A HISTORICAL STUDY OF SOCIO-CULTURAL EFFECTS ON INDIAN GLOBALIZATION

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ABSTRACT

Globalization has a wide role to play worldwide. It has left back its footprints in every sphere of life. Not only in India, but the interchange of world views and ideas has resulted in a major transformation of the lifestyle and living standard of people globally. Indian culture is no bar to this transformation process. Our deep-rooted traditions and customs have loosened up their hold with the emergence of globalization. India has a rich cultural background and pride in its culture is famous throughout the world. Globalization has not only inculcated the westernization in India, but conversely, the Indian culture has also spread its impact globally. Culture and traditions of any geographic region hold a special significance concerning its uniqueness and that is the differentiating factor for a population within a geographic boundary from the other. This uniqueness has been disturbed to varying degrees in place of globalization. Such an impact is very much pronounced when they hit a developing country like India.

KEYWORDS: globalization, Indian Culture, family Structure, marriage values, adultery, social values and ethical structures, food, clothing, dialect, employment, economy.

INTRODUCTION

The term globalization comes from English, as the base of the word "globalization" which refers to the emerging of an international network, belonging to an economic and social system1 . One of the earliest uses of the term "globalization", as known, was in 1930 - in a publication entitled Towards New Education - to designate an overview of the human experience in education2 . A near-term "giant corporations" was used in 18973 by Charles Russell Tazel to describe the big national trusts and other large enterprises of the time. Since 1960 both terms began to be used interchangeably by economists and researchers in social sciences and were used until about mid-1980. Since the invention of the concept, globalization has inspired numerous interpretations definitions and has had a history going back in time to the great commercial and imperialist movements throughout Asia and the Indian Ocean since the fifteenth century4 . Vladislav Inosemtsev defines globalization as one of the most popular social studies of today, but is at the same time an empty term. It was first mentioned in literature in the mid-1940s, but up until the mid-1980s it was mentioned only occasionally. After the Cold War, the term began to be used to

describe the world becoming more interdependent in its economical and informational dimension5 . Because of the complexity of the concept, research projects, articles, and debates have remained mostly focused on one aspect of globalization6 . Roland Robertson, a professor of sociology at the University of Aberdeen, was the first person who defined globalization as "the understanding of the world and the increased perception of the world as a whole."7 . Martin Albrow and Elizabeth King, sociologists, define globalization as "all those processes by which the peoples of the world are incorporated into a single world society8 .

In his paper "The Consequences of Modernity", Anthony Giddens uses the following definition: "the globalization can be defined as the intensification of social relations throughout the world, linking distant localities in such a way that local happenings are formed as a result of events that occur many miles away and vice versa9 . In his paper "Global Transformations" David Held studies the definition of globalization and says, "although in a simplistic sense globalization refers to a rapid global interconnection, deep and on a large scale, such definition but requires now a more complex research". Globalization can be linked to the local, the national and the regional. On the one hand, a connection is made between social and economic relationships and networks, organized on a local and/or national, on the other hand, it connects social and economic relationships and networks crystallized on a wider scale the regional and global interactions. Globalization can refer to those spatial-temporal processes of change, which constitutes the fundament of the transformation of human concerns in an organization, linking together and expanding human activity across regions and continents. Without referring to the expansion in space of the connections, there can be no clear and coherent formulation of the term globalization. A satisfactory definition of globalization must address each of these items: extension, intensity, celerity, and impact10. The Swedish journalist Thomas Larsson, in his book"The Race to the Top: The Real Story of Globalization", says that globalization "is the process of the shrinking of the world, the shortening of distances, and the closeness of things. It allows the increased interaction of any person on one part of the world to someone found on the other side of the world, to benefit"11. In 2000 the International Monetary Fund has identified four basic aspects of globalization: trade and transactions, capital movements and investment, migration and movement of people, and the spreading of knowledge12 . Culture consists of the beliefs, behaviors, objects, and other characteristics common to the members of a particular group or society. Through culture, people and groups define themselves, conform to society's shared values, and contribute to society. Thus, culture includes many societal aspects: language, customs, values, norms, mores, rules, tools, technologies, products, organizations, and institutions. Technology the term has been given various definitions by previous literatures. According to Kumar et.al (1999) technology consists of two primary components: 1) a physical component which comprises of items such as products, tooling, equipment's, blueprints, techniques, and processes; and 2) the informational component which consists of

know-how in management, marketing, production, quality control, reliability, skilled labor, and functional areas.

