

# The Impact of Globalization on the Ideals of Interculturalism

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## Abstract

*The very purpose of this paper is to assess the negative impact of globalization on the ideals of interculturalism. More than ever, people with different cultural backgrounds and locations across the world are interacting and integrating in many spheres of life, for which the contribution of both globalization and interculturalism is immense. Globalization is both acclaimed and criticized for bringing opportunities as well as challenges in realizing intercultural ideals, globally. On the one hand, it is promoting understanding across the cultures through exposing people to diverse view points and cultures. However, it is also criticized in minimizing/lessening cultural differences and communication by promoting and imposing the dominant culture of the West on other societies. In this paper I have attempted to argue and demonstrate that the negative impacts of globalization outweigh its positive contribution for the promotion and realization of interculturalism, because of the following reasons: It is predominantly orchestrated and run by Western nations, their media and their politics; and their primary agenda is none other than the promotion and imposition of their prevailing culture, way of life or beliefs on other societies (using their economic or political power). Moreover, a large number of nations throughout the world, either willingly or through some means of bargain, adopt the Western ideals (different principles, ideologies, culture or beliefs). As a result, local cultures have been suppressed and replaced by the adopted Western ideals or cultures. These and other conditions and situations of globalization will not only disturb interculturalism and its ideals, but will also destroy it altogether. Thus, using the Wolaita people's culture in Ethiopia as an example, this thesis discusses how globalization undermines indigenous culture and interferes with interculturalism. To achieve this objective, qualitative data from secondary sources and philosophical analysis method were employed. In light of the discussion, this thesis suggests that every culture from both the Global North and Global South should play their own part in cross-cultural communication, so as to create understanding about the pluralistic nature of cultures. This, in turn, enhances the process of authentic globalization via promoting original identity.*

**Key words:** Globalization, intercultural philosophy, homogenization, indigenous culture, Westernization, intercultural communication.

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## Introduction

Due to the current relational pattern that supports global society and the advancement of technology, among others, the social world in which we currently live is mostly open to change. Hence, globalization is the term used to describe this recent phenomenon. However, globalization is merely used to designate the interactions among people of the globe, the very concept of “globalization” is contentious.

Globalization can be defined in different ways, while some of them consider positively, some others view it adversely. Nowadays, globalization is used as a day to day accomplishments of mass media, however several peoples considers that globalization is negatively affect the local cultures by homogenizing the diversified cultures of the world into Westernization (Al’Abri, 2011). While, certain other groups of people believe that globalization help the people of the world to have more information and promotes to the development of cultural relations among the society. Despite this, however, scholars argue that globalization has many impacts on economic, social and cultural affairs of the people both negatively and positively (Al’Abri, 2011). For instance, Giddens (1999) defined globalization as the strengthening the interaction between the nations in socially, politically, economically, and culturally, which tie distant localities in such a way that local actions are shaped by occasions happening in global level. By same token, Abdurrahman and Kura (2013) argue that globalization as a complex web of phenomena that underlines a multiplicity of linkages and interconnectedness surpassing the

nation state. On the other hand, Ritzer (2008) defined globalization as the spread of worldwide practices, relations, consciousness and organization of social life. Similarly, Workineh (2009) argues that globalization has been undermining nation states in the world by which nation states are deprived of their cultural as well as often political sovereignty. Also, Ramose (2003) claims that globalization has significantly weakened the sovereign's right to exercise decisive control over economic activity within its own borders.

Alongside the positive and negative aspects of globalization, it has also manifold dimensions. Political, economic, and cultural dimensions of globalization are just a few of its different aspects and implications. For instance, the political dimension of globalization deals the process of interrelating or interconnecting the peoples of the World by politically through technological advancement. According to Steger (2003), Political globalization refers to the intensification and expansion of political interrelations across the globe. The other aspect of globalization is the economic, which indicates the process of interaction between societies of the world via international trade and technological advancement. Thus, the term 'economic globalization' refers to the intensification and stretching of economic interrelations across the globe (Steger, 2003). The last one is cultural aspect, which is known as cultural globalization. Cultural globalization is one of the dimensions of globalization that interconnect the culture of the world. In line with this, Steger (2003) define cultural globalization as the intensification and expansion of cultural flows across the globe. Similarly, Roberts and Hite (2007) argues that:

Globalization as it is recognized in certain portions of the world is determined by the merging of cultural as well as economic schemes. This merging promotes besides in certain circumstances requires amplified contact, amalgamation and, interdependence between nation states. The different states of the world come to be merged economically, politically and culturally. In its furthestmost literal sense, it is the process of creating, alteration of things or occurrences into worldwide. It can be defined conceptually as a process by which the society of the world are incorporated into a particular society as well as task together. This process is an incorporation of economic, political, technological, socio-cultural, (Roberts and Hite, 2007:35).

This entails that globalization has various aspects. However, this thesis will focus on the cultural aspect of globalization. Hence, I will assess the negative impact of globalization on the ideals of interculturalism. Due to several circumstances that have arisen as a result of growing cultural integration and interconnection, globalization has had a considerable detrimental influence on interculturalism. The homogeneity and commodification of culture, where local customs and practices are eclipsed by globalized, standardized cultural manifestations supported by mass media and consumerism is one of the main detrimental outcomes. In line with this Tomlinson (2017) stated that, global mass media and consumerism have contributed to the spread of a standardized culture, eroding the uniqueness and diversity of local traditions. As a result, cultural identities become less diverse and distinctive, which makes it harder for various cultures to remain unique.

In this thesis, I argue that globalization is a challenge for cultural diversity as well as interculturality. In other words, it is the reason for the reduction of cultural diversity, since it negatively affects the ideals of interculturalism. As Kaul (2012) argues, globalization is cultural homicide that kills the indigenous cultures through homogenizing the local cultures into Westernizing. As globalization is a set of cultural interpenetration processes i.e. the dominant culture affects the indigenous cultures, it compels the entire world to follow the Western cultures (especially the Americans), and their way of life, in order to universalize global culture (Kaul, 2012). Globalization negatively impacts the local culture of minority groups, for instance, globalization negatively impacts the indigenous culture of Wolaita. Like other societies, the Wolaita people have their own indigenous cultures that encompass various aspects including, dressing style, food style, dancing style, music style, marriage style, and so on. However, these indigenous cultures of the Wolaita people have negatively affected by globalization. Today's young people in Woliata are replacing their cultures with Western's cultures, they overwhelmingly influenced by what they have seen from world-wide media and internet. As a result, Wolaita cultures and values are rapidly declining as a result of occasional exposure to Western culture and lifestyle. The communities put aside their indigenous cultures and traditions, and follow Western cultures including music, dance, dress style, as well as marriage style. As Jeremy (2004) contend that, all other ways of life are diminished and marginalized at a stroke due to globalization. In line with Jeremy, I also argue that globalization is declaration of war upon all other cultures.

