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## Human Being and Culture: Changing Anthropological Interpretation

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**Abstract:-** Anthropology is the study of the origin and development of human societies and cultures. Culture is the learned behavior of people, including their languages, belief systems, social structures, institutions, and material goods. Anthropologists study these characteristics of past and present human communities through a variety of techniques. In doing so, they investigate and describe how different peoples of our world lived throughout history. Anthropologists aim to study and present their human subjects in a clear and unbiased way. They achieve this by observing and describing subjects in their local environment, a process known as ethnography. By participating in the everyday life of their subjects, anthropologists can better understand and explain the purpose of local institutions, cultural beliefs, and practices. This process is known as participant-observation. Taken as a whole, these steps enable anthropologists to describe people through the people's own terms.

**Introduction:** - Historically the idea of civilization was formulated during the period of the rise of capitalism in order to substantiate the principle of *historical progress*, the necessity for the replacement of the feudal system, when the claim that it was God-given no longer satisfied social and philosophical thought. Instead it was maintained that history was motivated by man's vital interests, his desire to realize the principles of social justice and legal equality. Thinkers became concerned with the future of world civilization as a whole and this prompted them to create a different paradigm of philosophical thought, particularly when the victory of the Socialist Revolution in Russia in 1917 launched a new stage in the development of civilization—development with a humanist orientation on the national and social emancipation of mankind, on distribution of the wealth of society according to work, and on freedom of the popular will in managing the affairs of state and society.

**Human being as the maker of culture:** - We may gain some idea of the meaning of culture by turning to the etymology of the word, which can be traced back to the Latin *cultura*, deriving from the word *colere*, meaning both to "cultivate" and to "worship". It is a curious fact that the very origin of the word *culture* contains the wisdom of the people's understanding of culture as the worshipful cultivation of something, particularly the land. "There is no human nature apart from our growth, in constant process, in a particular place".

The word "culture" was thus from the beginning related to good action. And action usually means assimilation of our world in some form or another. It may therefore be said that culture is a kind of prism, through which everything essential to us is refracted. Every nation, every level and form of civilization, and every individual attains knowledge of the world and a mastery of its principles and laws to the extent that it masters culture. The forms of culture are a kind of mirror that reflects the essence of every enterprise, its techniques and methods, and the contribution which it makes to the development of culture itself. In this sense man he is a phenomenon of culture, and not only of nature. If we may attempt an analogy, it may be said that culture is the opened, read and understood pages of the "book of life", pages which when assimilated by the individual become his selfhood.

**Civilized versus savagery :-** *A holistic perspective, attempts to divide reality into mind and matter isolate and pin down certain aspects of a process that, by very nature, resists isolation and dissection. Holism holds great appeal for those who seek a theory of human nature that*

*is rich enough to do justice to its complex subject matter. An easier understanding of holism is to say that the whole is greater than the sum of its parts. The holistic approach is a perspective that assumes interrelationships among parts of a subject including both biological and cultural aspects. This approach is used to study the thoughts, behaviors, emotional, and spiritual changes we experience as humans. Anthropologists have the opportunity to use this approach to study the way humans are interested in engaging and developing as a whole person.*

**Ethnocentrism:** - Ethnocentrism is the term anthropologists use to describe the opinion that one's own way of life is natural or correct. Some will simply call it cultural ignorance. Those who have not experienced other cultures in depth can be said to be ethnocentric if they feel that their lives are the most natural way of living. Some cultures may be similar or overlap in ideas or concepts. However, some people are in a sense, shocked to experience differences with individuals culturally different than themselves. In extreme cases, a group of individuals may see another culture's way of life and consider it wrong, because of this, the group may try to convert the other group to their own ways of living. Fearful war and genocide could be the devastating result if a group is unwilling to change their ways of living. "There is no core of humanness outside of particular histories and circumstances". Another example of ethnocentrism is colonialism. Colonialism can be defined as cultural domination with enforced social change. Colonialism refers to the social system in which the political conquests by one society of another leads to "cultural domination with enforced social change". A good example to look at when examining colonialism is the British overtake of India. The British had little understanding of the culture in India which created a lot of problems an unrest during their rule.

**The World of values:** - The highest of all existing values is man himself, his sense of dignity, his honour, his rights, his free thought, the self-realisation of his capabilities. Man has at his disposal the ocean of cultural values created by world history, and also the boundless treasures of virgin nature, which he is constantly using and enjoying as far as his own talent, education and upbringing permit him. The value perception of the world is a special dimension of reality in its application to man and society.

