Digitalization and Culture of Digital Consumption

Madhu Bala

Abstract

'Digitalization' is an emerging phenomenon which is steadily formulating its own ontological turn and with the effect of the materiality and the innovative science. It reinforces the digital culture and virtual reality in the society where people live in the surrounding of virtual reality. Digitalization is representing the benevolence of society with the supportive characteristic features of 'Digital Form of technology' i.e. working beyond the time and space bias of technology and hence ensuing in a far-reaching change in Indian society. This conceptualization has been spreading its wings in different institutions of society such as education, market, entertainment, Governance, media, and kinship and marriage and so on and so forth. The ontological position of this particular technology is not limited to the materiality rather it is beyond the reach of theoretical formulation of existing social thinkers with its powerful capacity of accumulation, communication, transfer and computation. The likely features foster one to look critically towards 'Digitalization' happening in India. This paper enquires from a philosophical and sociological perspective and explores it further with the reference of available existing literature related to the field of study. This is a qualitative study based on secondary literature.

Keywords: *Digitalization, Social Change, Digital Culture, Time-Space Bias*

Introduction

'Technologies are both products and producers of culture'[1]

[1]Caron, A., & Caronia, L. (2007) well said that technology is the product and producer of culture. It was said in the context of his work done on the mobile phones and its use in cultural and social context. The anthropological work is well conceptualized by both the author of the book named- Moving culture: mobile communication in everyday life.

The above-quoted words are providing the best direction in the context of our study of culture and technology and its relation to cultural change. This requires a comprehensive start with the elaboration of different meanings of culture in the evolutionary perspectives. Culture is popularly studied by anthropologists and an English anthropologist Edward Burnett Tylor[2] has provided the definition of culture for the first time, in his book called 'Primitive Mind'. He defines culture as, 'that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society' (Tylor 1917). Tylor's definition of culture was celebrated as it provided a scientific lens to the study of culture for the first time and later on many others have raised criticism of it. Franz Boas, who was popularly known for his divergent perspective on culture criticized Edward Burnett Tylor by saying that Tylor understood culture as a universalistic value that shows a singular conceptualization, whereas for Boas conceptualization of culture was plural[3]. The new idea got popularity and this emerging field, the study of culture got different perspectives to be studied from. The field of inquiry and the pluralistic perspective of culture started from anthropology and later on many psychologist and sociologist also studied culture and cultural change.

Sociological conceptualization of culture

When social change is studied one must look into the cultural change to understand the whole process involved. There are many social scientists who have studied the process of cultural change from different perspectives and narrowed it down to the Indian context. Referring to the popular work of Yogendra Singh[4] titled 'Modernization of Indian Tradition' who has incorporated

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[2]Tylor, Adward Burnett was an Anthropologist, who became famous in 1871 with the publication of Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Language, Art, and Customs.

[3]Stocking,George W., Jr. (1966), Franz Boas and the Culture Concept in Historical Perspective. American Anthropologist, New Series, Vol. 68, No. 4 (Aug., 1966), pp. 867-882.

[4]Singh, Yogendra. He is acknowledged Indian Sociologist and a founder of Center for the study of social system, Jawaharlal Nehru University where he is a professor emeritus.

and traced those different perspectives which study social and cultural change. The idea of social change is broad and there are many conceptualizations and approaches to study it but all the approaches focus on the process of cultural change at the core. To name those conceptualizations he mentions Mysore Narsimhachar Srinivas (1971) who has coined the term '*Sanskritization'*[5] in his study of *Coorgs* in Mysore. Along with *Sanskritization*, he mentions 'westernization' as the second important term to study the cultural change in India. Both the terms have great value, within the context of Indian society.[6]

Sanskritization has been interpreted by many sociologists from different perspectives and that interpretation made this term complex. E. B. Harper and J. F. Staal gave different views. Former gave the contextual specific usage which shows many attributes of functional concept but the latter one takes it as loaded with historical connotation. M. N. Srinivas later re-defines *Sanskritization* as 'a process by which a low Hindu caste or tribal or other group changes its customs, rituals, ideology and way of life in the direction of a high, frequently, "twice-born" caste. Generally, such changes are followed by a claim to a higher position in the caste hierarchy than traditionally conceded to the claimant caste by the local community' (1971). Earlier it was confined to the imitation of Brahmin as a reference group and the imitation of their ritual and religious practices.[7]On the other side 'Westernization' is defined by M. N. Srinivas as 'the changes brought about in Indian society and culture as a result of over 150 years of British rule, the term subsuming changes occurring at different level… technology, institutions, ideology and values' (Singh 1994, 9).

