IMPACT OF GLOBALIZATION ON COMMUNICATION AND CULTURE: THE INDIAN SCENARIO

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Abstract: Globalization in the contemporary world has changed its nature, form and shape expeditiously. Accordingly, its impact is not also limited to economic phenomenon only but has transmitted in all other aspects of life. It is very liquid in nature that changes its form very quickly. Along with it also changes the other phenomenon associated with it like the cultural, structural and societal issues etc. The communication technologies act as a carrier in this regard. It carries out all the transformations occurring in a society to a global level and thus plays a very important role in creating cultural homogenization, differentialism and cultural convergence in the societies. It not only acts as a mirror like reflective process to unleash the old and new forms of inequalities present in the society, but also enhance the levels of modernity in the society.

Keywords: globalization, Indian society, communication technologies, material culture, non-material culture.

OVERVIEW

The concept of globalization emerged with economic revolution in India in 1990s. But with due time it has spread its roots in political, social, demographical and cultural elements too in a significant way. In different cultural traditions, the impact of globalization is distinct. While in Western traditions especially in developed countries like US, UK and Germany etc. it is much evident in economic prospects like developing capitalism or profit maxi-

mization, in the developing and third world countries like India, its impacts are more socio-cultural.

The Indian society is mainly pluralistic and hierarchical. India is traditionally a patient country where tolerance for the unexpected is high; even welcomed as a break from monotony[1]. It has diversified caste, class, and culture throughout its geographical regions. Similarly, the hierarchical system can be witnessed among all caste divisions, economic classes and even in a family (Singh 2004). By its social life the country can be primarily divided into two categories: rural and urban, both having their individual heterogeneous characteristics. While the rural social life is still traditional in nature, the urban social life due to developed infrastructural services, advanced mode of communication and interconnectedness has somehow progressed towards modernity.

In a country like India where socio-cultural inequality and disparities are very high, the influence of modernity plays a very significant role in it. Besides, mass media communication is considered as an important vehicle of modernity as it is an integral part of modern communication system (Pye 1963: 24). Media create and reflect culture, back and forth, in a rapid process that fuels modernity (Schultz 1993: 1). By media exposure of a society one can understand the likes and dislikes, living style, attitude towards one another, cultural settings etc. that are customary in a social system. It helps people to think towards each other more rationally through the process of interaction and thus diminishes the caste, class, and other socio- demographic barriers among people.

The society has often faced questions like rich and poor, black and white, elites and working class, upper or lower caste etc. since the emergence of the nation. A line of inequality has been prevailing since many ages and communication technologies as an agent reflects this culture and creates new ideas-processes leading towards some fundamental changes in the social construction. Mass media through its interactive nature easily transfers the thoughts, ideologies and belief of one community to another more rationally

fuelling modernity (Schultz 1993). As a result, community-based organizations, cultural exchange programs and other media-oriented practices etc. come to intertwine social inequalities.

Due to the growth in communication technologies in recent era, the physical interaction has shifted to virtual interaction as a result the questions like who, what, why etc. that creates discrimination gradually diminishes as in the virtual world anyone can participate in a conversation. According to Schultz (1993), "communication technologies through online social activism, television based programs etc. have also discarded structural inequalities in the society". For example: due to social and audio-visual media, LGBTQ community or the community of bisexuals, trans genders etc. has seen many political, social and legal reforms in the country. Especially through online activism like spreading the viewpoints of those communities over social media, creating same gendered dating apps etc. have provided them a new organizational freedom to survive among the conservative pattern of traditional Indian society.

The Indian society especially the urban India and its youths are going through a rapid process of digitalization and modernization. In this context, the study of the impact of globalization becomes important to examine how Indian society and Indian culture is affected by it and how communication technologies are playing an important role in it.

DEVELOPMENT OF COMMUNICATION TECHNOLOGIES AFTER GLOBALIZATION PERIOD

Though the history of globalization in Indian society can be found since the Indus Valley Civilization in 2600 BCE, when open trades were done with many countries like Mesopotamia and other Middle-East countries; but the actual period of globalization in India came up with the launch of New Economic Policy (NEP), 1991 when the concept of liberalization, privatization and globali-

zation was brought in to strengthen the foreign policies by loosening the tariffs and to increase the exports of the country (Ahluwalia, Little 1998). It resulted in Outsourcing of goods and services, and it concentrated mainly on developing the communication technologies in the country.

The increasing use of computer services and formation of IT hubs were one of the most striking outcomes of the outsourcing that was going on. The outsourcing of call centers, music recording, film editing, book transcription etc. were increasing and with the help of these modern telecommunication links including the Internet, the text, voice and visual data the digitized services were transmitted over different national boundaries (Ahluwalia, Little 1998). IT industries like HCL technologies emerged out to be the leading IT enterprises of the world and spread its branches in 31 countries of the world along with incorporating 15,000 people abroad.

