
Globalization and Cultural Transformation among Pahari Youth in Kashmir: A Sociological Analysis

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Abstract: *Globalization is often exclusively associated with worldwide economic integration and the emergence of a borderless global market. Globalization also involves sweeping changes in the social, cultural and political terrains. The implications of this change are varied and there are no indications that they are in any way increasing the social, material or spiritual well-being of humanity. It can be said that every culture of world was affected by one way or other in terms of its influence and identity. Only one culture dominates that is western culture. Western culture also dominates due to power approach of western world. Today, every culture of the world is under the umbrella of western culture, it was always interest of west to rule over the world especially to marginalize the developing world. West becomes successful in its mission by implementing a slogan that was globalization. Through this process west projected, its own culture, polity, economy & values across the globe, this is evident from the various studies carried out in the area of sociology of globalization. This study has been carried out in Kashmir context based on a sample of 50 respondents and using an intensive approach through the case study method, interview schedule and participant observation, the study has been carried out in the rural areas of Kupwara district of the Kashmir. The paper attempts to study the impact of globalization on cultural identity of Pahari youth, impact of globalization on family and to trace the factors responsible for migration of Pahari youth. This paper is based on primary and secondary sources of data and other relevant literature wherever necessary and not any other test has been utilized to carry out the research.*

Keywords: *globalization, culture, Pahari youth, Kupwara district, Kashmir*

1. Introduction

Jammu and Kashmir is a pluri-cultural, pluri-lingual and pluri-religious state of India. In a sense, it represents sub-continental diversity. The state of Jammu and Kashmir is inhabited by different communities some settled, quite a few are nomadic. The prominent ethnic groups of the state are Gujjars, Bakerwals, Dogras, Laddakhis, Kashmiris and Paharis. The Paharis are the people from diverse races, castes and religion whose distinct cultural heritage, life style and mother tongue has ascribed them a composite cultural identity. The Pahari speaking people are living in the areas of southern upper hills of Pirpanchal particularly from western Banihal to Muzaffarabad, Drawa and Nangaparbath adjoining areas. Their history can be traced from Tariekh-e-Pahaad by Mohammad Ali, Rajgani-Rajwar by Mirza Zaffarullah, Aqwami Poonch by Munshi Mohammad-din Fouq and Galdan by Mohammad Yaqob Khan and Tariekhe-Jabwal by Awatar Singh Chib. After partition, the Hindu and Sikh Pahari population migrated from Pakistan administered Kashmir to this side of border (Khush Dev Maini. 2006). Their dwellings are mainly in Jammu, R.S pora, Sambal camp, Bakshinager, Rehari and in areas of Rajouri, Poonch and Baramullah. Amongst Muslim Paharis, the Rajputs are in majority who classify themselves into different castes

