



HOW HAS GLOBALIZATION CHANGED LOCAL CULTURE:A REVIEW

Dr. DHARAM VIR MAHAJAN

PROFESSOR, DEPT OF ANTHROPOLOGY, HIMALAYAN UNIVERSITY, A.P, INDIA

Abstract:

Globalization is often exclusively associated with worldwide economic integration and the emergence of a borderless global market. However, globalization also involves sweeping changes on the social, cultural and political terrains. Globalization is not an inclusive or progressive form of internationalism. Rather, it is the successful expansion on a world scale of particular localisms of social, economic, and political organization, which are neo-liberal and capitalist in character. The mix of material and ideological elements that make this expansion possible makes globalization a hegemonic process. Nor does globalization create or encourage economic freedom, opportunities, and choice at all levels; rather it is more akin to a monoculture of ideas, politics, and economic models. Certain developments in modern times have helped to accelerate this process of change in an exponential manner involving two major consequences: (a) reduction in cultural diversity; and (b) increasing hegemonic control in the name of free trade and freedom of communication, at all levels. The implications of this change are varied and there are no indications that they are in any way increasing the social, material or spiritual well-being of humanity. Finally, it can be said that every culture of world was affected by one way or other in terms of its influence and identity.

INTRODUCTION :

Understanding of Globalization :

What is globalization? Is it the integration of economic, political, and cultural systems across the globe? Or is it Americanization of world culture and United States dominance of world affairs? Is globalization a force for economic growth, prosperity, and democratic freedom? Or is it a force for environmental devastation, exploitation of the developing world, and suppression of human rights? In sum, is globalization "good" or "bad"?

Globalization is the acceleration and intensification of interaction and integration among the people, companies, and governments of different nations. In the 1990s "globalization" has become a particularly fashionable way to analyze

changes in the international economy and in world politics.

Globalization is neither good nor bad. Rather, certain aspects of the complex, and multi-faceted process of globalization have impacts that can be viewed in different ways depending on the values at stake. Globalization has become one of the most popular buzzword of our time frequently used by people. Globalization is the increasing interaction of national economy with that of the First World which ultimately aims at creating a state of frictionless capitalism. The process of globalization entails that there is interconnection of sovereign nations through trade and capital flows; harmonization of economy rules that govern relationship among these sovereign nation; creating structures to support and



facilitate interdependent and creating a global market place. From the culture point of view, David (2002), state that globalization is the process of harmonizing different culture and beliefs. Globalization is a vital step toward both a more stable world and better lives for the people in it." "Many societies, particularly indigenous peoples, view culture as their richest heritage, without which they have no roots, history or soul. Its value is other than monetary. To commodify it is to destroy it. The major consequences of globalization have been: the transmogrification of traditional religions and belief systems; the beginning of the disintegration of the traditional social fabrics and shared norms by consumerism, cyber- culture, newfangled religions and changing work ethics and work rhythms; the fast spreading anomie forcing an ever increasing number of individuals to fall back upon the easily accessible pretentious religious banalities, and attributing to religion the creation and acceleration of extremist, fundamentalist and terrorist tendencies in the third world countries. To sum up, culture as a way of human life is constantly undergoing change. Only one culture dominates that is western culture. Western culture also dominates due to power approach of Western World. Today, every culture of the world is under the umbrella of Western culture, It was always interest of West to rule over the world especially to marginalize the developing world. West becomes successful in its mission by implementing a slogan that was globalization. Through this process West projected, its own culture, polity, economy, values, across the globe etc.

Three views of Globalization :

First, that its novelty is grossly exaggerated. Globalization, the argument runs, has been around for a long time. The current phase is merely an intensification of a well-

entrenched process, the basic features of which are much the same as before. The second response is that globalization is not only novel but extensive, leaving nothing untouched, transforming everything within its reach. Therefore, it must be treated as the central organizing category of contemporary discourse. When evaluated, this response branches into two further sub-

Concept of Culture :

Culture specifies what behaviors are desirable or proscribed for members of the culture (norms), for individuals in the social structure (roles), as well as the important goals and Principles in one's life (values). Culture also specifies how things are to be evaluated (Carnevale, 1995). This implies that people of different cultures will have greater difficulty In interaction, in understanding, and in valuation. Culture is ones recognition and identity through which he is being recognized. Culture has been defined differently by people.

METHODOLOGY :

Four methodological traditions are discernable in the globalization literature. First, as alluded to in the Introduction, most scholars have tried to locate one dominant trend involved with the process of global interconnectedness and to then single this aspect out as representing its primary defining property. The focus has largely been on global economic and financial trends, isolating this feature of growing interdependence as the key empirical driver behind how we should study as well as conceptualize globalization. Although there are scholars who continue to defend the significance of cultural globalization , technological globalization and political globalization , for the most part, and largely en-masse, mainstream globalization



scholars have tended to reduce these other processes as 'derivable' or as 'satellite externalities,' arguing that 'economic globalization has been the driving force behind the overall process of globalization over the last two decades . This has been applied to the study of globalization and health, as much as it has to other sectoral concerns .

