



**The South Asian Academic Research Chronicle ISSN 2454-1109**

**A Refereed Interdisciplinary Indexed International Open Access Monthly e-Journal  
Vol. 12, Issue 5, May 2025**

# **The South Asian Academic Research Chronicle**

**ISSN 2454-1109**

**A Refereed Interdisciplinary Indexed International Open Access  
Monthly e-Journal**

**Vol. 12, Issue 5, May 2025**

**Editor-in-Chief:  
Dr. Rohidas Nitonde**

**Managing Editor:  
Ms. Sushama Ingole**



## **1. Impact of Globalisation on Language and Culture**

**Dr. Ajit Murlidhrrao Mulajkar**

Associate Professor & Head,  
Department of English,  
Maharashtra Mahavidyalaya, Nilanga

### **Abstract:**

The concept of globalisation is not new, though it is widely discussed today. Its roots are found in the ancient history of Greece. Due to its complexity of the concept and the vastness of the subject, a number of researchers and scholars discuss it. Globalisation can be divided into three phases. Phase I from 1492 to 1800, Phase II from 1800 to 2000 and Phase III from 2000 to the present time. The first phase involved the globalisation of countries, the second phase involved the globalisation of companies, and the third phase of globalisation involves the globalisation of individuals. The effects of globalisation are both positive and negative. Language and culture are living things; they live on the lips of the speakers, in the various practices among the people. So their growth, modification is but natural. Globalisation has been affecting the good culture and rich languages, but fortunately, creating new cultures, languages and global citizens.

### **I Introduction:**

The concept of globalization, though widely used today in the twenty-first century in India, was discussed and used in nineteenth-century Europe. However, its roots can be traced back to ancient Greek history. To understand the development of anything, one must explore its origins. It is true that Sigmund Freud is considered the father of psychology, but the roots of psychology are found in the classical literature of ancient Greek and Roman writers and poets. Freud himself admitted that whenever he sought to explore something in the realm of psychology, he discovered that some poet had already reached there. T.S. Eliot, a great poet of the twentieth century, stated that what Europeans praise as the most original and individual in a poet is not truly original or individual; instead, its roots lie in tradition. Therefore, to understand the concept of globalization and its impact on language and culture, one must possess a “historical sense” and “sense of tradition”, as Eliot put it.

An early form of globalised economics and culture, known as archaic globalisation, existed during the Hellenistic Age. Trade was widespread during that period, and it started the cosmopolitan culture. The word cosmopolitan itself is take from the Greek word “Cosmopolis”, meaning “world city”. The term globalisation was used in 1930 in a work Towards New Education, but the credit for coining the term in 1983 was given to Theodore, an economist. He used the term in his article, published in May-June 1983 in the issue of *Harvard Business Review*, entitled “Globalisation of Market”. The concept remained an interesting area for the



researchers and scholars due to its complexity. As a result of it the various aspects of the concept are focused and discussed by the researchers. “Globalisation is the extension of social relations across world-space, defining that world-space in terms of the historically variable ways that it has been practised and socially understood through changing world-time”, says Paul James. Thomas L. Friedman divides the history of globalisation into three parts: Globalisation phase I from 1492 to 1800, phase II from 1800 to 2000 and phase III from 2000 to the present time. He states that the first phase involved the globalisation of countries, the second phase involved the globalisation of companies, and the third phase of globalisation involves the globalisation of individuals. This third phase will make the world a global village and the citizens of some particular nation will become global citizens.

Language and culture are not the results of some days or months, but of certain years. The development and the growth of any language and culture is slow and gradual, but in this swift world, due to the supersonic speed which man has achieved because of the modern technology and electronic world, new languages and cultures are also taking shape and modifications are found very rapidly. Language and culture are the living things; they live on the lips of the speakers, in the various practices among the people. So their growth, modification in them is but natural. In their book *The Lessons of History*, Will and Ariel Durant give a table of character elements in which it is said that *action, mating and association* are the positive instincts and *curiosity, innovation, communication, competition, eating* etc. are the positive habits. All these positive instincts and habits made man active. The History of the world reveals the fact that all these contributed something to the process of globalisation.

