

Ethnic identity among Dogras in Jammu region: effect of education in the globalised era

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Abstract

Identity is both a psychological and sociological construct. Impression of ethnic identity consists of a mixture of variables such as culture, language and symbol which a person or a group espouses. These variables have a propensity to reflect that a group is dissimilar from other group. Globalization has melted indigenous cultural boundaries and brought homogenous culture across nation. In the present paper an attempt has been made to extrapolate the influence of education on the cultural, linguistic, socio-psychological orientation amongst Dogras of Jammu region. Purposive random sampling technique has been employed. The findings of the data revealed that enhanced educational levels reduce the commitment of people towards their linguistic behavior, socio-cultural and ritual practices in the wake of globalization.

Keywords: ethnic identity; changing trends; globalization; education; socio-cultural dimensions; rural; urban etc.

1. Introduction

The era of globalization has reduced the world to a universal village, making the boundaries of its nations permeable and penetrable to physical movements that lead to espousal of alien culture. The process of cultural exchanges promotes homogenous culture throughout the world. Intermingling with the cultural boundaries of nations and on setting of the westernization trends. The present study investigates the influence of education on perceptual behaviour towards ethnic identity amongst Dogra community members residing in the rural and urban areas of Jammu. The people of Jammu have diverse sub-cultures because of their own cultural heritage. The Dogras of Indo-Aryan ethno-linguistic group, inhabited in hilly areas of Jammu region. They generally speak the Dogri language. Majority of the Dogras are followers of Hinduism. Dogra Rajputs are said to be Suryavanshi and Chandravanshi Rajputs Chattari origin. They ruled over Jammu and Kashmir from 1846 to 1947. He belongs to the same clan in which Lord Rama was born. Jammu is the native land of warriors named Dogras. It is also famously known as "Duggar Pradesh." The saga of courage and conviction is a regular feature in the shared historical memories of Dogras. The most shared and distinctive traits of culture i.e. language, dressing patterns, food, music, folklores, art etc. has been regarded as the most important identity marker of Dogra community.

Rummens (1999) stated that identity is the 'distinctive character belonging to a particular social category or a group' (Kaul 2012, 342) [21]. Groups bound together by consciousness of common ancestry, religion, language, territory or historical traditions, striving for the common interest of their members, are conceptualized as ethnic identities (Horowitz 2000). Collective identities having the characteristics of being self-generated and 'ascriptive' in nature. Furthermore, group identities are the subject of 'being', 'doing' and 'knowing'. An

ethnic group is a category of people whose ethnic identity with each other is based on common ancestral, social, cultural and national experience. Membership of an ethnic group tends to be defined by shared cultural heritage, common language and dialect, symbol system such as religion, mythology and ritual, cuisine, dressing style, art and physical appearances. Commonality and internal unity are the other significant features that remain alive the collective identity (Kumar 2004) [10].

As Anthony D. Smith (1996, 32) [19] stated that ethnic group is a 'named human populations with shared ancestry myths, histories and cultures, having an association with a specific territory and a sense of solidarity'. According to Smith, the ethnic community covers six variables: an 'association with a specific homeland', 'a collective distinctive name', 'a myth of common ancestor', 'shared historical memories', 'a distinct common culture' and a 'sense of ethnic solidarity' (Smith 1996, 22-31) [19].

2. Educational Utility

Education is explained as a planned interventions aimed at modification of the overall personality of an individual. It is the process of upgrading mental ability to enable human beings for making rationale choices in life. According to Drever (1922) "Education is a process in which and by which knowledge, character and behaviour of the young are shaped and moulded" (Pearson 2012, 18). Education is defined as an 'adjustment ability to adapt to the changing circumstances and environment and to empower children and adults alike to become active participants in the transformation of their ethnic societies'. Learning also deals with the acquisition of new values, attitudes and behaviors which inculcates skills of co-existence amongst individuals in the diverse and plural world order (Idris *et al.* 2011, 444) [9]. As defined by G.H.Thompson (1929), education is "the influence of the

environment of the individual with a view to producing a permanent change in his habits of behaviour, thoughts and attitude" (Ravi 2015, 3) ^[20].

