Chapter 2

Globalization: The Transformation of Globalized Identity and the Augmented Multiplicity under the Overarching Global Entity

Introduction

Globalization is a clichéd term due to the hackneyed use by everyone, relating to the various nuances of transformations. The connotative meaning of the term is identified quickly, but very few realize the denotative implication the term globalization bears. For many, it is a 'borderless world' where the territorial divisions are seemingly irrelevant. Pronouncing the rise of borderless world, the hyper globalization seeks to convince the public that globalization inevitably involves the decline of a bounded territory as a meaningful concept for understanding social and political change (Steger 61). The idea suggested by Steger puts forward three main dispositions. One, that there is an inevitability of change both on social and political front. Secondly, these changes can be understood beyond the terms of territorial boundaries only, and finally, this marks the rise of globalization.

Globalization is a concept that is so frequent in usage and it has lost the vigour and fervour from it. Sociologist Roland Robertson a prominent theorist studied the cultural aspects of globalization. In his book *Globalization: Social Theory and Global Culture*, globalization is defined as "the compression of the world and the intensification of the consciousness of the world as a whole" (8).

The concept offers, a researcher, a higher scope for elaboration as the occurrences of change in the various fields, from economics to cultural exchange reflects globalization. Each school of thought identifies globalization according to the influence of globalization on the discipline. Various fields such as the economic activity, social relations, cultural transactions, educational openness, the new travel horizons are affected by globalization, and these disciplines reciprocate by accelerating the pace of globalization. It is hence difficult to comprise the concept to one single definition that is spread over multiple spheres. The defining characteristic of the process is "the movement towards greater inter dependence and integration" (Steger 9). The integration and inter dependence occurs in all domains.

The history of globalization undoubtedly predates modernity and evolves mostly since fifteenth century continuing till present day. Even though the process of globalization is not static and rather an ongoing process, the relevance of a history is in regard of the reach of this dynamic process from the age old times to the present times. The people and organizations around the globe are involved in the phenomenon of globalization and the process is assessed from two major stand points that of pro-globality and anti-globality. The multidimensional nature of globalization has turned it to one of the most polemical debates in many academic circles, dealing with various topics such as literature, art, feminism, human rights, technology, ecology and many more.

Based on the credos of these various disciplines it is attempted to establish a certain doctrine of globalization. Emerging global economy grounded in modernization and fuelled by the expansion of western capitalism, developed a response from economists and sociologists on two major grounds; namely, the growth of capital production and the rise of transnational corporations. The proliferation of markets crossed the nation state boundaries.

Many additional qualities of this movement come afloat when we analyse each of the definitions produced in this regard. A few such features to be mentioned are: one, creation of the new and multiplication of the existing activities as suggested by Steger (9). The second quality of globalization is reflected in the expansion and stretching of social relations. The third is intensification and acceleration of social exchanges and activities. The fourth and the most important is that globalization process also involves subjective plane of human consciousness. Considering all the aspects mentioned above the need of the hour is a multidimensional approach to globalization. The consecution of globalization went from globalization of countries to globalization of companies, and finally reaching to globalization of individuals. It should involve social, individual political and economic activities stringed together. But unfortunately what actually takes place is seeing the trees for forest. The outlook on globalization is scaled down and a biased or partial view is projected. A complex phenomenon like globalization tends to slip down to a narrow domain. Many a

time this transpires as the scholars concentrate on only the aspect applicable to their expertise.

The globalization studies revolves around multiple phenomena, to state a few, it is about a global economy where the production and consumption involves new world wide systems resulting in economic integration. Another aspect is the global political processes with far reaching implications like global government; along with this, the movement of the people crossing the geographical boundaries across the globe has given rise to transnationalism, all these should be brought under scrutiny. A major signifying characteristic to be examined in this regard is the social hierarchy marked with cultural domination on one side and inequality on the other. Each of the aspects is to be discussed as emergent variants in the backdrop of globalization with appropriate weightage.

Globalization: Range, Scope and Limitations

Anthony Moran, the social scientist explains globalization as "the widening, deepening, and speeding up of worldwide interconnectedness in all aspects of contemporary social life" (7). This suggests that globalization is not limited to any one discipline; rather it acts as a phenomenon stretched to all fabrics of society. The pattern of globalization is distinct in each domain following a set of processes. According to Huggan, globalization works through "four linked processes: deregulation, diversification, individualization, and informatization" (47). The contemporary globalization arises out of long standing

historical contexts. The people from different parts of the world expected for a single place with their culture at the centre. John Tomlinson in *Globalization and Culture* stresses that, the particular culture masquerading as universal ones is not evolved solely from religious world views and pre-modern cultures; rather, the concept was present at the core of European enlightenment rationality (358).

Escalation of globalization has instigated from economic dimension at first place. The reason is the greater transformations ruling the giant leap were first experienced in terms of economy. "Economic globalization refers to the intensification and stretching of economic interrelations across the globe" (Steger 37). The economic relations across the globe existed so far geared up transformation in a high accelerated pace with a wider reach in chorus. Steger continues to exemplify the economic transformation as "huge transnational corporations, powerful international economic institutions, and large regional trading system have emerged as the major building blocks of the twenty first century's global economic order" (37). This asserts that the economic globalization left the impact both at regional and international level.

Any discussions about social change cannot be completed without putting thrust on political aspect, so is globalization. "As the nation- state is replaced by the globe, the logic of the modern age becomes replaced by a new logic in which the globe becomes the primary source of identity and arena for social action" (Robinson 139). Even though, primarily identified as an economic social change,

the deeper political undertones, which made the transformation possible, should not be missed out. The political and economic globalization is so interconnected that it is difficult to find out which domain takes over the first position with prominence. As we discussed and defined economic globalization as intensification and stretching of economic interrelations, political globalization is the same with increased political interrelations across the globe resulting in unified governance or global governance. This facet of globalization is the most sought out and despised at the same time; since it facilitates the 'powerful' advance, and abates the 'weaker' section. Political globalization and global governance would operate hand in hand which would in turn result in cosmopolitan democracy. "Sceptics have also expressed the suspicion that the proponents of cosmopolitanism do not consider in sufficient detail the cultural feasibility of global democracy" (Steger 68). The contentious approach of globalization elicits more criticism on matters of governance, cultural diffusion, information and media interference. The era of globalization stamps itself through augmented media interference; a greater momentum is acquired for media with the latest technological advances which is resultant from globalization. The source of most informational flow is mass media. The flow of information is always in a single direction, from the source to many, which entails not only dispersion but also cultural globalization through conditioning.

