

Impact of globalisation on Indian culture essay



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An importance feature of globalization is the interchange of ideas as symbolized by the internet. The concern involves the clash of cultures and the spread of materialistic values. The internet allows any person to access and wonder into the Hollywood library and no one is there to stop, control or direct you. This has enormous influence on hoe people think, act or behave. The values that this entertainment industries reflects often promote materialism, violence and immorality.

Hence, this paper examines the concept of globalization and culture as well as the various aspects of Nigerian culture. It also examines the impact of globalization on culture. Effort is made on the ways Nigerian culture can be protected from extinction as a result of forces of globalization, which is currently exerting influence among Nigerian youths.

INTRODUCTION

Technology now created the possibility and even the likelihood of global culture. The fax machine, satellite and cable T. V have swept away the national cultural boundaries.

Duru-Ford, (2002), opines that global entertainment companies shape understanding and dreams of ordinaries citizens wherever they live. The local culture are inevitably falling victim to global “consumer” culture. For instance, English Language, as observe by Tucus-Dubrow (2002), is gradually but steadily eradicating the local dialect while consumer values according to Duru-Ford (2002), are overwhelming people’s sense of

community and social solidarity. For instance, globalization has increasingly knitted together the world created unity out of great diversity.

Jeans (2002), noted that Coca Cola, Disney and McDonald symbolize the process along with Sony. Shell oil and IBM to influence global consumer's taste. They are known and consumed all over the world. In addition, they are powerful companies that drive globalization forward, creating new laws, new business processes, new ways to eat and drink, new hopes and dreams. Fridah (2002), observes that there are optimists and pessimists, who have contradicting views. She states that optimists look forward to a global village linked altogether by internet, and benefiting from over-increasing material well being.

On the other hand are pessimists who see a frightful corporate tyranny destroying the environment and culture, and sweeping away all that is healthy and meaningful for human existence. Probably this is why Willien (2002), predicts deterritorialization which he describes or calls the end of geography and the end of sovereignty. This paper therefore examines the concept of globalization and culture as well as the impact of globalization on the culture.

THE CONCEPT OF GLOBALIZATION

Globalization has become one of the most popular buzzwords of our time frequently used by people.

Globalization is the increasing interaction of national economies with that of the First World, which ultimately aims at creating a state of frictionless capitalism. According to Orunmoluyi (2002) it is a process of creating a

global market in which increasingly all nations are forced to participate. The process of globalisation entails that there is interconnection of sovereign nations through trade and capital flows; harmonization of economy rules that govern relationship among these sovereign nation; creating structures to support and facilitate interdependent and creating a global market place.

From the culture point of view, David (2002), state that globalization is the process of harmonizing different culture and beliefs. Castells (1997), state that globalization is the process that eroding differences in culture and producing a seamless global system of culture and economic values. The harmonization, according to Awake (2002), has achieved to due to advancement in communication and countries are increasingly being forced to participate. Therefore, globalization can be viewed as a process of shifting autonomous economies into a global market.

In other words, it is the systematic integration of autonomous economies into a global system of production and distribution. The consequent is that the world of separate nation-states is said to be ending if the process of globalization is allowed to run its logical course. The new technology, based on the computer and satellite communication have indeed revolutionized our traditional conception of the media, both print and electronic. Books, newspapers, radio, television and video programme are now being transposed into the multimedia world of the cyber space and available to all people of the world wherever they may live.

THE CONCEPT OF CULTURE

Culture has been defined differently by people. The different definitions attached to culture is based on the differences in the orientation of the people. According to Ekeh (1989), culture is a construct used in an attempt to analyse and integrate events and ideas in a broad spectrum of areas of society. Jekayinfa (2002) states that from a wider perspective, culture includes the total repertoire of human actions which are socially transmitted from generation to generation. Tyler (1871), in Jekayinfa (2002), views culture as a configuration of institutions and modes of life.

Furthermore, he states that culture is the complex whole which includes knowledge, belief, arts, morals, laws, customs, and any other capabilities and habits acquired by man as a member of the society. Among the features that characterize culture is that it has its own personality and identity. The fact that we are human does not mean we are the same. However, it is noted that every moment, we are being transformed, always growing like the cell in our bodies. Culture changes exactly the same way as the human being changes. In other words, culture is dynamic.

