

Interplay between literature, culture and globalization

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Abstract

This paper discusses that Culture is a very wide term which refers to the general way of living and behaving by people of a society. Literature is a term used to describe written or spoken material. Broadly speaking, "literature" is used to describe anything from creative writing to more technical or scientific works, but the term is most commonly used to refer to works of the creative imagination, including works of poetry, drama, fiction and non-fiction. Globalization primarily refers to the widening scope of economic activities across national boundaries. The synthesis of global culture is the direct outcome of globalization. Global culture is also developing because of marketing and use of the same kind of products across the globe. These common goods tend to promote common culture also.

Keywords: Literature, Culture, technical, scientific, Globalization

Introduction

Literature can also be considered to be one of the products that are marketed now on a global scale. Global marketing of information products also promotes similar cultural interest and understanding across national border. Thus globalization of business and economic activities has also promoted globalization of culture and literature in a big way. Globalization affects culture. As people become exposed to things to things from other countries, their culture inevitably changes. There are some quarters of scholars who regard the present changes of globalization in the creation of contemporary literature as cultural imperialism by the American culture. It could be an uncomfortable truth and yet it is prevalent. However, literature somewhat maintains its unique characteristics despite the dominance of one culture. It is because the literature is predominantly spread via one country's own language, while the culture is through various means of media. Literature is written by distinct languages differing among nations, but it is a reality and it is an imperative on the modern intelligentsia and scholars to recognize its presence full heartedly and work to make it a vector of global peace and tranquility.

Culture is as old as human existence on the planet earth. There are number of interpretations of culture. One of the interpretations given by Vickley (2002) ^[5] is described for the purpose of present paper. Vickley (2002) ^[5] has stated that the term "culture," which originally meant the cultivation of the soul or mind, acquires most of its later modern meanings in the writings of the eighteenth-century German thinkers, who on various levels develop Rousseau's criticism of modern liberalism and Enlightenment. Thus a contrast between "culture" and "civilization" is usually implied in these authors, even when it is expressed as such. Two primary meanings of culture emerge from this period: culture as the folk-spirit having a unique identity, and culture as cultivation of inwardness or free individuality. The first meaning is predominant in our current use of term "culture,"

although the second still plays a large role in what we think culture should achieve, namely the full "expression" of the unique of "authentic" self. However literature (from *litterae* (plural); letter) is the art of written work, and is not confined to published sources (although, under some circumstances, unpublished sources can also be exempt). The four major classifications of literature are poetry, prose, fiction and non-fiction. Literature may comprise of texts based on factual information (journalistic or non-fiction), as well as on original imagination. The concept of globalization has far reaching consequences Narula (2003) ^[2]. Has stated the core of globalization lies in freeing a country's economic frontiers to allow unrestricted international trade in goods and services, entry and exit of foreign capital and technology and giving the foreign investors a treatment similar to that given to domestic investors? In its essence, the term globalization refers to the integration of economies of the world through uninhibited trade and financial flows, as also through mutual exchange of technology and knowledge. Ideally, it contains free inter-country movement of labor as well. Thus globalization not only influences the culture but affects the literature. Cornell and Marsh (2010) ^[1] have stated that globalization has had a huge impact on thinking across the humanities, redefining the understanding of fields such as communication, culture, politics and literature.

Aim of the paper

- To deliberate on the issue of interplay between culture, literature and globalization.
- To delve on the synthesis of global culture due to increased presence of media and modern communication devices like mobiles, internet etc in day to day life.