Branch (2014) ^[2] argued that exploration of ethnic identity in higher educational level inculcates ethnic awareness and develop a sense of ethnic belongingness that leads to promote academic attainments. Furthermore, certain studies establishing evidences that there is a positive association between educational achievement and ethnic identity exploration (Adelabu 2008) ^[1]. The role of education is inevitable in shaping youth of the nation capable of solving the real problems in our society. Educational institutions contributes more in supporting youth's perceptual development toward a positive sense of ethnic identity (Idris *et al.* 2011) ^[9]. For example, educational interactions open up dialogue and communication channels that paves way towards the evolving concepts of ethnic behaviour (Branch 2014) ^[2]. Education enables better understanding towards the other ethnic groups, enable the people to tolerate and respect other ethnic groups. At the same time, they come to know the uniqueness of others culture. Education attainment initiate societal changes by bringing on the subject of modification in 'outlook' and ethnic attitude of social beings. Advanced education has brought about 'phenomenal' alteration in every facet of social life. Francis is of the view that education is a 'process which brings change in the behaviour of society' (Rao, 2013, 373-374).

3. Education, Globalisation and Ethnic Identity

Apparently, ethnic identity and globalization are allied trends in the present scenario, where the process of alteration of new and modern ideas takes place, change in lifestyle and living standard come about but on the other side globalization can be seen to influence ethnic identity as the movement of natives, creates mingling effect on natives aboriginal ethnic identity. (Kaul 2012 ^[21]; Tomlinson 1999; Giddens 1991). Our deep rooted traditional ritual preferences have changed with the achievement of new educational opportunities among ethnic communities. India has a rich cultural background and pride of its cultural heritage. Unfortunately, Indian culture has also been challenged in the globalized world. Ethnic culture and traditions of any geographical area have a special meaning with respect to its uniqueness within geographical boundaries from the other. This uniqueness has been disturbed to the varying degrees of globalized order. Globalization is manifested in the intercultural diffusion processes which have substantial and sound effect on the cultural identities (Naz *et al.* 2011) ^[13].

Globalization promotes a 'Western ideal of individual' leading to homogeneity in ethnic values and beliefs across nations and time. IT revolution in the globalization era has impacted mind sets in a big way. (Edward and Usher 2008) ^[8]. As Kanuka (2008) explained that e-learning technology perpetuates colonization by designing curriculum that mimics the cognitive styles of the dominant culture. Not having access to technologies that are present in the classroom, combined with an education system geared toward the dominant society can be a lethal combination for non-dominant cultures.

The present educational system promotes western ideas and philosophies. The western ideas are slowly assimilated with

ethnic culture and paradigms with deep-rooted effect (Chinnamai 2005). In the present era, there exist a accelerated western influences on the young mindsets and advancement in the current educational system in alignment to the global demands of introduction of IT and modern pedagogies of delivering education have a homogenizing influence on local culture, commitments towards ethnic identity formation i.e. cultural practices, linguistic behaviour, dressing patterns amongst the members of the ethnic groups that has been diluted. Furthermore this observable fact encourage the process of assimilation within societies that may also melt the uniqueness of local and ethnic culture, which in turn leads to the segregation of ethnic practices especially in the urban areas. Furthermore, learning process is gradually undergoing consistent changes under the influence of global trends. In addition, modern education has brought influential variations on the commitments towards the ethnic identity formation in the globalised era (Chinnamai 2005; Scholte 2000) ^[18].

The cultural preferences of any ethnic group reflect the attitude and perceptual behavior of the present society. Indian culture is quite diverse with respect to its heritage and possession. Although Indian culture with multiple dialects, edible patterns, traditions, customs, music, art and architecture etc. tied into a unifying thought of patriotism and national integration, the pressure on preserving cultural identity is enormous and multi-dimensional processes of present days because the phase of new educational opportunities and urbanization along with modernization has brought about deep-rooted shift in the values, rituals of family and physical geography to those of global influences.

