UNIVERSITY OF JAFFNA

SIR PONNAMPALAM RAMANATHAN MEMORIAL ORATION - 2010

The Vital Power of Culture Amidst Globalization Waves

By

Prof.Dr.G.Bhaskaran
Tamil University,
Thanjavur, India.

2010.03.31

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SIR PON. RAMANATHAN

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Tamil University, Thanjavur, India

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Thirunelvely, Jaffna,
Sri Lanka.

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Message from the Vice Chancellor

It is my immense pleasure and privilege to welcome you to the memorial oration of Sir Ponnampalam Ramanathan.

We, being blessed to have our 25th General Convocation after a long lapse and following our tradition, we are cherishing the memories of Sir Ponnampalam Ramanathan with the endowment instituted by Parameshwara trust in 1980.

Sir Ponnampalam Ramanathan, a renowned scholar and a Social Leader dedicated his life to the betterment of human and socio cultural development is also the architect of two monumental educational institutions in Jaffna and one of these, the Parameshwara College later became the nucleus of our University.

I extend my heartiest gratitude to Prof.G.Bhaskaran, Professor and Head of the School of Philosophy, Tamil University, Thanjavur, Tamil Nadu, a well known scholar of Saiva Sidhantha and Cultural Studies for accepting our invitation to deliver today's memorial oration.

The topic chosen by Prof.Bhaskaran is *the* **Vital Power of Cultural amidst the Globalization Waves** which is contextually relevant to the present debates on development and very closer to the interests of Sir Pon.Ramanathan.

The detail conceptual and theoretical analysis of this presentation will enlighten us on the challenges of globalization on national cultures and identities.

Prof.N.Shanmugalingam
Vice Chancellor

University of Jaffna
Thirunelvely, Jaffna
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Honorable Chancellor, Honorable Vice-Chancellor, esteemed Deans of Faculties, learned Heads of various departments of this great University, dedicated Professors, scholars, student friends, ladies and gentlemen, I deem it as great privilege and honour to deliver Sir Ponnampalam Ramanathan's Memorial address in this esteemed University under all your august presence. For this rare opportunity, I have to thank our honorable Vice-Chancellor and other authorities related to this occasion.

"The initiation of all wise and noble things comes and must come, from individuals; generally at first from someone individual" – An ancient maxim

Sir Ponnampalam Ramanathan was a great and towering personality. "Many have known of him as a great patriot and statesman who dominated the political life of his country for half-a-century and more; as a lawyer and jurist in the forefront of his profession, to whom the Inns of Court did special honor by calling him to the English Bar ***honoris causa*** for his signal services to the cause of legal education and the administration of Justice; as a philosopher and man of religion who carried his message to distant shores and earned the undying gratitude of many Western peoples; as an educational thinker and benefactor who gave his country's education a new vigor and a new orientation; as a philanthropist who dedicated both himself and the whole of his immense wealth to the service of his people and his God.

But few have known of him as a scholar, one of the foremost of his time in many branches of learning, both ancient and modern, secular and divine. He was a master of many languages and many literatures, notably classical. Greek, Latin, Hebrew and Sanskrit he loved with a scholar's love for their wealth of political, philosophical and religious thought and for the ineffable beauty of

their literature. But to none did he give more of himself than to his mother-tongue, Tamil".

Tamil language, literature and culture were with him a lifelong passion. This passion was more inherited than acquired. It was part and parcel of a long-standing family tradition. Sir Ramanathan epitomized in himself all the finest characteristics of his being in strict conformity with the ancient and glorious cultural ideals and traditions of Tamils. With his cultural pursuit, Ramanathan had advocated Saiva Siddhanta as the best means to solve the problems of mankind. He viewed the Saiva religion as the matrix of Tamil culture, and the temples as the seat of cultural tradition.

Apart from the champion of Tamil culture, he has shown deep interest and involvement in the Hindu philosophy, religion and culture. That is why, we may say that Sir Ramanathan's translation of **Bhagavad Gita** in Tamil was a monumental one. It was enriched with copious notes and commentaries. It illustrates his deep scholarship and deeper spiritual insight and illumination. This translation work of Sir Ramanathan was hailed as great classic by scholars and saints in all parts of the Tamil speaking world. It has been said that had the translation been done in English, which he was equally qualified to do it would have won him world-wide acclaim, as did his **Commentaries on the Christian Gospels** or his **Culture of the Soul among Western Nations** or his services of lectures and discourses on religion and philosophy to distinguished audiences in the West. So also, had he avoided politics and the service of man in his many fields of activity and given his time whole and entire to the teaching religion, philosophy and culture, he would rank among the great teachers of all time. But service, selfless dedicated, single- minded was his religion. To that he gave all his time and resources and in it he found his supreme solace and fulfillment. This reveals the culture of his soul.

In his lifetime, Sir Ramanathan wanted to protect the culture of Tamils from the sway of western civilization. He was a great saviour and stalwart who dam the flood and stemmed the tide of western ways of life and thought and held the citadel of Tamil culture unbruised. Gone are those days. Now we have similar and more than that dangerous trends engulfing the culture through the ways of globalization. We do not have Sir Ramanathan now but his philosophical methods, religious ways and his ideal of spiritual culture are here to save our culture from globalization trends. He firmly believes that culture is a mighty power which could not be cut down by anything in this world. That is why we have the topic "The Vital power of Culture amidst Globalization" for his memorial address.

We have to accept that while science and technology, in their globalisation ways, had proved to be great enlightening and ameliorative forces, they had alienated man from his cultural roots; technology had enslaved the popular mind without offering any compensations to the spirit. Consequently man faced a crisis within himself to sort out which posed one of the major challenges to the intellectuals of the world. A number of challenges are facing the contemporary world: poverty, inequality and discrimination, illiteracy, violence, aggressions and wars, terriorism and so on. These are causing unrest and destroying the world peace. Most importantly, the domination of globalisation over all other aspects of human life has emerged the major challenge to the base of culture and ultimately to the establishment of an egalitarian and moral social order. The modern society is caught in crisis where the individual is no longer in control of his needs that are fast degenerating into his ever growing greed.

Hence it is necessary to view the role of culture in these days of onslaught of the ways of globalisation. For this, we have to view the definitions of culture and globalisation.

DEFINITION OF CULTURE

Today's world challenges everyone to understand culture. Culture can be used to convey various meanings. Without an understanding of what culture stands for, it is clear that all discussion would be meaningless. However, the word 'culture' has been recently so greatly used and abused that one does not really know what one is speaking about or is expected to dilate upon.[1]

Many scholars contributed their ideas about culture but failed to arrive at any agreed definition. However we shall see some definitions offered for this term, 'culture'. But before that, we shall have to consider the etymological significance of that word 'culture'. This word has the Latin root 'colo' which means 'to cultivate'. A tree grows not in isolation ; it requires fertile nature of the soil and manure; it meeds water ; also it requires the healing and curing capacities of the air. Thus, it is the result of a co-operative effort. In the same manner, culture of a man refers to the cultivation of himself. And cultivation in the human sphere means the training of the body, of the mind and the spirit, conjointly and in a co - ordinated fashion, to view and to resolve the problems of the universe that confront mankind.[2]

We may also hold that the root word means something cultivated or ripened and is opposed to the raw and the crude. In the narrower sense, the term 'culture' refers to some kind or refinement which is born of education and enlightenement.[3] But in Anthropology and Sociology, it is generally used in a wider sense to imply the way of life, the manifestations of social habits, the collection of ideas and habits which the members of community learn, share and transmit from generation to generation. Culture is, in short, the total heritage born by a society.[4] Now we shall see some more definitions offered by famous scholars for what culture stands for.

