

Cultural Studies
Prof.Dr. Liza Das
Department of Humanities and Social Sciences
Indian Institute of Technology, Guwahati

Module No.# 03

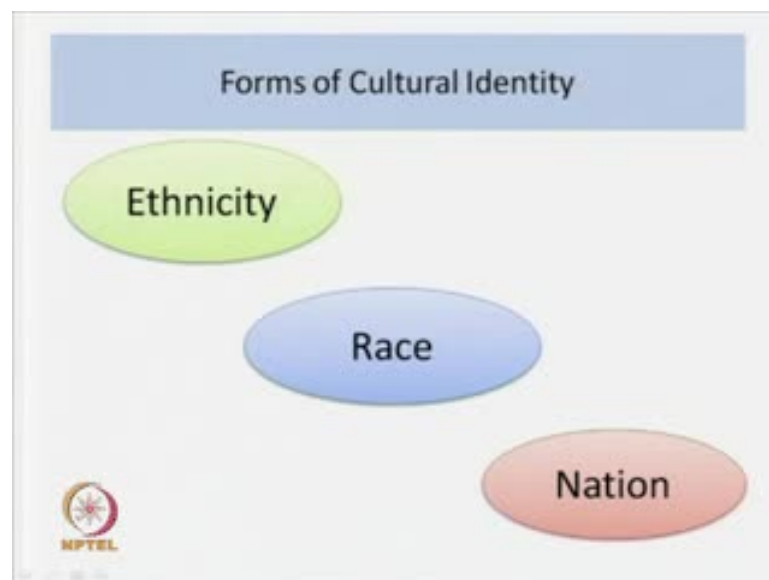
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Lecture No. # 07

Globalization

Welcome back to NPTEL, the National Programme on Technology Enhanced Learning. These are series of lectures which have been brought to you by the Indian institutes of Technology and the Indian Institute of Science. Our area or domain is cultural studies and we have completed several lectures by now, and I hope you have been able to get a grasp of some of the key concepts and formulations under the general or broader rubric of cultural studies.

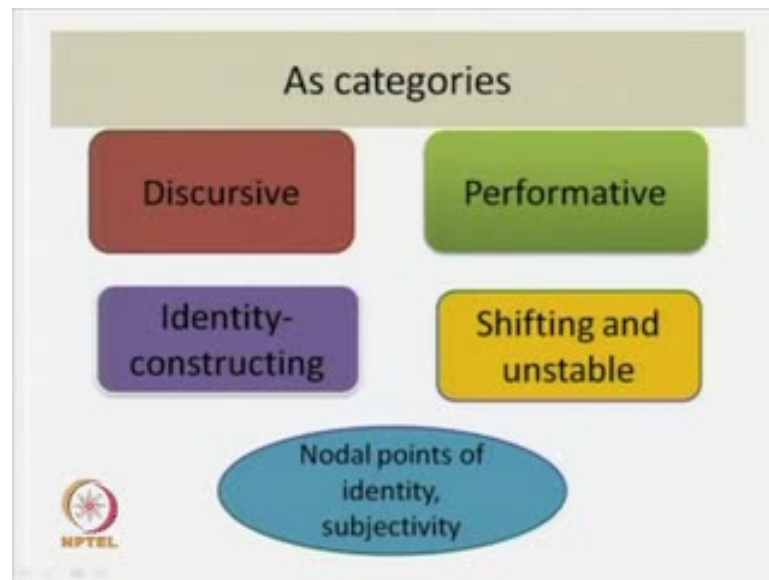
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Let us do a recap of the last lecture, which was entitled - Ethnicity, Race and Nation. You will recall that ethnicity, race and nation were seen as forms of cultural identity and we had said that ethnicity, race and nation are by no means terms that are used only in cultural studies.

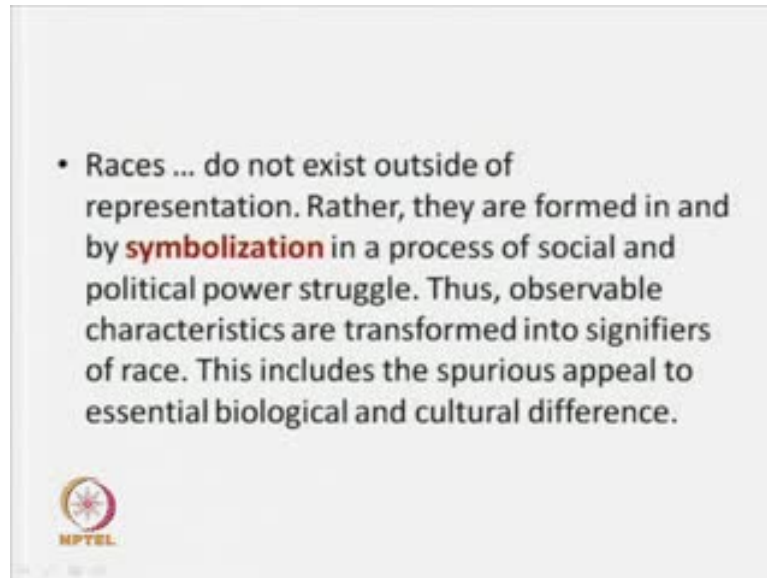
You know that these are also terms in sociology, political science, anthropology and even literature, but we also said that a cultural studies exploration of terms and concepts like ethnicity, race and nation are looked at in a way, that is different from the way these are looked at in domains such as sociology, political science, etcetera.

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We see these as cultural forms and forms that have to do with cultural identity. We also saw that as categories, these terms like ethnicity, race and nation are at once discursive, performative, identity-constructing, shifting and unstable, in the sense that their meanings, definitions, their connotations are never fixed, but are but take on different forms and meanings in different times, and finally, they are nodal points of identity and subjectivity.

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- Races ... do not exist outside of representation. Rather, they are formed in and by **symbolization** in a process of social and political power struggle. Thus, observable characteristics are transformed into signifiers of race. This includes the spurious appeal to essential biological and cultural difference.



When looked at race as something, when looked at in cultural studies, is seen as not being outside of representation, which is again, let me reiterate, it is not to say that these are not realities or that they are not, **you know**, lived out in our real lives; however, the main point was that they are formed in and by symbolization.

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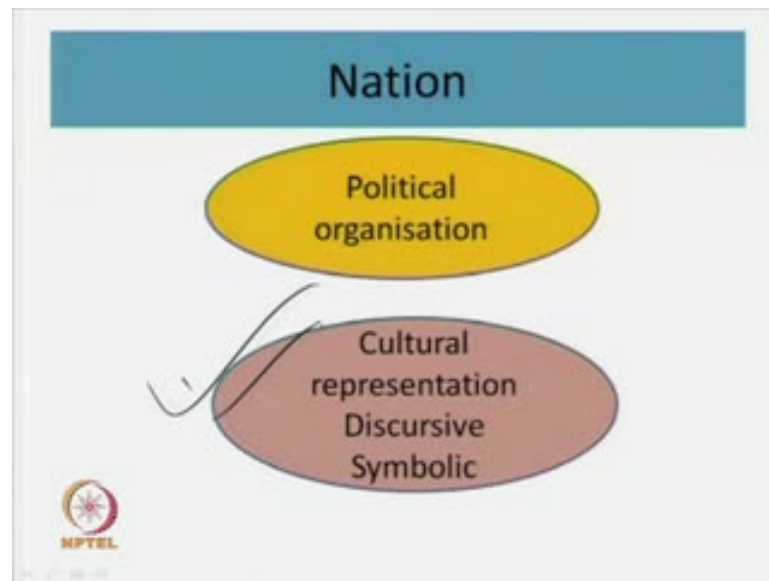
Nation

- Race and ethnicity have been closely allied to forms of nationalism that conceive of the **"nation" as a shared culture** requiring that ethnic boundaries should not cut across political ones.
- Culturally formed by contingent historical circumstances
- Collective form of organisation and identification



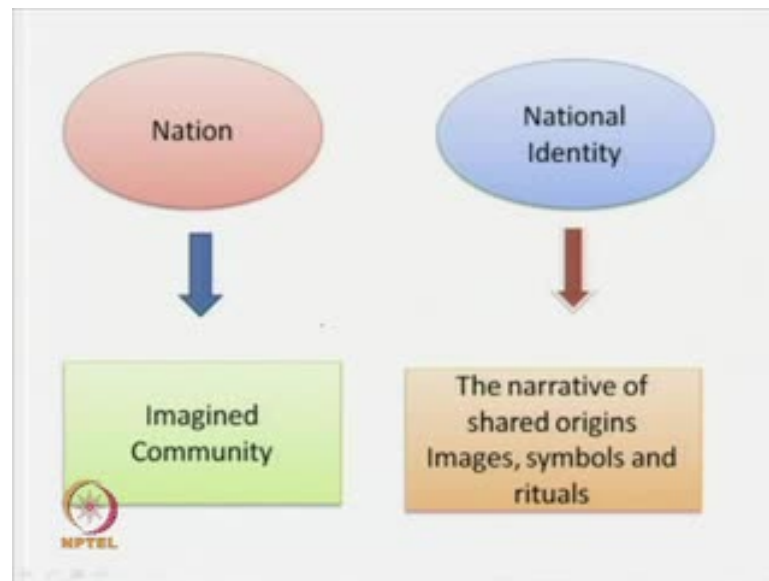
So, they are also matters of science and signifying practices. Then, when we looked at nation, we found that nation and ethnicity are closely allied to nationalism, and that nation is a shared culture as far as race and ethnicity are also concerned.