Technology has facilitated the emergence of a global culture with faster dissemination of knowledge and information. The cultural boundaries are swept away by television, internet, and satellites; whereby, the dreams and attitudes of the people around the globe are determined by the global entertainment companies. The spread of values, norms, and culture tends to endorse western ideals, indirectly launching the cultural imperialism. Accordingly, certain issues surface into the scene as the fate of local cultures against the global consumer culture, a future world of global culture reinforced by social solidarity and political unity and the status of a language like English in the global arena. These issues are upshots of cultural globalization which need specific mention. Globalization of culture is a fairly well established theme. Intrinsic worth of culture and its importance as a sociological premise, the conditions which caused the explicitness of culture, genealogy of the concept of culture and affiliation to other interdisciplinary areas of study, and the significance of culture in diverse studies concerning global arenas are among the dominant discussions in globalizational approach. Cultural response to globality and globalization should also be scrutinized.

The cultural flows around the world is seemingly influenced by globalization through multiple meddling factors; hence, cultural globalization emerges as a significant facet of global phenomenon. According to Castells, cultural globalization is "the emergence of a specific set of values and beliefs that are largely shared around the planet" (117). This phenomenon is both caused by

and lead to globalization. The values disseminate due to globalization and societies interact and simultaneously, this dissemination results in globalization of culture. Galton identifies that the classic formulation of interdependence of societies leads to cultural diffusion (Babones 157). Cultural globalization remains entangled with set practices and symbolic expressions of life which remain enrooted in culture. The inception of cultural globalization went unidentified initially. Apart from the civilizational exchanges with new technologies, consumerism and similar practices the cultural transformations were stamped to be the cultural globalization. The local culture is influenced by the global culture and new combinations arise; these new combinations are partially homogenized and partially remain with local cultural forms and identities giving way to hybridization. Cultural globalization act as a medium, dissolving the differences in culture and creating homogeneity across the globe.

The technological advances like internet, geared up the pace of cultural globalization. Consumerism, mostly equated as the American sociologist George Ritzer commented in his book *Globalization: A Basic Text,* with Coca Colonization and McDonaldization (105). This too has caused to raise brows against the cultural globalization concept and practices. The three main ideologies associated with globalization are hyper globalist, sceptics, and the transformationalist. The first group considers that the world is increasingly global and they see the state and nation overshadowed by global. The second

group, goes completely in opposition to the former and holds the view that globalization is only a myth. For them globalization still lacks the global or universal element hence not valid. While the third, transformationalist approach views, globalization as a driving force in society causing economic, political, and social changes. The perception of globalization dominant in the world is opening up extensive opportunities for economic development of the world and significant changes to make the people's conditions of existence better.

The Third World perception of globalization is that of a harmful process that promotes inequality within and among states. It can be said, that globalization is integrating and fragmenting the world simultaneously, enhances uniformity and localization, places prosperity and deepening misery side by side and finally weighs homogenization and heterogenization alike. The idea of globalization stemmed out from the western culture that it has been forcibly applied on to the Third World or marginalized countries, keeping everyone as a part of it. Thus the ideas hidden behind globalization are also fixed according to Eurocentric terms. Criticisms were also received regarding how sameness is enforced among all cultures or how difference is perceived. Out of these two which should be given preponderance is still an intriguing question. As long as sameness of culture does not guarantee to preserve diversity of the world cultures and effectuate Western culture or dominant culture upon others, cultural globalization would remain under shade of doubts.

The pessimistic hyper globalizers' argue that, we are not moving towards a 'cultural rainbow' that reflects the diversity of the world's existing cultures. Rather, we are witnessing the rise of an increasingly homogenised popular culture underwritten by a 'western culture industry' based in New York, Hollywood, London and Milan (Steger 70).

This demonstrates how cultural globalization in turn concludes into cultural colonization. The cultural colonization is resisted and ethnicity is preserved in extremism. This tendency enroots from religion and through literature to a greater extent. On the other side there are people who hold on to a positive characteristics of cultural invasion, being optimistic, they agree on certain terms like spread of democracy, awareness about new systems, exposure to free market, and new educational horizons. A contrary assessment is also confirmed by people like Robertson, sociologist, who contends that global cultural flows often reinvigorate local cultural niches (Steger 75). To sum up, cultural globalization could bring about a change of attitude in people's consciousness wavering between optimistic and pessimistic vision. As culture is an ever evolving process, it should be admitted that no culture today remain authentic to its self contained nature, so three possible shifts can be noticed in the age of cultural globalization as suggested by Steger in *Globalization: A Very Short Introduction*. These shifts are the one towards popular culture, the one towards a cultural particularism, and the one which allows cultural hybridity (76).

The subjectivity of Globalization

Globalization has become a part of human history and trusted to be beneficial to everyone. It is a movement inevitable with no one in charge of the changes occurred. The linguistic, political and cultural globalization extends to the spread of ideological globalization, like the spread of democracy. The impulses of globalization are prevalent from primordial times. At one point the people involuntarily desired for it, on the other side, there are powerful civilizations colonised the countries and imposed their cultural and economic practices over others. The European imperialism equated with colonization can also be considered as globalization since the process transplanted the values and practices in the colonized countries.

The criticisms against globalization have set in an inescapable trend of the society, where many features of globalization are met positively. At the same time the challenges posed are equally strong. Along with accelerating forces, the anti globalists camps are equally thrusting. Two major categorisations mainly found are, first, particularist protectionism and the second universal protectionism. The particularist protectionists are particular about their nation, its culture and not seemingly ready to change in tune with global solidarity ensured by globalization. Whereas, universal protectionist are lead by social justice and equality and questions the inequalities created by global elites. For them globalization should take place at the grassroot level among the ordinary

people. In cultural terms, the new pattern of globalization has to effectuate a new form of global mass culture.

