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## **UNIT 6 GLOBALISATION – CULTURAL AND TECHNOLOGICAL DIMENSIONS\***

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### **Structure**

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- 6.2 Globalisation
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### **6.0 OBJECTIVES**

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This unit focuses on globalisation - its cultural and technological dimensions. After going through the Unit, you should be able to:

- Define globalisation, culture and technology
- Discuss the cultural and technological dimensions of globalisation
- Explain impacts of globalisation with technological development

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### **6.1 INTRODUCTION**

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If you pause for a moment and think, you might feel that globalisation is an irresistible trend. Some scholars claim that globalisation is a recent phenomenon while others would like to make you believe that this is an old and a continuous process which began thousands of years ago with invention of language, writing and wheel. However, we cannot deny the fact that the globalisation has really gained its momentum tremendously in recent times. Historians put this intensification date around the beginning of the decade of 1990s. This decade is symptomatic of tremendous leap in communications sciences and information technology. This change in technological base was also corresponded by a facilitative socio-political international development. This meant the collapse of communist USSR that signaled a victory for liberal capitalist world view. Francis Fukuyama and others who felt victorious at the collapse of Soviet Union felt that the ultimate era of capitalism and democracy has begun. He aptly captured this moment in his book titled 'End of History' arguing that propelled by technology, the capitalist consumerist culture shall henceforth prevail. There would be no more ideological debates and political contestations for a better world; in simple words, best has already arrived.

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With the end of the cold war, for the first time in history, it seemed the entire world will become capitalist sooner or later. The confusion of history seemed to have ended. Universal international trade rules that were being debated since 1948 saw the conclusion at the altar of liberal-capitalist agreements in Uruguay in 1994 and World Trade Organization (WTO) was established with countries vying for its membership in 1995. (Today, in 2017, 164 countries are members of WTO, legally committed to facilitate trade in goods and services bringing the world together as never before). However, history did not end just yet. This brand of capitalism was criticized by scholars as a homogenizing discourse that is nothing but a camouflaged new version of Imperialism and called it neo-Imperialism and neo-capitalism.

With the fast growing technology, the world is more interconnected and is forming a global village. However, Yi Wang (2007, 84) opines that it may be a global village, but not a global community because the contemporary phenomenon of globalisation is precisely the globalisation of liberal capitalism and materialistic modernity. Because the economic system is the dominant one that controls other social systems, a materialistic and consumeristic culture is being spread through mass media to the people. The natural way of life is changed into a mechanistic and individual one. The gap between the rich and the poor in each country, and between the rich and poor countries is increasing.

There is no doubt that globalisation is a process of interaction and integration among the people, companies, and governments of different nations - a process driven by international trade and investment and aided by information and communication technology. The whole process of globalisation is so effective that it affects not only economy of countries but also the environment, culture, political systems, prosperity and human physical well-being of societies around the world. You may ask the question what are the cause and effects of this process? You may like to understand how globalisation works and the choices an individual and the society has in facing this. With the superfast growth in technology and social networking the entire process has changed during the last three decades and it has had tremendous impact on culture. New cultures have also evolved. Various scholars have analyzed this under a discipline sometimes called 'cultural globalism'. They primarily characterize this process under different heading/thesis like, homogeneity, heterogeneity, polarization, hybridization etc. This seems appropriate as process of globalisation is uneven and affects different people differently. In order to proceed with the discussion, let us first understand the broad meaning of globalisation and culture.

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## **6.2 GLOBALISATION**

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Globalisation might not be a new phenomenon but it definitely emerged as the buzzword of the 1990s. However, even after three decades, globalisation has remained a hot topic of academic discussion. The Unit – 1 introduced you to the concept and meaning of globalisation including various perspectives and approaches to understand this multidimensional, yet difficult to define, a phenomenon. Once again, let us see a few definitions of globalisation, there is no single and complete definition of it.

Carnoy (1999) argues that globalisation is not merely a matter of trade, investment, or national economy, but a “new way of thinking about social space and time”

and that this has occurred primarily because the NICTs (New Information and Communication Technologies) have redefined distance and time. One particularly useful definition of globalisation that emphasizes our interdependencies is given by Blackmore (2000) who describes globalisation as “increased economic, cultural, environmental, and social interdependencies and new transnational financial and political formations arising out of the mobility of capital, labour, and information, with both homogenizing and differentiating tendencies”. In most cases, globalisation is considered to be primarily a new and an economic phenomenon, though some critics examine and define globalisation from a variety of social and theoretical perspectives, including discourse theory, gender studies, narratology, and multiculturalism. Globalisation is also studied through different dimensions including economic, political, social, environment, cultural, technological etc.