In order to assess the negative impacts of globalization upon the ideals of interculturalism as well as indigenous cultures of people, this study undertakes one important question, which is, how to assess the negative impacts of globalization upon interculturalism.

This thesis contains five chapters. In the first chapter, I will explicates the general concept of globalization, its conceptual framework, its perspectives, its dimensions, its significance, and its impact (both positive and

negative). In the second chapter, I will briefly discuss the concept of interculturalism, and its significance to the contemporary milieu. This section also includes the intercultural philosophy and interculturalism: understanding the nexus, the perspectives of intercultural philosophy, interculturalism and multiculturalism, and, interculturalism and its necessities to the contemporary society. In the third chapter, I will briefly illuminate the interplay between globalization and interculturalism, and the impact globalization upon interculturalism. In chapter four, I will explore the negative impacts of globalization on the ideals of interculturalism. My thesis's concluding chapter, chapter five, will provide a brief conclusion and recommendations.

## 1. ON THE CONCEPT OF GLOBALIZATION: AN OVERVIEW

In this chapter, I will try to explore the general concept of globalization. This chapter is divided into five parts. In the first section, I will discuss the conceptual framework of globalization. The second section of this chapter discusses the perspectives of globalization. The third section of this chapter discusses the dimension of globalization. The fourth section of this chapter discusses the globalization and its significance. And the last section of this chapter contains the impacts of globalization; both positive and negative impacts. In the subsequent topics, I will present my reflections regarding to globalization.

### 1.1. Conceptual Framework of Globalization

The historical background of globalization is an issue of on-going debate. While several intellectuals indicate that background of globalization in the modern period around the 19<sup>th</sup> century, others approach it as has a long history, dating back thousands of years. According to Geoffrey E. Schneider (2003), the incorporation of Africa into the global economic system began in the 16<sup>th</sup> century, with the Dutch East Indies Company and other European mercantile endeavors. Schneider further notes, "the colonial era, from approximately 1880 to 1960, marked a new form of globalization in Africa" (2003:390).

However, Paul Hirst and Grahame (2000) indicate that globalization began in the 19<sup>th</sup> century. They argue that "increasing significance of foreign trade and considerable and growing international flows of capital were features of the international economy before 1914, and cannot be taken as new features of globalization" (Paul Hirst and Grahame Thompson, 1996:7, see also Dani Rodrik, 2000:302). In line with this, Thomas (2005) classifies the history of globalization into three eras: the first era of globalization (1492-1800), the second era of globalization (1800-2000) and the third era of globalization (2000-present). He argues that, these eras of globalization were involved the globalization of countries, companies, and individuals, respectively.

Still other researchers claim that globalization has been unfolding for millennia; it incorporates ancient developments and enduring dynamics (Steger, 2003). Nnadozie (2004) writes:

Long before the rise of the European empires, African Sudanese empires were expansionist states that cooperated with or integrated neighbouring economies and the rest of the world. For instance, long before the eighth century the Ghana Empire expanded to integrate much of Western Sudan. About 300 B.C., as the Ghana Empire flourished during its Iron Age, there was an influx of traders from the North and from the Nile region, thus marking the exposure of the Ghana Empire to global forces through trade. By exporting gold, salt, and other products, Ghana flourished through this newly found globalism (Nnadozie, 2004:28).

Steger (2003) argues that globalization is as old as human itself. He divides the history of globalization into five different historical eras: this historical eras include the followings; prehistoric period (10,000 BC-3,500 BC), the pre-modern period (3,500 BC-1,500 BC), the early modern period (1500-1750), the modern period (1750-1970), and the contemporary period since 1970.

As discussed above, though the history of globalization dates back to antiquity, the concept of globalization is contentious. On the one hand, globalization is seen as the trend toward more economic, cultural, political, as well as technological interaction between cultural, political, as well as economical. Also the term globalization is acknowledged as the practice of relations as well as integration among societies, cultures, in addition to the administrations of various nations, a process driven by international trade and investment aided by information technology (J. Boudreaux, 2008). Globalization is the system by which notions, information, facts, goods as well as services expand all over the globe. In the area of business, globalization is used in an economic setting refer to joined economies manifested by unrestricted trade, the unrestricted movement of capital between countries as well as easy admission to external resources, containing labor markets, to make best use of returns as well as advantage for the mutual good (Ibrahim, 2013). As Abdelhadi and Ahmed (2014) described, globalization can be

defined as a process of integrating local characteristics into global flows which are mostly done by means of new communication and information technology. It refers to the process of the intensification of economic, political, social and cultural relations across international boundaries (Ibrahim, 2013). Accordingly, globalization is the manner of interaction between societies around the world by merging culturally, economically, socially, and politically in order to make one village as well as homogeneous cultures across the world. On the other hand, given the preservation and even exacerbation of historically recognized unbalanced tendency of progress that looks to describe globalization in its recent form under a widespread diversity of local situations all over the global South, certain intellectuals argues that globalization is not a natural, evolutionary or inescapable occurrence (Vandana Shiva, 1999). I do also argue that globalization is an exclusionary force, contradicting active involvement in certain states, cultures, as well as classes. For many nations, cultures, institutions, organizations, and individuals in the world, globalization constitutes an elitist, Northern-based, Western-focused, technologically supported form of economic and cultural imperialism (Hedley, 2002).

### **1.2. Perspectives of Globalization**

Different authors and scholars have viewed globalization in various ways based on their worldviews. Over the past thirty years or more, researchers have defined the concept of globalization in a variety of ways, and it has evolved into one of the most pervasive, misunderstood, and contentious phenomena in recent memory. The working definition of globalization nowadays might vary depending on the social and political stances (Noble, 2003).

According to Girma (2010), globalization is the term used to describe the increasingly interconnected globe in which no nation can afford to ignore it. Globalization is an evolutionary process that is dynamic and ever-evolving along with human civilization (Rodhan, 2006). According to McGre (1992), "globalization" refers to the variety of relationships and interconnections among the nations and societies that make up the current global order (Beerkens, 2006).

According to Ibrahim (2013), it describes the process of escalating economic, political, social, and cultural ties across international borders. He called the process of integrating the world's economies, governments, and cultures as globalization. The boundaries between nations have been removed, turning the globe into small village (Hamdi, 2013). According to Rodhan (2006), globalization is the process through which the world gets smaller, distances get shorter, and things get closer. It has to do with how much easier it is for people on opposite sides of the globe to interact with one another for mutual gain. Through the inter-connectivity of the continents or regions, globalization has reduced the world to small village (Al'Abri, 2011).