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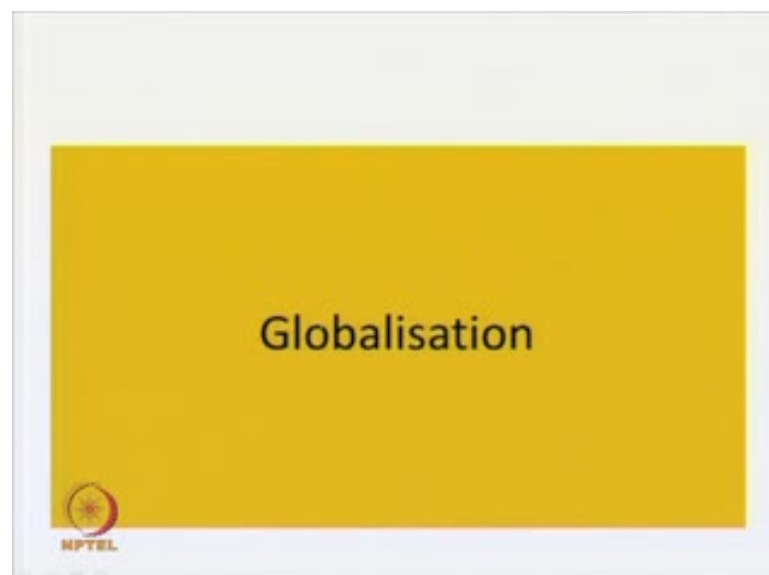
Again, nation is culturally formed by contingent historical circumstances and a nation is a collective form of organization and identification. We also saw importantly for purposes of cultural studies, that not only our nation's political organization, but also equally, importantly, nations are cultural, nations have to do with lived lives, they have to do with symbols and images, they are to do with discursive practices with descriptions, definitions with language and finally, with representation. And we could easily say that vis-a-vis other domains or subjects. The second is, this is what cultural studies is most concerned with as far as nation or even race and ethnicity are concerned.

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We also looked very briefly; we just mentioned an important book, Imagined communities by the well known scholar Benedict Anderson, and we made this differentiation. We said that the nation is an imagined community, whereas national identity is the narrative of shared origins, symbols and rituals **fine**.

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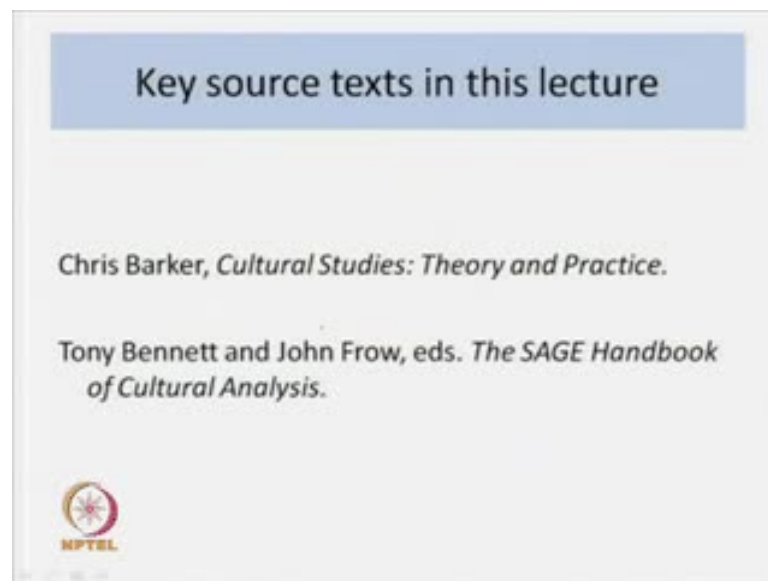


So, this was a brief recap of the last lecture, and we now move into lecture 7 in module 3. Module 3, as you know is entitled sides and we have already been through several such

sides of cultural studies that is where all these **the** terms that we learnt, the concepts that we learnt in module 2 are applied and we are trying to see how culture happens in these sides.

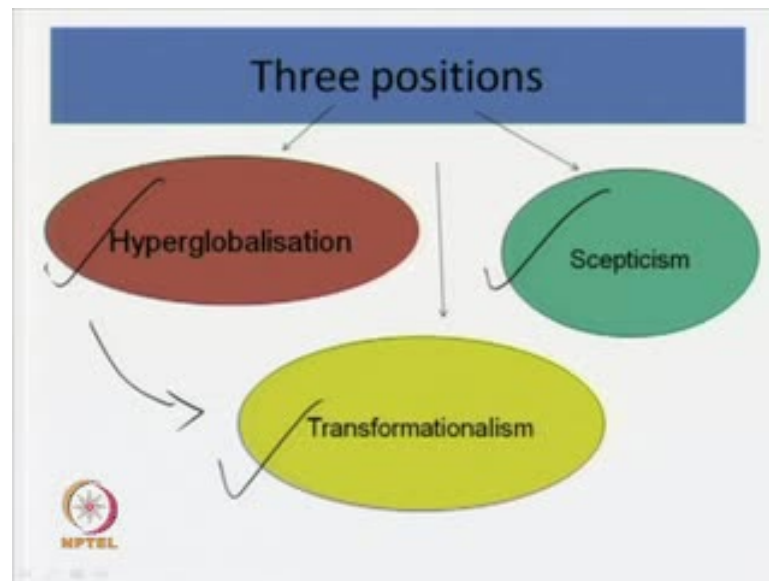
So, in this lecture, the side that we are going to look at is globalization. Well, of course, globalization is such a huge topic and there are so many aspects to it, and surely, within the very limited scope of a single lecture, **we are** we shall not be able to really unpack the term.

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However, I would like to bring to you at least some of the ways in which we can talk about globalization, particularly within a cultural studies framework. As always, let me declare the key source text in this lecture and the key source texts are Chris Barker's, *Cultural studies: Theory and Practice*. And another very useful book, the SAGE handbook of cultural analysis edited by Tony Bennett and John Frow.

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Well, when we talk about globalization, it is generally held that there may be several positions taken by scholars, not only in cultural studies but also in kinder domains like sociology, anthropology etcetera. And these three positions may be called: a, Hyperglobalisation; b, Transformationalism and c, Scepticism. So, it is really given in one order as we shall see, nevertheless the three positions as we said or what Hyperglobalisation, Transformationalism and Scepticism. Now, let us look at these very briefly one by one.

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Hyperglobalisation

- The incessant march of globalisation
- A globalising imperative
- Impending end of nation states

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Hyperglobalisation, now hyperglobalisation is an attitude or in scholarly orientation towards globalization as cultural, political, economic phenomenon. And this three sort of divisions have been made with respect to the degree in which these orientations and the scholars belonging to this orientations look at the way globalization has happened or spread or the way that the extent, so to speak, the extent to which globalization has been able to establish itself.

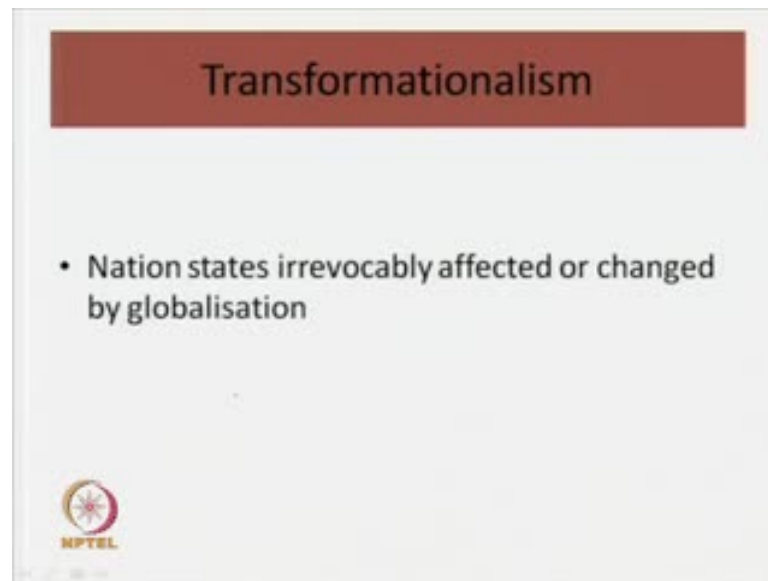
So, Hyperglobalisation really is a term which is quite self-explanatory as you will realize. The three ways in which we can describe Hyperglobalisation are, a, the incessant march of globalization, **it is looked at you know**. We look at globalization under this particular orientation as something that is the sort of extending all over the globe, which we can describe as an incessant march, which is going to if not now eventually catch up eventually is going to happen in all parts of the globe.