#### **Conclusion:-**

Major challenges of engaging anthropology are therefore to reconnect theory and practical application, and to create a platform for dialogue between a theoretically oriented, empirically grounded anthropology, and an anthropology directly applied to development and social change.

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## Impact of Globalization on Indian Women

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(8)

### Abstract

Globalization is a process of increasing interdependence, interconnectedness and integration of economies and societies to such an extent that an event in one part of the globe affects people in other parts of world. We have often heard of global culture and integration of the world economy. However, as this process is not consistent throughout the world, it leads to conflict and fragmentation. The roles of women in India have been changing and they are now emerging from the past traditions into a new era of freedom and rights. The basic objective of this paper is to examine the changing role of women due to globalization in Indian society. This concern is not merely academic but is central to the process of emerging development in India. There is a need to evaluate the impact of globalization on women in India and also to know the positive and negative impacts of it on the position of women in India at present.

**Keywords:** Globalization, interdependence, integration, global culture etc.

### 1. Introduction

Globalization is a multi-dimensional phenomenon. Globalization means opening up the economy to facilitate its integration with the world economy. In such a situation it becomes easy to sell goods and services world over and also acquire the same from anywhere in the world. The term "Globalization" has been widely used in 1960's in the Western World and in India in 1990. It is a controversial term and has been defined in several different ways.

Globalization indicates that the world today is more interconnected than before. According to Advered S. Herman, "Globalization is the expansion across international borders of management and process. At the same time, it is a condition of facilities and economic relation which is constantly expanding and it's simultaneously changing."

The Constitution of India guarantees equality of sexes and in fact grants special favours to women. These can be found in three articles (Article 14, Article 15 (3) and Articles 15 (A)(e)) All these are fundamental rights. Therefore, a woman can go to the court if one is subjected to any discrimination. The most important issues stand as those pertaining to marriage, children, abortion, crimes against women, and inheritance. Crimes like rape, kidnapping, eve teasing and indecent exposure can be grouped as crimes against women.

The roles of women in India have been changing and they are now emerging from the past traditions into a new era of freedom and rights. The basic objective of this paper is to examine the changing role of women due to globalization in Indian society. This concern is not merely academic but is central to the process of emerging development in India. There is a need to evaluate the impact of globalization on women in India and also to know the positive and negative impacts of it on the position of women in India at present.

India today, a country where women are becoming more prominent, yet increasing numbers, women are fighting long-standing prejudices. Women still faces enormous pressure to conform to social mores - conforming to traditional roles within families poses as much of a barrier to businesswomen in India as the still-too-thick glass ceiling at companies. Though women have made great strides in the corporate world in the last three decades, women from all income classes are still too often discouraged by family members from having careers that infringe too much on family life.

### 2. Impact of Globalization

Globalization affects different groups of women in different places in different ways. On the one hand it may create new opportunities for women to be forerunners in economic and social progress. With the advent of global communication networks and cross-cultural exchange there seems to be a change in the status of women albeit not to a very large extent. However, Globalization has indeed promoted ideas and norms of equality for women that have brought about awareness and acted as a catalyst in their struggle for equitable rights and



opportunities. On the other hand it may exacerbate gender inequality in a patriarchal society, especially in the developing world. In the economic realm it may lead to further marginalization of women in the informal labour sector or impoverishment through loss of traditional sources of income.

### 3. Positive Effects

Globalization has opened up broader communication lines and brought more companies as well as different worldwide organizations into India. This provides opportunities for not only workingmen, but also women, who are becoming a larger part of the workforce. With new jobs for women, there are opportunities for higher pay, which raises self-confidence and brings about independence. This, in turn, can promote equality between the sexes, something that Indian women have been struggling with their entire lives. Globalization has the power to uproot the traditional views towards women so they can take an equal stance in society.

Agriculture has remained the biggest source of income and livelihood for women in rural areas in India. "Agriculture contributes just over 30 per cent of GNP and accounts for 60 per cent of employment. Nearly 63 per cent of all economically active men are engaged in agriculture, compared to 78 per cent of women. In the three rice-growing states of Kerala, Tamil Nadu and West Bengal, women provide more than 2/3 of the inputs including transplanting, weeding, manuring and fertilizing, harvesting, threshing, winnowing, drying, stacking and carrying produce. In the tribal economy of Orissa, women spent 105.4 hours per year on shifting cultivation compared with 50.11 by the men. In the Himalayas, a research study found that where a pair of bullocks works 1,064 hours and a man for 1,212 hours a year, a woman works 3,485 hours a year on a one-hectare farm. A woman on an average works for 640 hours for agricultural operations like weeding, 384 hours for irrigation, 650 hours for transporting manure, 557 hours for sowing, 984 hours for threshing and harvesting."