The transitory phase is influencing some local languages and valuable old traditions. Preferences to talk in ethnic language is the most important commitment towards cultural identity as communication in ethnic language peculiarity is the medium of preserving ethnic culture and ethnic cultural construction (Rygaard 2003 ^[16]; Kaniki 2001). But improved educational status in the phase of globalization and urbanization promotes new linguistic patterns for social communication process which leads to the separation from ethnic communicative stratum. (Naz *et al.* 2011) ^[13].

Amongst the prevalent cultures in Jammu region, there exists one of the ancient and commonly apparent rigid Dogra cultures that remained open to alien cultural attacks in its social, cultural, religious and more dominantly psychological context. In this regard critics argued that cultural amalgamation in globalised era lead to cultural dominance and supremacy, which has also been found in contemporary Dogras. 'Cultural imperialism' is a constant occurrence with the homogenizing impact of global trends. Furthermore, global trends dilutes the traditional values of local cultures, same is the case with Dogra culture as its traditional values are on brink of transformation. In this regard Manuel Castells (2006) argued that our social world is being shaped by the inconsistent patterns of globalization and modernization (Kaul 2012) ^[21]. In a similar way, Dogra culture may be occupying the place of a real victim of these trends, where modernization is a step forward for existence while the centuries old customs and traditions of Dogras culture is in the direction of 'evacuation'. Against this background and the numerous influences on the indigenous cultural identity, the researcher is

curious to explore the multiple influences on Dogra identity in the present era.

4. Hypotheses of the Current Study

On the basis of aforesaid discussion, the proposed hypotheses of the current study developed are as follows:

- H1.** There will be a significant effect of different educational levels on the commitments towards the ethno-cultural practices of ethnic identity amongst Dogra community in the globalised era. Research evidences have supported the significant association between educational attainments and ethnic intolerance. People with lower education are more inclined towards ethnic groups as compared to those with higher educational attainment. (Coenders & Scheepers 2003 ^[5]; Sheatley and Greeley 1978; Brightbill & Turner 2007 ^[3]; Eisinga & Sceepers 1989 ^[7]; Billiet *et al.* 1990; Smith 1996; Vogt 1997) ^[19].
- H2.** There will be significant variations in the perceptual behaviour towards ethnic identity amongst Dogra community members residing in the rural and urban areas in the globalised world. Plethora of literature has been found to have varying effect in the perceptual ethnic identity amongst the inhabitants residing in the rural and urban area. (Calabrese 2016; Mai and Shamsuddin 2008 ^[12]; Roy 2012; Fleerackers 2012; Kaymaz 2013; Lallis 2005; Manal and El-Ela 2003).

5. Aims of the Present Study

The present study is aimed at:

- Exploring the influence of education on perceptual behaviour towards ethnic identity amongst Dogra community.
- In addition, the variation in the perceptual behavior towards ethnic identity amongst Dogra community residing in the rural and urban areas is also seen.

6. Methodology

The present research is aimed to determine educational influence on socio-cultural dimensions of ethnic. In the epoch of globalization, the influence of education on the ethnic identity in the rural and urban areas is also analyzed in the present study. Purposive Random Sampling procedure has been employed for selecting sample from the rural and urban areas of Jammu region.

Variable

Independent Variables

- Educational level
- Area.

Dependent Variable

- Ethnic Identity

Sample

The data for the study has been collected from 720 Dogra respondents (including men and women) residing in rural and urban areas of Jammu region. It consists of 107 Dogra respondents with primary educational level, 146 with Matric educational qualification, 233 with higher sec. as educational qualification and 234 with graduate and above level.