So, **we can also**, if you look at the slide call it a globalizing imperative. Now you know the meaning of imperative, something that which you cannot do without or something that is bound to happen or that we have bound to accept. So, Hyperglobalisation sees that as if there is globalizing imperative, now there are other terms related that which are used imperative for instance in philosophy, you will find the categorical imperative that is without **which not so almost**.

The categorical imperative of Immanuel Kant, **in technology** in studies of science and technology you also have a term like technological imperative. So, if you can understand it along similar line, there is a globalizing imperative under this understanding of globalization as Hyperglobalisation.

And third, it implies the impending end of nation states, so it is not just globalization, it is Hyperglobalisation which is really revealed by words like these, look at these words incessant march of globalization; a globalising imperative and finally, an impending end of nation states **right**. So, we get the idea that scholars under this group will see or they look at they consider globalisation as something that is bound so to speak to happen. Now, let us look at the two other ways or orientation of scholars as far as globalization is concerned.

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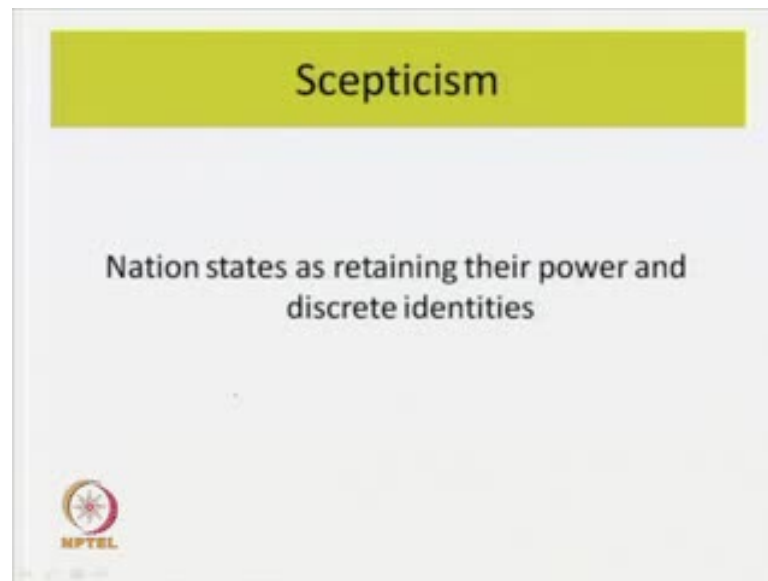


The next as we know is Transformationism and under Transformationism again this word like Hyperglobalisation is quite self-explanatory in the sense that it looks at transformation of nation states. Here, nation states irrevocably are affected or changed by globalization. So, it does not imply that **all sort of one** nation says as sort of swallowed up by globalisation, but there is an acceptance or there is an acknowledgement of the fact that nation states are undergoing transformation or they are changing because of the processes of globalization.

And these changes are usually irrevocable, that is, the nation state cannot retrace the steps that have been taken by it owing to globalisation, but it also does not really signal what Hyperglobalisation cause the impending doom of nation states.

So, it suffices for us to simply remember that there is an acknowledgement of the fact that because of globalization nation states are changing. Finally, again the third way or third orientation of looking at globalization is Scepticism.

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Now, underscholars, under this framework of Scepticism are not ready to accept the fact that, either that nation states are irrevocably changed by the globalizing process nor the certain leveling to accept that there is an incessant march of globalization or that there is a globalizing imperative to speak in today's world, as in the way that hyper globalists are would believe.

So, anyway these are the three ways and when you read works on globalization now **that there are** you know that there are **these** three ways of scholars looking at globalization, you should be able to place each critic or each scholar of globalization within one of these three different ways or orientations.

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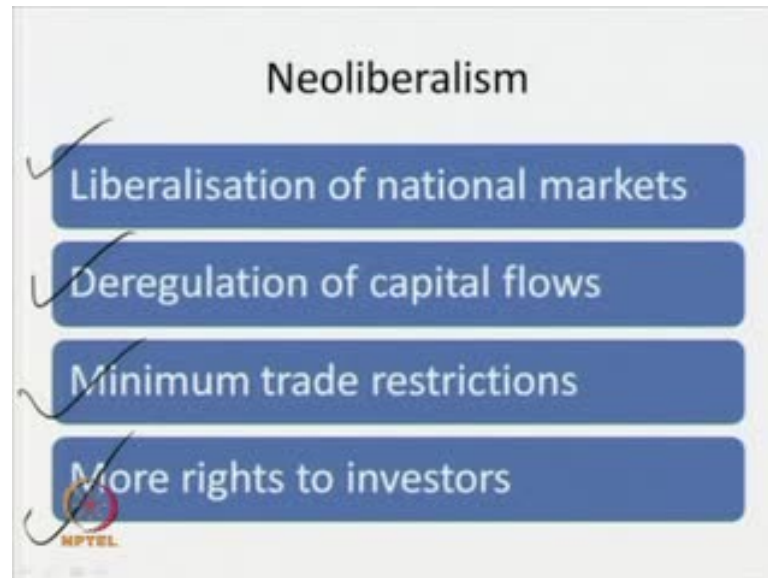
Next let us move on, and if Barker and other scholars agree that all the processes that go into or that have gone into the globalizing process or the processes that underlie globalisation may be broadly clubbed under, a, Economics, b, Internationalism and c, Information. So, they understand or they acknowledge the fact that economic transaction, economic flows is one very important process, if not the most important process underlying globalization, the spread first the establishment and then, the spread of globalization.

Second is Internationalism, by internationalism is meant not simply various nation states in the world interacting with one another; it also means the presence and the ever growing presence and importance and power of international bodies, for instance the World Bank and various multinational companies that are spread out all over the world.

So, internationalism is also another important process that underlies globalisation that has made globalisation happen and finally... not the least is information, information flows. Globalisation has been able to happen or it has become possible to speak or it would not have been possible to speak, had there not been information flows on a global scale, on a huge scale, specially the flow of electronic data. So, what are the processes that underlie globalization, the processes are economic flows, internationalism and information flows.

Next, very important term, again most of you are familiar with it, but when we talk about globalisation from a cultural studies perspective, we need to look at Neoliberalism, please look at the slide Neoliberalism.

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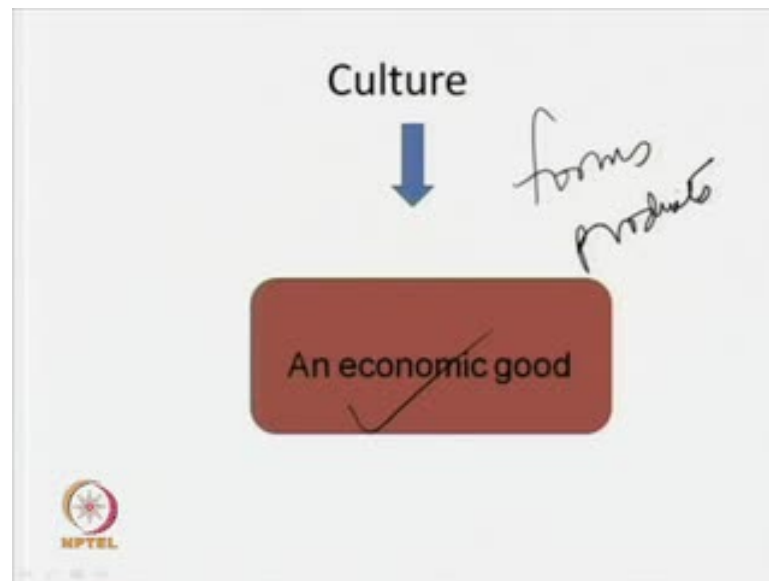


Neoliberalism may be defined under 4 sort of processes; a, it is the liberalisation of national markets, you opening up of national markets, the removal of several barriers to the flow of due to economic flows among nations. So, the liberalisation of opening up of national markets, which is a part of neoliberalism is extremely important, or is one of the processes that again makes globalization, at least contemporary globalisation possible.