like the Thakur, Kamlak in Ilakqa Badal, and the Jaral Malik in Thana Darhal, the Jaral in Rajouri, Behroute, Manjakote and in Mendar, the Ferozal, Manhas, Chib, Chadak, Thakyal, Domal in Uri, Khakey in Hatmal, the Bambay, Rajay in Karna etc. These people are mostly concentrated in hilly and border areas of the state stretching from Badhel in Rajouri up to Keran and Karnah in Kupwara, living in these remote distant areas have restricted their socio-economic mobility. The geographical-cum-topographical conditions coupled with border area have made their life hard and miserable. Devoid of day to day normal facilities of education, healthcare, financial support and social upliftment, they are facing lot of miseries, hardships, aggression, tension, violence etc, prevalent on the borders from the last 70 years.⁴ Being the peripheral areas, these are continuously ignored in the developmental activities and other amenities as compared with other areas of the state. Tilling hilly lands and cattle rearing had been their main occupation. Border restrictions, day to day skirmishes and mortar-shelling and loss of grazing area further intensified their sufferings. The armed conflict from last 30 years had a heavy toll on the life of these Paharis. However in 1975, Sheikh Mohammad Abdullah's government tried to infuse confidence among these Pahari speaking people by establishing a separate Pahari department in the state cultural academy. Literary works like Astha-adab, Sheeraza, Lokgeet and Lok Kahaniya were started for publication. Furthermore, the broadcast in Pahari language started from Radio Kashmir Srinagar All India Radio Poonch, and Doordarshan Srinagar and Jammu also started broadcasting programmes in Pahari language (Nazir, M. 2000). Pahari language was also recognised in 6th schedule of the constitution of Jammu and Kashmir. To promote and safeguard the educational and economic interests of these Pahari speaking people is the prime need of an hour so to protect them from alienation as the state of Jammu and Kashmir is already going through an armed conflict from last 30 years which had a heavy toll on the lives of the people and on the developmental scenario of the state. To do away their sufferings, the border regions were declared 'Bad Pocket Areas' and the benefits of the schemes were equally shared by all the sections of the people in respect of reservation for recruitments, border allowances for the government employees, scholarship for the students etc. All the benefits were equally shared by all sections of people like Paharis, Gujjars, Bakerwals, Sheenas and Ladakhis, without any discrimination on the basis of name, caste or creed. To provide constitutional guarantee to these alleviative measures laid down by the state government, it was in 1989 that the Jammu and Kashmir government recommended to the central government following seven classes for the inclusion in the Scheduled like, Pahari speaking, Gujjar Bakerwal, Argone of Leh, Sheena Dard, Gaddi, Sippi, and Balti (Kashmir times 2002).

Economically, Pahari Speaking People (PSP) are poor and their economy is primarily based on subsistence agriculture and other allied activities such as cattle rearing which gives them their pastoral and migratory character. Given the lack of infrastructure and absence of commercial avenues, unemployment is rampant among the PSP of the state. Pertinently, majority of the them are still living below poverty line as per the report submitted by 'Institute of Peace and Conflict Studies' (IPCS), June 2011 (Kashmir times 2004). A remarkable dependence of the Pahari Speaking People (PSP) on the pasture lands for the purpose of livestock rearing-a factor which also results in temporary migration of majority of these families to high land pastures (bahikkas) especially during the summer months (Daily excelsior, 2004). Pahari speaking community is an ethnic community is as embedded in a mosaic of collective traditionalism and reflected through their physical features, the topographical disadvantage cultural distinctiveness of origin, common language, dress pattern, food habit, common psychological makeup, similar physical features,

traditional organization in basic institutions of marriage, family and kinship, lower positions in socio-economic scale and relative isolation from the mainstream society, tantamount to make the Pahari speaking community of the state an ethnic group (Op.cit. Nazir, M. (2000).

District wise population of Pahari people in Kashmir province (2011 census)

District	Total population (2011)	Population of Pahari speaking people	
Kupwara	870354	103082	11.84%
Anantnag	1078692	84742	7.86%
Badgam	753745	5283	0.70%
Bandipora	392232	16993	4.33%
Baramulla	1008039	141157	14.00%
Ganderbal	297446	17497	5.88%
Kulgam	424483	3738	0.88%
Pulwama	560440	8920	1.59%
Srinagar	1236829	540	0.04%