According to Odiora (2002) the transformation of culture is gradual and not sudden. Obiora (2002) contends that culture is a continuous process of change. In spite of the change, culture continues to give a community a sense of dignity, continuity, security and binds society together. Another attribute of culture is that it is learned, acquired, transmitted or diffused through contact or other means of communication flow from one generation to another. For instance, in the old days a young Nigerian girl from Yoruba

culture would kneel down to greet their elders. For the British a girl may stretch hand shake.

In the modern day third world countries, absolute kneeling down may be fading as noted by Tardif (2002) opines that culture is not genetically transmitted rather it takes place by process of absorption from the social environment or through deliberate instruction. This is to say that culture is learned. Such learning does not occur through natural inheritance. Probably that is why Jekayinfa (2002) maintains that the man learns culture through the process of socialization, enumeration, personal experience and through deliberate indoctrination or teaching. It should be noted that learning of culture is a life long process.

That is, learning of culture is from birth to death. Jekayinfa (2002) further observes that what is learnt differs from society to society and from one stage to another. However, all that is learnt is geared towards the realization of the goal of the society.

IMPACT OF GLOBALIZATION ON CULTURE:

The continuing world-wide growth of access to internet is being mirrored by an equally discernible rise in its use by ethnic ideological and national groups anxious to assert their culture identity (Obiora; 2002). This is most apparent in the information obtained some of which reflect interest and goals.

With trade agreement and liberalization of telecommunications, Corbit (199), notes that corporate culture is said to rule the nation Jean (2002) observes that globalization has made it possible for the whole world to be wired and plugged into T. V programme, movies, news, music, life style and

entertainment of the advanced countries. Satellite, cables, phones, walkmans, V. C. Ds, D. V. Ds and retail grants as well as wonders of entertainment technology are creating the mass marketing of culture. The impact of globalization on the culture is immense and diverse. It has affected the cultural aspect of people in different ways.

For instance, the loud echoing advertisement rhythms of the famous Coca-Cola drinks can be heard across the boundaries in towns, cities and even in remote rural areas where drinking water is hard to get. This is why Duru-Ford (2002) observe that people had to change their living ways due to influence of globalization. Since globalization involves the opening up the economics and knowledge freely and widely to the global market and its forces, Friday (2002) contends that it is required that whatever the nature of their economics, knowledge their level of the development and whatever their location in the global economy, all countries must pursue a common set of economic policies. Of particular importance, they must permit free and discriminate operation of transnational corporation in their economies, open their economies freely and indiscriminately to import and concentrate on exporting what they are supposed to be good at; reduce the role of government in the economy to that of supporting the market and private enterprises; and leave the determination of prices of goods, currencies labour, as well as the allocation of the resources to the operation of the market (Awake 2002).

It has been observed that the aspects of long process of globalization has been implemented in Nigeria. This is because 1987, Ibrahim Babangida, the then President of Nigeria introduce structural adjustment programme such <https://assignbuster.com/impact-of-globalisation-on-indian-culture-essay/>

as deregulated foreign investment, import liberalization, deregulated banking system and so on. The result have been to further undermine the internal and national productive capacity, social security and democratic integrity of these developing countries (Friday 2002).

Tuhus-Dubrow (2002) has observed that a language is considered endangered when it is not longer spoken by children, moribund by only handful of elderly speaker and left to extinct when it is no longer spoken. The number of language endangered vary but the average estimates from studies, according to Whalen (2002) are alarming with half of the world language struggling to survive. It has been observed that many of Nigerian languages are endangered. (Ajayi, 2001). It is opinion of Walleh (2002) that a language should be preserved. This is because language recognizes people's right to determination of their own fate.

Any culture can be expressed in any language in some ways, but the native language is most effective. In Nigeria, the indigenous languages are rendered impotent because, English Language is the official language of the country. Globalization has made English language a predator language. This informs James (1997) to state that English language is a "killer" language. English language has run rampant all over Nigeria. People want to speak English language because it is the language of advertising, blockbuster, movies and pop music, as well as vital tool of success.

English language has become certainly the most successful lingua franca we have ever seen. Wade (1997) maintains that we will continue to use languages of our but we all know that these languages are giving way to

English language. Global communication according to Oni (2001) is observed to be flattening the cultural terrain in the direction of the dominance of the modes and material practices of the global economic leaders, most particularly in the United States of America (USA).

The ownership of the strategic components of the global communication technology's i.e. Microsoft, is seen as determining element in this flattening of terrain. Today, the world is moving towards the extinction of a rich and varied cultural and symbolic life and emerging in the global language.