The advocates of globalization put forward arguments on modernity, progress, development and other positive changes as the ramification of globalization. However, they transform and replace our customs, cultural values, morals, norms, and even behavioural patterns at will. This endorsed globalization as the despicable form of internationalization and homogenization which supports loss of power, ethnic identity, and autonomy in the affected nations. Globalization generates the idea that everyone outside the globalized circle is not civilized; therefore one has to metamorphose into a main-stream-cultural-figure stripping off the ethnic identity to fit into the present trend. This wrong conviction has influenced our values as well as our intellectual and cultural development. Globalization although has its contribution in national development people consider themselves as awkward or barbaric when they indulge in those activities which previously made them feel proud in the community. The concept of globalization should be seen as an encouragement towards upgrading or promoting our cultural values and national heritage. Dismally, it has deteriorated to subduing or substituting our heritage. No culture or language should be seen as inferior to another but should be given an accommodating path. This would bring better national growth and better integration globally.

In so far as the role of culture in global process is concerned, there are mainly two approaches. First approach focuses on the positive consequences of globalization, where a free exchange and dissemination of goods, people, ideas, and technology is possible between different cultures worldwide and the instance of cultural diffusion is conceived. The second approach posits that cultural globalization is characterized by massive homogenization and resultant worldwide acculturation. The ethnic annihilation is the inevitable and deplorable side effect; "that of neo liberals and neo imperial warmongers who believe that economic progress and modern institutions are worth the price of disposing of traditional and local cultures; and that of liberals and third positionists who see in local cultures and in ethnic diversity the alternative for globalization with a human face" (Trigo 7). Thus the impact of globalization in the cultural sphere is mostly viewed in a pessimistic light. It is equated with the destruction of cultural and ethnic identities. Further, it accelerates the encroachment of a homogenized, westernized, consumer culture. Ultimately, globalization is interpreted as an absolute extension of western cultural imperialism.

The globalization scenario necessitates the analysis of the future of globalization and the related phases. Debate on globalization focuses on the social inequality and the cultural dominance in existence. Hence the future of globalization will be in new lights if it remains truly democratic global order. Transnationalism and multiculturalism emerged as off-shoots of globalization

and both the concepts bear a heavy gravity of ideologies attached to them. The rhetoric of globalization have remained locked primarily in the spheres of economics and politics for a long time. The far reaching results were visible slowly spreading in to the other realms of culture, language, dogma and literature making globalization a multidimensional process. The momentum was gained with "media and communication technology" (Tomlinson 354). Incorporating the multiple genres, as Tomlinson commented globalization tends to act as, "a complex, accelerating, integrating process of global connectivity" (Tomlinson 354). The connectivity among different parts of the world with the technologies of computers, mobile phones, and internet make the lives of the people all over the world more integrated. It also influences and conditions the thinking faculty to act globally. The cultural changes initiated by the globalization process can be measured to some extent by examining the shifting global patterns of language use. It is obvious that some languages are increasingly used especially in international communications at the same time a few others lose their prominence and sometimes slowly disappear as the speakers assimilate to a different language. This can be cited as one characteristic of homogenization. The everyday life of a local person acts from the global front. Even the global social issues manipulate the reasoning faculties of common man. The life style, food habit, and entertainment changes make globalization sound subjective.

Global mass culture has a variety of different characteristics but I would identify two. One is that it remains centered in the West. That is to say, Western technology, the concentration of capital, the concentration of techniques, the concentration of advanced labour in the Western societies, and the stories and the imagery of Western societies: these remain the driving powerhouse of this global mass culture. In that sense, it is centered in the West and it always speaks English (Hall 6).

Cultures are propagated and mix with one another in the course as it is exposed to one another in the fast moving world of media and transportation. It is susceptible to influence each other and tends to get modified from their original and authentic form. When the interaction is with dominant culture, it would overtake and absorb the marginal cultures in any part of the world; the danger of losing cultural integrity on the part of each culture is thus evident.

Globalization consigns too many related processes in the economic, political, and social fields. However, it is within the cultural sphere that the popular idea of globalization takes root and effectuates changes in the lives of most people. What leaves globalization under the shadow is the specificity of what globalization is and how it affects the lives of people. In general, Robertson's reference to globalization as "a particular series of developments concerning the concrete structuration of the world as a whole" (20) is a useful place to begin understanding globalization as a cultural phenomenon because it

captures the idea that humans perceive the world in a similar way. But Arjun

Appadurai in his book *Modernity at Large: Cultural Dimensions of Globalization,*

comments of culture differently, as "culture is regarded as a dimension of

phenomena that attends to situated and embodied difference" (13). Further it is

mentioned that"culture is a pervasive dimension" which utilises the differences

of human interactions to create new concepts about group identity. The

discussions on cultural globalization remain self contradictory at these levels.

Boli and Thomas explain, through globalization "definitions, principles,

and purposes are cognitively constructed in similar ways throughout the world"

(173). The investigations with regard to the different perspectives to explain the

forces driving globalization and the consequential findings are diverse.

Globalization dominated the ways in which the visual and graphic arts have

entered directly into the reconstitution of people's life, entertainment, and

leisure. It is dominated by television and by film, and by the image, and styles of

mass advertising. The principal forces behind the adoption of global practices are

the multinational corporation and national elites adjusted to global trends. The

multinational corporation promotes a culture of consumerism that in turn creates

a necessity for its products by the elitist group. According to this view,

globalization creates contradictory processes—the generation of wealth and

"globalized" marginality that stir up migration within and between countries

toward global cities (Appiah XII). These processes will provide the basis for

conflict and hostility now and in the near future. The realist school of international relations, which originally believed on the power of nation-states as the source of structure in the world, now focuses on multiple international factors, including multinational business enterprises and nongovernmental organizations, as sources of structure. Globalization leads to a complex interdependence among these multiple determinants that pursue their own interests on a global playing field.

