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Cultural Impact of Globalization on Kashmiri Youth: A Sociological Analysis

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Abstract

The term globalization has been widely used since late twentieth century and it has many dimensions viz; economic, political, technical, environmental, and cultural. Schein (2003) defined culture as, "a set of basic solutions – shared solutions to universal problems of external adaptation (how to survive) and internal integration (how to stay together) – which have evolved over time and are handed down from one generation to the next". Globalization is an increased, quantitatively and qualitatively, numbers of global flows improves or deteriorate people's everyday lives. Anthropologist Arjun Appadurai (1996) argues that "individuals and groups seek to annex the global into their own practices of the modern". In its basic sense, globalization refers to the adoption of open and unfettered trading markets (through lowering the trade barriers, removal of capital controls and liberalization of foreign exchange restrictions). According to Martin Albrow (1992), globalization is a process to bring all the human beings of the world in a comprehensive community. Thus it can be said there are many types of globalizations such as; as economic globalization, political globalization, cultural globalization, etc., although they are all interconnected and interrelated. However, it is cultural globalization that is the main field of interest here. The common characteristic of the globalized culture is that it pursues the same "one size fits all" idea. The result of this cultural process of homogenization is that a large section of the world's population dreams of living like Cosby & Co or like the characters in any other stereotype American soap opera. Traditional values have been overtaken by Coca Cola culture. The Michael Jackson style of music and culture is taking over and we don't have the values to cope with it.

The present study investigates the cultural impact of globalization on Kashmiri youth. The main objectives of the study will be: To find out the background characteristic of the respondent; To study the impacts of globalization on cultural identity crisis among youth; To study the cultural impact of globalization on youth of Kashmir.

Keywords: culture, globalization, homogenization, interconnected, Kashmir, youth

Introduction

The term globalization has been widely used since late twentieth century and it has many dimensions viz; economic, political, technical, environmental, and cultural. Nsibambi (2001), defined globalization as "a process of advancement and increase in interaction among the world's Countries and peoples facilitated by progressive technological changes in locomotion, Communication, political and military power, knowledge and skills, as well as interfacing of Cultural values, systems and practices". In its basic sense, globalization refers to the adoption of open and unfettered trading markets (through lowering the trade barriers, removal of capital controls and liberalization of foreign exchange restrictions). According to Martin Albrow (1992), globalization is a process to bring all the human beings of the world in a comprehensive community. Thus it can be said there are many types of globalizations such as; as economic globalization, political globalization, cultural globalization, etc., although they are all interconnected and interrelated. However, it is cultural globalization that is the main field of interest here. The common characteristic of the globalized culture is that it pursues the same "one size fits all" idea. The result of this cultural process of homogenization is that a large section of the world's population dreams of living like Cosby & Co or like the characters in any other stereotype American soap opera. Traditional values

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have been overtaken by Coca Cola culture. The Michael Jackson style of music and culture is taking over and we don't have the values to cope with it. Globalization not only brings about progressive unification with regard to language, diet, technology, media use and portrayals, but also leads to increased health risks in developing countries like India. Such risks for example include an increase in eating disorders, use of tobacco, alcohol, and narcotics, stress in the workplace, emotional pressure from excessive performance requirements, competition among peers, rising academic aspirations, and cultural inconsistencies.

E.B.Tylor in his Primitive Culture (1871) defined culture as a complex whole which includes knowledge,belief,art, morals, law,custom, and any other capabilities and habits acquired by a man as a member of society. Thus, Culture is the totality of the way of life of a group of people that has been developed, shaped and practiced over the years. The development of these cultural norms and practices are shaped by the environment and the needs of the people. Over the years as societies develop and modernize, these cultural practices undergo changes to reflect the changing times to better serve the needs of the people. This means that culture is not stagnant. It is constantly undergoing evolutions based on the changes in the environment in which it exists (Baffoe 2005). Thus culture is, "a set of basic solutions – shared solutions to universal problems of external adaptation (how to survive) and internal integration (how to stay together) – which have evolved over time and are handed down from one generation to the next", Schein (2003). Culture is not an abstraction; it is a living open totality that evolves by constantly integrating individual and collective choices that are taken in interaction with other, similar wholes. It expresses itself in diverse ways without being reducible to 'works'. Culture is the product of a complex inheritance constantly submitted to scrutiny and the need to adapt a constant conquest to achieve (Jean, 2002). That cultures are embodied in particular identities should not hinder the quest for common values.

Anthropologist Arjun Appadurai (1996) argues that "individuals and groups seek to annex the global into their own practices of the modern", and that "consumption of the mass media worldwide provoke resistance, irony selectivity, and in general agency. National cultures and values change over time, though in "path dependent" rather than convergent ways (Inglehart and Baker 2000).Other writers such as Meyer and Hannan (1979) do describe world-culture as binding society and individuals together "by rationalizing systems of (imperfect) egalitarian justice and participatory representation, in the economy, polity, culture, and social interaction. According to Yashar (1999) it is obvious that no aspect of globalization-economic, social or normative- can account for the rise of ethnic-base activism since the 1960's. Rather, globalization changes the characteristics of the state structures that activist face when making their claims. If by 'culture' is meant a collective mode of life, or a repertoire of beliefs, styles, values, and symbols, then we can only speak of cultures, never just culture; for a collective mode of life presupposes different modes and repertoires. Hence, the idea of a global 'culture' is practical impossibility, except in interplanetary terms (Smith, 1990). In very simple terms globalization can be depicted as increasing global interconnectedness. It is a process rather than an outcome, which refers to the trend toward the growing interconnectedness of different parts of the world, not to their being interconnected. It primarily is an interchange of economic, social, cultural, political, technological attributes that takes place between societies when different societies come into contact with each other. Though this interchange is going on for times immemorial, this process