The second is, the deregulation of capital flows, when you do not have very stringent laws or rules or norms regarding the flow of capital from especially across borders and where there are minimum trade restrictions and there is... you know, one gives more rights to investors. So, then I do not need to explain this in detail, because that would again belong to another field, but just to open up to unpack globalisation to you for this class.

We may talk about neoliberalism as one of the pillars to speak of globalization, where we have deregulation of capital flows and liberalisation of national markets, more rights to investors and where trade restrictions are becoming are at a minimal.

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So, where finally, now coming to culture, how do we look at culture or what are the ways in which culture is looked? I have studied under the rubric of globalization. The first things to note here is culture, please look at the slide, culture here is an economic good, this is a most important point. So, culture is not separated here from economics, the culture is also the economic and it is part and parcel of the economic flow, so much so, that culture becomes a matter of market or marketing.

Culture becomes a good to be traded with other nations, so one of the ways in looking at culture here is not simply as a way of life. So, we also here we look at forms of culture that are produced that may be a changed, that may be traded with other nations, we looked at cultural products that are also marketed.

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So, this aspect of culture as an economic good, as a marketable good, is part **of also** of the study of globalisation under a cultural studies framework. So here, what happens is, when we look at culture in terms of economic flows, we see certain similarities, so let us look at the slide, this is very important for us.

For instance, a - there would be no restrictions on cultural imports; just you recall the slide on neoliberalism also the same thing is apparent here. The minimizing of restrictions across borders, the flow not only of economic goods or the flow not only of capital but also the flow of cultural imports with fewer restrictions than was seen may be of few years ago. Next point is that, there is no or at least minimal protection of national cultural forms, so if there is under globalization or readiness to market cultural forms or readiness not to put restrictions on different cultural imports.

So, in the same way, there is minimal protection of national cultural forms. Third, there is a tendency to encourage global mergers and joint ventures as far as culture is concerned. Now here, by culture, certainly we do not mean only the way the common **sensical** views of the term cultural forms as dance, music, etcetera.

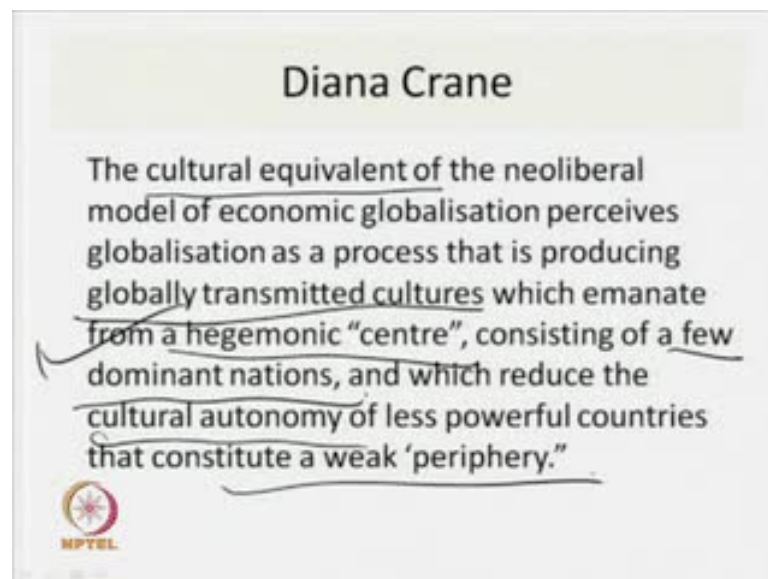
These are also for instance, education; the opening up of the education sector to parties beyond once national boundaries, so the encouragement or encouraging of global

mergers and joint ventures as far as different cultural forms and institutions are concerned.

And finally, no or very little cultural autonomy to nations. So, this really is a crux of understanding the flow of culture under globalization, what are these? There are no or at least minimal restrictions on cultural imports, there is an encouraging of joint ventures of global mergers, or different cultural forms, products and institutions like education, minimal or no protection of national cultural forms and minimal cultural autonomy to nations.

So, you see along with the flow of economics, along with the flow of information, along with internationalism, cultural goods forms and institutions are also sort of neoliberalism. They are also being opened up whether for consumption or enjoyment or investment, these are also made readily available across national boundaries.

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Now, I referred one of the key source takes in this lecture apart from Barker's book, is an essay by Diana Crane, which essay, which talks about culture and globe – globalization - global flows. This essay is in the sage handbook of cultural analysis.

And let me now quote from Diana Crane's essay in that volume, **the cultural equivalent**, let us underline this, the cultural equivalent of the neoliberal model of economic globalization. This is precisely what we had been talking about, there is a parallel to

economic liberalization, the parallel is found in this concept - new concept - of cultural neoliberalisation.

So, the cultural equivalent of the neoliberal model of economic globalisation perceives globalisation as a process that is producing globally transmitted cultures, let us read this again. The cultural equivalent of the neoliberal model of economic globalisation perceives globalisation as a process that is producing globally transmitted cultures which emanate from a hegemonic centre, this is important.

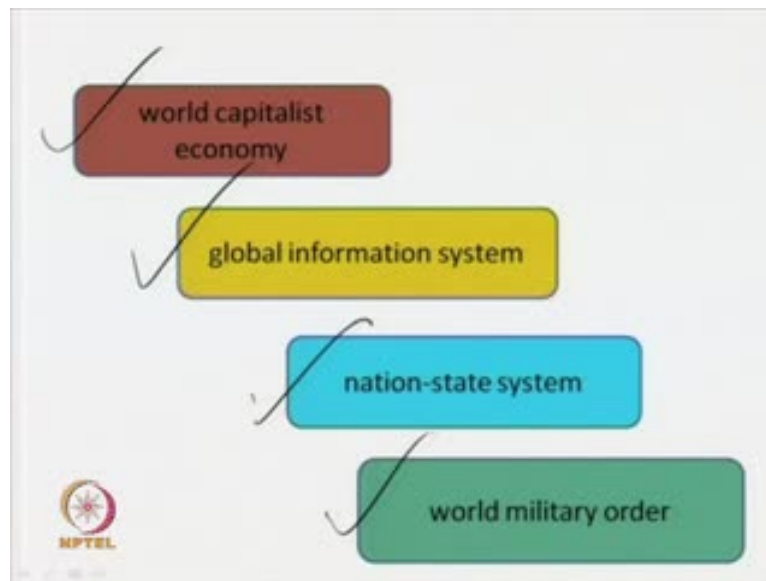
These globally transmitted cultures, no matter where they come from, no matter how diverse the nations are, or how far they are even physically from one another. What happens is, they ultimately emanate from a new centre of power, from a new hegemonic centre, now let us read on.

Consisting of a few dominant nations, this is extremely important, this is also a form of cultural internationalism if you like, remember we talked about economics, internationalism and what was the other term? Information flows. So, what is happening here is, as Diana Crane asserts that there is a new centre of power which causes the laws of cultural autonomy to nations, because of **deregularization** or deregulation as far as cultural flow is concerned.

And the few dominant nations are now searching their hegemony over the heterogeneous the variety of or the diverse cultural forms of so many nations which are not hegemonic. So, consisting of a few dominant nations and which reduce, let us look at this slide please, which reduce the cultural autonomy of less powerful countries that constitute a weak periphery.

So, this is a very important quotation or very important extract from Diana Crane, that there is the formation of a new cultural hegemonic centre, a new cultural internationalism. Therefore, if we were to characterize globalization not simply in terms of economics, but from a broader so to speak, cultural studies perspective then, we would say that this contemporary globalisation is characterized or the pillars are these.

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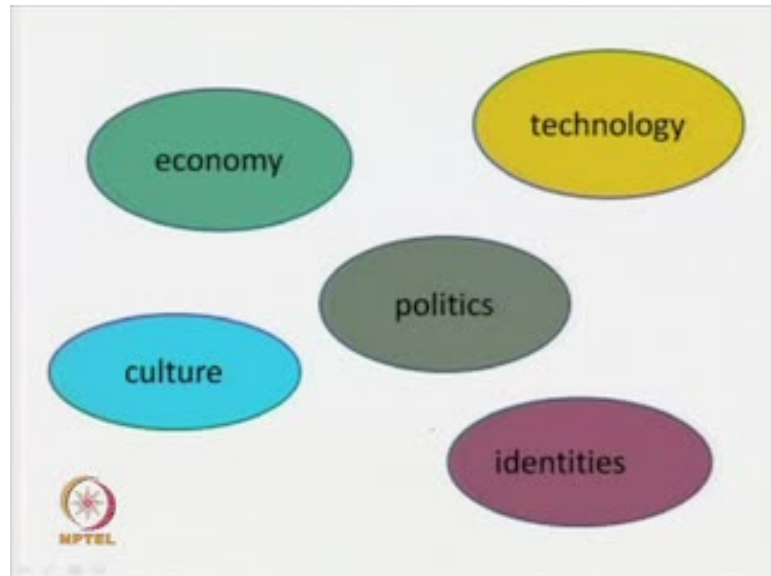
Just look at the slide, a -for such a globalized situation to happen, there has to be a world capitalist economy. The economy has to be one that is driven by capital that is driven by the flow of capital across breaking national barriers, which is a world capitalist economy. Second, there has to be an information system in a global scale, so that information can be derived from almost all parts of the world and many nations can have access to information. Of course, we have looked at these first two, the world capitalist economy and the global information system, there is of course the question of access to both capital and information which is such a huge divide.

