

Globalization and Shopping Culture of Youth in Nagaland

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Abstract

Globalization is a process of interaction and integration among people driven by international trade and investment and aided by information technology. The phenomenon has not only restructured the way one lives but also influences day to day life activities including the shopping culture of the society. The process of globalization and its cultural forces like internet, television, media etc has impacted every corners of the world including Nagaland. Contemporary Naga society is witnessing the existence of diversity in terms of goods and services, changing lifestyle, changing perception among the young consumers resulting in new cultural values of consumerism particularly among the youth. The youth of today are spoilt for choices in terms of the diverse range of brands available in malls and online shopping sites, all of which have been facilitated through the advent of globalization. Moreover, incessant advertisement through various media drives the culture of consumerism, particularly amongst the youth. Thus, the present paper is an empirical effort to find out the emerging changing value and new cultural meaning of youth shopping culture as a result of globalization. The study points to the shifting cultural meaning of shopping amongst the youth, driven by modern values of consumerism. In particular, the craze for the latest trends driven by western fashion world poses a threat to economic sustainability as well as the rich traditional heritage of the Naga people.

Keywords: *consumerism; globalization; shopping culture; youth; shopping behavior.*

1. INTRODUCTION

Different cultures have always shopped in different ways, from the mall in the U.S to the bazaars in India. There is no question that globalization has permanently changed the landscape of how consumers behave, think and more importantly spend, especially among the youth. Shopping in contemporary consumer society is a way of life and has even become a lifestyle statement. The process of globalization and its cultural forces like internet, television, media etc. has had universal impact especially upon the younger generations. With the constant development of new platforms and technologies, the very concept of shopping is rapidly evolving wherein the traditional ways of shopping are giving way to new manifestations, i.e. malls, online shopping, digital wallet etc. This is revolutionizing the spread and span of opportunities for fashion and brands. Along with technological advances and changes, consumers are facing some cultural transformations that contribute to the redefinition of shopping.

Shopping as a practical necessity of the bygone days has today become a pleasurable experience especially for the current generation youth who are inundated with advertisements through various media which drives the culture of consumerism. Technology driven media have never had so much relevance in the shopping process as today. New ways of shopping and the increase access to product information are making these markets more open to new products and retail experiences. This cultural transformation of shopping not only challenges the way people buy but also how they relate to brands and other consumers. The process of globalization and its cultural forces like internet, television, media etc has impacted every corners of the world including Nagaland. According to Global Voice Online (2010), today the uniqueness of Naga society is changing, whether it is music or dance, eating habits or dress code. With the development of modern retail market the Naga youth have started following a new culture which is not traditional in terms of their shopping. They are exposed to various cultural influences due to globalization and are making constant negotiation with their previous value considerations. The youth comprises that segment of society most likely to engage in a process of cultural borrowing that may be deemed disruptive of prevailing cultural practices, from mode of dressing, aesthetic and ideologies etc. Youth are considered the main agent of this change, and against this backdrop, the present paper is an attempt to examine and analyze the changing values and cultural meaning of the shopping culture and shopping behavior amongst the youth in Naga society.

1.2 Nagaland – A Brief Profile

Nagaland is one of the states in Northeast India, a region that is home to one-third of the total number of listed tribes for the whole of India. The tribes and other communities who inhabit Nagaland are characterized by collective differences in cultural, ethnic, social and economic sphere (Kar, 1994). Nagaland is the home of sixteen major tribes – Angami, Ao, Lotha, Sumi, Chakhesang, Chang, Konyak, Khiamniungan, Sangtam, Rengma, Phom, Yimchungru, Zeliang, Kuki, Pochuri, and Kachari and various sub-tribes. Each of these tribes is different from the people of the other states and from each other in terms of customs, language, dress, religion, ritual etc. Nagas are tribal people who lived in close harmony with nature and in a traditional bound society. With the new district Noklak created on 21 December 2017, Nagaland has twelve districts. According to the Government of Nagaland Census (2011) the state has an area of 16,579 Sq.Km with a total population of 1,980,602. The district with highest population is Dimapur

with 379769 persons, followed by Kohima and Mokokchung with 270063 and 193171 persons respectively, while the least populated district is Longleng with just 50593 persons.