was termed as "globalization" for the first time around the second half of 20th century while much of the literature on this has appeared since the late 1970sand 1980s (Beyer 2003). Globalization has a profound effect on all our cultures and on the ways we live our lives. It has affected what we eat and the way we prepare our food, what we wear and the materials from which our clothing is made, it has affected the music we hear, the books we read, even the language we used to communicate with others. Globalization has made certain languages extinct (dead language) or dying, for example, Latin. At the same time more people today are bilingual or multi-lingual than ever before. English, though in variant forms (e.g., British English, American English, Indian English) has become the lingua franca and the number of English speakers throughout the world is

growing rapidly. The central problem of today's global interactions is the tension between cultural homogenization and cultural hetrogenisation (Appadurai A. 2003). While scholars like Mc Luhan talk about global integration and global village, which may result from the process of globalization, and resulting cultural integration across borders, there have been apprehensions about cultural marginalization or cultural exclusion as well. Global flows of goods, ideas and people and capital can be seen as a threat to the national culture in many ways

(HDR 2004). In the sections let us see some of the cultural dimensions of globalization. In the process of economic globalization, local culture crosses boundary and penetrates into other nations. This process can be called cultural globalization (Golstein-Gidoni, 2005).

he globalization of culture is perhaps nowhere more visible than the changing nature of the relationship between the world's youth and their identity. It has become common place to think of the world's youth as a part of the community who are more receptive to foreign cultural practices. Youth are seen as a part of the society that is more likely to engage in the process of borrowing the cultural traits from other cultures through the medium of globalization, it is at same time the youth of any particular society that make its culture to flow across other societies. However, at certain times this borrowing and lending of cultural traits, from modes of dress to language, aesthetics and ideologies, may prove disruptive to the traditional cultural values and practices.it is certain that age of globalization, more than any other age before it, has exerted great effects upon youth. The term youth refers to the persons who are no longer children and not yet adults. According to U.S legal view, youth are the people from the time of early teens until a point between age of 16 and 21, after which the person is legally an adult. According to World Bank the term "youth" in general refers to those who are between the age of 18 t0 24. However, United Nations defines the youth as people between the age of 15 and 24 inclusive. The most important effects of the globalization is commercialization of cultures. The youth being the most

vulnerable to the effects of the cultural impact of globalization has become the focus of study in almost all the social sciences particularly of sociology and anthropology. As the important agencies of the cultural globalization like internet, cable network, satellite broadcasting and other electronic media, have lures youth of almost all the societies to get connected with global popular youth culture. Thus, Youth are seen as that section of society who is the most influenced by hybridity of cultures.

The youth of Kashmir seems as well directly or indirectly affected by the global cultural homogenizations and becoming the part of the global youth culture. The growth mass media and information technology have facilitated the major portion of youth especially the educated one to get connected with the global culture, thus borrowing heavily the global cultural traits from rest of the world. We can observe more and more Kashmiri youth (both boys and girls) having fast food, coca cola and other such cold drinks, wearing jeans and other dresses that are western or belonging to other cultures of the world, watching cable T.V and listening to the western music, using Internet and social media networks like face book, you tube, what's app etc. This has in turn had effects on language, belief system, education and attitudes about their social life.

The present study focuses on the overall impact of cultural globalization on Kashmiri Youth and thus to enumerate various agencies of globalization that lured the youth of this part of the globe and it also focuses on to identify the various global traits that have now become the part and parcel of Kashmiri Culture.

Theoretical Framework
The most comprehensive and accessible sources for addressing issues of theoretical controversy concerning globalization and the contradictory meanings associated with it. Beck divides the theoretical controversy into two major categories, those who point to "one dominant logic of globalization" and that suggesting "a phenomenon with a complex set of causes". The former implies a single cause for globalization, while the latter claims multiple causes for globalization. These theories are divided into the following: world risk society, post international politics, capitalist world-system, the thesis of McDonaldization, globalization and a few other derivations of these interpretations. Wallerstein is one supporter of the capitalist world-system theory. Instead of seeing societies as individual separate entities, Wallerstein sees one world-system in which all things, products and people must accommodate themselves in a single dimension of labor. Capitalism is seen as a

"world–system" that "provides the framework for the measurement of social inequalities on a world scale" (Beck, 2000). Appdurai (1996) describes the dialectical theory on globalization in his "cultural flows" studies. In his book "Modernity at Large". He describes at least four "landscapes" through which people, refugees, tourists, immigrants, exiles and "guest-workers" move on an international level. In his point of view globalization is not seen as the homogenization of culture, but as the ever changing and "flowing" of technology "techno-scapes", economy "finance-scapes", media "mediascapes" and ideology "ideo-scapes" through the movement of people over cultural and national boundaries. These "flows" through "-scapes" change the conceptions of "center" and "periphery" and create imagined worlds that are created by different people and groups.