Women's double burden - working long hours in the field as well as attending to household chores like cooking and collecting water and fuel for the day - is often taken for granted. The technology used in agriculture is making women to cope with the technology.

The emergence of a global market, with its associated policies of privatization, "stabilization", and liberalization, has led to the setting up of smaller new industries with highly flexible organization and simple infrastructure in developing countries. Closely related to this "in formalization" of work is the feminization of work. Labor-intensive industries move to developing countries where women are the preferred labor force, because they can be hired at a low wage. Jobs become available for women, but only as unorganized laborers with no right to form unions or fight for their basic rights: the situation of women working in the garment industry is a case in point. Low-skilled jobs with low wages, long hours of work and lack of job security are typical of the feminization of labor in unorganized sectors. The state generally supports the management and ignores any violation of the labor laws.

It is clear that the women are being exploited, but they may not raise their voices - not even against the sexual harassment they may face in the work place.

Women in the urban settings have become more independent and self-sufficient. The lower middle class is experiencing a shift in the way family relations worked. Traditionally women stayed at home taking care of domestic needs and children. Now most of the women are setting out of their private spaces to earn a living. Globalization has created certain needs based on capitalist sentiments. Advertising everyday reinforces new needs and creates a vicarious lust for more and more consumer good in the masses. This has resulted in families desiring more household income to be able to afford these items. Therefore, the women need to work and contribute to the household income to afford a certain lifestyle

The Self-Employed Women's Association (SEWA) in India is a union of women labourers willing to work hard and seize any work opportunities they might get. Globalization has aided their opportunities in various ways. SEWA has established a Women's Cooperative Bank with 125,000 members, and through the aid of globalization, they have even reached the women in the rural areas of India. Markets in different areas can now be reached by Indian women who have a part in businesses, or by craft-making women who have licenses to export their goods. With more freedoms and opportunities, these women are raising their standard of living by generating more income.

Technology that may seem out-dated to the United States is viewed as modern technology to India. With the aid of satellites and computers, SEWA has been able to reach more women to share self- help knowledge. Even





the telephone is advancement to many women in their business ventures. After one of the SEWA women took out a loan of four dollars to buy a telephone, her income was increased because she could reach more people.

Some examples are: one of the SEWA women, Mauna Dave, has made tremendous advancements and is sharing her knowledge of the global world and economy with other Indian women so they can establish a better life for themselves. Dave attributes the skills she has obtained to SEWA since she had the opportunity to speak and listen to other women in this organization. This UNIFEM Social Responsibility Award recipient is the director of Kutch craft, which is an association of 110 craftswomen's groups with over 6,000 employees. She helped organize the craftswomen into an empowered group that have obtained bargaining power to compete in the international market. Dave said that some of the most difficult challenges are to keep current on the global economy and the fast-paced changes in India itself. Globalization has helped her and other Indian women share ideas and network in the international markets (UNIFEM).

The effect has a lot to do with liberalization. Globalization has given women a stronger voice. People are more accepting of women's rights. Women are more vocal. Women's lib started in the 70s and is beginning to grow and is on an upward spring. There has been a noticeable change in what women can do and what their opportunities are. The government has done more advertising (TV and radio commercials) portraying women in leadership roles and being in the army.

Different non-profit organizations have been brought to India from around the globe. These organizations have given women the skills they need to advance, such as literacy and vocational skills. One organization, India corps, has brought in a range of programs to help women help themselves. One program in Ahmedabad, India has taught poor women how to create different crafts to generate income. With this program, women are able to earn their own personal money and enable the children to attend school instead of having to work to make more money. The women also gain business skills that inform them about career opportunities.

#### 4. Negative Effects

Globalization has had negative implications for Indian women. Their plights are similar to those of women in other developing regions such as Africa and Asia. Globalization has made many international corporations richer by the billions. However, what most people are not aware of is that women in these developing countries are suffering enormously due to this expansion of corporate empires. According to estimates from World Development Indicators, "Women work two-thirds of the world's working hours, produce half of the world's food, but earn only ten per cent of the world's income, and own less than one per cent of the world's property."