Military security no longer dominates international politics as economic and social issues play increasingly important role in international relations. Reacting to the rationalism implicit in both the Marxist and neo-realist approaches, world polity theorists such as Meyer et al. (144) understand the adoption of transnational practices to be caused by forces of mimetic isomorphism. Mimetic isomorphism refers to the tendency of organizations to imitate the structures and practices of other organizations and institutions in the face of environments characterized by great uncertainty (DiMaggio and Powell 151-52). World polity theorists argue that the adoption of organizational practices by international and local actors depends upon a world culture to which they conform. Among the elements of this world culture, Boli and Thomas (171) identify five values: universalism, individualism, rational voluntaristic authority, human purposes of rationalizing progress, and world citizenship. Finally, for world culture theorists, a world culture does exist, but is much less

homogeneous than suggested by the world polity theorists. Instead,

globalization is best characterized by processes, alternatively called

hybridization as suggested by Robertson, creolization as discussed by Cohen, or

glocalization suggested byHannerz (Hassi and Storti 14), in which different

cultural elements are joined in new and sometimes unexpected ways as they

come into contact with each other as a result of different cultural flows.

Appadurai in his book *Modernity at Large: Cultural Dimensions of*

Globalization, postulates that cultures come into contact with each other through

five specific kinds of global cultural flows: ethnoscapes (tourists, immigrants,

refugees, etc.), mediascapes (radio, television, etc.), technoscapes (low and high

technology transfers), finanscapes (capital flows), and ideoscapes (ideologies)

(33). These cultural flows occur in all directions between North and South and

East and West. In each case, these flows bring people into contact with new ideas

that serve as catalysts for the creation of new cultural forms. According to

Hannerz, cultural flows occur in four ways. The market causes cultural

commodities to move across borders. The state as a manager of meaning

implants cultural norms and categories to standardize practices as well as to

accentuate some differences in order to aid the creation of national identity. The

third pattern or process involves the everyday activities involved in production

whether at home, work, or school, which may or may not be subject to

considerable global influence. The fourth deals with movements (women's,

environmental, peace, etc.) that transcend national borders and often deliberately transmit new values. These four processes contribute to the flow of cultural products from the North (or the center) to the South (or the periphery) (Husted 83) and this flow is not one-way. Rather, actors in the periphery take cultural products from the centre, modify them to local conditions and tastes, and develop new synthesis or hybrids.

The common supposition about the globalization process is that it will effect in a single global culture. Even though it is a speculation, the chance of actualizing it is more as there is an accelerated unifying effect of connectivity in the globalization process. This is not limited to any one sphere but spreads in multiple spheres. The general unifying character of the practices at the globalization phenomenon is welcomed and resisted at the same time. Contemporary globalization is not an overnight change but the end result of longer history where the societies and people imagined the world to be closer and a single place. They also assumed or rather hoped that their culture would be remained at the centre of this imagined single entity. It turns to be a single place encompassing all and is criticised for excluding the minority and thrusting the mainstream upon the rest. This makes globalization idea as not quite global.

The process of globalization is often termed to be an umbrella concept but hardly gives space for economic, social and technological development for countries like Africa. "What used to be called the 'Third world' clearly does not

partake of the globalized economy or of globalized communications *in the same way* as the developed world" (Tomlinson 355). This leads to conceive globalization of culture to be a cultural imperialism. "The most common way in which this is conceived is in the assumption that . . . cultural globalization implies a form of cultural imperialism: the spread of western capitalist- particularly American- culture to every part of the globe, and the consequent threat of a loss of distinct non-western cultural traditions" (Tomlinson 355). Tomlinson shares the fear that there might occur a total domination of world cultures with the initiation of the iconic brands like Disney, Coca –Cola, Google, Microsoft, McDonald's and many similar giants. But these tendencies face a cultural opposition which too has become one phase of cultural globalization.

In seeking to describe the cultural facet of globalization, it is often sceptical that global culture acts as a property of non territorial spaces with convergent tastes. The neo-marxist accounts see globality as "uniformity of culture . . . and necessary fallout from the spread of capitalist commodification" (Axford 93). Lechner and Boli consider the cultural globalization to be a double process, that is, it includes the process of localization or indigenization together with the process of common frame work. "People interpret globally circulating symbols very differently according to their own needs and customs" (35). People practice the localization by adapting the global symbols as per the local customs. And indigenization takes place in the back drop of globalization. The resistance

towards globalization remains relevant when globalization acts as a reference system. It should be admitted that, these global symbols remain flexible and need not incorporate the differences from all cultures. But it also doesn't mean that global culture thrust aside the differences. "Global culture is not an alien force suppressing difference, because when global symbols are freely appropriated they can be part of anyone's authentic culture" (Axford 95). The globalization of culture is not a movement to abandon the individual cultures, but "global culture organizes diversity and provides ideas, symbols, concepts, and models that seep into daily life and thus add a layer to people's experience" (Lechner and Boli 36). The idea of global culture is not against particularism of culture, it rather constitutes it with flexibility. Giulianotti and Robertson in their book *Globalization and Football* argue that, "any particular experience, identity or social process is only comprehensible with reference to universal phenomena" (32). Hence, it is clear that the culture, universal or global and particular or local are not apart but they share an interrelationship. This relationship is moving from universal to particular and equally moves from particular to universal.

An interpretative debate can be initiated on the positive and negative effects of globalization on the world economy, transculture, and global governance by means of empirical analysis. Globalization is believed to have exacerbated segregation at economic and cultural level within and between the

nations. The reactions and resistance to globalization have contributed to the rise of fundamentalisms and nationalistic and ethnic effervescence.