So, the third is that there is a nation state system, we are not alike the Hyperglobalist saying, that the nation state has disappeared. The nation state system is there, but the nation states of different parts of the world are increasingly partaking in the world capitalist economy.

The global information system and are causing mergers and enabling global mergers to happen, which affect all cultural systems, which affect our way of living or our way of life and which affect all the cultural or beginning to affect all the cultural institutions. Finally, a world military order, so these are therefore, pillars on which contemporary globalisation stands today and which from the cultural studies perspective is important, because all of these have led to the control and to a new hegemony of

cultural forms and a sort of new centre and the new periphery in terms of cultural capital or in terms of, sorry, cultural flows like economic flows.

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Therefore what is affected here? Now, if you talk about culture as ways of life, what is affected in all nations here are, all nations economy, technology, culture, politics and identities; in that sense, we say that globalisation has touched if not irrevocably, change has touched all parts of our lives.

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Globalization is not just an economic matter but is concerned with issues of **cultural meaning**. While the values and meanings attached to place remain significant we are increasingly involved in networks which extend far beyond our immediate physical locations.

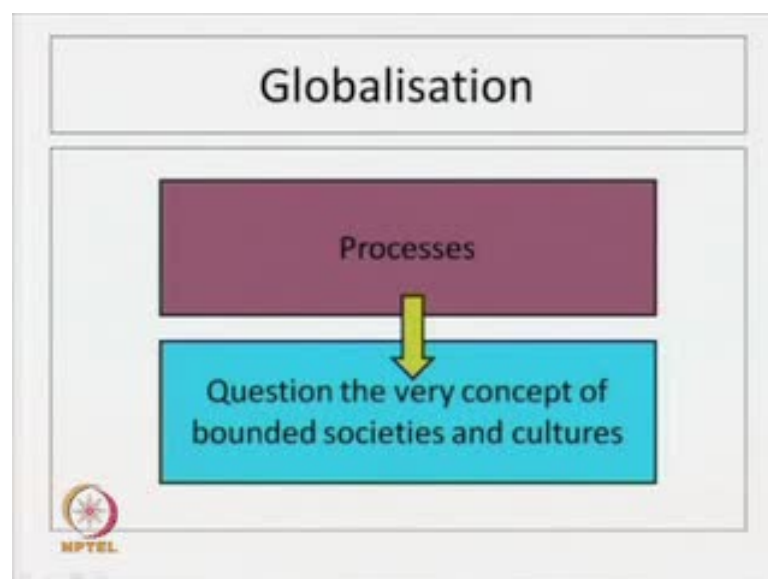
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Then, let us read from here, globalization as one of the critics says, globalisation is not **just** **an** **therefore**, not just an economic matter but is concerned with, now concerned not simply with culture but also with again one of the most important terms in cultural studies, it is concerned with issues of cultural meaning.

While the values and meanings attached to place remain significant, we are increasingly involved in networks which extend far beyond our immediate physical locations. So, they seem to be therefore, two levels at which meaning? Meanings of culture happen. As this critic points here, as far as meanings attached or meanings which emanate **from** **one's** from matters relating to place to location while the values and meanings attached to place remain significant, for us the increasing reality is that we are involved in networks in the change of electronic networks of data which have no significance as far as place is concerned, as actual location is concerned, which extend far beyond or immediate physical location.

So, as far as meaning is concerned or even as far as value or terms like value and significance are concerned, we find that things are happening at perhaps at two levels: one which is an international one, where **there are so to speak** where place is not an important variable and on the other hand, we have certain meanings attached to locations and places. So, they seem to be dual level of existence as far as cultural meaning, values and signification are concerned.

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Now, another way of looking at globalization, now pointing to something else that what we will be discussing is, globalisation is seen also as a series of processes, which question the very concept of bounded societies and cultures. This is in fact celebrated by many scholars, celebrated by many critics, celebrated by many people with a certain orientation towards globalization. Now, look at the slides here please, they see globalisation as a series of welcome processes, which question the very concept of bounded societies and cultures.

Now, this you can relate to very **clichéd** terms which called the global village and that all the worlds and village etcetera and then, there has been constant and unregulated change of information of education of various cultural assets and resources apart from economics all over the world.

So, these scholars look at globalisation as questioning the very concept or even the question, the need for different nations to societies to be bounded to be autonomous and they look at it as the happy opening up, so to speak, of different cultures and their resources or this is the other way of looking at globalisation and the one that many scholars also share are different set of scholars really is that as we saw just a while ago, that the **very** opening up of these bounded societies and cultures instead of that creating an equality has only created a new hegemonic centre of powerful nations even as far as culture is concerned.


So, there is again a weak periphery cultural resource, again as I said, however diverse, however heterogeneous, coming from whichever part of the planet, whichever nation is sort of appropriate, that if you may use the word is appropriated these things are appropriated by this new cultural centre and this new cultural hegemonic centre is interestingly of course, also the centre which has economic power or power over economic resources.

So, instead as the other set of scholars, I say, as they argue instead of this creating a happy flow of culture is really only adding to the inequalities that exist among nations.

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Barker

- Much of the vocabulary of social and cultural change - post-Fordism, post-industrial society, postmodernization, etc. - has been absorbed into cultural studies. Further, cultural studies has tried to grasp these changes at the level of culture through **exploration of consumer culture, global culture, cultural imperialism, postcoloniality, etc.**



So, let us again look at what to Barker has to say when this is from his book cultural studies theory and practice, much of the vocabulary of social and cultural change post-Fordism, post-industrial society, postmodernization, etcetera.

Now, look at this much of the vocabulary, that is, the discourse of social and cultural change - contemporary social cultural changes - this vocabulary or discourse has been absorbed into cultural studies. Further, cultural studies have tried to grasp these changes of this new societies or new arrangements, so to speak, tried to grasp these changes at the level of culture. And this is again, like I have kept repeating or over and over again, not simply to do with globalization, not simply to do with the topic of this lecture.

I again would reiterate that many of you may feel that even the terms, the sides, even some of the scope of all these things that are being discussed in these lectures, in this virtual class rooms, sorry, classes on cultural studies is not that these are not taken up by other domains, but as Barker says, here these are cultural studies has tried to grasp the changes at the level of culture.

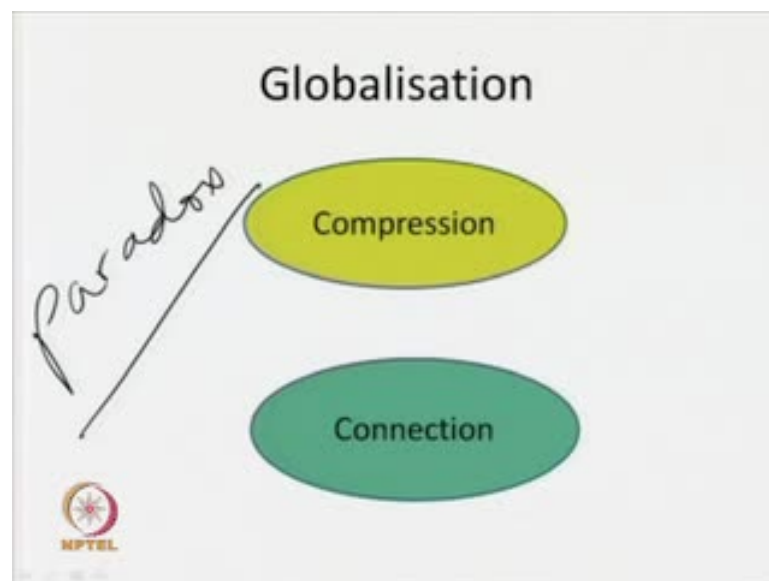
This is most important for us, at the level of culture through what? By doing what? By exploring or through exploration of things like consumer culture, what happens owing to globalization, what are the orientations of consumers, what are the different consumers patterns that emerge?

What is the play of power and politics even at the level of consumption not only of distribution and production of goods then, what is this global culture? What is this global culture that we are talking about, who sort of who has a grasp or control over what is available, so to speak, in global culture and what we have access and to what we do not have access.

These are again matters of cultural studies, cultural imperialism; is there something like cultural imperialism? When we have a new hegemonic centre that has control over power resources, is it the fact that there is a new imperialism which is cultural in nature that we are facing matters of postcoloniality of post colonialism.