Therefore, globalisation is a complex process by which the world is becoming a highly interconnected world through economic, political, social and cultural contracts. It refers to the intensification of global interconnectedness, suggesting a world full of movement and mixture, contract and linkages, and persistent cultural interaction and exchange. As a result the world is shrinking in terms of time and space making the world feel smaller and distances shorter. The intensity and momentum of this process are further enhanced by the sophisticated instant communications and over expanding fast travels. In other words, globalisation means ‘integrating and connecting cultures and communities in new space-time combinations, and making the world in reality and in experience more interconnected’.

On the other hand, globalisation has been variously used in both the popular press and academic literature to describe a process, a condition, a system, a force, and an age. Given that these competing labels have very different meanings, their indiscriminate usage is often obscure and invites confusion. Academics exploring the dynamics of globalisation are particularly keen on pursuing research questions related to the theme of social change. Many global studies experts argue that economic processes lie at the core of globalisation. Others privilege political, cultural, or ideological aspects. (Steger, 2017) Therefore, it has been analyzed, explained and interpreted in various ways by experts - from contradictory statements to complimentary statements -based on the world view you bring to visualize it.

According to Manfred B. Steger (2017) in his *Globalisation: A Very Short Introduction*., “globalisation refers to the expansion and intensification of social relations and consciousness across world-time and world-space”. And also given there, the short definition as “globalisation is about growing worldwide interconnectivity”.

Perusal of these approaches convince that globalisation is a multidimensional process which operate simultaneously and unevenly on several levels and in various dimensions like economic, political, social, cultural etc. The forces driving these processes have actually been working for thousands of years since 3500 B.C in Sumer (current southern Iraq) when man for the first time started organizing society on a higher scale and sought communication and togetherness through writing and forging newer technology and long distance communication for trade. Today we are in the high-speed phase of that endeavour.

### Check Your Progress Exercise 1

- Note:** i) Use the space given below for your answer.  
ii) See the end of the unit for tips for your answer.
- 1) Define globalisation and its evolution?

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## 6.3 CULTURE

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Grappling with multifarious complexities of its meaning, Raymond Williams (1976, 87) found ‘culture’ as one of the most complicated words in the English language. According to Immanuel Wallerstein (1990) culture provides a means of describing how groups distinguish themselves from other groups. Beyond describing differences between groups, culture provides a means for individuals to understand and interpret the world around them. In this respect, culture represents a collective mode of life, ‘a repertoire of beliefs, styles, values and symbols’ (Anderson 1991, 171). Globalisation has brought these complexities at much larger level. Making sense of world around oneself has become simpler and yet complex when confronted with difficult and painful choices. Clifford Geertz’s (1973, 89) much-cited definition of culture broadens inquiry beyond the belief-based focus into popular and practical activities. He defines culture as ‘an historically transmitted pattern of meanings embodied in symbolic forms by means of which men [sic] communicate, perpetuate, and develop their knowledge about and attitudes towards life.’

From another perspective, Michael Greig (2002, 225) argues that culture remains an important factor in international relations as it provides fundamental basis for human existence and serves to shape all levels of human interaction. Cultural differences can impede the ability of groups and individuals to communicate and cooperate. Historically, cultural differences have provided the basis for some of the world’s bloodiest conflicts. Yet changes in communications alter cultures – expanding, changing, destroying and even creating them. Some scholars have suggested that as communications expands and cultural differences become more pronounced, international conflict will become increasingly severe as disputes develop along cultural/ civilizational cleavages (Huntington 1996). Further, some scholars claimed that advancements in technology in the past few decades have brought more togetherness of culture among people and also people are more conscious about them and uniqueness of their culture. Thus, it is important to understand how changes in communication and technology in the present era of globalisation affects the distribution of cultures in the world.