The term globalization has two related, but different aspects, namely scope and intensity. The notion has a spatial sense since it represents a group of processes that encompass or function over much of the planet. It also suggests an increase in the levels of connection, interdependence, or closeness among the nations and societies that make up the global community. As a result, globalization heralds the start of a world without borders (Ohmae, 1992). Furthermore, globalization as the strengthening the interaction among the nations in socially, politically, economically, and culturally, which tie distant localities in such a way that local actions are shaped by occasions happening in global level (Giddens, 1999). By the same token, Abdurrahman and Kura (2013) conceptualized globalization as a complex web of phenomena that underlines a multiplicity of linkage and interconnections surpassing the nation states. It is a process that brings various agents, issues, events, action, into a complex of relationships and interactions. Similarly, Ritzer (2008) defined globalization as the spread of worldwide practices, relation, consciousness and organization of social life. Globalization has also been defined as a coalescence of varied transnational process and domestics structures, allowing the economy, politics, culture and ideology of one country to penetrate another. The chain of causality runs from the spatial reorganization of production to international trade and to the integration of financial markets (Mittleman, 1997).

As mentioned above, different intellectuals have reflected their own point of view regarding globalization. However, I argue that globalization is the process of interrelating culturally, socially, economically, and politically between sovereign states, it influences local indigenous cultural ideas, practices, and ways of life in the name of modernization. The process of globalization instead of promoting cultures with equality, it limits the usage and importance of indigenous cultures and promoting western living patterns. Hence, it has both positive and negative impacts on culture, politics, economy, and social life.

### **1.3. Dimensions of Globalization**

There are several dimensions of globalization, in this section, however, I will try to address cultural globalization, political globalization, and economic globalization among other. The process of globalization is multifaceted; resulting in the increasing realization of cultural, economic, and political relations. Several

intellectuals have understood globalization as one of huge portent that comprises of many dimensions. It involves many agents such as transnational corporations, the multilateral institutions like World Bank, international monetary fund, and the media (Ritzer, 2008; Liman and onyetube, 2013).

### **1.3.1. The Economic Dimensions of Globalization**

The economic dimension is one of the dimensions of globalization. The term "economic globalization" describes the enlarging and strengthening of economic ties throughout the world. It is the process by which global society interacts with one another through the development of technology and the global exchange of goods and services. The interchange of goods and services has increased due to massive financial and technological transfers. New economic connections between various national economies have resulted from the globalization of markets. Large regional trading systems, potent international economic institutions, and massive multinational businesses have developed as the key pillars of the 21<sup>st</sup> century global economic order (Steger, 2003).

Economic globalization, according to Shangquan (2000), is the term used to describe the rising interconnections of world economies as a result of the expansion of international capital flows, the wide and quick diffusion of technology, and the size of cross-border commerce in goods and services. The predominance of highly developed nations like the United States and Japan, as well as renowned international corporations like Microsoft, Yamaha, Apple, McDonald's, and the World Bank and IMF, are clear indicators of economic globalization. According to Bottery (2003), economic globalization can be best described as the merging of three different aspects. The first aspect is the ascending flow of capital around the globe via information as well as technology. The second aspect is the presence of great global organizations like the World Trade Organization (WTO), the World Bank (WB), and the International Monetary fund (IMF). These organizations have played a pivotal role in permitting capital flows in an unconstrained global market environment. The last aspect is the inspiration of international firms.

According to Stern (2001), globalization has facilitated to diminish poverty in many poor countries, there are particular societies living in the nation states that are left behind. This is because there have been weak authorities, strategies, as well as other obstructions that developing nation states and poor societies face in evaluating the global markets. Accordingly, certain poor nation states struggle to defend their economies by discharging themselves from the interdependence of companies like the International Monetary Fund (IMF), WB (World Bank), and World Trade Organization (WTO) to diminish the economical gap. The influences of economic globalization are then exposed in its yawning incorporation as well as very fast collaboration of economies via production, trade, as well as monetary exchange by banks also transnational integration, with an amplified role designed for the WB and the IMF, and WTO that carries several influences to the world.

### **1.3.2. The Political Dimension of Globalization**

Political globalization is the term used to describe the expansion and strengthening of political ties throughout the world. The principles of state sovereignty, the expanding influence of international organizations, and the potential for regional and global governance are all key political problems that are brought up by these processes. These themes undoubtedly respond to the development of political structures outside the confines of the nation-state, thereby setting new conceptual ground. In fact, people have been organized their political disputes along geographical lines throughout the centuries in order to create a sense of "belonging" to a certain nation-state. However, the fabricated separation of the planetary social space into "domestic" and "foreign" sectors correlates to the formation of a shared "us" and an alien "them" in people's collective identities. As a result, the contemporary nation-state system has been built on psychological precepts and cultural tenets that transmit a sense of existential security and historical continuity, while also requiring its members to put their allegiance to their country to the ultimate test. This belief has been fostered by demonizing images of the Other (Steger, 2003).

These ancient physical frontiers have partially been penetrated by modern expressions of globalization, which has also softened rigid conceptual barriers and cultural lines of demarcation. Commentators from the hyper globalization camp have emphasized these tendencies by asserting that since the late 1960s, politics, rule, and governance have undergone a fundamental deterritorialization. Globalization skeptics have not only affirmed the nation-state's continued relevance as the political container of contemporary social life, but have also pointed to the emergence of regional blocs as evidence for new forms of deterritorialization, considering such



pronouncements premature at best and mistaken at worst. Each group's estimates on the future of the modern nation-state differ, and they also disagree on the related (Steger, 2003).

In a nutshell, the political dimension is one of the aspects of globalization, and refers to the interrelating or intermixing of politics via technological development, among others. According to Steger (2003), political globalization refers to the intensification and expansion of political interrelationships across the globe. In other words, political globalization entails the lack of the absolute autonomy of a country's political limits over a specific area and improved collaboration among the systems of administration, as well as increased foreign intervention and interaction on the foundation of democracy, NGO's, human rights, as well as freedoms. As Singer (2003) claims that, political globalization is the expansion of the size and complexity of the international political system. The nation-state's decreasing significance and the emergence of other actors on the political stage are two important characteristics of political globalization. One of the primary examples of political globalization is said to be the founding and continued existence of the United Nations (Singer, 2003).