The theory of the world risk society differs from the above mentioned theories in that it concentrates on more ethical questions; ecological catastrophes, humanitarian crises, economical imbalance, technological-industrial dangers and genetic-engineering threats. "Threats create society, and global threats create global society". World risk society implies that trans-national social spaces are born through "unintended, denied or repressed threats" and conflicts. The threat of cultural uniformity is referred to as "McDonaldization". The globalization of world economy and the development of trans-national markets have caused a worldwide generation of hamburger eating, Coca-Cola drinking, cell phone kids.

The threat to local cultures and the extinction of cultural and ethnic diversity seems inevitable (Beck, 2000). Robertson (1992) suggests that the global process must have roots, a place, origin, locality; even trans-national firms must develop local connections for their businesses. It is called localization of the global, or de-location or relocation of globalization. Globalization is developing its own local cultural traits and dimensions. This process is called "glocalization." So to understand globalization one must understand the world and how culture, diversity, politics, ethnicity, race and homogeneity are manifested. For the generations of people who are accustomed to understanding and defining the world through narrowly and artificially constructed national identities it is a challenge to break from these conceptions of identity. Cultural globalization theorists sense a change in the public, which they claim is partially due to the media's attention on global events and the emphasis on the inter-dependency of humanity

Conceptual Frame Work

Background variables	Independent Variables	Dependent Variable
Gender, Age, Education, Income, Locality	Globalization Technological changes Cultural -Imperialism Westernization	Socio-Cultural identity of Kashmiri Youth

Hypothesis
1. "Kashmiri youth irrespective of gender differences are adopting global cultural traits rapidly"
2. The youth of Kashmiri are connected with global youth culture through various agencies of globalization"
3. "Higher the adoption of western patterns, more is the impact of cultural globalization"

Objective of the study
1. To find out the background characteristic of the respondent.
2. To study the impacts of globalization on cultural identity crisis among youth.
3. To see the impact of Globalization on youth cultural practices.

Research Methodology
Methodology is logic of scientific investigation.it means

description, explanation and justifications of methods. Method is a tool or technique used to collect data. It acts as a vehicle for getting a true representation of social phenomenon under observation. The collection of data depends on the very nature of the problem, however it is as well driven by the socio-economic milieu in which the researcher is placed and method of data collection must be related to the nature of problem on hand and to the social situation which represents itself to the sociologist. To carry out this study the data collection would be carried out following an empirical mode of operation so as to get objective and pragmatic findings.

The universe of this research is comprised of the male and female students from different higher secondary schools and degree colleges. Due to the time and budget limitations, the total area covered by the study was Srinagar city only. Researcher is almost never able to study the all members of the population that interest him so the sample

from population was selected. In the light of the above definition, researcher selected the youth population, through stratified sampling technique, from higher secondary schools and colleges as a field of study because he wants to see the impact of globalization on cultural identity among youth. So the students of higher secondary and colleges are the best field of study to represent the youth population. The total population of this study comprises 80 male and female students in the age group of 16 to 21years from 5 different higher secondary schools and colleges each from the Srinagar city center through. Before starting data collection, each of the respondents was taken into confidence for their provided information to be kept confidential. The study employed descriptive statistics to summarize and describe the data.

Findings and discussion

Table. 1: Characteristics of the respondent youth

Table 1(A)		
Gender	Frequency	%age
Male	40	50.0
Female	40	50.0
Total	80	100.0
Table 1(B)		
Age (in years)	Frequency	%age
16 to 18 years	33	41.25
19-21 years	47	58.75
Total	80	100.0
Table 1(C)		
Locality	Frequency	%age
Rural	20	25.0
Semi-Urban	28	35
Urban/city	32	40.0
Total	80	100.0
Table 1(D)		
Income (Rs.)	Frequency	%age
Up to 20,000	22	27.5
21,000 to 40,000	37	46.25
Above 40,000	21	26.5
Total	80	100.0
Table 1(E)		
Education level	Frequency	%age
Doing Hr. Sec. Course(10+2)	40	50.0
Pursuing Graduation	40	50.0
Total	80	100.0

Table 1(A) shows that about a half (50.0%) of the respondents were males and other half of them were females. Table 1(B) presents the age distribution of the respondents. About 41.25 % of the respondents were having age 16-18 years, while as majority i.e. 58.75 % of them were having age 19-21 years.Likewise table 1(C) reveals that 25.0 % of the respondents belonged to rural/village areas, while as 35.0 % of them belonged to semi-urban areas and 40.0 % of them belonged to city/urban areas. So majority of the sampled youth

belonged to urban areas. Table 1(D) shows that 22.0 % of the respondents had monthly family income up to Rs.20000 INR, while 37 % of them had Rs. 21,000-40,000 monthly family income and 21.0 % of them had above 40,000 monthly incomes. The table indicates that majority of the respondents had good economic status. And table 1(E) indicates that half of the respondents i.e.40.0 % were studying in Hr. Sec. Level, while the remaining half i.e.40 % were pursuing their graduation.