Yogendra Singh mentions that westernization and *Sanskritization* are two different concepts which are primarily focused on the study of cultural change. But the study of cultural change is not limited to only these two concepts. The famous work of McKim Marriott also contributed to it in a different way. His

[5]Srinivas Mysore Narsimhachar. is an Indian Sociologist, who coined the term *Sanskritization*.
[6]Singh, pp. 1-12
[7]*Ibid,* p. 7

study was conducted in a village named *Kishan Garhi*, in northern India.[8] He propounded two concepts which came to analyze the cultural change such as 'Universalization' and 'Parochialization'. These two concepts were basically linked with great tradition and little tradition. He explained that the process of universalization is exposing the little tradition such as indigenous customs and local deities circulate upward to a great tradition. Parochialization is the process of limitation upon the scope of intelligibility, of deprivation of literary form, of reduction to less systematic and less reflective dimensions of the elements of the Great tradition.[9]

To study social change Yogendra Singh mentions two parts which are at the level of structure and the culture. Cultural change is very important to study the process of change in society. There we need to remember those agents of social change which also contribute to the cultural change in society. Modernization, Globalization, McDonaldization, and so on and so forth are among the different conceptualizations which have been presented the perspective to study the changing cultural trends.

In the Indian context, culture has been changing in one or the other way and in post-colonial India, it has been observed very rapidly that with the developing society culture was changing because technological advancement was contributing and the age of IT revolution also verified this claim. William F. Ogburn[10] was the one social scientist who studies the relationship between technology and the change in society. He considers technological innovation as a conceptual category which brings cultural change. He criticized the evolutionary theories because of the way their analogy is drawn, as biological determination or on the basis of development in stages of culture (Ogburn 1922). Ogburn's line of reflection was significant and sharply focused on the mechanism of change and that was the technological invention or called by him as 'material culture'. He very well explained the social change 'The key to [social] change may be sought in the invention, [namely]

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[8]Ibid, p. 14

[9]Ibid, pp. 13-16

[10]William Fielding Ogburn served as President of the American Sociological Society (later changed to Association) in 1929.

any new element in culture(…) To understand the social change it is necessary to know how inventions are made and how they are diffused' (Ogburn 1922).[11]

As Franz Boas says about culture that no universal culture exists, rather there is plurality that exists in the conceptualization of 'culture'. The idea also has a reflection of the changing nature of culture with the external force or materiality. Similarly, Ogburn's analogy of propounding this idea of the technological invention carries the civilization or development characteristic and with the effect of inventions, the cultural change takes place in society. As Ogburn was often recognized as technological determinist because of his ideas that reflect the technological forces as not only the factor of social change but also the analogy behind how technology spread its roots in the society and here he ignores other different factors. We can look at the determinism in many of his writings: 'What you do is likely to be determined by technology' (Ogburn 1938a).[12]

So, the discussion on social change and the spirit behind, to which we call conceptualization, could be different in nature but the central point to look into is the idea which brings change in the culture. The contemporary Indian society and prevalent cultures have been popularly studied as a modern culture with reference to the intervention of the latest forms of technology and its impact on the present generation. The conceptualizations discussed so far did not include one latest conceptualization which is quite visible in contemporary India as the culture is drastically changing with an effect of it and that is 'Digitalization.' Many social scientists and philosophers like T. K. Oommen, D. Gupta, D. Bukingham, Y. Singh and so on and so forth, who were studying Indian society have concentrated over the study of 'Digitalization' and 'Digital technology' to grasp the effect of the revolutionary spirit of this concept. Digitalization is bringing the rapid systemic and structural-functional changes to society and culture i.e. popularly known as

[11]Social Change: with respect to culture and original nature. New York, B. W. Huebsch, 1922.