### **1.3.3. The Cultural Dimension of Globalization**

The cultural dimension is one of the dimensions of globalization, which is known as cultural globalization. According to Steger (2003), Cultural globalization refers to the intensification and expansion of cultural flow across the globe. The term "cultural globalization" describes the escalation and widening of global cultural flows (Steger, 2003). 'Culture' is obviously a very wide notion; it is usually used to describe the sum of human existence. But, making logical differences between different aspects of social life is crucial to avoiding the subsequent issue of over-generalization. For instance, when we discuss the term "Culture," we are interested in the symbolic formation, expression, and transmission of meaning. Language, music, and pictures are the main means of symbolic expression, thus they hold a particular place in the world (Steger, 2003).

According to Watson (2016), cultural globalization is a phenomenon where in a uniformity of cultural expressions across borders is reflected in day-to-day experiences, affected by the spread of ideas and commodities. Globalization has been viewed as a trend towards homogeneity that will eventually make human experience around the globe essentially the same (watson, 2016). This trend has been fuel led by the effectiveness or popularity of wireless communications, internet commerce, popular culture, and international travel. However, it appears that this is overstating the situation. Although the pace of cultural globalization might vary, many believe that the United States and other developed nations have had a significantly greater impact (Globalization 101).

While it is true that American culture has spread internationally through films and television shows, researchers contend that American culture may also be found in a wide variety of other products (Crothers, 2012). Crothers continues by stating that a number of consumer goods with a global audience are likewise infused with American culture. Consider the idea of a franchise, for instance a brand that is managed by a franchisee. Some could counter that saying a firm embodies the culture of a nation is inaccurate. Others, on the other hand, assert that a company's cultural globalization is evident and that the culture from which it was born and developed still strongly influences it now. Whether franchised or not, brands like McDonald's, Coca-Cola, Starbucks, and 7-Eleven represent the United States to the rest of the world (Crothers, 2012).

As discussed above, there are several dimensions of globalization including political, economic and social dimensions, among others. Each dimensions of globalization have its own specific features. For instance, when the economic dimension of globalization which encompasses topics like the formation of a new world economic order, the internationalization of commerce and finance, the shifting influence of multinational firms, and the expanded function of international economic institutions strives to deepening and widening the economic ties across the world, the political dimension of globalization spreads and strengthening of international political ties. The contemporary nation state system and its shifting position in today's globe, the function of global governance, and the trajectory of our global political systems are all examples of political globalization. The cultural dimension is the final, but certainly not the least aspect of globalization that we have discussed. Furthermore, the cultural dimension of globalization intensifies social ties via the worldwide transfer of ideas, meanings, and values. The widespread consumption of cultures that have been spread via the internet, popular cultural media, and worldwide travel characterizes this movement (Steger, 2003).

### **1.4. Globalization and Its Significance**

Globalization, one of the most prominent buzzwords of our day, is now commonly used by individuals. The goal of globalization, which eventually strives to create a state of friction-free capitalism, to increase the interaction of national economies, among others. According to Orunmoluyi, (2002), it is a process of establishing

a global market in which all countries are being compelled to participate. The process of globalization entails the interconnection of sovereign nations through trade and capital flows; the harmonization of economic laws that regulate relations among these sovereign nations; the development of support and facilitation structures for interdependence; and the establishment of a global market (Orunmoluyi (2002). On the one hand, globalization can be defines as the process of integrating many cultures and worldviews (David, 2002). On the other hand, the term globalization is used to designate the process of erasing cultural diversity and creating a uniform worldwide system of cultural and economic values (Castells, 1997).

Globalization is the interrelationship of societies and companies across the world that ultimately leads to universal cultural, political and economic integration. It is the capacity to simply connect and exchange information with anyone anywhere in the world in order to conduct business globally. According to proponents of globalization, it accelerates development. They emphasis that market institutions will foster economic progress, increase the number and quality of products and services, and be beneficial for the environment. They also underline that market-based resource distribution can be more effective than centralized scientific management (see Terry L. Anderson and Donald R. Leal, 1991).

Globalization is a process through which individuals and organizations from different parts of the globe become more linked to one another and to one another's cultures, governments, and economies. To conduct business globally, one has to have the freedom to travel about and connect with people effortlessly. Global business and industry have the ability to make enormous profits due to the rising demand in the high tech sector of the global economy. Globalization is significant to modify the way nation, businesses as well as societies interact. Specially, it transform the method of economic activity between nation states, intensifying trade, opening universal supply chains and giving access to natural resources as well as labour markets. Shifting the system of trade and financial give-and-take as well as collaboration happens between nation states also endorses the cultural give-and-take of notions. The exceptional feature of globalization often comprises amplified capital mobility; reduce in charges of transport, computing as well as communications. The additional significance of globalization from the economic standpoint contain: to internationalize a production accompanied by changes in the structure of output, to expand of international trade and services, and to spreading and expanding of world-wide capital flows (Mrak, 2000).

Nowadays, globalization is a best way to connect people of the world by culturally, economically, socially, and politically. For instance; as the political context, democracy come to be popular all over the world as the outcome of universal communication processes or globalization. Moreover, globalization is important for the economic integration of global societies by more economic sincerity, FDI, as well as the share of technology that gives chance to economic progress. According to Sen (2001) modern technology and increasing economic integration have been a positive force in eradicating poverty and improve development throughout times.

To sum up, globalization has profound implications. This is because, it interconnect the peoples of the world by culturally, economically, politically and socially. It provides the contemporary society the ability to communicate with one another, resolve economic problems, support free trade, share crucial information around the world, and etc. As Adesina (2012) asserts that globalization is significant to bring the world into a small village which means absence of boundary via information technology and communication facilitates sameness among world nations by providing the opportunities in all facilities.

## **1.5. The two Facets of Globalization**

As a complex phenomenon, globalization has both positive and negative features. It has a profound impact upon the economy, culture, politics, and social life of the people. I shall thus go over some significant advantages and disadvantages of globalization on several facets of the humanities and the ecology as a whole in the parts that follow.

### **1.5.1. Globalization and Its Positive Impacts**

Globalization has a number of benefits, some of which may be regularly used by developing nations. The growth in the extents where it is predicted is brought about by globalization, which is a result of technological improvement (Chen et al., 2017). On the other side, the flow of political, economic, and cultural ideas between developed and developing nations enables the latter to pursue development opportunities with the support of the former.

Many cultures can benefit from the global technical emphasis since it allows for information exchange and self-representation on a global scale. As technology provides an intermediary where the portrayal of descriptions

and self-identity depictions can provide a way to recognize truism, global media outlets enable differentiating expressions of cultures to promote consciousness as well as provide public knowledge as well as consideration of their parts and individuality. Additionally, it enables the sharing of their pertinent justifications and clarifications on matters that are crucial to preserving the culture as well as the acquisition of cultural awareness, enabling them to remember their diversity. As Ginsburg stated that as soon as cultures are in charge of their own distinct community image, they are well-equipped to manage and signify their description accurately without distortion, as opposed to eliminating specific cultures, as others expected media to do (Ginsburg, 2002).