According to Sir Edward Tylor, "culture is a complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."[5] In the same vein, Theodosious Dobzhansky defines culture as " the sum total of habits, customs, language, techniques of doing things, in general, all that people do or think as a result of having been so taught". He says further, "Cultures are not transmitted by genes in the sex cells... culture is a acquired by every person individually from his parents, siblings, teachers, friends, neighbours, books, radio broadcasts, and so on".[6] Thus it is quite evident that culture is a social affair, but it is not merely social.

Ellisworth Huntington defines that "by culture we mean every object, habit, idea, institution and mode of thought or action, which man produces or creates and then passes on to others, especially to the next generation."[7]

Also, there is the common literary use of the term when we use 'culture' to convey social charm and intellectual excellence. This is what Mathew Arnold meant when he defined culture as sweetness and light.[8] There are some sociologists who use the term 'cultural elite' for the intellectual leaders of a society.[9] Then there are philosophers like Cassier and sociologists like Sorokin and MacIver to whom 'culture' stands for the moral, spiritual and intellectual attainments of man.[10] David Bidney, philosopher - anthropologist, defines it as the self cultivation of human nature as also the cultivation of natural, geographical environment.[11]

In Anthropology and in the study of ancient societies, culture is used in the technical sense of social organisation. The anthropologists have used the term 'culture' differently. We have already seen Taylor's definition of the term 'culture', and what is

emphasized in that definition is that culture is a social heritage and it is the gift of society to an individual.

To anthropologists, the term 'culture' means much more than the arts and other refinements, its meaning in common usage. 'Culture' in its broadest sense, consists of all the ways of acting, thinking, and feeling that individuals learn and share with others - social behaviour, languages, religions, ideas, values and ways of doing and making things. The term is also used, in a more specific sense, to refer to the way of life of a particular group (Eskimo culture, American culture). Material culture includes the products of human activity (tools, houses, clothes).[12]

Malinowski refers culture as "essentially as an instrumental apparatus by which man is put in a position the better to cope with the concrete specific problems that face him in his environment in the course of the satisfaction of his needs".[13] Bidney defines " culture as the product of agrofacts, artifacts, sociofacts and mentifacts."[14] Culture, in this latter sense, is a thing which exists, it is defined in the sense of the external manifestations of that " inner formation of the mind".[15]

To Marett, culture is a "communicable intelligence".[16] Redfield declares that culture is the "sum total of conventional meanings embodied in artifacts, social structure and symbols."[17] Ruth Benedict says that, "all the miscellaneous behaviour getting a living mating, warring and worshipping the gods is made into consistent pattern in accordance with unconscious canons of choice which develop within culture."[18] According to A.L.Kroeber, "culture distinguishes man from other organic creatures."[19]

It is very important to note the definitions offered by Kluckhohn.[20] He defines culture as,

1) The total way of life of people,
2) The social legacy, the individual acquires from his group.

3) A way of thinking, feeling and believing,
4) An abstraction from behaviour,
5) A store house of pooled learning,
6) A set of standardized orientation to recurrent problems.
7) Learned behaviour,
8) A mechanism for the normative regulation of behaviour,
9) A set of technique for adjusting both to the external environment and to other men, and
10) A precipitate of history.

As far as Wittgenstein is concerned, culture consists of socially established structures of meaning in terms of which people do such things as signal.[21] Mathew Arnold declares that culture is not substitute for life but the key to it.[22] It is also important to note the idea of Sir John Woodroffe: According to him, " culture is an expression of the soul or subtle body (***Sukshma sarira***) mode manifested itself in which it is related either as religion and philosophy to the one spiritual principle of all - that aspect of culture in which it seeks to give expression to the inner reality ; or in which it is related to the outer phenomena, a manifestation of the life principle as knowledge, as will displayed in action, and as the beauty of all perfect natural forms."[23]

We could also see more definitions for 'culture' offered by some other scholars :

" Culture is the man-made part of the environment" - Herskovits

"Culture as a symbolic, continuous, cumulative and progressive process" - White

"Culture means a specific mode of activity of living beings and organisation of their collective life." - Markarian

"Culture exists in the same way that belief, values, customs, forms of social and economic organisation exists for culture is the organised total of such things." - Hanson

"Culture is primarilly an intellectual process, and the material aspects meaningful only in terms of the mind." - Merril

"Culture is borned by individual as members of society ; it is a way of life, mode of thinking ; acting and feeling" - Chinoy

"Culture is the sum total of the ways in which human beings live, transmitted for generation to generation by borning." - Coon

Culture is a process of the activity of man. It originates in the natural state of human existence in its rudimentary form and proceeds to refined and higher form of life through his activity. [24]

There is yet another important sense of the word 'culture'. It means the entire spiritual asset of an individual, or a nation. Thus when we speak of Hindu culture, we mean by the term not merely the intellectual achievement but the moral and religious ideas. The cardinal principle or the soul of culture that manifests itself in the various spiritual activities of the self is grasped and intuitively felt but cannot be defined. It is this, however, that gives the uniqueness of every culture.

It would perhaps be generally admitted that culture is not a part of nature, for culture is something acquired, not instinctive. It is not simply an individual acquisition because an acquired feature of life which begins and ends with the individual will hardly qualify for being included in culture. [25]

There are many possible definitions of culture each of which is useful in connection with investigation of a particular sort. However, we would like to accept and follow the definition of C.P. Ramaswami Aiyar who is fond of defining culture as a wonderful synthesis of art, science, philosophy and religion. According to him

"Art is wonder at life, science is curiousity about life, philosophy is an attitude towards life; while religion is reverence for life. And the judicious combination of all these constitute true culture. [26]

INTERPRETATIONS OF CULTURE

Now we shall look some important interpretations of culture.

Personalistic Interpretation of Culture

To J.S. Mackenzie, culture is primarily an individual possession. Yet cultural values may be shared by all. C.M. Case was also of the view that culture is the unique achievement of human personalities. But we may hold that the personalistic interpretation of culture is inadequate because it could not explain the nature of transpersonal culture. Transpersonal culture is the expression of society as a whole and the common possession of all the members of a society. And hence we may say that the personalistic definition of culture is too narrow.

The Rag-bag or the Omnibus Interpretation of Culture

To P.A.Sorokin, culture is the sum total of everything that is created and modified through the conscious or unconscious behaviour of two more interacting individuals. And according to S.F.Nadel, culture refers to the totality in the 'dimension of action'. In the same manner, R.T.Lapiere has defined culture as the totality of customs, traditions, institutions and so on which are inherited by the members of a society from generation to generation. For this interpretation too, we may hold that the Rag-bag or Omnibus definitions of culture are too broad and too vague. And hence they fail to differentiate between the systems of traditions and customs and culture.

Evolutionary Interpretation of Culture

As far as Oswald Spengler is concerned, each culture is an organism. According to him, each culture had a beginning, a development, a full blossoming and decay and a final collapse. And we may notice the development and decay in a culture. W.F Ogburn and M.F Nimkoff, are of the view that culture is subject to the principle of growth like all other phenomena of nature. According to R.M.Maclver, culture is one which is always identical with social change. We are of the view that the evolutionary interpretation of culture, too, is unsatisfactory because culture in not an organism and so it does not necessarily follow a deterministic pattern of development and decay. And also, we may hold that culture cannot be regarded as identical with social change.

Interpretation of Culture as Artificial Creation

J.B. Gittier maintains that culture is man-made and culture is to be constituted in the accumulated products of symbolization. In his views, the artificial conditions of existence which are brought into existence by human beings may be called 'Culture'. We may accept to some extent, this artificial productions through advancement of technology and cultural refinement of a society. And hence we may say that vast technological advancement without corresponding cultural development could not refer to culture ; it only shows civilization.