Measurement Tool

In the present research work, the data is collected through a self constructed questionnaire to analyze the perceptual behaviour towards identity formation amongst Dogra community from rural and urban areas. Certain items for the present scale were borrowed from existing scale is as follows Multi-group Ethnic Identity Measure (MEIM) scale developed by Roberts *et al.* (1999). It is 14 items scale that was construct to assess three aspects of ethnic identity: affirmation and belongingness (five items), ethnic identity exploration (four items), commitment (three items) and ethnic behaviour (two items). The items are answered on a four-point likert scale. Respondents are asked to read statement applies to them ranging from 1= strongly disagree through 4=strongly agree. Research shows that the measure MEIM has a reported reliability of. 81 with high school students and. 09 with college students and Cronbach alpha =. 09. Certain items has been framed by the researcher. The constructed questionnaire is standardized by establishing its reliability and validity by applying EFA (Exploratory Factor Analysis). Five point likert scale has been applied. Self constructed measure has reported reliability of. 89 with ethnic identity and Cronbach alpha =. 08. The final scale thus generated 55 items. Out of these 55 items 45 items are developed by the researcher and the remaining 10 were borrowed from the existing scale.

7. Data Analysis

The present study is an attempt to explore the influence of educational opportunities and global trends on the ethno-cultural practices of Dogra community in the rural and urban area. The responses have uncovered the awareness, perceptions and preferences of the members of the ethnic group towards the various aspects of the ethno-cultural identity. The data was analyzed by using t-test and two-way ANOVA with interaction effect.

8. Results and Discussion

Table 1: showing the variations in the effect of different educational level on socio-cultural preferences of ethnic identity commitments of perceived ethnic group

Education	Mean	N
Primary	54.433	107
Matric	52.494	146
Higher Secondary	50.883	233
Graduate and above	49.394	234

Based on the analysis of table1, the result of two-way ANOVA indicated the calculated mean values scored by the respondents of Dogra community. With regard to the effect of different educational levels on the preferences towards ethno-cultural practices, the mean value, as indicated in the table 1 is 54.433 scored by respondents with primary qualification is higher as compared to the respondents of other three groups with same educational level. The mean value of 52.494 as scored by the respondents with matriculation qualification is higher as compared to the respondents of other two groups with same educational level. Furthermore, the mean value of 50.883 is scored by the respondents with higher secondary qualification is higher as compared to those graduate

respondents. The mean value i.e. 49.394 scored by the respondents with the graduation and above qualification is lower as compared to the members of other three groups. The present discussion reflects the variations within the overall mean values scored by the sampled respondents on the commitments towards the cultural practices of ethnic identity with respect to the effect of different educational levels. The Dogra respondents who have low educational status are more inclined towards their commitments of cultural practices as compared to the more educated respondents. The findings of the current study are in line with the existing literature which evaluates that education significantly affects perceptual behaviour towards ethnic identity. Furthermore, few findings support the findings of the present study, stating that people with higher education are less inclined towards their cultural practices as compared to those who have lower educational level (Coenders and Scheeper 2003 ^[5]; Billiet *et al.* 1990; Schuman *et al.* 1997 ^[17]; Brightbill & Turner 2007 ^[3]; Eisingia and Scheepers 1989) ^[7].

Table 2: Showing the variations within mean values on the effect of different educational level on ethnic identity commitments among the masses in rural and urban areas.

Education	Area	Mean	Std. Deviation	N
Primary	Rural	56.377	10.4328	52
	Urban	52.488	11.9495	55
	Total	54.433	11.3541	107
Matric	Rural	55.244	11.4531	76
	Urban	49.744	13.6180	70
	Total	52.494	12.8465	146
Higher Sec.	Rural	52.977	11.7559	120
	Urban	48.788	13.5435	113
	Total	50.883	12.8190	233
Graduate and Above	Rural	52.444	10.3794	115
	Urban	46.344	13.5316	119
	Total	49.394	12.4081	234

In the context of varying educational qualification, the overall mean values and scores of standard deviation, are illustrated in the table 2, on the inclination towards the ethnic identity

Table 4: showing variation in perceptual behaviour towards ethno-cultural practices among rural and urban masses of perceived ethnic group.