Technology as a significant tool in the process of globalization offers human beings the opportunity to redefine shared identity in addition to acknowledging the place of other cultures. The most essential portion of globalization can be ascribed to public interacting as well as information sharing is made conceivable by interacting platforms like YouTube, Facebook as well as Twitter. These paths deliver information exchange on entire novel level. Employing global interacting devices delivers the occasion to tricky solve as well as strategize with the rest cultures that are come into contact with identical challenges in adapting to technological transformation. It can come to be a platform to mobilize notions, standpoints, idea and approaches to keep as well as improve welfare also save political authority. Global technology may become an era of public awareness and community service before widespread acceptance. Communication technology therefore has the ability to increase as well as build up the contact within society over the long term, creating what is usually characterized as a global community.

Connections are an essential component of global communities. Undoubtedly, the emergence of empowerment among cultural peoples will be made possible by global social, political, and economic networks linked with shared objectives. A supporter of globalization argues that it benefits nation states around the world in a variety of ways, including by resolving economic problems, encouraging free trade, stimulating economic growth, inspiring favorable societal and environmental trends, and endorsing shared cultural values. Contrary to specific communities or organizations stepping out to voice global or local issues, this is far more favorable (Smith, 2000). Due to globalization, policies such as trade liberalization, the deregulation of the production, labour, and goods and services markets, and the implementation of regional and international agreements have been introduced with the aim of removing all barriers to the "free" exercise of economic activity across borders. For instance, Ethiopia has opened her border to ECOWAS countries' commodities and services. Additionally, Ethiopia's borders are open to any data or information originating from any nation in the globe. Prior to globalization, Ethiopia's economy, like those of other developing nations, was subject to strict government regulation. Restrictive commercial practices on import and export were in force under the controlled economy. The use of import licenses, the installation of taxes and quotas, the management of foreign exchange and occasionally outright bans on imports are among them. Self-reliance was the adage at this time. Deregulation, economic liberalization, and the privatization of the national economic activity have since taken their place. With this new strategy, it is hoped that economic growth and development would pick up speed.

In generally, what I claim in the positive impact of globalization; it has greatly benefited many aspects of society by promoting economic expansion, cross-cultural interaction, technical development, environmental consciousness, and an overall improvement in the standard of living for a large number of people on a global scale.

### **1.5.2. Globalization and Its Negative Impacts**

A far broader audience than ever before has a doorway to see, hear, and experience phenomena that were never before available because of the unparalleled access to cultures (Smith, 2000). The negative effects of globalization have unmonitored access such as misrepresentation, stereotyping, and the possibility of losing cultural and intellectual property rights and so forth. Among others, cultural diversity has suffered from a variety of negative effects of globalization, including the promotion of a consumer culture, market exploitation, and social ideals being influenced by multinational businesses. This encourages the spread of a uniform set of values and ideas. The development, marketing, and processing of many computer-mediated technologies through western markets is considered as the adoption of Western Culture and Thoughts. The most cutting-edge technology and the newest commercially available gadget are determined by the prevailing population and culture of the time and are eagerly anticipated by those who can afford them (Smith, 2000).

The growth of Western European and North American culture is actually aided by globalization. However, it is eroding the national and cultural identities of many ethnic minorities in developing nations or in less developed societies (Swadzba, 2011). These western concepts have a broad impact and are easily incorporated into various mindsets and civilizations. Further domination is made possible by globalization, which has an effect on cultural and intellectual property rights (Gibson, 2007).



According to Kanuka (2008), E-learning technologies support Neo-colonization by creating curricula that mirrors the cognitive philosophies of the dominant culture. For non-dominant cultures, the lack of access to technology used in the classroom and an educational system designed with the dominant civilization in mind might be fatal. Western concepts and ideologies are reflected in the current educational, legal, and power institutions of the Global South. These western concepts have a broad impact and are easily incorporated into various mindsets and civilizations. It is believed that the new knowledge economies of the emerging "Global South" would benefit from the ideals and philosophies of the "Global North" (Youngman, 2000).

The Negative impacts of globalization include the followings; Multinational firms' promotion of a consumer culture, exploitation of labor and markets, and influence on social ideals that were formerly rich in traditional values and beliefs. In the end, a homogeneous set of values and beliefs or mono-cultural values and beliefs are produced as a result of the increasing accessibility to commercial media and products, which can "drown out" local cultural influences. According to Kaul (2012), globalization is cultural homicide that destroys indigenous cultures by transforming local cultures into Westernized versions of themselves. Globalization has led to increased exploitation of many indigenous tribes in the name of the modernization, which encourages more contact between two distinct but not necessarily equal cultures. When compared to their dominant culture, which is backed by information and communication technology, western visitors frequently, see indigenous cultures as being good from the past but not deserving in the present. Unavoidably, souvenirs are bought and displayed as reminders of the primal encounters Western visitors have had and returned from. Even if there is curiosity about these indigenous tribes' cultures, there is rarely a feeling of equality. The visitors frequently believe that, themselves as superior, civilized, and deserving of service (Gibson, 2007).

Further domination is made possible by globalization, which has an effect on cultural and intellectual property rights. The doorway to obtaining cultural assets and knowledge has been opened by global access to information. Many people hold the belief that cultural signs, songs, dances, rituals, and other artifacts are free for the taking if they are "out there." These cultural symbols are regarded as part of a living legacy and as essential to identity (Smith, 2000). It is considered property theft and a serious crime against communities to use photos, resell them, and falsely assert these rights. It is hard to keep an eye on or regulate what is posted online, making it challenging to adequately avoid and pursue criminal charges.

According to Ramose (2003), globalization has significantly weakened the sovereign's right to exercise decisive control over economic activity within its own borders. On the other hand, it is supposed that religion as well as culture is the only foundations of compulsory standards of human accomplishment (Igboin, 2011). Also, there are certain globally shared standards in diversified cultures, even though globalization misses the mark to value such multiplicity. According to Igboin (2011), globalization is a concept associated with uni-polar trends, hostile towards economic puissance, as well as imperialistic in disguise is the latest in the drives towards unifying the world. Its standards ideally support with positive standards, however practically contradict it. Moreover uni-polar trends, one of the targets of globalization, according to Ramose, are recognized as homogenization (2003). Regardless of this, culture emerges and grows with its features because of its unceasing nature (Falola and Sanchez, 2014).