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## 6.4 CULTURAL DIMENSION OF GLOBALISATION

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Globalisation and culture is a well-established theme. It first came up in the work of Ronald Robertson (1992), *Globalisation: Social Theory and Global Culture* in 1992. With the development of technology and communication furthering the horizons of globalisation, culture is being continuously analyzed in its different dimensions. Indian scholars like Appadurai (1996) have analyzed it at three levels of human interaction – the humans relate to nature and life, they relate to symbols and rituals, and their quest for ultimate meanings that offers them goals and motivations. The exploring network of cultural interconnections and interdependencies in the last decades has led some commentators to suggest that cultural practices lie at the very heart of contemporary globalisation. Yet, cultural globalisation did not start with the worldwide dissemination of rock ‘n’ roll, Coca-Cola, or football. Expansive civilizational exchanges are much older than modernity. Still, the volume and extent of cultural transmissions in the 21<sup>st</sup> century have far exceeded those of earlier times. Facilitated by the Internet and our proliferating mobile devices, the dominant symbolic systems of meaning of our age – such as individualism, consumerism, and various religious discourses – circulate more freely and widely than ever before. As images and ideas can be more easily and rapidly transmitted from one place to another, they profoundly impact the way people experience their everyday lives. Today, cultural practices have escaped the prison of fixed localities such as town and nation, eventually acquiring new meanings in interaction with dominant global themes. (Steger 2017, 81) Robert Holton (2000) analyzed this interconnectedness under three major themes as homogenization, polarization and hybridization. He mentions that under **homogenization**, global culture has become standardized around Western or American pattern. Some scholars called it as McDonalozation. The communications revolution, its rapidity and outreach, has made the world a global village. The multinational companies have made the world one global market. Jet airplanes, cheap telephone service, food chains, email, computers, huge oceangoing vessels, instant capital flows, all these have made the world more interdependent than ever. However, there are also inter-ethnic, inter-cultural and inter-religious conflicts in the world, and with globalisation they have only become more pronounced. People are searching for their cultural roots and challenging the single and homogenizing cultural norm. **Polarization** in that sense provides a more convincing picture of global cultural development with the presence of cultural alternatives and resistance to Western norms. In **hybridization**, cultures borrow and incorporate elements from each other, creating hybrid and syncretic forms. Some address this as glocal or glocalization. Subaltern groups and indigenous peoples are affirming and defending their local cultural and social identities in the new global era. (Wang 2007, 83).

For a culture to be susceptible (vulnerable) to outside influence, the capability for cross-cultural communication must exist. Historically, this ability has been sharply limited. Travel and communications were difficult, costly, and sometimes dangerous, limiting the range of prospective influences. Today, however, advances in communications technology, coupled with an expanding global economic system, have dramatically increased the opportunities for interaction between geographically separated groups. Air travel, international migration, telecommunications, the Internet, and television all provide the means for people

to transcend geographic boundaries and interact with those of other cultures. As globalisation expands and both remote and local communications become instantaneous, the relevance of distance and physical geography as forces that shape culture will decline (Greig 2002, 228-9). However, Yi Wang (2007, 84) argue that sometimes advocates of anti-globalisation overlook the power of people’s subjectivity. Because people are not mere objects of cultural influences, but subjects who can shift various influences and reject or integrate them. For example, Coke and McDonalds may be very popular in the USA; but in India, the few rich can afford them and they become status symbols and in China, traditional Chinese restaurants are still dominant. In fact, in both China and India, even Mc Donald had to cater to local tastes and modify their menu and spices.

By considering all the factors, we can say that the homogenization brought about by globalisation is superficial and is limited to the material level of the consumer goods used by people and a certain consumer culture that is artificially promoted by the media. It does not affect how people relate to each other and how they find meaning and purpose in life. It leaves largely untouched the freedom and agency of the subjects in the creating and changing culture, both as individual and as groups. (Friedman, 1994). Because it is ultimately we who are going to decide what to accept and what not to. In case of homogenization of culture, people agreed to see more of its impact in food, fashion, music etc. Instead of homogenization, polarization, and heterogenization, people are more comfortable with hybridization.

**Check Your Progress Exercise 2**

**Note:** i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

1) Discuss cultural dimensions of globalisation?

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## 6.5 TECHNICAL DIMENSION OF GLOBALISATION