Second, most globalization scholars focus largely on macro-level analysis relying on quantitative data and longitudinal economic analysis to prove how converging trends are creating interconnection and integration (or not) at the global level. Of course, globalization by its very etymology suggests a macro 'global process,' implying that the essence of our understanding should move from the global to the local. In this way, the study of globalization necessarily requires an element of macro-level quantitative analysis in order for us to understand many of its large-scale processes and as a means to help explain how these transform issues of global cohabitation. Nevertheless, to say that macro-level quantitative analysis is a *necessary* component to understanding globalization is not to say that such analysis is by itself *sufficient*.

Third, there has been a strong tendency by globalization scholars to adopt a deductive methodological approach. When surveying the literature on globalization, it is common to see studies that start by producing a theory about what specific and isolated 'global process' is key to understanding globalization and to then generate a hypothesis about how this variable can confirm a particular positive or negative effect. To be clear, deductive reasoning is an extremely useful research method. There is also no reason to suggest that deductive

reasoning must remain mutually exclusive of a more inductive approach, in which analyses of observational data (fieldnotes, interviews, focus groups, texts and other qualitative sources) lead to novel insights about social phenomena that may be transferable (generalizable) and that can build new or challenge/nuance existing theories.

Lastly, many studies of globalization fail to properly capture and express the dialectical features associated with globalization. This is because globalization is seemingly both good and bad; it is dialectical in the Habermasian sense in that it often presents both a thesis and an anti-thesis . One thesis, for example, holds that globalization promotes more interconnectedness, resulting in greater economic markets, the spread of democratic values, and cooperation on issues of global interdependence; while these same processes simultaneously produce an anti-thesis of greater economic inequality, ideological tension and an overall failure to secure human development. Although this is less of a problem for transformationalist approaches, globalists and sceptics have tended to focus narrowly on a single trend associated with globalization in order to come to a definitive judgment as to whether globalization represents a good thing, a bad thing or a mythical aberration. Therefore one problem with this approach is that globalization can often reflect all of these properties simultaneously and dialectically, a point we return to in the conclusion to our article.

CONCLUSION :

Globalization is neither good nor bad . Rather , Certain aspects of the complex, and multi-faceted process of globalization have impacts that can be viewed in



different ways depending on the values at stake. Individual free choice is important, but so is a society's ability to make decisions according to what is best for all of its members. The major consequences of globalization have been: the transmogrification of traditional religions and belief systems; the beginning of the disintegration of the traditional social fabrics and shared norms by consumerism, cyber-culture, newfangled religions and changing work ethics and work rhythms; the fast spreading anomie forcing an ever increasing number of individuals to fall back upon the easily accessible pretentious religious banalities, and attributing to religion the creation and acceleration of extremist, fundamentalist and terrorist tendencies in the third world countries. It is fair to say that the impact of globalization in the cultural sphere has, most generally, been viewed in a pessimistic light. Typically, it has been associated with the destruction of cultural identities, victims of the accelerating encroachment of a homogenized, westernized, consumer culture. Every nation in the world has its distinct culture and values which is transmitted to them by their ancestors which can be called ones cultural heritage. Today there is identity crisis ones identity is under threat. Globalization created a materialist culture, where everybody is concerned with his own interest and benefit, nobody is bothering about others. A culture of consumerism and pop culture affected other cultures of the world that were having a glorious and best civilization and cultural values which were based on humanity, tolerance, world brotherhood, social justice, egalitarianism, etc.

Therefore, it can be said after having a glance on globalization in terms of culture, is nothing but the expansion of

capitalistic economy, liberal democracy, and western culture which is the main slogan of the west to destroy and finish other cultures of the world. Be it Islamic culture, Hindu culture, Sikh culture, communist culture, Buddhist culture what so ever the culture it may be it was affected by the western culture. There is only one umbrella or remedy that we have to follow is to follow our cultures if the influence of the western culture remains continue then the time will come ones recognition and identity will come to an end. Therefore, it is good to be citizen of the world but before it is most important to be the obedient citizen of its own country. Religion is the best instrument which we can use in order to protect ourselves from the influence of western culture. It is also note worthy to mention that westernization is not a way of modernization rather it is way which leads to us away from our cultural heritage. India's culture was regarded best example of unity in diversity but it was also affected by the western mores and values. It is natural that if there will be a power in few hands then there are most chances that culture will flourish and survive. Due the great technology which affluent countries possess they use their technology to capture the wealth and resources of the developing countries. African countries can be cited as the example where the major resources are being controlled by the west because African countries don't possess a good technology. Any way so the major cause of westernization and globalization is nothing but the expansion of capitalism and imperial culture.



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