Teleological Interpretation of Culture

Culture refers to the power of creativity. Creative and appreciative members of a society are responsible for the formation of a cultural system. Culture, also, refers to the living experiences and value-creations of the creative-apperciative persons. If the society simply represents the system of norms advocated by the earlier generation, then the culture of that society will die. There can

be no culture in a society in the absence of creative purpose of at least some of its members. Cultural nuclei are formed when the fields of creativity and appreciation interact and interfuse. The development of culture depends upon the number of its cultural nuclei. Also, we may may claim that the subtillity and refinement of a culture depends upon the quality of cultural nuclei.[27]

Concept of culture

Again, it is necessary for us to see 'culture' as a 'concept'. Hence we shall view, here, the development of culture as concepts.

When we study the different phases in the development of culture, we find that the concept of 'culture' has been changing from time to time. In the earliest stages of human history, the emotive and the conative aspects were predominat in culture. Hence religious and ethical values formed the foundation of culture in that period; in the next phase, the cognitive aspect also formed the integral part along with, emotive and the conative aspects of culture. When the intellectual and the aesthetic values together with religious and ethical values formed the foundation of culture, poetry, painting, literature, art and the like became the main forms of cultural expressions. In the third phase, the cognitive aspect of the highest order constituted the basic aspect of culture.[28] Hence metaphysical theories influenced the cultural values of a society. During recent times, particularly in the western countries, science has become the foundation of culture. Culture in the background of society has dispelled superstitions and dogmas. It leaves no room for wishful thinking and sentiments on the part of its members.

Philosophical Concept

Culture is to be viewed as a specific type of human activity and also as the complex expression of human development. Culture

expresses the degree to which man is in control of his relations with nature and society and also his control over himself. It is man who creates culture, hence, it is profoundly human in character. It is the product of man and society and the manifestation of his creative actions and abilities. Here we can know the nature of culture itself. Culture as the object of human creativity is inseparable from its creator. And culture can not be separated from human activity and creativity. Thus it constitutes both the means and the results of the self realization of a man. For this reason, culture is to be explained as the repository of the noblest human value.[29]

Qualities of Culture

Now we shall look into the qualities of culture which are as follows:

1. Culture is transmitted and continued not by the generic machanism of hereditary but by interconditioning of zygotes.
2. Whatever its origins, in or through individuals culture quickly tends to become supra-personal and anonymous.
3. It falls into patterns or regularities of form and style and significance.
4. It embodies values, which may be formulated or felt by the society.[30]

Essential Characteristics of Culture

Before going into the details of the characteristics of culture, we may indicated the following as the essential characteristics of culture:

1. Culture is inclusive of those elements which man has created and in which he can make improvements.
2. The introduction of novel elements increases the complexity and qualities of culture.

3. Culture is communicated from one generation to another generation in a psychic form.
4. Culture is found only in human society. [31]

Some Characteristics Culture is Social, not Individual

Every individual takes some part in the activities of culture but culture is social rather than individual. It is inclusive of the expectation of the members of groups. Man cannot create culture while existing apart from the group.

Culture is Idealistic

In culture we may include those ideals, patterns or ideal forms of behavior according to which the members of society attempt to conduct themselves. Society accepts these ideals, norms and patterns advocated by culture.

Culture Fulfils Needs

Culture fulfils those ethical and social needs which are end in themselves. Social habits are included culture. Habits can be formed of those activities only which tend to fulfill some needs. Without fulfilling those needs culture cannot exist. Culture has the characteristic of adoption. Culture is constantly undergoing changes in concurrence with the environment.

Culture has the Quality of becoming Integrated

Culture possesses an order and system. Its various parts are integrated with each other. Any new element is introduced and then is also integrated. Those cultures which are more open to external influence are comparatively more heterogenous but nevertheless some degree of integration is evident in all cultures.[32]

Culture is an Acquired Quality

Culture is not innate. Traits born through socialization, habits and thoughts are to be called culture. Man acquires the cultural behaviour because he has the capacity of symbolic communication.

Culture is Communication

In this way culture is communicated from one generation to another generation. As a result of this, culture is constantly accumulating. The new generation benefits by the experiences of the older generation through communication of culture. In this way, culture becomes semi - temporary and remains unaffected by the extinction of a group or an individual.[33]

Domain of Culture

The word 'culture' does not stand for any simple object, events or property. On the contrary, it denotes a domain that has several dissimilar elements. Here, before this domain with its different elements is explained, the following remarks are to be made about the nature of culture.

As we have seen already that the word 'culture' is indiscriminately used to characterise a 'person' or a 'society' so that it stands for a group of properties to form a character as exemplified in the behaviour of a particular individual or society. 'Culture' could mean those activities of functions that are interested to constitute the cultural behaviour of an individual or his society. Also, 'cultural means those products that issue from the above mechanisms of cultural behaviour. If we confine ourselves to this last sense of the word, we shall be including under culture all those non-organic elements of collective living that could be socially inherited.[34]

It is preferable to look upon culture as a domain of created products, that individuals in group possess. The elements of the domain of culture are seen to fall under two major types. First are those which are simple and second are those that are formed out of the first, hence derived. The following three sets of simple elements belong to every domain of culture.[35]

a) Material objects including tools,
b) Intellectual concepts, and
c) Preferences and rules for actions.

No concrete achievement in any field like science, art, philosophy or religion can do justice to the perennial quest of the spirit for self - transcendence. Thus culture shows the continuing tension between what human reason and intelligence achieved in the various fields of science, art, philosophy and religion. Let us consider the broad areas of science, arts, philosophy and religion to show that in each one of them, reason and intelligence are present in varying degrees often in an uneasy equilibrium. We may say that without imagination, our scientific knowledge would have lagged behind miserably.[36]

Men of genius like Newton, Einstein, Freud and others were not merely observing at 'facts' but were always fascinated by a distant romantic vision - a unification myth' a law or a theory so comprehensive that it would 'explain' the whole of our universe. In Newton's law of gravitation, Einstein's field-theory, Freud's or Jung's concept of the unconscious, we have a remarkable manifestation of imagination, a craving for wholeness, for total 'explanation' which is the essence of romantism. Thus in pure science, rational intelligence and romantic imagination are inextricably woven together. And we may say that science has not only increased our knowledge and extended our control over nature through rational and experimental techniques but has also shown as

a vision of unification.[37] If what have said above is true in the field of science, it is all the more true in the spheres of art, philosophy and religion.

CULTURE AND CIVILIZATION

To avoid a common confusion, let us distinguish 'culture' and 'civilization'. Very often these two expressions are used synonmously. This happens more often when we talk about ancient civilisations or culture. Of course, this usage is harmless when we consider the fact that 'civilization' is a term which includes within it the meaning of the term 'culture'. However, it is safer to try to distinguish, as far as possible, the difference of meaning between these two terms ; this is necessary since the two terms cover the two different aspects, that is, the internal and the external of human progress with a difference of emphasis.[38]

To the anthropologists, the word 'culture' has a very wide significance. The word 'civilization' also is used in a wide sense. In its literal meaning, it not only refers to the sum of attainments of characteristics of life in an organized city or state but it also has been used to cover all the achievements which mark off man from animals. Nevertheless, civilization and culture, should be distinguished at least on the ground that the former expresses an objective attitude and the later a subjective attitude. The word 'civilization' is derived from the Latin word 'civil' which means 'Town dwellers' and implies fairly large urban societies with complex economic and political system. [39]

For Kant, the idea of morality was essential to the idea of culture and which gives it a subjective character; while civilization, according to him was, on the other hand, a matter of objective outward behaviour.[40] Among the recent writers, Prof. MacIver writes ; " Our culture is what we are, our civilization is what we

use."[41] In other words, culture is concerned with the ideals that we cherish for their spiritual worth whereas civilization is related with the mechanism or apparatus which man uses in order to control the conditions of his life in his outside world. According to Alfred Weber, " civilization corresponds with science and technology ; culture with philosophy, religion and art. Science and technology discover or utilize something pre-existent. These scientific and technological discoveries tend to be transmitted rapidly from society to society and thus to become universal.[42]

