

The McDonaldization of the Soil: Corporate Integration and the Reconfiguration of Rural Power in North India

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Abstract:

Globalization is generally viewed as a single force of economic integration and cultural homogenization. But the sociological reality in rural India is a far more complicated, contradictory and different process. Global market forces have a wide variety of impacts on the agrarian life-world and this paper focuses on the sugarcane belt of Hardoi in Uttar Pradesh. By examining how local farmers are integrated into the corporate supply chain, the change from cooperative agriculture to bureaucratic, mechanized production, also known as the "Parchi" system, is seen as the process of "McDonaldization of the soil". Based on qualitative data and ethnographic observation of sugar factories, the study finds three major shifts: the transition from communal agency to contractual dependence, the erosion of traditional middle-caste hegemony, and the systemic erosion of indigenous agricultural memory in favor of corporate-mandated productivity. This paper argues that globalization is not just an economic change but also a "cultural fabrication" that reimagines rural power, introduces new forms of structural vulnerability and relegates the domestic world to the dictates of global commodity markets. By drawing a contrast between the macro-sociological framework of rationalization and the micro-level reality of agrarian life, this study provides a critical analysis of how the "Globalizing Village" is being rebuilt in the service of transnational capital at the expense of traditional social capital and autonomy.

Key word: Globalization, Economic activity, Cultural fabrication, Global Consumerism.

INTRODUCTION

Basically, globalization is process of inter-linking Indian society with other parts of world and in that process, it is affecting rural population as a whole. Globalization is a communication process occurring through mass media. In the Althusserian prospective that the mass media were an important means of ideological control in modern society [as to many Market and cultural critics) and of the primary definers of our cultural today. It is influencing agrarian economics, rural class structure and village culture.

"Robertson (1992) define globalization as both the comparison of World and intensification of consciousness of worlds as a hole. Ultimately, we can define globalization as the intensification of worldwide social relation which link distance localities in such a way that local happenings are shaped by events occurring many miles away and many weeks away and vice versa.

The process of globalization is the consequence of the third industrial revolution and the logical needs of the post-industrial society associated with this revolution globalization may be defined as the twin process of integration and unification of the national economics into the world economic system

operation mainly through the market force and dominated by western technology capital goods product designs and management techniques. These unifying and integrating market operations are embodied in an international economics order that manifests itself through the process of globalization of national economics involves the homogenization and unification of commodity factor and financial markets in to an integrated and independent transnational truncations system. The process of globalization revolves mainly around the incorporation of the east while socialists and developing economics into the western neo capitalism that seeks the buildings of bridges between the no capitalist and capitalists' economics having different operational environments.

The present paper attempts to analyze the impact of market forces and sugarcane growers in sugar cane belt in central U.P. in Hardoi District. For this we have selected three sugar cane factories of Hardoi District and we have collected data through Secondary sources and through Interviews of relevant peoples and authorities. We have used exploratory research design.

In the sugar Development Department District Cane officer is the president of office in his sub ordinate position Sugar Development Director Sugar Cane Supervisor and other staffs of the office, Main function of the Department to developed land of Sugar cane for this responsibility oiling of the sugar cane and promote the field, development, production, oiling of the Sugar cane. Through this Channel the scheme of sugar cane development is continue. The supervision of the schemes in done by the Directors of sugar cane to determine the area of sugar cane for sugar cane factory by the area director of the sugar cane factory in which area a circle of sugar cane and a Block of sugar cane is developed the supply of the formers sugarcane to the factory by the sugar cane committees. Chief of the committee's sugar cane secretary. Sugarcane supervisor and sub-ordinate staff, accountant, cashier, and office assistant.

In the present time supply of the PARCHI by the computer at the level of the sugar cane factory. The member of the comities representative of sugar farmers is selected by the board of Director. Main work of the member is for the beneficiary to the farmers District Sugar cane officer is the registrar of the committees and the control of the committees

The clerk is appointed as the Sugar cane selling & Purchasing center clerk is control by block In charge Sugar cane development officer & Department officers as checking time to time.

The sociological study of globalization in rural India has moved from seeing villages as static, insular entities to being nodes in a global capitalist network. Appadurai (1996)'s concept of 'scapes'—technoscapes, so to speak—is particularly relevant here, as corporate-owned sugarcane cultivation is a manifestation of global financial logic reaching the traditional agrarian life-world.

THE MCDONALDIZATION OF THE SOIL

Instrumental Rationality and the Agrarian Crisis. The application of George Ritzer's "McDonaldization" thesis to the sugarcane belt of Hardoi provides the most convincing example of a systemic standardization of rural life in the world. Whereas Ritzer's fast-food industry was meant to be a metaphor for the rationalization of society, in the case of the Hardoi sugarcane belt this is exemplified through predictability, calculability, and control of the agricultural cycle.