Table 2: Distribution of the respondents according to the access to various agencies of globalization and their opinion about the impact of globalization on interaction pattern

N = 80

Impact on interaction pattern	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
	F.	%	F.	%	F.	%	F.	%	F.	%
I have access to internet on my cell phone	40	50.0	12	15	3	3.75	13	16.25	12	15.0

Statement										
I feel that cell phone made my life better	44	55.0	10	12.5	2	2.5	12	15.0	12	15.0
I use to cell phone for chatting with my friends	38	47.5	13	16.25	5	6.25	20	25.0	4	5..0
I feel that using cell phone decreased our family bonding	40	50.0	15	18.75	8	10.0	7	8.75	10	12.5
I have my personal laptop or Computer	50	62.0	12	15.0	3	3.75	12	15.0	3	3.75
I have access to television cable channels	55	68.75	15	18.75	4	5.0	5	6.25	1	1.25
I likely to watch cable TV alone	32	40.0	30	37.5	8	10.0	7	8.75	3	3.75
I have access to the internet (world wide web)	42	52.5	10	12.5	7	8.75	11	13.75	10	12.5
I mostly prefer to use internet channels (face book, Skype, yahoo etc) to interact with my friends.	32	40.0	16	20.0	14	17.5	9	11.25	8	10.0
I spend more than two hour on internet and watching TV	24	30.0	30	37.5	6	7.5	12	15.0	8	10.0
I prefer to call my family and friends instead of face to face interaction	20	25.0	31	38.75	10	12.5	11	13.75	8	10.0
I feel that social media took us far from real life	20	25.0	38	47.5	5	6.25	13	16.25	4	5.0
I feel that face to face Interaction with family decreased due to social media	24	30.0	34	42.5	3	3.75	9	11.25	10	12.5
I feel that face to face interaction decreased with my friends due to cell phone and social media	44	55.0	12	15.0	2	2.5	10	12.5	12	15.0
I don't like to be disturbed by my family while watching TV or using internet	16	20.0	14	17.5	3	40.0	32	18.75	15	3.75
I feel that social media decreased my time spending with my family and friends	23	28.75	42	52.5	3	3.75	7	8.75	5	6.25

Data from table 2 reveals the opinions of the respondents about the impact of cultural globalization on interaction patters. A major proportion i.e. 50.0 % of the respondents strongly agreed and 15% of them agreed with the statement "I have access to internet on my cell phone", while 3.75% of them remained neutral, 16.25% of them disagreed and 15.0 % of them strongly disagreed with this statement. So, more than a half of the youth had opinion that they have access to internet on their cell phone. Likewise 55.0% of the respondents strongly agreed and 12.5% of them agreed with the statement "I feel that cell phone made my life better", while 2.5% of them were neutral, 15.0% of them disagreed and 15.0% of them strongly disagreed with this statement.

A major proportion i.e. 47.5% of the respondents strongly agreed and 16.25%% of them agreed with the statement "I use to cell phone for chatting with my friends", while 6.25%% of them were neutral, 25.0 % of them disagreed and only 5.0% respondents strongly disagreed with this statement. It's clear from this statement that the majority of the respondents used cell phone for chatting and communication with their friends.

Similarly 50.0% of the respondents strongly agreed and 18.75% of them agreed with the statement "I feel that using cell phone decreased our family bonding", while 10.0% of them were neutral, 8.75% of them disagreed and 12.5 % of the respondents strongly disagreed with this statement. So majority of the youth felt that use of cell phone decreased their family bonding.

A majority i.e. 62.0% of the respondents strongly agreed and 15.0% % of them agreed with the statement "I have my personal laptop or computer", while 3.75% of them were neutral, 15.0% of them disagreed and only 3.75% of the respondents were strongly disagreed with this statement. So a vast majority of the youth had personal laptop or computer.

Majority of the youth 68.75 % of the respondents strongly agreed and 18.75 % of them agreed with the statement "I have access to television cable channels", while 5.0% % of them were neutral, 6.25% of them were disagreed and only 1.25% of the respondents strongly disagreed with this statement. These findings indicating that majority of the respondents were having access to television cable channels.

Again 40.0% of the respondents strongly agreed and 37.5% of them agreed with the statement "I likely to watch cable TV alone", while another 10.0% of them were neutral, 8.75% of them disagreed and 3.75% of the respondents strongly disagreed with this statement.

A majority i.e. 52.5% and 12.5% of the respondents strongly agreed and agreed respectively with the statement "I have access to the internet (World Wide Web)", while only 8.75%% of them were neutral, 13.75% of them disagreed and only 12.5% of the respondents strongly disagreed with this statement. So a majority of youth were having access to the internet.

A major proportion i.e. 40.0% of the respondents were strongly agreed and 20.0% of them agreed with the statement "I mostly prefer to use internet channels (face book, Skype, yahoo etc) to interact with my friends", while only 17.5%% of them were neutral, another 11.25%t of them disagreed and 10.0% of the respondents strongly disagreed with this statement.

Almost 30.0% of the respondents strongly agreed and 37.5% of them agreed with the statement "I spend more than two hours on internet and watching TV on daily basis", while 7.5% of them were neutral, 15.0%% of them disagreed and only 10.0% of the respondents were strongly disagreed with this statement.

About 25.0% of the respondents strongly agreed and 38.75% of them were agreed with the statement "I prefer to call my family and friends instead of face to face interaction", while 12.5% of them were neutral13.75% of them disagreed and 10.0% of the respondents strongly disagreed with this statement.

Again 25.0% of the respondents strongly agreed and 47.5% of them agreed with the statement "I feel that social media took us far from real life", while 6.25% of them were neutral, 16.25% of them disagreed and 5.0% of the respondents strongly disagreed with this statement. So these findings show that the social media took us far from real life.