Global goes local

"Global and local are the two faces of the same movement from one epoch of globalization, the one which has been dominated by the nation-state, the national economies, the national cultural identities, to something new" (Hall 5). The condition of globality as a result of globalization would be realized through the two partaking concepts global and the local. The globalization brings the global to interact with the local or vice versa and indirectly leads to the assimilation of the local to the global by gradually ceasing the existence of latter; in the words of Robertson, locality gets reproduced and valorized globally (38). The return to the local is time and again a response to globalization. People do it, when, in the face of a particular form of modernity confronts them in the form of the globalization. The hybridization of culture or glocalization of culture is articulated with the global pressure on the vernacular. The convergence of the global and local embarks glocalization. "The global penetrates the local, the local reacts, and the glocal emerges" (Axford 98). Glocalization tend to be a compelled interaction of the global and the local peculiarised by cultural borrowing:

> Glocalization both highlights how local cultures may critically adapt or
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> resist global phenomena, and reveals the way in which the very creation
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> of localities is a standard component of globalization. There is now

universal normalization of locality, in the sense that the local cultures are assumed to arise constantly and particularize themselves vis-a-vis other specific cultures (Giulianotti and Robertson 134).

Glocalization identifies and places local culture either with resistence or with adaptation to globalization as the main component. Glocalization make the local, global and make the global, local. Giulianotti and Robertson identifies four categories of cultural glocalization in their essay; namely, relativization, accommodation, hybridization, and transformation where each carries a distinct influencing element. Relativization is where the society tries to preserve their cultural institutions and practices in the new environment on the basis of differentiation. The second category is accommodation where the practices and meanings associated with other societies are accommodated and at the same time pragmatically maintain the major elements of their prior local culture. The third category, the hybridization synthesizes the local and other cultural phenomena leading to hybrid cultural practices and meanings. Final category is the transformation where the social actors come to favour the practices and meanings associated with other cultures and give away with fresh cultural forms and also there is abandonment of the local culture in favour of alternative cultural forms. This categorization makes the local as a represented entity and the global as a totalizing process.

Contemporary globalization is censured for and approved of homogeneity caused from convergence. Homogeneity is not a forced process but can be realized through unconscious everyday practices and experiences. An important characteristic of global mass culture is its peculiar form of homogenization, which is, enormously absorptive of things. It wants to recognize and absorb those differences within the larger, overarching framework of what is fundamentally an American conception of the world. Moreover, globalization is influencing these experiences to cause the convergence. An example for this is often cited as George Ritzer's *Mcdonaldization* thesis. The thesis emphasizes the westernized cultural uniformity with hyper consumerism. According to him, the fast food restaurant chain guides to a global supremacy by providing a consumer experience involuntarily (105). The domination over the society spreads not in the American society alone but to the rest of the world too. Ritzer's argument correlates to Max Webber's theory of societal rationalization. And Mcdonaldization is a debilitating global process moving against diversity. "McDonaldization of the world amounts to the imposition of uniform standards that eclipse human creativity and dehumanize social relations" (Steger 71). At the same time it is positively considered to be a growing and progressive global phenomenon. But this is resisted and attempts were made to create indigenous principles as though to counter the cultural imperialism.

The cultural logic of globalization is always wrapped up with the binary concepts like convergence and divergence, global and local, homogenization and heterogenization and the list may include a few more; these two fold principles together work towards a cultural hybridization by mixing of cultures creating new and at times unique cultures which are otherwise not possible to be produced either locally or globally. It is quite easy to project globalization of culture as hybridization by viewing it as the cultural structure of globality and a process of intermingling. According to Jan Nederveen Pieterse, globalization is "structural hybridization or the emergence of new, mixed forms of social cooperation and cultural hybridization, or the development of translocal mélange cultures" (46). To challenge and reinvent the boundaries are the most potent feature of cultural hybridization. Hybridization forms to be the natural outcome of increased intercultural contact. Contemporary globalization is in an accelerated pace and also accelerates the shift from one principle to the other pertaining to different social order. But it also creates unevenness, asymmetry and inequality in global relations. This detection is absent or neglected in cultural interplay. "If a global cultural system is emerging, it is filled with ironies and resistances . . ." (Appadurai 29).

Transnationalism can be termed as the humane face of globalization. If globalization primarily concerns about economics, market and politics; transnationlism is about human activities germinated from globalization. But

these two are often used interchangeably. Socially relevant practices and resulting phenomena extend across the borders of geographical territories together give sense to transnationalism. As we are on the move of a new global order nation-state has become obsolete and witness the emergence of transnationalism. Transnationalism allows seeing oneself in another. The concept extends through human cultures; it encompasses and combines the elements of more than one culture. Even the idea of nation flourishes transnationally. Appadurai states that,

> these sodalities are often transnational, even postnational, and they frequently operate beyond the boundaries of the nation. . . have an additional complexity that, in them, diverse local experience of taste, pleasure, and politics can criss cross with one another, thus creating the possibility of convergences in translocal social action that would otherwise be hard to imagine (8).

The term transnationalism gives the idea that the connectivity among the societies has increased beyond the territorial borders. Transnationalism and transnationality are two terms to be analysed on the global scale. Transnationalism, "denotes a range of social, cultural and political practices and states brought about by sheer increase in social connectivity across borders" (Robinson 136). The term transnationality indicates the rise of new communities along with the new social identities. Transnationality particularly functions

beyond the conventional reference point of nation-states. In connection with globalization transnationalism is referred to more general transformative processes and practices which take place at the local and global level equally. These transformative practices link people and communities across the globe surpassing the boundaries.

Transnationalism can transcend boundaries and reveal the reduction, diminution, even elimination of a sense geographical space. The raising voice of transnationalism is given to those nations which have been the objects rather than the subjects of global movements of power. A transnational approach enables us to foreground the ethno national group interactions. Transnationalism achieves literary dimension and identifies a point at which two or more geo–cultural groups intersect and engage with or conflict with each other in literary form. The concept of transnationalism necessarily includes issues of linguistic and cultural translation. The languages of stronger groups are forced to be adopted by weaker minority groups. Minor literature does not imply the literature of a minor language but it is the literature of a minority group makes in a major language (Deleuze and Guattari 16). The Indian English writing befell from a colonized environment stands evidence to this. Transnational process represents the translation and adaptation of foreign literary forms across national literatures. In the light of exaggerated and extreme claims made for globalization,

the concept of transnationalism is potentially more effective for enabling investigation into how children's books work across and between cultures.