CHARACTERISTICS OF INDIAN CULTURE

Many things can be included while describing the distinguishing characteristics of Indian culture. But it is a fact that India is an amalgamation of various thoughts and ideologies. It is a very vast and varied culture rich in knowledge, devotion deeds, emotions, and feelings. It is the broad-mindedness of Indian culture that it assimilated all those characteristic features without any hesitation to which it was exposed from various other cultures and molded them in their way. India did not believe in invasion or war to propagate its culture, religion, ideology, or any other thing. It treated all living creatures with the same equality and compassion.

Features of Indian Culture:

1. Longevity and continuity

2. Unity in diversity

3. Tolerance

4. Amalgamation of Spirituality and Materialism

ERA OF INDIAN CULTURE

ANCIENT CULTURE:

The rich heritage of Indian culture can be traced back to ancient times. The practices, beliefs, and customs that we follow today were established thousands of years back. In ancient India, culture was the determining factor of the Indian society. Though different beliefs were followed in different regions, the foundation base of ancient Indian culture remained the same. From every day dressing to elaborate rituals, every minute and major detail was decided centuries back. The root of Indian culture has existed since ancient times and that is what makes it so strong. After the initial set up of the foundation by the Indus Valley Civilization, the coming of the Aryans further consolidated it. The Aryans had a particular social structure according to which administration was carried on. There was a division of labor and each hierarchy had its job to do. The merchants and the priestly class were considered very elite and were much respected and feared. There were certain symbols of worship like cows, bulls, the sacrificial fire, etc. The chanting of sacred hymns came into vogue with the Vedic age. Though agriculture was the main occupation, there was the development of small scale industries and handicrafts. In ancient India, fine arts formed an integral part of the culture. Music and dance evolved highly in ancient India and new forms of dances and music came into being. Music was usually accompanied by instruments to provide bass and

rhythm. Dances required elaborate costumes, jewelry, and make-up and were usually performed in temples or royal courts. Theatre also originated in ancient India and was an integral part of the daily culture. People enacted scenes out of daily life like wild animals hunting for food. Some people became small animals like cows, goats, etc. who were "preyed" upon by people playing the role of carnivores like lions, tigers, etc. The culture of ancient India has been refined and modernized over the ages.

WOMEN IN ANCIENT INDIA

Many historians claim that women enjoyed equal status with men in ancient India. It is said that women were educated, had a say in family matters, took important decisions of life, and were free to choose their husbands. The ancient system of "Swayamvara" is mentioned in holy scripts and also in many epics. A woman in ancient India was respected and was given due importance in the society. Child marriage was unheard of and many women were also famous sages like Gargi, Maitreyi, etc. With time, women started to lose their importance and their status began to wane. The freedom given to women was curtailed slowly and she was not allowed to voice her opinions in political matters in a society. Polygamy began to increase and child marriage came into vogue. Daughters were considered to be a burden and they were reduced to doing the chores of the household. Sati, an ancient practice in which a widow had to lie beside her husband's pyre, came into vogue. Women were tortured and humiliated and their position and condition degraded. In ancient India, remarriage of widows was not encouraged. They were seen as a disgrace to the family and had to give up all the comforts of life. They wore plain clothes, tonsured their heads, had a separate place to stay, and ate bland food. Reformers and emperors like Asoka, fought for the rights and welfare of women. Due to the efforts of many such reformers and philosophers, the condition of women improved and they were able to walk on the streets again with their heads held high.

RELIGION

India has been a very religious country since time immemorial. The birth and growth of civilization paved the way for different religions to spring up. In pre-historic times, there were no religions as such but people worshipped various forces of nature like the Sun, Moon, Thunder, etc. As the society grew, complex religious practices came into existence. With the emergence of the priestly class, there was a multitude of changes in the religions in India every region had its religious practice and belief. The Holy Scriptures like Vedas, Upanishads, and epics talk about the ancient religious practices of India. They talk about elaborate "Yagnas", sacrifices, the importance of fire in a ritual, etc. that were an integral part of the religious practices. Hinduism was one of the earliest religions to be founded in India and it is also considered to be one of the world's oldest religions. Even today, Hinduism has the maximum number of followers in India and the beliefs and traditions have not changed since ancient times. With time, Buddhism and Jainism came into being and new principles of spiritual knowledge came into being. People started to believe in re-birth, re-incarnation, and the philosophy of Karma. New beliefs and

