solidarity emerges in the legal, which becomes more restitutive.[4]*

Durkheim's theory of division of labor is important for us to understand the differentiation of institutions and increasing moral autonomy of the individual in the society, where "organic solidarity exist", there is the solidarity based upon independent and inter-related labor and skill input of individual members, and there can be differences in the realm of opinions, sentiments, and belief systems.

In contrast where 'mechanical solidarity' exists, solidarity is based on the similitude of labor and consciousness of all individual members.[5]

The division of labor leads at first to the separation of the industrial and commercial from agricultural labor, and hence to the separation of town and country and a clash of interest between them. Its development leads to the separation of commercial from industrial labor .At the same time there develops various divisions among the individuals cooperating in definite kinds of labour Regarding the various stages of development in the division of labor in relation to individual and their ownership Durkheim says,

A contract is fully consented to only if the services exchanged have an equivalent social value. Under these conditions each receive in effect the thing he desires and delivers what he gives in return so that each has a value for the other. To be sure, we sometimes desire more for our product than it is worth; our ambitions are limitless and consequently, are moderated only because they are restrained by those of the others. [6]

Thus for Durkheim too desires of the individual is limitless. Each individual in society is restrained only by his commitments to the system of contracts, which regulate exchange of services, and therefore the distributive system.

The problem with the Durkheimian model is that differentiation of institutions is not always an automatic outcome of an economic advance, high degree of technical specialization, or "division" in skill structure whereas technical specialization and a differentiated skill structure seems to be an inevitable outcome of technological progress, the differentiation of institutions is often subject to historical idiosyncrasies. [7] However, we can not ignore Durkheim's insight that the origin of "organic solidarity" and moral autonomy of the individual in modern society is to be found in the division of labor, what we lack is a vivid picture of the mechanisms by which the individual gains this moral autonomy.

Talcot Parsons and his associates have formulated following kinds of significance. (i)Values as points of reference in legitimizing the expression of dissatisfaction, which is one of the starting points of of the process of

differentiation (ii) Values as point of reference in legitimizing the introduction of new ideas and experiments later in the process of differentiation. In these two roles values are conceived as central in the "monitoring of processes of social change.(iii),the generalization of values in the process of differentiation –that is their loss of situational specificity- so that more complicated structural arrangements in the process of differentiation – that is, the reinterpretation of their meaning in terms of new structural arrangements.[8]

Parsons'. model, and especially his formulation of the pattern variables, could yield the building blocks for a theory of countervailing institutional structures. As regards the pattern variables, parsons attempt to classify social role orientations in terms of their linkages to institutional functioning. However, this theoretical development is possible only if an analytic distinction is made between values and norms are regarded as identical. This is perhaps a natural outcome of the manner in which "value" is defined in sociology. This theoretical development is possible only if an analytic distinction in role orientation. [9]

In the context of Parsonian theory, it is necessary to distinguish between the instances where the pattern variables are used as indicators of norms. Parsons has conceptualized the pattern variables as values, and states that, "we feel that it is fruitful to treat the system function (pattern variable) scheme as the main frame of reference for analyzing the structural differentiation of the large scale society. For parsons values and norms are considered as conception of the desirable behaviour .The only analytic distinction between the two made by most sociologists is at the level of specificity.

The pattern variables were presented for the first time in the social system. There, parsons developed a classification of value patterns, which define role orientation in specific situations. Five pairs of action orientation were conceptualized .Two of those pairs (specificity/diffuseness and affectivity/affective-neutrality) are rooted in "need disposition" of the inter- acting personalities, two other (universalism/particularism and achievement

/ascription)are rooted in culturally shared standards of expected behaviour; and the fifth pair (collectivity/self orientation) was "as it were between them.[10]

Parsons have defined the concept of "values" and norms in various publications. According to Parsons,

> *A value is a normative pattern, which defines desirable behaviour for a system in relation to his environment, without differentiation in terms of the functions of units or of their particular situations. A norm on the other hand is a pattern defining desirable behaviour for a unit or class of units in respects specific to it and differentiated from the obligation of other classes.*[11]

With referring to the parsons above mentioned definition it is clear to understood that, values are conceptions of the desirable, norms are patterns of desirable behaviour which implement values in a variety of context they are differentiated according to the particular functions of the agencies concerned and the specific situations in which they operate. Norms are merely desirable behaviour which implement cultural values. Values are identified with broad cultural meaning patterns latent in a situation; they are vague and general and might encompass any number of norms. It was found that Parsons has usually described values as broad cultural meaning patterns latent in a situation; they are vague and general and might encompass any number of norms.

Parsons has usually described values as broad cultural meaning patterns rooted in traditions. Parsons has also assumed values in that sense remain stable, even where changes in all other segments of society take place. However, parsons make no explicit statement with regard to value changes, at whatever level, even though his model of structural differentiation is a model of change. But in contrast to parsons, that a change in the perception of the "meaning of objects" can not change without a corresponding change in values. Dr. Ratna Dutta while analyzing the theoretical perception of values, suggested that, when parsons speaks of value constancy in western societies, he is referring to that particular component of values which derives it's energy dynamism from the latency sub-

set (or the pattern maintenance and tension management action system). Latent pattern maintenance binds the system to "genetically" prior objects", that is it's past experience as an inorganic, organic, and psycho-cultural entity. If the hypothesis of value constancy may be interpreted in this way, parsons would then seem to be referring to the broad cultural meaning patterns. In a discussion regarding value change Ratna Dutta says, According to parsons ,

Most studies of social change today assume that change is always initiated at the level of the "cultural system," in the realm of ideas or values lead to a change in norms, or behavioural rules.[12]

Further he says,

> *There will be in the personality of the typical individual and integration of value and motivation of commitments, which can for heuristic purposes, be assumed to be stable. Furthermore, this should be true whether a society as a whole or assumed system of it is under analysis. This assumption clearly implies that, for analyzing the particular process of change in question, the institutionalized values will be assumed to remain constant.[13]*

Thus, Parsons theoretical perception has traced on identity between the values of American society and the "ideal typical" values of industrial societies and both these in turn to the religious cultural tradition of western civilization. Parsons view of western cultural evolution is in opposition to Sorokin's view of it in terms of "ideational", idealistic and "sensate".[14]

Wilbert Moore is also uneasy with the dichotomous classifications of variables based on Durkheim's and Parson's. He points out that Dichotomous classifications are perhaps more useful in identifying processes of social transformation from given causes than in explaining the origin of change or in accounting for the temporal order of changes. Another problem with Parson's dichotomous classification of variables is that values and norms are defined with reference to each other. By these definitions, norms implement value pattern, they are merely specifications of value standards. This conceptualization also implies that change is always generated from to down, analytically from the cultural level (values) to the level of social structure.

The Weberian Tradition:

Parson's conceptualization of values relies very heavily on the Weberian tradition. .Indeed, most of the literature on the values in the process of social change is characterized today by an excessive pre occupation with Weber's protestant Ethic Thesis. Of course, Weber's thesis demonstrated most brilliantly the casual connection between a particular value system and the birth of the capitalist order. From Weber, we can learn the analysis of the psychological functions of different value system. Weber's explanation focuses that, without denying that values can be used as rationalizations for action chosen for interest reasons, Weber in his extended study, (The Protestant ethic and the spirit of capitation) demonstrated the relationship between the values derived from the "protestant ethic" and the raise of capitalism. Weber described that if in a social system in which work is perceived as punishment for sin, the same work is presented as a calling and as a means of salvation and religious ideal, then the virtues of work, effort, thrift and honesty increase among people in roles. Such virtues will then produce as "unintended consequence", improvement of the economic system.[15] However, Weber's lifetime work in comparative sociology, presented evidence that the values that give legitimacy to a social system can precede in time the organization structure.

The unit of sociological analysis by Talcot, Parson's, and Max Weber is social action. Both of them have formally defined social action as the subjectively meaningful behaviour. Weber's concern with the empirical fact that with modernization comes rationalization of values led him to identify the bureaucracy as one of the most important social organizations. He perceived that the bureaucracy frequently triggers cumulative efficiency and social progress.[16] Being a sociologist Weber concerned with the analysis and understanding of values, as these are the important elements of any society and this is the foundation of weber's notion of value free sociology.

Thus, it is vividly clear that Parson's seems to be making use of two basically anti-thetical models of human actions behaviourist model and Weberian tradition of

action frame of reference. In the weberian tradition of action theory, the subject relates to his environment not merely passively, but actively and creatively. However, the subjectively meaningful behaviour is made in the context of methodology of social sciences during weberian phase. The concept of Verstehen as defined by Weber is to understand the complex meanings behind social actions in terms of motive, which can be inferred both through introspection and empathy. Whereas school of behaviourism includes purposive behavourism rejecting the value of introspection and consciousness as legitimate scientific methods.

According to Weber, the contemporary world is characterized by rationality and in his believes the key to understand modern society is to be found in its rational features and rationalizing forces. Weber identifies two distinct types of rationality. i.e. Zweckrationalitat or goal oriented /ends based rationality and wetrationalitat or value based rationality .The former is characteristic of modern capitalist society and flows from goal oriented social action ,and the later one ,on the contrary is characteristic of traditional social formations .It is involved with morality and touches upon emotions ,sentiments and beliefs. Briefly saying Zweckrationalitat refers to rationalization of means and goals /ends. Reason and logical thinking are recommended in order to obtain one's desires .Where as wertrationalitat,Weber believes that traditional societies did have rational elements in their social organization but these were defined in terms of values or moral norms . Weber's sociology keeps values apart from social facts. He says, value is that which set down as somehow desirable or worthy of being followed irrespective of whether we go after it or not. Beliefs regarding truth, beauty, wealth, honour, prestige have values attached to them. Values are based upon beliefs, not rationality.

Weber's concern with the empirical fact that with modernization comes rationalization of values led him to identify the bureaucracy as one of the most important social organizations. He perceived that bureaucracy frequently triggers cumulative efficiency and social progress. According to Weber's theory, the common stimulus of industrialism would still result in different patterns of social institutions. Since each culture would adapt to this common stimulus unique and creative style.

This interpretation of Weber's philosophy of world history is in conflict with those of various scholars, wolf gang Mommsen and Reinhard Bendix argue that weber

did not espouse general evolutionary perspective on society, wolf gang, Mommsen says.

> *Weber himself steadfastly refused to so much as out line any exhaustive theory of cultural evolution...(he) strongly opposed all historico-philosophical constructions. This applied in particular to the positivist ideology of progress predicted by Comte and Bentham. Max weber mercilessly exposes psedo-religious character.The idea of progress first makes it necessity felt when the need arises for imparting for the destiny of man, when stripped of religious content, an earthly, yet objective meaning.[17]*

Weber doubted whether scientific and technological progress would endure. Above all, he thought it weakness to seek a kind of inner support in the objective facts of technical progress, and thus build up an easy assurance regarding the meaning of the world...

Neither science nor any philosophy of history can completely take the place of the continuous subjective interpretation of the phenomenal world. Again, Reinhard Bendix suggests:

> *Weber stressed and analyzed the uniqueness of western European history and social structure, thus the fact that this historical process could not be repeated. True, he did not fully explore the problems, which this perspective raised for the analysis of other social structures and their development. But it is well to remember the difficulty which modern social scientists encounter in seeking to free themselves from themselves from purely western categories in their analysis of the so-called developing countries, in order to get back in their own way to the starting point of Weber's analysis.[18]*

This is not to deny Weber's typological analysis of the emergence of modern institutions, nor his key concept of "rationalization". But these do not constitute a universal theory of institutional development. Moreover, from methodology of the social sciences formulated by Weber, one might safely attribute to him the hypothesis that the common stimulus of industrialization would still result in different patterns of social institutions in different cultures. in other words Weber

explains the origin of capitalism in the west, he does not explain the origin of the Protestant ethic.

The Marxian Perception of Values:

The central theme of Marx's perception regarding value is based on economic relationship among the individual in the society. The model developed by Parsonians has been totally neglected by the group under Marxian tradition. Durkheim has been referred in order to understand the continuous impact of the division of labour and the structural differentiation of society on norms and values. Weber begins understanding the psychological effects and functions of various value systems, whereas Marx starts from matrix from which values emerges and change. However, Weber's analysis with regard to the rise of capitalism in the west developed out of controversy with that of Marx. Karl Marx asserted that social change is initiated by conflict of interest group. He claim that current power elites resists change in value change in value terms. People accept responsibility to initiate change when they become aware that their special interests are in fact exploited by the very structure of the social system. The values institutionalized are in all cases the values of the ruling class. [19]

According to Marxian perspective change may be generated by the existential situation at the level of the norms directing social behaviour. Again Marx says,

> Man creates both himself and his idols through his labour in manipulating and acting as he goes about making a living, man changes not only his environment but his own nature – psychologically and indeed physically. [20]

For Marx, history is a succession of discovering new techniques of production involving new modes of organization of production, resulting in differing social organization of man. The social institutions adapt to particular technological periods through adaptive process and which further stimulate the growth the scientific and technological genius of the period. Because of the advance of science and technology, there evolves again a new mode of organization of production, this gives rise to the necessity for breaking down the sanctity of the social institutions of the preceding technological period.

Reformation movements, or in more Marxian terms, revolutionary conflicts, become necessary to overthrow the old order, because there are entrenched

vested interests in the established system of production and social relationships. In the "capital" Marx shows how commercial capital in England was transformed in to commercial capital? How an economy primarily based on trade and consumption was transformed in to one primarily based on capital accumulation and "round about methods of production". Fundamental changes had taken place in the cultural climate and social structure of that period. Perhaps the most far-reaching change was the reformulation of the social values that describe the ultimate meanings about life and death. Following Marx, we can recognize variables impinging upon, and causing changes in motivations and attitudes. We can also learn from the Marxian perspective the insight that technological evolution involves changes in values.

Marx puts the whole weight of the explanation values and ideologies in structural factors such as the level of technological development, type of social class relations between groups of people co-operating to produce economic goods, and the type of political economy necessitated by all this. For Marx,

Morality, religion metaphysics, all the rest of ideology and their corresponding forms of consciousness, no longer retain their semblance of independence. They have no history, no development; but men, developing their material production and their material intercourse, alter along with this their real existence, their thinking and products of their thinking. Life is not determined by consciousness, but consciousness by life. [21]

Marx mentioned in manifesto that,

What else does the history of ideas prove than that intellectual production is changes in character in proportion as material production is changed. The ruling ideas of each age have the ideas of the ruling class. [22]

Maxweber explanation of the role of values in social systems stands in contrast to that of Marx. He objected to Marx narrowed interpretation of the function of values in social systems. Without denying that, values can be used as rationalizations for action chosen for interest reasons. Weber in an extended study (The Protestant Ethics and the spirit of Capitalism) demonstration the

relationship between the values derived from the "Protestant Ethic" and the rise of capitalism.[23] He showed that if, in social systems in which work is perceived as punishment for sin, this same work is perceived as punishment for sin, this same work is presented as a calling as a means of salvation, and religious ideal, then the virtues of work, effort, thrift, and honesty increase among people in roles. Such virtues will then produce as "unintended consequences," improvement of the economic system. The continuation of this study, Weber's life time work in comparative sociology, presented evidence that values that give legitimacy to a social system can precede in time the organizational structure of that system and hence are not necessarily epiphenomena.

Though intended as a refutation of Marx thesis, that values are generated interest of the power elite to reinforce their advantage, Weber's study has never been completely accepted, Marx's interpretation as well as Weber's, holds that the ideal reinforcing the new economic order are created from descanted with the older order and hence are embedded in the history of that old system.

From Marx, we can conclude that the effort to capture the essence of social change involves attempts at delineating the value system which correspond to the social organization of the production in the last decades of the twentieth century and onwards. The theoretical orientation of the above mentioned classical thinkers regarding value change can be employed to recent globalized society for understanding the socio-cultural and economic changes. As globalization has already been playing a significant role in Indian trade, commerce and business market. With its arrival how our age old tradition bound social institution has collapsed and gradually growing unexpected chnges in different spheres of our society and its institutions. However, it may appropriate to say that whole of the Indian society was not exposed to globalization. Thus, we may say the process of globalization is in transitional phase. A brief study in succeeding chapter reflects how the changes in social institution related to social structure and its exposure to forces of globalization influence our culture have been discussed for better clarification.