According to Vandana Shivea, and Indian economist and scholar, globalization along with the support of organizations such as the World Bank and the International Monetary Fund, have created slave wages. These wages are not necessarily the result of "unjust" societies, but of the fact that global trade devalues the worth of people's lives and work. While globalization has brought jobs to rural, developing areas such as India where there was previously no employment, these jobs seem to be wolves in sheep's clothing. The work available to women is almost always poorly paid, mentally and physically unhealthy, demeaning, or insecure.

Women are suffering two fold. As women in developing countries move into the work force, their domestic responsibilities are not alleviated. Women work two full time jobs. One in a factory, where they are paid next to nothing, the second is in the home where they are paid nothing. According to Merlin A. Taber and Sushma Batra, editors of the book *Social Strains of Globalization in India*, development for poor women has meant the migration of men to cities, higher prices for commodities, poorer job opportunities. "The mixture of corporate capitalism and Western culture models is dissolving family and community social controls as witnessed by higher rates of family violence, rape, divorce, and family breakdown."

One example of women's labour being exploited would be the Noida Export Processing Zone, which is 24 km from New Delhi. These "zones" prefer to hire women because they are "more docile and more productive in men." In short, they are easier to control and less likely to retaliate against less than ideal working conditions, which are exactly what thousands of women encounter 12 hours a day. The zone is dangerous, hot, and unsanitary. Unnecessary body searches are routine. There are no maternity benefits and minimum wage is never enforced. Women who become pregnant or marry are immediately fired. Overtime is compulsory but women are paid lower rates than men. In order to avoid being fired, women turn to unsafe abortions performed by unqualified "doctors."





In the zone, “respiratory problems, pelvic inflammatory disease, and sever cases of dehydration and anemia are common.”

Some examples are: Globalization has affected India in many ways. There has been a progressive change towards Americanization. TV and media are influenced by pop culture. Globalization means more liberalization because India is pretty conservative. We really see the changes in the metropolitan areas. People’s moral attitudes have become more relaxed, if not lax. Globalization has relaxed moral attitudes. Smoking and drinking is more accepted for women, so much to the point that such behaviour by women has become a symbol of empowerment.

There has also been in increased emphasis on women’s rights at the grass roots level. There has been a shift towards some women becoming more traditional in their dress and language, while at the same time, they are progressing toward empowerment. Other women, empower themselves by becoming more Western in their style of dress. Dating is also more acceptable, depending on the parents. Women have to work so much harder to get an equal standing in society, and their credibility is constantly questioned. We are still dealing with getting females in school and eradicating female infanticide. Contraception use is still an issue as well.

Globalization is more bad than good. It has undermined state sovereignty in so many ways. Globalization is just the spread of corporations who are accountable to no one, with no checks and balances. The idea that capitalism and democracy go together is absurd.

The intervention of mass media (satellite television in specific) coincided with the economic liberalization in India. Satellite television is predicated on western values and has been in conflict with the Indian value system. It has created tensions for an average Indian family. What the people are seeing on television is no more consistent with the native Indian expectations.

Further, structural adjustment includes strict population control policies which are seen as panacea for economic growth. This thinking reflects the traditional Western concept which views the problem of food security and starvation in Malthusian terms; rising populations overtake food availability, shortages occur. Without negating the importance of population control, I would like to stress that “ultimately the food problem is not concerned just with the availability of food but with the disposition of food. That involves economics, politics and even law. Starvations and malnutrition are related ultimately to ownership and exchange in addition to production possibility.”<sup>2</sup> This calls into question the operations of international capitalism.

## 5. Conclusion

The roles of women in India have been changing and they are now emerging from the past traditions into a new era of freedom and rights due to globalization. Women have made great strides in the corporate world but still the patriarchal nature of Indian society stops from having careers that infringe too much on family life. Women are now supporting their families with dual incomes thereby increasing the voice not only at home but also at Parliament for 50 % Reservation as they are contributing to Indian Economy at large.

They have dual roles to play – as unpaid servant at home and as paid servant in an organization. Not only this, they have to undergo stress & tensions at both places. Women today, consider themselves as the true Ardhgini of their husbands. She is more cognizant of his world today and she understands his work pressures. It is widely felt that earning power allows them to voice their opinions on bigger decisions.

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