Globalization is unifying numerous cultures due to their collision. But, while dominant cultures flourish, as the cultures of minority groups become displaced or perhaps totally lost in the process (Chen et al., 2017). Also, Chen et al argues that:

The procedure of globalization is mainly focused in single way, i.e. from the more developed world onto underdeveloped ones. This trend means that globalization might be observed as an outbreak on the state spirit or identity. Meanwhile these concerns are manipulated by natives as well as seen as a danger to national uniqueness; globalization comes to be an intention for cultural anxiety. Even though indigenous cultures engross the progresses as well as welfare of external cultures, they also change their idea of culture as a nationwide value (Chen et al, 2017:33).

Generally, as seen above, globalization increasing people's access to a wide variety of imported goods and enhancing their living standards, also, it has benefited the whole world. However, it also has major impacts on the social, political, economic and cultural spheres of life by undermining the function of the state, posing a threat to each country's distinctive culture, undermining social structures, and so forth.

## **2. INTERCULTURAL PHILOSOPHY AND ITS SIGNIFICANCE IN THE CONTEMPORARY MILIEU**

In this chapter, I will explore the intercultural philosophy and its significance in the contemporary milieu. This chapter divided into four parts, the first of which is a discussion of intercultural philosophy and interculturalism: understanding the nexus. In the second part, I will briefly discuss different perspective towards

interculturalism. The third section of this chapter illuminates interculturalism and multiculturalism. In the last section of this chapter, I will briefly discuss the significance of intercultural philosophy. I have organized this chapter to contribute a critical consideration as well as analysis on the intercultural philosophy and its values.

### **2.1. Intercultural Philosophy and Interculturalism: Understanding the Nexus**

Interculturalism is a school of thought that places a strong focus on incorporating various knowledge, skills and values from different cultures in the world. It can refer to the fusion of several intellectual traditions, such as Western philosophy, Asian philosophy, and African philosophy (Mall, 2000). Interculturalism is promoted by intercultural philosophy, among others since it refers to a philosophical perspective or a proto-philosophical posture that permits and endorses the spirit of philosophy to be realized in many cultural situations. Within philosophy, the study of encounters, conversations, and exchanges between other cultures is known as intercultural philosophy. The aim is to comprehend the ways in which varied cultural viewpoints may enhance philosophical conversations and lead to a more all-encompassing comprehension of human life. To promote respect, tolerance, and collaboration between cultures, intercultural philosophy highlights the significance of interacting with a variety of worldviews, beliefs, and values. Intercultural philosophy is not one specific tangible system of philosophy. In other words, the term 'intercultural philosophy' refers to a fresh perspective on and approach to philosophy. It supports all of the many, specific philosophical traditions and keeps them from adopting a rigid or unified stance. Intercultural philosophy promoting reflection upon one's own experience in regard to oneself as just one aspect of doing philosophy (Mall, 2000).

Furthermore, intercultural philosophical thought challenges the notion that a culture can be completely pure (Mall, 2000). In intercultural philosophy, the word "philosophy" assumes universal application by itself as one of the greatest achievements of human civilization and thought. In other words, intercultural philosophical thought opposes any absolutist or exclusive viewpoint from any one philosophical tradition, whether European or not, that asserts to be the exclusive possessor of the one, solitary philosophical Truth. Such absolute assertions breed restricted culturalism, which runs counter to intercultural philosophy's open-minded and accepting ethos (Mall, 2000).

Since, both interculturalism and intercultural philosophy aim to advance intercultural communication, understanding, and cooperation, also, they are closely related. While stressing the requirement of meaningful connections and relationships among people from diverse cultural origins, both themes underline the need of understanding and appreciating cultural diversity. Understanding the fundamental ideas of interculturalism, such as respect for difference, cross-cultural communication, and the goal of mutual understanding, is made possible by the theoretical framework provided by intercultural philosophy (Zapata, 2017). It sheds light on how encouraging empathy, openness, and inclusion via philosophical investigation might influence intercultural policies and practices. However, the practical applications of intercultural philosophy for managing difference in heterogeneous society are made possible by interculturalism. Interculturalism seeks to handle identity issues in super diverse situations, foster social cohesiveness, and combat populist anti-immigrant attitudes by placing a premium on contact-based strategies that let diverse groups communicate and form relationships. As a framework for comprehending cultural relations at a deeper level, intercultural philosophy essentially acts as the intellectual cornerstone of interculturalism. These philosophical ideas are put into practice by interculturalism, which translates them into practical laws and procedures meant to encourage peaceful cohabitation and collaboration in culturally varied communities (Zapata Barrero, 2017).

The broad term "philosophy" has both cultural and intercultural aspects. This is shown by the fundamental tenet of "European philosophy," which upholds the legitimacy of using the adjective European in addition to the more general usage of the word "philosophy" around the world (Mall, 2000). Mall argues that Chinese philosophy, Indian philosophy, and others are all subject to the same examination (Mall, 2000). We can ascribe many adjectives to the nouns "philosophy" and "culture" since diverse cultures and philosophies interact while retaining their own characteristics. The various philosophical traditions across the world demonstrate the universality of philosophical rationality. The prefix "inter" refers to a connection that exceeds the boundaries of the traditions while also uniting them. It also serves as "in-between" entity. Intercultural philosophy does not give rise to the worry that philosophy would lose its identity and become relativistic and deconstructed (Mall, 2000). He asserts that it is necessary to dismantle the mutually exclusive relationship between truth and tradition. Truth of the tradition and truth in the tradition are two distinct concepts that should not be mixed together. These distinctions, however, cannot negate or even weaken the fact that philosophical thought is unified throughout all cultures. Although it is undoubtedly influenced by postmodernity, intercultural philosophy cannot be easily discarded as a product of postmodern thought. Beyond simple temporality, historicity, and conceptuality, it exists in and of itself (Mall, 2000).

Intercultural philosophy also promotes independence from all forms of centrism, whether they are European or not (Mall, 2000). It does allow for a preferred and discriminating treatment of philosophical traditions. It permits to respectfully and critically assess both intellectual traditions from one tradition's perspective (Mall, 2000). The history of philosophy encompasses all philosophical traditions, not only Western philosophy. In general, as a multicultural spirit, intercultural philosophy affirms pluralism, variety, and distinction as virtues rather than viewing them as departures from harmony and homogeneity. Given the view that intercultural philosophy endorses diversity in unity, it is incorrect to see diversity as Aristotelian accidents that deprive unity. The composition of various cultural patterns that strike a new note between absolute difference and universality is very much imaginable within the context of intercultural relations. The idea of order that underlies intercultural thought is an order in and with disparities, allowing for a cacophony of many voices (Mall, 2000).