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Technological developments are conceived as the main facilitator and driving force of most of the globalisation processes. Technology can be defined as the socialized knowledge of producing goods and services. We can further describe this definition with five important elements: **production** (of technology), **knowledge** (of using technology), (market availability of technology) **instruments**, (capacity of) **possession** of the instruments and (experiencing) **change**. Information and technology has meant not only the obliteration (destruction) of the tyranny of distance but also the creation of a global virtual reality, in which time presents no fundamental barrier to social exchange. (Holton 2000, 141). Digital

technologies have opened the way towards global networks. Global networks are the networks in which all information and knowledge – also the ideology – necessary for the realization, maintenance and the reproduction of the system – basically the capitalist system – flourishes as reality. The term “New Economy” is the clearest explanation of how all these information, knowledge and ideology are in close relation to capitalism. Internet and especially e-commerce are the terms that are basically used for justifying the recent approach of techno-globalism. Techno-globalism can be summarized as the ideology which rationalizes globalism on technological grounds. This whole process presents dramatic creation, expansion, and acceleration of worldwide interdependencies and global exchanges that have occurred since the 1990s. The best way of characterizing this latest globalisation wave would be to call it ‘the great convergence’ – different and widely spaced people and social connections coming together more rapidly than ever before. Indeed, the deregulation of national economies combined with the ICT Revolution kicked globalisation into a new gear. The unprecedented development of horizontal networks of interactive communication that connected the local and global was made possible through the worldwide diffusion of the Internet, wireless communication, digital media, and online social networking tools. Sophisticated social networking by means of Facebook, Instagram, and Twitter has become a routine activity for more than two million people around the globe. (Steger, 2017).

As the Spanish sociologist Manuel Castells has pointed out, the creation of a global network society has been fuelled by ‘communication power’, which required a technological revolution powered chiefly by the rapid development of new information and communications technologies. Proceeding at breakneck speed, these innovations are reshaping the social landscape of human life. The techno-globalists, most of them live in the Anglo-Saxon countries claim that technology makes globalism irresistible. Therefore, techno-globalists wishing to dismantle all worldwide barriers to economic or technology flows, suggest a “liberal” global economic system on technologically improved infrastructure.

However, it would be wrong to assume that this all is due to fast growing technology in the past few decades. Globalisation has been a dynamic and diverse process. As we see it starts from pre historic period. The spatial expansion of social relations and the rise of the global imagery are gradual processes with deep historical roots. The engineers who developed personal computers and supersonic jet planes stand on the shoulders of earlier innovators who created the steam engine, the cotton gin, the telegraph, the phonograph, the telephone, the typewriter, the internal-combustion engine, and electrical appliances. These products, in turn, owe their existence to much earlier technological inventions such as the telescope, the compass, water wheels, windmills, gunpowder, the printing press, and oceangoing ships. And these inventions were the collective achievement of humans in all regions of the world, not just in one privileged geographic ‘centre’ that is the West. Yet, it would be foolish to deny that these new digital technologies have played a crucial role in the compression of world-time and world-space. The Internet, in particular, has assumed a pivotal function in facilitating globalisation through the creation of the World Wide Web that connects billions of individuals, civil society associations and governments. Since most of these technologies have been around for less than three decades, it seems to make sense to agree with those commentators who claim that globalisation is, indeed, a relatively new phenomenon. (Steger 2017, 18)

### Check Your Progress Exercise 1

- Note:** i) Use the space given below for your answer.  
ii) See the end of the unit for tips for your answer.
- 1) Explain technological dimensions of globalisation?

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## 6.6 IMPACT OF GLOBALISATION ON CULTURE WITH TECHNOLOGICAL DEVELOPMENT

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Whenever we see the impact of globalisation on us, especially our culture, one question which may strike us is that whether globalisation should be considered a ‘good’ or a ‘bad’ thing. Does globalisation make people around the world more alike or more different?. Market globalists frequently connect their arguments to the alleged benefits resulting from trade liberalization- rising global living standards, economic efficiency, individual freedom, and unprecedented technological progress. But when market dynamics dominate social and political outcomes, the opportunities and rewards of globalisation are spread often unequally, concentrating power and wealth amongst a select group of people, regions, and corporations at the expense of the multitude. The same market logic also applies to access to information via digital technology. While answering the above questions, we can discuss it in two groups-pessimistic and optimistic.

The ‘pessimistic’ globalizers argue and suggest that we are not moving towards a cultural rainbow that reflects the diversity of the world’s existing populations. Rather, we are witnessing the rise of an increasingly homogenized popular culture underwritten by a Western ‘culture industry’ based in New York, Hollywood, London, Paris, and Milan. Referring to the diffusion of Anglo-American values and consumer goods as the ‘Americanization of the world’, the proponents of this cultural homogenization thesis argue that Western norms and lifestyles are overwhelming more vulnerable cultures. Although there have been serious attempts by some countries to resist these forces of cultural imperialism – for example, a ban on satellite dishes in Iran, and the French imposition of tariffs and quotas on imported films and television programmes – the spread of American popular culture seems unstoppable. (Steger 2017, 82). One particular thoughtful analyst in this group of pessimistic globalizers is American political theorist Benjamin Barber. According to him, in order to expand markets and make a profit, global capitalists are developing homogeneous global products targeting the young and wealthy throughout the world, as well as turning children into consumers. Thus, global consumerism becomes increasingly soulless and unethical in its pursuit of profit.