A distinction has also been made by MacIver with a somewhat different emphasis on means and ends.[43] Richard Thurnwald says, "civilization is to be reckoned as the equipment of dexerities and skills through which the accumulation of technology and knowledge takes place. Culture operates with civilization as means". Again he says, " civilization thus refers to an essentially temporal chain of variable and accumulative progress an irreversible process."[44]

Again he defines "The sequence of civilizational horizons represents progress" culture, on the contrary, is defined as " The totality of usages and adjustments which relate to family, political formation, economy, labour, morality, custom, law and ways of thought. They are bound to the life of the societies in which they are practiced, and perish with these whereas civilizational horizons are not lost". " Culture" is thus not associated specifically with values, but its 'civilizational' part or means is technological and cumulative.[45]

Thus we may say that civilization is the accumulation of moral and intellectual and aesthetic attitudes, refined against a background a stable conditions, that separates a sophisticated man from a barbarian and a reflective being from a beast. In the first sense, used widely by archaeologists, sociologists, anthropologists,

historians and scientists, any fairly stable society is a civilization. If it has a distinct pattern of moral and religious codes way of life, and means of production for tools and household objects. If the use of the word civilization is simlpy to define certain historical categories incapable of precise and infallible identification, the other main use of the word is far more so. In general it could be equated with what is meant by the advanced civilization of the first sense, or by the values represented there.

Again, the term 'civilization' has come to have a much more extended meaning than it originally possessed. In its literal sense civilization "civilis', pertaining to a citizen implies a social condition existing under the forms and government of an organised state. The citizẽn, (civis) was the unit in the government of ancient Rome and he occupied a similar position in the organization of the citystates of Greece. From the more limited sense thus indicated, the term 'civilization' has gradually been extended in meaning until in current general use it has come to imply all that progress in arts, government, social equipment, social co-operation, and culture which separates man as a member of the higher societies from a condition of barbarism.[46]

According to Herbert Spencer " Civilization is a progress from an indefinite, incoherent homogeneity to a definite coherent hetrogeneity".[47] But the basic fact remains undisputed ; that civilization is fundamentally human that it marks a definite stage in the growth of the society from a nebulous mass to a dynamic existence, and that it is the fruit of ceaseless effort, or endless invention, of toil and tears.[48]

Unlike culture, civilization is essentially material and it has a visible structure. Hence we can say that culture could be sensed while civilization could been seen. Civilization has walls of stone and metal, and it is a complex flower having been born of more than

one seed ; it is a visibe growth, a dynamic and developing organism. Civilization may be the creation of the hand but guided by the spirit. All these are intimate parts of human existence which is effectively incomplete without their active co-operation. Civilization is the symbol of the society because it is an expressive of the individual's will to progress and their unwavering resolve to give a material shape to their self-desire.

Again, we may hold that civilization interacts with the genesis and development of local cultures. It has been claimed that civilization is developed from culture.[49] According to J.L. Gillin and J.P. Gillin, Civilization is more complex and evolved form of culture.[50] A.W. Green has written, " A culture becomes civilization only when it possesses written language, science, philosophy, a specialised division of labour and a complex technology and political system".[51] Ancient culture did not possess all these elements and would consequently be considered as having no civilization. Franz Boaz, Ogburn and Ninkoff also treated civilization as a state which follows culture. Ogburn has said that " civilization may be defined as the later phase of super - organic culture"[52]

According to Weber, "civilization includes useful material objects and the methods of producing and using them whereas culture consists of the ideals, values and the mental and emotional aspects of a group."[53] Murton, Richard Thumward and many other sociologists have subscribed to this opinion but P.A. Sorokin has opposed it. But this is the opinion most videly prevalent among the sociologists today.

According to MacIver and Page, civilization includes those things by means of which some other objective is attained, such as type-writers, press, lathe. motor etc.[54] In civilization are included

both basic technology which means the authority of a man over natural phenomena as well as social technology or model which control man's behaviour. On the other hand, culture comprehands such elements as religion, art, philosophy, literature, music etc. which brings satisfaction and pleasure to man.[55] MacIver has also distinguished civilization from culture, largely as being respectively social means and social ends in themselves.

He recognizes three primary "realms" of being, physical, organic and consicous.[56] These obviously correspond to the level of phenomenal attributes, sometimes designated emergent and recognized by many other thinkers. His conscious realm is implicity by equivalent to the psychic plus social plus cultural levels of others. Within the realm of conscious being, he distinguishes three orders; the cultural, technological and social. The technological order of MzcIver is civilization. MacIver does not include acience in his technological order. In fact, he seems to omit science in his three orders. However, MzcIver, recognizes that when science is pursued as such, without reference to its useful application , it is a goal in itself and no longer, like technology, an instrument. Weber terms 'civilization; and 'culture' as reality - culture and value.[57] Weber tends to distingush between culture and civilization in a special way. In Weber's view, civilization corresponds with science and technology and culture with philosophy, religion and the arts. Culture is restricted to philosophy, religion and art. They progress independently and in different directions. Civilizational culture is objective whereas cultural culture is subjective.[58]

Morton distinguishes civilizational culture as being objective, from cultural culture. which is subjective.[59] This is true enough upto a certain point. But it is likely to be misleading because it seems not to be the core of the distinction. Perhaps that is why Weber does not deal with the objective - subjective aspect. All

culture, of course, has a subjective aspect. Thus the most objectively practised science or engineering has different value according to its context and association in one or another culture. Conversely, religion and art necessarily have their objective aspects.

Again, Spengler distinguishes culture from civilization by pointing out that the former as the vital possibilities of a society and the latter as the mere external form of their achievement.[60] The sociologists differ concerning whether or not culture and civilization are to be understood as identical. E.B. Tylor held the two concepts to be identical, Alfred Weber distinguished the terms, relating the former to philosophy, religion and art, and the latter to science and technology.

Civilization is material, it depends upon outward or physical material things ; culture is spiritual, it has its roots in the inner life, the life of the spirit . Civilization and culture can exist both jointly as well as severally. It is possible that a nation might be at the zenith of its material achievement and its people might also be non-violent, unaggressive, truthful, contented, pure, chaste and ungreedy. This ideal , under such circumstances both the culture as well as the civilization of the nation can be said to be of a high standard. It is also possible that a nation might be materially matured but spiritually a babe.[61] Finally , I may say that civilization is the excellence of a society in its physical aspect, and culture is the excellence of a society in its psychic aspect.

CULTURE AND SOCIETY

A theory of culture presupposes a scientific analysis of society as well as of personality. A metascientific theory of culture can be constructed only through a scientific analysis of social structure, and its multi-functional patterns. The various social systems and social institutions constitute the foundations of cultural

patterns. Persons who constitute the termini of social units may be regarded as the fundamental entities of a cultural pattern. They constitute the cultural wealth of a social structure.

A provisional definition of society must be given here before an attempt is made to construct a theory of culture. A definition of society must be based on valid constructs which are established through empirical confirmation. There can not be alternative theories of society in the same way as there cannot be alternative theories of physical and organic phenomena. If perchance there are alternative theories concerning a particular aspect of nature, they may be at best called 'doctrines' or 'models'. The doctrines or interpretations of society may be broadly classified into three main types, viz., metaphysical, organismic and functional

1. Metaphysical Doctrines of Society

Plato and Aristotle maintained that the existence of society was natural, but ethical society could be ushered into existence through the institution of a just government. Thomas Hobbes maintained that human society was in a highly disorganised state when people lived in a state of nature. But later through social contract ,organised society was ushered into existence. Locke and Rousseau also held the same view. Hegel maintained that the civil society was a phase in the process of the dialectieal process. T.H. Green maintained that society was spiritual in its nature, and its members were eternal and timeless spirits ; hence, there is harmony between individual good and social good. Josiah Royce maintained that society was an ethical order in which ethical individuals realise their moral ends. J.E. McTaggart maintained that reality itself was a society of finite spirits. A.N.Whitehead explained society as a nexus. In his view, a nexus is a collection of actual entities. A special type of mexus is a society. A society is a nezus which has some form of order, and enormous complexity.[62] Charles Hartshorne has also

maintained that reality was essentially social in its nature. In his view, the entire world may be regarded as society.