Interculturalism aims to improve cross-cultural communication. To put it clearly, it fosters communication across diverse societal groups that belonged to different racial, linguistic, religious, and cultural backgrounds (George, 2014). The essential goal of interculturalism is to address the problem of differences in our milieu; to promote peaceful discussion of both philosophical and social kinks (Mall, 2000). It advances the ideas by bringing up various forms of thoughts from various sets like culture, multi-ethnicity, diversity, and discussion. Interculturalism is crucial for fostering diversity, because it highlights each person's uniqueness and their capacity for intercultural communication (George, 2014). Tolerance and diversity sets the standard for intercultural communication. Regarding recognizing difference, Monceri claims that "perceiving the other as different implies, to some extent, recognizing incoming information as new, since we cannot grasp diversity in itself but only in a communicative process that is, in the process of a concrete interaction" (Monceri, 2014:87).

Moreover, interculturality is the idea that stands for, no one culture can represent the whole human race, just as no one ideology can represent the entire human race (Mall, 2000). One philosophy may be the philosophy of one civilization or ethnic group, but it cannot be the philosophy of all societies; rather, each society has its own philosophy and culture since there are many different cultures, intellectual traditions, and social systems across the world. So, interculturality is crucial for this variety in order to facilitate conversation and idea sharing. In other words, it is a crucial component of cultural diversity or multiplicity. By the same tokens Yosefi (2007) states that intercultural philosophy essential to foster mutual respect between various categories of cultures, religions, and philosophical systems as well as to foster a constructive dialogue between various groups without resorting to violence on the part of any one of them.

In general, as discussed above, intercultural philosophy is an approach rather than a particular doctrine. It provides an orientation within the practice of philosophy, but it is not a discipline or convention. The concept of interculturalism like intercultural philosophy refers to a viewpoint or attitude that goes along with each individual philosophical process. Every time philosophy examines its own actions, puts them in perspective, and incorporates them into the undeniable multiplicity and diversity of truths and spellings, as well as it engages in cross-cultural dialogue. As Wimmer (2002) contended that, the idea of interculturalism demonstrates how everything depends on how we handle differences, rather than, how we get rid of them. Interculturalism is a theory that opposes the universalization of a single culture (philosophy, religion, or way of thinking). It instead emphasizes the search for and discovery of overlaps, intersections, and common ground rather than pointing to any sort of trans-concept (Mall, 2000).

## **2.2. The Perspectives of Intercultural Philosophy**

The famous sages of intercultural philosophy, Franz Martin Wimmer, states that intercultural philosophy is a new direction in philosophy which seeks to address issues such as whether or not philosophy has many roots and how to foster mutual understanding and communication across various philosophical systems and cultural context (Wimmer, 2002). Also, Yosefi (2007) asserted that, intercultural philosophy is not a novel area of philosophy but rather a fresh perspective intended to address conventional philosophy's history. He argues that "intercultural philosophy is not a branch of traditional philosophy, but rather a correction and extension of the same" (Yosefi, 2007:119). The subject of intercultural philosophy is cross-cultural communication.

## **Humanity and Culture**

Humans may be identified by their culture, which is a normal way of life that sets them apart from other human groups (Idang, 2015). The way people talk, dress, trade, and perceive realities are all influenced by culture (Wimmer, 2002). These idiosyncrasies pertain to people's social standards, morals, and taboos as well as their language, dancing, clothes, music, work, and artistic expression (Idang, 2015). Edward B. Taylor (1871) a well-known scholar who is renowned for his analysis of culture, in his book 'Primitive Culture', defined culture as "a complex whole which includes knowledge, belief, art, morals, law, customs, or any other capabilities and habits acquired by man as a member of society" (Taylor 1871, cited in Idang, 2015:98). Culture has different

features. Among others, culture is not pure. As Wimmer (2002) claimed that a particular cultural group's physical and mental behaviours indicate the existence of "internal universality" among its members (Wimmer, 2002:77). Regarding the feelings and thoughts of the members of a different cultural group, it is difficult or impossible to get the real information. This implies that it is impossible to obtain pure culture particular group that is entirely free or uncontaminated by others. The other feature of culture is dynamic. Culture is not a static thing; rather, it is dynamic and prone to change. One culture may grow or a new culture may emerge in a particular group as a result of the history and self-consciousness of that group.

### **Philosophy and Culture**

Scientific and academic fields have been developed to describe the similarities and differences of various civilizations. Philosophy offer methodological guidelines as an academic subject to comprehend human culture specifically and to demonstrate our understanding of civilizations generally (Wimmer, 2002). In line with this, for instance, Wimmer (2002) explores how philosophy is used to develop a "global culture" based on intercultural perspective. He claims that the conventional philosophical streams and histories embody Western heritage while ignoring non-Western traditions. According to Wimmer, in order to grasp reality and develop a global culture, it is vital to balance the past via philosophy (2002: 87). As he writes "...a global culture of humanity is emerging, which is more than just the Westernization of one of the historically restricted traditional cultures" Wimmer (2002:80). Accordingly, it is crucial to look at the following tasks in order to create a global culture or philosophy. First, we should examine the history of philosophy as it is told by philosophers and historians in Europe; second, we should look at the words of certain languages to know what they said or expressed; third, it is crucial to find a solution for the paradox of universalism and particularism; and finally, it is crucial to consider the consequences.

As indicated, therefore, philosophy should transcend the conventional and historical frameworks that the West had created in order to address the question of humanity. Traditional philosophical depiction and characterization neglected diverse perspectives in favor of western civilizations. Inclusion of non-Westerners was prohibited in philosophical history. Therefore, philosophy needs to re-evaluate its own ideologies in order to create true cross-cultural dialogue across other cultures, philosophies, and faiths as well as to address universal concerns. In doing so, using different techniques including 'polylogue' is crucial as the foundation for sincere cross-cultural dialogue (Wimmer, 2002). This is because, polylogue relates to a variety of people and numerous voices since it is different from conversation. Additionally, it alludes to being ready and receptive to anyone who wants to engage in dialogue or communication.

The history of philosophy only reflects the culture and way of thinking of the Western. As a result, the discipline has to reconstruct its own ideology and provide an equitable foundation for communication. This will be done through 'polylogue' communication. "Through a polylogue communication, it is possible to search universally valid arguments and concepts, and reflect the cultural and regional particularities of different kinds of thinking on every possible level" (Wimmer, 2002:15). Regarding the fact of diversity of cultures or philosophies, and of accommodating these diversities through intercultural communication, Wimmer states that "to philosophize in an intercultural orientation means to be aware of the multitude and the diversity of the many cultures of humankind. At the same time, one does not have to recede in relativism. Such ways probably will turn out not to be shown only by occidental thinkers of the past: they will be found in co-operation rather than in separation" (Wimmer, 2002:24).

