

NEW PARADIGM SHIFT IN WORKER LIFE IN THE PHASE OF GLOBALIZATION

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Introduction To Global Information Society

It is a recognized fact that the world we live in has been in a process of structural transformation for over two decades. This process is connected to the emergence of a new technological paradigm, based on information and communication technologies that took shape in the 1970s and diffused unevenly around the world. Technology does not determine society, rather it embodies it. Nor does society determine technological innovation; it uses it since many factors, including individual intensiveness and entrepreneurialism, intervene in the progress of scientific discovery, technological innovation, and social application (Castells, 2005). Barry Smart makes a very accurate statement when he summarizes that:

“[t]he classical founding figures of social analysis attempted to get to grips with an emerging modern world and identified it as capitalist, exploitative and alienating (Marx); instrumentally rational, disenchanting and ethically bankrupt (Weber); dominating by commodity exchange, calculation, a metropolitan life-style and associated psychological characteristics and predispositions (Simmel); and differentiated and disorganized, uncertain and lacking sense of community (Durkheim). Subsequently, contemporary analysts have described the distinctive impact of later processes of transformation in terms of ‘industrial society’ as the destiny of humanity (Aron), ‘post-industrial society’ or ‘information society’ as the future of the developed world (Bell, Touraine), ‘risk society’ as a fully-fledged reflexively modern form of life (Beck), ‘consumer society’ as the way society experiences itself (Baudrillard), and ‘postmodern society’ as exemplifying the end of modernity (Vattimo) (Smart, 2000: 51-52).

Castells sees the ethos of the information age in the *network*. His ideas are being outlined at length in a highly remarkable three-volume work entitled “*The Information Age*”. His overall assumption is that we are indeed now living in new times, witnessing the emergence of a new form of society, a network society, a form of social life which is presented as being closely articulated with the development of an increasingly global informational capitalism. He has described how the new age can be characterized as an age of informationalism. The world has shifted from industrialism to post-industrialism to informationalism, gave rise to a new type of social structure, which Castells calls the network society for reasons. Networking is the new means for ensuring productivity, as opposed to old-fashioned

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hierarchical managerial structures which relied on the controllable logic of mechanical operations (Harding, 2006).

The paradigm shift in the economic planning and growth was taking place with emergence of globalization for, all that had been a part of the previous economic planning process in India. Such as growth with stability, growth with social justice, empowerment with development, was all dismissed to make way for “neo-liberal development”. This new paradigm of neo-liberal development was guided by the belief that economic activity should not be guided by physical controls or State intervention and instead, decisions about investment, production and consumption should be based on relative prices and the market mechanism and that world prices should be the basic determinant of resource allocation. The consequent restructuring of the economy, it was presumed, would impart both efficiency and dynamism to the growth process. Rapid economic growth, it is hoped would lead to an eradication of absolute poverty. Today the neo-liberal ideology is now a hegemonic project that ‘celebrates the victory of capitalism over socialism and proclaims marketisation and privatisation as solutions to the world’s problems’ and India too is a part of this. The neo-liberal ideology is so much a part of life. Work and employment are substantially transformed in and by the new economy. One of the most important key elements in respect to the transformation in employment patterns concerns the development of flexible work, as one of the predominant form of working arrangements which is induced by globalization, and the network enterprise, and facilitated by information/communication technologies. Characteristic of the new labour market are part-time work, temporary work, self-employment, work by contract, informational or semi-formal labour arrangements. The key transformation is the individualization of labour, reversing the process of socialization of production characteristic of the industrial era, still at the roots of our current system of industrial relations. (Harding, 2006).