About 30.0% of the respondents strongly agreed and 42.5%% of them agreed with the statement "I feel that face to face Interaction with family decreased due to social media", while 3.75% of them neutral, 11.25% of them disagreed and 12.5% of the respondents strongly disagreed with this statement. So majority of the youth were agreed

that face to face interaction with family decreased due to social media. More than half of the youth i.e. 55.0% of the respondents strongly agreed and 15.0% of them agreed with the statement "I feel that face to face interaction decreased with my friends due to cell phone and social media", while 2.5%% of them were neutral, 12.5% of them disagreed and 15.0% of the respondents strongly disagreed with this statement. These results reflects that the our youth felt that face to face interaction decreased with friends due to cell phone and social media. Again 20% of the respondents strongly agreed and 17.5% of them agreed with the statement "I don't like to be disturbed by my family while watching TV or using internet", while 40.0% of them neutral, 18.75% of them disagreed and 3.75% of the respondents strongly disagreed with this statement. Similarly 28.75% of the respondents strongly agreed and 52.5% of them agreed with the statement "I feel that social media decreased my time spending with my family and friends", while 3.75% of them neutral, 8.75% of them disagreed and 6.25% of the respondents strongly disagreed with this statement.

Table 3: Distribution of the respondents according to their opinion about the cultural practices (food pattern)

N = 80

Statements	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
	F.	%	F.	%	F.	%	F.	%	F.	%
I mostly like to see foreign TV channels	20	25.0	27	33.75	12	15.0	18	22.5	3	3.75
TV Channels are the best source of learning new fast food products	29	36.25	32	40.0	12	15.0	5	6.25	2	2.5
I learn new food pattern from TV channels and mass media	22	27.5	35	43.75	13	16.25	8	10.0	2	2.5
I like fast food instead of local products	20	25.0	26	32.5	15	18.75	6	7.5	13	16.25
Mostly youth prefer to go on food restaurant where fast food (Pizza, Burgers) are available.	25	31.25	38	47.5	7	8.75	9	11.25	1	1.25
I feel that fast foods products are more tasty.	19	23.75	42	52.5	10	12.5	6	7.5	3	3.75
I think that TV advertisement change the buying behavior of youth	31	38.75	37	46.25	4	5.0	3	3.75	5	6.25
I feel that foreign fast food products decreased the importance of our local products	32	40.0	33	41.25	7	8.75	6	7.5	2	2.5
I feel that Mnc's fast food products decreased the importance of our local food products.	28	35.0	36	45.0	6	7.5	6	7.5	4	5.0

Table 3 represents the respondents' opinion about the cultural practices towards food pattern. About 25.0 % of the respondents strongly agreed, while about 33.75% of them agreed with the opinion "I mostly like to see foreign TV channels", while 15 % of them were neutral, 22.5 % of them disagreed and only 3.75 % of them strongly disagreed with this opinion. So majority of the respondents had opinion that mostly youth like to see foreign TV channels. Moreover, 36.25 % of the respondents strongly agreed, while most of them i.e. 40.0 % agreed with the opinion "TV Channels are the best source of learning new fast food products", while 15.0 % of them were neutral, 6.25 % of them disagreed and only 2.5 % of them strongly disagreed with this opinion. These findings depicts that majority of the respondents felt that the TV channels are the best source of learning new fast food products. About 27.5 % of the respondents strongly agreed and a major proportion i.e. 43.75 % of them agreed with the opinion "I learn new food pattern from TV channels and mass media", while 16.25 % of them neutral, 10.0 % of them disagreed and only 2.5 % of them strongly disagreed with this opinion. These findings show that youth learn new food pattern from TV channels and mass media.

About 25 % of the respondents strongly agreed and about one-third i.e. 32.5 % of them agreed with the opinion "I like fast food instead of local products", while 18.75 % of them were neutral, 7.5 % of them disagreed and 16.25 % of them strongly disagreed with this opinion. Again 31.25 % of the respondents strongly agreed and a major proportion i.e. 47.5 % of them agreed with the opinion "Mostly youth prefer to go on food restaurant where fast food (Pizza, Burgers) are available.", while 8.75 % of them were neutral, 11.25 % of them disagreed and only 1.25 % of them strongly disagreed with this opinion. So mostly youth prefer to go on MNC's food restaurant.

About 23.75 % of the respondents were strongly agreed and about more than half i.e. 52.5 % of them agreed with the opinion "I feel that fast foods products are more tasty", while 12.5 % of them were neutral, 7.5 % of them disagreed and only 3.75 % of them strongly disagreed with this opinion. These findings show that our youth felt that the fast foods products are more tasty. About 38.75 % of the respondents strongly agreed and little less than a half i.e. 46.25 % of the agreed with the opinion "I think that TV advertisement change the buying behavior of youth", while 5.0 % of them were neutral, 3.75 % of them disagreed and 6.25 % of them strongly disagreed with this opinion.

Almost 40 % of the respondents strongly agreed and 41.25 % of them agreed with the opinion "I feel that foreign fast food products decreased the importance of our local products", while 8.75 % of them were neutral, 7.5 % of them disagreed and only 2.5 % of them strongly disagreed with this opinion. These results depicts our youth felt that foreign fast food products decreased the importance of our local products. About 35 % of the respondents were strongly agreed and 45 % of them were agreed with the opinion "I feel that MNC's fast food products decreased the importance of our local food products", while 7.5 % of them were neutral, 7.5 % of them were disagreed and only 5 % of them were strongly disagreed with this opinion.