The metaphysical doctrines of society have no significance from the scientific point of view. The constructs which are used in these doctrines are not empirically tested. None of these doctrines can claim the status of a theory of society.

Organismic Doctrines of Society

Paul Lilienfeld, Alfred Foullee, Herbert Spencer, Oswald Spengler, C.H. Cooley, and many others have defined society as aliving organism. According to them, the functions of society are similar to those of a living organism.

The interpretation of society from the organismic point of view is wrong. Society may be regarded as an organism only in a metaphorical sense, and not in a literal sense. The conception of society as an organism involves isomorphic thinking. The application of biological models for the description of societal processes is illegitimate. There are fundamental differences between human society and living organism . An organism has birth, growth, reproduction, recuperation, decay, and death. A society , on the other hand, does not have such organismic characteristics. The organismic metaphors which are used for the explanation of societal processes give merely pseudo-explanations which have no significance from the scientific point of view. The uselessness of organismic interpretation of society is now admitted by all social scientists.

Functional Doctrines of Society

In the contemporary period a large number of social thinkers have defined society from the structural - functional point of view. E.E. Bergel has defined society as 'structured' because it has distinguishable parts. In his view, the constellation of relatively

stable parts of a society refers to social structure. The term 'social function' refers to the various dynamic processes within a society. Social function refers to the various adjustive activities of social units within the social structure. The social structure determines the various functions of a society. Emile Durkheim gave a systematic formulation of the logic for the study of society. He used the term 'function' instead of the term 'purpose' because society does not necessarily produce useful results.[63] A.R. Radeliffe - Brown and B. Malinowski explained social phenomena from the functionalist point of view. Talcott Parsons and Robort Merton are the chief expoments of the functionalist interpretation of society. Parsons' framework of social doctrine gives prominence to the structural fuctional base. He gives almost identical definitions to the terms 'mechanism' and 'function' . In his view, the nature of a social system can be known through the analysis of social actions of individuals in a given social situation.[64] R.K. Merton has given greater emphasis on the functional interpretation of society. In his view, the functional analysis gives us knowledge of the social structure with its various components in interplay.

From the standpoint of teleological interpretation of society the cultural nuclei originate when there is intensification, extension, and qualitative richness of intersectiong fields of creativity and appreciation. The diversity and the qualitative richness of cultural nuclei are determined by the mature of the intersecting fields of creativity and appreciation. Cultural nuclei are expressions of social purpose. Social purpose steers society, and enhances its cultural progress. Cultural nuclei becomes numerous and qualitatively divese with the creative advance of society.

Cultural nuclei are the products of the conflux of the fields of creativity and appreciation. After they come into exixtence through the conflux of the fields of creativity and appreciation, they acquire relative independence. Cultural nuclei may be called ' transpersonal'

in the sense that they are objective and relatively independent. Transpersonal cultural nuclei tend to raise a society to higher and higher stages of cultural progress and refinement. There is cultural diversity in a society in which there is preponderance of cultural nuclei. There is cultural diversity only in a free and ' open society' The possibility of cultural diversity is ruled out in a totalitarian and 'closed society'

A generalized formula of culture, which may be stated as follows :

C = F (ca). That is, culture is the function of creativity and appreciation. This formula is superior to C. A. Ellwood's formula : C - f(I) which indicates that culture is the function of inter communication.[65]

Culture is the excellence of a society. It is possible for almost all types of societies to have cultural nuclei which may be either few or large in number. In aboriginal and medioere societies cultural nuclei are sparsely distributed throughout theit respective populations. In a civilised society there is dense constellantion of cultural nuclei. These cultural nuclei are formed when circuits are continuously being completed between creation and appreciation of values by creative - appreciative persons in the various walks of life. Cultural nuclei are formed through the integration of various sorts of values. such as intellectual, aesthetic, and ethical values.

There is acceleration of intellectual creativity by the creative persons of a society in which science constitutes the foundation of a cultural pattern. The members of a such a society being trained in scientific method can very quickly grasp and appreciate the intellectual values. Scientific theories can be tested and observed publiely. Errors in scientific research can be easily detected through the built - in cheeks in the methodological procedures.

It has tremendously helped in ushering into existence a new form of culture which is basically different from the ethico - religious, aesthetico-romantic, and metaphysico - mystical cultural patterns. In the new pattern of culture which is founded on the superstructure of science persons are emancipated from dogmas, superstitions, prejudices, and above all the self-deception of mysticism. The members of the newly emerging scientific culture have an unusually novel experience of intellectual freedom which was unknown hitherto for centuries. Science as the central theme of culture is the promise of the modern world.

CULTURE AND LANGUAGE

Culture is a concept of value ; its axiological basis consists in the degree of precision and formal perfection 'language' can attain in art and science. For instance, in the forms of dramatic art a greater self - consistency in symbolism which thus gradually loses its empirical reference is attained.

Culture not only develops through the possibility of communication but also changes its form through a widening of communication with the length and breadth of the world. A culture which is alive rejects nothing good as alien. Culture and communication have been, more than ever, inseparably connected. Yet so far as culture is concerned, this communication has been mostly verbal. Language plays the most important part in our culture today.

A culture literally thrives on and excels in its complexity of communication. The more complex the system of communication is, the more tiring becomes its execution. This may possibly be the reason of the malady of a modern man, or for that matter any man since he lived in a culture.

Myths are important determining constituents of culture, which is necessarily built upon both the factual as well as the speculative. The creative expression of the human soul has three aspects 1. assimilation, 2. elaboration, and 3. Communication communication is made through overt action. Language is a potent vehicle of thought, but it also acts upon thought ; so that the factual world of myth suffers from reciprocal influences. This is the reason why there are diverse culture patterns, living and growing in the same medium of human consciousness. The natural environment of a region produces particular types of value - images which get themselves oriented through language ; then myths in their communicative aspect are formed into mythologies. Mythology with its conventional and traditional value - concepts gets mixed up with religion and acts upon human consciousness, which assimilates these concepts, elaborates them, and finally communicates them. A particular culture pattern thus grows in a region centering around a group of persons having the same language and mythology.

Mythology therefore, is born out of an ingerent necessity of the human soul, which must communicate through language. Thoughts create myths, language makes mythologies. Myth and mythology again condition the thought. This is how through myths and mythologies a culture -pattern is oriented. Language thus acts upon man invariably and outwardly. Man determines culture and is also determined by it.

A man brought up in a particular culture has his habitual attitude towards words, which ultimately leads to conceptual configurations having significance, intelligible only to those who belong to that culture. Thus cultural patterns are world's conceptually generated out of the real world of perfection. These are born of experience, brought up by language, and sustained by the human souls' urge for freedom.

In the formation of a culture therefore, language is indispensable. In the scientific mode of recent culture-pattern, attempts have been made to take words as precision instruments. But it is impossible to get rid of the evocative aspects of words. Language is not meant for science alone. It is a tool, not only to bring definiteness to the homogeneity of impressions, but it is also a tool to transcend the connotative boundary of a symbol. Hence the world of culture will always have the matter of fact and the prosiac co-existing with the specultive and the poetic.

Language is the life blood of a culture. Therefore, the vitality of a culture depends on the vitality of its language. The vitality of language lies in its power of expressing fully human souls' creative urge, its urge for freedom. If thought cannot express itself through the language, it is deprived of its freedom, it dies out. New value - images are not born, and the old ones lose their utility. Assumptions that are products of views no longer held, linger in the mind, like worn-out tools incapable of functioning effectively, This is how a cultural decay sets in. Great thinkers. poets, artists, saints give vitality to language and through language to culture.