Opening Up of the Global Market

In simple words as written in the “New Encyclopaedia Britannica” the term “market” in the most literal and immediate sense is used to refer to the places where things are brought and sold. In the modern industrial system of today, the market is no longer limited to a particular place but, includes whole geographical area in which sellers compete with one another for customers. According to Alfred Marshall the term “market” is “not only a particular place in which things are bought and sold but the whole region in which buyers and sellers engage in such free intercourse with one another that the prices of the same goods tend to equality easily and quickly”. Thus, one can refer to the market as the place in which economic actors, firms, households and unions meet and make key decisions for the society. Therefore, the process of exchange is vital component of the market as it is through exchange that the prices, wages and profits that determines the allocation of the

economy's resources and distribution of the national income comes into play. Apart from these features of the market, competition for exchange is also an important dimension of the notion of market. This dimension was noted by Max Weber for the opportunities for exchange among a plurality of potential parties. In case of India the competition was at its zenith when the Indian market and the economy was made open to the global forces during the 1990's. In fact, this physical assemblage of plurality of parties in one place (be it in the local fair or, exchange or merchant's market amongst other types) is one of the most consistent and the most distinctive feature of markets. In Weber's term the market economy or *Verkehrswirtschaft* is characterised by the need satisfaction through exchange. According to the International Encyclopaedia of Social Sciences the term "market" in the most general sense refers to the entire web of interrelationship between buyers and sellers and the products that are involved in the exchange. Also, according to Richard Swedberg (2003), markets can be seen as a form of economic organisation. Closely related to the concept of market is the notion of "interest" which John Dewey had defined as the "impulse functioning with reference to self-realization". Thus, market as a form of economic organisation consists of actors who take into account the social structure and who pursue their interest so as to achieve maximum utilisation and gratification". Also, the notion of self-interest is closely related to the fact that the actors engage in exchange in the market place until an equilibrium is reached and it is an established fact that the degree of interest (be it economic or political) that an actor has in the market depends upon the degree of dependence on the market on part of the actor. The notion of interest also draws attention to the way political and economic power grow out of markets and how in turn they influence the structure of the market along with, drawing attention to degree of dependence that characterise different groups of people. Mark Granovetter's (1985) concept of "embeddedness" in the market whereby, he points out that social relationships or networks exist in all market interaction and these he felt that defined the actor.

The period between late 1980's and the 1990's were a time of rising incomes, opening up of the market, large scale entry of foreign consumer goods, diversification of occupation (especially, services) and increased consumption among the expanding middle class. Flows of capital technology were also accelerated and barriers to foreign investment was relaxed and promotion of various sectors of the economy took place (especially, the sector of telecommunications and the service sector) apart from the integration of the Indian market with the global network of communication, transportation and trade. There is also rise of the new Indian middle class or the "new rich" closely associated with the various benefits that this period of liberalization had ushered into the country. As, Ruchira Ganguly and Timothy Scrase (2009) had pointed out there is a generation of jobs and consumption that came about as a result of opening up of the Indian economy

especially the market and the free play of the market forces with the adoption of Liberalisation, Globalization and Privatization. Many new families, communities and individuals were given the opportunity to access the amenities that were made available to middle class life in the post-liberalization period.

The fast growth of white-collar jobs for globalisation gave a premium to people with high levels of education and entrepreneurial skills, who are better equipped to survive and succeed in a competitive world. The newer job and consumption came as a golden opportunity for its advancement to the upper class. Beside that the ranks of the middle class swelled to include other professionals also apart for the older middle class. This gradual expansion is understood in political terms as Imperialism which was the marking feature of early late eighteenth and early twentieth century, but this imperial expansion reached its limits with decolonization process. However the neo liberal era which witnessed the imploding of boundaries of nation states once again give passage to capitalism to realize its surplus.

In the Negri's observation there was an establishment of 'capital communism' around the world (Negri, 2007). If outside and inside had already blurred and there are no other universe for capitalism to expand to realize its surplus value, there needs an existing re organization of market spaces to actualize accumulation and profiteering.

In contemporary times of modern sovereignty there is an emergence of modern market space. Modern market space, is an unavoidable phenomena of contemporary capitalism where it has blurred boundaries between an inside and outside of its accumulation regime. The gradual blurring between outside and inside has to understood in the context of capitalist expansion. The inherent crisis in capitalism i.e. the realization crisis always forced capitalism to move beyond its existing terrain by continuing internalization of outsides.(Hardt & Negri, 2001).