Nagaland is considered as one the remotest state in Northeast India, yet changes can be observed here in almost all walks of life (Harper and Leicht, 2002). It is impossible to live in the world today without being bombarded with the reality and pervasiveness of change. The Naga youth today are the products of many historical and cultural developments that took place in the past and of the things happening around them. They are the people that are most influenced by these changes. Materialistic obsession for modern lifestyle, fashion and brands has made the young people live extravagantly beyond their needs as found through the present study.

2. METHODOLOGY

The present study is empirical in nature. For the purpose of the present study, youth is defined as young people at the age group of 18-30 years. For practical reasons the study is de-limited to three major urban towns of the state i.e., Dimapur, Kohima and Mokokchung based on the rationale that the concept of shopping mall and online shopping is linked with the urban concept of shopping. The study followed a multistage Stratified random sampling. Stratified random sampling was employed for selecting the respondents by age and gender respectively. For Dimapur and Kohima a total of 150 respondents each was selected which was further segregated on the basis of gender, wherein equal numbers of both male and female respondents at 75 each were selected. Whereas from Mokokchung district 100 respondents were selected with equal gender representation. Hence a total of 400 respondents were drawn for the present study. Primary data was garnered using a combination of structured questionnaire and interview methods.

3. CONCEPTUAL OVERVIEW

The paper is constructed on the theoretical notion that social, cultural and economic change in connection with globalization does not mean replacement of old practices with the new ones, but integration of old and new meanings in continuous changing spatial practices. The primary concepts used in the study are expounded below:

3.1. Consumer culture

According to Holt (2002), Consumer culture denotes a social arrangement in which the relation between lived culture and social resources and between meaningful ways of life and the symbolic and material resources on which they depend are mediated through markets. The consumption of markets made commodities and desire-inducing marketing symbols is central to consumer culture and yet the perpetuation and reproduction of this system is largely dependent upon the exercise of free personal choice in the private sphere of everyday life. To Belk, consumption consist of activities potentially leading to and actually following from the acquisition of a good or services by those engaging in such activities. When we consume an object, we also consume its meaning. These meanings are constructed by society, marketing advertising and other cultural meaning makers (Ritzer, 2007). The most important consumer culture theory conceptualized culture as the very fabric of experience, meaning and action. And these meanings are embodied and negotiated by consumer in particular social situations role and relationships (Clifford,1983).

Adorno and Horkheimer (1944) stated in their work *The Cultural Industry*, that the emergence of the modern cultural industry led to the increasing standardized form of art and music designed for popular mass consumption. They argued that in the modern capitalist society the increasing commodification of culture had transformed culture itself into a crucial medium of ideological domination and a vital means by which the capitalist order itself was maintained. Capitalism creates false needs which are fulfilled through waves of consumerism while true needs will remain unsatisfied. Capitalist class creates this illusion by giving people the false freedom of choice between different brands of the same goods. So the argument here is, the propounded notion of capitalism may be associated to the emergent mall or online culture which is increasingly becoming popular among the contemporary youth culture. Today, shopping culture is a manifestation of consumerist culture and the advent of malls and online shopping sites are part of the new ideological creation of waves of consumerism especially among the youth consumers.

Similarly, the authors have also drawn reference from Don Slater's (1997) work on *Consumer Culture and Modernity*. Slater views that the use and purchase of goods makes us part of the social order which constantly reproduce in our everyday life. This new culture is indicative of dominance of commercial culture over the public sphere or in other words, as a world awash with advertising brands and commodities. He also argues that shopping has found a great transformation with the advent of departmental stores in nineteenth century and talks about commercialization and cultural identity reproduction through consumption pattern.