Table4: Distribution of the respondents according to their cultural practices (dress pattern)

N = 80

Statements	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
	F.	%	F.	%	F.	%	F.	%	F.	%
I think cable channels are best source of learning about new dress pattern	30	37.5	22	27.5	14	17.5	10	12.5	4	5.0
I like to wear western dress	25	31.25	26	32.5	10	12.5	11	13.75	8	10.0
I feel that foreign dressing decreased the value of our local dress	23	28.75	19	23.75	12	15.0	11	13.75	15	18.75
I likely to discuss about new dress pattern with my friends	31	38.75	14	17.5	10	12.5	15	18.75	10	12.5
wearing foreign dress has become the part of my life	39	48.75	29	36.25	3	3.75	4	5.0	5	6.25

Table 4 represents the respondents' opinion about the cultural practices towards dress pattern. About 37.5 % of the respondents were strongly agreed and 27.5 % of them were agreed with the opinion "I think cable channels are best source of learning about new dress pattern", while 17.5 % of them were neutral, 12.5 % of them were disagreed and only 5 % of them were strongly disagreed with this opinion. These findings depicts that a huge majority of youth had thinking that the cable channels are best source of learning about new dress pattern. About 31.25 % of the respondents were strongly agreed and 32.5 % of them were agreed with the opinion "I like to wear western dress", while 12.5 % of them were neutral, 13.75 % of them were disagreed and 10.0 % of them were strongly disagreed with this opinion. About 28.75 % of the respondents were strongly agreed and 23.75 % of them were agreed with the opinion "I feel that foreign dressing decreased the value of our local dress", while 15 % of them were neutral, 13.75 %

of them were disagreed and 18.75 % of them were strongly disagreed with this opinion. So a large majority of the respondents felt that foreign dressing decreased the value of our local dress. About 38.75 % of the respondents were strongly agreed and 17.5 % of them were agreed with the opinion "I likely to discuss about new dress pattern with my friends", while 12.5 % of them were neutral, 18.75 % of them were disagreed and 12.5 % of them were strongly disagreed with this opinion. These results shows that about a half of them were liked to discuss about new dress pattern with their friends. About 48.75 % of the respondents were strongly agreed and more 36.25 % of them were agreed with the opinion "wearing foreign dress had become the part of my life", while 3.75 % of them were neutral, 5.0 of them were disagreed and 6.25 % of them were strongly disagreed with this opinion. So majority of the youth had opinion that that wearing foreign dress had not become the part of our society.

Table 5: Distribution of the respondents according to their cultural practices (languages)

N = 80

Statements	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
	F.	%	F.	%	F.	%	F.	%	F.	%
I think cable TV, mass media and internet are the source of learning foreign languages	44	55.0	10	12.5	12	15.0	12	15.0	2	2.5
English language has become an international language now a days	38	47.5	13	16.25	20	25.0	4	5..0	5	6.25
I prefer to use English language to speak with my friends.	40	18.75	15	50.0	7	8.75	10	12.5	8	10.0
I mostly use to prefer English words when I chat with my friends on face book or cell phone	50	62.0	12	15.0	12	15.0	3	3.75	3	3.75
English medium has become important part of courses in Higher Education system Education system	65	81.25	5	6.26	5	6.25	1	1.25	4	5.0
Mostly academic courses are taught in English language.	32	40.0	30	37.5	7	8.75	3	3.75	8	10.0
I feel that English language decreased the superiority of my national language	42	52.5	10	12.5	11	13.75	10	12.5	7	8.75

Table 5 above reveals the respondents' opinion about the cultural practices towards dress language. About 55.0 % of the respondents were strongly agreed and 12.5 % of them were agreed with the statement "I think cable TV, mass media and internet are the source of learning foreign languages", while 15.0 % of them were neutral, 15.0 % of them were disagreed and only 2.5 % of them were strongly disagreed with this opinion. So a huge majority of the respondents had thinking that the cable TV, mass media and internet are the source of learning foreign languages. Little less than a half i.e. 47.5 % of the respondents were strongly agreed and 16.25 % of them were agreed with the statement "English language has become an international language now a days", while 25 % of them were neutral,

5.0 % of them were disagreed and 6.25 % respondents strongly disagreed with this statement. These results depicts that our youth felt that the English language has become an international language now a days. About 18.75 % of the respondents were strongly agreed and 50.0 % of them were agreed with the statement "I prefer to use English language to speak with my friends", while 8.75 % of them were neutral, 12.5 % of them were disagreed and 10 % of the respondents was strongly disagreed with this statement. These findings show that our youth prefer to use of English language to speak with their friends. About 62.0 % of the respondents were strongly agreed and 15 % of them were agreed with the statement "I mostly use to prefer English words when I chat with my friends on face book or cell

phone", while 15 % of them were neutral, 3.75 % of them were disagreed and 3.75 % of the respondents was strongly disagreed with this statement. So our youth mostly use to prefer English words when they chat with their friends on face book or cell phone. A majority i.e. 81.25 % of the respondents was strongly agreed and 6.25 % of them were agreed with the statement "English medium has become important part of courses in Higher Education system", while 6.25 % of them were neutral, 1.25 % of them were disagreed and 5.0 % strongly disagree with this statement. It's clear from these results that the English medium has become important part of courses in Higher Education system. A major proportion i.e. 40.0 % of the respondents were strongly agreed and 37.5 % of them were agreed with

the statement "mostly academic courses are taught in English language", while only 8.75 % of them were neutral, 3.75 % of them were disagreed and only10.0 % respondents strongly disagreed with this statement. So mostly academic courses are taught in English language at university level. A major proportion i.e. 52.5 % of the respondents were strongly agreed and 12.5 % of them were agreed with the statement "I feel that English language decreased the superiority of my national language", while only 13.75 % of them were neutral, 12.5 % of them were disagreed and only 8.75 % of the respondents were strongly disagreed with this statement. These finding shows that a huge majority of the youth felt that English language decreased the superiority of their national language.