Birth of Outsourcing Outside National Boundaries: Emergence of IT

Capitalism, Marx sees it as a form of vampirism which blows the blood of the labour of the world's workers. However, despite the workers' protests and their successes, the capitalist order has not been defeated, rather, it has evolved over time. Although the protests brought about improvements of workers' conditions and the recognition of their rights, Capitalism always managed to recalibrate itself in relation to the new obstacle. To put it in a nutshell, Capitalism may have lost the battle, but it definitely won the war. Antonio Negri and Michael Hardt (2000) say it very clearly: the Empire, the current global order, keeps rethinking and recalibrating itself in order to last, though it is in permanent crisis. The Empire is a smooth place where every border has fallen down, the idea of nation-state is in crisis and the multitude of people moves freely. In a worlds without boundaries, there is no more the power of a nation (the capital of a nation) against the power of another, rather there are economic powers which (co)operate transnationally (global

capital). This means that this new form of global Capitalism exercises across boundaries control over labour. And it does it by outsourcing labour.

Outsourcing, or in Krugman's words, "*offshore outsourcing*" (Krugman 2007, p.1; *emph. in original*), can be defined as international trade of intermediate inputs, which cross borders several times before being incorporated into final goods. This represents a recent phenomenon, which becomes economically profitable because of the reduced costs of transport and communication, which facilitate the combination of inputs from different countries in order to produce specific goods or services (cf. Sharma 2005). Since the 1980s, international outsourcing has become a popular instrument for reducing production costs of many European and US companies. "The provision of services or the production of various parts of a good in different countries that are then used or assembled into a final good in another location is called *foreign outsourcing* or more simply *outsourcing*" (Feenstra/Taylor 2008, p. 228; *emph. in original*).

This new form of globalization has been possible thanks to the recent achievements in Information Technology and the absence of communication costs. Many professions related to information and knowledge economy play an important role in this form of outsourcing. The key to the processes of outsourcing is the mobility, that refers to movement in several geographical spaces. There are several types of mobilities cut across the three interconnected levels- Geographical mobility: refers to physical shift of various sorts across space and place. Social mobility: includes movement across network of social relation such as shift up and down the corporate hierarchy or moves across groups and onsite social space. Existential mobility: Shifting internal processes related to IT workers such as fear and hopes, insecurities and success in relation to career and works. With the idea of mobility comes the idea of space and place. Place refers to persons sense of boundedness and particularly, a sense of belongingness and emotional attachment. Space on the other hand refer to abstract and infinite expanse through which people ideas move freely. With the introduction of globalization spaces and time has got compress. Best example of such is Global software organization that undertakes such work across national boundaries through arrangements such as alliance&Information and communication technologies. It comes in contact with various people, firms, technologies, practices and culture across time and spaces(Upadhya, 2008).

In India, after Independence there was state-level development. Private capital was relatively weak. However with the advent of the economic reform in 1980's state control slowly decline and corporate created new opportunity for investment. The entry of IT industry child in this context, when liberalization, globalization, and new development regime gave birth to new economy and opened for foreign global companies and brands. Since the late 1990s, IT companies have united in pressing the government for the development of better infrastructure such as bigger roads, more flyovers, a new international airport and a metro. For instance city

like Bangalore which were trying to absorb village and change agricultural land to urban land use. Attempt has been made to transform it into a 'world city' or global city. It emerges with a dream to give India a new global Identity with a global outlook in their organization and management. Its entrepreneur leader positioned them as economic and political leader of 'New India' and set up their offices across world with diverse workforces. It promised to give more jobs than any public sector could do and its major task of IT industry is to serve the foreign customer whom the company depends. There is a shift that took place from Fordist to Post Fordist work, where the economic activity was organised through complex transnational organization (Upadhy 2009).