The broadcasting and audio-visual media till now was in a developed state but the revolutionary change that was going to take place was the invasion of satellite and internet technologies. After liberalization telecommunication and cellular services were opened for Private sectors in 1991 and the Government announced National Telecom Policy in 1994. As per the policy, on August 15, 1995 mobile telephone and internet service was introduced in the country for the first time in Delhi (Nair 1995). In the year 1997 TRAI (Telecom Regulatory Authority of India) was set up to check on the prices, tariffs and communication policies. It was the same year when a major change also occurred in the field of broadcasting and audio-visual media also. "Prasar Bharati" was established in this year to regulate the Public service broadcasting. The former All India Radio and Doordarshan were now authorized under it. By the year 2000, Department of Telecommunications in India was renamed as Bharat Sanchaar Nigam Limited (BSNL) under the leadership of Ex Prime Minister of India Late Shri Atal Bihari Vajpayee and soon many other private operators like Airtel, Reliance, Vodafone, Aircl etc. also set their foot in the

field of telecommunications (Nair 1995). Thus, the decade of the year 1990-2000 became the era of enormous transformations in Indian communication technologies.

REVOLUTION IN ICT AND DIGITAL LITERACY IN GLOBALIZED INDIA

As soon as transformations in the field of ICT were taking place, the question of literacy on ICT came along with. Media literacy, information literacy and digital literacy became the most critical concepts in the revolution of Information and Communication Technologies (ICT) in India (Mishra 2019). It created a multimodal node of learning through radio, television or internet for everyone who consumes media conventionally or unconventionally. Screening of science programs, movies and series etc. symbolizes the scientific power of a nation. The innovations in ICT have created new scopes for creative Industries with the help of software and computer services. Though it has mainly impacted the economic sector still its amalgamation with cultural industries is creating new dimensions in the study of communication and culture (Singh 2004). Cultural programs visualized through online modes help the digital population to learn the multi-layered values, attitudes and customs of cross cultural boundaries and forms "cultural proximity"[2] (Straubhaar 1991) among various cultural communities.

WebDocs or documentaries on web are such programs that are considered as a popular method of digital learning. It is over powering the traditional method of documentaries telecasted on broadcast media like television due to its distinct properties like easy availability to share desired content and scope of commenting, easy scrolling to the past programs, accessibility to ask questions etc. It denies all kind of geographical boundaries and let people learn about the cultural others[3] digitally (Ritzer 2011).

With increasing digital accessibility the focus of recent communication studies shifted towards the concepts like Cloud computing and big data analytics. It has helped in rationing information to stop online piracy by encryption of data making it tougher for the cyber intruders to access and trespassing it as well as reducing the huge number of ecologically damaging storage equipments like hard drives, cd-dvd etc. The use of cloud computing has become very important on maintaining Educational Data Literacy in schools, colleges and universities. The Government is also running various schemes in this regard like National Digital Literacy Mission, Gramin Digital Saksharta Abhiyan, and the Pradhan Mantri Gramin Digital Saksharta Abhiyan etc. (Mishra 2019). These platforms have helped in Big data analytics and development of Artificial Intelligence in this context are very easy as it can maintain the data of the student digitally, can give the statistics of the performance and records of the previous evaluations and has the option to analyze these factors for the betterment of the fellow. These methods of record keeping are being promoted because of the fact that the traditional modes of keeping students records are lengthy and time-taking. For this, many prestigious institutions of the county like IITs, IIMs and other technological institutions are focusing in this regard.

So, it can be assured that ICT and digital literacy are creating a revolution in all the fields of social development and has establish itself as one of the major interest for the scholars of recent communication studies in India (Mishra 2019). The development of Communication technologies through digital literacy can reach the remote areas of the country and relinquish the disparity of caste, class through enabling literacy to all the people of their background and community.

GLOBALIZED COMMUNICATION TECHNOLOGIES AND INDIAN CULTURE

With the globalization of media technologies, the transformation of existing culture also becomes impulsive and unavoidable. In Indian scenario, the developed communication technologies have affected both mass as well as inter-personal communications (Singh 2004). At mass level, it is through public discussions, social and audio-visual media programmes that affects the mindset of the people at an aggregate whereas in terms of inter-personal communications some new concepts like cyber-crime, cyber-feminism, sexting[4], online anonymity etc. emerged which is an alien culture for traditional and value based Indian society. The outcomes can be observed in non-material and material culture both.