3.2. Globalization

Globalization undoubtedly represents a mega phenomenon that is shaping the above mentioned trends. Its influence is visible in almost all the aspects of life including the shopping culture of the society. Globalization is radically changing the nature of people's everyday lived experiences, as virtually no society has remained unaffected by this pervasive phenomenon. Globalization is defined as the process by which cultures influences one another and become more alike through trade, immigration and the exchange of information and ideas. According to Appadurai (1990), globalization leads to various types of global flows across the world i.e., Mediascape (flows of image and communication), ethnoscape (flows of migrants, tourist etc), ideoscapes (flows of political ideas and ideologies), technoscapes (flow of technology) and finanscapes (flow of capital and money). The process of globalization constituted by these flows shape socio-cultural reality in dialectical processes between the consumer and consumer culture (Holt,2002) and between the local and global (Friedman, 1990, Giddens, 1991). Further, Solomon & Scuder's (2002) work *The globalization of culture* talks of the effect upon culture of the 'increasing connection of the world and its people' which is perhaps nowhere more visible than in the changing nature of the relationship between the world youth and their sense of identity. Giddens (1990) considered globalization as intensification of world with social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. In this context, the increasing economic and cultural interdependence of societies on a world scale is of particular interest, because it involves interaction in many areas and at numerous

levels. For Giddens (1991), the process of globalization can be referred to the plurality of socio-cultural embedded practices and interpretations peoples express and apply in an increasingly globalized everyday life.

Based on the arguments given by Giddens, our personal lives have been altered as globalizing forces enter into our local context, our communities through impersonal sources such as media, internet, popular culture. The most common interpretations of the globalization say that the world is becoming more uniform and standardized through a technological, commercial and cultural synchronization coming from the west. In drawing reference from Giddens' argument, one find that contemporary Naga society is witnessing redefinition of numerous aspects of the youth today such as their personal identity, their interaction with others, their ways of thinking, lifestyle and their habits of consumption etc.

3.3. Youth

There appears to be no universal definition of the concept of 'youth' as it often varies from country to country depending on the specific prevalent socio-cultural, institutional, economic and political factors. According to Pierre Bourdieu (1984), youth has been an ever evolving concept, layered upon layered with values which reflect contemporary moral, political and social concerns. Conceptually youth has been defined in sociological literature as a stage of socialization and transition to adulthood. The conceptual shift required by growing individualization of the process of growing up i.e. sociologist call diversification of pathways into adulthood. Youth in fact becomes a decisive life phase where main choices and decisions determining the rest of the life course are made. Modern urban youth is characterized by individualization and autonomy by specific peer-fashioned youth culture and lifestyle that exercise an often stronger influence on young peoples' attitude choices and behaviour than family and other institutional context (Samantroy, 2010).

The United Nation (2009), for statistical consistency across regions defines 'youth' as those persons between the ages of 15 and 24 years, without prejudice to other definitions by Member State. UNESCO defines youth as used by a particular member state. It can be based for instance on the definition given in the African Youth Charter where youth means every person between the ages of 15 and 35 years. Government of India in its draft National Policy of 2012 defines youth population as those between the age group of 16 and 30 years. The youth policy recognizes the heterogeneity of the youth within this population and divided youth aged in three different categories like aged 16 – 20 years have adolescent needs, those aged 21-25 years strive to attain education and enter the labor force and those aged 26- 30 years aim to established a professional and perhaps personal life . Due to expanding education including college education, vocational and professional education, it has made the roles of a young person more important and for longer period. Since, the age of exercising adult franchise is 18 years above and looking at the context of Naga society, majority of unmarried person falls under 30 and is considered under the category of youth. Therefore, for the present paper, the focus was on the youth between the age groups of 18-30 years.

Youth as a symbol of consumption challenges the concept of youth as a category defined only by age. The symbolic meaning of the concept of youth has changed as a result of the introduction of mall culture and online culture which includes the emergence of the new modes of consumption of fashion, style, brands, etc that are closely attached to youth shopping culture. So the concept of youth should be studied in terms of its relation with social, cultural, and economic aspects.