End notes

[1] Cistopher Dawsn, Religion and culture, 1958, p. 25-6

[2] Sister Marie Augusta Neal, Values and interests in social change, 1965, p.45

[3] Emile Durkheim, The Division of Labor in the society, 1960, p.32

[4] Emile Durkheim, American Journal of Sociology, 1934, p.p.319-28

[5] Ratna Dutta, Values in modelsof modernization,1971, p.58

[6] Emile Durkheim, op. Ct. 1960, p.383

[7] Ratna Dutta, op. Ct. 1971, p.52

[8] ibid p. V.

[9] ibid p. 22

[10] ibid p. 83-4

[11] ibid p. 34

[12] ibid p. 4

[13] Talcot Parsons, Some considerations on the theory of social change, rural Sociology, 1961, p.226

[14] Ratna Dutta, op. Ct. 1971, p. 32

[15] Sis ter Marie Augusta Neal, op. Ct. 1965, p. 2

[16] Ratna Dutta, op. Ct. 1971, p. 58

[17] Wolfgang Momm sen, International Social Science Journal, 1965, p. 26

[18] ibid p. 11

[19] Sister Marie Augusta Neil, op. Ct. 1965, p.1

[20] Ratna Dutta, op. Ct. 1971, p. 46

[21] Karl Marx and Friedrich Engels, The German Ideology, 1947, p.15

[22] Sister Marie Augusta Neil, op. Ct. 1965, p.2

[23] ibid p. 2

Chapter-III

Values and Institutional Changes: Structural Transformation and Emergence of New Culture

The study of social change and their institutions have always drawn attention of the sociologists. The last one-decade or so have had been much talk of economic liberalization and global integration to our national economy. In other words, the adoption of globalization. This implies opening of the foreign companies to invest in different fields of economic activity in India. Never before the world has witnessed such a kind of change since the adoption of globalization. However, this chapter discusses the issues of change with special reference to Indian society. Social change is inevitable to society. With the change of societal institution, cultural values of a particular society also take place in order to adapt the new system. History is strewn with the wreckage of individuals and society, which adapt to change. Moreover, history today is measured in hours and days – not in years and decades. The pace of change accelerates constantly. Be quick or be dead is how an individual/society put it when talking about the need to adapt to change. But, to adapt to change; one most understand what change and must know how to recognize it. Change is nature's greatest challenge to men rewarding those who do and punishing those who resist. Understanding the simple concept of the nature of change has propelled some individuals/society to the heights. Failure to understand has frequently brought despair and destruction to other men and society. Thus, it is not an easy task to keep up with the tremendous technological changes in today. It is a question to be understood is such technological changes in conflict with an individual's frantic way of life. While talking about culture and value change professor Y.Singh says,

Culture changes begin with changes first, in instrumental values. Such as economy, technology, patterns of consumption and living styles, etc.[1]

However, the process of social change has occupied the dominant place in the study sociology. Many authors and academicians have always taken interest to

find out the rate of changes in the society with time frame of their reference. A comparative study of institutions is a pre – requisite for analysis of social change in relation to value which is not possible through a culturological approach alone to sociology, as it overemphasize the uniqueness of social phenomena.[2] With continue to this sentence, question is that, how could the concept of values in relation to Globalization be explained from a purely Indological frame of reference?

How could one explain the changes in the social structure of the Indian society in spheres of family, caste, civic and community administration and bureaucracy, without analyzing the significance of new heterorgenic developments in law, constitutional rights, science and technology in the process of globalization? This may not be possible to study globalization by deviating from western sociological approach. As the issues regarding theoretical perception of values and changes discussed in chapter II, which clearly mentions the influence of technology and industrial development and capitalism. How they influence the different social institutions, which ultimately play a vital role for value change.

None could deny that Indian cultural tradition is unique and governed by traditional values. To continue with the comparison between traditional and present society, individuals who bears the values in the present society can be distinguished from the two points of view. Firstly, individual seems to be modern in identity and traditional in life style. Secondly, individual who are modern in identity and traditional in life style. The ancient social institution of classical Hindu society was characterized Vedic tradition, varnashram, Dharma and karma. Modern society has evolved from that of the Middle Ages, which at first sight appears to be a society of traditional type. Most studies in Indian context of social change are identified with spread of these values in regional or national spheres. The reason for this is mainly historical and slow process of adaptation. Values are what is emotionally accepted by man as superior and to which man has an attitude which can be described as respect, veneration, appreciation or aspiration. Value in this very sense is certainly not a property of things: it is a suigeneris property, requiring a sort of awareness or thought process to be

detected. The diversity of human needs and both material and emotional requirements account for the multiplicity of values, somebody's "values" has no particular significance for another. Formally, values can be distinguished as positive or negative, as relative or absolute, or as subjective or objective.[3] Hence, it is not possible to deal with the changing values in the entire sphere of society and it's institutions. However, selective areas of social life and social institutions have been attempted to focus here. Such as family, marriage, kinship, caste, class, religion, politics, gender, ethnicity, migration, violence, crime etc.

The studies regarding changing values by sociologists say that, values change very slowly but one can draw the conclusion regarding value change by reviewing these studies. However, the sources of value change may be both internal as well as external. Changes take place at the micro as well as macro levels. The internal factors are may be legislation, education, reform movements and contradictions within the existing system. The external factors may be including as culture contact such as enculturation, attack by foreign countries, transfer of scientific and technological devices from other countries, international trade and commerce where as new roles, migration, urbanization, industrialization etc. are contextual or micro changes.

Another factors of value change may be economic, political, legal, cultural, and geographical factors. That would be included as both internal as well as external factors of value change. Apart from this another internal as well as external factors may be war and aggression, cultural interaction, migration, famine, natural disaster, science and technology etc. however, this change of paradigm does not necessarily mean a loss of values. It means that values and attitudes have acquired a different meaning. We can asses the values change in following manner. **When value starts changing, man changes ... when man changes, culture changes ... when culture changes society changes... when society changes, nation changes.**

Globalization and value oriented Education in India:

Since last one decade different studies regarding globalization has defined and interpreted the meaning of it as a concept as well as a process in different manner. However, Giddens defines Globalization as the worldwide social relations which link distant locality in such a way that local happenings are shaped by events occurring many miles away and vice versa.[4] It is very difficult to predict the advantages as well as the disadvantages of the globalization in the long run. But one can not deny that, globalization arrived as a process with the noble aim and objective of human development. However, in the present context, the question may arise what is its relevance? And if it is a reformation package then who are the actual beneficiaries. It is not that much easy to answer these question without going through deeper understanding. So far, the individual values or social values are concern; certainly, globalization process has a greater impact on these values. At this juncture Rama S. Melkote says, As values and technologies are increasingly seen as natural and as products of labour, as air waves seen as 'public' and as space continuous to be undefined, the local is likely to be subsumed and marginalized.[5] Drawing from European experience and viewing major disjuncture between liberal democracy in it's national settings and the dynamics of the contemporary global order. David Held and Anthony McGrow mentioned, Now a days goods, people, knowledge, images and communications, as well as crime, culture, pollutants, drugs, fashions and beliefs, readily flow across territorial boundaries. Transnational networks, social movements and relationships are extensive in virtually all areas of human activity. The existence of global systems of trade, finance and production binds together the prosperity and fate of households, communities, and nations across the world. Territorial boundaries are therefore arguably increasingly insignificant in so far as social activity and relations no longer stop – if they ever did at the water's edge.[6] Further he wrote, Globalization can be conceived as having two inter-related dimensions: scope   (or stretching) and intensity (or deepening) on the one hand the concept of globalization defines a universal process or set of processes that generate a multiplicity of linkages and

interconnections that transcend the state and societies that make up the modern world system, the concept therefore has a spatial connotation. Social, political, and economic activities are becoming "stretched" across the globe, such that events, decisions and activities in one point of the world can come to have immediate significance for individuals and communities in quite distant parts of the global systems. On the other hand, globalization also implies an intensification in the levels of interaction, interconnectedness, or interdependence between the states and societies that constitute the modern world community.[7] However, consequences of globalization are not experienced uniformly across the country or even within the same region or community. Gidden argues that, In a general way, the concept of globalization is best understood as expressing fundamental aspects of time- space distanciation. Globalization concerns the intersection of presence absence, the interlacing of social events and social relations at distance with local contextual ties.[8] Question may arise, how modernity is different from globalization? The answer to this may be as in briefly that, Together globalization and modernity make up a readymade package, ready – made because it closely resembles the earlier well established conceptualization of globalization: the Marxist theme at the spread of the world market.[9] Today, time is moving and space rolling with a greater speed, especially with the forces of globalization and marketization introducing every sphere of human life, it may be rural or urban, literate or illiterate. But globalization is a markedly uneven process.

Globalization actually accents social and economic difference, at the same time as bringing about some superficial similarities, Such as the arrival of big Macs and coca-cola everywhere. The globalization world is one which power is being radically redistributed, tipping it in favour of those with most direct access to the wealth of transnational corporations, and to what Castles calls the 'switches' within the net-work. The result is that the rich are getting richer and the poor, they are not actually getting poorer, are getting richer at a far slower rate than the rich. Not only this, new surveillance techniques also discriminate between other kinds of wanted and unwanted persons, often based on race and ethnicity

as well as economic standing. Computing and telecommunication power are crucial to the very concept of globalization.[10] In the context of value change, M.N Srinivas's concept of sanskritisation, westernization is to be understood as ritual and cultural interaction. However, on the other aspect of globalization must be mentioned at this point. Globalization is not another word for 'westernization'. Global flows occur in several directions simultaneously. 'Glocalization' is Roland Robertson's preferred term for describing the interlinked character of the global and local.[11] But professor Y.Singh says,

> *Cultural changes begin with changes first, in instrument values, such as economy, technology, patterns of consumption and living styles, etc.*[12]

Imparting value-oriented education in the process of nation building in this globalization era is an important aspect of state. However, today education, as the means of propagating values, has naturally become extensively commercialized, since it is seen as the golden route to the much dreamt of consumer durables. The extensive commercialization of education has resulted in the systematic propagation of some strange values through the educational system. From an early age, children are trained, over long periods, to subordinate every natural desire to the single desire of doing well in examinations. Students are taught to swallow, or at least force down, very unreasonable things on the strength of the authority of teachers they ceased to respect long ago, and bold in some contempt.

While talking about the relevance of education today Ehsanul Haque points out Education is now considered as the most important source of national reconstruction. It is now more open, secular, universalized and achievement oriented system based on operational values. It has to promote the values enshrined in the Indian constitution, which represents the conscience of the nation. It has to develop citizenship qualities like discipline, co-operation, social awareness, tolerance, patriotism, rationalism and leadership. Simultaneously, it must also develop political orientations among the citizens and make them politically aware and conscious, politically participant and active member of our

democratic political system. [13]Today some of the subjects and discipline of Indian educational system has attracted global students, and similarly Indian students have increasingly going abroad for their higher education. But at college and university level, what is taught today in most of the social sciences and humanities is not different from what was taught several decades back. Some scholars however, point out the need for a "sensible practicality" in education. Currently, universalization, vocationalization and rationalization are described as new policy ideals for primary, secondary and higher education in our country. The goals pointed out are: to ensure education, at all levels. In this context, value-oriented education has come to be greatly emphasized which will not only enable teen-agers and young students to lead a life based on ethical and liberal social values, but also prevent their aberrant and aggressive behaviour and self estrangement.[1]4 The current system of education prepares the student for a career geared primarily to living. But, Value oriented education is the type of education which expends individuals getting education remain committed to some specific social values, i.e. idealistic beliefs, feelings, propositions, opinions and convictions which have social desirability, acceptance and stability.[15]

In traditional Indian society, value education-imparting knowledge of values was earlier considered functional both for an individual and for a society. But with the process of globalization Indian educational system is now gradually moving towards the direction of commercialization and privatization. However, in this era of globalization the recent trend of educational system is seems to be deviating from value oriented education or reinforcing new values is yet to be witnessed. The purpose of education is to culture the mind of a man so that he can accomplish all his aims in life. Education to justify itself should enable a man to use the full potential of his body, mind and spirit. It should also develop in him the ability to make the best use of his personality, surroundings and circumstances so that he may accomplish the maximum in life for himself and others. There are tremendous latent possibilities which are never unfold by young people during their student life... what is lacking is a complete system of education which will give depth to a curriculum and enable students to become responsible citizens,

fully grown in all the values of life, established in higher consciousness and understanding.[16]

As like western countries India also started to shape their education as a perception in the race for consumer goods and the productive jobs in this race. Today education means income, which is necessary for consumer goods. Education means expertise to produce more and more efficient. In western countries, the dominant view of life and of man is still materialistic and reductionistic. Current professional educational system is too much involving in a kind of grade point cult and a rat for certificates and diplomas, rather than in holistic development of young people. The introduction of professional education, vocational education etc through private institution as well as government institutions deviating to shape national character of the students. Though a significant achievement have been done so far in the field of science and technology. But future oriented education does not mean education of science and technology. But in present society only value education can enable young students to be knowledgeable and initiators of action, to fight injustice, intolerance,superstitions and to become liberal and open minded.

The importance of imparting value education today is greater importance, it is felt that the existing educational system· can not contribute to development – individual and social. There has been erosion of values all around inspite of implementing some of the recommendations of various commissions, committees and working groups like Radhakrishna Commission 1948, Sri Prakash Committee 1959, Kathari Commission 1961, Dr. Karan Singh's policy plan 1981, working group on education 1983, National Policy 1986, and Ram murti Commission 1990. All these had emphasized on imparting spiritual training, teaching moral values, providing for social education, transforming human consciousness, and cultivating liberal ideals. Despite the acceptance of some of these recommendations, education in our country has not proved to be adequate in character building.[17] Perhaps, the shifting traditional pattern of education system to recent business oriented education system in Indian society is the felt need to challenge the global market that has emerged out of globalization Policy.