Material Culture

Material culture refers to the language, food, clothes; music, artifacts and all other cultural elements that can be feel physically. They are absolute in nature. In other words, it can also be denoted as "mass culture" or "popular culture" as they change their form and shape very swiftly according to the demand of the market.

One of the most recent and trending material culture is *Consumerist Culture* that has been resulted by the expansion of globalization. This is a culture that has affected almost all the age groups and classes of Indian society. Still its impact is most transparent among the youths and the middle classes that emerged rapidly after neo-liberal period in the country. The communication and internet technologies fuel the consumerist culture at the most. In the year 2019, 37 per cent of the country's mobile phone users are in the age group of 16-24 whereas it is followed by the age group of 25-34 years i.e. 35 per cent both constituting a total percentage of 72 per cent of smart phone users (Statistia Research

Department 2020). The data reveals that Mobile and satellite technology is turning the traditional value based Indian society to techno freak consumerist society. Besides due to the easy accessibility of the neo - liberal market, the middle class became prone to comfort, luxuries and materialistic needs.

Clothing and fashion apparels are one of the most common prospects in this category and are prone to change deliberately with the market demand. It adopts new cultural others within no time and hence is the most affected by globalization. In case of fashion and clothing styles communication technology plays a very important role. Youths are one of the largest age group of the country and are the largest new media users (Desk 2020). Approximately 84 per cent of Indian teens love shopping online, 67 per cent of them continue to pay in cash and 52 per cent pay using their parents' debit/credit card that clearly shows that use of communication technologies and online shopping plays a huge role in the life of today's youth (Desk 2020). Clothing and fashion apparels are one of the largest shopping categories that occupy the online websites. The Indian fashion apparels symbolizes a combination of cultural practices of all regions i.e. Traditional clothes like sarees, Kurtas, Salwars etc., Western clothes like Jeans, Skirts, Jackets etc. as well as Indianization of Western clothes like saree style gowns, kurta pants, skirts with attached dupattas etc.

These new styles of fusion of clothes are an excellent example of cultural convergence and how it changes the material culture as per the nature of the region and demand of the market (Ritzer 2010). One of the most important features of Indian consumerism in this regard is the affection of Indian people towards its traditional and cultural roots. This affinity towards their own culture is one of the biggest reasons why the strong forces of capitalism like Americanization and McDonaldization could not overpower the traditional Indian values and rather have merged themselves in the color of Indianization. The rise of consumerist culture in India is a positive aspect for the economy of India as it leads to strengthen the economy with the flow of capitals. Further in cul-

tural aspects also it has positive impacts as it will take a long time to homogenize the culturally strong nation of India. Its impacts are quick, feeble and dynamic in Indian scenario. The rise of consumerist culture in India can be seen as a manifestation of globalization.

Globalization as a cultural process not only affects the individuals but the community as a whole. It changes the community behavior that can be observed in various cultural occasions like practices of traditional norms, values or in festivals (Campbell 2011). Festivals generally symbolizes of happiness and joy. While speaking about types of festivals celebrated in India it is generally of two types: Religious festivals and National Festivals. The national festivals like Independence Day, Republic Day, Gandhi Jayanti etc. are limited to schools, colleges or in administrative bodies while the actual form of festivals that are celebrated with immense enjoyment are the religious festivals like Deepawali, Holi, Durga Puja, Eid etc. All these festivals are related either with traditional heritages or with the worshipping of Gods and goddesses.

But the new era of globalization has introduced a new type of festival in the country that can be termed as westernized festivals or the festivals of Youth. This category includes Valentine's Day, Rose Day, Teddy Day, Father's Day or Mother's Day etc. These newer forms of festivals are mainly carried in among young generations either over audio-visual media or social media. Advertisement of consumer goods like chocolate, gift accessories also plays a huge role in popularizing it. To enhance the sale of such goods the producers repeatedly telecast such westernized occasions and as a result it catches the eye of general public especially the youths who are more prone to such consumerist culture (Ritzer 2010). This form of transformation in celebrating festivals not only creates cultural globalization but also helps in economic globalization. Somehow, it also encourages cultural homogenization.

But again in this case, as stated before, India is a country that is culturally strong and its value based ideologies are too deep to

uproot. This homogenization of culture not only occurs with westernized and alien festivals but with the festivals within the country too. For example, the celebration of festivals like *dhan-teras* before Diwali or Holika Dahan before Holi are mainly North Indian style of celebration. In East India like West Bengal or some parts of North-East India like in Assam the forms of traditional customs are Kali Puja (Worship of Goddess Kali) before Deepawali or Dol Yatra before Holi. At current times, during *dhanteras* if one goes to the market in Assam or Bengal, a group of crowds will be visible in the market buying gold or silver items or such things. Besides, the offers run on festival times like Diwali Dhamakas or Holi Bonanzas etc. are some eye-catching sights of globalization of festivals. Due to globalization of communication technologies regional customs is spreading rapidly over other parts of the country and thus regional customs are turning into National customs. They are creating cultural convergence among the societies to a large extent.