[12]Ogburn William F. 1938a. Machines and tomorrow's world. Washington: National Resources Committee.

Digital age.[13]

Historical mapping of technology and the factors of emerging 'Digital Culture'

Technology comes with a culture of its own and it is quite evident in history. Whether we talk about 'Railways' or 'Printing Press' in India, the dominant idea of technological advancement always brings cultural change in society. Ogburn's ideas of technological innovation and the change in culture were well framed in his argument but he limits his analysis on the material culture which impacts with effects of the technological innovation. The material tools are changing with innovation that certainly creates a systemic change in social and cultural practices[14]. For that reason, a famous Canadian scholar named M. McLuhan who throws light on this idea by his idea of 'the medium" is the message'.[15] He says that every medium carries a social message inside and apart from its main idea of work, the range of effects on society does reflect in the medium. That famous work was referred by the social scientists for such an analogy drawn by McLuhan in respect to look at the different models of technological inventions.

In the post-colonial period, India was planning for the development of the country and with respect to agricultural land; the modern technologies were introduced for the growth of agriculture. The technology was not something new to Indian society at that particular time as in colonial period British Empire had already introduced it in the form of Railways and printing press by Portuguese for the economic and political-religious motives. To mention only railways and the printing press has a reason as the new technology was also in reach of common Indian citizens. They encountered the technology and the change in Indian culture got noticed. The idea here is to acknowledge technology in the context

[13]Children in the digital age, applied developmental psychology, 22 (2001), 3-5.

[14]Ogburn, William F. 1922b. Social change with respect to culture and original nature. New York: Viking Press.

[15]Medium is the message is part of book Understanding Media by Marshal McLuhan, 1964, New York. It is firmly a sociological work and this conceptualization got popular amongst social scientists.

of mass culture. B. Chandra mentions that British Railways had the greatest impact on Indian society in the freedom struggle. Not only limited to transportation, commutation but the cultural transmission took place through communication over caste, class, gender and racially segregated community.[16] M. K. Gandhi also explains the revolutionary role of railways, while writing about the third-class compartment which was for Indian citizens.[17] The technology of that sort was serving the basic function of transportation but also serving the social message to society in terms of arousing the spirit against the colonial rule and awareness of their capacities as being united.

The analysis done here makes us contemplate about the reasons behind the emergence of the technological interventions which took place in British-ruled India. In the context of railways, it was because of Britisher's interest in spreading the market and profit generation but the social change it brought was certainly acknowledgeable because it very effectively made the Indians realize their subordination and exploitation, which evoked their conscience and provided a push to the anti-colonial movement. With reference to Harold Innis's 'concept of bias', the railways contain 'space bias' nature. According to him, there are two types of biases namely 'bias of time' and 'bias of space'.[18] So, railways attracted people because it contains space bias, which suggests the character of particular technology makes it possible to send the message from one place to another and the impact on society at large came in effect as it crosses over cultural boundaries and brought together all the Indian Nationalists. Space bias creates when it creates a massive change in the context of space but it did not reflect a massive change over the long period of time, so we do not consider railways as time bias technology. But it was before the independence of India we noticed the technological intervention took place and its impact on cultural settings.

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[16]Chandra, Bipan. Karl Marx, His Theories of Asian Societies, and Colonial Rule. Review (Fernand Braudel Center), 13-91.

[17]Third class in Indian Railways, it was carrying painful experience shared by M. K. Gandhi about British Railways.

[18]Innis, Harold Adams. The Bias of Communication. 1951. Intro. Marshall McLuhan. Toronto: University of Toronto Press, 1964

The dark side of the technological intervention of that period was also mentioned by B. Chandra with reference to the Marxist analysis of technological intervention in India and the prediction of the epidemic influence of capitalism enclosed with the technology, which would have a deadly divide in the society.[19] The Marxist analysis of technology was well taken from his theory of historical materialism. Capitalism and the concept of profit maximization highlighted the technology as the major force to exploit the marginal. Technology has always been accessible to the bourgeois as they had the resource, so they used the technology as the means of production and profit generation. It was not only an economic effect but also a culture of urbanization brought into India and a capitalistic consumer culture with effect from Industrial technology took birth.

