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**Philosophy and Cultural Globalization**

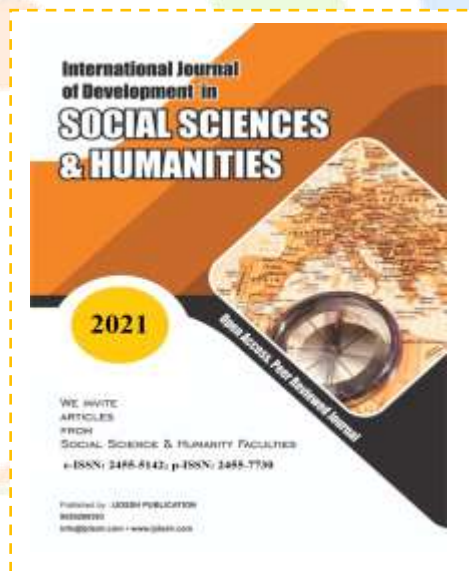
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### ABSTRACT

In the 21st century people of India are going through a very crucial phase. To some this phase is a phase of development for others it is a devaluation of Indian system. There is a tremendous growth in all the areas with the increase of many industries many of the multinationals had come up in India the market have been full of products with lots of varieties.

Agricultural had come as big industry with advanced technologies and methods tourism got boom with many foreigners visiting India institutes of education and information had grown with the multiplying speed. Whatever may be the consequences? It is revolutionary change that has taken place in India.

This has become possible because of the amazing developments in the field of communication, called globalization. The term globalization is used sum up the contemporary world order. It refers to the assimilation of all the continents of the world and makes one capitalistic political economic operating under a neo-liberal free market ideology governed by one set of rules.

The UNDP human development report observes-Globalization is not new but the present era has distinctive features – shrinking space, shrinking time and disappearing borders are linking people's lives more deeply, more intensely, more immediately than ever before. However in the context of growing spirit of internationalization, when cultures are being merged, services are marketed, ideas and views are exchanged and international mobility is taken place in a very high magnitude. It is essential to have a liberalisation on the concept of globalization, the process involved in globalization the economy, culture and education and the

difference of relationship of globalization with internationalization.

Globalization apparently emerged as an economic necessity. The world is market full of opportunities and open to all. The motive is the optimum use of the buying powers of money. The economic matters are the factors that give life its taste for man not only in its material dimensions but also in its spiritual one Economic globalization was the first to introduce to the world new and fast means of international communications. There means did not remain limited to communication to commercial use but also became the means and marketplace for trading ideas and modern exchange of ideas instead of products.

Globalization in its different manifestations has encapsulated almost all aspects of life in the present era. Human civilization never even before had faced such a variety and magnitude of challenges as of today. The very concept of family and society has changed. The traditional barriers of time and space have been compressed and the society has expanded its space to cover the nations and world. The mean has become liberated from the fringes of local and national boundaries as the world became a global village.

Globalization in all the areas of life economic, culture, society, religion, etc. It is not only to understand the requirement of redesigning the objective of different area but also to set up the environment for the smooth working of these.

The global trend has also not left culture of the society. It has given very confusing effect to the roots of the society with the free incoming of values, costumes, dresses, living habits of the western world in India, the basis of Indian culture is greatly influenced. The uniqueness of tradition is converting into a jumble of culture. On the positive side this has made world closer and on the negative side this is leading to separation of values, even people from themselves.

The growth of any nation depends upon holistic development of its various sectors:

society from the past had developed its own way for the growth. It is utmost importance to prepare a climate both intellectually and culturally. A man lives his life for the sake of and at the beck and call of someone else's nation of better life.

Economic and cultural powers in the world were never separate. This economic globalization is more important but mainly this question is concern to it – globalization of culture is dialogue of civilization or struggle of civilization.

There are beautiful unique rare and very interesting colours in the world which were not given a just and equal chance in this exchange. The east and west are different in many ways, what would be the product of their mixture? The focus of all values on profit and the rush upon material wealth is a material philosophy, which does not respect the spiritual dimensions of man and does not allow good grounds for the growth of these dimensions. Cultural globalization is invaded by the consuming mind at the expense of values of sacrifice, charity and the respect of others. Knowledge divorced from values. It is possible to have great power without insight. During the last few decades through our civilization is making progress in science and technology but on the other side including ethical and nonmaterial there is widespread confusion and possible disintegration. Values such as love charity

obedience to the divine world spiritual meekness etc. has have been replaced by the tools of globalization with self-interest, desires, and luxuries. There is no place for charity, benevolence and respect of the neighbour in the cultural globalization because this is not the consumer language or economic language.

So question is this: how will the upcoming globalization be impacted by the meaning of love and sacrifice?

If we do not take the necessary precautions there will be only one meaning left in it that is the rush upon competitive gain in the source of life is money. We must educate the youth that science is not for the sake of science. It is for the service of human being and humanity. So, scientific advancement must be governed with spirituality.

Human principal cannot be based on material philosophy. Today globalization is based on material philosophy. Today globalization is need of the sprit more than the machine. Modern civilization with its scientific temper, humanistic sprit and secular view of life is uprooting the world over the customs of long centuries and creating a ferment of restlessness. The new world cannot remain a confused mass of needs and impulses, ambitions and activities without any control or guidance of the sprit. The void created by abandoned superstitions

and uprooted believes call for spiritual fillings.