Language is therefore, the most important determining factor in regard to the nature of a culture. Human consciousness and the world are there to act upon each other, and the language is born. It means therefore, that symbols are inevitable products of the contact between man and the world.

CULTURE AND MAN

The influence of culture on one's life and personality can hardly be exaggerated. From the time before one is born until one's death, his life is designed by his culture. His culture provokes him to behave in a certain way - defines his attitudes, values, goals ; his culture not only determines his own behaviour, but gives him clues

to assess others behaviours too. On top of all this his culture provides the myths, legends, and supernatural beliefs he will live by. Knowingly or unknowingly we are products of our culture. Such all round influence of culture on our personalities does not seem surprsing when we consider the fact that much of what we call our empirical selves are relly created and built up in and through a social stage. Prof. Horton, mentioned earlier, put this fact metaphorically as "man is the prisoner of his culture."

Even the cosmological beliefs are likely to be, to a certain extent, influenced by culture. According to Cooley, Mead and many others the very emergence of the self is a social process. The individual looks at himself as if he were another person. Granted all this we should not, by any chance, tempted to forget the creative part of the individual. It is indeed true that the ego is a social emergence ; but from this social process the self that emerges is not altogether harmonious with the society. The individual is not only unique in that all the other individuals of nearly the same environment are very different, but the individual builds up, as it were, a ' hard core of individuality'. This 'hard core' may be, or perhaps is. due to the social influence ; but a self conscious individual who already possesses this sense of individuality starts exerting itself and thereby changes the conditions of his own culture.

Just as culture influences the individual, in his turn, influences the culture he lives in. The two main points through which such inter - relationship is established are : 1. a feeling of security which encourages and inspires new dimensions of self - expression and thereby extends the borders of non-material culture more than we can properly cope with ; 2 . through an identification of, in the inner world of the individual, self with freedom, this gives him a taste of absolute freedom. In other words, the two urges of security and freedom are, to begin with, the most, covetable and powerful gifts from the society ; yet a desperate pursuit of them by

all of us, or at least a few of us, may modify, in the sense of enrichment, the entire culture and also leave a distinct character to the 'ethos' of specific cultures.

The word 'culture' does not stand for any single object, event or property. On the contrary, it denotes a domain that has several dissimilar elements. Here, before this domain with its different elements is sketched, the following remarks are made about the nature of culture:

The word culture is indiscriminately used to characterise a 'person' or a 'society' , so that it stands for a group of properties to form a character as exemplified in behaviour of the particular individual or society. Secondly, culture could mean those activities or functions that are witnessed to constitute the cultural behaviour of an individual or his society. Still further one could mean by culture those various products that issue from the above mechanisms of cultural behaviour. If we confine ourselves to this last sense of the word we shall be including under culture all those non - organic elements of collective living that could be socially inherited.

The elements of the domain of culture are seen to fall under two major types. First are those which are simple and second are those that are formed out of the first, hence derived. The following three sets of suple elements belong to every domain of culture : a. materal objects including tools, b. intellectual concepts, c. preferences and rules for actions. One may if one so likes call them a. things b. ideas c. values or laws respectively.

The second derived type consists of those that are formed by different sorts of fusion that culture - behaviour brings about amongst sime of the simple elements. The process of fusion can go on with elements belonging to the same set or may take elements, from different sets. In fact cultural life exemlifies this process of

transfiguration continuously and there appears to be no limit to it. Re-fusion of one more derived elements among themselves or with some remaining simple elements. The process of fusion can go on with elements belonging to the same set or may take elements from different sets. In fact cultural life exemplifies this process of transfiguration continuously and there appears to be no limit to it. Re - fusion of one or more derived elements among themselves or with some remaining simple elements could result in the birth of even more compounded elements of culture.

Culture is the realisation of the value -images of the human soul through action. This realisation is both individual and social. The formation of the value - image is indeed a fundamental principle of reality. Born out of bare awarenesses, passing through the process of semiosis, these value - images acquire a determining character. Inarticulate or articulate symbols that express these images are the primitive constituents of a culture.

Human consciousness is creative, and its creativity is its freedom. But there is always the tendency in it towards greater freedom. Thus there are two opposing forces at work . One drags it towards the sensuous given the referent, the ' natural signs' and the other pulls it away from subservience to matter. It is because of these two forces acting simultaneously that symbolic forms range along a scale - some dominantly sensuous, and some dominantly intelligible. Normal human consciousness is unable to entertain any object having either the bare sensuous content or the mere meaning content.

Culture is the collective expression of human consciousness. It is a record of the souls' continuous enterprise in the seeking for the sensuous, and at the same time its continuous attempt to free itself from it. There is a morphology of consciousness in the act of creativity. Myth-making is the result of this bondage-freedom

oscillation of human consciousness. When it oscillates towards freedom the images become more suggestive. The world of facts then gets transformed, taking a new complexion of meaning.

What is Globalisation ?

People around the world are more connected to each other today than ever before in the history of mankind. Information and money flow more quickly than ever. Goods and services produced in one part of the world are increasingly available in all parts of the world. International travel is more frequent. International communication is commonplace.

We live in an intensely interdependent world in which all the earth's peoples with their immense differences of culture and historical experience are compressed together in instant communication. We face today a world of almost infinite promise which is also a world of terminal danger. This phenomenon has been called ' Globalization'

Globalization may be discribed as an ongoing process by which regional economies, societies, and cultures have become integrated through a globe-spanning network of communication and trade. The term is sometimes used to refer specifically to economic globalization: the integration of national economies into the international economy through trade, foreign direct investment, capital flows, migration, and the spread of technology.[66] However, globalization is usually recognized as being driven by a combination of economic, technological, sociocultural, political, and biological factors.[67] The term can also refer to the transnational circulation of ideas, languages, or popular culture through acculturation.

Definitions

An early description of globalization was given by Charles Taze Russell who coined the term 'corporate giants' in 1897,[68] although it was not until the 1960s that the term began to be widely used by economists and other social scientists. The term has been popularised by the press in the later half of the 1980s. Since its inception, the concept of globalization has inspired numerous competing definitions and interpretations.[69]

According to the United Nations ESCWA, globalization "is a widely-used term that can be defined in a number of different ways. When used in an economic context, it refers to the reduction and removal of barriers between national borders in order to facilitate the flow of goods, capital, services and labor... although considerable barriers remain to the flow of labor... Globalization is not a new phenomenon. It began in the late nineteenth century, but it slowed down during the period from the start of the First World War until the third quarter of the twentieth century. This slowdown can be attributed to the inward-looking policies pursued by a number of countries in order to protect their respective industries... however, the pace of globalization picked up rapidly during the fourth quarter of the twentieth century..." Globalization is spreading its wings widely in many spheres. Hence Saskia Sassen writes that "a good part of globalization consists of an enormous variety of micro-processes that begin to denationalize what had been constructed as national — whether policies, capital, political subjectivity, urban spaces, temporal frames, or any other of a variety of dynamics and domains."[70]

Tom G. Palmer has defined globalization as "the diminution or elimination of state-enforced restrictions on exchanges across borders and the increasingly integrated and complex global system

of production and exchange that has emerged as a result."[71] And Thomas L. Friedman has examined the impact of the "flattening" of the world, and argues that globalized trade, outsourcing, supply-chaining, and political forces have changed the world permanently, for both better and worse. He also argues that the pace of globalization is quickening and will continue to have a growing impact on business organization and practice. The world famous linguist Noam Chomsky argues that the word globalization is also used, in a doctrinal sense, to describe the neoliberal form of economic globalization.[72]

However , Herman E. Daly argues that sometimes the terms internationalization and globalization are used interchangeably but there is a significant formal difference. The term "internationalization" refers to the importance of international trade, relations, treaties etc. owing to the (hypothetical) immobility of labor and capital between or among nations

History

The historical origins of globalization are the subject of on-going debate. Though some scholars situate the origins of globalization in the modern era, others regard it as a phenomenon with a long history.