3.4. Shopping Malls and Online Shopping Culture

Shopping malls and online shopping are an emerging trend in the global arena. The concept of shopping has undergone considerable alteration with the emergence of, what can be rightly termed as, the phenomenon of shopping malls and online shopping. According to Chyuan (2009), shopping mall is a modern adaptation of the historical market place. The mall is a collection of independent retail stores, services, and a parking area, which is conceived, constructed, and maintained by a separate management firm as a unit. For Sankar (2005), a shopping mall can be seen as a building or set of buildings that contains retail units, with interconnecting walkways enabling the customers to easily walk from unit to unit. Through this creation of malls or air conditioned retail branded shops, now consumers can buy anything from grocery, toiletry and branded items to perishable items like fruits and vegetables under one roof thus, controlling the consumption behaviour of the people. According to Hardwick (2004), this also reflected in Gruen's concept of shopping centres, which says that it is not just a collection of shops indoors, but a paradigm shift of the shopping culture. A shopping centre is not merely a shopping place, but a centre of community and cultural activities.

Along with the emergence of the mall culture, the other revolutionizing shift in shopping concept is Online shopping which is defined as the process whereby consumers directly buy products or services from a seller without an intermediary service, over the internet. The sale or purchase transaction is completed electronically and interactively in real time. An online shop, e-shop, e-store, internet shop, web-store, online store or virtual store evokes the physical analogy of buying products or services at a bricks and mortar retailer or in a shopping centre. The electronic business concept was developed with the adaptation of information and communication technologies by commercial institutions in order to support business activities with the help of the medium, people can communicate, learn, entertain, buy products and get services. The internet has helped to create new market for both customers and organization and has effectively evolved as an alternative market to the traditional market. Customers now prefer easy ways to reach brands and stores and it can be said that the internet has fundamentally changed customer notions of convenience, speed, price, product, information and service. Online shopping provides consumer more choices, more information and more ways to buy. As a result individuals can buy or sell anything, anytime, from anywhere through online shopping (Ko, et.al, 2004).

Many consumers today, especially the younger generation increasingly spend most of their time on the internet for their purchasing decisions. The rapidly increasing popularity of shopping mall and online shopping is a truly global phenomenon. The emergence of this shopping culture as an important and significant destination and site for shopping, recreation and socialization has turned the face of the retail industry globally.

4. GLOBALIZATION, YOUTH AND SHOPPING CULTURE

The quest to understand the shopping culture of the youth necessitates one to look at the youth culture. Youth culture is what young people are concerned with and is the way young people live- the norms, values and practices they share. Youth culture today tends to be strongly associated with increasing consumerism. The global youth culture is that young people around the world are

connected by their consumption of certain commercial products. While the contemporary youth are obliged to partake in the consumer culture, yet, they also interact and contribute to that culture, producing their own experience and meaning based on their unique local circumstances. In other words, the youth use global culture and consumption as a means of expressing their identity. Consumption is seen as a creative process in the context of youth culture. The younger generations are known for their love for shopping. Specifically, the youth of the present generation have been brought up in an era where shopping is not regarded as a simple act of purchasing but have actually developed unique shopping behavior, a steep variant compared to previous generations. Growing consciousness about the self and the role of fashion and brands is enhancing the youth consumer's image.

In the current youth culture, global markets, shopping malls and online/e-commerce are becoming important agents, defining the kind and quality of supplies, not only establishing the assortments, but also affecting the consumption behavior. Shopping malls and online shopping act as a mediator in their consumption behavior. The malls and online sites are responsible for the consumption process which has a profound impact on the youth and on the community as well.