Besides, another ongoing trend of globalization of communi-cation technologies in context of festivals is the "politicization of festivals" (Campbell 2010). For example, the slogans of Jai Shri Ram in the streets of Bengal during Durga Puja or celebrating Ram Navami along with Vijaya Dashami are some of the politi-cized form of globalization of festivals. These create cultural diffu-sion in the society that results both positive as well as negative im-pacts (Ritzer 2010). In a positive way, it introduces cultural ele-ments of one culture to another while in negative sense it can cre-ate cultural dispute as in a country like India traditions are always a sensitive factor and hampering with it can result in outbursts and mob. Hence, it can be argued that though festivals are a sym-bol of joy still the globalization times have brought in many other facets of festivals including cultural homogenization, cultural con-vergence, eco-political aspects of the society etc.

The cultural transformations are also visible in the aspects of language. India is a country of diverse languages. It is a country where almost 19,500 mother tongue and 544 dialects are being

used[5]. Every language has its own characteristics and cultural elements. But the period of globalization brought enormous changes in this regard. Especially to achieve a global status, a language has to be taken up by other countries around the world either as an official language or as a priority in a country's foreign language teaching (Crystal 2003). But in case of India, English became a way to standardize oneself rather than a medium of communication. Before, globalization era during independence times, the craze of English language was only limited to the princely states and elite communities of *Bhadraloks* (Bhattacharya 2019) but after globalization period as the spread of communication technologies occurred, English became a lifestyle. It created a homogenization of language over the entire country.

Due to growing impact of English, the local languages were fading away. Even in schools, English as a medium of learning got more importance. The privatization of schools contributed a lot in this regard. Privatization increases consumerist culture. They are based more upon commercial gain rather than value-based teaching. The spread of these privatized schools adopted English as their medium of language and attracted both upper as well as emerging middle class in the society (Crystal 2003). The lower class remained as the only group that could not adapt to this globalized culture due to economic disparity. Hence, the country saw a huge decrease in the development of local Indian languages and thus, globalization of language caused in diminishing local dialects in the country.

In this regard, some changes have been noticed in the mid of 21st century when some eminent institutions of the country are emphasizing on researches on Indian languages (Bhattacharya 2019). For instance, popularization of Sanskrit language over world universities or to developing tools for Sanskrit and other modern Indian languages over the web etc. The application of Google Indic Tool is a good example of it where some of the Indian languages are easily found for writing and translation work. Hence, it can be said that globalization in the country has brought

up many changes in the context of languages. While in most of the cases it has flourished English as culturally superior on the other hand it has also a huge potential to glocalize Indian languages over the entire world.

In the same way in India music, literature and art is a part and parcel of social life. Music is not a form of popular culture or entertainment only, it is a way of life, and it is a way to communicate to each other and a way to transmit the cultural narratives to the future generations. For different type of people and different generations it has different meanings. Almost all the historical stories and epics that the country boasts of are either in vocabulary form or either in musical form transcribed as epilogues such as Ramayana, Mahabharata or Ram Charita Manas etc. The earlier forms of music were sung by the older generation to the younger generation to tell the stories of our cultural inheritance and were limited within the country itself (Narayan 2010). But today during the globalization period these musical traditions have reach distant lands due to the development of communication technologies. The social media websites like YouTube, Facebook are full of musical folklore like *Nal Damyanti, Saranga Sadavriksh* etc.

Another form of Indian music that has attracted the foreign culture is the musical tradition of Indian migrants. Indian folk both in the form of labour or due to better living opportunities have moved to various parts of the world since Independence period. While residing on those foreign lands whenever they got chance, due to their nostalgia to their homeland, they have showed their love for the motherland in the form of music. These migrants have gave birth to a new generation of music like Girmitiya Music of Caribbean (Hassankhan et al. 2011) that was born by the Indian indentured laborers settled permanently for commercial plantations like sugarcane on the countries like Mauritius and Fizi; Bidesia musical tradition of Bihar and UP (Narayan 2010) that has been also popularized in the Dubai International Film Festivals, Chatani Song tradition of Caribbean (Ingram 2011) that is a creolization of Bhojpuri and Caribbean language etc.