India is an example of a good supplier of services. India has an advanced tertiary sector, which can provide European companies with important services. Indian industrial and IT sectors have reached high quality standards comparable to Western ones. In the global market of tasks there is no doubt that India is a supplier with significant potential (Feenstra/Taylor 2008).

In this paper we interested to know change in the very nature of labour with the emergence of global economy in Information –technology industries. So in following lines we will talk about the change in idea of labour and the estrangement processes in Global economy market.

Typology and Ontology of Labour

Karl Marx, though his analysis on labour made many contributions towards the understanding of the nature of labour and the modes of exploitation by the capitalists. His analysis was labor is in the immediate context of the industrial world. One of the peculiar nature of the labor in the service sector/post modernized world/post Fordist industry is the perplexing character of the labor, who is an active subject, participating labor, accountable, responsible, executing, front-office and self-regulating labor. On broader level this kind of labor is conceptualized by scholars as, "immaterial labor" with the specifications like "emotional labor", "affective labor" and "intellectual labor".

Labour is the primary mover of the society. According to Karl Marx, labour is a processes in which human and nature participate, controls and regulate material action. For him there are three elements of labour processes; ; "the personal activity of man i.e. works itself, the subject of that work and its instrument" (Marx 1887: 124). The worker interposes the instrument of labour between him and the subject and in his view it is distinct from the worker himself and he possesses it before the subject of the labour. It may be of some mechanical, physical or chemical properties. Using this instrument of the labour the labourer make some alteration in the material worked upon, and adapts it into his needs by making changes in it and in this process the labour is materialized and the subject is transformed. Labour involves the manipulation of the raw material. Under the capitalist system the capitalist

take care of the work done by the labourer, the efficacy, diligence and intelligence he employs in the use of the means of production and wear and tear of the instrument since it belongs to the capitalist (Marx 1887).

Marx (1887) also made a distinction between useful labour and abstract labor. Useful labour is the human capacity to bring about utility and usefulness to the commodity to produce simple values. All useful labour shares the common feature that it contains physiological energy from the human being, which can be measured in units of labour time. The shift of focus from the qualitative element of the labour to the quantitative element has formed what Marx called as abstract labour.

Taking some aspects of Marxian analysis of labor, Hanna Arendt showed the conceptual fallacy of Marxian analysis and gave a tripartite frame work of labor, work and action. Labor is that kind of activity which consists of the necessary practices for the human existence and the continuity of his physical life. It is characterized by the satisfaction of the immediate physical and biological needs, repetitiveness and immediacy of consumption also. It is necessary and it insists unfreedom in the sense that no one can escape it. Since it has these characteristics it is more close to animal nature and unlike the Marxian concept of the labor it does not produce any durable result which has historical relevance. On the concept of work, she described that it consists of that kind of activity which contribute to the creation of an artificial world which has the capacity to endure beyond the time of its creation, distinct from the givens of the nature and has relative independence from the part of the individual (Yaar, 2005; Veltman, 2010).

Arendt argued that, Marx tried to obliterate the fundamental distinction between “labor and work by characterizing labor as a metabolism with nature through which human species change itself by changing the environment” (Veltman 2010, 64). Habermas also tried to reformulate some aspect of the material conception of labor formulated in Marx’s writing. Apart from the instrumental action which is very calculated and measured according to means and end there is a communicative action which is necessary for the smooth functioning of the society. By which he means, kinds of action where by different individuals come together with a kind of understanding which can sustain their interaction (Fleming, 2013).