5. EMERGING SHOPPING CULTURE AMONG THE NAGA YOUTH

In the context of the Naga society, the concomitant advents of Christianity and modern education are heralded as primary sources of change that slowly but surely paved the way for the wave of globalization to permeate the Naga Hills. The adoption of a semblance of western way of life among the Nagas reached through the means of education, religion and media. There is no doubt that globalization ushered in development and progress in the Naga society which led to the rapid growth of towns and cities, besides access to both domestic and imported consumer goods fueled in particular by development of information technology. The Naga society is now subject to myriad of external cultural influences, the spectrum ranging from Korean culture to western influences especially among the youth. The change is drastic and radical, transforming the Naga society from one steeped in archaic traditional ethos to a western influenced society. In the process of this transformation, the youth are considered to be the first to bend to the pressure of globalization. The exposure of the region to entertainment and information through mass media, particularly television and internet has caused changes in people's taste and preference and acceptability of inter – regional and international items or brands. Today, the Naga youth are well connected with the global popular culture through social media via the internet. With the spread of global market and universal consumer culture it has directly or indirectly affected the Naga society which is leading to the emergence of a new culture especially among the youth. The most obvious changes can be seen in the way of dressing with particular preference for the latest in the international fashion industry. It is not only a reflection of westernization of dress but it is also a reflection of consumerism. The retail sector in Nagaland is witnessing a significant growth in the past few years from small unorganized family owned retail formats to organized retailing. The mall culture and online shopping trend is a relatively nascent concept in Nagaland. Introduction of malls and online shopping has not completely replaced the old traditional markets which continue to coexist alongside the new phenomenon.

In order to understand the nature of influence and changes among the urban youth of Nagaland, one need to look at the cultural meaning of shopping and what it means to the youth today. For the changing cultural meaning of shopping, it was measured using a 3 point Likert scale- Disagree (1), Neutral (2) and Agree (3).

Table 1: Cultural Meaning of Shopping to Respondents

	Statement	Disagree	Neutral	Agree
a	Buying basic needs/wants	1.00%	9.50%	89.50%
b	Fun	18.00%	32.25%	49.75%
c	Pass my leisure time	57.75%	26.00%	16.25%
d	To make me feel better and relief from stress	63.50%	24.00%	12.50%
e	To keep up with latest trend	30.00%	41.25%	28.75%
f	To see what new products are available	23.75%	34.50%	41.75%
g	Feel good while shopping	13.25%	34.75%	52.00%
h	Status updating	68.75%	17.50%	13.75%
i	Shopping with friends/ family	5.75%	23.25%	71.00%
j	Window shopping	35.25%	30.00%	34.75%
k	To enjoy and hang out with friends	23.75%	37.00%	39.25%

As is reflected, almost 90 percent of the respondents rated shopping as buying basic needs and wants. However, the argument here is how they define needs and wants. Many a times, youth are unable or unwilling to make that distinction between a want and a need. The preferences of the youth change so frequently that it makes it even more difficult to identify their needs and wants. This has caused the line between what they want and what they truly need to become distorted. Youth of this generation are more materialistic and their needs and wants are growing more sophisticated. It is seen that new dimensions to the act of shopping have

emerged among the Naga youth. For instance, the desire to hang out with friends and family was found common among the respondents. Moreover, when one talks about shopping, it does not simply imply shopping for the sole aim of purchasing commodities only but also new aspects of shopping culture like window shopping, leisure enjoyment, and socializing, etc. The trend of fun shopping or experience shopping is also emerging among the youngsters which are new additions in terms of shopping culture. Hence, it is evident that the cultural meaning of shopping among the youth in Nagaland is in transition.

With this shift in the cultural meaning of shopping among the respondents, there was a felt need to examine their shopping behavior against the backdrop of existing knowledge on the subject. One of the crucial questions that shopping involves is that why do people shop. One way to give an answer to this question is to examine consumers' shopping motives. There are many reasons or needs why an individual decide to go for shopping and shop in a particular location or particular online shopping site. Dawson et al., (1990), states that motive would range from utilitarian motivation to hedonic or experiential motivation. Motive of utilitarian shoppers involves satisfying functional or economic needs and often been characterized as task related and rational. In view of this, an attempt has been made to understand the purpose and motivational factors of the respondents and to identify different types of shoppers.