Besides, globalization of music has not only been seen in foreign lands but in the country also, the new communication technologies have played a very important role in transforming the local song culture to the popular culture of entire nation (Narayan 2010). For example, the fag songs of Bihar during Holi, the Viraha songs, the fisherman and washer man songs of Awadh and Bhojpur regions, the Baul songs of West Bengal are sometimes been popularized in its original form with the musical enthusiast shows like Coke studio in MTV or sometimes it has been produced by remixing with current hip-hop or rap form of songs. These remixes or regenerating the songs are very popular in commercial culture and made in a way to suit the demand of the current generations (Narayan 2010). These newer forms of song generation though sometimes break the originality of the music but at some point also helps in memorizing the forgotten traditions. The present time is the age of commercialism and due to this profit gaining culture some deterioration of music has occurred. The Individual musical albums that were very popular in the 90's have lost its charm due to commercialism (Ingram 2011). The reason behind this is as singing in a commercial film always has a greater chance of money making and to reach more commercial channels rather than individual albums. Still there are lots of individual artists who through social media are out showing their talents and getting popular with no time.

In case of cinema also, Indian film industry has appeared in many international occasions like Cannes film festival, Gala film festival, Berlin International film festival etc. These film festivals globalize the cinema of a country to the other parts of the world as well as set new fashion trends for youths. Attached with these festivals are the fashion shows that affect the other elements of material culture such as clothing and styling. Music and cinema are an element that fascinates the generations of all age group. It is the quickest form of material culture that sets new paradigm shifts for the society (Ingram 2011). It affects the living standard for the society and leads the society towards a new and rational form of

life. It is influenced by modernistic approaches and adopts and
transfers cultural elements very swiftly, especially as an impact of
cultural globalization.

Globalization is a process of change. It leads to creation and
destruction hand in hand. In every sphere of life globalization has
its versatility especially in case of Indian society. Globalization
neither only results in homogenization nor only in cultural diver-
gence. But it is a mid-way path that leads to cultural convergence.
In some cases while it results in creation of new opportunities in
others it results in modification of existing cultures (Singh 2004).
For instance, the transformations in culture of job market can be
taken into consideration. While in one hand it has created new
job opportunities for skill-based IT industries on the other hand it
has destroyed the local and indigenous labor cultures like hand-
loom industries, printing presses where there were several labors
before to run the printing machines but with technological devel-
opment, destruction of labor culture took place. By lessening the
labor culture while it is destroying the skills of the country, simul-
taneously with the help of communication technologies it is again
contributing in expansion of local cultures and ethnicities globally
(Straubhar 1991). It has opened a wide market for the local indig-
nities through which people from all over the world can buy and
sell the needed products. In this way it is again helping in growth
of labor culture as when there will be more demand of local arti-
facts then naturally the demand of local producers of such ethnic
artifacts will grow. In context of India there are numerous ethnic
cultural elements that has seen a new outlook in the cultural oth-
ers. For example, *Uplas* (cow dung) has seen a recent increase in
global market and its sellers are spread upon major online web-
sites like Amazon with a price range of Indian rupees 100 or more
for a single piece. While within the country it is available ubiqui-
tously and has a very less price, the online market has bought up a
new scope for the villagers to sell their products over internet and
earn efficiently.

The same goes for other Indian handicrafts. The Indian carpet industry which is a major labor-intensive industry and ranks first among the world exporting almost 85-90 per cent of its total production in 70 countries of the world including USA at top in import with 55 per cent of carpet from India, Germany, UK, Australia, Brazil etc. (Venkateswarlu 2010). It also argues that "these carpet industries employ more than 20 lakh workers and belong to small areas of the country like Bhadohi and Mirzapur in UP, from villages in Kashmir etc.". Glocalization has benefitted the court always in a positive way. Many new schemes and slogans have also been generated like *MakeInIndia*, *Go Vocal for Local* etc. by the Government of India to promote the local cultures at the global level.

Thus, globalization of local culture has led the country towards a progressive path. The development of communication technologies are occurring newer forms of societal and cultural practices. The impact of globalization on communication technologies and culture can also been seen in the non-material cultures of Indian society very promptly.

Non-Material Culture

The non-material culture refers to the religion, beliefs, values, ideas, thoughts, moralities and norms from which the culture originates. These are the practices that flourish the culture generation after generation and are not absolute in nature. In other terms non-material culture are those cultures that cannot be seen or touch physically still very hard to change. In the globalizing India, the mediatization of society is going on at a rapid speed and with the evolution of new communication technologies, many changes have been seen in the non- material cultures (Singh 2004). In this section, the different aspects of non- material culture that has seen consequent changes due to globalization and communication in Indian society has been discussed thoroughly:

While talking about non-material culture, the most important factor that rules our life is the religion. The ongoing era is experiencing new forms of religious thoughts especially by "digital enclaves[6] (Campbell 2011). It finishes the sources of authority of one religion in a community and hence, other communities can get involved in a single community creating integration and conflict both in the society according to their purposes. These digital enclaves change the core values of a community in the form of secularism for good and religious terrors, mob lynching etc. as a challenge (Campbell 2011). The new communication technologies indulge it in upraising this dualism by its nature to spread any thought very quickly. Due to mediatization, religion is becoming a mirror like concept where people go through every single aspect of a particular religion and transform itself with the suitable one. Religion in virtual spaces has converted itself from a method of worship to a way of life. For example, the current online bloggers are concentrating on consumption of religious apparel *Hijab* as fashionable and stylish apparel to express religious identity as well as persona for Muslim women. In Indian context, religion is always a matter of self-respect and sensitization. In one hand, there are various shows over media technologies like Surabhi, Sanrachana etc. that showcases the cultural and structural heritages of all the religions of the country; on the other hand, the media technology whether it is social media or it is audio-visual media is also full of religious debates. The audio-visual media through its news programmes often organizes debate shows over pious contexts. For Example, Issue of Ayodhya's Ram Mandir, Protection of Cows as a measure of religious act, Love Jihad, Tukre-Tukre Gang, Hindu-Muslim conflicts and other such matters. Besides, there are enormous blogs and YouTube videos spread over internet that discusses religious issues. In most of the cases such discussions create instability and break the harmony of the society instead of establishing national identity and brotherhood (Campbell 2011).

Apart from this, evaluating the role of religious stakeholders in maintaining the online religious secularism and cosmopolitanism, the clash between traditional and modern religious thoughts etc. are also some of the primary trends buzzing among the intellects of communication and cultural studies. Communication technologies in present world are the quickest method to spread any thought or ideology in a society (Singh 2004). It can play crucial role in both creating and breaking the religious and cultural integrities of the society and hence it should take its steps very properly so that the concept of "unity in diversity" can flourish in the country spontaneously.

Similarly, marriages are believed to be one of the divine and religious institutions rather than a social customary among the traditional Indian societies. The customary arranged marriage system where two families used to sit together and choose a bride and groom is thought to be the ideal way to conduct a marriage. But in the ongoing globalization period the system is changing drastically (Singh 2004). The tradition of love marriage which was earlier known as *Gandharva Vivah*[7] in Vedas and *Puranas* and was believed to be unethical and improper is now preferred by the current generations. Couples like to know each other from beforehand nowadays so that a much cordial and understanding relationship can grow in between them. Not only in love marriages but also in arranged marriages the system of conducting the knots are transforming due to the rise of network society. People are now searching for their suitable soul mate over internet websites virtually. The websites like Shaadi.com, Bharat Matrimony, Jeevansathi.com, Lovevivah.com etc. are gaining immense popularity over time. These changing social values are also causing changes in the thought process of the people. People are becoming more rational-logical and as a result several malpractices of the society is also waiving off (Straubhar 1991). Communication technologies especially audio-visual media like television is playing a huge role in it. In the last few years many TV programmes and daily soaps that are popular in every household like Balika Vadhu,

Lado, Savdhaan India, Crime Patrol, and Upanishad Ganga etc. were telecasted over the broadcasting channels that spread highly influential and strong social messages over many sensitive issues of the society like child marriage, killing of girl child, crimes and preserving traditional heritages etc. Many pre-existing social customs like veiling before In-Laws, not coming in front of the other male members inside or outside the house etc. have also changed a lot especially in urban areas. Girl child education has got utmost priority and in almost each and every house, the education of girl child at least till matriculation can be observed in the society though it will take a larger time to improve the quality of education. The Government of India is also taking many measures since the end of 20th century through popularizing the advertisements like Beti Bachao Beti Padhao; Chota Parivaar Sukhi Parivaar, Hum Do Hamare Do etc. over media platforms to aware people and make them more rational towards customary social values.

Communication technologies in this form create a revolution of thought among the society and hence change the foregoing notions of socio-cultural values (Singh 2004). These values as said earlier are often different for males and females. Women in India are always treated as the second gender. The traditional thoughts of women as biologically weak bind the country to the traditional gender stereotypes based on contents like women's dependency on its male counterpart, their engagement in family management or politics as a masculine notion etc. (Afshar, Dennis 1992). India is a patriarchal society and here still the big talks like women empowerment are limited to paper and debate shows only. The communication studies can take a lead in this issue through researches like to what extent the marginalized and backward women are trained in Informational technology and how can it help them in learning self-regulated working skills. For example, women's engagement in horticulture, apiculture, viticulture etc. and other self-help groups with the help of technology etc. Though many government policies and even some Non-Governmental Organizations are also working on it still media can play a signifi-

cant role in showcasing these works over internet and other forms of media technology.