By invoking the notion of immaterial labor, Lazzarato (1996) has defined “the immaterial labor as the labor that produces the informational and cultural content of the commodity” (Lazzarato 1996, 133). Informational contents of the commodity are such elements especially in the big industries and tertiary sector which involves cybernetics and control of computer, and the elements of culture are activities which fix and define cultural and artistic fashions and tastes of society. It denounces the classical definition of work and work force because it consists of intellectual skills, manual skills, as well as entrepreneurial activity. The relation between the consumption and production blurs because the relation between the productive

action and social relation with the consumer is materialized through the production of communication and the communication materializes the demands of the public and also gives form to the product according to the imagination and taste of the consumers (Lazzarato 1996). This change in the character of the labor is brought by and is in response to the restructuring of the worker in the post Fordist industry/Toyotism. The shift into the Toyotist model is because of the structural change in the modes and frequency of communication between production and consumption; that is factory and market. In the previous form of the industry organization the relation between the production and communication was very mute, and the feedback from the market to the factory was very restricted and weak. In this form, the production is frequently and immediately communicated with the market, and ideally speaking the decision of the production is taken after getting feedback from the factory (M. Hardt 1999).

Informatization of Labour

The change in the structure of the factory from one mode to another is related to the shift in the dominant mode of production in the subsequent periods. The shift from agriculture as major and dominant activity of economy to the industry as major form of that one was accompanied by the mechanization process, is characterized by the postmodernization of the production and informatization of the labour. Here, there is an emphasis on the provision of the services, exchange of the information and knowledge which is necessary for running the post Fordist industry. In this mode of production decentralising of the production is emphasised instead of shop floor production, global networks replaces the physical proximity in the assembly line, an abstract notion of the cooperation is created where the workers do not know each other yet they cooperate and the production exists at a virtual site (Hardt & Negri 2000). Industrial production that has been informationalized and has incorporated communication technology, symbolic analytical services that involve problem solving problem identifying and strategic brokering activities such as the computer works, and affective labour that involves the production and manipulation of affect such as nursing, child care and customer care. The cycle of immaterial production is very different from that of the classical Marxian ideas of production as well as the Keynesian productive cycle. As the production process is not confined to the four walls of the factory. Instead of using the material model of production (given by earlier thinkers) for the analysis of the immaterial production, Lazzarato proposes the viability of adoption of aesthetics model of analysis. He gives three categories to analyse in this model; first is author (here the immaterial labor), second is reproduction (commodity production) and third is reception (public consumer). "The author must lose his individual dimensions and be transformed into an industrially organized production process ... 'reproduction' becomes a mass reproduction organized according to the

imperatives of profitability and the audience tends to become the consumer/communicator” (Lazzarato 1996, 144).

In Hardt’s view the emergence of immaterial labour questions many definitions and dichotomies created by the earlier sociologist and philosophers. It wipes out the distinction made between the instrumental and communicative action enunciated by Habermas since these two actions are clubbed up in the communicative labor of the postmodern production. Similarly it also obliterates the difference made by Anna Harendt between action, labor and work. Since he defined this labor as immaterial because of the fact that it does not produce material results and durable goods it also questions the very Marxian idea of labor which believes that labor transforms the subject and brings utility into that (M. Hardt 1999).

Society of Control

The management techniques of the post Fordist industry are oriented towards making soul of the worker a part of the factory. It transfigures the labor into the labor of self-control, creativity and manipulation (Lazzarato 1996). Workers are expected to be subjects but active subjects, who instead of executing the commands of the management creatively participate, manage and coordinate the function of the production. “Thus the new slogan of the western society is that we should all become subjects. Participative management is a technology of power, a technology for creating and controlling the subjective process.” (Lazzarato 1996, 135). Here, though one is told to express and act oneself, there is an authoritarian tone, the tone of managers in the Taylorian period but with a changed content. In another word, capital needs a situation where the discipline, control and the codes of commands lie in the brains and bodies of the workers and is enacted willingly by the worker (Hardt and Negri 2000). Importance of the concept of the disciplinary society conceptualized by Foucault and its transformation into society of control a concept given by Deleuze (and implicitly by Foucault) (Hardt and Negri 2000). In the former the power is organized through diffused apparatuses and institutions which create, regulate, control and maintain certain habits and the members of society are trained to do this through the disciplinary institutions like prison, school and asylum. In modern society social control and commands become democratic as it infused to the brains and bodies of labour (Hardt & Negri, 2000). In his analysis of power, Michel Foucault made a distinction between juridical power (right to death) and bio-power (power over life and death). The right to death is exercised through the sovereign’s act of deduction channelized through subtraction of substance from the concerned and physical punishment. The latter is not deductive but it is productive and it exerts positive influences on the body, optimizes it, multiply it, control it and subject it to precise control and regulation from interior. It does these by two ways; the disciplinary power or bio-power. In the former, power is centred on body as a machine exhorting on it, to discipline it, optimize it

