

# Comparison of Society and Culture in Globalization

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**Abstract**—*Culture is inseparable from society. Its an inevitable part too. Any society in the world operates with its own cultures. It is rare for us to see non-cultural communities in history. The culture of communities in the Post-Cold War period is also a force to shape world politics. Among the nations, Civilizations, cultural wars are taking place in the subjective and objective way between the two religions. Culturalism is a major mechanism for the movement of human life, and it is necessary to observe the immense impact of globalization. Culturalism here means that people of particular people share their attitudes, beliefs, values and behaviors within the next generation.*

**Keywords:** *Globalization, Secularism, Cultural Psychology, Socio-Cultural Politics*

It is used by some Western intelligentsia as a description of culture. The politics of what is being transmitted to the next generation is to be examined. Globalization seeks to create artificial interaction and cohesion among the world's population. It lasts us to make it extensively and deeper. In this case, the concept of global village provides a serious resemblance to the above. More and more the sixties saw the event, opening the eyes of the closed world. The journey of the moon made the world realize that the world is interconnected. It gave a start to preparing the world for the next century. And the beginning of social change in the nations was also marked. Increased populations in countries also showed the world the fact that earth's resources are limited. Until then, the human community had only the greed of resources in its original hope.

In this case, globalization has become one of the strengths of man. At the same time, it should also be noted that the speed and speed of the IT and IT communications have changed as a loser. Furthermore, it has led to economic, political, social and cultural interventions. That intrusion was in the form of a market-driven market. More than ever, the trade trend, capital, finance, tourism, migration, information and knowledge revealed that the world is approaching. The concept of Global Village is also a redesign of Chinese solidarity concepts. China's Confucianism has expressed some views about the world.

Globalization the efforts to integrate the West and the Northeast world have made some social and cultural impacts on both poles. Its politics has made a huge difference in communication, network, exchange, and partnership. The concepts of industrialization, Urbanization, Westernization, and Modernization, created by the West's rational impact in the continent, have largely destroyed the cultural, organizational and structural differences of the Nations. The uniform world began to artificially present. As a result of the imperialist concept of the English world, the American mode of entertainment, fast food, urgency and the younger generation of civilization began to invade the Orient countries.

Thus the world has been concentrated towards one edge. The Oriental society and its culture turned into a focal point. That moved the Oriental community towards American dream. This is the American dream that has been created among Asian educated middle class in the 90s. In contrast, the social intellectuals of the Orientals advanced the concepts such as Asian values, network capitalism and the Asian Pacific Century. In the name of the uniform world, the West put forward this in response to the social and cultural war on the Orient. This has had a huge impact on East Asian countries. Especially in intellectual and spiritual grounds, it penetrated heavily. Particular conversations were made among the masses in China. In 1919, the science developed in China had the idea of modern westernization. And forwarded the far-sighted conversations about it. It also announced that the upcoming Cultural Revolution would help China's civilized development. In this case, the French philosophers like Jean-Paul Sartre, Jacques Derrida and Michel Foucault maoised Maoism for the French student revolution of 1968. Sartre once noted that Maoism has the potential for a long-term revolution. Secularism is important in the principles of social revolution in the West. The Protestant, which originated in the 16th century against the domination of the Church, was the beginning. The first person to create this word is the French philosopher Ferdinand Buisson. Born in Paris in 1841, he studied philosophy at the French University due to his interest in philosophy. At that time, he became more and more attracted to liberal politics. He also fought against the domination of the church. His long-awaited dream was that

the Church and the state should be separated. That's why he developed the word Secular in French. This is the French word Laicite. Subsequently, he continued to work on expanding its usefulness. He had a lot of gravity on the theory of the French philosophy of Russo's Civil Religion. And set up a secular human rights organization. In 1882 the French Government introduced the secular education system in schools. This version, which has been created by Buisson, has been the subject of some revolutionary Protestant segment in the early stages, but in terms of the rational movement. Furthermore, the collapse of religion and politics during the French Revolution meant the dissolution of the state and religion. That is to say, a separate civil society and religious community.

In the twentieth century, Secular was still evolving and marked the entire civil society and insisted on releasing humans from bad conscience and slavery. And that all citizens should be given equal rights. In the Second World War, secularism represented the state that represented the civil society completely separated from the religious community in Western countries. This is the continuation of the Western state's theory that the state must reject all religions equally. But the Oriental countries are different from these. Other countries that follow Middle Eastern religions as followers of religion, while pursuing secularism, have meant it to be equally useful for all religions. The reason is religion is the key to determining civil society. Asia is the perfect example. The secularism principle put forward the theory of secular morality on the secular society. That is, the importance of material and intellectual property based on human birth. For example, home, food, tools, technology, books and other knowledge sources have been found to be the death benefit. Death is nothing more than death. Humans do not always destroy good deeds. It is based on Buddhism and Confucian doctrine. Both put it in a different way.