India has always been seen as an agrarian society and the social, economic and political front was working towards the growth of the country through the development of industries and infrastructure after it got freedom from the colonial rule and self-sustenance agriculture turned into commercial agriculture economy with the effect of technology. Later on with the virtue of the green revolution, new technologies were introduced as the forces to accelerate the agricultural activities in India with the effect of research and development in science and technologies for the purpose of faster growth of the economy and in the pursuit of self-reliance. Again as we noticed in the Marxist analysis the technology's exploitative aspect also worked at that point of time and now there were fewer people required at agricultural land because of the technological advancement, which replaced the farmer's active engagement on farms.

The modernization and development planning of India reinforced the science, technology and technical education in India.[20] The Nehruvian vision to the modernization of India was not limited to science education but he also reinforced the technological growth in society. The 1960s represented a landmark in the development of modern science and scientific institutions in India. All of the

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[19]Chandra, Bipan. (1981). Karl Marx, His Theories of Asian Societies, and Colonial Rule. Review (Fernand Braudel Center), pp. 13-91.

[20]Daru Aun Kumar, Technological Growth in India, MIT.

major scientific programmes initiated by India during that period blossomed as a historical landmark in the list of achievements and credentials of the country. For example atomic energy, space technology, self-sufficiency in food production (Green Revolution), information technology, and so on and so forth.[21] The machines and farming technologies were occupying the major portion of the manual farming activities on the field, which resulted into joblessness and hunger to the landless labourers and further led to mass migration in pursuit of a livelihood. This migration came with several other human needs like transportation, communication, housing, and the list takes the shape of an urban setting. Each of these needs required the excessive involvement of technology. More and more people were moving towards the urban areas so, means of transportation was required and more vehicles were produced and came to the market. Once a person has migrated he/she needs safe shelter and this gave the demand for housing. Neither the state nor the market could fulfil the housing needs of the diaspora, which caused the birth of slums. This settlement did not make a complete disconnection from the roots of these migrants and transportation and communication became a necessity of life for them and it's said by the Greek philosopher Plato, necessity is the mother of invention. Automobile and telecommunication started making its own space in the life of people as well as in the market. Every moment the technology was getting newer advancements in pursuit of making better products which could attract a larger number of its consumers. The migration oriented the migrants with the importance of modern education and also catalyzed the quest for modern and advanced education among these migrants. Cities and towns were the main targets to get employment and education because of the facilities available. Migration was one of the factors to study when the advancement of technology was taking place in India. Here the study of socio-cultural change highlights the reinforcing factor i.e. information and communication technology, which certainly shows the Indian modernization but not only limited to the impact of westernization, as mentioned by Y. Singh.

[21]Sharma, D. (2015). The Beginning of State Involvement. In The Outsourcer: The Story of India's IT Revolution (pp. 39-54). MIT Press. Retrieved from http://www.jstor.org/stable/j.ctt163tcfk.9

Culture of communication: Birth of ICT

To stay in touch, telecommunication was promoted and also got popularity amongst Indian migrants. Communication over phones started in the colonial period but it was far away from the reach of common people. Telecom industry spread its wings and made it possible for common people to access it in villages, towns, and cities through its network.[22] Now, people who need to migrate to cities and towns for employment and education purpose, they found a way to stay connected through the telephone. But because of the poor connectivity in villages and also the difficulty in affordability of a device only for a member, who is away, was not possible for the poor families. This problem gave rise to the P.C.O. and S.T.D. booth, a small scale business. In towns, cities, and villages, people started charging for the services of telephone they provided to common people and because of this small scale business spread the telecom industry at large scale and the telephone became accessible for common people. With time the telecom industry became the important need of society and not only for migrants but for business purpose, for office use etc. it reached to corners of India. As Habermas explains the need for communication for society and with technology, this gap was fulfilled but it was not free rather it was working as a profit-making venture.