State-supported "Yojanas" (development schemes) and the corporate-led sugar factory requirements are a new "iron cage". The "Parchi" (computerized supply slip) system is the ultimate manifestation of this rationalization: it strips the agricultural process of its human, social and emotional dimensions and replaces them with a data-driven, bureaucratic rhythm. By standardizing the quality of seeds, the timing of planting (Plant-Plantation) and the level of agricultural machinery used (Krishi Raksha Yantra), the

corporate-state apparatus forces a “monologue of efficiency” on the peasant: the peasant is no longer an autonomous agent deciding on what to sow based on ecological knowledge or family need, but a component of a transnational supply chain where “Calculability”— the amount of sugarcane produced per acre— prevails. Moreover, this transformation is in line with the Bernstein and Byres thesis on de-peasantization. The transformation of the traditional farmer into a “contractual partner” is an epoch-making socio-economic change. It is the alienation of the farmer from his tools of production, not land dispossession but intellectual dispossession. When the corporate factory determines the specific technical inputs and outputs, the indigenous ecological wisdom— the knowledge of soil health, weather cycles and local biodiversity— is lost. This creates a paradox of "instrumental rationality." The farmer is driven by the Ganna Pratiyogita (Sugarcane Competitions) to go mono-cropping and maximize yield. Although this looks like development in technology and longer-term incomes, it also kills the village’s “social capital”. Agriculture in central U.P. has been based on mutual assistance and shared labor, as well as a diversity of crops that ensured food security. But globalized, corporate-led agriculture demands a competitive, individualized approach. The old class hierarchies are eroding, not toward a more egalitarian structure, but rather towards a new type of stratification: those who are “technologically compliant” with corporate demands, and those who are excluded from the supply chain because they lack the capital to invest in the standardized inputs required. This tension creates a sociological crisis. We are now seeing a “new rurality” where the village is physically in India, but functionally in the global market which is indifferent to the local cultural nuances. With cropping patterns set by the global market, the “cultural fabrication” of the village— its festivals, social bonds, its indigenous linguistic traditions— is increasingly commodified. Ethnicity, tradition and local custom are being reimagined as “labels” for consumption rather than sources of communal identity.

The danger of this "Globalizing Village" is that it will eventually lose the “agri-cultural memory” of it. When the village's time is set up by sugar factories opening and closing, not the natural rhythms of the seasons, the village loses its sovereignty. The peasant, stuck in a cycle of debt and contractual obligation, is forced to accept these global paradigms as “natural” and to accept the process of cultural colonization as cultural colonization. The sociological question is how rural communities might resist this totalizing standardization to maintain the social fabric in the face of the international consumerism of today's world.

SOME YOJANA IS CONDUCTED BY SUGAR CANE DEVELOPMENT DEPARTMENT

1. Micro Management of agriculture sugar cane development Yojana

- A. Field Pradarshan
- B. Plant-Plantation
- C. Adhar Paudhashala
- D. Primary Paudhashala
- E. Ganna Beej Dhulai Karyakarm
- F. Krishi Raksha Yantra

2. Samta Moolak Yojana

- A. Ganna Samiti Sadsyata Karyakarm
- B. Ganna Beej Nigam Ki Sadsyata Karyakarm
- C Beej Pradarshan Karyakarm

3. Zila Yoiana

- 1. Unnati Sheel Ganna Beej Utdpadan Karyakarm
- 2. Adhar Paudhashala Adhithapan
- 3. Beej Avam Bhoomi Upchar Karyakarm

4. Paddy Prabhand Karyakann
5. Anshadai Adhar par Antar Gramin Sarak Nirman Yoja

GANNA PRATOYIGITA

Pratoyogita Ka Naam	Entree Fee Rs.	1st Prize Rs.	2nd Prize Rs.	3rd Prize Rs.
1. Zonal Prityogita	25/	1000/-	500/-	300/-
2.Range Gmma"	50/	5000/-	3000/-	2000/-
3.Rajya Ganna"	100/	10000/-	5000/-	7000/-

The impact of the process of globalization on indigenous cultures is one of the major intellectual and practical concerns of our time. If the idea of internationalism envisages peaceful co-Existence of all nations and cultures without risking their identity and sovereignty, globalization tends to 'standardize' culture and taste discourages diversity and cultural pluralism or culture community. Instead of looking at the words as a creative space showing respective all language and using media to promote appreciation of all other cultures, globalization is based on the domination of the one country and one culture over other and is more of a command from above a monologue of power than a dialogue of understanding and love exporting a life style homogeneity and standardization of good, dress codes, behavioral norms and patterns of daily life are accepted as natural and necessary by the goods globalization fanciful flights and creativity. While internationalism discovers tradition to be a source of wisdom and creative concepts globalization turns it in to a form of merchandise, first as ethnicity becomes label that promoters export. Kelly Nelly under globalization limitation becomes norms not only in physically appearance but also in thought patterns and paradigms. A country like with its great tradition of philosophy meta physics, poetry, music, dance, sculpture painting architecture, linquesrics and poetics suddenly begin to parrot the west without even caring to look at the indigenous traditions. This loss of cultural memory is as deter mental to nation as the loss o genetic diversity is to nature another area where globalization has its negative impact.