How does then one sort of answer or how does not as somebody put it or how does not write that to this new sort of cultural imperialism, what do we protect in our own national cultures and what is supposed to be healthy internationalism, these are the matters. These are the matters that are taken up within a cultural studies framework.

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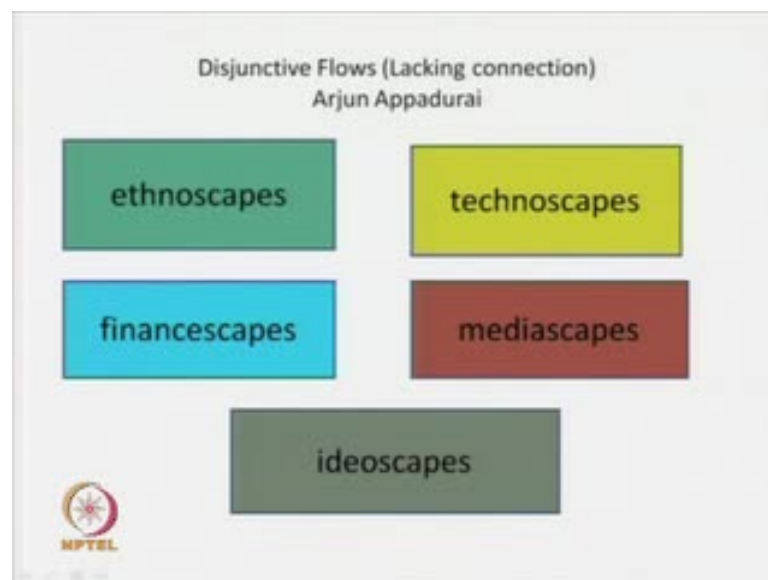


Therefore, it is interesting to see that globalization involves a certain paradox, it seems to involve a certain paradox as far as culture is concerned and what are these? At one level, there is definitely a compression; the compression of when all the world is a global village, there is a compression with high accessibility because of internationalism, because of the flow of information, there is a certain compression of the world.

But even, as there is a compression, definitely there is also an opening up, there is also widening **there is also widen, widening** because of the connections that have been made owing to the establishment of the continuing processes, so to speak of globalization.

For instance, there are huge connections that are important connections that made among nations owing to economic flows, flow of capital owing to information. So, as even as we are more connected, even as we are sort of widening up the important thing to realize also is that there is a compression of the world. So, this is the paradox that is part and parcel of globalizing process.

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So, in the next slide, we are going to look **at...** because in this entire course, we will also be looking at from time and again, I have been quoting from different critics time and again, I have try to bringing the formulations and articulations of important scholars in this field. One is of course, because cultural studies is all about articulation, it is all about discourses, is all about describing and at the same time critiquing description, this all about discursive activities.

So, it is very important perhaps, even compared to some other areas, other domains, this kind of looking at different articulations and formulations is extremely important in cultural studies, where discourse plays a most important part.

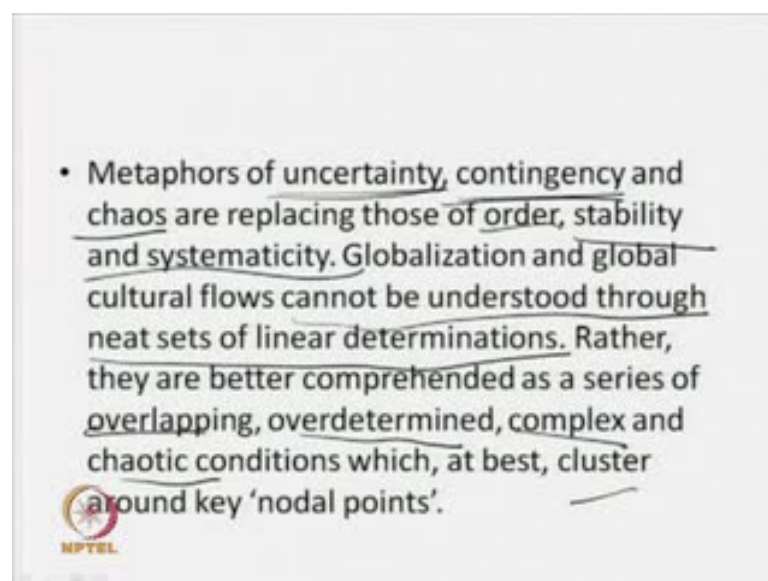
So, we are going to look at one such scholar whose formulations are very important as far particularly as globalization is concerned, and his name is Arjun Appadurai and we are going to look at his formulation or his concept of disjunctive flows.

Disjunctive here, the word disjunctive means, lacking connection, you may see these things happening, but there is a certain discreteness or autonomy to them. So, he talks about contemporary globalization has been characterized by certain flows, we have come across the term flows remember. We saw the importance of economic flows, of cultural flows, of international flows in globalization.


He gives us 5 terms here, now let us look at this; he says that, the contemporary globalisation is a series or they are processes of flows and he calls them ethnoscapas, technoscapas, financescapas, mediascapas and ideoscapas. Now, this is the flow of various, how should I put it, various aspects of life for instance may be finance, it may be technology, it may be the flow of media, it may be the flow of ideologies and ethnicities.

The important point to note here is, that he calls this disjunctive flows or he terms them flows that need not have any connection, that lack connections among themselves. Nevertheless, it is to be seen as a series of processes of flows.

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• Metaphors of uncertainty, contingency and chaos are replacing those of order, stability and systematicity. Globalization and global cultural flows cannot be understood through neat sets of linear determinations. Rather, they are better comprehended as a series of overlapping, overdetermined, complex and chaotic conditions which, at best, cluster around key 'nodal points'.

 MPTEL

Then, what happens is, because of this, let us look at this slide, because of this there are metaphors that we see here, because of this disjunction the metaphors that we find here are metaphors where they should have been easy accessibility or there should be so to speak, if they are so many connections, if they are so many flows, if they are so much of opening up then, there should have been a certainty about things more easy accessible to knowledge.

But what happens is that one kind of discourse about globalization and perhaps rightly so, has heart on the increasing presence of certain kinds of metaphors in the discourse. These metaphors are those of uncertainty, contingency and chaos, this is very important, at the discursive level, at the level of discourse, at the level of understanding, at the level of knowledge it seems that uncertainty, contingency and chaos are increasingly replacing those of order, stability and systematicity.

So, Appadurai points interestingly to the fact that **all when** where some may erroneously see everything in terms of systematic flows of whether economy, of finance, of capital or of cultural flows and information flows. Instead of being systematic, we find that there is chaos, disjunction, lacking connection, and order, and discourse is full of metaphors of instability of continuous of things that seems to happen suddenly out of **certain sort** of certain conglomeration of events of haphazard or unconnected events happenings are contingent upon certain random events. So, order stability and systematicity seem in culture, seems to have been replaced or being replaced by instability, contingency and chaos.

Now, let us read on, globalisation and global cultural flows cannot be understood, this is important, cannot be understood through neat sets of linear determinations. Rather, they are better comprehended as a series of overlapping, over determined, complex and chaotic conditions, which at best look at this word cluster around key - nodal key - nodal points.

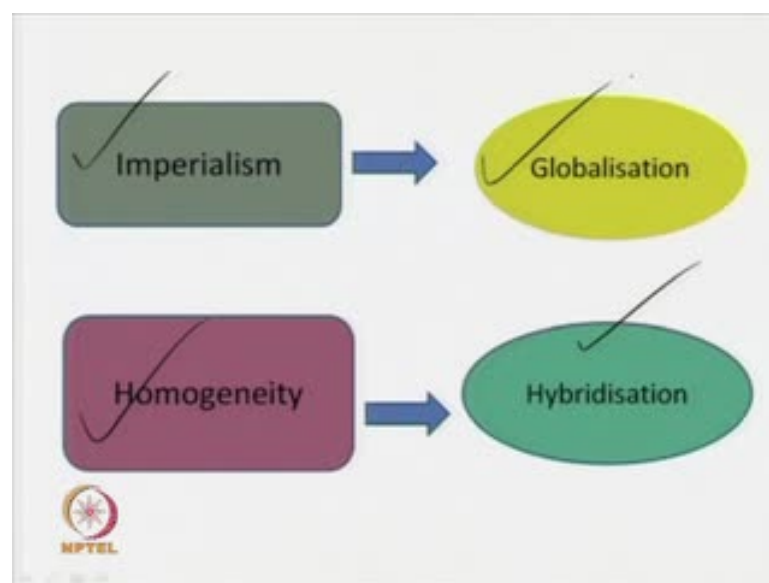
Now, let us look at this very carefully, **it is a fiction that globalisation**, then therefore, it is a fiction that globalisation is a sort of a forward march of the constant order, the increasing opening up of cultural markets, opening up of consent and more accessibility to things.