Every limitation gives birth to innovation as Ogburn also relates to this idea of innovation and to end the limitations of telephone, mobile phones came in the market and it was the Mobile phones, which came first as an electronic communication technology to be widely used in India. Researches on mobile phone also mention that 'since mobile networks are cheaper to build than landline networks, and communication by phone does not require literacy, mobile phones are now increasingly adopted in regions with no extensive prior form of communication technology. The rate of mobile phone sales in India has been phenomenal ever since the introduction of mobile technology in 1995. With a subscriber base of more than 851 million, the Mobile telecommunications system in

[22]S. Chandrashekhar, elaborates it in the article published in Economic political weekly. It is about the use of digital technology for telephony to reach out to people in rural areas.

India is the second-largest in the world and it was thrown open to private players in the 1990s' (Daru 2012, 298).

Globalization was a big factor in this sudden change in Indian society and the technological growth at these decades. Not only limited to mobile but also the big change encountered because of the computer technology and Information and Communication Technology (ICT) flourished after that as measured in research;

'From a stage when scientists and policymakers in India thought the country needed just two computers to its positioning as a leading global technology outsourcing hub, India has traversed a great distance in a short span of time. In 1977 India had hardly one thousand computers of different sizes. In early 2014, the number of computers was estimated to be 100 million. The number of telephone lines in the country in 1982 was 2.30 million—all landlines. The waiting period to acquire a phone connection was forty-seven months. In early 2014, India had close to 900 million mobile phones…' (Sharma 2015, 207-218).[23]

This data mentioned above was not to represent the growing use of mobile phone and ICT rather; the focus is on the emerging consumer culture for this new technology in India. The idea of having a mobile phone also gives a reason to own technology and the new instrument of seeking power, idea attached to the ownership and to break the barriers came in the way to uphold the social solidarity and the spirit of being connected. The idea of ownership is another big idea which will be discussed later on in this analysis.

So far we have been witnessed different social factors which gave rise to communication technology in India and the IT revolution making certain changes in the Indian society such as increasing rate of consumption of electronic media and this, later on, represented India as a consumerist economy.[24] Before moving to the elaboration of this concept of consumer culture the recognition of final technology is required to discuss here and that is 'digital

[23]Sharma, D. (2015). Conclusion: The Making of a Digital Nation. In The Outsourcer: The Story of India's IT Revolution (pp. 207-218). MIT Press. Retrieved from http://www.jstor.org/stable/j.ctt163tcfk.16

[24]Daru Arun Kumar, Technolgical Growth in India, MIT.

form of technology'. When mobile phone consumption increased in India it was the time of Globalization and hence with the effect of the global world India also encountered the global challenges of development. Digital technology gave remarkable gear to this society where economic disparity was a huge limitation in development planning. It is not the first time that digital technology was heard in India but it was not utilized for everyday information, communication and computation purposes. Earlier it was used in space technology and satellites but the innovative use of digital technology was discussed here for telephony in rural areas:

'The conversion of the existing analogue telecommunications and TV networks into digital information is a worldwide trend. Digital transmission technologies have resulted in a significant increase in capacity, improvements in performance as well as an increase in the variety of services that are offered over the network. Here it looks at the satellite component of such a network, particularly telephony through INSAT, to assess the impact of going digital for rural telecom applications' (Chandrashekhar 1998).

This idea gave rise to the innovation in communication and digital communication takes place and the consumerist economy also geared the market to reach out to the maximum population and hence the digitization spread over India. Digital technology opens the gate towards the global world and culture. Not only communication but all other possible activities related to communication, information, computation and so on and so forth were targeted by it and the nature of technology, as it is not limited to audio rather in fractions of seconds it transfer audio, video and pictorial data from one electronic system to other system and the storage of data made it possible to use digital technology for library and storage of office data. The only technology connected with multiple streams and now it was not only limited to telephonic talks rather smart-phones worked as a digital medium to create a digital culture in India. Now people can access multiple applications and perform multiple tasks at the same time. It provides the entertainment facility, banking facility, social media, computation work, and so on and so forth. With this, we further indulge in the discussion on Digitization of Indian culture. Before that one must understand the meaning of this form called 'Digital;