practices came into being and the meaning of religion took an entirely new turn. Some customs went a bit far to implement themselves and were opposed by people. Society became oppressive to certain religious practices and many smaller religions and beliefs came into being. The ancient religions of India laid a strong foundation of religious practices that are followed to date. CUISINE Early Indians ate food that was easily available from nature. Fruits, wild berries, meat, fish, etc. were the main food items of the nomadic dwellers. With the advent of civilization, people settled and started to do farming. This led to the discovery of food crops, pulses, etc. Food in ancient India was cultivated in the fertile river valleys. Rice was their staple food that was eaten with cooked lentils, vegetables, and meat. Wheat was used to make flatbreads known as "Chapatti". The food habits of nearby countries also affected the food in ancient India. The cooking of chicken came to India from Thailand and mutton came from West Asia. The food pattern did not change with the arrival of the Aryans. With complex religious rituals taking the centre stage, animal sacrifices peaked and more and more people turned vegetarians. Milk and milk products came much into use during ancient times. Rice was eaten with curd and yogurt. Cows were respected and worshipped hence people stopped eating beef. Most people in India became vegetarians and meat was consumed very rarely. Many spices were cultivated in India and were used in cooking for aroma and flavor. India flourished in the cultivation of spices and many of them were later exported to foreign lands.

MEDIEVAL CULTURE

The Medieval period is considered as an age of great cultural synthesis in India. During this period a new phase of cultural development was initiated. The Turks and Mughals introduced fresh ideas and helped in giving rise to new features in the areas of religion, philosophy and ideas, Language and Literature, Styles of architecture and use of building material, Painting and Fine arts, Music, and performing arts. India already had a very rich cultural tradition in all spheres. The synthesis between different cultures gave birth to new philosophical and religious traditions, ideas, forms, and styles in almost all spheres,, of culture. New religious movements like Sufism and Bhakti, the rise of Sikhism as a new religion, growth of Urdu and Persian language and literature, growth of literature in various Indian languages, the architecture of the Sultanate and Mughals with regional variations, new forms of music, the Mughal painting and other new styles that emerged in India. SUFISM The Sufi movement as it emerged in India had the following features: The Sufis were organized in several different orders. Most of these orders were led by some prominent Sufi saint or Pir. It was named after them and was followed by his disciples. The Sufis believed that for union with God one needs a spiritual guru or Pir.

THE BHAKTI MOVEMENT

The Bhakti movement in the north included socio-religious movements that were linked to one of the acharyas from the south and is sometimes seen as a continuation of the movement that originated in the south. Though there were similarities in the traditions of the two regions, the notion of bhakti varied in

the teachings of each of the saints. The Nirguna Bhaktas like Kabir rejected the varnashrama and all conventions based on caste distinction and championed new values, helping the emergence of new groups and new unorthodox/protestant sects. The Saguna Bhaktas like Tulsidas on the other hand upheld the caste system and the supremacy of the Brahmins. They preached the religion of surrender and simple faith in a personal god and had a strong commitment to idol worship.

SIKHISM

The teachings and philosophy of Guru Nanak form an important part of Indian philosophical thought. His philosophy consists of three basic elements: a leading charismatic personality (the Guru), ideology (Shabad), and Organization (Sangat). Nanak evaluated and criticized the prevailing religious beliefs and attempted to establish a true religion, which could lead to salvation. He repudiated idol worship and did not favor pilgrimage nor accept the theory of incarnation. He condemned formalism and ritualism. He emphasized having a true Guru for revelation. He advised people to follow the principles of conduct and worship: Sach (truth), Jalal (lawful earning), Khair (wishing well of others), Niyat (right intention), and service to the lord. He denounced the caste system and the inequality it caused. He argued that the caste and honor should be judged by the acts or the deeds of individuals. He laid stress on concepts of justice, righteousness, and liberty. His verses mainly consist of two basic concepts, Sach (truth) and Nam (name).