Source: *State advisory board for development of Pahari people (J&K)*

2. Literature review

(Ananthu, T. S. 2002) reveals that present day globalization is branded as a drive for profit making. The cultural/economic imperialism theses describe it as replacement of the local culture by the global. When Coca-Cola or Kentucky's chicken want the freedom to open branches in China or Russia, their primary motivation is not love for the Russian or Chinese people, but the profits they will derive from such a venture. (Raikhan, S. 2013) a Russian scholar reveals in the study that globalization of culture contributes to the exchange of cultural values of different countries, the convergence of traditions. For cultural globalization characterized convergence of business and consumer culture between the different countries of the world and the growth of international communication. On the one hand, this leads to the promotion of individual national cultures around the world. On the other hand, the popular international cultural phenomena may displace national or turn them into international. Many regard this as a loss of national cultural values and fight for the revival of the national culture. (Wani, Ahmad, H. 2011) admitted that every culture of world was affected by one way or other in terms of its influence and identity. Only one culture dominates that is western culture. Western culture also dominates due to power approach of western world. Today, every culture of the world is under the umbrella of western culture, it was always interest of west to rule over the world especially to marginalize the developing world. West becomes successful in its mission by implementing a slogan that was globalization. Through this process west projected, its own culture, polity, economy and values across the globe. (Sharma, R. 2017) reveals in the study that with the emergence of globalization in India, our age old traditions and customs have loosened up their hold. He has also highlighted the social, cultural, and economic impact of globalization on the people of India, particularly in terms of its role in widening the gap between the upper and lower classes. He argues that globalization has contributed in creating two worlds in India: the lighted world and the world of Darkness, where the poor are marginalized and humiliated. (Shah, H. M. 2016) in the study reveals that this study has been undertaken with the aim to highlight the linguistic predicament in the state of Jammu and Kashmir viz a via Pahari

speaking community and also reflect on the demand of scheduled tribe status and its impact in creating economic and social disparity between the Gujjar Bakerwal community which was granted S.T Status on 19th April 1991 and Pahari speaking community which was denied the benefits, despite being recommended along with other communities by the Govt. of Jammu and Kashmir vide cabinet decision 159 of 1989. The author points out that in addition to this an effort is made in this study to highlight the emergence of a fault line-friction between the Pahari speaking community and Gujjar and Bakerwal community (Which is enjoying the benefits of reservation), which poses a challenge to the steps initiated for restoration of peace in the troubled state of Jammu and Kashmir. The said this study also undertakes the language demography of the state before and after the partition of the state. In addition to this an effort is made to put forth argument in favour of language as criteria a potential cultural marker for group/Community identity and also how Pahari language is tool to define ethnicity of Pahari speaking community a parameter applied for identifying other linguistic communities.

3. Research methodology

3.1. Universe of the study

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. 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 ages of 18 to 24. The universe of the present study constitutes Kupwara district of Kashmir. The thrust areas were tehsil Karnah, Keran, Lolab and Machil (4 tehsil in total).

3.2. Sampling plan and design of the study

The sampling plan of the present study is based on a sample of 50 respondents selected through simple random sampling method from rural areas of Kupwara district of Kashmir. Descriptive research design was used to get information from the respondents within the study area and the information was collected through interview schedule, participant observation and case study method.

4. Objectives of the study

- 1) To study the impact of globalization on cultural identity of Pahari youth.
- 2) To study the impact of globalization on the institution of family.

5. Hypothesis of the study

Past few decades have witnessed a lot of changes amid the process of globalization and modernization. Traditional culture of Pahari youth in Kashmir is not an exception to it. They also

have been influenced by modern western culture. The advent of mass media and information technology have influenced the major portion of Pahari youth and have drawn them heavily towards the global culture. Various reasons which have accelerated this process are late marriage, disintegration of joint family etc, which has further led them to go for higher education and profess new occupation.

6. Findings of the study

6.1. Globalization and culture of Pahari youth in Kashmir

The globalization of technology destroys local culture and making the world more similar. Globalization also brings new values that are not dear to us. Now many cultures are able to interact with each other which causes the individuality of culture to fade. But over the past several decades in Kashmir globalization causes rapid flow of people, products and information, which menaces the minority society, particularly their cultural heritage, many indigenous languages and cultures are on the verge of becoming extinct due to the emerging process of globalization. It is fact that globalization has enormous effect on the cultural identity among youth through technological changes and modernization. The influence of globalization has decreased the importance of local cultural practices. West diffuses their cultural traits through various agencies of globalization and dominant western culture has decreased the local cultural identity among Pahari youth in Kashmir. In this context, the respondents are asked to express their ideas which is shown as below:

Table 1: Globalization and cultural identity of Pahari youth

Theme	Response	Number	Percentage
Pahari youth become aware due to globalization	Yes	30	60.00
	No	20	40.00
If yes mention	Listen English music	5	16.66
	Inclined towards fast food	8	26.66
	Prefer individualism	4	13.33
	Having luxurious houses, cars & furniture	4	13.33
	Achieving higher education	9	30.00
Total		30	100.00
Theme	Response	Number	Percentage
Globalization has replaced your traditional culture?	Yes	40	80.00
	No	10	20.00
If cite reasons	Prefer to speak in other languages	15	37.5
	adopted western culture	15	37.5
	Traditional dress code has been replaced	10	25.00
Total		50	100.00

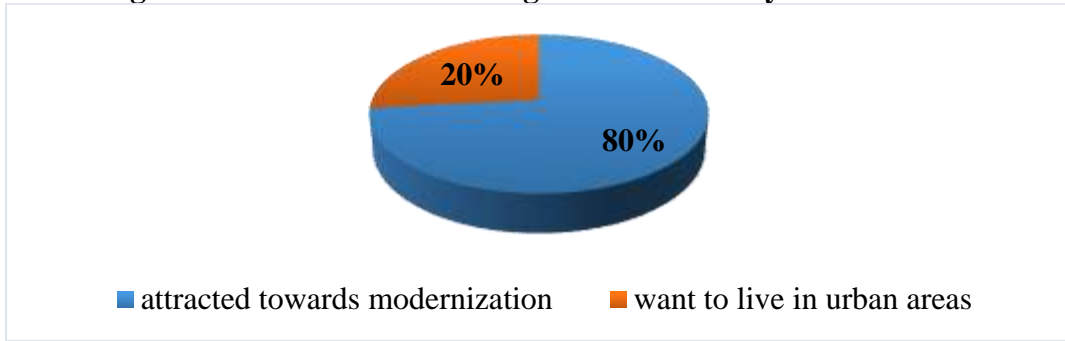
Source: Field work (2021)

The above table depicts that out of 50 respondents, 60 percent admitted that Pahari youth are becoming more aware due to globalization and remaining 40 percent responded negatively. The study further reveals that out of 60 percent (16.66 percent) admitted that Pahari youth are listing English music, (26.66 percent) admitted that they are inclined towards fast food, (13.33 percent) said that they prefer individualism, (13.33 percent) says they have luxurious houses, cars and even furniture and remaining 30 percent said that they are achieving higher education due to the awareness. It is observed in the field study that globalization has changed their current social conditions and globalization has a wide role to play. It has left its footprints in every field of life. The exchange of world views and ideas has led to a major transformation of the standard of living globally. Pahari culture is no exception to this transformation process. Globalization quickened this process and resulted in the fusing of cultural practices and increased advertising of culture through influx of MacDonal'd's and Pizza Huts etc. The study further, reveals that out of 50 respondents, (80 percent) admitted that globalization has replaced their traditional culture and remaining (20 percent) responded negatively. Out of 40 percent respondents, (37.5 percent) admitted that Pahari youth now prefer to speak in other local languages like Kashmiri, Urdu, English and so on. (37.5 percent) said that they have adopted western culture and remaining (25 percent) acknowledged that traditional dress code has been replaced. It has been observed in the field study that with the emergence of globalization, age old traditions and customs of pahari youth have slackened off their hold. Globalization has not only led to in the westernization of India, but on the contrary, the Indian culture has also spread its impact globally. Culture and traditions of any geographical region hold a special significance with respect to their distinctiveness and that is the differentiating feature for a population within a geographical boundary. This distinctiveness and individuality has been disturbed in varying degrees in lieu of globalization. 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 Facebook, YouTube, whatsapp etc. This has in turn had effects on language, belief system, education and attitudes about their social life.