Before 1970 Canada and Australia were the only multicultural and multilingual nations. For the first time in 1965 Canadian Royal Commission used the term “multiculturalism” for an official purpose. It was term associated in principle with the values of equality, tolerance, and inclusiveness towards migrants of ethnically different backgrounds. But in the course of time, countries like America, England, India and etc. are also emerging as the and multilingual and multicultural countries, and their citizens as the citizens of the world, instead of some nation. Today’s world is claimed to be culturally and economically and in terms of language more globalised than ever before and the credit, definitely, goes to faster and more reliable means of transportation and communication, which have facilitated greater human traffic and the exchange of a great number of information, goods and services. This concurrent evolution has also led to increased multicultural influences, with some experts claiming that the world has been homogenising by convergence, at the expense of cultural diversity, says Salikoko S. Mufwene in the article published in the book entitled *The Handbook of Language and Globalisation*, edited by Nikolas Coupland. However, neither economic nor cultural globalisation nor language spread are the new things in the history of mankind; but what especially strikes today is both the speed and the scale at which these processes are evolving.

## **II Conceptualisation:**

Globalisation in itself is a very broad subject, and the impact of globalisation on various aspects of human life and the nation broadens its horizon and increases its complexity. Globalisation is such a huge topic which has many dimensions which can be discussed in



serious volumes. The other two aspects of language and culture are also very vast. As the impact of globalisation is found on human beings in toto, language and culture cannot escape from it.

Language is a means of communication used by a group of human beings. It helped people in getting connected and nurturing and preserving certain things, customs, usages, knowledge and information for the next generation, which further gave birth to culture. Knowledge and technology right from the invention of the stone wheel to a wheel on a mouse and a touch on a screen, and now AI (Artificial Intelligence), speed up the process of globalisation and its impact on language, culture, nation and the citizens of the nation. AI has rather added new dimensions and speed to it, which can a separate study.

### **III Review of literature:**

Anthony J. Marsella, in the research article “‘Hegemonic’ Globalisation and Cultural Diversity: The Risks of global Monoculturalism”, states that every nation has its own rich culture, but there is a risk of developing a monoculture at the cost of the culture of that nation. Daya Kishan Thussu in the research article “The ‘Murdochization’ of News? The Case of Star TV in India” states that there is great impact of western culture on the T.V. serials and shows. In another article, “Privatising the Airwaves: the Impact of Globalisation on Broadcasting in India”, Daya Kishan Thussu states that privatisation of broadcasting and telecasting in India is the result of globalisation. Steve Dern’e, in the article “The (limited) Effect of Cultural Globalisation in India: Implications for Culture Theory”, states that the effect of globalisation is that non-elite men began to face cultural globalisation. *The Handbook of Language and Globalisation, a book edited by Nickolas Coupland*, talks a lot about the causes of a variety of Englishes used throughout the world. A number of writers and research scholars have been writing on the subject of globalization and its impact on various aspects of life. Much is written about it; but in fact, it is very less as compared to the vastness of the subject. Each of the above mentioned works took either one or other dimension of this multi dimensional subject. The present research is also an attempt to study the impact of globalisation on language and culture.

### **IV Rational of the Study:**

The emergence of globalization, privatization and liberalization has led vast development in language, culture, life style, thinking, outlook, information technology and so on in India. And it reflects through language and literature and films and T. V. shows and web series which are emerging as the fourth genres of literature. The regional languages along with the national official language Hindi and global language English, on one hand and, regional and national culture on the other hand have been getting affected due to globalization, privatization and liberalization. India has its own rich cultural and lingual unity in diversity. Globalization, privatization and liberalization have been creating both positive and negative impact on Indian culture and languages which needs a study; and the present paper is an attempt in the same direction.

### **V Methodology of the Study:**



The paper aims at identifying ‘variables’ which result in such change. The study is made to explore, identify and understand these variables. This paper is based on the secondary data such as articles, journals, newspapers and websites of internet, so analytical method is adopted for the purpose of research.

## **VI Results and Discussion:**

A few of the variables are explored and identified to analyze the impact of globalization, privatization and liberalization on language and culture.