Cyrstal (1997) notes that English Language, that is emerging as global language, is no longer under the control of its original owners. On the otherhand, the Nigerian indigenous languages are facing serious danger of extinction. Nigeria much has become characterized with themes such as AIDS, Orphan, land mines, war and drought.

Furthermore, Nigeria music has been neutralized with the western beats of Michael Jackson, Lionel Richie, Craig- David etc. Many Nigerian Youth now prefer western hair style, shoes and dressing. Yakubu (1999) discovers that young people of the Third World countries are the largest consumers of global culture. With MTV, Eurostar global entertainment is signalling absolute dominance of the music of western culture. Probably that is why Jean 2002 maintains that TV does not offer only entertainment it embodies the sheer power and influence of the global corporate culture. Television has become the agent of the new global corporate vision.

All over the world, people of all ages are exposed to the same music, the same sporting events, the same news, soap-opera and the same glamorous

life style. It is observed that the culture of U. S. is available every where (PIPA; 1999). Satellite T. V. has made T. V. programmes to be available for 24 hours. Yakubu (1999) notes that about 75% of the world population have access to daily T. V. reception. Most of the T. V. screens are dominated by U. S. films, music and life style. Children no longer sit in the evening for tales by moonlight that promote the values of respect, integrity, peace, love and unity.

Even, it has been neglected in the rural areas where this sort of environment would fit best. The struggle now is for survival; how to get a bond of meal to fill family. Children now involve themselves in crime such as robbery, thuggery, violence and female prostitution. Fridah (2002) notes that in the olden days, most communities in Africa had a strong policy of food security. Distant family compound. Today, all these have vanished and people have been forced into a situation where they are living from hand to mouth.

Globalization has made the working class run into the habit of borrowing their salaries even before they receive them. According to Oni (2001) bribery and corruption are encouraged so as to make ends meet. Awareness of globalization is on the increase that no one wants to be left behind. Women, in Nigeria have realized this probably, that is why Obwra (2002) maintains that women economic activities have been highly affected by globalization. Women are now forced to enter into those economic activities exclusively preserved for men. Globalization has exposed the women into crime and other illegal economic activities.

Globalization has resulted in the introduction of policies aimed at eliminating all obstacles of the “ free” exercise of economic activity across boundaries including trade liberalization, the deregulation of production, the labour market and the market of goods and services and the implementation of regional and international agreements. Nigeria, for instance, has opened her border to goods and services of ECOWAS nations. Furthermore, Nigeria’s border is opened to any information or data coming from any country of the world. Before globalization, Nigeria’s economy like other developing economies was heavily regulated by the state. Under the regulated economy restrictive business practices on import and export were in place. These include use of import licence, imposition of tariffs quota, control of foreign exchange and some times outright ban on importation.

During this period, self-reliance was the slogan. However, this has now been replaced by deregulation, economic liberalization and privatization of the national economic activities. The hope is that this new approach will accelerate rapid economic growth and development. Nigeria has now become a big importer of rice to the detriment of locally produced rice. Crystal (1997) most Nigerians prefer American Rice. This has forced the production of local rice to be reduced. However, Nigeria has become a big importer of food. With reduction of subsidies on food in the developed countries, there will be price increase in their food export. This may justify Raghavan (1999) view that poor countries that rely on food import may face rising import bills, especially when many of the Third world countries suffer from lack of foreign exchange problems. As a consequence the food security of farmers of the Third World countries is threatened.

The situation according to Raghavan (1997) is made worse by the fact that food decline. According to him between 1987 and 1997 food and shipmatts were halved from 12.7 million tons to 5.43 million tons. The impact of increased reliance on food imports undermines a nation's food security and poverty hunger and starvation can only worsen for majority of small farmers. After many years of globalization indicate will destroy farmers livelihoods displace communities and create rural unemployment otherwise because global trade is also to do with people's livelihood and their most basic social and economic rights.

Trade is part of daily life of millions of Nigeria's poor people. Trade is a crucial determinant of the welfare of African and in turn affect their culture. Corbitt (2002) observes that when a people social and economic patterns are affected, the culture is over all affected too. Globalization that is built on the unacceptable levels of inequities to vulnerable communities ad groups, or courses global environmental damage and disregards our obligations to future generations is not conclusive to even and sustainable development. Hitherto, the Nigerian culture expects man to provide for the family but this has changed.