'Modem technology has made it possible to transmit large quantities of information, whether it is voice, visual images or pure data, using electrical and radio signals, and, more recently, light. A communications satellite functions as a space-based relay station, receiving information-carrying radio signals from the ground and retransmitting them. From its vantage point in the sky, a single satellite can span vast areas, a whole country or even continents and can interconnect several earth stations or smaller satellite terminals located anywhere in this area. This is the greatest advantage of satellite communications. In general, the transmission of information can take one of two forms, analogue or digital. Analogue signals vary in their intensity in accordance with variations in the sound or image intensity they transmit. In a conventional radio programme, for instance, the intensity of the radio signal is directly related to the characteristics of the sound to be transmitted, such as its loudness. The receiver is then able to recreate the actual sound from the radio signals it picks up and the fidelity with which this is done determines the quality. In such systems, the transmitted signal is a radio analogue or reproduction of the original sound signal. When a telephone conversation or a radio programme has to be sent in digital form, the sound is first converted into an analogue signal as mentioned above. However, instead of sending it as it is, this signal is sampled many thousand times every second. Each sampled value of the analogue signal represents the loudness of the sound at that moment in time. This value is converted into binary numbers, consisting of only zeros and ones. It is only this numerical value, in binary form that is transmitted in digital transmission. The inherent advantages of digital transmission, which will become clearer later, has resulted in a situation where digital modes of dealing with all forms of communication are likely to replace the traditional analogue modes of switching and transmission in all networks including satellite-based networks' (Chandrashekhar 1998).

It can be associated with the idea of 'Technoscape' propounded by Arjun Appadurai (1990), and elaborates it further by mentioning about technology as a medium of exchange of culture. He distinguishes between mechanical technology and information technology and these categories can be seen as a medium of

material culture and non-material culture in the form of information exchanges taking place over mobile-phones. But in next section we will see how the technology as a medium itself creates a new kind of culture which is 'Digital Culture'.

Digital culture and consumption in India: An analysis

Consumption of the advanced form of technology which is 'Digital' is in trend when contemporary culture and society is studied. The reach of this digital form of technology is now in every corner of society. It is not limited to communication at social media rather the Digitization has reached out the different institutions of society such as education, market, family and so on and so forth. This is emerging as a new focus for scientists to study to map out the impact of digital in different areas or to acknowledge the evolution of digital culture in India. In the political sphere, the use of social media through the most economic medium of mobile phone seek attention in electoral campaigns happened recently and the use of messenger applications, video-audio messages, mass messaging service was used at large scale.[25] Not only political use but in education digital technology is spread at a larger scale and it is used as a pedagogic implication in the classroom where students are coming from the milieu surrounded by digital culture.[26]

Primarily to reach out to a larger audience, digital form of technology is used but it provides a different kind of virtual world to the learner because of the nature of media itself is very complicated as it includes both 'hot and cold' media, referred from McLuhan from his conceptualization of hot and cold media.[27] This creates a virtual world where a person is engaged in all kinds of media at the same time that complicates the senses working for a particular kind of media.

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[25]Tenhunen, S. (2008). Mobile Technology in the Village: ICTs, Culture, and Social Logistics in India. The Journal of the Royal Anthropological Institute, 515-534.

[26]Buckingham D; 2008 (ed). Youth Identity and Digital media, MIT Press.

[27]Hot media is categorized as media which does not leave any space to fill the information by the viewer. For example movie and cold media leaves scope to fill information gaps by the viewer. For example commix. For further reference please look; M. McLuhan (1964). Media hot and cold. *Understanding Media,* New York.

The digital culture has emerged as a modern form of society with the effect of globalization. Society has accepted digitization as a symbol of being modern and technologically advanced society. The process of digitization is taking place at a fast rate in society but there are three important components which are essential for this process to take place, those are: a) The Digital Medium, b) The Internet connection and c) The skill to encounter the Digital form.