The present organization of the world is inconsistent with the true spirit of religion to say that there is only God is to affirm that there is only one community of mankind. The obstacles to the organization of human society in an international commonwealth are in the minds of men who have not developed the sense of duty they owe to each other. We have to touch the soul of mankind. We must evolve ideals habits and sentiments which would enable us to build up a world community, live in a co-operation commonwealth working for the faith so long as one community is enslaved I belong to it.

Hence the function of philosophy is more impartment in global society. Philosophy has traditionally been a foundation stone for the liberal arts education. Philosophy as the “love of wisdom” cannot in the ordinary sense. It is neither a skill like type writing, nor science life physics but it can – evoke a deep and enduring to pursue, lovingly and religiously.

The major demands on philosophy are reinterpretation of democracy and for a philosophy of life of the demand for integration – one of the great historic tasks of philosophy has been the putting together of the result of human inquiry, religious, historical, scientific into a consistent view of the world. This is the responsibility of every

ones to make out this universal culture a modern and human language through which the spirit conquers over matter. Because the human thirst has become greater and in need of the spirit more than over.

The qualities that aid spiritual progress are simple life adherence to truth, broadmindedness, concern for the welfare of all and selflessness. Every parent must instil these values in his child because there is no point in complaining later about its character. Desire is another impediment for spiritual progress because until it is fulfilled the mind will only hanker after the objects of desire. It is said that GOD is very far away for one who has desires and in the case of one who has overcome them. He is as close as a fruit in one's hand.

The cultural globalization is not less important than the economic globalization. The truth of faith is one, but the existence of many differing interpretations is the result of the presence of various backgrounds. There should be dialogue of civilization not struggle of civilizations.

Civilization and culture in all its colours are based upon each characteristic in free medium. The condition of dialogue however are equal opportunities and the respect of each civilization, we ought to confess that opportunities are wide open for all to contribute in creating the new colour of cultural globalization we need to say that

there are beautiful unique rare and very interesting colours in the world.

What is most unfortunate today is that the confusion regarding the function of philosophy. Some believe that its only task is to clarify the categories of science; others assert that its main task is that of logical analysis, but still others are content just to study the theories of the past. A vital philosophy, however, must have a definite relationship with life, It must not be concerned merely with the problems of the olden days. It must aid in building a better and a more adequate future.

Nowadays we have been blinded with the advances of modern technology and the scientific spirit. Modern man relies upon science in the same way as medieval man looked upon technology. It's true that the scientific age has given us better tools, it has improved out control over nature, but it does not promise automatic progress. There is no automatic solution of current problem through science and technology inventions. On the contrary, it threatens us with automatic destruction as if we are unable to control it.

So we must understand, the limitations of science and not regard the present day theories absolute. It would be a mistake, indeed, to become dogmatic about. Scientific principle, just as avoided in other realms of inquiry. What is needed that more

cooperation between the various schools and a spirit of mutual understanding and compromise.

The philosophers today tend to ignore the important problem of our time. It is not enough today to restate the views of traditional philosophy. Philosophy has to deal with more concrete problems, which have a direct bearing upon the future and upon the survival of civilization. It requires a more exhaustive view of actuality, and philosophers should dedicate themselves to the study of political and economic problems.

Traditionally the words for an action and of contemplation have been divorced. These conditions have been injurious to the vitality of philosophy. Yet the thinker has an objection of humanity, and he cannot escape from it through a genteel retreat from actuality. It is much more difficult to work within society than to view it from the solitary study, and yet no real progress can be achieved until intelligence becomes functional and is used in the solution of political, social and economic problems.

It is time that we renew our faith in intelligence and that organized knowledge is used concretely and functionally in civilization. We should pay more attention to the problem of education. Many inadequacies in the present system of education are due to lack of fundamental purpose. Too often

education has been concerned merely with a quantitative accumulation of facts, and the spirit of wisdom has been utterly absent. Certainly education offers no magic formula but through it must be accomplished and we can build a better future. Philosophy can give a more cosmopolitan outlook to the teacher. It can imbue him with a sense of vocation, and it can eradicate the spirit of provincialism which is so strong in our century.

As yet we have not sufficiently developed the potentialities of the philosophical discipline. Many regard philosophy as just another subject, far inferior to such inquiries as history, sociology or mathematics. The golden age of philosophy is not in the past, it is in the future. Philosophy can again become the most important subject in our curriculum. It can mediate between science and religion, between facts and values, and it can give to modern man the sense of integration which so desperately needs. For genuine philosophy represents a person touched by eternity. The education of the academic philosophers must be changed, it is more important to have a broader training especially in the humanities and to become acquainted with the global areas of culture the philosophical study must be more rigorous, through this we can learn from the classical philosophers like Hegel, Kant, Shankar, Ramanuja and Gandhi who

had an excellent perspective and a profound understanding of the function of philosophy. For establishing a higher cultural value in global society creativity should be encouraged in philosophical thinking.

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