Variable.			t. test for equality of mean				
Areas	F	Sig	t.test	Df	Sig.(2-tailed)	Mean difference	N
Rural	44.769	.000	5.387	718	0.00	54.261	363
Urban		.000	5.387	695.480	0.00	49.341	357

Table 4 indicates that the calculated mean values scored by the rural and urban respondents with respect to the perceptual behaviour towards the socio-cultural practices of ethnic identity. Within the context of inclination towards ethnic practices, the calculated mean value i.e. 54.261 scored by the rural respondents is higher as compared to the mean value i.e. 49.341 scored by the urban respondents of Dogra community. The analyzed trends illustrates that rural respondents are more oriented towards the commitments of ethnic identity formation as compared to urban respondents. It has been explored that there is a significant difference in the perceptual behaviour towards ethnic identity amongst members of Dogra

formation amongst Dogra community belonging to rural and urban areas. With respect to the effect of educational attainment, the calculated mean value i.e. 56.377, scored by the rural respondents of studied ethnic group with primary level qualification is higher as compared to the mean value of 52.488 scored by the urban respondents of group under the same group. As stated above, the mean value of 55.244 scored by the rural respondents with matric qualification is higher as compared to the mean value of 49.744 scored by the urban respondents with same educational level. Furthermore, the calculated mean value of 52.977, on the above stated dimension, scored by rural respondents with higher secondary qualification is also higher as compared to the mean value i.e. 48.788 scored by the urban respondents with same educational qualification. The mean value of 52.444 scored by the rural graduate and above qualified respondents is higher than the mean value of Urban respondents which is 46.344. The present discussion depicts that the rural respondents of lower educational level are more inclined towards their ethnic cultural practices as compared to the urban respondents of same qualification.

Table 3: showing the significant interaction effect between education and area.

Variables	Df	Mean square	F	Sig.
Education	3	842.620	5.709	.001
Area	1	4356.168	29.515	.000
Education* Area	3	49.898	.338	.000

a. R Squared = .063 (Adjusted R Squared = .054)

Analysis of table 3 depicts that there exists a significant effect of education on commitment towards the socio-cultural practices of ethnic identity amongst Dogra masses of rural and urban areas of Jammu. The above stated ANOVA table gives F value=5.709, $p < .001$ with respect to the effect of different educational level is found significant and the F value=29.515, $p < .001$ area wise, is also found significant. The ANOVA table 3 reflects that the interaction effect between subjects ("Education" x "Area") is statistically significant (F=.338, $p < .001$).

community residing in rural and urban areas ($t=5.387$, $F=44.769$, $P > 0.00$). The current findings reflect that people residing in the rural areas are more inclined towards their ethnic practices as compared to the urban respondents. Hence, the assumed hypothesis has been accepted. The results of the present study are in line with already existing literature which evaluates that globalization significantly changes the urban perceptual behaviour towards the commitments of ethnic practices. (Calabrese 2016; Mai & Shamsuddin 2008 ^[12]; Roy 2012; Fleerackers 2012; Lallis 2005). Although the previous research evidences reflected the association between higher educational attainment and ethnic

