The Impacts Of Globalization On Culture

**Abstract**

Globalization has brought about a lot of different cultural implications. There are three main thematic thesis that we can look at. The first is homogenization, the second is polarization, and the third is hybridization. According to the homogenization thesis, global culture is becoming more and more standardized around a western or American model. There's some evidence to support this, but the presence of alternative cultures and resistance to Western standards suggests that polarization gives us a more accurate picture of global cultural evolution. Global connections and interdependence don't always mean cultural homogeneity. It seems that culture is more difficult to standardize than the economy and technology. But the idea of polarization also has its limitations. The hybridization theory says that cultures borrow and mix different elements from each other to create hybrid or syncretic forms. Popular music and religious life are two examples of this. The cultural implications of globalization are diverse and complex.

**The Impacts Of Globalization On Culture**

People have different ideas about how globalization affects us culturally. Some people think it's a good thing, that it makes us more connected and helps us develop a global mindset and cosmopolitan ethics ([Appiah, 2006](https://www.tandfonline.com/doi/full/10.3109/09540261.2014.918873)). But others think it's a bad thing, that it means cultural exclusion, exploitation and new forms of colonialism ([Chomsky, 2000](https://www.tandfonline.com/doi/full/10.3109/09540261.2014.918873); [Stiglitz, 2007](https://www.tandfonline.com/doi/full/10.3109/09540261.2014.918873); [Wolf, 2004](https://www.tandfonline.com/doi/full/10.3109/09540261.2014.918873)). It's important to understand how globalization affects people all over the world. This article looks at the main ways about cultural globalization, like the ways it homogenizes, polarizes and hybridizes.

**Defining Globalization**

The phenomenon of globalization is characterized by the intensification of global social relations which link remote localities in a way that local events are influenced by events occurring far away and vice versa (Giddens, 1991, pp. 63–64). Giddens calls this the “intensity of the connection”. Throughout history, cultures have interacted through trade and migration. However, the rapid development of communications technology has led to a much greater global interconnectedness. This interconnectedness is not even, however, and the development of culture is shaped by economic and ideological factors, similar to other human processes.

The various definitions of globalization have been widely discussed in the literature. This article, willn’t attempt to analyze all of these definitions, but will instead accept Steger's definition as a set of social processes that appear to transform our current state of weakening nationality into a state of globalization (Steger, 2009, p. 10). In addition to this definition, I will also take into account the primacy of power, as, according to Prilleltensky, a person's experience and perceptions of globalisation will differ depending on their geographical location and degree of influence (Prilleltensky, 2008, p. 616).

**Homogenization**

Culture homogenization is a term used to describe how different cultures change and become more like each other as the world changes (Hassi & Storti, 2012). It can happen in one place, like a city, or across the world, like between different cultures. It can be used to describe things like the creation of a "global culture", McDonaldization of industries, and Americanization. Cultural homogenization can lead to a loss of authenticity for local and native cultures, as Western norms and values take over. It can also lead to an increase in global stratification. It's a concept that goes hand-in-hand with other sociological terms like globalization, culture imperialism, assimilation, and more.

Global culture is often thought of as the result of the spread of modernity around the world. This theory is based on the idea that when European powers moved overseas, they helped to create new forms of global culture. This was done through advances in transport and communication, like mechanical transport, the telegraph, etc. This allowed the West to grow and spread, and the secular philosophies of the late 1800s and early 1900s, like science, liberalism, and socialism, were able to spread and change the culture of almost every country on the planet.

Social scientists have come up with different ideas about homogenization. One is called "cultural imperialism" which argues that the political and economic ties between the metropolis and its colonies (now independent states) have been replaced by cultural ties (Eudes, 1984; Tomlinson, 1991; Merrouche, 2006). This power is now based on soft rather than hard power (Nye, 2011), and on symbolic rather than physical violence (Bourdieu, 2000). Cultural globalization may also be referred to as the globalization of Western culture or “Westernization” (Latouchet, 1992), or more specifically, the globalization of American culture or “Americanization” (Beck, 2003; Kuisel (1993); Peels (1997); etc). Daniele Converci (2010) argued that globalization can still be seen as Americanization. Finally, Ritzer (2006) coined a term to analyze cultural homogenization: "grobalization".