Table 2: Purpose of Mall Visit

	Purpose of mall visit	Disagree	Neutral	Agree	Total
a	To buy basic needs or wants	0.50%	4%	95.50%	100.00%
b	Leisure	57%	33.75%	9.25%	100.00%
c	To check the latest fashion trend	21.75%	44.25%	34%	100.00%
d	Meeting or hanging out with friends	26.75%	39.75%	33.50%	100.00%

The data shows that 95.50 percent of the respondents visited malls to buy their basic needs and wants. This indicates that that they are mostly utilitarian shoppers however it is more than just buying a product. Apart from buying products the data also indicated that 34 percent of the respondents visited malls to check out the latest fashion trend (browsing) or in other terms, window shopping. Window shopping is becoming a popular trend among the youngsters with the emergence of malls in Nagaland. Also 33.50 percent of the respondents are motivated to visit a mall to meet or hang out with friends (Socializing). This indicates the hedonic motives of the respondents.

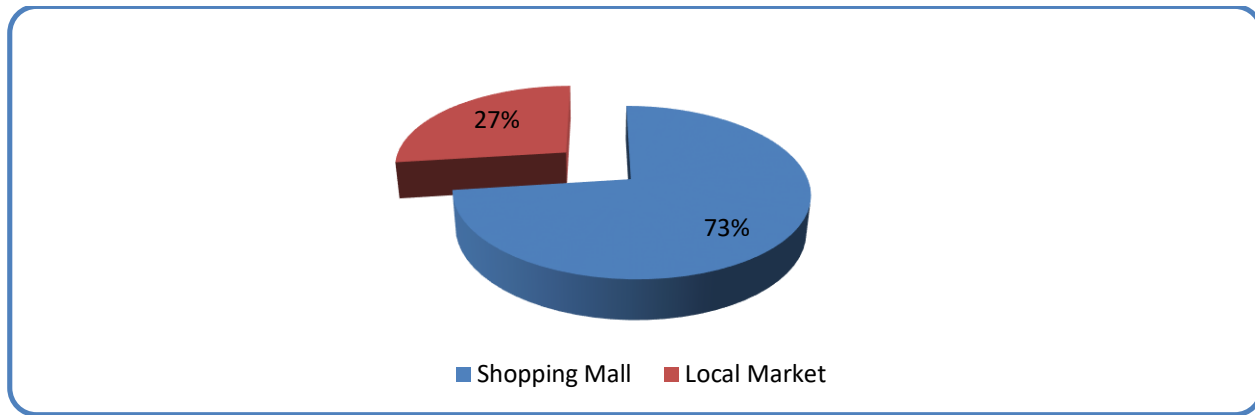
Table 3: Factors that Motivate purchase in Malls

	Factors	Disagree	Neutral	Agree	Total
a	Good shopping environment	3.00%	24.25%	72.75%	100.00%
b	Quality and Brand	2.25%	18.50%	79.25%	100.00%
c	Design and Shape	4.25%	31.00%	64.75%	100.00%
d	Price	11.25%	50.75%	38.00%	100.00%

The study reveals that 79.25 percent of the respondents considered quality and brand as key factor for their motivation to shop or buy in a mall, followed by good shopping environment at 72.75 percent, design and shape at 64.75 percent and price factor at 38 percent. The data also shows 50.75 percent of the respondents stand neutral in terms of price factor, which indicates that they are indifferent to the factor of pricing so as long as they get the required product.

Preference of shopping location among the youth was also evident as reflected in figure 1.1, where 73 percent of respondents are seen to prefer shopping in malls over local markets.

Fig.1: Preferences for Shopping Site



Since the concept of malls are new in the Naga society, the mall with beautiful interior design, international and national brands with offers and discounts etc ., attracted the customer especially the youngsters, for whom the new environment was a novelty to relish in.

Given the strong preference of the youth for shopping in malls, Table 1.3 reveals that the primary reason for the preference of shopping mall among the Naga youth was the availability of wide variety of products. Good service in the malls is also highlighted as a factor for the choice of mall over other sites.