Family, Marriage and kinship:

India is a social system consisting of a great number of conditions that are causally inter-related in that way, a change in one will cause a change in the other. As far as the Indian society is concerned, it is one in which traditional socio-cultural standards are deeply engrained in its different social institutions family, marriage, religion, caste, class, occupation etc. Social change with its value change is not new in Indian society or any other society. It is a universal phenomena. But the process of globalization made a universal paradigm shift in the area of social change by gathering momentum in economic growth through the technological revolution. Particularly new trends can be observed in areas concerning the family nexus, caste, class, religion, culture, polity, economy, education, science and technology etc. especially in this era of globalization. With the shifting values the role of family is very much important for the children's education, socialization etc. The family forms very important part of the social environment of the infant, the child and the adolescent. Although it would be absurd to maintain that, what a person is in adult life depends entirely on his family environment or his social background; and others move downwards because of failures of one kind or another, sometimes within the family it self. What is remarkable, however, is the extent to which the family, particularly in the service class, does succeeded in transmitting its cultural and social capital to its younger members, despite psychological failures of many kinds.[18] Modernization and globalization are different as a concept as well as a process. However, the modernization processes have a major role for globalization process. With the globalization process the process of modernization has became rapid in different spheres of the society. Generally the theory of modernization/urbanization/ development will bring about major changes in family and kinship relations, along the lines experienced in the west. For instance, increased freedom of marital choice; disappearance of dowry; decline of polygyny; increase of divorce, etc. along with a change from large or extended families to simple or nuclear families.[19] Similarly Leela Dube says,

kinship system often seems to contain the most change resisted aspects of social organization.[20]

She further says,

Perhaps the family breakdown reminds us that our identities are rooted in our memories and our images of family and kinship links.[21]

India harbors a variety of kinship systems under the three main heads i.e. patrilineal, matrilineal and bilateral. South Asia (or India) is predominantly patrilineal, with two important matrilineal pockets in the southwest and the northeast. With this sentence she continuous to say,

Sometimes the norms and rules laid down by religion or by the state may differ from those prescribed by the kinship system, resulting in comprises, maneuvering, and compartmentalization.[22]

In case of Islam she says,

Islam assumes patriliny to be the natural form of social organization and lays down a code of conduct and a system of law in keeping with it. The notion of male superiority, a father's rights over his children and an emphasis on woman's dependence and obedience all fit well into patrilineal descent and patrivirilocal residence.[23]

She also points out that, A few Muslim communities in India practice inter-general intra-khandan marriage, here there are no clear boundaries between households as commensal and economic units.[24]

To a large extent, family in India is not structurally joint but it continuous to be functionally joint. Industrialization, urbanization, and modern education have strengthened functional jointness because people have more resources and found it easy to help each other on important social occasions and in crisis situations. Not all the members of a family can live together as they do not work at the same place; hence, family ceases to be structurally joint. Traditional values and norms have certainly been loosening their hold due to these changes. Notions of pollution-purity and untouchability today do not

pervade equally in to all aspects of our social life. These norms are observed in a lukewarm way on some occasions. However, rules regarding marriage, particularly hypergamy, caste endogamy is observed to a large extent. Even today marriage and family in India, continuous to be an important source for the understanding of these two most vital institutions of its social structure. The question of selection of marriage in traditional Indian society mainly considered from three points of view, namely the field of selection, the party to selection, and the criteria in selection of mates for marital alliance. Besides these rules, which limit the field of selection in marriage, caste exercises a tremendous control over its members by imposing penalties ostracization in the defaulting members. The endogamous character at caste persists despite new economic, emotional and psychological functions acquired by the caste in post Independent India. However, major changes have been observed since last decades, inter-caste marriages have received encouragement due to occupational mobility, migration education and commonplace of work for both men and women in offices or factories. And also the rate of widow marriages, diverse marriages etc. has been taking place in a large extent by marriage bureaus and special advertisement through mass media, internet connection and telecommunication net works. Today, the age at marriage has gone up due to both economic and cultural factors. Moreover, education and employment are considered more or less as valuable for girls as for boys. Hypergamy and concomitant constrain of dowry also contribute to increase in age of marriage. Majority of the girls themselves have been coming forward in selection of their mates. Thus, change in the outlook values and increased awaking as cultural factors and education, occupation, migration and dowry as structural factors have contributed to higher age at marriage. But, certain values and norms are still exists in rural areas. For instance, the media report of 3000 child marriages, which took place in Chhatisgarh in keeping with the age-old tradition have been performed in 1021 villages of Baigo and Marrar tribe- dominated Kawardha district on the eve of Ramnavami this year.[25] But both in rural areas as well as urban areas in most of the marriage alliances a family's status is tested, and all possible efforts are

made particularly by the girl's family to come up to the expectations of the boy's family, kinsmen, neighbours and friends.

Another important aspect, the kinship relations occupies dominant place in social structure both urban and rural societies in India. The importance of kinship relations is observed on the occasion of marriages and family functions. Kinship, family and marriage system are closely related. Generally the external marriage system is found among the members of the same family line i.e. Gotra, Kula, etc. But most of the marriages which is taking place today, if some body go for seeking the Kundli milan by paying a good deal of money, it is not an important task for Kundli milan. Kinship relations have constantly been changing. The rate of change in the structural parts of these relationships such as types of marriages, rules of residence and the formation of kin groups are remarkable. It has been changing because of the factors of population, sex change in the size of age groups, inter-racial marriages, inter-continental, inter-religious, inter-caste marriages establishing new relationships by individual in the process of production. The most important factor is the rise and growth of urban and industrial social system in place of traditional social system. Production relationship of the industrial system, anonymity of city life and individual centric life style, increasing importance of political occupational and trade relations in place of kinship relations are the factors owing to which kinship relations are gradually loosening their importance.

The family, kinship, caste, marriage and religious practice etc. in the urban areas differ from those of in rural areas. Not only in composition, but also in ideology and functioning too. The nuclear family in urban areas is somewhat smaller than the non-urban nuclear family and the urban dweller is more likely to choose the nuclear family than the rural dweller. The urban families show a shift away from joint family norms in their attitudes, perceptions and in their behaviour. In spite of this change, in comparison to urban family, rural family is far more homogenously integrated, and organically functioning through the impact of urbanization, industrialization, education, etc. has weakening traditional authority structure, which created centrifugal tendencies and reduced economic homogeneity based

on a single economic activity. However, family has not become atomistic and family as an institution continuous to be strong. Though rural family is under going a qualitative change, the dominance of familism is dropping off, family ego is diminishing, and the rule of custom is being replaced by the rule of law. Yet family is not disintegrating, Renuka Singh says about nuclear family as,

The nuclear family is the dominant social unit in urban centers, but it is not the exclusive form. Kinship and friendship ties remain important and incline the individual out of himself/herself to search beyond his/her narcissism and fantitude.[26]

In recent years family as a social institution, its structure and function has undergone many changes. A major function of the family is to socialize children, which are to tame their impulses and instill values, skill, and desires necessary to run the society. Now these days most of the role of family has been taken by private institutions i.e. school, dhai, etc. another word family is modernizing.

Gender Relationship:

The value of traditional gender roles has also shifted since long back. Attitude has also shifted regarding the relative importance of being financially well off and having a meaningful philosophy of living. According to the report of International Encyclopedia of Sociology, In 1938, 75 percent of a married women disapproved to work outside of the home if her husband could support her. By 1978, however, only 26% disapproved. The percentage of those believing that, childcare duly should be shared by both parents has increased from 33% in 1970 to 56% in 1980. Those willing to vote for a woman for president increased from 31% in 1937 to 77% in 1980.[27] And in recent years of globalization, this is an era of women empowerment. Again In 1988, nearly 75% of the college freshmen surveyed regarded work as the center of their lives.[28] However, this recent changes of data are not available. The shift of gender values in India is a long run and historical processes, which finally came to this stage by reformation, legal and constitutional processes including changing state policy. Since the independence, the government of India had taken major steps for women

upliftment through different five-year plan. But, Changes in the global political economy since the 1980s have had a dramatic effect on the lives of women, who have become increasingly integrated as players in the world's production and consumption processes. Woman have been affected by globalization in the most diverse aspects of their lives and in the furthest reaches of the world.[29] Now, changing world relations have been a central aspect of the global process.

While focusing the importance of women in the models of nation building and images of women with reference to globalization process Maitrayee Choudhury says ,

It has not been easy even in the tail end of the twentieth century to see women as agents , as actors and most importantly as economic producers· The last twenty years has concerted attempts by activists and academies to redefine this understandings .Psychologically most of us in them when we think of women ,they remain cognitively invisible , collective efforts have faced a rethinking on the basic category of work and on the false dichotomisation of the private and public sphere.[30]

Where as Ranjana Kumari says, The women of India are one of the most powerless, marginalized and unrepresented sections in the present political system. Their representation has never gone beyond 8 percent in parliament, 10 percent in state assemblies and 13% in the council of ministers, in spite of their being nearly 50 percent of the total population.[31]

While talking about the gender and values Cherian Joseph quoted from Verena stolcke (1993) and draws the attention that The analytic concept of gender is meant to challange the essentialist and universalist dictum that 'biology is destiny'. It transcends biological reductionism by interpreting the relationship between women and men as cultural construct which result from imposing social, cultural and men as cultural construct which result from imposing social, cultural and psychological meanings upon biological sexual identities,[32] Similarly while pointing out the Gender discrimination in the context of Globalization. Ranjana Kumari says three important points. i.e. Firstly whether there is any systematic

and consistent effort made to incorporate the national values in to prescribed school text books . Secondly, whether there is any correlation between the age of students and the nature of values internalized; and Thirdly, whether there is any consistential or discrepancy in the emphasis on national values in various subjects and different classes.[33] Thus, the importance of women as a social construction always neglected.

This globalization era has vehemently criticized by the women, their work and about human life. While talking about the gender and work in today's industrial society Cherian Joseph continuous to says regarding the kind of work pressure of a house wife and gender discrimination, The meaning of work, the place of work in human life and the value of work has always drawn the attention of thinkers through the ages. But it is only in the latter half of this century the attention has been focused on how work is biased to gender relationship. No aspect of every day life has more systematically devalued women, then the extensive acceptance of the nation that any activity or task performed outside the home is work and that men are entitled to and expected to work. On the contrary, all activities and tasks performed within the house, and families were the exclusive domain of women and not work but expressions of love and affection. Tasks and activities done by women within the household were hence never valued and recognized as adding economic value. On the other hand, child bearing, cooking, washing, running, a household and managing the household economy, tasks which could consume the entire time of a women from her waking early in the morning, till she had washed the utensil and put the children to bed, late at night, a work time which could extend to more than sixteen hours was just not recognized as work but perceived as a dufy which a women is bound to by fact of her biological identity of women.[34] Similarly, in the support of poor women of third world countries Susanne Schah and Jane Haggis (2000) in their edited book, "Culture and Development A critical introduction" say, by quoting Amartya Sen and Grown 1987, The experiences lived by poor women through out the third world countries in their struggles to ensure the basic survival of their families and themselves that provides the dearest lens for an

understanding of development process. And it is their aspirations and struggle for a future free of the multiple oppressions of gender, class, race and nation that can form the basis for the new visions and strategies that the world now needs. They further continue to say, outlined a vision of development, which was based on and acknowledged that ' the basic rights of the poor and the transformations of the institutions that subordinate women are in extricably linked. They can be achieved together through the self-empowerment of women.[35] Similarly, focusing on the close relationship of women and nature in third world countries Vandana Shiva argues and says,

Drawing on Indian ways of thinking about this, she identifies gendered quality in this relationship, such that women because of their responsibilities for reproduction and nurturing of the young, are the main practitioners of "shakti" or the feminine principle, expressed in protective and sustainable ways of living in nature. By contrast western inspired maldevelopment is patriarchal, both in its colonization of nature and in the ways it displaces women from their traditional role at the center of social production. Drawing on the example of Chipko Movement in a tribal region of northern India; Where, women have been at the for front of opposition to scheme to 'develop' the forests they rely on for their spiritual and economic sustenance, Shiva goes on arguing that it is third world women who are uniquely positioned to guide resistance to globalization and maldevelopment and whose ways of living offer an alternative model of sustainable development based on a more reflexive, non-exploitative relationship with nature.[36]

The shift of gender relations have already started in the very beginning of so called globalization era i.e. 1992 by 73rd amendment act, where a provision was made in Panchayati Raj system by giving 33% reservation for women in grass root level. And these days 33% Reservation bill for women is become a issue of debate among the parliamentarians, policy makers, intellectuals, Academician and Social workers. However, Education confers empowerment and empowerment facilitates education. The trouble was see around us is due to the

deficiency in both, which can be traced to the same source. Improper or inadequate education incapacitates people, and they neither experience nor exert the poaler to attain the objectives of life.[37]

While talking about the Gender identity in the reference to Indian Diaspora Aporna Royaprol say, though smaller in size compared to the other Diaspora, Which is spread over more than 70 countries and has made significant economic and political impact is at leasttwenty of those countries. Still they like and follow the basic values of their origin. The Indian Diaspora is more culturally and socially varied then any other in terms of class, diasporic Indians ample class heterogeneity, they are engaged in occupations ranging from manual labour to entrepreneurial activity. Regional, linguistic, caste and religion variations from the countries of origin contribute to the diversity of the Indians abroad. For decades, overseas Indians had little or no contact with each other, contributing to the vast differences in both their character as well as achievements.[38] She also spoke that,

> *Indian women often serve as the transmitters of tradition and the immigrant bourgeoisie and the construction of "Indianness". Anannanya Bhattacharjee critically examines the way in which the immigrant community creates a model of a representative of the pure "nation'. She says that the construction of women is always 'pure' in the image of ancient Hindu goddesses, and there is a systemic indifference towards anything, that challenges prototype of the Indian women. Issues such as domestic violence lesbianism are, after, therefore, ignored by the Indian immigrants.*[39]

Similarly Uma Segal (1991) explores, the cultural values of Asian Indians and analyses the problems of acculturation, unfortunately some of the domestic violence cases are often written off as part of the larger process of the immigrant mates psychological adjustment, which she focuses on changes associated with the joint (extended) family structure, to the nuclear family structure, she does not discuss gender issues related to the shifting family structure.[40]

So far the identty of today's women is changed, the changes are not only conflicts to socio-political and economic life, but also is their live style and cultural practices. Women were used as workers of differences and identifies especially with regards to the distinctive ways in which they dressed, including the specific kinds of jwellery they wore, their sexuality, behaviour and attitudes, particularly in public places an their wok tasks and values considered to be reflected in the institutions of marriage payments practiced by the communities of which they were a part.[41]

The impact of Globalization has not completely felt like western countries and certainly, it is different from the third world countries. However, the impact of Globalization on women has often been complex and contradictory, both in the context of their inclusion and exclusion. To be understood is needs to be analyzed not only at the Global but also at local and household levels. Feminist have been desegregating the specifications of women's experiences in the context of the global process, but this work has yet to find its way in to women of the core debate over globalization.[42]

Above all, today's feminism demand equality in terms of right, liberty, employment opportunity and demand for security in their dignity and other social evils like dowry, rape, violence etc.

Caste, Class and Occupation:

The origin and development of caste system in India is a historical phenomenon. Since long it has its existence in Indian society in different form. With the change of time, the structure and function of the caste with its affiliation to class is also deeply engulfed with the social change as well as value change. However, the resurgence of caste, with its multiple facets, is a new phenomenon in the post independence period, though caste, class and occupation has been studied in some depth in India. But the significant impact of Bhakti Movement in medieval India, which surfaced in almost all parts of the country though at different times, and was anti-caste, anti-Brahmin, anti-ritual and anti-patriarchal has perhaps the important aspect of value change in Indian caste system. In relationship with

caste and class, class is not simply a result of the new forces of change. Thus, classes and caste are found as a part of a system of social stratification in the same way as castes are rooted in Indian society. The norms that were governing class and caste relationship in traditional society became functional. However, no more class relationships are treated as background assumptions in the treatment of caste and occupation in India. In this era of globalization, though caste was an all-encompassing system in the past, today it is more an instrument used to mobilize people for economic and political gain. The corporate ness of the caste system, has been eroded at the ritual level, but has emerged at political and economic level.

Regarding caste and inequality, K.L. Sharma says, Today, Indians no longer idealize hierarchy, what they or at least the more articulate among them, idealize is equality. It may well be that some of this is make-believe, or merely for show or a concession to liberal opinions in the west which enjoys cultural hegemony in the contemporary world. Be that as it may, our constitution, our laws and the programmes of all our political parties stress equality clearly and persistently; and they are an ineluctable part of the social reality of contemporary India. Thus caste no longer determines the occupational career of an individual though his social status continuous to be dependent on his caste membership. After the political independence of the country in 1947, besides industrialization and urbanization, other factors, which affected the caste system merger of various states, enactment of several laws, spread of education, socio-religious reform measures and movements, westernization, growth of modern professions, spatial mobility and the growth of the market economy. Broadly speaking, the important changes in caste functioning may be pointed out in the present globalization period. Such as (i) Caste system is not in the process of abolition, but is making adequate adjustment with modern changes.

(ii) The religious basis of caste has cramped. Old social practices of imposing restrictions of varied types have dwindled. Caste no longer restricts newly valued individual freedom. (iii) The dominance of a caste in a village no longer depends

upon its ritual status. (iv) Inter-caste conflicts are increasing. However, these are more for achieving power than on grounds of ritual status.

(v) The Jajmani system in the villages has weakened, affecting inter- caste relations.

(vi) Caste no longer acts as a barrier to social progress and to nation's development. India is on the move in spite of the caste system.

(vii) Caste and politics have come to affect each other.

Similarly Rajani Kothari has pointed out that, caste has assured now organizational form. Thus (i) Caste associations are now functioning at various levels i.e. universities, hostels, clubs, government offices and so forth. (i) Caste federations have emerged.