The era witnesses an extended pace of changes occurring in all fields. It is seen that the movement of the people across the globe has increased and this takes place due to the innovative links available in the fields of transportation and communication. The globe is developing an immigrant identity which in turn results in transnationality. "Transnationalism came to refer to the activities of immigrants to forge and sustain multi stranded social relations that link their societies of origin and settlement as a single unified field of social action" (Basch et al. 7). Thus these immigrant communities are living in two worlds simultaneously and make a transnational space for them to float on. In regard to migration these transnational migrant communities' movement is influenced by the accelerating pace of globalization in the economic, institutional, and cultural fields. When compared to the immigrants of the previous era the connectivity among the new immigrants is more intense due to the technological advancement both in communication and travel of the time. Hence the transformations of globalization are primarily effectuated upon these immigrants. But the transnational studies are not confined to the issues of immigrants alone. It should be noted on a wider perspective with many layered experiences including the economic, political, cultural and gender issues.

In the past, an underlying assumption continued that language, nation and identity belong together, whereas now with globalization this entity was shaken and has become problematic. Transnational spaces include a multitude of identities ranging from those based on culture, gender and ethnicity. "Transnationality must be seen as constructed through class and racial boundaries and as a gendered process" (Robinson 137). People from communities culturally different and who live in different countries remain connected on the basis of their cultural preferences and initiate to construct the transnational identities. People across the globe following the practices in terms of culture, race, gender and religion, that connect each other, cause to create the transnational social spaces. Transnationalism remains an important phase beneficial to preserve the ethnic identity. The inequalities faced by the ethnic communities in the foreign countries and racial issues related to ethnicity are addressed in transnationalism studies.

Literature has always been transnational, and yet, as we have seen, is at the same time tied to the nation, to the sense of local group identity, language, and particularly the language of literature, moves to counter the tendencies of globalization. Literary transnationalism identifies that aspect of literature which represents the encounters of geo-cultural identities, registers the effects of globalization on groups and individuals, and charts the movement of narratives across cultural and national boundaries. It is an epistemology or a mode of

knowing which, as Djelal Kadir has pointed out, embraces cognitive dissonance as a means of finding truth (Kadir 644). Indeed literary transnationalism might be defined in terms of the necessary dissonance of the global and the national rather than as a medium of globalization itself. Cultural transnationalism frequently relates to practices for which immigrants travel to their original community on a regular schedule.

Examining globalization from the literature perspective, it is possible to employ three levels of analysis. These include the conceptual level, the mediums of globalization and finally the methods which evoked globalization. This pattern of conceptual, methodical, and thematic level examination helps to afloat the major nuances of interrelationship between globalization and literature. At the first level, the conceptual level engages the literary theory and criticism. Many studies have tried and succeeded to fit discussions of globalization with certain established fields of literary studies; which include Post modernism and Post colonialism. They rather explicitly address the relation between literature and globalization. The second level analysis includes the means such as the media. Modern technologies such as satellite communications and World Wide Web have brought in drastic changes in dissemination of various forms of literature and quite relevantly, information explosion has played a central role in distribution of social and cultural packages all around the globe. The third level analysis calls for methods to identify globalization in literature, that is the

reflection of different themes of globalization. An example would be Aravind Adiga's *The White Tiger,* which proclaims the advent and consequences of globalization in the life of a country and an individual.

The term transnational indicates a duality in the lives of people and community. The duality is also given the textual manifestations and they form the transnational literature. The transnational identities formed by accommodating between cultures; and languages are given voice through such works. The transnational consciousness is embodied through one of the characters resulted from a tension between dual identification experienced. What is peculiar to transnational literature is that they present side by side the views and values of the other society with local and particular treatment of identity and place.

Globalization phase in India

Globalization has changed our present social conditions and contributed positively connecting to the globality and negatively to the deterioration of nationality. The infusing of world views and ideas into communities has led to a major transformation on the standard of living. Indian culture is also not exempted from this transformation process. India owns a rich cultural milieu of its own with values, mores, and customs. Globalization has led to the westernization of the land in many aspects. The Indian society is acting in accordance with the Western ideals than with the cultural values of their own

land. Culture and traditions of any geographical region hold a special significance with respect to their distinctiveness and that is the demarcating feature for a population within a geographical boundary. The absorption of Western culture is occurring at a higher rate than disseminating the Indian culture globally. Replacing the rich culture for the Western culture would inevitably realize in sweeping away the ethnic identity of the land. Globalization replaces the native culture by consumerist culture. Globalization offers a social world whose precincts have become flexible. Global culture has been imposed by debasing local, individualistic culture. The First World countries are trying to inflict their rules and laws upon the Third World countries in the guise of extending a helping hand which ultimately upsets the politics and international relations.

Globalization and children

Globalization is incredibly transforming people and nations world wide reflecting the changes. The cultural aspects of globalization is reflected in all fields including the work people take up, the domestic activities they are involved, food habit, the education of children, how and what values are given to them. Globalization connects the people, communities, nations, and the world beyond. These changing conditions of life expose children to new modes of interaction, retrospection, and learning. Inspecting this process is important for envisioning the child developments in developed societies as well as developing

societies; where rapid changes are undergoing associated with globalization. Children are influenced directly and indirectly by changes in cultural values they receive from institutions and social interactions. This occurs within social ecologies, which are massively being altered by processes associated with globalization.

It is inferential at the first place how changes in technology and other related sources accompanying globalization relate to childhood experience; secondly, the active role of children in the cultural exchange has to be analysed. These two factors determine the susceptibility of children towards globalization. Certain characteristics of childhood make them uniquely open to cultural change; in fact, they play a leading role in cultural change with their adaptability competence. The way children respond to these socio cultural changes varies across cultures and some conditions of childhood may be more affected than others. Children's social attitude is developed and shaped with nation, geographic location, neighbourhood, and culture. But these factors alone are inadequate to describe environment of child development.

During the process of socialization children adopt many values and practices akin to the culture and in doing so maintain culture across generations. Children are inclined to adopt new resources and attitudes in an accelerated pace when compared to the grownups. The reason is not that they have a great capacity for learning but rather because of their inexperience and the non

habituated ways with the world. Their responsibilities and strivings are limited,

so is their cognition. They are open to experiences different from adults. Their

motor skills and mental capacity enable them approach differently to knowledge,

awareness, and exploration. The propensity towards their peers too is decisive

about how they adopt and adapt in a given situation. The lives of children are

significantly affected by the increased urbanization, an off shoot of globalization.