through its integration to the efficient and economic controls. On other hand, bio-power focuses on the species body, putting control on the population, birth, death, mortality and health. Moreover, he regarded the exercise of bio-power as indispensable for the development of capitalism which inserted the bodies to the phenomena of production and adjusted the population to economic process (Foucault 1990, 136-144). His analysis of the structure of Panopticon, where the power imposed to an extent that it makes the functioning of the power automatic and arranges things in so far as the surveillance is permanent in its effect even though it is discontinuous in its action, and thereby the individual himself becomes both the subject and object of power is useful in the analysis of the postmodern labor or immaterial labor (Foucault 1977, 201).

Micro Physics of Power

In understanding importance of power in modern society, we need to extend Foucault idea and his understanding of Micro Physics of Power. As the current society passed from disciplinary society to society of control, there is emergence of ultra-rapid forms of free-floating control. In the control society corporation has replaced factory, perpetual training has replaced school; production, machinery, corruption, economic transactions all have undergone changes and some other forms replaced it. Even though man is no longer enclosed, he is in debt, and is put under continuous control (Deleuze 1992). The Panopticon has been replaced by a codes and electronic cards, where there are no physical barriers but the problem revolves around the electronic management. He enunciated the ontology of the social production. In his view “[T]he constant functioning of social machine in their various apparatuses and assemblages produces the world along with the subjects and objects that constitutes it” (Hardt and Negri 2000, 28). Disciplining and surveillance work in the service and tertiary sectors in order to produce immaterial labor. As Lazzarato (1996) frequently invoked, the immaterial labor, despite of being a participative agent and a creative subject the control and discipline are inscribed into the labor through disciplinary, surveillance and normalization mechanism.

Electronic Panopticon

Commenting on Foucault's works of, Discipline and punish, Anthony Giddens talks about two forms of surveillance in the capitalist society. One is surveillance by keeping coded information about the individuals by different authorities like police and administration of different institutions and the second is by the direct supervision which is found in the prisons, factories and work places in the capitalist societies (Lyon 1994). Giving more insights, Stephen Gill (1995) argued that the new panopticism in the period of disciplinary neoliberalism is in a dystopia of possibility of system of control, developed by the new technologies, that reduces the individuals into manipulable and calculable inert commodity.

In the post Fordist industry one can see the Panopticon gaze effect, -i.e. being seen without seeing, visibility which is unverifiable, automatic control of the watched one with discontinuous observation, - and the subsequent production of immaterial labor through the technologization of the surveillance process. Computers and other forms of techniques such as building entering smart cards, CCTV cameras within work places, bio-metric cards, and chip embedded smart cards have replaced the works of managers in the “scientific management of Taylorian period as inspectors, who is in the constant gaze of employees (Kurt 2010). In the discourse of security and efficiency the capitalists use technologies to monitor the workers and they track their different information realizing Delueze s assumption that modern control systems are continuous and never ending and restarting but it is perpetual.

Zubboff shows that, through this information system the power holders can transmit the presence of omniscient observer to the employees which ensures compliance from them, active subjectivity, anticipatory conformity and thus normalizing disciplining of Panopticon. She also invokes the notion of „super Panopticon developed by Mark Poster, to show the intensity of the surveillance in the post Fordian period, that permeates to the consumers and to the outside of enclosed space of company, factory and prisons, to the everyday life of individual (Lyon 1994).