In relation to caste, occupation and modernity Dipankar Gupta says that,

> *While accepting that castes, can not be modern; it most, nevertheless, be noted that major transformations have taken place in this hoary and traditional institution.*

> *Castes are now competing ferociously against one another. Caste also plays a dominant role in electoral politics. No longer can we link certain castes with occupations as used to be the case in traditional India. This itself is a forward movement as it has freed the traditional "lower" caste from performing degrading occupations.* [43]

Similarly, regarding caste and women in relation to their occupation Leela Dube says

> *In situations of change, women often have to take on the responsibility for continuing caste-based occupations and maintaining the household. When men give up their traditional occupation on account of its low ritual statue or inadequate returns the entire burden of occupational work often falls on the women.* [44]

Like wise talking about the emerging middle class in the era of globalization M. N. Panini argues that, with the evidence of the burgeoning middle class and of the phenomenon of burgeoisification. The caste free life style of the middle class and the trend towards secularization in the middle class is noted.

In India, the middle class is now a heterogeneous social category, although the upper castes such as the Brahmins, Kayasths and Rajputs constitute a significant proportion of the middle class, the share of the non-Brahmins in it is not negligible, and that share is gradually increasing. Since in India the middle class is mainly the creation of the government, it enjoys high prestige in society, and this is linked to the vast patronage that is vested in government offices. This happened because of the strategy of socialist development. In this globalization era, especially its rural economy and caste-based occupation are different from are different from urban pattern of economy. Rural economy based on caste specialization and the jajmani system could not meet the new technology, thereby forcing the specialists from certain caste to take up new occupations. [45]G. K. Karanth again pointed out that, In the context of the association between caste and traditional occupation, it is important to note that members of the upper and middle castes tend to move away from traditional occupations, especially when they are regarded as socially degrading and ritually defiling. [46] However, the decline of jajmani relations and caste-based occupation is not the product of globalization. But this has been started to decline long back soon after the independence with the implementation of economy reform, Green Revolution, Industrialization, Urbanization etc. and now since the adoption of Globalization policy it has collapsed to function. The decline of jajmani relationships has accelerated the process of dissociation of castes and traditional occupations, forcing the specialist caste to look to new avenue for earning a livelihood. Such dissociative have further accelerated by other factors such as industrialization, the spread of education, urbanization, and the emergence of new occupation. [47] While talking about power elite in rural India K.L. Sharma argues, The traditional elite in village India were different from that of today in relation to size, composition, and recruitment etc. The 'twice born' constituted three broad

categories of elite, Brahmins, Kshatriyas and Vaishyas formed religious and cultural, administrative and power, and business and economic elite respectively. But they did not have an intra-group unity and homogeneity nor all the three categories of elite enjoyed equal status and significance in the eyes of the people. These 'twice born' belonged to a system of hierarchy, therefore, their interactions were determined by norms of ranking which placed them in high and low positions in different sectors such as administrative, economic, and ritual. However, in spite of differentiation of functions of the groups the Brahmins enjoyed decisive superiority over kshatriyas and later over the vaishyas. [48]

The introduction of national, state and district level democratic politics reorients the dominant castes and local elite, so they attend power ventures on a larger scale than the village and immediate locality. However, Pauline Kolenda has pointed out that, The modern sector of contemporary Indian society is a series of institutions and organization structured according to western models, and located to very largely in cities. These include universities, schools, scientific laboratories, hospitals, business firms, factories, national parliament, state legislative assemblies, government bureaus, political parties, military branches and courts. Most of the institutions and organizations are structured in terms of a hierarchy of offices, but the principle of this hierarchy are not those of pollution and purity related to ritual as in the traditional caste hierarchy. [49] He further says that. The motivation of dominant caste has changed over recent decades. As described earlier, the local caste system was developed and integrated by a protector caste. Sometimes the dominant caste was a set of tenants of a Jagirdar, who was expected to protect villages; sometimes the dominant caste members controlled the land directly. In contrast to the above statements in relation to contemporary Indian society, Andre Bettile argues that Relation between castes are changing rapidly and these changes are accompanied by reports of caste violence, including atrocities against untouchables and tribals in many parts of the country. The new legal and political systems have not eliminated the traditional hierarchical order, but they challenge it at many points. Disputes lead to clashes between members of different castes. It is difficult to

assess the extent of change, because caste clashes are now reported much more extensively than before although, clearly not all such clashes are reported even now. [50] With the above statement Betteile further argues that, The values of a western society are not easy to describe in an objective way. They are often ambiguous and made up of conflicting elements. It is difficult to believe that hierarchical values were accepted in the same way by all strata of Indian society. Most of what we know about traditional Indian values is based on texts written by people who belonged to the top of the hierarchical system. Perhaps we will never know in quite the same detail how the order of caste was perceived by people at the bottom of the hierarchical.[51]

With overall understanding of caste, class and occupation is the context of India, in a nutshell in traditional Indian society the basis of hierarchical and existence of social inequalities was the idea of purity and pollution. But, in modern Globalizes industrial society, the basis of inequalities is achievement, which is the result of open and fair competition.

Religion, Ethnicity and Pluralism:

Religion has always been the core of Indian culture and religious ideas are occupied a significant place in the Indian way of life. In contemporary India, the process of Globalization has put a remarkable impact on technological, economic, political and social institutions, which ultimately brought about changes in traditional cultural styles, rituals and religious practices. In the present Indian context, modernity or Globalization process does not mean complete break with traditions. It is continues process, While traditional Indian society was characterized by predominance of religious values, spirituality, and belief in other worldly ness and submission to authority. However, contemporary Indian society has four important characteristics i.e. (i) Freedom of thought (ii) dominance of material culture (iii) discarding other worldliness and (iv) revolting other worldliness. While talking about Religion and ethnicity Prof. Y. Singh says,

The rise of ethnicity and religious consciousness may not threaten national identities claim the space and function of the structure in the national domain. [52]

This may be the result of historical process of change and continuity of the religious conflict but soon after the implementation of Globalization policies, two years after in 1992 Muslims blamed Hindus for demolishing a disputed construction at Ayodhya in Uttar Pradesh and killing Muslims in Maharastra riots. Which ultimately, led to the worst ever-communal conflict after independence this year (2002), following Ghodra incident. Similarly after Indira Gandhi's assassination, in 1984, Sikhs blamed Hindus for killing hundred of Sikhs in Delhi, UP and few other states. In 1998-99, Christians blamed Hindus for attacking some Christians in Gujrat and Orissa. The problem that we need to understand today is how people and faiths co-exist in a pluralistic society. Religious ideology has, however come to be related to politics. In regarding the religious practices in India S.C.Dubey says Religion continuous to play a key role in the affairs of man and society because of its functions. But as the area of scientific knowledge and technology widens the area of religion shrinks. His holiness the Dalai Lama says, There is a growing awareness of people's responsibilities to each other and to the planet we share. This is encouraging even thought so much suffering continuous to be inflicted in the name of nationalism, race and religion, ideology and history. A new hope is emerging among down trodden, and people every where are displaying a willingness to champion and defend the rights and freedoms of their fellow human beings. [53] The process of secularization/rationalization starts because of which religion loses control over several fields of social activities such as economics, trade, education, medicine and so on. But, in India many of traditional functions of religion are taken care of by secular institutions. The religious conversion and re-conversion became one issue of preserving identity of ones own communities. However, modern society is not against religion, social development through industrialization and modernization. But conflict sometimes arising out of ideological problem and using religion as a too far exploring the situation.

According to T. K. Oomen, Generally speaking Hindu nationalist have an attitude of indifference and even tolerance towards the migrant religion such as Jews, Zoroastrians and Bahai's not solely because their numbers are very small and hence they do not pose any threat but also because they have not claimed any part of the Indian territory as their homeland and have not indulged proselytizations. [54] Particularly in India, the institution of caste is very closely associated with religion. According to Prof. Andre Betteile, changes have also taken place in Hindu religions that have a bearing on caste, although it is more difficult to assess the nature and significance of these changes. Scholar are generally agreed that caste was in the past an integral part of the Hindu religion. The fact that, this view has been changed by a large number of Hindu reformers in the past hundred years itself shows that a change of orientation has come about in modern Hinduism, including Vivekananda and Gandhi, has attacked caste or at least the hierarchy of caste, and it will be difficult to find anybody today who will defend it as an institution. [55] Secularism in India has to be understood against its multi-religious and multi-lingual background with its tremendous diversity. Perhaps it was in this spirit of tolerance, acceptance and humanity that India welcomed cultural and the religious refugees from other countries. This peaceful co-existence of the different culture perhaps paves the way for plural society. It is interesting to mention about the humanity of Harsha and Ashoka during their regime. There was not a single case of religious discrimination in Ashoka's whole regime of 40 years. By that time at university of Nalanda, Vedas and puranas were taught along with the Buddhist texts. Similarly Ranganathananda in his book entitled "Eternal Values for a changing society" says the idea of toleration is acceptance is of the Indian culture. In the words of Dr. S. Radhakrishnan, Toleration is the homage, which the finite pays to the in existability of the infinite. And Gandhiji said, religion are meant to tore our savage nature, not to let it loose. Akbar did his best to synthesize the diverse elements of the Indian society especially the Hindu and Muslim culture to create Indian ethos. Thus, despite the several violences, the cultural continuity of the country was maintained throughout the Middle Ages in spite of foreign invasions. The

Bhakti Movement gave a new vitality to the cultural fabric of the people India who had built around themselves. The Muslim sufi saints like Amir Khusro, Baba Farid, Hazarat Nizamuddin Auliya, Moinuddin chisti and Hindu saints like Kabir, Eknath, Tukaram, Tulsidas, Surdas, Raidas, Mira Bai brought a new synthesis through their songs and hymns. Guru Nanak brought Hindus and Muslims closer to each other. He said; 'I' m neither Hindu nor Muslim. The Adigranth of the Sikhs contains the hymns of both Hindu and Muslim saints 'in addition to the Sikh Gurus who enormously strengthened the force of secularism in the country. Again, the social and religious movements of the 19th century such as Brahmo Samaj, Arya Samaj. Theosophical Society, Prathana Sabha, Ramakrishna Mission were a continuation of India's moral and secular traditions. According to Zaya Hasan, Pluralism is not unique to India, most societies in the world today are culturally heterogeneous. But what is certainly unique to India is the magnitude of diversity. There is no society in the contemporary world with such staggering cultural diversity as India. [56] More interesting to read about India's plural society and its ethnic character is that, Indian population consists of all the six racial types- the Negreto, the proto- Austroloid, the Mongoloid, the Mediterranean, the western Brychycephals, and the Nordic. Another important feature is the language, Grierson's survey of the Indian languages early this century had listed 179 languages and 544 dialects in India. [57] Apart from this he also says, Diversity in kinship, marriage rites and customs inheritance and the general mode of living as well as in the patterns rural and urban settlements, community life, forms of land tenure, agricultural operations and so on abound in India. [58] According to T.K. oommen regarding ethnicity with reference to India, Ethnicity is a product of conquest, colonization and migration. That is, Ethnicity implies dislocation from one's original country, region or nation, that is homeland, In contrast, the nation inevitably alludes to a people belong to a specific territory whose claim to political authority over it is perceived to be legitimate. [59] Most discussions of ethnicity focus on a wide variety of attributes of ethnic groups i.e. religion, sect, language, region, caste, race, colour culture, and the like. These attributes simply or in different combinations are used define ethnic groups. T.K.

oommen again pointed out; we live in world of 'endemism' End of history, geography, nature, ideology, positism i.e. post-industrial, post-capitalist, post-modern and beyondism i.e. beyond the nation state beyond the cold war, which signify contradictory trends and tendencies. He further says,

> *Pluralism legitimates new life styles and activities. The multiracial swimming pools, the veiled Muslims women, the skull- capped Jewish males, the vegetarian Hindus, the rosary welding catholic priests, the lovers indulging in intimacies on the street, the drug addict who loses his balance in public places, the neo-nazis who attack aliens are all rendered visible by pluralism.* [60]

Ethnicity refers to common ties of culture or race or rationality. The most important aspect for an ethnic community is to keep its culture distinct. [61] Despite all the differences, however, globalization policy in India has provided opportunity to all individuals to develop self around conscious and unconscious orientation towards vital interest and values involving identity, status, commitment and desires. Today individuals are more concerned with individuality. The groups, which were wholly or largely excluded, from free social interaction for generations together, also now insist on getting discriminatory privilege to rise in social scale. The Indian region, which had remained economically backward, because of many reasons, has changed its policies, and wants a share in developmental scheme.

In the new economic and political environment, after implementation of globalization policy, new norms, basically non-religious and secular and derived out of a liberal democratic philosophy emerged and increasingly began to supersede the religious norms. Villagers started to picking of democratic and equalitarian ideas, new secular institutions and associations and new secular leadership and social controls began to emerge within the rural society. On the one hand, it is also believed that the system of religion is also changing with the changing circumstances. A segment of educated and enlightened people has risen in India as well as in the west does not believe in religion and god.

However, the changing circumstances have also created another segment which believes that all religions teach truth, compassion, brotherhood and thus the spirit of a common human religion is strengthened, on the other hand new ideologies and scientific temperaments have restricted the influence religion. In this era, the scientific discoveries have created situations for destruction of humanity. As a result of which in western countries people are returning to religion with a hope to attain spiritual peace and human dignity. Thus, it is becoming interesting to study religion now these days.

Migration and Urban Neighbourhood

The Indian society was formed through the process of the accretion of immigrants and the dislocation of a culturally distinct people in to India. Which occurred some 3500 years ago with the arrival of Aryans, which pushed the native Dravidians into the southern as well as to the relatively less hospitable geographical regions i.e. hilly tracts. But in later parts different communities started to move from one place to another place in search of grazing lands and agricultural lands. After independence with the process of industrialization, urbanization, and quest for education, employments etc. are both responsible factors for short term as well as long-term migration. Individual migration or mass migration are responsible either due to push and pull factors, which includes inter-state, intra-state migration. It is interesting to note that, the Indian Diaspora, though smaller in size compared to the other Diaspora but spread over more than 70 countries. These migrants diasporic community have never neglected the core Indian values. Till now, " Religion is a key element in the lives of many immigrants, it is common among immigrant groups to engage in identity formation through religious expression. [62] The ongoing process of globalization renders an overwhelming majority of state, societies, and socio-culturally heterogeneous through exposure to mass media and the migration of capital and labor. The migrants drawn from different backgrounds, racial, religious, linguistic etc. Who are sometimes demanding rights conventionally granted only to citizens by the state after their prolonged settlements. With the principle of free flow of labor, commodity, science & technology and capital, the inter-state migration

process became easier for the people those who are in search of life chances for their survival. With the changing policies different nation states today hundreds of Indian young men/women walk out into the world to shape their own destinies either as student in search of higher education, knowledge workers, businessman or social worker. Particularly in the case of India a large-scale migration has been observed from Rural to urban centers in search of job opportunities, This leading to unplanned heterogeneous urban growth in India.

Sociologist have described, neighbours are as the member of a primary group have close and intimate relationships with one another. But, this concept is appropriate even today in rural areas. But, urbanization has of late affected neighbourhood relations to the extent that the neighbours do not even know each other.

Most of the urban dwellers are migrant from the different places, engaged in different professional or business activities. Out of them, some have made the urban centers as their homeland. The occupants of the inner city shows that in terms of factors like income, education, and occupation people in the same neighbourhood can be divided into various groups. Such as immigrants, professionals, students, intellectuals, businessmen, service class, less educated, highly educated members of middle and rich classes. These varied social classes despite their living in close physical proximity socially they live in different 'worlds'. It may be appropriate to say that in recent days cities in India are now developing unevenly with rural migration, industrial workers, inequality etc. Apart from this unemployment, poverty, caste and communal conflicts, public disorder and pollution have increased the urgency regarding the debate on urban policy.