Transitions in economic, political and social conditions along with the shifts in

technical and communicative spheres direct the course and shape the

developmental process of childhood. The long reach of globalization has affected

the communities in many ways, thereby affecting the childhood directly or

indirectly. Moreover, it is not limited to a few but an entire cohort of children

and represents the world at large. Psychological growth of an individual consists

of the appropriation of culturally specific knowledge resulted from the

interaction with older and more experienced cultural members. The people,

children interact with, are on the phase of transformation of culture. Children, as

passive agents are also affected by this. Eventually, globalization has changed

their lifestyle, food habits, dressing sense, recreation medium, and consumer

approach.

The cultural preservation of communities is foreseen from the growing

generations. This forms the base for realizing the relevance of children's

literature functioning as the voice of communities' cultural practices and an

instrument in national development. The primary facet of globalization is to encompass all countries into one economic unit, later, possibly harbingering global government without singular governments and nations, whose social forces are not powerful enough to compete with the advent of globalization.

Globalization and children's literature

The era of globalization necessitates developing a new perspective towards children's literature. The changes reflected in literature are equally bringing changes to children's literature too. As Brien and Szeman comment, "all literature is now global, all literature is a literature of globalization" (611). The globalization and literature are seemingly two different areas but share some structural and institutional meeting points. There are two aspects of globalization from the literature point of view one is how literature get globalized through the processes of production, reception, and translation of works across the globe. And the second is a more contemporary feature where the literature projects the images of a globalized world. As previously stated, all literature is literature of globalization; the study looked in to how globalization is understood as a textual characteristic. Some texts explicitly thematize globalization while, a few other texts indirectly accelerate the pace of globalization. The literary works are analyzed in order to verify the realities of globalization and to focus on understanding globalization's discourses. The idea of literature promoting globalization is generated largely from the Post Colonial traditions. The literary

traditions of Post Colonialism view the canonical literature causing globalization acting as an extension of imperialism. Globalization has reinvented the idea of internationalism or as what Goethe has addressed "world literature" (Brien and Szeman 603) in relation to literature. The same idea has been expressed by Marks and Engels when they pointed the existence of a "world literature produced out of the constant revolutionizing of bourgeois production and discussed its spread across national and cultural boundaries" (Tucker 469). The deliberation of world literature or international literature has foregrounded the cultural forms and geopolitics of Europe and America with disagreement towards the modalities of race, ethnicity, nation and gender in connection with the global activity. This leads the literary theories to conclude that the social relations and its features that characterize to be global like mass production mass communication and mass consumption are derived generally from Western countries and the United States. "Ideologies can thus function most powerfully in books which reproduce beliefs and assumptions of which authors and readers are largely unaware" (McCallum and Stephens 360). Thus globalization is said to be setting a new global order with a new form of political sovereignty. The reflections of the aforesaid political global order are found with the literature especially in the children's literature.

The literature for children carries at the same time a nationalizing and transnationalizing upshot. They transcend the national, linguistic, and cultural boundaries while they also enhance the national and cultural spirit. The stories

serve as mirrors of the world and illustrate to children what they could be and what they should not be, by looking at the theme and characters. Children discern what they do and do not wish to be like in stories. The fairy tales and folktales produced in the 18th and 19th centuries "functioned on the one hand as a means of enhancing a sense of national tradition and identity within young nations, and on the other by crossing European borders, as agents of intercultural exchange and understanding" (Panau 2). The retellings and translations of the age old stories enable a widespread intercultural exchange. The contemporary children's literature gives a more intense form of cultural assertion, while the globalizing aspects of children's literature emphasize the relation with historical process of globalization that remained unnoticed for a long time. With the advent of globalization, children's literature goes global and local at the same time. As commented by Livingston, "Literary studies, the disciplined investigation of texts produced or consumed under the sign of literature, has historically inscribed itself in the tension between canonical universals and serial particularity, and these two poles can help frame a first approach to globalization" (147). This statement is valid in the case of children's literature as the works in children's literature deal with issues of universality and specificity along with the local and the global tensions function as part of globalization and children's literature. The global outlook of children's literature is often confronted on account of the universal childhood which remains Eurocentric. On the other hand, the vision is to be in Hazard's view a 'universal republic of

childhood' (146); that is to connect the children across the world by means of bridges of books in to a united peaceful world with no cultural barriers.

Universal childhood aims at exchange of ideas and cultural understanding between children's literature around the world shedding the national spirit and contributing towards transnational communications. International understanding over cultural barriers is to be dealt with issues of sameness and difference. For Appadurai, the mutual contest of sameness and difference is the central characteristic of global cultural process. "The central feature of global culture today is the politics of mutual effort of sameness and difference to cannibalize one another and thus to proclaim their successful hijacking of the twin enlightenment ideas of the triumphantly universal and the resiliently particular" (100). The most important feature of globalised literature for children is the potential to unlock the cultural barrier between sameness and difference.

Children's literature is global and local in the global era. The books for children in comparison to the adult literature especially embody and transmit the culture of the society. This is true to picture books too, the dominant cultural identity of the society acts synonymously with national culture and find place in children's picture books. But the globalization nuances have created literature in a new garb by replacing the national culture with global culture. The scheme to be noted is that this global culture is found nowhere and so is the global child. The so called globalized features are mainly drawn from mainstream American

and European culture which does not always represent the larger spectrum of childhood across the world. Thus it can be concluded that none of the books can be named as an international children's book. The books that are said to be international or global are produced at a specific country and have a homogenized setting and carry the concept of the world that is mostly American or European. The idea of global literature for children raises a few thoughts on national literature and culture; it also asks about how national literature acts as ambassadors. It further delineates whether the other cultures are treated diminishingly or with due representation.