The first, two terms are related to resource availability, the digital technology available for common people such as mobile phones, tablets, notebook, laptops, and digital watch and so on and so forth. The debate on the digital divide is to cater to the first two components in a developing nation but the third one is very important because it reinforces the consumption rate. Before going deep into the discussion about which skills are required here for the consumption of digital culture one must take reference of the consumer culture in India, as we have mentioned earlier as well.

Baudrillard, a sociologist has elaborated the concept of consumption with a sociological insight. His analysis laid down the foundation of looking at the social change from the consumption perspective which was ignored in studies done by sociologists in past. The mode of production was highlighted by Karl Marx was noticeable but Baudrillard critiqued it as it ignores the consumption as a force of social change.[28] He well expressed his idea of the power of consumption and he sets reasoning behind this consumer culture which is not exactly based on need rather he conceives need as a naïve idea and further argues that needs are produced in this consumer culture. This is mentioned here to intensify the idea of Digital culture which is also producing such needs and dependency of society over digital forms in developing countries like India.

Conclusion

The idea of Harold Innis can be taken up here at the concluding section to map out the power of Digital and the reason for the production of digital culture in society. Innis mentions about bias in communication and he adds that every technology carries it.

[28]Jean Baudrillard (1998). The Consumer Society: Myths and structures. Sage publication, London. Pp. 208.

When the message is sent the technology could have time bias or space bias. To make it clearer we can take stone and paper as two forms of technology used for communication. Stone can retain the message for a longer period of time or decades or centuries where the paper is not that durable in nature but paper can travel carrying the message and this idea reveals the space bias nature of paper and opposite to that stone has time bias nature.[29]

Now, this implied to digital form of technology and it surprisingly carries both time and space bias nature. The message can reach out to a destination over space and in fractions of seconds and also it can be stored or accumulated or preserved which we witness in the form of digital repositories and libraries in contemporary India. The particular kind of features 'digital form' carries, makes it stronger than rest of the forms and also it represents the power of technology in society with the effect of making a different mode of lifestyle in the digital age.

Not only this but as we have discussed above the digital form made it possible to make the data available in any form, audio, video, pictorial and combination or symbols to which we categorize as hot and cold media. Radio signals make it possible to reach out to a larger audience and at an economical price. The discussion so far highlights the impactful nature of digital form and the effect it is creating in society but the digital culture which has been mentioned here is not the features rather it is the engagement with digital technology, and consumption of the different form of digital media. Advancement of digital form has reached out to every sphere and has occupied the workplace, household, educational spaces and most important the leisure time.[30] In society, different classes are engaged with digital form and the majority of them through television and mobile phones. A large number of studies point to the fact that people are spending most of their time with mobile phones, internet or engaged with digital media and also most of their work have been done through digital media and technology such as monetary transactions, shopping, business, job,

[29]This explains the social impact of every form of media in the context of time and space. With effect of it one can explore the impact factor of other media too.

[30]Born digital by John Palfrey and Urs Gasser and 'Learning life of digital Youth' by Ola Erstad, oxford review of education.

entertainment, social networking, and educational activities and so on and so forth. It is beyond the concept of 'technoscapes'[31] in which Arjun Appadurai (1990), limits his analyses on technology as a medium of exchange of culture through mechanical or informational technology but here in digital form of technology, it is noticeable that this form has led to evolving its own culture and the consumers of digital form of technology and media are unconsciously becoming part of that. In the following chapter, we will be discussing the roles of culture in the development of personality as not only existing human rather the generation who is growing up with the effect of digitization would be of a different kind as suggested by socio-cultural analyses done by educationist L. Vygotsky, who has given social development theory. With this idea of consumption with respect to the digital culture, this discussion ends with the following idea of a consumer of digital culture and their differences based on socio-cultural development.

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[31]Arjun Appadurai has mentioned about the term 'Technoscapes' in the article 'Theory Culture and Society' (1990) Sage publication.

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Madhu Baghel is a Research Scholar at the Center for the Study of Social System, School Of Social Science, Jawaharlal Nehru University.