Table 6: Distribution of the respondents according to their cultural practices (traditional)

N = 80

Statements	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
	F.	%	F.	%	F.	%	F.	%	F.	%
West diffuse their traditions through cable channels and mass media	37	46.25	33	41.25	4	5.0	3	3.75	3	3.75
I feel that youth prefer to celebrate international days instead of local days.	27	33.75	35	43.75	7	8.75	6	7.5	5	6.25
I prefer to see films and drama on Eid and other festivals day	13	16.25	34	42.5	11	13.75	13	16.25	9	11.25
I feel that our Traditional festivals lost the importance due to cable channels.	24	30.0	20	25.0	10	12.5	13	16.25	13	16.25
I feel that local festivals has lost the importance due to globalization	26	32.5	22	27.5	8	10.0	12	15.0	12	15.0

Table 6 represents the respondents' opinion about the cultural practices towards traditional. A major proportion i.e. 46.25 % of the respondents were strongly agreed and 41.25 % of them were agreed with the statement "West diffuse their traditions through cable channels and mass media", while 5.0 % of them were neutral, 3.75 % of them were disagreed and 3.75 % of them were strongly disagreed with this opinion. So west diffuse our traditions through cable channels and mass media. About 33.75 % of the respondents were strongly agreed and 43.75 % of them were agreed with the statement "I feel that youth prefer to celebrate international days instead of local days", while 8.75 % of them were neutral, 7.5 % of them were disagreed and only 6.25 % of them were strongly disagreed with this opinion. So our youth preferred to celebrate international days instead of local days. Almost 16.25 % of the respondents were strongly agreed and 42.5 % of them were agreed with the statement "I prefer to see films and drama on Eid day", while 13.75 % of them were neutral, 16.25 %

of them were disagreed and 11.25 % of them were strongly disagreed with this opinion. These findings indicate that about a half of sampled youth preferred to see films and drama on Eid day. Again 30.0 % of the respondents were strongly agreed and 25.0 % of them were agreed with the statement "I feel that our Traditional festivals lost the importance due to cable channels", while 12.5 % of them were neutral, another 16.25 % of them were disagreed and 16.25 % of them were strongly disagreed with this opinion. These findings clearly show that our youth had opinion that our traditional festivals lost the importance due to cable channels. Moreover, 32.5 % of the respondents were strongly agreed and 27.5 % of them were agreed with the statement "I think that Globalization decreased the value of our ceremonies and traditions", while 10.0 % of them were neutral, 15.0 % of them were disagreed and another 15.0 % of them were strongly disagreed with this opinion. These results reveal that our youth had thinking that Globalization decreased the value of our ceremonies and traditions.

Table 7: Distribution of the respondents according to their appearance and life style

N =80

Statements	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
	F.	%	F.	%	F.	%	F.	%	F	%
I feel that Mass media and TV are promoting new design and fashion in our society	31	38.75	27	33.75	9	11.25	11	13.75	2	2.5
I impress myself from the TV actors' personality	15	18.75	34	42.5	13	16.25	9	11.25	9	11.25
In my opinion mass media and cable channels has changed our life style	32	40.0	25	31.25	11	13.75	9	11.25	3	3.75
I consider television/cinema characters as my role model	28	35.0	12	15.0	10	12.5	10	12.5	20	25.0

Table 7 present the respondents' opinion about the appearance and life style. A major portion i.e. 38.75 % of the respondents were strongly agreed, 33.75 % of them were agreed with the statement "I feel that Mass media and TV are promoting new design and fashion in our society", and 11.25 % of them were neutral, another 13.75 % of them were disagreed and 2.5 % of them were strongly disagreed with this statement. So the youth felt that mass media and TV are promoting new design and fashion in their society Again18.75 % of the respondents were strongly agreed, 42.5 % of them were agreed with the statement "I impress myself from the TV actors' personality", 16.25 % of them were neutral, 11.25 % of them were disagreed and 11.25 % of them were strongly disagreed with this statement. A major portion 40.0 % of the respondents were strongly agreed and 31.25 % of them were agreed with the statement "In my opinion mass media and cable channels has changed our life style", 13.75 % of them were neutral, 11.25 % of them were disagreed and only 3.75 % of them were strongly disagreed with this statement. So the youth had opinion that the mass media and cable channels have changed their life style. Again 35.0 % of the respondents were strongly agreed, 15.0 % of them were greed with the statement "I consider television/cinema characters as my role model", 12.5 % of them were neutral, 12.5 % of them were disagreed and 25.0 % of them were strongly disagreed with this statement. So the youth felt that the television character never their role model.