The recent communication studies have also focused on post-modernist approaches of feminism like addressing the problem of mental health in women by online forum Tumbler, developing the creative ideas and innovation of women in websites like Pinterst etc. It studies the feminist waves of activism of recent times. (Afshar, Dennis 1992) argues that media technologies like magazines, television series; internet blogs etc. has created hetero-socialization in the society by showing different aspects of women. Sometimes by depicting they as comparatively liberated women, sometimes by uncovered representations of female sexuality and sometimes by traditional and residual models of female narratives. It creates a conflict among old and new gender aspects which is a matter of concern for the scholars of new communication studies based on gender issues in India.

One of the other major structural changes that have been observed in the ongoing ICT period is the dynamics of family, kinship and relationships. While in one hand the growth of communication technologies has resulted into easy communication among the family members, relatives and peer groups on the other hand its negative impacts are more transparent in context of India. Parsons (1954) argues that modern informational society has led to the growth of "isolated nuclear family". Families are connected more virtually and though sitting in a group they remain more engage with their communicative devices. The case is more noticeable among the youths. Family communication among them is gradually decreasing and the present youths are socially paralyzed to a great extent without the use of Internet. It creates a sense of freedom, liberty and privacy among them causing the generation to lean more towards the virtual world. The lesser communication with family and unable to express their feelings with the family members are further causing many physical and mental illness like depression, growth of suicidal tendencies etc. In the traditional joint family system at least three generations of

grandparents, parents and children were used to live together (Parsons 1954). It used to build a great bonding especially among the grandparents and the grandchildren. But due to the nuclear families that were growing in this globalized world is affecting both the above-mentioned generations as due to lack of time and increasing distance a virtual relationship is growing between them rather than a cordial and lovable relationship. In the context of Indian family system an interesting trend can be found while examining the effects of communication technologies. The early globalization period i.e. 1990-2000 when there was a growth craze of audio-visual media like television, the entire family used to sit together and enjoy the programmes like Ramayana, Mahabharata and other light-hearted shows telecasted especially on Doordarshan but with the rise of internet technologies in later globalization period in the 21ˢᵗ century the outcomes were extremely opposite. Singh (2004) argues that the families that used to sit together and watch the programmes together while dinning or in the prime time are now engage with their personal communication devices and loves to maintain their privacy without the interference of any family members. Thus, the ongoing mediatized period is highly influencing in transformation of family structures in Indian society.

GLOBALIZATION, STRUCTURAL PROCESSES AND INDIANIZATION

Globalization through communication technologies has also brought some major changes in the structural processes of the Indian society too. For example, in the arenas of political communication, diaspora, environment, sport and health and medicine etc. These areas will be discussed in the following section very briefly:

One of the recent trends in communication study is political consumerism i.e. how the government uses market for a political benefit like giving more attention to corporate sectors rather than public sector. Even the political distributors also affect the media

producers sometimes through negotiation and produces bias forms of news. This again raises the concept of "political parallelism"[8] (Hallin 2004) in comparative media studies of today. The concept of Telenovelas i.e. melodramatic series on politics, military system etc. on television is being introduced in study of political communication that represents identity of a nation and changes behavioral model of public perception on political communication.

In the same way, in India, the patterns of migrating people can be classified in three categories: the first pattern of migration is based on intra-national migration, the second category belongs to those who due to educational and such other opportunities migrate internationally but soon returns back to their indigenous land and the third category consists of those who also migrate internationally due to educational and employment purposes and stays back there permanently (Hassankhan 2016). In all of these patterns, media plays a very important role. While in the first case the main role of media is to provide opportunities to the people through job searching, educational and career-oriented websites while in next two cases, the inter boundary diaspora communities due to their emotional affinity or nostalgia. Other trending issues in this regard are analyzing the responsibility of media towards diasporas, to understand the relationship between mobility and communication technologies etc.

As the process of development gears up, the question of environmental development and climate sustainability also emerge. New communication technologies in this context play a very important role to exhibit disasters in a more creative way. The new trends of environmental concepts in communication studies have shifted towards sponsorship of disasters for the spectators, commercialization of charity and politicization of environmentalism (Hallin 2004). Besides climate reporting, the communication technologies also help to build perception of people through science fiction cinema on climate, telecasting environmental campaigns and activism, creating new organizations to look upon en-

vironmental prospects etc. in the public forums that further led to structural or institutional globalization of the society.