It must be recognized, however, that for all the successes of globalisation, it has simply not lived up to its promise for many developing countries (as well as for



Russia). As a matter of fact, during the same time that the total world income increased by an average 2.5 percent annually, the actual number of people living in poverty has increased by almost 100 million. Globalisation, which has helped to create wealth and improved living conditions for many, has simultaneously been the context for the growing divide between the haves and the have-nots. Under globalisation, increasing numbers of people have been left in dire poverty, living on less than a dollar a day. (Globalisation: What is it?). Optimistic globalizers agree with their pessimistic colleagues that cultural globalisation generates more sameness, but they consider this outcome to be a good thing. Sociologist Ronald Robertson, for example contends that global cultural flows often reinvigorate local cultural niches. Rather than being totally obliterated by the Western consumerist forces of sameness, local difference and particularity still play an important role in creating unique cultural constellations. Arguing that cultural globalisation always takes place in local contexts, Robertson rejects the cultural homogenization thesis and speaks instead of glocalization – the complex globalisation dynamic involving the interaction of the global and local. The resulting expressions of cultural ‘hybridity’ cannot be reduced to clear-cut manifestations of ‘sameness’ or ‘difference’. The processes of hybridization have become more visible in fashion, dance, film, food, sports, and language. (Steger 2017, 86)

It is also argued by optimistic globalizers that globalisation has helped to produce an explosion of new technologies, an abundant production of goods and services, and increasing levels of wealth for millions. As a result of globalisation, more people are living under democratic systems, more societies are recognizing the importance of human rights, and never before in world history have so many people had so many opportunities for education and knowledge. Further, because of globalisation, a number of developing countries have grown far more quickly than they could have otherwise. Because of international trade and export-led economic growth, for instance, millions of people in East Asia are now far better off now than they were just a few years ago (and being “better off” is not just a function of a larger GNP, but also includes citizens living longer and living healthier).

But the respective arguments of globalizers and sceptics are not necessarily incompatible. The contemporary experience of living and acting across cultural borders means both the loss of traditional meanings and the creation of new symbolic expressions. Reconstructed feelings of belonging coexist in uneasy tension with a sense of placelessness. Indeed, some commentators have argued that modernity is slowly giving way to a new ‘postmodern’ framework characterized by a less stable sense of identity, place and knowledge.

According to Manfred B. Steger, given the complexity of global cultural flows, one would actually expect to see uneven and contradictory effects. In certain contexts, these flows might change traditional manifestations of national identity in the direction of a popular culture characterized by sameness; in others they might foster new expressions of cultural particularism; in still others they might encourage forms of cultural hybridity. Those commentators who summarily denounce the homogenizing effects of Americanization must not forget that hardly any society in the world today possesses an ‘authentic’, self-contained culture. Those who despair at the flourishing of cultural hybridity ought to listen to exciting Bollywood pop songs, admire the intricacy of several variations of Hawaiian

pidgin, or enjoy the culinary delights of Cuban-Chinese cuisine. Finally, those who applaud the spread of consumerist capitalism need pay attention to its negative consequences, such as the dramatic decline of traditional communal sentiments as well as the dramatic commodification of society and nature. (Steger 2017, 87)

Michael Greig (2002) further mentioned that, although globalisation may yield a greater cultural similarity among peoples, this similarity tends to develop not through the imposition of one set of cultural values on another. Instead, cultural similarity tends to develop through the mixing of a diversity of cultural values, moving closer to Pieterse's (1995 and 2015) "cultural melange" than cultural hegemony. Indeed, we can see how this mixing of cultural values occurs throughout the world today as the expansion of communications promotes the opportunity for people to gain exposure to new cultural forms. Culture is dynamic, not static. The impact of expanding communications on cultural change cannot be adequately confined to a simple distinction between homogeneity and heterogeneity. Instead, the expansion of communications provides new opportunities for cultural interaction while also limiting others. As cultural values shift and change, new opportunities and challenges will likely develop in the international system (Greig 2002, 242). Today's cultural fault lines may evolve into broader areas of similarity, making communication and cooperation less difficult. In contrast, new cultural fault lines are also likely to develop, dividing peoples in new and unexpected ways and providing new sources of conflicts and disagreements.