Dynamics of culture, globalization and literature

Humanity is in a global “accelerating culture change period”, driven by the expansion of international commerce, the mass media, and above all, the human population explosion, among other factors. Cultures are externally affected via contact between societies, which may also produce-or-inhibit-social shifts and changes in cultural practices. War or competition over resources may impact technological development or through diffusion or acculturation. In diffusion, the form of something (though not necessarily its meaning) moves from one culture to another. Steger (2005) ^[4] has stated that globalism not only represents a set of political ideas and beliefs coherent enough to warrant the status of a new ideology, but also constitutes the dominant ideology of our time against which all of its challengers must define themselves. O’Neil (2006) ^[3] has stated that cultures are internally affected by both social structures and natural events, and are involved in the perpetuation of cultural ideas and practices within current structures, which themselves are subject to change.

All culture is inherently predisposed to change and, at the same time, to resist change. There are dynamic processes operating that encourage the acceptance of new ideas and things while there are others that encourage changeless stability. It is likely that social and psychological chaos would result if there were not the conservative forces resisting change. There are three general sources of influence or pressure that are responsible for both change and resistance to it. There are forces within the society, inter connection of societies and transition due to natural forces.

Within a society, processes leading to change include invention and culture loss. Inventions may be either technological or ideological. The latter includes such things as the invention of algebra and calculus or the creation of a representative parliament as a replacement for rule by royal decree. Technological inventions include new tools, energy sources, and transportation methods as well as more frivolous and ephemeral things such as style of dress and bodily adornment.

Culture loss is an inevitable result of old cultural patterns being replaced by new ones. For instance, not many Americans today know how to care for a horse. A century ago, this was common knowledge, except in a few large urban centers. Since then, vehicles with internal combustion engines have replaced horses as our primary means of transportation and horse care knowledge lost its importance. As a result, children are rarely taught these skills. Instead, they are trained in the use of the new technologies of automobiles, televisions, stereos, cellular phones, computers and iPods.

The fact that cultural institutions are integrated and often interdependent is a major source of resistance to change. For instance, in the second half of the 20th century, rapidly changing roles of North American and European women were resisted by many men because it inevitably resulted in changes in their roles as well. Male and female roles do not exist independent of each other. This sort of integration of cultural traits inevitably slows down and modifies cultural changes. Needless to say, it is a

source of frustration for both those who want to change and those who do not.

The process leading to change that occur as a result of contact between societies are diffusion, acculturation and trans-culturation.

Diffusion is the movement of things and ideas from one culture to another. When diffusion occurs, the form of a trait may move from one society to another but not its original cultural meaning. For instance, when McDonald’s first brought their American style hamburgers to Moscow and Beijing, they were accepted as luxury foods for special occasions because they were relatively expensive and exotic. However, in America they are ordinary every day fast food items.

Acculturation is what happens to an entire culture when alien traits diffuse in on a large scale and substantially replace traditional cultural patterns. After several centuries of relentless pressure from European Americans to adopt their ways, Native American cultures have been largely acculturated. As a result, the vast majorities of American Indians now speak English instead of their ancestral language, wear European style clothes, go to school to learn about the world from a European perspective, and see themselves as being a part of the broader American society. As Native American societies continue to acculturate, most are experiencing a corresponding loss of their traditional cultures despite efforts of preservationists in their communities.

While acculturation is what happens to an entire culture when alien traits over-whelm it, transculturation is what happens to an individual when he or she moves to another society and adopts its culture. Immigrants who successfully learn the language and accept as their own the cultural patterns of their adopted country have transculturated. In contrast, people who live as socially isolated expatriates in a foreign land for years without desiring or expecting to become assimilated participants in the host culture are not transculturating.

The forces of globalization are not only limited to the economic arena. The economic activities are a part of the cultural behavior, and to the extent there are is development of common economic behavior across national boundaries, there is automatic globalization of culture. However, globalization of economic activities has also promoted increasing interaction among national cultures and literature. Now many books, movies, and TV programs are marketed across national borders with or without translation. The interaction among people in the course of global business creates awareness and interest in cultural aspects of other countries, promoting additional interchange of culture and literature. Thus the global culture has come into existence. Thus the prevalent forces of globalization have not only effect culture but have resulted in the synthesis of global culture.

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