Table 8: Distribution of the respondents according to their perception towards cultural identity
N = 80

Statements	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
	F.	%	F.	%	F.	%	F.	%	F.	%
Globalization encourages cultural imperialism in our society	10	12.5	5	6.25	5	6.25	38	47.5	22	27.5
I feel that globalization promoted homogeneity among youth by reducing the local cultural barriers.	33	41.25	21	26.25	7	8.75	11	13.75	8	10.0
Youth are becoming much familiar of western cultural values	32	40.0	20	25.0	8	10.0	11	13.75	9	11.25
I feel that Western imperialism decreased our national state sovereignty	23	28.75	32	40.0	7	8.75	5	6.25	12	15.0
I agree that globalization has declined our artifact and cultural beauty	25	31.25	30	37.5	8	10.0	7	8.75	10	12.5
I feel that technological advancement changed our family authority system and youth are feeling more independent and free from family hegemony	27	33.75	28	35.0	7	8.75	10	12.5	8	10.0
I think that our traditional cultural events are rare shown by media and TV	19	23.75	21	26.25	5	6.25	20	25.0	15	18.75
I feel that globalization has affected our native cultural identity through the medium of youth	31	38.75	20	25.0	8	10.0	12	15.0	8	10.0

Table 8 presents the respondents' perception towards cultural identity. About 12.5 % of the respondents were strongly agreed, while 6.25 % of them were agreed with the statement "Globalization encourages cultural imperialism in our society", while 6.25 % of them were neutral, 47.5 % of them were disagreed and 27.5 % of them were strongly disagreed with this statement. These results depicts that our youth had perception that globalization does not encourage cultural imperialism in their society. About 41.25 % of the respondents were strongly agreed and 26.25 % of them were agreed with the statement "I feel that globalization promoted homogeneity among youth by reducing the local cultural barriers", while 8.75 % of them were neutral, 13.75 % of them were disagreed and 10.0 % respondents strongly disagreed with this statement. These results shows that our youth felt that globalization promoted homogeneity among them. Again 40.0 % of the respondents were strongly agreed and 25.0 % of them were agreed with the statement "Youth are becoming much familiar of western cultural values", while 10.0 % of them were neutral, 13.75 % of them were disagreed and 11.25 % respondents were strongly disagreed with this statement. These findings show that our youth are becoming much familiar of western cultural values. About 28.75 % of the respondents were strongly agreed and a major proportion i.e. 40.0 % of them were agreed with the statement "I feel that Western imperialism decreased our national state sovereignty", while 8.75 % of them were neutral, 6.25 % of them were disagreed and 15.0 % of them were strongly disagreed with this statement. These findings shows that sampled youth felt that Western imperialism decreased their national state sovereignty. Almost 31.25 % of the respondents were strongly agreed and a major proportion i.e. 37.5 % of them were agreed with the statement "I agree that globalization has declined our artifact and cultural beauty", while 10.0 % of them were neutral, 8.75 % of them were disagreed and 12.5 % of them were strongly disagreed with this statement. So globalization has declined our artifact and cultural beauty. About 33.75 % of the respondents were strongly agreed and 35.0 % of them were agreed with the statement "I feel that technological advancement changed our family authority system and youth are feeling more independent and free from family hegemony", while 8.75 % of them were neutral, another 12.5 % of them were disagreed and 10.0 % of them were strongly disagreed with this statement. About 23.75 % of the respondents were strongly agreed and 26.25 % of them were agreed with the statement "I think that our traditional cultural events are rare shown by media and TV", while 6.25 % of them were neutral, another 25.0 % of them were disagreed and 18.75 % of them were strongly disagreed with this statement. So a huge majority of the respondents perceived that our family system changed from extended to nuclear family system due to technological change. Major portion of 38.75 % of the respondents were strongly agreed and 25.0 % of them were agreed with the statement "I feel that globalization has affected our native cultural identity through the medium of youth", while 10.0 % of them were neutral, 15.0 % of them were disagreed and 10.0 % of them were strongly disagreed with this statement. So majority of

the respondents had thinking that our cultural events are rare shown by media and TV. About 37.5 % of the respondents were strongly agreed and a major portion of 41.25 % of them was agreed with the statement "Our cultural festivals have lost the importance due to western hegemony", while 8.75 % of them were neutral, 6.25 % of them were disagreed and 6.25 % of them were strongly disagreed with this statement. So majority of the respondents had thinking that our cultural festivals have lost the importance due to western hegemony.

Conclusion

It can be thus concluded that globalization influences on the socio-cultural identity of the youth. Globalization has enormous effect on the cultural identity among youth through technological changes and westernization. The statistical analysis of this research activity revealed that globalization has great impact on the interaction pattern, cultural practices, and life style. The domination of universally approved perception and prevalence of globalization has its in-depth and evident impact over youth and local culture because it has caused decline of traditional cultural norms and values and these have subsequently been replaced by the western values. The influence of globalization has decreased the importance of local cultural practices. The statistical data above is highly significant to identify the relationship between globalization and socio-cultural identity. The hypotheses: Kashmiri youth irrespective of gender differences are adopting global cultural traits rapidly; the youth of Kashmiri are connected with global youth culture through various agencies of globalization and higher the adoption of western patterns more is the impact of cultural globalization-are accepted. So the results of the study show that West diffuses their cultural traits through various agencies of globalization and dominant western culture has decreased the local cultural identity among the youth of Kashmir.

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