On the other hand, these cultural flows are seen as overlapping, overdetermined and complex and chaotic. Overdetermination is a term as some of you may know, but let me talk about it, **over determined** when our things overdetermine? This also comes from chaos theory, things are said to be overdetermined when the set of causes that have led to a particular event is the causes are more than have been determined by us or are more than those that have determined it. So, if you think that particular set of causes has led to a certain event or as caused a certain event or phenomenon.

There are other causes that are hidden for whatever reason that we are not in a situation in which our knowledge is not up to the mark that we can find out all the causes. So, when all causes are not comprehended or apprehended by us then, that phenomenon is said to be an overdetermined one, so even not simply scientific phenomena. Cultural phenomena are also then overdetermined and you find it is very difficult for us to completely analyze cultural flows in this, because they are random, they are often chaotic, they are overdetermined and they are certainly not systematic and definitely not linear.

So, you see how cultural flows also under globalization, some critics have pointed out strong problematic here. So, it is problematized in the sense that we cannot see it in as a linear march of globalisation or that **there are** need reasons, said need or that there are need sets of this as says here, linear determinations of cultural flows.

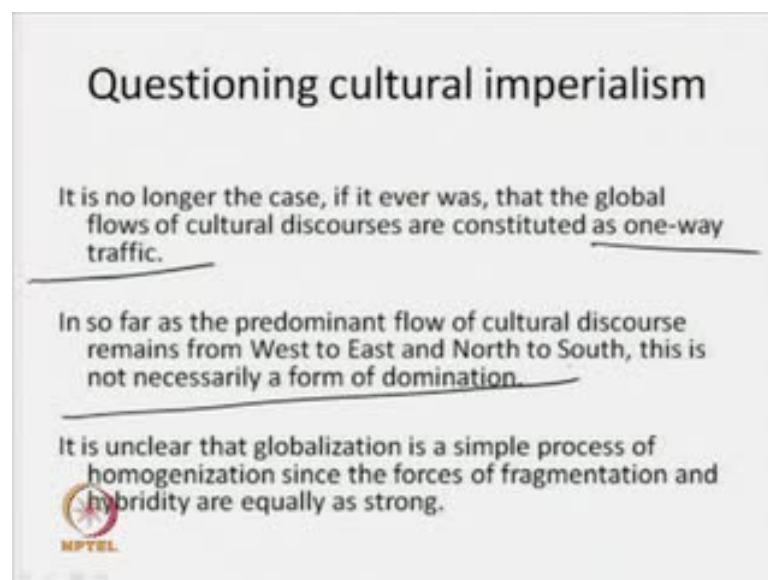
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So, an important or a useful term here is Hybridisation. So, we now have a replacement of terms here; in the older discourse, we use terms like imperialism or cultural imperialism of one set of nations or few nations having control in an imperialistic sort of way of our culture cultural flows and of homogeneity.

Today, we have these new terms which is globalisation and hybridization, so just we saw in the slides just before this that these are disjunctive. So, the point is, there is hybrid one of the best phases is to describe them as hybrid, even if you cannot you know even if you cannot unpack the way this hybridisation has happened. Even if you accept the fact that there is over determination, the better word to use here is hybridisation owing to this easy flow of cultural information across nations.

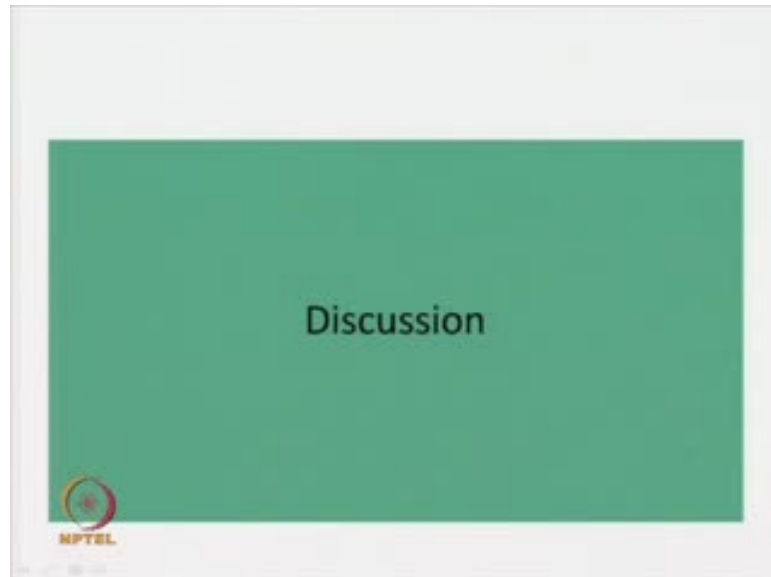
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So, this also means, sorry, questioning the whole concept of cultural imperialism and let us read here, it is no longer the case, if ever was that the global flows of cultural discourses are constituted as one way traffic. It is never one way or it is not necessarily a form of domination, we do not have to see it as simply says here one way traffic in which one set of nations dominates another set. And it is not clear that globalisation is a simple process of homogenization, we cannot say that the world is becoming again homogenized, because of forces of fragmentation and hybridity are equally as strong.

So, we see these forces that pull and push, so to speak, even in the cultural domain. So, we cannot... we saw the paradox as it were of connections increasing widening of flows and at the same time of compression of the world. So, it seems, in a globalized situation one has to acknowledge and then live in an understanding of things as not being completely saturated by power from one set of nations on another.

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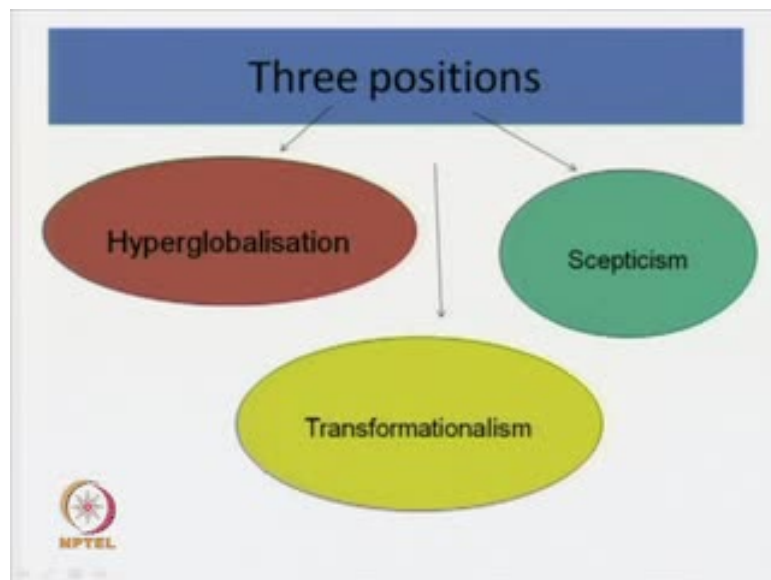


We have to understand things as we over determined as over lapped as hybrid where questions of power and imperialism are not so straight fully worked out. So, we will now look at a few questions that may come up in your exams and let us see how best to answer these.

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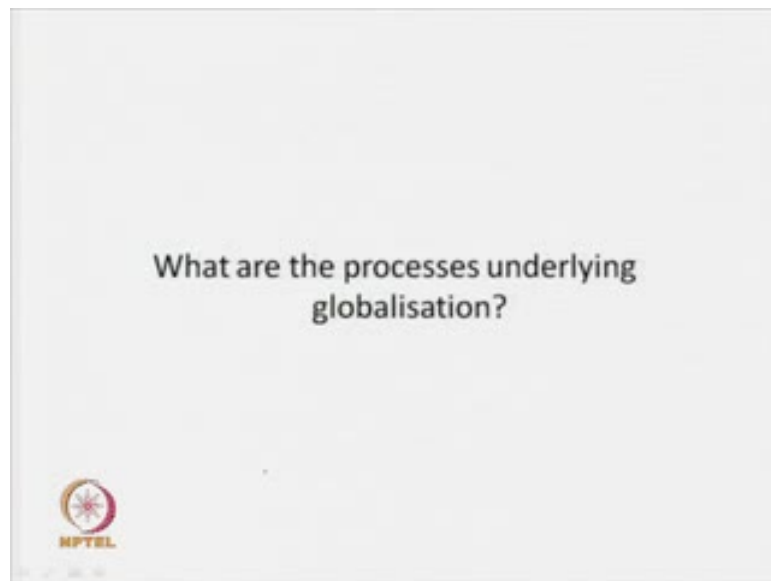


If you get a question like, cite three chief orientations of scholars towards globalization, then your answer would be this, three positions that are usually occupied or adhered to by scholars are those of Hyperglobalisation, of Scepticism and of Transformationalism.