As globalization involves marketing, economics, and finance the production of the children's books of most countries remain limited in number. Hence the national cultural voice of the developing countries is not heard much. This leads to a condition that the emerging literary voices that have the power to shape the global outlook is from mainstream countries alone. As with everything else in the post colonial world the notion of global literature is no longer stable. Stuart Hall identifies the new forms of globalization as global and local, "two faces of the same movement from one epoch of globalization, the one which has been dominated by the nation-state, the national economies, and the national cultural identities, to something new" (27). The suggested idea of "something new" is the mass global culture. This mass global culture is a homogenized one from the Western world with western technologies.

As we speak about the cultural bias which enter in to globalized children's literature, it is also noted how the themes and patterns presented are forced to keep in line with that of mainstream cultures. The concepts and themes should suit to the major market in order to keep the publishing business viable; the receptors of the book are kept in mind while preparing the content. The children from minority culture are not considered to be the feasible receptors to meet the requirements in publishing the books for children. The picture books that undergo a translation process are treated cautiously because if the original book is culture specific the task of the translator will be challenging. To facilitate the convenience, the writers are careful not to include specific places and incorporate as many as ordinary objects; hence the books lack the cultural specificity. The globalizational flow is unidirectional; it forces the global to act local for the mainstreamers. Being specific about minority needn't be accepted as King commented, "essentially . . . American conception of the world" (10). An example is the work *Finn Cooks* by Birte Muller, where she picturises the relationship between the mother and the son and their dialogue over healthy eating. The American co production house of the book demands, to redraw certain pictures, as they consider the original images to be evidences of poor parenting. When the protagonist Finn argues with mother insisting about eating healthy food they come to an agreement by allowing him to cook for himself on one day. Any how the boy receives a stomach ache and manages the situation. But the intention of the mother was not to punish the child rather make him

realize the need for balanced and healthy diet. But the culture which receives the work strongly suggests that it could be only treated as poor parenting and certain portions should be reproduced suiting the requirement of the target culture.

The nature and cultural content of the books produced is greatly determined by the leading countries who act as the single biggest market and producer of books. But this situation brings into being the emergence of locally grounded books; these books are not intended to reflect the international or national culture, but they are strongly rooted in local diversity. The national identities are forced to assimilate itself to the global mass culture which indirectly gives way to the rise of local identities. "One of the things which happen when nation-state begins to weaken, becoming less convincing and less powerful, is that the response seems to go in two ways simultaneously. It goes above the nation-state and it goes below it. It goes global and local at the same moment" (Hall 27). This argument is reinforced by Cornel West when he suggested it as a new cultural politics of difference. He notes the distinctive features of this cultural identity as "to reject the abstract, general, and universal in the light of the concrete, specific, and particular; and to historicize, contextualize, and pluralize by highlighting the contingent, provisional, variable, tentative, shifting and changing" (257). These remind the world that we are in a new era of identity, and that identity is proclaimed with differences found at the

local level and not at the national level. Thus the global children's literature and especially picture books are challenged by the literature that portrays specific cultures. These books struggle to be noticed among the international or global market but their goal is to stand the test of time and affirm the cultural subjectivity of the group who are likely to be erased with the advent of globalization of culture.

The globalised scene in literature is opposed with a counter measure from cultural specificity and leaves the national literature off the scene. Clare Bradford in her paper, "Children's Literature in a Global Age: Transnational and Local Identities," compares and contrasts the British childhood with that of transnational childhood (22). According to her, in British childhood model children are set as a norm and naughtiness an exception while in the transnational childhood the situation is opposite that model children are unusual and naughtiness is considered to be normal. Regarding imposition of rules British children are regimented and controlled and they respect authority whereas the transnational children are relatively free from constraints and the attitude of the children is to resist authority.

Cultural globalization is often criticized as a one way importation of standardized cultural practices, icons, food style from a single country – America- to the rest of the world. Therefore globalization is synonymous with Westernization and for many it is Americanization. The international

consequence of globalization is a widespread sense of cultural insecurity over which none holds a control. To resist this perception of cultural insecurity, no universal responses were emphasized so far. Rather the responses are limited to basic and unpredictable forms of anti- Americanism. John Tomlinson states that "in the case of cultural imperialism in the Third World, this term might point towards the links between present domination and a cultural past" (19). During the process of globalization, first the economy system of the world tends to be homogenised followed by the political system. The homogenization continued to affect the related spheres. In the case of a deterritorialized culture it is possible to transform other cultures and even produce new ones by hybridity.

In India, though few in number, the small independent publishing houses interfere to bring books feasible to the Indian children, filling the cultural gap that children might necessarily experience while going through the imported children's picture books from Europe and other countries. The story lines, the characters, and art forms, had little relation to the lives of Indian children in these imported books. These books were brought into life with indigenous art forms and colours conforming to the Indian format of life. Similar cultural specificity was introduced in various countries where globalized onset generated a gap between the local and the global. Ethnic approach is a constructed power structure by humans who think of ethnicity as a tool to counter the voluntary or

involuntary collective force of common culture. It is concluded that cultural

particularism or ethnicity is a forced reaction from globalization.

Ethnicity refers to a set of characteristics defined by racial, cultural and

historical elements. Ethnicity suggests the divisions among the humans which

gained momentum particularly in the globalization era. The rise of ethnicity

questions the socio-political-national identity. The common feature and function

of all ethnic communities was to maintain diversity at the face of global unit.

According to Nodelman and Reimer "ideology works best by disappearing, so

that people simply take their ideological assumptions for granted as the only,

whole, and unquestionable truth" (80). Ethnic identity is composed of the

subjectivity of social and cultural components and these are realized in a certain

human group. Moran asserts that the effects of globalization are not as universal

and homogenizing as it usually claims to be; he says, "the feeling or sense of

being part of global reality . . . is experienced differently in different places" (17).

A global culture lacks roots because it is not constricted to any particular place,

particular community or group of people; hence it cannot satisfy any living

needs and construct any identity of its own.

The arguments discussed in this chapter propose the need to treat culture

as a constitutive dimension of globalization and it also tries to suggest the

principles and concepts to understand cultural globalization. The following

chapter would delineate various nuances related to the topic how culture bound

texts perform as a tool to bring about transformations and how the same is

challenged with multiculturalism.