Interrogating Alienation in Information Technology Industries

The idea of control, management is central to IT industry and this something which we miss while we talk of the IT industry. IT is said to provide more autonomy and independence in compare to other organization that are closely controlled and monitored. While the inside view of IT gives a different picture. There is constant deskilling of labour within the industry ,due to division of work force and due to introduction of machines. This deskilling leads to repetitive and non-creative task that has no connection to the finished product. This individualized work force shifted to more routinized, rationalized factory like production processes. Rationalisation is a global trend, where the companies assign large number of engineers to execute a single project. These are highly fragmented and mechanical that lead to deskilling. Added to that they are made to work for long hours in order to reach their deadlines. Deskilling on one hand increase productivity and profit but in return also increase managerial control over the knowledge of the workers. Another source of alienation that Upadhyay identified is perception of work as virtual i.e. there are no tangible finished products, everything are done through codes and application with clients in abroad that limits face-face interaction. One need to seat at the computer for a long hours and hide behind a series of computer codes. It cut the personal ties which are very important for career progression. Workers are also alienated from their fellow beings, because of neck to neck competition with others

for survival in the wage economy. “Under a very superficial veneer of a flat organised’ structure and easy camaraderie exists a very competitive work environment, where social networks and selling oneself are key for climbing the corporate ladder” (Upadhyay, 2008 :59). surveillance cameras are installed in different part of the work place. Within the industry the extensive use of computer and technology keep a gaze on the labourer to control them. This is what we call “panoptical form of surveillance and monitoring” (ibid: 22). The workers are controlled primarily through subjective technique, where the employee internalise management goal to control own behaviour and of the co-workers. ‘Information panopticon’ or electronic panopticon; measure, assess and control the work processes of the worker, and their knowledge (Upadhyay, 2008).

Call centres which developed at large in 1980 and afterwards, are another example of the management of the performance of the immaterial labor through electronic Panopticon gaze. Call centres were expressed by the publicists as centres of excitement and relaxes, with cooperative employees, smiling down on phones talking to the customers in professional and satisfying manner. Scholars influenced by Michel Foucault’s description of Panopticon, depicted call centres as sweat shops and spaces where resistance was made impossible (Bain and Taylor 2000). In Call centre the surveillance are similar to Roman slave ships, where there interaction is constantly recorded and randomly checked by team manager or leader, a sort of psychological torture. Technology allows close observation and asses entire set of activities. There entry and exit is also marked, in every entrance and exit they need to swipe their card. This type of control is made to believe in name of emphasis on routinisation and efficiency of work. In reality it gave workers little autonomy and space (Upadhyay & Vasavi, 2008).

“Alienation is not just a product of the capital exploitation people as worker: it is also connected to socially sanctioned gendered norms and relations that simultaneously influence and are influenced by the mutual dictates of global capital and hegemonic gender regime” (Upadhyay & Vasavi, 2008: 51). According to NASCOM report in 2004 30% of software workers were women. However in interview with HR manager Upadhyay found that in reality it is only 16-20%, and close investigation reveals that they are mostly in lower level programming job and very few are in middle and in top position. “Predominance of women in entry level programming is tied with gendered notion of flexibility” (Upadhyay & Vasavi, 2008:65). Very few women are found to reach as project manager.

Conclusion

With the emergence of capitalist modes of production, social life has been transforming in to a radically different mode. Industrial production and market economies in modern realm have been largely shaping the human lives differently than before. Capitalist system today has encompass and influence ones life in

entirety. The outsourcing of labour, either inside or outside national boundaries, represents a revolutionary change in the management of labour with the shift in economic growth and processes. The disaggregation of stages of production or services among different firms creates a new paradigm of work. Labour today is not concentrated in a single physical place anymore, but it is dislocated and relocated. This process creates incredible opportunities for the development of the global free market which is now free to cross the boundaries of the old national markets. However one must not ignore the working of mechanism of the production of immaterial labor and the role of technology, surveillance and management techniques of the new production process in it.

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