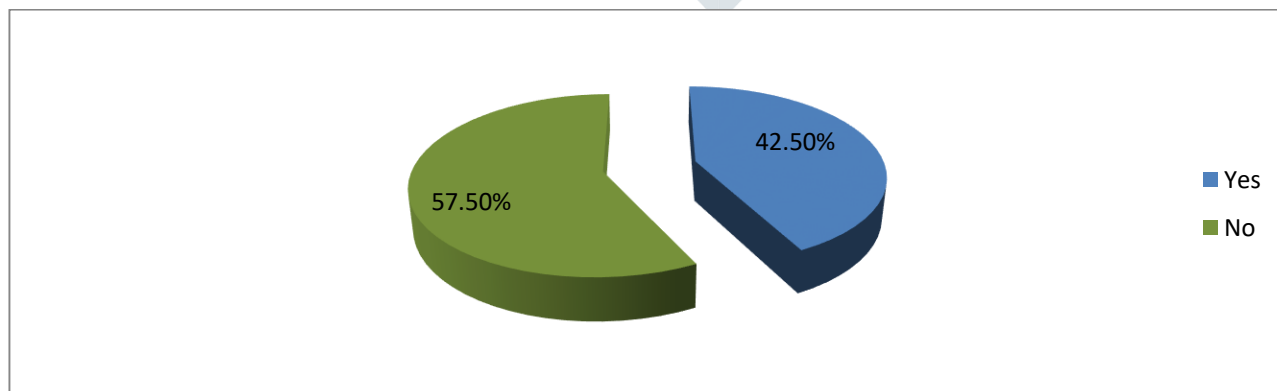
Table 4: Factors for Preference of Shopping Mall

	Factors	Disagree	Neutral	Agree	Grand Total
a	Convenience	2.05%	31.06%	66.89%	100.00%
b	Good service	2.05%	19.45%	78.50%	100.00%
c	Cheap products and lots of promotions.	13.65%	48.12%	38.23%	100.00%
d	Variety of Products	0.34%	19.45%	80.20%	100.00%
e	Branded Stuffs	1.37%	29.35%	69.28%	100.00%

As per the table above, for 80.20 percent of the respondents the availability of variety of products in mall was the most significant reason for their preference to shop in malls. The data also indicated that the good service provided by malls attracted the respondents with 78.50 percent of them agreeing to this factor. 69.28 percent of the respondents also liked to visit malls on account of the availability of branded products there.

Fig 1.2 indicates the percentage of youth in the study with access to online shopping facility, and who does online shopping.

Fig.2: Access to online shopping



The data indicates that 42.50 percent of the youth in the study have access to online shopping facility but a larger proportion of the youth with 57.50 percent still do not do online shopping. However, the study indicates the trend of online shopping already existing among the Naga youth and the trend is likely to increase with time.

In order to understand the perception and the influence of global brand or fashion on Naga youth an attempt was made to find out the source through which they get access to, and how global brands matter to them.

Table 5: Source of latest fashion trend

Source	Disagree	Neutral	Agree	Grand Total
Friends	17.82%	36.14%	46.04%	100.00%
Fashion Tv	28.22%	29.21%	42.57%	100.00%
Magazines	14.85%	25.74%	59.41%	100.00%
Online/ internet	3.96%	17.33%	78.71%	100.00%

Table 5 shows that online/internet was the most common source of information of latest fashion trends at 78.71 percent, followed by magazines at 59.41 percent and influence through friends at 46.04 percent and 42.57 percent through fashion Tv. Hence, social networking and online shopping apps are fast becoming an important source through which the respondents get to follow the latest trend.

Table 6: Perspectives on Global Brands and Fashion

Statement	Disagree	Neutral	Agree	Grand Total
<i>Brands and fashion greatly express my individuality</i>	4%	15%	82%	100%
<i>Important for me to look good and fashionable</i>	3%	25%	73%	100%
<i>If I don't use them I feel out of place or outdated</i>	15%	48%	38%	100%
<i>can connect to the outside world by wearing and consuming them</i>	17%	53%	30%	100%

The study shows that 82 percent of the respondents agreed to the statement that fashion and brand greatly express their individuality. The importance of looking good and fashionable was also considered by the youth to express themselves at 73 percent. 38 percent of the respondents were also of the view that the use of fashion and brands was to makes themselves up-to-date and feel a part of new trend. Moreover, 30 percent of the respondents considered that by following and acquiring the global fashion and brand they can connect with the outside world and be a part of it.