### **A. Language Aspects:**

The process of connecting people from local to the global level is made easy and speedy by language. Language, either verbal or nonverbal, is the only means of communicating human feelings, emotions and knowledge from person to person and from generation to generation. The “signifiers” used in the languages are different. They are from pictures, symbols to letters and digits, but all of them play the same function that is of communicating some idea, thought or feeling.

Hindi language is spoken by near about 200 million native Indian speakers. In this way Hindi functions as lingua franca in various parts of India and to some extent, in parts of the Indian Diaspora—and now to some extent outside India in non residential Indian population across the globe. On the other hand, Arabic counts as a world language to the extent that it is used as a religious language wherever Islam is practiced; but it does not have the status of lingua franca which is associated with English and French. They are also considered as languages of business and trade and scholarship which are used by the non-native speakers throughout the world. Because of the rapid liking which is developed by the non-native speakers towards English; it has got the status of “global language”. In general, globalization may ultimately reduce the importance of national languages.

### **B. Flexibility of Language:**

The regional languages and other languages, despite of the great potential, which remained rigid like Marathi, Kanada, and Sanskrit etc. failed to flourish and remain on the lips of the people, the place where language lives. Hindi at the national level and English at the global level spread and lived on the lips of the people and on real or virtual papers with modifications and changes made by their users in their structure and vocabulary. “The spread of English has proceeded at the cost of its structural indignity. English has become assimilated or indigenous—it has ‘indigenized’—everywhere (Mufwene-2009), changing its features in response to the previous communicative needs, says Nikolas Coupland.

The structural differences between various ‘world Englishes’ are not due to the nature of the restricting processes that led to their emergence, but due to a number of ecological factors like the kinds of input varieties that the new speakers were exposed to; the modes of language transmission involved and the patterns of interaction among the non-native speakers. The entrance of electronic world via computer, cell phones, smart phones, internet and now AI has revolutionized the language aspect. It triggered the use of English language by the users in their own way. New words were coined by them to suit the space, need, ability, seriousness and



creativity of the users. The use of new kind of spellings and new words hybridized English language. It adversely affected to the richness of the language.

The impact of globalization is also found on broadcasting and telecasting also. Private radio and T.V. channels launched after 1992 in India. It affected largely the decency of both language used and the scenes displayed on T.V. channels, but fortunately still maintained by Doordarshan and All India Radio.

### **C. Cultural Aspect:**

The term culture is from the Latin word, “Cultus” which means to cultivate. In fact, it was closely linked with cultivation of soil for agricultural purpose. The Romans linked the term culture to “humanitas”; man vs animal, “urbanitas” city vs rural and “civilitas” as in civil and good manners opposed to barbaric ways. “The most generic sense of the word “culture” – in Latin and in all the languages that have borrowed the Latin root –retains the primary notion of cultivation or becoming cultured. This was also the older meaning of “civilization”. A second concept to emerge was that of German *Kultur*, roughly the distinctive “‘higher’ values or enlightenment of society” says Funlayo Vesajoki in the thesis entitled “The Effects of Globalization on Culture”.

#### **1. Marital Aspect:**

The impact of globalization is deeply found on the oldest social institution of the society called family and its social customs of marriage. India has a long tradition of solemnizing marriages within a certain religious framework. But globalization is both modifying and affecting it. It is modifying and even sometimes breaking completely the traditional custom of marrying within the same caste, in public places like temples or schools or function halls etc, in the presence of a lot of relatives and friends. Now the people of the new generation are adopting the new methods of marrying in the Registrar’s Offices, in the presence of only two witnesses. On the other hand, due to the progress of the modern technology man has got both physical and virtual speed which increased, particularly in metros, the number of pre-marital and extra-marital affairs, which emerged in the creation of novels like *Love at Facebook*” by Nikita Singh. Due to the high employment opportunities in IT firm and other big multinational companies in the metros, people from various parts of India have been migrating towards the metros like Mumbai, Delhi, Bangalore and Chennai etc. which have been creating a new urban culture and; it has an impact on language, culture and the young generation of the present time. The same is the situation in cosmopolitan cities like New York, London and Mumbai, etc.