Perhaps the most extreme proponent of a deep historical origin for globalization was Andre Gunder Frank who argued that a form of globalization has been in existence since the rise of trade links between Sumer and the Indus Valley Civilization in the third millennium B.C.[73] Critics of this idea point out that it rests upon an overly-broad definition of globalization. In this context, it is interesting to note that an early form of globalized economics and culture existed during the Hellenistic Age, when commercialized urban centers were focused around the axis of Greek culture over a

wide range that stretched from India to Spain, with such cities as Alexandria, Athens, and Antioch at its center. Trade was widespread during that period, and it is the first time the idea of a cosmopolitan culture (from Greek "Cosmopolis", meaning "world city") emerged. Others have perceived an early form of globalization in the trade links between the Roman Empire, the Parthian Empire, and the Han Dynasty.

The 19th century witnessed the advent of globalization approaching its modern form. Industrialization allowed cheap production of household items using economies of scale, while rapid population growth created sustained demand for commodities. Globalization in this period was decisively shaped by nineteenth-century imperialism. According to John Maynard Keynes,[74] after the Opium Wars and the completion of British conquest of India, vast populations of these regions became ready consumers of European exports. It was in this period that areas of sub-Saharan Africa and the Pacific islands were incorporated into the world system. Meanwhile, the conquest of new parts of the globe, notably sub-Saharan Africa, by Europeans yielded valuable natural resources such as rubber, diamonds and coal and helped fuel trade and investment between the European imperial powers, their colonies, and the United States.

The first phase of "modern globalization" began to break down at the beginning of the 20th century, with the first world war. The novelist VM Yeates criticised the financial forces of globalization as a factor in creating World War.[75]

Cultural globalization, driven by communication technology and the worldwide marketing of Western cultural industries, was understood at first as a process of homogenization, as the global domination of American culture at the expense of traditional diversity. However, a

contrasting trend soon became evident in the emergence of movements protesting against globalization and giving new momentum to the defense of local uniqueness, individuality, and identity, but largely without success.[76]

The Era of Globalization is fast becoming the preferred team for describing the current times. Just as the Depression, the Cold War Era, the Space Age, and the Roaring 20's are used to describe particular periods of history ; Globalization describes the politicla. economic, and cultural atmosphere of today. While some people think of Globalization as primarily a synonym for global business, it is much more than that.

Globalisation has drawn attention to itself as a consequence of its rapid acceleration. The spread and integration of people, commerce, knowledge and culture across the planet has advanced since the dawn of civilisation. It is only over the most recent generation that, driven by microchip technology and cheap transportation, and exploited by an avaricious business culture, the intensity of globalisation has delivered controversial results.

PSYCHOLOGICAL IMPACT OF GLOBALIZATION :

The most significant psychological consequence of globalization is that it transforms one's identity in terms of how people think about themselves in relation to the social environment. According to Jeffrey Arnett (2002) there are two major issues related to identity, which develop due to globalization.

1. The development of a bicultural identity or perhaps a hybrid identity:

Which means that part of one's identity is rooted in the local culture while another part stems from an awareness of one's relation to the global world. The development of global identities is no longer just a part of immigrants and ethic minorities. People todwy especially

the young develop an identity that gives them a sense of belonging to a worldwide culture, which includes an awarencess of events, practices, styles and information that are a part of the global culture. Media such as television and especially the internet, which allows for instant communication with any place in the world, play an important part in developing a global identity. Yet, along with this new global identity people continue to retain and develop their local identity for daily interactions with their family, friends and community. A good example of bicultural identity is among the educated youth in India who despite being integrated into the global fast paced technological world, may continue to have deep rooted traditional Indian values with respect to their personal lives and choices such as preference for an arranged marriage, caring for parents in their old age. Although developing a bicultural identity means that a local identity is retained alongside a global identity, there is no doubt that local cultures are being modified by globalization. As traditional cultural practices and beliefs change, a bicultural or a hybrid multicultural identity likely develops to include the elements of the native, local and global culture. This is especially true with immigrants.

2. Identity Confusion

Individuals from non - western cultures experience as a response to globalization. While people may adapt to changes and develop bicultural or hybrid, multicultural identities, some may find it difficult to adapt to rapid changes. The ways of the global culture may seem out of reach, too foreign, or even undermining their own cultural values and beliefs. Instead of becoming bicultural they may feel isolated and excluded from both their local culture and the global culture. truly belonging to neither. The terms delocalization and dis-placement have been used to describe these processes. For some young people, however, delocalization may result in an acute sense of alientation and impermanence as they grow up with a lack

of cultural certainty, a lack of clear guidelines for how life is to be lived and how to interpret their experience.

Identity confusion among young people may be reflected in problems such as depression, suicide, and substance use. A variety of cultures have experienced a sharp increase in suicide and substance use among their young people since their rapid move toward joining the global culture.

Cultural consequence

Because of globalization we could see the growth of cross-cultural contacts; advent of new categories of consciousness and identities which embodies cultural diffusion, the desire to increase one's standard of living and enjoy foreign products and ideas, adopt new technology and practices, and participate in a "world culture". Some bemoan the resulting consumerism and loss of languages. Also we could see transformation of culture in some countries.

Spreading of multiculturalism, and better individual access to cultural diversity (e.g. through the export of Hollywood and, to a lesser extent, Bollywood movies). Some consider such "imported" culture a danger, since it may supplant the local culture, causing reduction in diversity or even assimilation. Others consider multiculturalism to promote peace and understanding between peoples. A third position gaining popularity is the notion that multiculturalism to a new form of monoculture in which no distinctions exist and everyone just shift between various lifestyles in terms of music, cloth and other aspects once more firmly attached to a single culture. Thus not mere cultural assimilation as mentioned above but the obliteration of culture as we know it today.

Cultural effects

Globalization has had an impact on different cultures around the world. We have already seen that "Culture" is defined as patterns of human activity and the symbols that give these activities

significance. Culture is what people believe and activities they practice. Globalization has joined different cultures and made it into something different. According to Erla Zwingle, "When cultures receive outside influences, they ignore some and adopt others, and then almost immediately start to transform them."[77]

The internet breaks down cultural boundaries across the world by enabling easy, near-instantaneous communication between people anywhere in a variety of digital forms and media. The Internet is associated with the process of cultural globalization because it allows interaction and communication between people with very different lifestyles and from very different cultures. Photo sharing websites allow interaction even where language would otherwise be a barrier.

There is global culture emerging. It is not based on ethnicity and it is not based entirely on culture, it is based on globalization. It is a new breed emerging. Where people can relate to ideas and philosophies and interpret world events in a matter of seconds. Where cultures can identify with each other and fall into separate groupings. The cyber reality that you define is not based on whether your physical attributes are dominant but instead your mental capacity. It is the beauty of the mind that is expressed and one's personality.

The culture that is changing is the fact that cyberspace is becoming the vast conglomeration of knowledge. From the most perverse to the most enlightened of topics. The inherent function of cyberspace is the evolution of the human species. We are entering an aspect of the hive mind. In which one can document one's life, to exploring the most comples of humanities disciplines.

It is radically redefining the world as ideas spread globally. It is creating a culture that has access to every conceivable thought. Some have used it negatively however others have used the new world of information to positively bring about change. With the

world of media and internet the whole world is an open book. We can be influenced by the structure of information. For example China only allows certain things into its internet community because it is trying to preserve ideas and stip globalization in terms of a new world order where people can define entire countries by merging ideas.

Theoretical approach

Describing the relation between globalization and culture we can mention two intellectual currents that have been attempting to define it: the cultural universalism and the cultural particularism. These approaches try to identify a global identity.