MEDIEVAL INDIAN FOOD

Food habits in Medieval India changed with the advent of invaders from Central Asia. The Muslims introduced the most popular Mughal cuisine which forms a major part of the Indian menu even today. Along with this, they brought different kinds of dry fruits and flatbreads among the Indians. The Mughals were great patrons of cuisine. Lavish dishes were prepared during the rule of Jahangir and Shah Jahan. The Nizams of Hyderabad state, meanwhile, developed and mastered their style of cooking with the most notable dish being the Biryani, often considered by many enthusiasts to be the finest of main dishes in India. Next to this, the Portuguese introduced Indian Vindaloo dishes and others. This was followed by the Chinese influence on Indian food that traveled along with the mongoloid race from Central Asia. Along with this food in medieval India was also influenced by the British and Anglo-Indian cuisine. This continued in modern days as well. The British introduced the Western style of food in India which was gratefully accepted by the Indians along with their traditional past. The history of Indian food manifests before us that during the reign of the British Empire in India (the British Raj), the home cuisine was considered by the Europeans closely to what Gods taught of ambrosia: a delightful, heavenly and delicate dish.

MODERN CULTURE

Five important features which will perhaps give us some aid in understanding modern India:

1. Its diversity

2. The depth of culture

3. A land of minorities

4. Its future depends on the interaction between two worlds:

5. In the cities and rural India, poverty, spirituality and modernity mix and coexist

Many people in the Western world think of India as an inert and distant [grouping] of people and poverty, a combination of the exotic and tragic. This misperception, popularized through years of media stereotyping, conceals reality. India is a vibrant society with an increasingly vigorous internal dynamic and an increasing influence, directly and indirectly, in the world. Its significance lies not only in its size -- some 930 million Indians are 15 percent of the planetary population -- but also in the questions raised by the path India has chosen in domestic and foreign policy. This nation is the largest functioning democracy, with regular and freely contested elections. Thus, it is the test of whether democracy is a suitable system of government for large numbers of relatively poor people in a world where democracy, as we understand it, is a much- endangered political species, especially in Third World countries. Modern India is also a test of two middle-ground philosophies. As an early proponent of non-alignment in international politics, India has attempted to establish a [middle] position between Western and [communist] oriented states. Over the years, its leadership in carving out a Third World posture demonstrated that there is a viable route for nations who did not want to take sides in Cold War politics, an approach which many other nations in Asia, Africa, Latin America, and the Middle East have followed and hope to sustain. India's economic policies have also broken new ground. They were the first large-scale test of the modern mixed economy: central government planning with a combination of both private and public ownership of economic enterprises. It is perhaps still too early to evaluate the results. On the one hand, poverty remains [widespread] and unemployment is high. On the other, Indian agriculture has performed much better than either Soviet or Chinese agriculture. (India now feeds her population and has imported hardly any grain in the past four years.) Also, India now ranks as the ninth-largest industrial economy in the world. A further significance of India today comes from the geopolitics of South Asia. Bordering the Indian Ocean into which the Persian Gulf flows, it is a key location in an era of oil logistics. Add the proximity of Russia, Afghanistan, Pakistan, and China, and India's situation becomes critical to the tensions and interactions of current global politics. From this perspective alone, apart from the many human, cultural and other reasons, it behooves thoughtful people around the world to make

efforts to understand this vast and vital nation. It is possible to say almost anything about India and have it apply to some part of that subcontinent. India is a land of [poverty] and, in some ways, of plenty. It is a nation powerful and weak, ancient and modern, climatically dramatic in its contrasts.

GLOBALIZATION AND IT'S IMPACT ON INDIAN CULTURE

Globalization has a wide role to play worldwide. It has left back its footprints in every sphere of life. Not only in India, but the interchange of world views and ideas has resulted in a major transformation of the lifestyle and living standard of people globally. Indian culture is no bar to this transformation process. Our deep-rooted traditions and customs have loosened up their hold with the emergence of globalization. India has a rich cultural background and pride in its culture is famous throughout the world. Globalization has not only inculcated the westernization in India, but conversely, the Indian culture has also spread its impact globally. Culture and traditions of any geographic region hold a special significance to its uniqueness and that is the differentiating factor for a population within a geographic boundary from the other. This uniqueness has been disturbed to varying degrees instead of globalization. Such an impact is very much pronounced when they hit a developing country like India. The culture of any country does not only portray the region and language of the region, but it starts with the mindset and mentality of the residing citizens. Indian culture is quite rich concerning its heritage and resources, and more importantly due to the welcoming approach of its citizens. India is a bouquet varying religion, dialect, edibles, tradition, custom, music, art and architecture, etc., bundled into a single unit of patriotism and unity. The common factor within all these diversities is the Indian mindset of welcoming, greeting, celebrating in a united way with immense affection and togetherness. This is the rich essence of the Indian culture that has attracted many foreigners to stay back in India and mingle into its eternal fragrance. When one analyses this rich culture with the globalization point of view, it can find many punch holes of westernization and mixing of other traits and cultures into our beautifully woven blanket.