Media in present time act as a promotional device to globalize sports with its nature to hook audiences and create new culture of commercialism and entrepreneurism in the field of sports (MGI Report 2016). The globalization of games and sports are not only limited to real world but also in virtual world where creation of online video games, live streaming of the same, designing courses for its development and thus forming new opportunities for employment by training interns on virtual gaming world etc. are a new way of media production and consumption. Many legal contexts like functioning of online illegal practices on matches like gambling over mobile phones, threats from strangers especially for children on virtual gaming world like "Blue Whale" etc. are also emerging obligations that are prevailing in the recent times.

Health and medicines have come out as a universal issue in the field of research especially after the era of globalization. The broadcasting media as well as the social media are full of websites that talks about the health issues and concerns publically so that it can reach out to a larger section of population (MGI Report 2016). The development of many health applications like Netmeds, Medlife, 1Mg, PharmEasy etc. now give us the facility to consult doctors, prescribe medicines and buy online medicines sitting at home. Social media has become a platform to create awareness through case studies and self-representation; it provides medical knowledge to the people as well as helps in advertising the products for the health franchisees.

Apart from these trends the effect of globalization and the role of communication studies in production of culture can also be seen in the fields like social mobility, transport and travel journalism, infrastructural settings like in aviation industries, drones, artificial intelligence and robotics etc. that lead the society to a more machine oriented cultural landscape. Globalization both as a structural and cultural process is enhancing social movements (Singh 2004), communication technology as a tool of it is giving

rise to network societies and lessening the geographical time and space, culture as an outcome of it is leading towards a more rational and scientific world empowering modernity and changes the socio-cultural relationships and mass behavior of the people.

CONCLUSION

Globalization as a process of change effects media and culture in a huge way. In case of Indian society though it could not bring enormous changes in case of non-material culture but in material culture its effect is highly noticeable. Globalization of media and communication technologies was the primary factor behind it.

Media in the globalized world customarily serves as a platform where human interaction takes place and can discuss about every turbulence of life they encounter. Media in this case affects the cultural behavior of the people too. The speeding up of commercialization of media technologies eventually created the culture of "presumption" (production + consumption) in the industry (Ritzer 2010). Media through its historical memoirs and narratives produces culture of revolution to fulfill its different agendas. Scandalization of political discourses, mediatization of religion etc. are converting into negative media habits of contemporary times. Media creates an emotional and sentimental regime among people through its narratives and thus sometimes creates a mediatized conflict (Cottle 2006) leading to behavioral change in the society. Thus, communication scholars are shifting its node towards phenomological approaches of media events like customization of facts and public discontent, man-machine interactions, patterns of socio-psychological changes due to media coverage etc.

Media inherits the power to create conflict of ideas and plays multifaceted roles in ensuring democracy (Cottle 2006). The provincial media often clinch the national government in policy making and strategy formulation. In case of material culture, privatiza-

tion of these global communication industries helps in expansion of global industrialism as it shifts their focus from public good to profit maximization. The state financed organizations are non-profitable so they focus on construction of cultural systems and their reforms but the private owned media sectors engage in informal activities, infringe copyright and other state-owned cultural policies. With the development of new sources of technology different concepts like media piracy, illegal consumption of media and other legal contexts emerge in the field of communication studies (Cottle 2006). There have been numerous examples where illegal methods of cultural productions, misuse of copyrights norms and other breaking of proprietary laws etc. are witnessed. The most disturbing instances are found in the entertainment and music industries where the illegal uses of copyright laws are most common. It has become a challenge for the Government to control the piracy of public open-source software especially in the production of cultural elements. As the main focus of corporate media agencies are commercialization, they tend to create emotional and sentimental regime for public as it helps in engagement of audience, economic gain as well as power to exercise the state laws (Ritzer 2010).

With globalization, commercialization and mediatzation, the cultural and structural processes of the Indian society are also turning into a brisk and profit maximization rudiments. In the fast-moving lifestyle of the people the scope to maintain traditional and indigenous values are lessening day by day. The virtual world is growing sharply as well as the physical communication and cordialities are diminishing at the same rate. Especially the lack of time for family communication is a greater problem than the lack of money. But in the present scenario it will be interesting to find out that to what extent and how the communication technologies especially social media is creating cultural and structural change in traditional values, family relationships and other local heritages in Indian society.

NOTES

[1] https://www.hofstede-insights.com.
[2] It is multidimensional concept to understand media preferences over the cultural borders.
[3] It refers to the various cultures and their differences/similarities to each other.
[4] Sexting is used for chatting of sex and adult contents over communication technologies.
[5] Census (2011), Govt. of India, https://censusindia.gov.in/2011-Common/Archive. html.
[6] By digital enclave in religion one refers to the native community boundaries that are overlapping by the outsider communities.
[7] It is one of the eight classical Marriage systems in India where marriages are done before no witness or family members and is synonym to modern love marriage system.
[8] It includes media accountability, media freedoms and media regulation by political agents.

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