The cultural universalism tries to arrive to an ideal of a borderless world of tolerance. Globalization will construct a unique culture identity that will represent the human gender. Another variant of this way of thinking is that Globalization will construct an environment in which culturally self-defining communities will coexist in an harmonious way where even though cultural differences exist, they will not be important : a sort of " heterotopia"

As Nitzen has stated, this sort of utopian sociological imagination lacks of the realism that allows to clarify the image of closed self - defining communities so that one can distinguish its blemishes.

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Globalization might change the cultural groups and transform them into asort of hybridizated cultural group. But it is difficult to deny that even the most indigenious and remote cultural groups on this earth are beginning to use the same weapons that once were used against them by colonialists and that are now used against them by other individuals with, perhaps, different purposes ; in order to defend their cultural autonomy from any kind of

influence that Globalization might bring. This fact is ewll represented by the use of technology.

Cultural appropriation is the adoption of some specific elements of one culture by a different cultural group. It describes acculturation or assimilation, but can imply a negative view towards acculturation from a minority culture by a dominant culture.[1][2] It can include the introduction of forms of music and art, religion, language, or social behavior. These elements, once removed from their indigenous cultural contexts, may take on meanings that are significantly divergent from, or merely less nuanced than, those they originally held.

The term *cultural appropriation* can have a negative connotation. It generally is applied when the subject culture is a minority culture or somehow subordinate in social, political, economic, or military status to the appropriating culture; or, when there are other issues involved, such as a history of ethnic or racial conflict between the two groups. A more neutral term is cultural assimilation which does not imply blame.

To many, the term implies that culture can actually be "***stolen***" through cultural diffusion.

- Cultural appropriation may be defined differently in different cultures. While academics in a country such as the United States, where racial dynamics had been a cause of cultural segmentation, may see many instances of intercultural communication as cultural appropriation, other countries may identify such communication as a melting pot effect Cultural appropriation has also been seen as a site of resistance to dominant society when members of a marginalized group take and alter aspects of dominant culture to assert their agency and resistance.

- A common sort of cultural appropriation is the adoption of the iconography of another culture. Obvious examples include tattoos of Hindu gods, Polynesian tribal iconography, and a ***bindi*** dot when worn as a decorative item by a non-Hindu woman could be considered cultural appropriation,[78] along with the use of henna in mehndi as a decoration outside traditional ceremonies.

Anyone beyond middle age living in a developed country can be forgiven for feeling bewildered by the pace of change. Most everyday household goods and clothing are produced in a single country, China; simple enquiries about banking or insurance may involve a call centre in India; many executive duties can be conducted as effectively from a Mediterranean beach as from a city office, and flexible educational courses are available from institutions across the world through distance learning.

These illustrations of globalisation are broadly positive in their effect, creating space for personal fulfillment, stimulating wealth through efficiency and encouraging cross-cultural experience. However we are also having cultural shock.

Culture shock may affect nearly everyone who leaves his or her own culture and lives in a foreign culture for any length of time. Social scientists use the term culture shock to denote the feeling of depression, often expressed as homesickness, caused by living in a foreign environment, but here we may use this term for the impact of globalization on the traditional cultural patterns.

Globalization and Indian Culture

Indian culture which in effect means Hindu culture, Hindu religion, Hindu society, Hindu civilization, Hindu way of life are under the lethal threat of the ruthless forces of Globalization today. What went by the name of Colonialism in classical history textbooks produced in the days of British Raj has been replaced today bny the

synonym of Clobalization. The unbridled expansion of western culture has continued at an accelerated rate along with the denigration and decline of Hindu culture, civilization, religion, art, literature and customs. This new colonialism has taken on several new faces or rather put on new masks. It cleverly masquerades itself through labels and slogans lide democracy, humanitarian rights, gender equality, internationalism, free trade and humanitarianism. In the name of modernization and Globalization it pretends to be uplifting peoples whom it is really exploiting.

In the Colonial Era in India from 1700 - 1875, British colonial expansion worked through military, economic, and religious methods. Military force was the primary and initial method. This was little more than organized banditry, stealing the gold, jewels and other treasures of India. Economic exploitation developed into afine art resulting in the exercise of total control over the natural resources and controlling the economy of India for long term gains.

Western Civilization in spite of its tall claims to support diversity is only promoting a worldwide monoculture the same basic values, institutions and points of view for everone which it calls 'Globalization.' The brutal and stark truth is that western culture, with its declared pursuit of markets and commodities eliminates all true culture, which is based on quality and not quantity. It creates a culture of filthy lucre and lust for money all the way that submerges any true culture of refinement or spirituality a dismal culture in which everything can be bought and sold, possessed or capitalized on. All our capitalists and businessmen in india today are gloating and bloating about the ever rising tide of consumerism and consumer culture brought about by the ruthless march of Globalization. This in my view constitutes the greatest assault on Hindu culture and Hindu society by the draconian dragon of gargantuan Globalization.

We may analyse the impact of globalisation on Indian culture. Every educated Indian seems to believe that nothing in Hindu India, Past or present, is to be approved unless recognixed and recommended by an appropriate authority in the West. There is an all pervading presence of a positive, if not worshipful, attitude towards everything in western society and culture, past as well as present in the name of progress, reason and science. Nothing from the West is to be rejected unless it has first been weighed and found wanting by a Western evaluation.

Swamy Vivekananda foresaw the dangers of Globalization as early as in 1893 when he spoke at the parliment of world religions in Chicago. To quote his soul - stirring words : " shall India die? Then, from the world all spirituality will be extinct, all sweet - souled sympathy for religion will be extinct, all ideality will be extinct ; and in its place will reign the duality of lust and luxury as the male and female deities, with money as its priest, fraud, force, and competition its ceremonies, and human soul its sacrifice. Such a thing can never be."

Swami Vivekananda's words are true forever. The citadel of culture is not ever be dethorn by anything including globalization. Though is seems that the ways of globalization may open a new trend and new culture to build up a world culture. But it will not be happen as the vital power of our culture do not admit the foreign powers and alien ways of life and thought. It is because the spirit of culture runs through our blood where as the ways of globalization stands as external, heterogeneous and meaningless with regard to the cultural traditions.

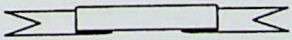
Globalization, as we aware, brings economy primarily and unites people of the world materially. Culture is spiritual and internal whereas civilization is external and material. Hence we may claim that the ways of globalization might endanger the ways of

civilization only and not culture by entering into the walls of civilization. Culture has the units of philosophy, religion and arts. Here we may include language also. The sway of globalization could not reach out the paths of these cultural units. Philosophical traditions and dogmas could not be thoroughly changed by the methods of globalization, though it may bring new philosophical dogmas pertaining to global scenario which in no way alter the philosophical tradition. So also, religion. Religion is nothing but the way of life. It is more sentimental than any other method of life. It is the work of heart than mind. Globalization could not do any harm to any religious ideals and ways. And we may claim that because of the trends of globalization, the scope of religious ways and ideals are becoming wide open to all and others getting opportunities to know about other religions. So, it is only a positive aspect of globalization.

It is the same story with language also. Language is not only an instrument to reveal our thoughts and desires but also the one which is dearer to the heart. Mother tongue is like our mother and nobody could enter into that power. According to Dr.Johnson, "there is no tracing the connection of ancient nations but by language... languages are the pedigree of nations". Such a power of language could not be diluted by the ways of globalization.

Rabindranath Tagore says pertinently. "Culture must be judged and prized, not by the amount of power it has developed, but by how much it has evolved and given expression to, by its laws and institutions, the love of humanity".

To conclude, we may claim that whenever and wherever the love of humanity exits, there we find the spirit of culture and when this love for others, love of humanity is there, there is no destruction of culture by anything including the mighty ways of globalization. Let us love others and get our culture remains forever.



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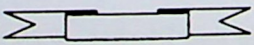

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He has visited several countries like South Africa, Germony, Canada, Switzerland, Malaysia, Singapore and Sri Lanka and delivered lectures on various subjects.