CULTURES AFFECTED BY GLOBALIZATION

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CHANGING TRENDS IN INDIAN CULTURE

SOCIO-CULTURAL EFFECTS OF GLOBALIZATION

Unprecedented interaction and mobility have dented local cultures. Large scale immigration and a transnational workforce - the product of globalization - is dispersing cultures across the world, leading to a unified world culture. India is no exception. There was a time when Indians used to greet each other with "Namaste" or something similar in regional dialects. But now it's "Hi" and "Hello" among a large section of the population. However, Dr. Kumar Ashutosh, who has a Ph.D. in History, says, "It's not a question of being good or bad. It's an issue of changing preferences". The joint family system of India, which has been appreciated worldwide, is breaking up, paving the way for nuclear families everywhere. Most people now like an independent life, a by-product of globalization. There are old-age homes and senior communities everywhere, in the major cities at least. And what's a real worry is that many of these nuclear families are getting further divided because of strained relations between partners. Traditionally, life partners were searched from local communities, usually within the same caste. Inter-caste marriages are now common. Parents are turning to the web to search for prospective brides and grooms, and often, they prefer NRIs (Non-Resident Indians) for their westernized outlook, lifestyles, and higher disposable income. A fatter bank account is more important than the happiness index.

GLOBALIZATION AND INDIA'S LANGUAGES

English is already the primary language in India because it connects everybody. Yet each state in the country has a separate first language, and it can sometimes become very difficult without English. For instance, Kannada is the first language in Karnataka, and Malayalam in Kerala. Though these are neighboring states, a person from Kerala would still not understand Kannada. Hindi and English are thus commonly used by almost everybody. English is slowly taking over because of the effects of globalization. But are the local languages dying out? Hardly! The internet is preserving them. Take for instance the efforts to preserve Bengali and the works of Rabindranath Tagore. The Gigabit project is an online archive of all the songs, stories, books, and poems of Tagore. The internet is not just preserving this, it's taking Tagore''s work to the world and making it more popular.

A GLOBAL WORKPLACE AND THE FAMILY LIFE

Globalization is affecting the marital space too. Work is forcing a married couple to lead separate lives, away from each other over a long time. This is typical for those in Information Technology who are working overseas, in the UK, US, France, Australia, and elsewhere. The husband or wife is away. Sometimes, both are working in different locations, because it's not always possible to find jobs in the same place, whether it's the same firm or another. And sometimes, in a career-driven society, the partners are not willing or able to give up this employment. Either they don't have kids till late in their married

life, or the kids don't enjoy the full family. They just have to stay with the dad or mom, or with the grandparents because of schooling compulsions. Many Indian schools are following an international curriculum to meet the demands of increasingly globalized parents.

CONCLUSION

To conclude, there are different aspects of the Indian culture. Each aspect is practiced by people but not everyone believes in the different aspects. As one can see it is a very traditional culture, everyone has their opinion towards it, positive and negative. Therefore the Indian Culture is very unique and has various practices. Although the youth do not believe in the traditional aspects, the culture will vary with time and will not be traditional anymore because of the modern world. All in all the aspects are frequently practiced but tomorrow's generation is going to change it. Indian culture is incredibly complex and resembles a chaos of mind-boggling proportions. But beneath this seeming chaos is a scientific foundation that is thousands of years old. The caste system in India, as it appears today, looks unnecessary, unfair, and uncalled for. Why should we discriminate between people based on profession or birth? But this was not always the case. Sadhguru looks at why the caste system was set up in the first place and explores whether abolishing the caste system would solve any of the problems associated with it nowadays. It has been a long-standing complaint that Indian youth are highly influenced by American and European cultures. With India fast becoming a truly global environment in terms of economy, food, and culture, what does it take to make sure our youth do not forget the richness of being Indian?

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