6.2. Globalization and migration of Pahari youth in Kashmir

Increased migration is one of the most visible and significant aspect of globalization, growing number of people move within countries or states and across boarder, looking for better employment opportunities and better life style. In this context, the respondents are asked to express their ideas regarding migration of pahari youth due to globalization which is shown in the below:

Figure 1: Globalization and migration of Pahari youth



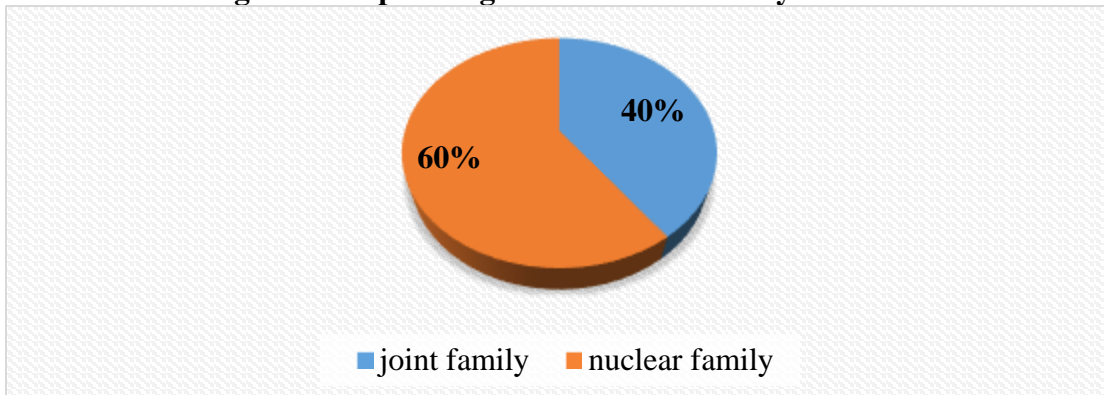
Source: Field work (2021)

The above figure depicts that out of (80 percent) admitted that they are migrated from rural to urban areas and remaining (20 percent) said that they are not migrated. It has been observed in the field study that most of the pahari youth are migrated from rural to urban areas for the purpose of employment in government and non-government sectors, for the purpose of education and some of them are settled in cities and frequently visit their native places. It is observed that now new generation don't prefer to stay in their native villages due to conflict between India and Pakistan. Because most of the time cease fire violation by Pakistan destroy the lives of Pahari people who are residing in the boarder/ hilly areas of Kupwara district which also create a kind of fear psychosis among Pahari youth in Kashmir. Increasing mobility of Pahari youth in search of new employment and educational opportunities allegedly weakened the family relations.

6.3. Globalization and family among Pahari youth in Kashmir

Due to the process of globalization the institution of family has undergone change. Families are compelled to be more self-reliant in an environment where they may have fewer options available to them. In this context, the respondents are asked to express their views regarding impact of globalization on family which is shown below:

Figure 2: Impact of globalization on family



Source: Field work (2021)

The above figure reveals that out of 50 respondents, (60 percent) admitted that they have nuclear family system, (40 percent) admitted that they have joint family system. It has been observed in the field study that majority of the respondents are living in nuclear family due to awareness of globalization and modernization. On the other hand, globalization promotes economic and social changes in the life of Pahari youth. Families today among Pahari people have become very small or nuclear/modern which consists of the only husband wife and their children. Traditional authority structure i.e. head of the family started losing his authority to the breadwinner of the family. Even within the nuclear family one can witness the changing marital roles and distributing of power. Total subordination of women to men and strict disciplinarian/hitlerian role of father towards children are also changing. Although, younger generation particularly those with higher education and jobs, no longer believe in total surrender of their individual interest to family interest.

8. Conclusion

In the light of above findings it is concluded that traditional culture of Pahari youth has been replaced, over the past several decades migration of Pahari youth is taking place rapidly from rural to urban areas for the purpose of employment, education and globalization has transformed their whole social life. The socio-economic conditions of Pahari youth have been improved, nowadays they have high standard life, big houses, luxurious cars and furniture and settled in the different cities and abroad as well. It is observed that Pahari youth are losing their cultural identity due to acculturation, modernization, materialistic approach and attainment of modern education.

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