Violence, Crime and corruption:

India has witnessed rapid socio-economic changes since the implementation of liberalization policy. These have affected various institutions. White-collar crime has acquired new dimensions. Political institutions have changed very rapidly

and cultural norms have not kept pace with them. Hence, there is a cultural lag in today's India. Aspirations for status-elevation have also increased in recent years. A number of people have adopted malpractice to acquire a higher status. Economic unevenness among different sections of society has been accused partly by the social heritage of the people and partly by the process of modernization and change. The status hiatus created by these factors has been largely responsible for creating situations of crime and delinquency. Corruption grown phenomenally since last three decades and no area of life is free from it. Over the years, corruption has come to be accepted as a fact, and it is widely known that the citizen have to pay to officials and politicians for permits, licenses and other favour. Government officials have to pay bribes, for instance to be transformed out of a place or to stay where they are. The net result is that the citizen is compelled to pay a bribe for anything he wants from the government. Corruption of various kinds entails criminalization of politics. Every political party wants to derive maximum benefit from administrative service, which by seventies largely lost their commitment to any value system. The decline of values and behaviour pattern in the society at a large scale is responsible for the decline of professions and institutions in the state. The real culprit is the acquisitive spirit dominating all strata in the present Indian society. [63] Perhaps this is the global phenomenon today. Everybody wants to exploit everybody for purely personal advancement and gain. Perhaps consumerism and desire for an ostentatious life style tempt many to make money by hook or crook. It is shame to be notice that, India is ranked 72 out of 91 countries listed in the order from the most corrupt as per transparency International corruption perception index. [64] Without bothering about the external debt and social problems, our politicians, bureaucrats and leaders engage in corruption. According to M. N. Srinivas, there has been tremendous increase in all kinds of violence, organized violence against the state, intergroup violence, intra-familial violence, and an increase in the general climate of violence, and finally as in the case of corruption, a tacit acceptance of violence and a growing insensitivity of murder, blood shed, gang wars and rape.[65]

The dowry related violence has multifaceted phenomena. The growth of education, salaried employment, migration to cities and towns, scientific and industrial advancements not only increased the incidence of dowry related violence but also changed its dimension and magnitude. Educated boys, with administrative and professional jobs, became the most prized prospective husbands and if they won't get satisfaction what they have given as a dowry it takes the step towards violence. However, the values of dowry vary from caste to caste and from region to region. The status of women also changed in the socio-political, economic and cultural field. Women today enjoy many more rights including social and legal and have greater freedom and voices, and participate more freely in public affairs. But it is also true that, still women are discriminated, harassed humiliated, dominated and even exploited. With the rapid spread of dowry among the people, cutting across caste but sect, religion, class and region; intra-familial violence has increased enormously. Harsh economic calculations enter into all traditional marriages, the main aim being to become rich at the expense of the bride's family, and huge sum of cash, gold and consumer durables being extracted by the groom's family. The size of the dowry has become an indication of the status of the groom's family. Greed and crass materialism mark marriage negotiations and dowry demands often pursue the wretched wife even after she has given birth to one or two children.

Apart from this related/domestic violence professor M.N. Srinivas has pointed out that, In urban areas, which are invariably multi-ethnic, economic conflict between groups might assume the form of a struggle between the sons-of-the soil and 'outsiders', even when the former are only earlier immigrants. This kind of situation is often exacerbated by politician, businessmen. [66] Today it is felt; no account of inter-group violence can afford to ignore clashes between professing different faiths, which have become frequent in recent years. Regarding this, again M. N. Srinivas says,

> *The causes are many and tangled but an important factor has been the rise, in the post war world of religious fundamentalism everywhere.* [67]

Structural Transformation and Emergence of New Culture:

The structural transformation of Indian society was taking place since the colonial period by Britishers through unitary political system and territorial integration, social reform, introduction of English education, invention of new technology, introduction of Railways, Telegraph, industries etc. Soon after the independence, as a welfare country it has taken special interest in its developmental process. Legal and constitutional safeguards for women, SCs/STs, OBCs, PHs etc., introduction of five year plans, Green Revolution, development of indigenous science and technology enormously contributed for structural transformation. However, in this era of globalization, Technological Revolution (TR) made the thing easier and transformation in different social sectors. As a result, dramatic changes have been taking place in our surrounding, creation of virtual community, knowledge workers, coming back of NRIs to their homeland and invest their money in the market etc. Regarding the structural changes Y. Singh says, A structural analysis of change differs from the cultural one which is in terms of particularities of customs, values and ideational phenomena, their integration, interaction and the net work of social relationships, which through culturally distinct share common and comparable attributes at a higher of abstraction called social structures. Thus, caste, kinship, class, occupational groups, factory and administrative structures that comprise distinctive fields of social interaction constitute structural realities. They emerge from human needs and existential conditions of man, and are comparable inter-culturally as well as cross-culturally. At the substratum of these structural realities are numberless particularities of values, customs and cultures. [68] Any type of social structure very intimate relation with its adopted cultures. The stability of the social structure is contingent on culture. These structural changes in society, which takes place with the change of its social institutions, have imparted much freedom to new generation to define their life inspirations and life style. Moreover, the social institutions that provide normative stability to the new generation are under great structural and functional stress both in the urban and

rural areas. In recent years the structural change consists of demonstrating the qualitative nature of new adoptions in the patterned relationship, expansion of market, technological revolution, breakdown of joint family in small family unit, transformation of caste group into class group, changing leadership with popular choice, progress in science, success of green revolution etc. [69] From a functional point of view, the changes in structure with change of culture adopting new values as and when conflicts are contained and prevented from changing the structure. However again Y.Singh has pointed out that, It does not mean that the traditional family values of loyalty towards parents, parental support to children or the traditional values in regard to marriage and customary rites or rituals have withered away. They continue to persists in most parts of the country and in large majority of families. [70]

In the process of globalization the differentiation of roles and shifting nuclei of authority in family, the changing positions of caste and dominant class and occupation, the spread of bureaucratic administration, profit motive business oriented market situation, the emergence of new organizations, new labour movements, urban and industrial growth, demographic changes and changes in leadership etc. are some structural changes. This offers a valuable clue for the adoption of new values in Indian society.

With the change of this structural transformation a kind of new culture has already emerged. Moreover, it is expected that many changes would likely to be occurred with this globalization process. However, changes are taking place in rural India but yet to witness the fruition of globalization policy effectively. The new institutional innovations that globalization has brought about in society are market, trade and finance communication and media, technology and science, migration and inter cultural transactions. There are related issues of tourism, mobility of professionals and the emergence of Diasporic subculture. Social institutions and organizations change with the changes in human needs. As the human species now these days incarnating into a generation of highly intelligent, lazy, self-centered people with virtual ideas, emotions and identities. Cyber cities are now come into function in every parts of the country. Technology is

undoubtedly enhancing the capabilities of humans. Evolution becomes an engineering feat. But the paradox is that however much human augment, the machines man has created is superior in performance and getting better. Today fashion designers, beauty contestants have dozens of microsurgeries to fix her eyes, nose, lips, cheeks, thighs and legs. Earlier there were designer Villas, clothes and bathroom tiles, but now there are designer athletes, clones and smart babies hair surgeries, artificial heart implantation etc. When technology has already given us one world, life is already globalized because of the modern communication system. In addition, it has made the world in to cosmopolitan cultures of mankind have been globalized. Even, if we so desire we cannot remain in isolation. Thus liberalization is a fact accomplished under the socio-economic situation now obtaining all over the world demands afresh value conditioning in the perspective of the cultures of the man kind and the understanding of the oneness of existence. There is a silent revolution going on in the midst of much gloom in the field of IT. A revolution touches our lives in myriad ways- from the rates we play for utility services to the quality of our roadways. It can help prevent famine, blight and pestilence. It can influence the speed with which emergency vehicles react to our calls and how quickly criminals are put behind bars. It has played an influential role in the scheduling and fighting of wars and rebuilding war torn communities. It is being used for applications as for flying as finding offending tax payers, developing pizza delivery routes, and setting up insurance rates. The basis for this silent revolution is a technology called GIS (Geographic Information System).

In regarding this emergence of new culture, Y. Singh says,

> *Globalization expands the scope and speed of cultural interactions across societal boundaries, the incidence of migration and emergence of cultural diaspora bring about intense cultural and economic interactions. This is made possible due to the TCR (Telecommunication Revolution) but the cultural processes that it sets into motion acquire significance, related as these are to the possibilities of cultural assimilation, adoption, integration or conflict in course of such cultural contacts.* [71]

Referring to the case of India he further says, Globalization is also does not contribute to cultural, social and economic integration of people in the society through equitable access to the fruits of developments available through globalization. Cultural conflicts or contradictions sharpen in society due to unlimited exposure of people to foreign cultural and entertainment packages beamed from television and other mass media.[72]

As a result, of this above-discussed structural transformation, the cultural consequences are that, a common culture has developed across the globe. The term 'culture' here is used in that sense that is more general. It refers to a way of life. Featherstone gives as an example of cultural globalization, the development of financial markets in which the main actors share many business and life style norms and values, i.e. an internal frame of reference in leisure as well as work. Some other areas of consumption like fast food, 'world' cars, etc. have also become globalized. However, cultural globalization does not mean that cultural differentiation does not exist. Moreover, the process of cultural homogenization, that is, evolving and imposing a common life style, If life style includes matters of dress, food, worship styles, art forms, marriage and family patterns, there is very little common differences in terms of language, region, and religious communities.

Significant cultural changes have taken place in India after independence. But with the adoption of globalization, across the nation, the life style and leisure activities of the people have changed these include modes of consumption, styles of dress, uses of synthetic material or artifacts, modes of transport, and weakening of the traditional interdictions about the consumption of meat, poultry etc. The consumer culture like consumption of fruits, vegetables, milk products now has a much wider scale which was briefly discussed in chapter IV. With the change of these culture and values which guided by the forces of globalization and liberalization it clearly finds out the issues like ethnicity, crime, pluralism, corruption, criminalization of politics, migration, influences a greater degree in our nation building process.

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Chapter-IV

Values: Materials Culture, Consumerism and Globalisation

The year 1991 heralded a new era in the economic history of India. This was the year of economic reforms and liberalization involving open door economic policy with dismantling of Tariff and trade barriers and encouragement to the policies of privatization and globalization. With the adoption of Globalization, policy the state has started to deviate from the Nehruvian model of economic development. This study is especially dealt with an attempt to focus the changing paradigms of value in the era of Globalization in Indian context. The protagonists of swadeshi are not carried away by the economic reforms of 1991 so far as achievement of Globalization. Despite all this, the services of the nation in terms of per-capita income, literacy women upliftment and health, population control and family welfare remains as poor and beyond the reach of millions as ever. The infrastructure is stagnant. The industrial resurgence has not taken place, what we are witnessing is the undercutting and servile mergers, consumerism, and dumping of out dated technologies, closures of patent, Erfvironment and child labour.[1] In fact, this is also trace to the some other exponent that India can not remain isolate from the Global scenario in the age of IT (Information Technology). Now, in the era of Globalisation and interdependent market conditions, the concept of self-reliance does not mean production of al commodities at any cost. In this process, Liberalisation and globalisation have led to unbridled consumerism, flight of capital from India, killing of local industries, in the name of competition and efficiency and arrival of MNCs in a big way FDI and technology without actual investment in the field of core sectors of economy like roads power, communications and basic utilities of life and induction of technology in the field of industries only. Meanwhile the traditional customs are dismantled and traditional virtues lost. Certain values or norms become increasingly universalised. It is true that life is entirely different in different parts of the Globe, and so are ideologies and political institutions. However, in the recent globalized social arrangement, the differentiation between everyday life and institutionalised life is blurred, or not yet fully developed.

Terrorism, drugs and other criminal activities can now move more easily across borders, as can infectious diseases and various kinds of environmental problems such as large scale environmental degradation, acid rain or nuclear spill out. At the same time, new kinds of interdependence and Co-operation have emerged to solve the common problems together. Modern communication Technology has created new boundaries as well as broken old ones. Considering these views, and perception regarding modernity, Saran says, modernity made its take off from all other ages and cultures by rejecting the transcendentally given and traditionally inherited authority and there by attempting to establish itself independently of any thing other than itself. According to Anand Kumar, the nation is moving away from the Nehruvian model without any specify alternative. It is a situation of charge towards globalisation for creating new capacity to meet the challenges of nation building. Similarly, the pressure to purchase things became inevitable in the society. "consumerism came as a result of advanced capitalism. In countries like India, where time period have been telescoped quite dramatically, and where there is a small class of true consumers, Globalisation creates on ideology that undermines citizenship and concern for the truly underprivileged.[2] According to the UNDP report, the world commission on culture and development (WCCD) recognised the broad principle of protecting cultural diversity while encouraging cultural exchange. Balancing the two is difficult and controversial. But countries, which are to protect their cultural heritage, need to be permitted to do so. NGOs have emerged as major actors both in size and in impact. The shares of resources accruing to NGOs have steadily in creased, even though official aid transfers have been steadily declining. Today, prominent aspect of world economic, political and social relations revolve around issues of inequality based on class, caste, race and gender. In terms of class there is neo-rich, upper classes, metropolitan elites and rich farmers who are vulnerable and easily exposure to the globalisation. Dalits in contrast to the above and caste relations, it is the Dalits and other deprived category of people such as SEBC and working class have a least share on production activity. Thus the influence of

globalisation has its impact at primary, secondary and territiary level. And the issues regarding gender relationship has discussed in chapter III.

According to UNDP report 1999, the rise of culture as an economic good has added to the identification of culture with commodities that can be sold and traded-crafts, tourism, music, books, films, Although the spread of ideas and images enriches the world. There is a risk of reducing cultural concerns to protecting what can be bought and sold, neglecting community, custom and tradition. Again, it has mentioned, culture has become important economically. A UNESCO study shows that, world trade in goods with cultural content i.e. printed matter, literature, music, visual Arts, Cinema and Photographic, Radio and Television equipment almost tripled between 1980 and 1991 from 67 billion to $200 billion. It continues to grow. But the Global market for cultural products is becoming concentrated and driving out small local industries. At the core of the entertainment industry-film, music and TV, there is a growing dominance of US products, and many countries are seeing their local industry wither.

MEDIA AND GLOBALIZATION:

Media is regarded as the vehicle to carry culture from one place to another, which enables for the cultural Globalisation. The nature of the relation between media and society depends on circumstances of time and place. Defined in general terms, mass communication refers to other relatively simultaneous exposure of a large shattered and heterogeneous audience to stimuli transmitted by impersonal means from and organised source. Now these days the greatest concern is directed towards the social effects of media. Question is that how consumers use and respond to mass media as a commerce and business related to Globalization and media, entertainment economy, culture and society.