#### **2. Festival Aspect:**

Festivals like New Year, Christmas are neither Indian nor Hindu even then they are celebrated in India in their own ways. And the regional festivals of one state are celebrated in the other states of India. For example “chhat” festival of North India is celebrated in Mumbai and “Ganesh” festival of Maharashtra state is celebrated in some parts of Karnatka, Hyderabad and New York etc. The spouses of two different nations or religions or castes are celebrating different festivals to which nation, religion and castes they belong. In India, among the middle class



people, even the method of celebrating birthday of little children is modified. The place of sweets and milk is taken by cake and cold and soft drinks.

### **3. Customs and Food Aspect:**

The coming together of two different spouses of two different nations, religions, castes, and cultures has created a new custom of costumes, food, and language. Continental food, along with a wonderful combination of regional or national food and clothes, has gone a long way in shaping and shaping the culture of the citizens of the world.

### **4. Socio-economic Aspect:**

There has been visible socio-economic resistance to the fast capitalism and globalization in India. A number of group of people have been constantly emphasizing on the use of things made in India called “swadeshi”. The idea of using “swadeshi” was one of the prime motivational forces during the pre-independence period of India. Under the leadership of Mahatma Gandhi, a group of Indians stopped using products made in European countries. The spirit is not over, though its intensity is very less; its presence is seen time to time in different parts of India. For example, in “diwali festival” of 2016 most of the people of India willingly stopped buying and selling Chinese things. In the first phase of globalisation, invading some nation and expanding the territory of one's own kingdom or nation was done; and in the second phase, spreading the economic wings of the nation was done by the nations. The process of looking towards other nations as a market, was started with the establishment of British East India Company in 1600 and Dutch East India Company in 1602, yet not stopped.

## **VII Findings of the Study:**

1. The study has found that a new community of the citizens of the world has been emerging slowly throughout the world, especially in cosmopolitan cities.
2. Globalization has been affecting, directly and indirectly, the local regional culture and languages in India.
3. It has been providing global opportunities to the citizens of the world.
4. It has been playing a vital role in broadening the views of the people of looking towards life, customs and language.
5. There is a swift towards a new form of culture, language and life.

## **VIII Suggestions of the Study:**

- i. There is an urgent need of new urban policies to check the degeneration of the moral of the urban communities of the world.
- ii. The citizens of the world and the migrants from the rural parts of India should take individual and collective responsibility to preserve the age old good culture and wisdom for the next generation.
- iii. If today's world is very fast, and progress can be made individually then preservation of good culture, customs and languages must be speedup by groups and individually.



## **IX Conclusion:**

It is true that the wave of globalization which was once very slow has become very fast, but attempts can be made individually and collectively to preserve and maintain whatever is good in both culture and language; by accepting certain positive changes as they are inevitable. There is danger to the multicultural and multilingual aspect of the world, for globalization is shaping and creating monoculturalism and monolingualism.

## **References:**

1. Coupland, Nickolas. Edit. *The Handbook of Language and Globalisation*. Wiley Blackwell. 2010. PDF
2. Durant, Will and Ariel. *The Lessons of History*. Simon and Schuster, New York, 2010.
3. Derne, Steve. "The (limited) effect of cultural globalisation in India: implications for culture theory". *Poetics* 33. 2005. PDF
4. Kumar G. C., Vinodh. "Information Technology and Its Effects on Urban Communities: With Special Reference to Bangalore City". *IOSR-JHSS*. Vol. 17, Nov. Dec.2013. PDF
5. Marsella, Anthony. "'Hegemonic' Globalization and Cultural Diversity: The Risks of Global MONoculturalism". Issue 11, *Australian Mosaic*. 2005. PDF
6. Thusu, Daya Krishan. "Privatising the airwaves: the impact of globalisation on broadcasting in India". *Media Culture and Society*. 2016. PDF
7. Vesajoki, Funlayo. *The Effects of Globalization on Culture: A Study of the Experiences of Globalization Among Finnish Travellers*. 2002 PDF