The impact of culture in the development of the society or its movement is obvious. It penetrates every level of social behavior, beliefs, and practices. Even if you study it with depths, the physical and mental state of personality or community plays a key role. This is the totality of the individual / community awareness, compassion and inherent activities. As for the Western countries, this kind of character represents a sham, fear and social incompetence. At the same time, this style is reflected in East Asian countries or Southeast Asian countries, including humility, humility, social status, and good behavior. Looking at the Westerners, we can confirm the above. In the same way, if you look at Chinese and Japanese, you can confirm the above physical psychology. Pro-Social behavior is a part of social culture. This means helping, sharing, maintaining and maintaining all things that are involved in socially oriented behavior. These parents are based on child relation and child functionalities. And children of East Asian countries are more active in social dependence than Western children. Mothers of East Asian countries want their children to be socially behaved. This is the result of

collective consciousness. And even in countries like India, we can see this sharing and assistance with the village and urban children. For example, most children give me a chocolate-eating baby. This is a continuation of the social dependence of the Indian society. Independent and Interdependent play an important role in the social and cultural aspects of Western and Eastern regions. Independence involves more competitive attitude and less social relations. At the same time, the partnership involves less competition and more social relationships. And the main factor of cross culture is the partnership. In this case, Westernism gives greater importance to freedom and the coordination of the East. We can classify the logical and practical differences between the two.

Division of Independent Social Vision Stage, Social Vision Value and Beliefs Individual Individuality, Unity, Social harmony is self-contained Social identity with independent self-control. Self-control Relationship, self identity in social is closely linked to others.

Emotions Socially ineffective Happiness is an emotional feeling Emotional intimacy with social work Happiness is an act of emotion Purpose Personal achievement Self development

Self-Review of Ego Group Adventure Self - Relationship with others We can still see the differences between two spheres of population. There are more variations in the West and East on ethnic basis and Linguistic basis too. All of the European languages are mostly based on Indo-European language, structurally different from the Eastern languages.

There are also great cultural differences for both geographical regions. Confucius in East Asia and Buddhism in South Asian countries have had a greater impact. At the same time, the Greek philosophy in Western countries had a high impact on its methods. Social differences in the East and West vary according to its duration. Western countries, for example, have become pre-industrialized countries. And they have also succeeded in the creation of political institutions. Both of these have long taken to the Orient countries. And the body and facial language differ both. Eyeing with eye to eye is a natural, straightforward, courageous expression of Western societies at the same time, the expression of shame, fear and inaction in East Asian communities. Most of the Chinese are just slightly lowering their eyes. Individualism and collectivism is the most important social and cultural differences in the West. The West poses a lot of personal argument. The company, the company is stronger and more important. Love and marriage are often personal matters. Further individualism provides social status for individuals' achievement, creativity, artistry, and career success. Western is largely dependent on it. This individual argument is one of the reasons for scientific and other intellectual activity in the West as compared to the Orient countries. We can take Africa as the best example of collective argument and its related activities. Individuals were suspiciously seen there. Their food sharing was incorporated into ethnic groups. The collective

system was in force. Further social assignment and disqualification were also there in the case. In the Indian Sri Lankan communities, the methods of caste system, such as caste panchayats and caste are still in the jurisdiction. This is the continuation of the Orientalism.

The differences in the above personal and collective arguments in Cultural Psychology have a profound impact on the deep. It creates many differences in human society over behavior and intellectual activity and affects man's self. When we look at the people or families of the same kind of socio-economic qualifications between the West and the Oriental Communities they can discover that they have cultural and personal differences between themselves.

Popular social scientist Max Weber examined how fashion, tradition and habits are formed among communities. This is the use of the application. It is regulated when a man's day-to-day functional use continues. For instance, a fisherman in the sea fills his nets in places where the fish is too high. The seller communicates with his client. We wear a dress every day.

This is the customization of a society when it comes to regular function (custom).

Max Weber said that while more discipline is part of its innovation, it becomes a passion. On the basis of this, the style of the Indian society, or some of the Oriental communities, is a novelty. But in the Western community it is a habit of climate.

The family of the family has undergone various changes in various periods of history in the communities of West and East. The revenge method originated from the morbid diversity has created a variety of conflicts and wars within the family of the family of the world community. It was meant to be a family honor. It is the expansion of a family in a family to prove his strength or to retaliate with others. The Odysius of Graecia, in the course of time, has passed through the centuries and evolved into a family

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It is even stronger in the Oriental communities as individualism and independence are put forward. The structure of the family in Sri Lanka and India is particularly strong. Particularly intertwined with the backdrop of the caste social organization, It is a crossroads of straight waves. And in Asian society, culture is sometimes accompanied by climate and geography. The example of most open houses in Asia is open without a toilet. In the traditional agricultural country of Asia, a fellow man joined his farmland and established his life. He traveled with it because the water was in contact with it. Its continuity is the residue of today's toilet.

It is possible to observe a number of water-based cultures in Asia that have perennial livestock and its natural flow. We can not see this in the West. When the community and culture travel on the same path, it does not have any conflicts when it moves without a person or a weak team. But it is dominant, affecting humanity when it becomes power.

Groups like marginalized bodies turn into margin level groups. Globalization introduced to intensify the world economically seeks to block social cultures and its flow. It has affected the Middle East and Southeast Asian communities too. Cultural conflicts of the two spheres are still taking place. As the literary copies cross the different culture, the West and East are struggling to intervene and confrontation today. This is also a kind of world dialect.

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