Most revolutionary aspect of culture, social and economic globalization is reflected in the advances in technology of communication. The electronic media of communication such as radio, television, computer networks, via satellites, paging services, telephone, electronic mail and Internet web, etc. are modes of communication which are revolutionizing the banking, trade and management

practices, uses of culture and leisure and most other modes of inter-cultural and inter-group communicative actions. It is possible to have individual-to-individual, group to individual and group-to-group communication contacts globally, most of these media transcend the territorial national cultural boundaries. They may function beyond the sovereignty of the nation-states and offer individuals enormous amount of choices and freedom in matters of cultural and ideological preferences. The communication revolution has effectively abolished distance, and made terrain irrelevant. Today more and more of our transactions involve the exchange and movement of data, images and sounds rather than physical goods. Therefore, digital bit streams, which can carry voices, images, words, graphics and moving pictures, are adequate for a vast array of purposes. Briefly saying, in theory no more we are more than a second is away from any one anywhere on earth. It is this connectivity, this speed of information flow may be considered as the seed for globalization of trade and commerce. For centuries India remained largely an 'oral society'. The oral mode of communication played a major role in its freedom movement. During the British period, the print media soon added a new dimension to communication process. However, with this track, India tremendously increased its communication system and now with the advanced technology IT, the communication has revolutionised the development process. According to Y. Singh,

> Cultural changes begin with changes first, in instrumental values, such as economy, technology, patterns of consumption and living styles, etc.[3]

Regarding to the media transmission and the culture of the youth in contemporary society, Celia Lury says,

> In general terms, however it has been suggested that the commercialised media environment has transformed the social and cultural space within which young people's cultural activities takes place.[4]

But, changes in the core values of the culture, which belong to the independent or categorical structure of values of a society, and constitute cultural identities of

its people, do not undergo total transformation. It charges slowly as it adapts itself to new values. Again Singh says,

> *The new forces of society change, politicisation and media exposure have changed youths' values and social psychology throughout the country, from the village to the town and to the metropolis. Youth are disenchanted from the present state of things around them and seek opportunity outsides. The rural youth, particularly those from the middle classes and upper castes wish either to seek employment in lucrative private sector jobs or migrate outside the country.*[5]

As it has already mentioned, in traditional India, however the value of media was largely based on "Oral society". There was not technology to upgrade the media. Thus for centuries India remained isolate in this sphere and rely on "Oral Society" and physical movements in its communicative processes. The great Epics like the Mahabharat, the Ramayan, and Puranas were spread across the country that became popular through oral society. The first ever newspaper in English was published in 1780 from Calcutta. After, Independence, the Indian constitution guaranteed its citizens the right to freedom of speech and expression, and the new policies about the press were evolved by a series of press commission. The press commission of 1980, suggested the role of the press in the development of a democratic society, constitutional and legal safeguards to protect citizens right to privacy, press as an industry, social institution and forum for initiating discussion on public affair. However, this value of media has changed incourse of time with India adopting economic reform programme, foreign companies and establishments have been making their presence felt in the Indian scene. The various sectors of the domestic industries one after the other have witnessed external competition with the unfurling of the county's globalization policies. Therefore, not surprisingly, the media's turn has come as well. Doors have already been opened to the foreign electronic media. The CNN, STAR TV and BBC world service etc. have become a part and parcel of daily viewing in all urban centers. Moreover, this trend is gradually percolating towards rural areas. Their programmes have found their way in to the Indian living rooms. Perhaps

the next step to follow was inevitable that of providing the same options to the western print medium.

Globalization has many definitions but literally speaking globalization as a concept and transcends it through media as a process of reformation package. As presently used, the 'folk media' and the 'traditional media' are often confused. The folk is supposed to apply mainly to the performing arts, which include, but are not limited to puppetry, shadow plays, folk drama, folk dance, ballads and story telling.[6] Ranganath (1979) delineated three categories of the folk media: ritual, historical/traditional and functional. They have been integrated over the years into patterns of behaviour and institutions of the people. The traditional media are also indigenous modes of communication, but they seem to focus on interpersonal channels and networks of communication, such as meeting place, including community tea-shops, the market place, religious centres and social community institutions. While referring to the media and society in case of traditional Indians, Ranganath (1979) has again described the folk media as being intimate with the masses, rich in variety, readily available at low cost, relished by different age-groups of men and women. They are traditional theme-carriers and have great potential for persuasive communication, face-to-face communication and instant feedback. He believes that the folk media can carry modern messages effectively. It is also believed that the traditional media can bring about social change in developing countries, being comparatively cheap, not importable stuff, involving no scarce foreign exchange, and free from suggestions of cultural colonialism and foreign ideological domination. Being egalitarian, these folk media can prove a better outlet for egalitarian messages than the present elite press, film, ratio or television. They are characterized by acceptability, cultural relevance, entertainment value, localized language, legitimacy, message replication, and instant two-way communication. They can be effective carriers of the total message and can contribute to the welfare of the whole society and its overall cultural, economic, and social development. The traditional media provides entertainment, disseminate information, inculcate socially acceptable norms and values, and perform a generally socializing

function. However, it has to be remembered that not all-folk media are flexible enough to be used for developmental purposes. As an important means of communication, the media is a vast source of information and entertainment to people across the country. Its ability to mould through and form opinions is such that one can say it is a sort of governing force. As far as Indian society is concerned, it is one in which traditional values, and Socio-cultural standards are deeply engraved. It is interesting to focus that, now these days Indian festival like Diwali, Holi, Dushera and car festival are celebrated by the Indians across the country where they have settled. Still now Indian movies are popular in Latin America, South Africa, Mauritius, and Fiji etc. among the Indian diasporic communities, and Indian movies like Taal, Hum Dil De Chuke Sanam etc. have earned a good deal of money in foreign countries. Though, religion has always been the core of Indian culture to the Indians who emigrated to far off lands, religion was the means to organize and orient their lives. But in this era of globalization and advent of technology certain things are getting reorganised and certain things are loosing its ties from core culture. In this regard, Appadurai points out that, the new media creates 'virtual communities' and 'cultural enclaves' by offering the possibility sustained communicative interaction among members scattered in far off places. It helps them maintain their identify by accessing themselves to cultural meanings and values rather selectively through an adaptive mechanism.

Question may arise what is the value of today's media? It needs a separate investigation on mass media to give a suitable answer to it. According to Thampson,

> *The use of communication media involves the creation of new forms of action and interaction in the social world, new kind of social relationship and new ways of relating to others and to oneself...In a fundamental way, the use of communication media transforms the spatial and temporal organisation of social life, creating new forms of action and interaction, and new modes of exercising power, which are no longer linked to the sharing of a common locale.*[7]

Now these days in the information economy, the Internet is a means of transporting goods to market and a means of creating markets through advertising. The goods are information, not Nicaraguan coffee, Sri Lankan tea or sweaters Euador. We could end up with a situation in which the Internet provides the infrastructure for a global economy in which we all impart Microsoft products and try to sell handicrafts. Technologies of communication are more than just the nuts and bolts or chips and bites-that constitute the apparatus they involve. Communication lies at the heart of the sociality. It is the means by which symbolic knowledge is conveyed, stored and circulated. Through communication, people create connections between each other and construct communities of identity and belonging. Changes in the form and scope of communication therefore impact on the nature of social interaction and the circulation of symbols, values and cultural knowledge.[8]

However, the communication potential of India's varied traditional media was proved during the Freedom Movement. These are used by our freedom fighters to arouse the conscience of the nation against the British rule. In the 1950s, the Indian peoples Theatre Association (IPTA), the cultural arm of the undivided communist party of India, successfully used some popular forms of folk theatre like Jatra of Bengal, Tamasha of Maharastra, Bhavi of Gujrat, and Burrakotha of Andhra Pradesh to influence people. In the mid 1950s, the drama was effectively used by the government agencies to tell rural people the story of independence and acquaint them with the aspects of the Five Year Plans and other projects for rural development. During the 1960s, and 1970s, there was greater resurgence of interest in the education and information. For years, the AIR, in its rural broadcasts, has used the folk media in the form of a daily narrated by conventional characters and folklore of the rural areas of particular AIR Station. But in recent year, mass media is used both in rural areas as well as in urban areas in its development process, trade, commerce and the purpose of business. But issue is that how far general mass would be able to afford this up-gradation of technology and commercial media. Today technology made possible to communicate from any- where on earth to anywhere on earth. Communication

can be possible from moving platforms including Cars, Ships and Aeroplanes. In addition, the media can send or receive data, voice and moving images. The rapid advance in communication and information technologies, are giving rise to a whole host of new products and services. However with the process of globalization the major telecommunication means, viz. radio, television and films, the role of telephone, mobile phones, e-mail, fax, Internet etc. is expanding. Between 1982 and 1995, India launched eight INSAT series of satellite which have contributed to a massive expansion of the Doordarshan coverage to 846.5 million of the total population. Doordarshan now has a eight channels. And there are so many other foreign channels. Advertisement of various consumer goods by film actors, athletician, sports man, models in various TV channels attracting the consumers. Thus, electronic media is used as an easy process to popularize the consumer culture.

Indeed, India has now a vigorous tradition of freedom of press through a vast number of newspapers, journals, and periodicals. There also exits the Press Information Bureau (PIB) which provides accreditation to the journalists numbering 1,322 News agencies like Press Trust of India (PTI) and United News of India (UNI) have global linkages and provide news.

Technology, Culture and Globalisation

The development of technology has greater impact on any society and its culture. The process of any civilisation has directly related to its use of technology in day-to-day life. Thus, the progress of any society or nation depends on its upgrading its technology. Marx has pointed out that "Technology and its development is by definition, relation, because it is through the development of technology that the metabolism between society and nature leads in gradation to the demonstration and mastery of society (man) over nature. The spirit of technology were the sole imaginary institution of modern age, we could hardly imagine how our culture become omnivorous. The use of technologies it is always believed that the recent one is the best. The product of yesterday quickly become outdated and is soon destined for either garbage bin or the museum, but not in all cases. However, it is

felt that, today the imprisonment of the mind in the soul of ideologies is motivated and monitored by technological imagination. Agnes Heller says, the concept of culture as high culture has included the creation of the mind, of hands, and of imagination that were collectively termed by Hegel as the absolute spirit: the representative works of art, theology, philosophy, and in the 19th century also science. Today's civilization is the technological civilization. All assets of technological civilization of means, not of ends. They are in different in relation to certain goals or ends whose means they are or can be and this technological civilization is rational. Parsons believed that technology is a kind of capability on the part of the organization for a more effective control and necessary change in the physical environment in favour of human needs and demands. [9] In facts, technological determinism assumes that technological innovation is the driving force behind social changes it imposing its own logic on the social actors and their relations. In order to bring about deep economic and social changes and promotion of the living standard as well as filling the gap between under developed and developed countries, the countries like India are in need of science and technology because development has become an important factors for industrial and economic progress. [10] With contradiction to this statement again he says

Science and technology have not been created and developed in isolation and introduction of any new technology is a cultural phenomenon, directly affecting cultural values and the behavior of the community. But, in the recent trend of Globalization technological transformation from west taking place in India without bothering about traditional values and the cultural ethos. [11]

Technology appears as part of life and something separate from it. Arnold Pacey in his book entitled the Culture of Technology" has considered three different aspects of technology. These are (i) The organisational aspect, consisting of the activity of designers, engineers, consumers and labour unions. (ii) The technical aspects, which are limited concepts of technology, that is to say, knowledge, skill

and know how, tools and machines. (iii) The cultural aspects mean goals, values, moral rules, belief in progress, affecting the creativity of designers. [12]

When technology is presented in a way that is more limited the cultural values an organizational factors related to it's assume for it the shape of an alien factor. Further he says in this case technology is known in its compete technical aspect but in its broad concepts it should be considered equal to practicality. In this way, it is not impartial and has direct and indirect impacts on value traditions and the environment. Though the cultural values are a determining factors in the choice and impact of technology and the latter actually transforms cultural values but it is needed to be understand how far technology and culture are independent system to be co-ordinated? Question may arise what is the value of technology. Why human civilization needs technology? These are not the question to be asked in this progressive society because every body knows why we need technology? The simple way to answer the above question is that, technology is means for change in the environment in order to make it compatible with necessary and inevitable human needs, and culture is also man's compatibility with the environment around him and the relation he establishes with it. A direct relation exists between culture and technology and both of these affect the other in a sequential manner. In advanced societies – which are birthplace of technology, it is attempted that social and cultural organizations be put in line with technological development. But in developing countries especially in traditional society like India, the situation is considerably more complicated because technology as an Alvin entity and recently appears as an independent system in the face of existing cultural systems.

Quoting from Simon Ramo of Thompson Ramo Wooldridge, James Martin says

> The extension of man's intellect by machines, and partners of man and
> machine is handling information's may well be the technological advance
> dominating this country. [13]

The evolutionists introduced technology as the major component of culture and put the other components of culture of second place holding that all the

components are affected by technology. According to Leslie White who introduced the most important theory on technological determinism, not only technology determines the directions of cultural developments, but it also determines the need for building social foundations. Regarding the technology and social change James Martin and Adrian R.D.Norman says

> If we had large amount of time in which think about society and to test out the effects of changes that we would introduced, then we would be better able to guide the process. Slow evolution can be controlled evolution. The rate of technological change how ever is becoming too rapid. It is, very apparent that many institutions today are failing to keep pace with the changes. We are not directing the technology; it, to a major extent, is directing us. [14]

However, the technology has already revolutionized the Indian society, but the expansion of the communications network in poor country like India how far able to utilized the benefits of modern technology with out disrupting the traditional values and culture. Question is that can we retrain our cultural values/identity despite the increasing onslaught of the mass media like the Satellite Television, the Video and the commercial films, which have brought so much cultural degeneration in recent years and have threatened to destroy of the roots? Keeping in view of present process may be not because India has neglected its own heritage of indigenous communication media in restoring, preserving and continuing the Indian cultural tradition and to emphasis the need for evolving an indigenous technology. Increased knowledge has revealed the primary role of chance in the evolution of man, where once there was a belief in purpose. But where science has questioned the will of the gods, it has made possible the will of man, man is at last in a position to guide his own evolution only do discover that this evolution is so rapid he can not be certain of controlling it. [15] In the compulsory process of social evolution and change which emanates from the introduction of values and modes of external behavior inspired by the advent of foreign technologies the cultural system in their entirety are attached upon. Thus in recent years, the main risks lies in the endangering of cultural identity which is

rooted in the tradition of nations and the issue of preservation of cultural pluralism for the entire human community. With the emergence of the technological order we can no longer speak in an empirical sense of two separate orders the human and the natural: for the technological order represents the form of the constant interaction between the two orders.[16] Saran considers human needs as the determinant of changes in the technological order. Science and technology form part of systems of knowledge that man, at different times in history has inherited. Modern science and technology are part of the 'Modern' system of knowledge. Saran says,

> *Technical activity is the most primitive activity of man. There is the technique of hunting, of food gathering fishing; and later of weapons, clothing and building. And there we face a mystery.*

Culture determines the way in which individuals identify and recognize one another within their own social sphere of action and the traditional cultures and value and system on them constitute the factor for social harmony, and give a special cultural identity to the members of community which, in itself is one of the needs for endogenous development.[17] Saran says,

> *The technological advancement in relation to human being and their social existence may give an impression that after all it is materialism a " high standard of living " that controls modern technology and hence the "vilian" or the "Hero" of the piece is materialism.*[18]

Globalization arrived as a new package of human development, and human development is in fact a complicated and multi-dimensional process, which includes social, cultural, political, economic and technological spheres. New network of 'knowledge industry' and 'culture industry' are becoming key components of the 20th century societies. A borrowed technology, acquired in a 'package' along with the imported exogamous know-how and the organisational ethos till it gets internalized in the recipient society it runs even the risk of getting rejected in long run. Regarding Global Culture Arjun Appadurai makes an interesting observation. He talks about ethnoscape i.e. landscape of persons who

constitute the sifting world in which we leave: tourists, immigrants, refugees, exiles and other moving groups and persons. He also talks about ethnoscape – the global configuration of technology that moves at high speed across various kinds of previously impervious boundaries. Finally, he talks about ' Media Scape ' which refers to the distribution of the electronics capabilities to produced and discriminate information, which are now available throughout the world. In short Appadurai wants to point out the combination of 'ethnoscape', 'technoscape', and 'media-scope' lead to the globalization of culture. The right to communicate is now seen as a basic and fundamental right. Extending to groups, nations and the international community, and has important legal, economic and technological implications. Communication to society what the nervous system is to man. From the evolution of languages, writing, printing, telegraph, photography, radio, telecom, television, computers, to audio and video cassettes, teletext, rural telephony and information. The world has come a long way, and the astonishing revolution in communication and electronic systems truly signifies the emergence of a new information revolution. With the process of Globalization it is interesting to point out that, microelectronic, civil aviation, telecommunication, robotics and computers are fast developing industries during recent time. There are all brainpower industries. The friction between technological development and the preservation of cultural values, in particular and the influence of the former upon the course of social and cultural changes have been a great source of controversy. Today the value of human life in industrial society governed by technical relation, all products are inter-related and inter-dependent, where the purchase of a product commits one to another. Technological advancement is taking place constantly and rapidly. What has been useful and favoured one-day runs out of style next day.