It is men and women both leave home in search of the available labour it has become a common practice, especially where there are massive retrenchment one will find men at home while the woman goes to work. Hence, it has effect on the household responsibilities, where one finds change of roles when a man has to wash, cook and even look after the children. Many children have dropped out of schools because their families

cannot afford to pay their school fees (Obiora 2002). This situation is reducing the little opportunities they have.

There is a limit to one's capacity to enjoy one's right, if one has not gone to school. This means that one may not get a job and therefore one's rights are affected. Irele (2001) notes that there is need to promote, protect, preserve and modernize Black and African culture in general, in order to empower them to compete favourably in the emerging global world dominated by western cultural values and standards. One way of doing that is the need to aggressively collect African oral traditions especially poetry, and preserve them with audio-visual facilities in order to conceptualize.

The mechanics and technique of African performance arts as well as enhance their utilization for research and development purposes. Ajayi (2001) remarks that globalization is about competition and struggle for dominance which encourages more than anything else, the continuation and expansion of western imperialism in the new millennium. To make globalization meaningful to Nigerian culture. This is because the cultural order of the day world wide to days is the issue of who you are in terms of knowledge.

CONCLUSION

Globalization is fastly determining the cultural practices of the Nigerian people. Those who are slow are left behind and from indications, everyone seems to be in big rush not to be left behind. Culture of the developed economy has taken over the local culture. Many Nigerians prefer the cultural practices of the developed countries. From the foregoing, it is observed that

globalization is characterized by keen competition and an aggressive quest for supremacy by various contending people and interest groups of the world.

Ajayi (2001) notes that globalization is a continuation and expansion of western imperialism. This is because to him, it is a fresh phase in the recolonization of African societies which attempts to continue the promotion of western linguistic heritage and literary aesthetic canons at the expense of African indigenous languages and literature. The recolonization has imposed on all cultural values on African society and Nigerian culture thereby distorting the African value system and identity.

This is achieved by fostering increasing disruption and managerialization of the art and culture of Nigerians. Nigerian culture is portrayed as less functional and perhaps inferior to the culture of other people of the world. This is why the people are losing their touch of the natural environment, including the indigenous landscapes, settlement patterns and mode of architecture. According to Oni (2001) the performance of Africa in the emerging scenario would be a function of the ability and commitment of African leaders to mobilize the productive forces of the continent for development.

This is because Africa and its people have through its music made positive impact on the mental sensibilities of the world. He states further that he who controls knowledge dominates the world, since the advanced countries control knowledge that flows to other countries of the world, they benefit more from globalization. However, it must be realized that economic growth without

social and cultural justice cannot be the idea of sustainable world development. Development brought by globalization which is aimed at eliminating certain cultures is not a good conception of development.

This is because development is measured in terms of the quality of human life, which can be reflected in, for example, better education, health and life expectancy for every Nigerian. This can only be possible if men and women are equally empowered, not only in rhetoric but also in our life activities. The developed countries have a crucial role to play in this process. Globalization should restore people's dignity, sense of identity, continuity and security. Anything short of this should not and cannot be accepted.

Nigerian culture should be protected and the values of our culture which are worthwhile should be encouraged. In the world of Marle (1981) until the philosophy which holds one race superior, and another inferior is finally and permanently discredited and abandoned, there will be no peace anywhere in the world. If as is currently happening globalization according to Yakubu (1999) means the ability of one culture to break down other people's competitive capacities or worse, the corrosion of their critical capacities to the point where they lose confidence in themselves.

Therefore globalization should not be coded positively and wholesomely. Nigeria should invest more on education. In other words, government should increase the financial allocation to education in order to expand knowledge. It is when the government is ready, able and willing to expand knowledge that Nigeria will benefit from globalization. The Nigerian culture is the last frontier of defence available to the Nigerians to fight western imperialism.

The challenge before us is to find strategies that will protect and preserve African culture in general and Nigeria culture in particular. It is against this background that the following suggestion and recommendations are made: Nigeria should develop a national language. This can be achieved through the establishment of a commission that will be charged the formulation and implementation of a national language. To protect Nigeria culture, it should be integrated into the process of globalization. This can be achieved through the exhibition and staging of Arts and festival.

Nigeria is rich in culture. These aspects that promote positive values, co-operation understanding peaceful co-existence should be encouraged. This can be achieved through the teaching of social studies. To this end social studies should be made compulsory at all levels of education. Furthermore, the indigenous mode of dressing should be encouraged and promoted to make use of the traditional dress. The government should be committed to the promotion of positive growth and development. This can be done by looking - inward and pulling resources together to enhance growth and development.