“McDonaldization”, “Coca-colonization”, and “Disneylization” are just a few of the terms used to describe how modern culture is spreading around the world and how it's leading to homogenization. The homogenization thesis is based on four main ideas. Basically, it says that global culture is a homogenous whole, with few differences and no internal conflicts. The goal of the culture is to spread around the world and take over local cultures, which leads to the homogenization of the whole planet. It also says that globalization is an unstoppable, teleological process because local cultures can't keep up with the pace of global culture.

**Hybridization**

Cultural hybridization is the second theory. It emphasizes the blending of cultures due to globalization and creates new and distinctive hybrid cultures that cannot be separated into local or global cultures. This theory reveals a very positive outlook on cultural globalization, which is not tied to homogenization, but rather to global heterogeneization and the emergence of new cultural realignments. A basic concept that clearly expresses this process is what Robertson underlines as Glocalization:

Glocalization is the cross-referencing of the global with the local. This results in unique results in different geographical areas. The world is becoming more pluralistic. Individual and local groups are increasingly able to adapt to and innovate in a glocalized world.

Creolization is another concept related to the process of cultural hybridization. It refers to a combination of a language and a culture that were previously indistinguishable from one another. For this reason, the term hybridization emphasizes the diversity inherent in the specific mixtures of global and local rather than the homogenization associated with globalization. Cultural hybridization refers to the fusion of two or more elements from different cultures or regions of the world. For example, Sarroub points out that in the United States, Muslim girls participate in the American institution known as the Girl Scouts. Muslim girls wear the girl scout garb to participate in that institution. This reduces the tensions in the interaction between non-Muslims and leads to The Girl Scouts adopting some of the Muslim traditions.

Another example of cultural hybridization is Salsa, which is a Latin American export. Salsa has become a worldwide dance craze. However, because Salsa has been exported around the world, it is not practiced in the same manner in different geographic locations. In fact, there are significant differences between the dance styles of Salsa in different countries.

According to Holton, the concept of cultural hybridization has been most successful in the following fields: jazz and world music; contemporary art and literature; religious and spiritual life.

In any case, cultural exchange may take place not only in the form of the micro interactions of intermarriage, but also in the form of less auspicious cultural contacts that bring people from different cultures into contact with one another. One example of this is colonial occupation and imperial control. For example, the classical world was dominated by the Roman Empire, which absorbed most of the cultural heritage of the Mediterranean world from Greece.

India, on the other hand, had less of a cultural impact on the British Empire. However, intercultural exchange did take place in areas such as religion, culture and politics, leading to the formation of syncretic modes of cultural life, such as the Theosophical movement, which Easternized spiritual life among many Westerners. In India, there was also a tendency to incorporate Western models of liberalism and self-governance into Indian debates about national autonomy and cultural freedom.

**Polarization**

Polarization is about long-term differences between and between cultures, while hybridization focuses on differences that come from interactions between the global and local. Homogenization, on the other hand, is based on the idea that globalization leads to more homogeneity around the world. The world's cultures are seen as getting more and more similar, at least in some ways. But, as Wherry points out, these ideas of cultural homogenization don't mean that local cultures are dying out or that they've all been changed in some fundamental way. In fact, even when globalization takes over local realities, they still exist in some way. Homogenization ties in with the idea that a global economy, and, as Holton puts it, it's like Westernization or Americanization. The drivers of change, according to this view, are the globalization of the market economy and the strategies of multinational companies around the world.

**Conclusion**

To sum up, there's no simple answer to the questions about the cultural implications of globalization. That's because the most popular theories don't really explain how diverse and complex global cultural development is. Holton argues that homogenization is an interesting and relevant point of view, but it's far from the only trend. Instead, the polarization thesis focuses on the first layer of complexity, which is the countertrend, but it neglects to consider interculturalism or hybridization. Hybridization, on the other hand, is the antidote to these two approaches, as it can include the second level, which is the interaction. So, cultural globalization isn't just a one-way street, it's a whole bunch of different outcomes that can't be avoided. It can be good if people can assimilate with other cultures without losing their identity. But it's never a good option if it's imposed by most industrial countries, as it was in the West after the Enlightenment. And it will lead to social and political inequality that can cause ethnic and religious clashes.

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