The development of communication technology, the ability to record and transmit sounds and images over any distance, and the easy reproduction of these on a large scale, have changed the face of contemporary Indian culture. In this regard, the important crisis facing India today is that, it has not satisfactorily succeeded in developing the technologies in conformity with their need and

cultural values. Especially in India, there exist certain problems regarding their values of technologies and culture because of its historical background and continuation which has able to emerge in the form of tradition. Apart from our indigenous technology, we cannot deny the adoption of foreign technology and it's transformation to Indian society in the developmental process. Thus in recent years, technical modernization is growing rapidly in our country. The proper and positive use of technology has reflected a fundamental change in the socio-economic life, their thinking and mentality. In traditional society, there was traditional technology and traditional culture. If we compare it, in today's complex world and progressive society, there is technology that is more sophisticated and high culture. The way in which, technology is progressing, it may take some elsewhere in the future. If we made a comparative analysis of traditional Indian society and today's Indian society in terms of technological intervention and cultural change, we may found some major changes. For instance, today we are self-sufficient in terms of our food grain by use of improved means of technology in Agricultural sector. Now we have nuclear capability to challenge any threat from war, attack or invasion of our country. We have our indigenous missile. Tank and sophisticated warheads technology, particularly in rural areas, Large-scale use of the media technology has generalized literacy among the people and brought a change about our educational system. Where as our educational system was largely concentrate among urban community but now there are students in different universities, IITs, and IIMs from rural background.

By use of modern technology such as film shows, Videocassettes and slide shows, TVs have promoted family planning, environmental awareness, health care system etc. in rural areas. Now these days special attention also had been made to the significance of science and Technology, selection of an appropriate technology, and its transfer with in the framework of an industrial model. But the globalized world is today inspiring for a capital-intensive technology. How far Indian society is able to overcome this challenge and emerge as technology superpower only time will tell us.

The technology of international finance has changed very rapidly in the last two or three decades in two ways i.e. mechanically and in the nature of the goods and services traded. Earlier Banking used to employ hundreds of clerks entering figures in ledgers by hand. Now, the transactions are registered automatically, through integrated computer system, communicating with each other by satellites. They are also executed mechanically by automatic monetary transfer systems (AMTS). ATM, TMO and Credit Card etc. has increased dramatically.

Culturally speaking, technology is neither evil nor disastrous, rather it is a means that, if used properly, could bring up the welfare of human beings. By deploying the laser technology, we may help cure the eye of a child in a village. However, laser could be used to guide a bomb. We can use satellites for education and intellectual and cultural progress of human beings or we can use them as a means to spread the destructive cultural and ideological patterns. [19] Above all, most revolutionary aspect of cultural, social and economic globalization is reflected in the advances in technology of communication. Y. Singh says in his book social change in India: Identity and Globalization, with new impetus towards globalization of telecommunication, the Videsh Sanchar Nigam Ltd (VSNL) has been established. Which administers policies approved by the government in the domain of global communication. It offers services of cellular telephone with roaming facilities- regionally, nationally and internationally. It has launched the Internet service in India in 1995, which at present has about 10,000 subscribers. There are only five million computers in the country now. The growth has been slow, but it is likely to pick up fast. The VSNL expects to meet the expanded telephony demands, which was raised from 3,331 in 1992 to 12,873 in 1996 and further to 35, 000in 1997.

CONSUMERISM AND GLOBALISATION:

To begin with values and consumerism in the context of globalization it need a brief understanding about material aspect of culture which tempting the global market for attracting of mass consumption. In this regard, it is curious to understand what one the content of values? In Indian traditional society there is

some standard norms what to consume and what not in terms of food, dress, daily use products. But gradually this tendency has weakened the societal norms and the values and traditional cultural ethos of Indian society which has changed. Values have greater influence an Indian culture. But the material aspect of culture has tremendously changed the world in the process of modernization. Compared to this change in non- material culture like folkways, ideas, beliefs are quite slow. The industrial development and modernization has brought significant change on material aspect of culture. And in recent year of globalization process the material aspect of culture has revolutionized through IT and brought a historical and dramatic change in the world market. Thus, this two aspect of cultural values material and non-material are undergoing change and leading to the conflict between tradition and modernity. The beginning of globalization process have witnessed that tradition is busy to preserve its vested identity where as modernity is trying to overcome the hurdle on its way of progress through different time-to-time changing reformation package. And with this positive and desirable reform old values are replacing by new values in the society. Changing of values is very slow in but now it became some how different. The material aspect of culture is changing very fast and which has a great impact on value change with the process of globalization. Changing of values does not mean that Indian core cultural ethos have completely eroded. But we can stress that it is on the process of erosion with continuity and change. The change regarding this has exclusively discussed by Y. Singh (2000) in his book titled "Culture change in India" identity and globalization processes reflected by different scholars Indian can not remain isolate in the global arena by deviating from global village. The objective of globalization can not be successful without liberalization. By the term liberalization' we mean the removal of unnecessary control in laws and procedures. And this laws and procedures are based on Indian traditional values. Globalization on the other hand means the opening of the economy to the world by removing barriers against free flow of trades, technology and investment. In this juncture, India has open the door for FDI is selective areas only.

Thus, Despite the value clash/conflict Indian values are accommodative, Avijit Pathak says, Indian culture is not just Hindu culture, the great strength of Indian culture is its dynamism, its creativity, its ability to accommodate and synthesize multiple currents and traditions. And today the great lesson of Indian culture is how to remain open without denying the fundamentals. The value of consumerism is heavily dependent on advertising and the advertising business, which is not only booming, but attracts talented people. Indian newspapers and journals now a day's regularly bring out lush supplements with multicoloured illustrations on glossy paper. Advertisements figure with glamorous film, sports and athletic stars urging the viewer to buy variety of TV set, cars, refrigerator, Washing Machine, Shaving Soap, Mouthwash, Tooth Paste, Textiles, Shoes, Nutritious foods, medicine for attracting the consumer attention.

The inevitable consequence of growing consumerism which globalization has heralded/breeded becomes a pressure to buy goods. What is today we call consumer culture is tomorrows basic needs. Globalization has further widened and the gap among the rich, middle class and poor category of people in terms of consumerism. In villages, the richest are also became the victims of consumerism. Now a days the technique of higher purchase scheme chit funds, the organization of periodic 'sales' by big firms and the use of credit cards are an inevitable consequence of consumerism, consumerism has also sharpen the division of rich and poor in rural areas. Y. Singh in his book entitled "Culture change in India", Identity and globalization"(2000). Reflected the work of S.K.Singh (1992)", People of India. An introduction, Calcutta Anthropological survey of India pointed out that, the material anchorage of values and life styles of the people of India is affirmed by a recent study of 4,634 communities all over India. It concludes, "We are largely a smoking, drinking and meat eating people". In regard to collapse of values in Indian society, There appears to be an impression that this loss of values and traditional mores is confined to the richer classes. But the dominant value of the burgeoning middle class in India is the single minded pursuit of consumer durable cases of petty corruption, or dowry deaths and bride burning, are all symptoms of the ruthless pursuit of consumer

durable, the violence, as usual being directed towards the relatively weaker section of the society. [20] Understanding consumerism in recent times the principle of man's impulses too have more and more of everything many fun, pleasure, etc. In broader term consumerism is based on the multiplication of human needs, Consumerism is not just the consumption of things and commodities. In a consumerist culture one buys a car not simply to satisfy the need for transportation, but because it symbolizes and signifies a mode of living style. It is understood as success, consumerism therefore means the proliferation of images and signs.[21] As we understand the meaning of consumerism, it became easier to comprehend what it means in the case of India in relation to globalization. Anyone familiar with the media scene knows how consumerism is becoming the dominant culture. If we watch Television about people, the way they eat, drink and smoke, the way they love and hate and their overall lifestyle; every thing seems to suggest that the days of old values have gone away. Indeed, in recent times we have seen the arrival of this new cultural package in India. In order to make our point clear, we wish to reflect on three events; music as a piece of technological spectacle (Michael Jackson in Mumbai); food as an image of success (Mc. Donalds in New Delhi) and beauty as an item of consumption (Miss world contest Bangalore). What is interesting is that it is the ethos of techno-capitalism that manifests itself in this culture. [22] Consumerism increased because of the fast growth of consumer durable goods and customer satisfaction. The fastest growing segment of the use-based classification of industry has turned out to be the consumer durable industries like T.V., refrigerator watches and clocks, scooters, motor cycles, cars, washing machines, micro waves, etc. The demand for consumer non-durable goods likes cosmetic, clothes, shoes, furniture, electronic goods, etc. are also on the rise. While dealing with consumerism, we cannot ignore the development of rural market. The rural markets are also flourishing rapidly. Now a days rural income has rapidly increased due (I) an increase in agricultural support prices (II) Zero taxes (III) large infrastructure projects in rural areas (IV) increased transportation and communication facilities, and (V) Rural urban linkages etc. Now a day India's

domestic rural market availed with shampoo, teas, perfumes, washing power, toothpaste, Varieties of soaps, salt, medicines etc. in small packets. Perhaps this trick is to provide the product in an affordable manner in rural areas. The non-durable goods companies have the advantage of being able to take vans to the consumers' doorstep. The other non-durable goods like pressure cookers, electronic bulb, lighting fixtures, ceiling and table fans, watches, clocks etc. are now high in demands. Regarding the consumer culture in the global process Jonathan Friedman says,

> *Acts of consumption represent ways of fulfilling desires that are identified with highly valued life style consumption is a material realization of the image of the good life. Bourdieus consumer defines a cultural identity by constructing a niche in the world of goods. But one may rightly ask whether or not the purpose of consumption is merely to define ones social position.*
> 23

Markets are the vital mechanisms through which globalization extends it reach. In recent years, the process of globalization has internationalised consumer's preferences through technology. Giddens argues that consumer culture has contributed to a reflexive understanding of identity, in so far as it provides many of the resources with which individuals fashion the own personal and political identities.[24] In a market society, a model citizen is, by definition a good consumer, and hardly any one are in the middle class would hesitate to become a model citizen, even if this requires the legally acceptable violence implicit in the mental inclusion of the needs and sufferings of others in a half-staved society. They are taught to swallow, or at least force down totally unreasonable things on the strength of the authority of teachers they ceased to respect long ago, and hold in some contempt. M.N. Srinivas says, consumerism has already added fuel in existed tension in the arena of caste, religion; language, region and low status, thus, it might take some elsewhere in future. In contradiction to this Avijit Pathak says,

The ethos of consumerism appears to generate uniform life style and expectations and, theoretically, every one can participate in it. Yet, the very rational of consumerism makes one perpetually anxious and insecure. Life is equated with having. Not to have, therefore means lagging behind.[25] 25

However, in recent years the process of Globalization has internationalized consumer's preferences through technology. Mass communications media like Satellite, T.V, Networks, Internet, fax and Telecommunication have internationalized the Indian consumers preferences. The aspirations of the Indian consumers have increased. These consumers are happy because they are getting better value for their money while the domestic industries experiences real international competition for the first time. In this new environment of consumerism, Indian entrepreneurs like Hindustan Lever, Reliance, the Tatas, the Aditya Birla group and Ranbaxy as well as many other new and upcoming players have started to move from their traditional trader mentality to a Global brand building mindset. In this juncture professor Avijit Pathak says

This is the beginning of neurotic restlessness for new things, new fashions and new images. This insecurity gets intensified because consumerism separates man from history, from all cultural linkages and memories. There is nothing expect the immediate or instant achievement.[26]

The new institutional innovations, that Globalization may bring about in society are market, trade and finance, communication and media, technology and science, migration and intellectual transactions. There are related issues of tourism, mobility of professions and the emergence of new culture (Teenage culture). The changes in consumption and life style have been accelerated by the market forces and their changing structure. India has had developed private market network since centuries in the past. Today, markets are not only extensive in their network. They also perform qualitatively new functions. [27] In globalization process, industry investment, information technology and individual consumer are interrelated.

The new consumerism in the process of Globalization is growing Global markets in services, banking, insurance, transport. The new financial markets deregulated and globally linked. It is working round the clock with action of a distance of real time with new instruments and now we have global consumer markets with global brands. MNCs are integrating their production and marketing which ultimately dominating world production system. The World Trade Organization became the first multilateral organization with authority to enforce national Governments compliance with rules. With the new rules and norms, the market economic policies are spreading around the world with greater privatization and liberalization then in earlier decades, around the world awareness among people are growing. Multinational agreements in trade is taking such new agendas as environmental and social condition such as global environment, bio-diversity ozone layer, disposal of Hazardous wastes, desertification, climate change etc. New multinational agreements are taking place for services, intellectual property, communications, trade and commerce. Cellular phones, Fax machines factor and cheaper transport by air, rail and road made the communication process more easier.

Computer aided design-shrinking space, shrinking time is the striking feature of globalization process. National boarders are breaking down not only for trade, capital and information but also for ideas, norms, culture and values. The highly educated are increasingly on internet-line and in touch around the world.

Media and Technology:

Media plays an important role in social life. The media scenario in world as well as in India has undergone a miraculous change due to advent of new technology. Especially with reference to India from the era of bullock cart we have travelled down the modern age of satellite technology. And yet the progress, which was achieved so far, is inadequate because our rural areas are not properly connected with media and telecommunication net work. Media technology is important resource input in the process of gradual and orderly change in the tradition bound Indian society. It has been well understood that communication

plays a crucial role in the process of development. It is also true that, the technologies of information such as computers, satellites, and telecommunications play a crucial role in the process of cultural globalization. Yet, given the nature of the contemporary technological revolution, the march of these global forces is inevitable. Each society including our own country and our people, have to come to terms with its development.[28] The Indian urban society has already exposed to modern industrial life style, scientific and technological devices. It is concerned with the development of infrastructure, banking, trade and commerce, electronics industries etc. but the rural society in India is in transition phase which need exposure to the modern methods of productivity, appropriate fertilizers and technology, soil and water consumption patterns, seeds and plantations, dairy development, fisheries and animal husbandry. As a result of advancement of new technologies, the country is on the threshold of a new communication revolution of which satellite, computer, television, and video are major manifestations. The communication scenario in India is transforming in such fundamental ways many intellectuals, policy makers, politicians, administrators speak of the dawn of the information age. For our technological triumphs are the creation of a dawning technological, civilization but are helping to create it as well. They are not only the fruits of the labours of humanity, but increasingly they determine its destiny. Technological man it would seem, has come of age.[29]

Technologies improve and extend our lives but at the same time manage to disrupt and even threaten our existence. The capital intensive technologies with large scale industrialization in the second half of this century has benefited in terms of knowledge of science and technology, mass production, growth of industrial areas, employment generation and quality workmanship. Large scale industrialization in the post independence era has led to development of basic industries in the area of chemicals, heavy industries, power, fertilizer and other basic needs besides expanding job opportunities. But this industrialisation has rapidly increased in India after 1990s onwards due to increasing FDI in different sectors and the presence of MNCs in Indian market. Perhaps the development of

any society or any nation would not have possible without technology. Throughout human history to the present period of change, technology has been a necessary and sufficient cause of the rise of civilisations. [30] Civilisations are based on the interaction of technology and human values. That supported the rise of industrial civilisation- the treatment of nature as simply an object to be exploited for the satisfaction of human desires, the emphasis on quantity as key to truth and a measure of goodness, the values placed upon knowledge as a source of power and the conscious organisation of the pursuit of knowledge as part of the search for power. [31] Information is a social resource to be exploited for the betterment of the society. Patterns of information flow stimulate social development and establish communication between the members of society. This alters the personality as well as the nature of the society, which today is in the midst of a revolutionary transformation. And the new media transcends the changes of development of technology. But what kind of technology was associated with these new values? What new power did it give to man? Only if we understand the technologically from its predecessors can we hope to understand the technological changes which may transform industrial society into a new civilization. Indeed, the central danger challenging man in the last part of the 20th century is the subordination of the technology to the values of earlier historical eras and its exploitation by those who do not understand what technology implies but seek only their own selfish personal or group purpose.

Globalization does not does not contribute to cultural, social and economic integration of people in the society through equitable access to the fruits of developments available out of it. Cultural conflicts or contradictions sharpen in society due to unlimited exposure to people to foreign cultural and entertainment packages beamed from television and other mass- media. However, the process of globalization seems to vary in terms of quality and degree depending upon the initial social and cultural structures of the concerned societies as well as their economic resilience.