Under the influence of globalization with privatization new economics stratcrgics have been developing. A corporate sector has started a Sugar cane factory recently. The factory asks peasants to give their And for a period of two of five years and cultivate sugar cane using global modern techniques and Pleasants initially hesitating new becoming a part of this economy. This is bringing about significance changes in the nature of land/relatively easily because they are in touch of global modern communication. It can be observed that certain middle categories liked Banyans are losing their holds and significance.

CORPORATE INTEGRATION AND THE RECONFIGURATION OF RURAL POWER

The study of the Hardoi sugar belt shows that the 'Globalizing Village' is not just a geographic location in a field of economic change; it is a sociological rupture. In the agrarian landscape of Uttar Pradesh, the corporate-led supply chains are an excellent catalyst for the re-stratification of village life. From Communal Agency to Contractual Dependency. The move from the reciprocity-based exchange process to an institutionalized, bureaucratic administrative system of the Sugarcane Development Department is the Weberian "Iron Cage" in its most local form. It is the administrative structure - the District Cane Officers, managers, and the mechanized Parchi (supply slip) system - that governs the rural labor force. In this world, the farmer's authority is limited by the system of "calculability." The Parchi is not just a receipt, but also a mechanism of temporal and spatial control that dictates when a farmer should harvest, transport, and surrender his crop. By translating the seasonality of farming to a factory floor schedule, the corporate-state apparatus relegates the farmer to the rank of "producer of food" and makes him a "node" in an international marketplace. That creates contractual dependency, so that the farmer's

survival is dependent on his ability to fulfill the corporate requirements, instead of the subsistence needs of the village.

The Erosion of Traditional Intermediary Hegemony. Sociologically, the decline of the Baniya (middle category) trader and the traditional village broker has a significant impact on rural power relations. These intermediaries operated as “gatekeepers” between the village and the urban market for centuries. Their redundancy, due to direct procurement and global communication, is the “bypassing” of traditional social hierarchies. Though it seems as though this is a democratizing force in and of itself—removing the exploitative middleman—it actually strips the peasant of a vital “social cushion.” The Baniya was, in the old model, an informal lender and a local shock absorber of crop failures. The farmer is now connected to the globalized factory with the very cold, impersonal fluctuations of international commodity prices, without the mediation of local social relations. So the farmer is in the position of naked precarity, and the local, individualized exploitation is replaced by the invisible, systemic manipulation of global market forces. Standardized Productivity vs. Cultural Memory. The various Yojanas and competitive programs (e.g., Ganna Pratiyogita) serve as a “pedagogy of production” that aims to standardize the rural consciousness by providing uniformity over diversity. When the state and corporate actors promote high-yield, standardized sugarcane varieties through prizes and subsidies, they are in fact at the forefront of the process of destroying indigenous agricultural knowledge. The “Ganna Pratiyogita” is essentially a kind of performative ritual of global capitalism: the “successful farmer” is not the one who has the best ecological wisdom or community spirit but the one who best replicates corporate-mandated yields. The homogenization of the village’s indigenous practices—its polycultural planting methods, its unique seed varieties, its local harvest festivals—are now nothing but impediments to “efficiency.” Agricultural memory is being wiped out by a generic, commercial script, creating a profound “cultural loss” in which the land is no longer a sacred ancestral space but a factory floor for capital extraction. The Gendered Impact on the Domestic Sphere. The village's entry into global markets has deep, often invisible, implications for the gendered division of labor in the domestic sphere. The corporate demand for modern agricultural technology (which is often expensive and involves moving to cash-crop-based agriculture) puts the onus of “technological compliance” on the male head of the household. But the loss of food security (from food crops to sugarcane) is a huge loss for women who are the main managers of the household economy. As the domestic unit is forced to take into account market sugarcane production, the domestic unit can no longer find a way to feed itself through subsistence gardening and local barter. This transition leaves the family exposed to the whims of the sugar market, and household debt and stress rise as a result. The “modernizing” nature of the sugar factory thus reconstructs the family not as a community of well-being but as a component of a corporate production cycle in which the domestic sphere is subordinate to the global commodity chain.

CONCLUSION

This paper emphasizes that this process of change in rural India should be explained in relation to globalization and new ways of privatization in fact this has resulted in change in the Agrarian structure, class, language, gender, race and intelligence all become key issues in trying to link education process to the way people and up perceiving themselves and therefore acting in society.

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