Michael Greig (2002) further argues that, globalisation functions to both increase the level of cultural homogeneity in the system and the rate at which hybrid cultures develop. Yet, the expansion of communications also reduces the degree to which cultural traits that were the most prominent before interaction tend to predominant after interaction. In this respect, these results suggest that globalisation fosters the development of a homogeneous hybrid culture rather than the imposition of a particular set of cultural values. In addition, under the right set of circumstances, the expansion of communications can foster the development of areas of local cultural diversity by encouraging the development and maintenance of cultural diasporas.

However, in the new era of globalisation, people become much more concerned about the uniqueness and particularity of their own culture. Cultural identity provides the global significance of local knowledge and the sense of self, community and nation. Deng (2005) points that cultural identity answers the questions of "Who am I?", "Where are we going?" and "What do we Have?" Since people construct their identities through their cultures, they will defend them. Actually, globalisation brings much more awareness of cultural identity than before. In a deeper sense, globalisation enhances cultural identity and people become much more concerned about the uniqueness or the particularity of their culture. If we look at it negatively, globalisation may lead to hegemonic control. But looked positively, globalisation may lead to a sense of "togetherness". The planet is our lifeboat and we are all in this boat together. Globalisation can also lead to a sense of "deeply-rooted-in-one's-culture," and the global significance of local knowledge. These two dimensions can form a very fruitful interaction. Therefore, togetherness is not at all in conflict with diversity. The world becomes more diverse and also more "together".

When we view globalisation in terms of science and technology, we'd better notice that people are not passively accepting the influence of globalisation. They have great subjectivity and freedom to change and create culture. With the development of science and technology, people are closer than before. They become much more concerned about their cultural identity. They are constantly searching for their cultural roots and defending them. If we can respect the diversity of peoples and their cultures in this new era, it can lead to global community marked by unity in pluralism. The cultures may no longer be local in the traditional sense, but still different and plural. This will lead to a new kind of globalisation that will not be homogenizing.

In the two decades following 9/11, the ideological struggle over the meaning and direction of globalisation has shown no signs of dissipating. Perhaps the three most daunting tasks facing humanity in the 21<sup>st</sup> century are the reduction of global inequality, the preservation of our wondrous planet, and the strengthening of human security. Other success stories such as the worldwide reduction of absolute poverty and the formation of an international alliance dedicated to the joint exploration of outer space suggest that the solution to our global problems is not less but more (and better forms of) globalisation (Steger 2017, 133-34). Without question, the years and decades ahead will bring new global crises and further challenges. Humanity has reached yet another critical juncture – the most important in the relatively short existence of our species. Unless we are willing to let global problems faster to the point where violence and intolerance appear to the only realistic ways of confronting our unevenly integrating world, we must link the future course of globalisation to a profoundly reformist agenda. These transformative social processes must be guided by the ethical polestar of cosmopolitanism: the building of a truly democratic and egalitarian global order that protects universal human rights without destroying the cultural diversity that is the lifeblood of human evolution.

#### Check Your Progress Exercise 4

- Note:** i) Use the space given below for your answer.  
ii) See the end of the unit for tips for your answer.

1) What are the impacts on globalisation on culture?

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## 6.7 LET US SUM UP

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After analyzing various concepts and ideas of known scholars/ experts in this field, we can summarize that globalisation is as historic as human beings and the process has been growing steadily on the back of technology. The greatest boost to this march may also be argued to have happened in last three decades. It can also be asserted that cultural consequences of globalisation may be seen with special reference to three theses of analysis by various scholars and experts - as

homogeneity, heterogeneity/ polarization and hybridization. Because globalisation is the multidimensional, dynamic, diverse and complex process and involve various other factors/ elements/ forces like economic, political, social, environment, human prosperity and well-being, these three processes may run simultaneously.

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## 6.9 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

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### Check Your Progress Exercise 1

- 1) Your answers should include definitions of globalisations, three phases of globalisation.

### Check Your Progress Exercise 2

- 1) Highlight on interconnectedness, homogenization, polarization, and hybridization.

### Check Your Progress Exercise 3

- 1) Your answer should highlight on rapid and fast growing technologies that gives a dynamic and diverse process in globalisation which is far different from the past.

### Check Your Progress Exercise 4

- 1) Highlight both negative and positive impact of globalisation on culture