However, global integration is taking place rapidly with amazing reach. But the process is uneven and unbalanced with uneven participation of countries and

people in the expanding opportunities of Globalization in the global economy, in global technology, in the global spread of culture and in global governance. Similarly contacts between people and their cultures, their ideas their values, their ways of life have been growing and depending in unprecedented ways.

Endnotes:

[1] Ravi Srivastav, Swadhashi and Globalization, Human values and Social Change in Inswar Modi (ed.) 1991. P 440
[2] ibid. P.P 434-435
[3] Y. Singh, Culture change in Indian : Identity and Globalization, 2000 P.121
[4] Celia Lury, Consumer culture,1996.
[5] Y. Singh, Culture change in Indian: Identity and Globalization. 2000, P.119
[6] A.N.Roy, Cultural Reorientation in modern Indian Communication and culture in Indubanga Jaidev (ed.) A study of indigenous communication media from a Public Perspective. 1996. P.P. 263.264
[7] Thomson, Media and modernity, A social theory of media 1995. P.196
[8] Sussance Sehech and Jane Haggis, culture and development. A critical Introduction P.196
[9] Talcot . Parsons, Societies, 1966, p.150
[10] Fatimah Farahani , Interface of culture Identity and development. P,205
[11] Ibid P.205
[12] Ibid P.206
[13] Johns Martin. Adrion R.D. Normal, The Computerized society. 1970, P.45
[14] ibid. 438
[15] ibid. 438
[16] . A K. Saran, The Marxian Theory of Social Change: A Logico. Philosophical Critique. 2000, P.6
[17] A.K Saran, Tradional Vision of Man,1998,P.31
[18] Fatimah Faharahani, Interface of cultural Identity and Development. P.P 209.210
[19] C.K. Raj, Reconstruction of values: The Role of Science in Jaidev Indubanga (ed.) Cultural Reorientation in Modern India.1996, P.371
[20] Avijit Padhak, Indian Modernity. 1998 P.176
[21] ibid. P.177
[22] Janathan Friedman, Cultural Identity and Global Process. 1944,P.150
[23] Celia Lury, Consumer Culture.1996,P. 240
[24] Anthony Giddens,
[25] Avijit Pathak. Indian Modernity, 1998.P.177
[26] ibid.P 177
[27] Y. Singh, op. ct. 2000, P. 242
[28] Y.Singh. Cultural Chang in India: Identity and Globalisation. 2002.p.242 Victor C. Ferkiss, Technological Man: The Myth and the Reality. P.3
[29] Victor C. Ferkiss, Technological Man: The Myth and the Reality. P.3
30. ibid   P 28
31. ibid   P. 17

Chapter-V

Conclusion:

Every culture has certain central values. In case of value change, the revelation of values also thus follows a process of an evolutionary process. The expression and communication of valued experiences gives a Socio-historical actuality to the ideal process. The determinants of culture and value change lies not only in the diverse 'vehicles' in terms of which consciousness attains self-consciousness, but in the dialectical interplay of seeking, experiencing, reflection, symbolizing and communication. The dichotomy of material and non-material culture is tenable in the context of culture. Science and technology determines the social and cultural world.

Thus, science and technology become the truest value and ideas in this Globalization age. Science & technology today became highly accumulative and bringing unprecedented change in society. The context of value change, the fact is that science and technology give man knowledge and power over the material world and enable him to secure and satisfy his physical and sensuous self on an increasing manner.

How or in what manner man develops and uses science and technology itself depend on the state direction of human society and culture. Since science and technology are inevitable and universal elements of culture, they occupy different places in the different tradition of culture. In each and every society, every culture has developed or followed some science and technology to meet the common human need for physical security, comfort and leisure. Different cultures, however, place different values on the fulfillment of these needs and as a result do not pursue science and technology with the same zeal.

As India is passing through the process of Globalization here we witness a conjecture of cultural institutions and values belonging to the pre-industrial agrarian society with those, which co-include with the cultural values of industrial capitalism. In social structural terms, Globalization is a historical process of

transition from the organization industrial, post industrial and finally the stage of the information society. In recent trend of Globalization process and consumer culture, consumption became a functional necessity for capitalist reproduction, the things who consume in some sense express his identity, his values, tastes, social membership and so on. The impact of industrialization and modernization on the traditional values of the Indian society has increased through a learning process. It seems to be much greater than in the value change, which Parsons notes in western societies.

Value represented the sum totals of abstract labour needed to produce a given quantity of use values in a particular time and place. Values however, never appear in its pure form in capitalism. Value always takes materials shape in a process of commodity production where, objectified as capital. Accordingly the prime reason for the circulation of values in capitalism is nothing, but other than that of creation of values in it self. In the final analysis, this objectification of values in capital is materializing in commodities. The commodity is firstly an exchange value and an exchange value is simply the ratio of which commodity exchange with one another under given market circumstances.

We may apply the essence of Marx's logic of economic value to the concept of cultural values. Cultural value may be defined as objectification of relationships of cultural difference, which materialize as cultural object and practices. Similar to the model of economic value outlined by Marx, cultural value too never appears in its 'pure' or abstract form, and it can not be recognized as such prior to moment of its materialization as social sign. We may say that cultural value is always objectified in the form of the social sign.

Despite the major value changes, in India, caste, family background, regional affinity and language have al ways played a crucial role in the traditionalization of this structural transformation. How ever, this plural society is perhaps the breeding ground for the rational feature in our society. It encompasses peace and anti-nuclear movements, movements for self-determination of cultural groups, minorities and tribes and movement championing non-western culture,

techno-science and languages. Our traditional social structure and value system enjoys a great deal of inter-structural autonomy based on continuity with change. In the process of globalization, the structural features of the traditional Indian society comes under the influence of new external values and institutions that have varying degrees of impact upon the cultural, political and economic spheres. The process of democratization, urbanization, industrialization, have brought many changes in the traditional culture and value system. In addition to this economic reforms, rising of the political institutions and agencies, politicization of issues and problems have influences the culture and value systems. The changing process however, accelerated with the contact of western cultural tradition especially through colonial rule. Integrative changes in our culture and cultural values are taking place. The changes in cultural value system have introduced new dimensions to the rural and urban pattern of economic arrangement, social and political life of people. Values are socially desired behaviours.

Values are immediate objects of self-conscious individual experience. Only in the last three decades or so, value concepts have formed wide spread use among other social sciences. Values are not the same as norms or conduct. Values ought to be distinguished from norms which governing actual behavior.

Values may be embodied in verbal, actional and situational contexts. In operational terms, a cultural value system is the inductively based, logically ordered set of criteria of evaluations constructed from explicit value judgments and inferences from explicit value related behaviors.

The basic data from which a cultural value system can be constructed are abundant in verbal and non-verbal behavior. The beliefs, form extensive pattern for behavior and the values from normative patterns for behavior. Opposition and conflict of values are present in all societies. Hence, sociologists advocate cultural rationalism regarding the study of other society. When the values of two different cultures come into conflict, one culture may try its ways on the other.

Perhaps, firstly the long established traditional values of Indian Society started to change with the beginning of trade, political and intellectual relations between India and the Arab Countries.

Social change is inevitable to society. With the change of societal institution, cultural values of a particular society also takes place in order to adapt the new system. History is strewn with the wreckage of individuals and society, who adapt to change. The pace of change accelerates constantly. While talking about culture and value change

So far, the individual values or social values are concern; certainly, globalization process has a greater impact on these values. In the context of value change, M.N Srinivas's concept of sanskritisation, westernization is to be understood as ritual and cultural interaction. Imparting value-oriented education in the process of nation building in this globalization era is an important aspect of state. In traditional Indian society, value education-imparting knowledge of values was earlier considered functional both for an individual and for a society.

Social change with its value change is not new in Indian society or any other society. The value of traditional gender roles has also shifted since long back. The shift of gender values in India is a long run and historical processes, which finally came to this stage by reformation, legal and constitutional processes including changing state policy. Now, changing world relations have been a central aspect of the global process.

With the change of time, the structure and function of the caste with its affiliation to class is also deeply engulfed with the social change as well as value change. The norms that were governing class and caste relationship in traditional society became functional.

In contemporary India, the process of Globalization has put a remarkable impact on technological, economic, political and social institutions, which ultimately brought about changes in traditional cultural styles, rituals and religious practices.

While traditional Indian society was characterized by predominance of religious values, spirituality, belief in other worldly ness and submission to authority.

The new institutional innovations that globalization has brought about in society are market, trade and finance communication and media, technology and science, migration and inter cultural transactions. Social institutions and organizations change with the changes in human needs. Most revolutionary aspect of culture, social and economic globalization is reflected in the advances in technology of communication. Technology, Culture and Globalization·

The development of technology has greater impact on any society and its culture. In the compulsory process of social evolution and change which emanates from the introduction of values and modes of external behavior inspired by the advent of foreign technologies the cultural system in their entirety are attached upon. Modern science and technology are part of the 'Modern' system of knowledge. Apart from our indigenous technology, we cannot deny the adoption of foreign technology and it's transformation to Indian society in the developmental process. In traditional society, there was traditional technology and traditional culture. If we made a comparative analysis of traditional Indian society and today's Indian society in terms of technological intervention and cultural change, we may found some major changes. Above all, most revolutionary aspect of cultural, social and economic globalization is reflected in the advances in technology of communication.

Values have greater influence on Indian culture. But the material aspect of culture has tremendously changed the world in the process of modernization compared to this change in non-material culture like folkways, ideas, beliefs. The industrial development and modernization has brought significant change in material aspect of culture. Changing of values are very slow but now it became some how different. The material aspect of culture is changing very fast and which has a great impact on value change with the process of globalization changing of values does not mean that Indian core cultural ethos have completely eroded.

Every culture has certain central values. In case of value change, the revelation of values also thus follows a process of an evolutionary process. The expression and communication of valued experiences gives a socio-historical actuality to the ideal process. Science and technology determines the social and cultural world. Thus, science and technology become the truest value and ideas in this Globalization age. Because, science and technology it became highly accumulative, and bringing unprecedented change in our society. As Indian is passing through the process of Globalization. Here we witness a conjecture of cultural institutions and values belonging to the pre-industrial organisation society with those, which co-include with the cultural values of industrial capitalism. The impact of industrialization and modernization on the traditional values of the Indian society has increased through a learning process. It seems to be much greater notes in the value change which persons notes in western societies.

Every culture has certain central values. In traditional Indian society there are attachment, otherworldlines and the achievement of Artha, Dharma, Kama, and Moksha considered as the four purusartha. But the central values of the modern India are the democratic system, justice, equality, and secularism. However, the values of industrial-western societies which lay emphasis on individuality, freedom and hard work has transformed to Indian urban community and gradually are moving towards rural society. The transformation of urban life style, appearance of a new generation of entrepreneurs and the quit obsolescence of many large business houses have established in Indian society.

The progress of technology has influenced in our lives as never before. Indian society also witnessed consisting of small number of rich and super-rich living all over India in high security enclaves of wealth and gratification, and a vast powerless majority of the underprivileged and impoverished. Yet we have changed and profoundly of course. The most visible signs are to be found in our urban and cultural landscapes with the process of Globalization. An explosion of new brands and the extinction of many old ones, have a greater service orientation. The spread of the credit culture with exchange schemes, rising salaries, the common placeless of pink slips, cellular phones, satellite channels

like WWF, MTV becoming popular. Indeed, when seen from some angles, to days Indian urban society may even seems seething mass of entertainment seekers, ardently pursuing pleasure in every from; from chat rooms to amusement park, giant shopping, small to foreign package tours etc. In case of value change, the revelation of values also thus follows a process of an evolutionary process. The expression and communication of valued experiences gives a Socio-historical actuality to the ideal process. The determinants of culture and value change lies not only in the diverse 'vehicles' in terms of which consciousness attains self-consciousness, but in the dialectical interplay of seeking, experiencing, reflection, symbolizing and communication.

The dichotomy of material and non-material culture is tenable in the context of culture. If we examine the contrast of the world of material objects may be to true contrast for material objects enter the social tradition in terms of their idea rather than in their materiality which is of no more than particular and ephemeral significance. Human development and its purposes are dependent on man's knowledge of reality and his technical power to manipulate it. Science and technology define the situation with in which men formulate their ends and seek them. Thus, science and technology become the truest value and ideas in this Globalization age.

In traditional India, particularly, the technology-based materialism suffers from a number of fallacies. Especially a strong counter attack from religion and superstitions dogma was an important obstacle. But, the current technical and economic revolution has already made socio-economic changes from age-old tradition to modern spirituality and rationality. The context of value change, the fact is that science and technology give man knowledge and power over the material world and enable him to secure and satisfy his physical and sensuous self on an increasing manner. But his resultant and progressive material culture of man, including scientific concepts and theories, which are operational tools, represents only a particular grade of human self-realization and yields value only in the sense of pleasure or satisfying sensations. How or in what manner man develops and uses science and technology itself depend on the state direction of

human society and culture. Unfortunately the progress of science and technology does not automatically lead to the creation of a just, free, peaceful or happy society, let alone the creation of literacy, artistic or religious values. In fact, the application of scientific and technical knowledge to social engineering shows no signs of resolving conflicts or fulfilling the human quest for security.

As India is passing through the process of Globalization here we witness a conjecture of cultural institutions and values belonging to the pre-industrial agrarian society with those, which co-include with the cultural values of industrial capitalism. In social structural terms, Globalization is a historical process of transition from the organisation industrial, post industrial and finally the stage of the information society. In recent trend of Globalization process and consumer culture, consumption became a functional necessity for capitalist reproduction, the things who consume in some sense express his identity, his values, tastes, social membership and so on.

The values of human nature and its needs, ways of knowing; doing, consciousness is not fixed, but develops in line with the objectivated world that has created. Values however, never appear in its pure form in capitalism. Value always takes materials shape in a process of commodity production where, objectified as capital. It assumes the form of money, production in process (i.e. living labour and means of production) and commodities. Accordingly the prime reason for the circulation of values in capitalism is nothing, but other than that of creation of values in it self. In the final analysis, this objectification of values in capital is materializing in commodities. The commodity is firstly an exchange value and an exchange value is simply the ratio of which commodity exchange with one another under given market circumstances.

Complementing the Globalization of the market, thus, we have globalization of world culture, the consequent loss of economic autonomy is mirrored in the loss of cultural autonomy, and resistance to globalization is also observed on both these sites. We may apply the essence of Marx's logic of economic value to the concept of cultural values. Cultural value   defined as objectification of

relationships of cultural difference, which materialize as cultural object and practices. Similar to the model of economic value outlined by Marx, cultural value ɼ   never appears in its 'pure' or abstract form, and it can not be recognized as such prior to moment of its materialization as social sign. We may say that cultural value is always objectified in the form of the social sign.

Despite the major value changes, in India, caste, family background, regional affinity and language have al ways played a crucial role in the traditionalization of this structural transformation. With the structural transformation a kind of new culture has emerged which was discussed in chapter (III). Thus, this emerging new culture needed to be adopted new values i.e a kind of homogenous cultural values all over the country in the form of tolerance towards pluralism. However, this plural society is perhaps the breeding ground for the rational feature in our society. In fact it is interesting to note, it is not odd that, in Globalization era. India has nuclear bombs and rockets along side hand-pulled rickshaws, hyper consumerism in cities with starvation deaths like in famous Kalahandi District and Kasipur Block of koraput, Orissa. But simultaneously the prosperous states like Haryana, Punjab and our granaries are filled with over stock of good grains. And in national aerena of Indian experience. D.L.Sheth also perceives a new mode of politics arising, across regional, linguistic, cultural and national boundaries. It encompasses peace and antinuclear movements, movements for self-determination of cultural groups, minorities and tribes and movement championing non-western culture, techno-science and languages. Simultaneously industrialization, liberalization and migration have brought about some obvious changes in stereotyped concepts of masculinity and faminity, affecting such factors as household composition, residence patterns, sleeping arrangement, specific kinship relationships and male and female attitudes and behavior.

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