Table 7: Perception of 'Self' through branded goods

Statement	Disagree	Neutral	Agree	Grand Total
<i>I like to own luxury branded things that impress people.</i>	63.25%	25.00%	11.75%	100.00%
<i>I buy branded stuffs that others admire.</i>	60.25%	30.25%	9.50%	100.00%
<i>I like to use rare products/brands to show others people that I am different.</i>	40.50%	17.75%	41.75%	100.00%
<i>My favorite products and brands can greatly express my individuality.</i>	27.00%	32.00%	41.00%	100.00%
<i>It is important for me to look good and fashionable all the time.</i>	34.50%	40.75%	24.75%	100.00%
<i>I want to create impression in the eyes of others and want them to say that he/ she wear expensive brands and fashionable clothes.</i>	75.50%	18.00%	6.50%	100.00%
<i>I want to look good, fashionable and cool.</i>	17.25%	45.75%	37.00%	100.00%
<i>I want to be known as fashion/stylish icon among my friends or group.</i>	45.00%	24.75%	30.25%	100.00%

The study reveals how the respondents through the branded and fashionable apparels try to project themselves, their personality or identity. An assessment of their responses shows that 41.75 percent agreed to the statement that they like to use products/ brands to show they are different, whereby products and brands could greatly express their individuality. Also, 41 percent of the respondents

agreed that their favorite products and brands can greatly express their individuality. The desire to be different and the need to express their individuality appears to be paramount factors in acquiring and donning branded apparels amongst the respondents in the present study, which maybe generalized as being the case of the Naga youth. Hence, projection of a unique individuality and identity can be seen as propelling motives that drives the present day consumerism amongst the youth in Nagaland. The desire for being 'cool' and need to be recognized as a trend setter among friends and peer group was also found among the youth at 37 percent and 30.25 percent.

Fashion and brand as signs of expression and Identity amongst the Naga youth shows relevance to the study of what sociologist Erving Goffman calls as, the presentation of self in everyday life. In this dramaturgical model, one's possession helps with impression management, letting one define who we are by defining how we will be seen. In this process, one creates what sociologist Charles Horton Cooley called, the looking-glass self, the self as one imagine it seen by others. Here in many ways, a person becomes who other people think a person is and what a person is becoming; therefore, a person present oneself as how one want to be seen.

CONCLUSION

It can be reasonably argued that emergence of shopping malls and online shopping sites have had considerable impact on the Naga youth in terms of their shopping behavior giving rise to a new shopping culture. Global influence by way of fashion, brands and consumerism is obvious. However, most importantly, the cultural meaning of shopping for the Naga youth today is undergoing a paradigm shift wherein media and advertisements underpin the spread of the ideology of consumerism akin to the idea of Adorno and Horkheimer who argued about how industries function to exert ideological control or domination. The fact that the Naga youth are overwhelmingly influenced by the western values and lifestyle impacting on their dressing sense as well, does not augur well for the traditional lifestyle and attires of the Naga people which are increasingly confined only to festival or other occasions. Nagas are known to have rich tradition and culture and famous for handloom and textile heritage, where each tribe has its own unique customs and traditional attires. While traditional clothes are still worn by many of the people, however there has been a rapid change with the international and national fashion trend preferred by the young especially in the urban areas. This trend coupled with the adoption of global fashion and imitation of the western cultural values of consumerism by the Naga youth and alteration in cultural values is a matter of concern that requires consideration. Further, seen against the dependent economic state of affairs of the state of Nagaland which is still dependent on central aid for sustenance, the growing consumerism of the youth under the influence of consumerism do not bode well for a sustainable future. There is therefore, an urgent need to critique the present emergent shopping culture and not simply dismiss and accept it as the natural process of evolution in Naga society.

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