And we found that, in a hyperglobalize, the situation or position of hyperglobalisation what do scholars do, then you have to say that scholars point to globalisation as something that is imperative, something that is going to happen and it also tells the end of nation states under Transformationalism, you may say that the fact the nations are

almost irrevocably effected by this new connections is sort of accepted by scholars, but they are not ready to accept that there is an impending end or doom so to speak of the nation state. And finally, on the other extreme we have the Sceptics, who hold on to the belief that the nation state is definitely there to stay, and there is Sceptical about what other see as this whole march of globalization; globalisation spreading to all corners of the world.

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Next, if you get a question like this, what are the processes underlying globalization? The processes, the 3 main processes underlying globalisation are economics, internationalism and information.

Contemporary globalization, then we may say is informed by the flow of capital by the increasing deregulation of capital flows from one nation into another. It is also the underlying another important underlying process is internationalism of international bodies of global mergers or multinational companies, then the flow of information, the ready flow of electronic data, these are the processes that have enabled globalisation to happen.

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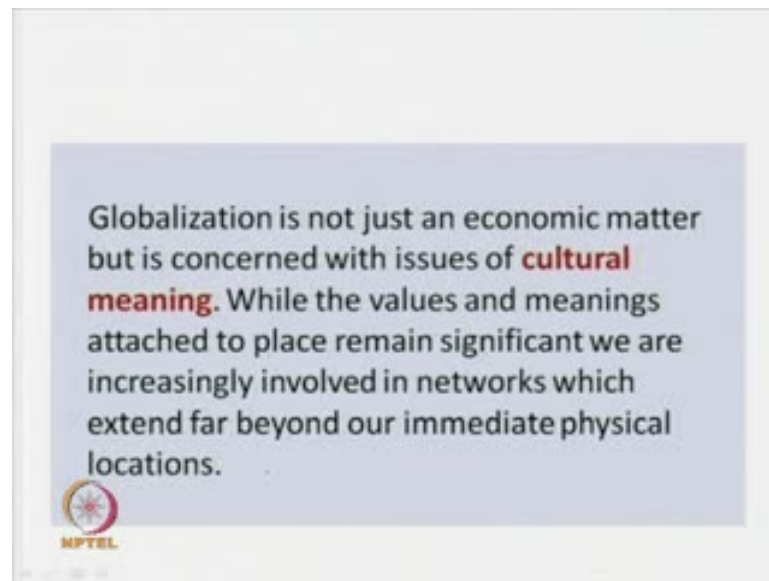


Then, what is the place of culture in the global order? The answer is, in the global order, when we talk about globalization, culture may be seen first as an economic good; the parallel here is between economics and culture or if there are easy capital flows underlying globalization.

In culture like an economic good they are also cultural flows where there is also sort of neoliberalism as far as the flow of cultural goods and resources are concerned, there are increasingly minimal regulations as far as flow of cultural forms is concerned, so that is concerned.

And also that there is the enabling of global mergers as far as even cultural institutions like education is concerned, the investment in education across national borders.

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So, one cultural form education and of course, there are other cultural forms like media etcetera, where as we saw in the case of ideal Appadurai formulations. And we say that globalization, however, even if you call it an economic good it is not completely so, why? Because, it has to do with issues of cultural meaning, it has important implications for our ways of life, it has important implications as far as what kinds of cultural forms are available to us which determine the consumption of cultural forms.


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Barker

- Much of the vocabulary of social and cultural change - post-Fordism, post-industrial society, postmodernization, etc. - has been absorbed into cultural studies. Further, cultural studies has tried to grasp these changes at the level of culture through **exploration of consumer culture, global culture, cultural imperialism, postcoloniality, etc.**



Then, another question what specifically does cultural studies study in globalization? **we saw that** We may say that though globalisation is a term that is interdisciplinary in nature, it lends itself definitely to economics, to sociology, to anthropology, to political science even to literature.

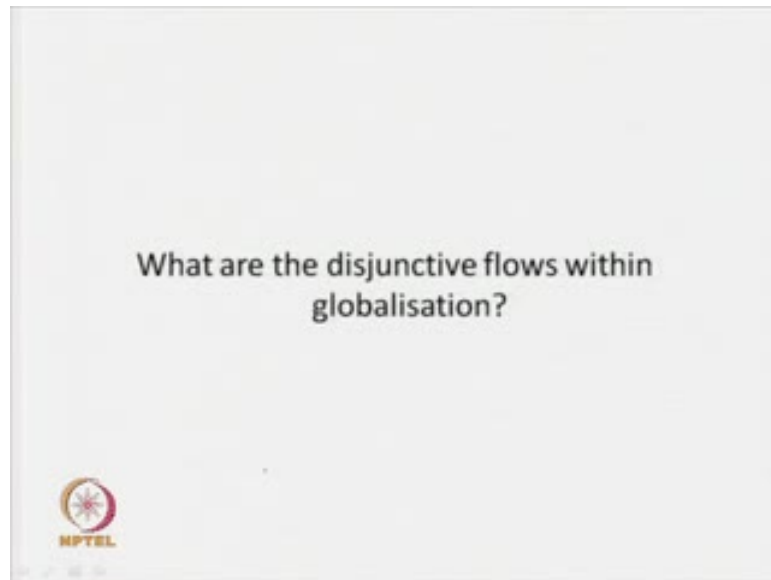
If we were to finally zoom in on what is studied in globalization in cultural studies as far as globalisation is concerned, then we will say after Chris Barker that it concerns the exploration of consumer of stuff like, **sorry**, of things like consumer culture, global culture, cultural imperialism and postcoloniality.

That is the scholar in cultural studies **is going to** not going to study economic flows in globalisation so much, as he or she is going to study or going to explore or the implications of globalisation of economic flows from consumer culture for instance, for media culture for instance.

What it means? What are the new meanings? What are the new signifying practices or new significations that come up when we say that there is something called as global culture? What is cultural imperialism problematizing the whole concept sometimes of cultural imperialism and insisting on hybridity saying that it is not a one way traffic.

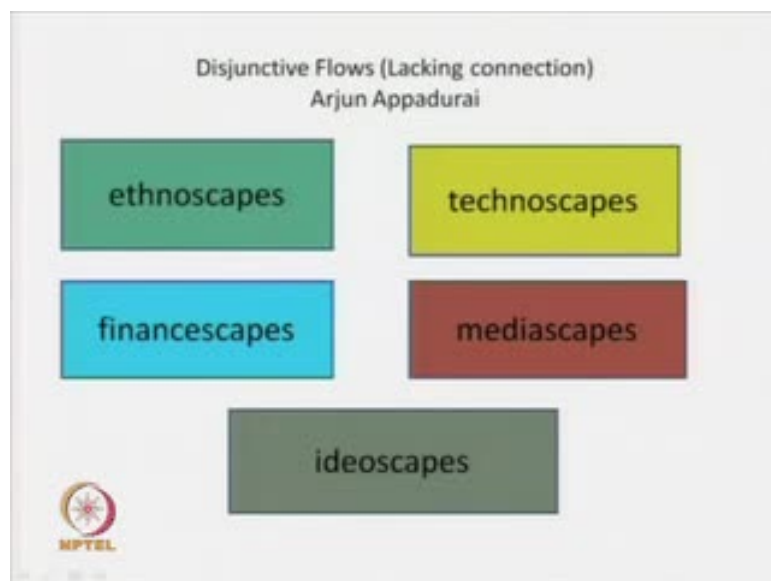
The things are more hybrid and power and the flow of power is more hybrid than usually attested. And finally, how post-colonial nations try and protect perhaps or negotiate their own cultures.

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So, we come to the final question here and this refers to the formulation by Arjun Appadurai, if you get a question which does not mention Appadurai, but say something like this, what are the disjunctive flows within globalization.

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So, the moment you look at the word disjunctive then you understand that you have to answer this with the formulations given by Appadurai and you say that according to the scholar ArjunAppadurais globalization may be the contemporary situation is one that is informed by disjunctive flows and that disjunctive flows are basically flows that do not have any apparent connection. They are discrete and these are the different scapes that he calls; he calls this ethnoscapas, technoscapas, financescapas, mediascapas and ideoscapas. Now, not necessary that these have to show very apparent or very obvious connections, these are disjunctive in nature.

So, I hope this lecture was, that is, lecture was useful to you and definitely there is so much else to talk about as far as globalisation is concerned from various perspectives. **But it was my you know** what I wanted to do here basically was to show you some aspects of studying globalisation within cultural studies, some of the formulations, some of the difficulties in levels, some of the paradoxes that we have seen as far as talking about globalisation within the cultural studies rubric is concerned, thank you so much.