inclusions, there are also empirical evidences supporting that people with higher education are less prone to in group favoritisms than the people with lower education. (Billiet, Carton, Huys, 1990; Eisinga and Scheepers 1989^[7]; Coenders & Scheepers 2003^[5]; Adorno *et al.* 1950). The present finding indicates that there exist significant effects of education on the perceptual behavior towards ethnic identity amongst ethnic group. With respect to the effect of education, Stephen and Stephen (1984) evaluated that knowledge of the different roles, norms and values of an out-group is strongly and positively accepted by educated ethnic behavior. For the reason, a higher level of educational attainment increases insight into the complexity and multi-causality of society and refuting simplifications inherent in ethnic stereotypes. In addition, education broadens one's social perspective. It increases the knowledge and understanding of different norms and values other than those common in one's own social group. It has been argued that in the present era, higher educational institutions transmit norms, values, new linguistic patterns and modes of behavior which seems to be appropriate in a given society. Consequently, it seems the positive relationship between educational attainments and ethnic exclusionism due to dissemination of democratic values in the education. Furthermore, it also evaluates that enhanced educational levels reduce the level perceptual commitment of ethnic community towards their cultural preferences i.e. ethnic linguistic behaviour, dressing patterns and ritual practices in the globalised era. The present trends with regard to the levels of commitment towards the ethno-cultural practices reflected that less educated rural respondents are more oriented towards their ritual practices as compared to the urban respondents who are less oriented towards the above said. Furthermore, trends reflected that lesser educated members of the community studied preferred to visit religious places every year and preferred worshipping deities, to participate in religious fair as their cultural practices, as compared to more educated people. Less educated masses strongly agreed that the performance of ritual ceremonies contributes to preserve the Dogra identity as compared to more educated respondents. They show their rigidity towards the preservice of ethnic identity. Higher educated respondents reflect their flexibility towards the above stated dimension. The present discussion reflects that globalization has brought influential modification in the perceptual behaviour towards the ethnic cultural practices, linguistic orientation, dressing patterns, marital preferences amongst Dogra community with different educational level.

With respect to the second hypothesis, findings of the current study revealed that there exists a significant variation in the perceptual behaviour towards ethnic identity amongst Dogra community residing in rural and urban areas of Jammu region. Existing findings explored that globalization is a double edged sword that melts ethnic cultural boundaries and brings homogenizing impact on the urban societies. Urban Ethnic values, beliefs, cultural preferences are in the phase of transformation. Cities are, in general, a blend of multiethnic groups. Those who have grown up in the city tend to be less inclined towards their ethnic identities. Even in the situations where the masses of the city and the masses of the rural area are apparently of the same ethnic group but the commitment

towards the ethno-cultural practices amongst the inhabitants of the cities is different from the masses of the rural area. (Kaymaz 2013; Lallis 2005; Jenkins 2006). Results of the current study indicated that rural inhabitants are more oriented towards their ritual ceremonies as compared to urban inhabitants. Rural respondents give preferences to wear Dogri dress and considered dress as a symbol of preserving cultural identity. It has been analyzed that rural masses are reflected their rigidity to marry within own clan or caste. Urban respondents show flexible behavior towards marital preferences, dressing patterns, linguistic behavior etc. The rural inhabitants agreed that performances of ethnic cultural practices are important to preserve ethnic identity as compared to urban respondents. It has been analyzed that the rural inhabitants feel strong attachment towards their ethnic group. Urban inhabitants reflect their flexibility towards the sense of ethnic belongingness. Finally, the present results laid stress that the old Dogra culture is evolving and undergoing significant changing processes under the influence of globalization and westernization and urban areas seems to be affected differently as compared to the rural area. The present generation is not receiving enough influence and exposure of their ethnic culture, tradition and ethnic values. Only small section of people knows about their culture, tradition, legendary and unsung heroes of the Dogra history.

9. Conclusion

On the basis of above said discussion, it can be concluded that in the globalised era, processes of socio-cultural practices have gradually changed due to emergence of newer transitory dimensions of ethnic identity and societal changes. The sense of ethnic identity is created by the realization of the presence of the other. Besides, the world since few years is mesmerizing about globalization. Liberalization and industrialization are the offshoots of globalization which have affected the ethnic identity across all sections of the society including rural and urban areas. In addition, an attempt has also been made to reflect upon the modification in ethnic patterns created by post-urbanization trends. Globalization has melted cultural boundaries across the nation and increased the physical movements. It has its impact on the socio-cultural identification formation processes. As a result, ethnic identity is increasingly amalgamated that led to bring a homogenous cultures throughout the world.

10. References

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