The concept of intercultural philosophy recognized the presence of texts, notions, philosophies, and the like that had crossed cultural boundaries. The 'migration' of concepts, texts, and so forth from one culture into another is where the intercultural philosophy project gets started (Sweet, 2014). Examining and comprehending many languages, cultures, and philosophies is crucial for intercultural philosophy. As Wimmer claims that:

...we will have to continue using different languages to find and to express our ideas. All of these languages will have particularities; none will be completely adequate to what we are trying to think and to express. The game of differentiation and of definition will go on. We will never have the certainty that any of our expressions really hit the point, because as philosophers we will never have other means than our words to show what we mean, and all of these words will be rooted in certain, very particular cultural settings and experiences (Wimmer, 2002: 24).

The goal of intercultural philosophy is to foster mutual respect across other cultures, faiths, and philosophies as well as to foster constructive conversation between various groups without resorting to violence on the side of any one of them (Yosefi, 2007). In relation to interculturality, Yosefi asserted that "interculturality is an

orientation of thought and action that stems from the idea of unity in diversity-with this meant the protection of one's own cultural differences and the acceptance of those of other cultures" (Yosefi, 2007:118). Similarly, Kimmerle argued that intercultural philosophy encompasses the distinct form or fashion of each culture's philosophy and attempts to foster discussions among all civilizations. Consequently, intercultural philosophy is embedded in cultures and takes into account both oral traditions and communication as well as written ones (quoted in Hofmeyr, 2004).

Another intercultural philosophy theorist Ram Adhar Mall claims that "intercultural philosophy stands for a process of liberation from all types of centrism, whether European or non-European...it seeks a philosophical attitude, a philosophical conviction that no one philosophy is the philosophy for the whole of humankind...it is the task of intercultural philosophy to mediate between...two ends, i.e., the specific philosophies as they are found in different cultures and the universal philosophy which is not culturally bound itself" (quoted in Sweet, 2014:4). According to Mall, "analogous hermeneutics" is a technique for doing philosophy across different cultures. He contends that every civilization has a hermeneutic tradition because every society has a philosophical heritage. For Mall, the comparable hermeneutics technique is crucial to comprehending the other's culture. This approach helps us to recognize two things: first, two people are not exactly the same, and second, they are not totally different. This also entails that two civilizations are not completely different from one another or identical to one another. In line with this, Mall states that;

The concept of 'analogous hermeneutics', which does justice to the present de facto hermeneutic situation, is neither the hermeneutics of total identity, which reduces the other to an echo of itself and repeats self-understanding in the name of understanding the other, nor that of radical difference, which makes understanding the other impossible (Mall, 2000:16).

Kimmerle also recognizes the listening approach as direction for "intercultural dialogues." According to Kimmerle, the outcome of intercultural discussions is influenced by all participants' contributions rather than by one single person. That is due to the reason that no philosophy is entirely true, and all philosophies are susceptible to improvement or change (Hofmeyr, 2004). Hence, as Kimmerle argues that the goal of intercultural conversations was to forge a new perspective that was distinct from both beginning views rather than to eliminate disparities between the participants (Kimmerle 1996 quoted in Hofmeyr, 2004:64). For Kimmerle, intercultural dialogues are not aimed to do away with differences between the participants; rather they aimed to create a new position which is different from both starting positions (Kimmerle 1996 cited in Hofmeyr, 2004)

The approaches of cross-cultural philosophical discourse, in Kimmerle's opinion, must adhere to the following four fundamental principles. The first rule is referring to "recognition of equality and difference." According to this rule, a meaningful conversation only takes place when all participants are equal. Every participant in the discussion must recognize the differences between them. The second guideline is "openness to the possibilities of dialogue". According to this rule, participants in a discussion must be open to fresh research into their own thinking as well as to comprehending the views of others. Thirdly, according to Kimmerle, it's crucial to acknowledge the other existence in order to establish a discussion that acknowledged the equal presence of both parties. Kimmerle termed this "an awareness of extra linguistic and extra-rational means of communication in dialogue." The fourth rule, for Kimmerle, is 'preparedness for new information'-this is important to appreciate the strength of the other, and also it is important to learn something which is radically new for us.

As discussed above, though intercultural philosophy possesses manifold characters and merits, it also encounters difficulties. One of the difficulties is regarding the nature of philosophy and its relationship to culture. Some scholars contend that philosophy is embedded in civilizations, and that our languages and values are products of those cultures. This assertion compels us to define ourselves solely in terms of our cultures, which makes developing an intercultural philosophy difficult. The nature of philosophy poses another difficulty. According to some, philosophy should employ the "question and answer" technique; if this is the case, then the question becomes, "How to engage philosophers from different cultures who speak and understand different languages?" Regarding to this, MacIntyre argues that moral beliefs and practices have different standpoints; because they are formed by their specific traditions which are found. If they have different standpoints, they have different rationality and justification for things. Thus, their claims are inevitably inconclusive, and dialogues cannot solve these problems (cited in Sweet, 2014).

However, as John Ozolins contends that intercultural philosophy is conceivable when cultures can interact with one another and comprehend one another, and also when a shared conceptual space is formed. (Ozolins, 2014:19). According to Ozolins, the key component of intercultural philosophy is the existence of similar



philosophical interests across cultures. Thus, for Ozolins, intercultural philosophy is possible when it recognizes the domination of different cultures. Another theorist Edwin George claimed that intercultural philosophy aimed to deconstruct universalism and liberate philosophy from ‘centrism’ (George, 2014:51).

George agreed with Wimmer that, intercultural philosophy needed to develop a fresh approach to free itself from centrism, particularly Euro centrism and the dominance of Western philosophical tradition (Chen, 2014). According to George, when a person frees themselves from a specific or one culture or tradition, therefore, intercultural philosophy can flourish. For the practise of a true multicultural philosophy, according to Chen, cultural hybridizations and deterritorializations are crucial (Chen, 2014). Also, Chen states that, intercultural philosophy takes place in a setting of equality and diversity, and he referred to this philosophy as one of equalterity (Chen, 2014).

Generally, various scholars have reflected their own outlook regarding to intercultural philosophy, what I claim in the intercultural philosophy, it requires recognition and understanding of the potential limitation of one’s own culture or philosophy, and it also needs openness to know about others’ culture or philosophy.

### **2.3. Interculturalism and Multiculturalism**

As I explained above, intercultural philosophy aimed to facilitate communication between different social groups, cultural groups, ethnic groups, and political groups. It attempted to establish a discussion between several individuals who belonged to various language groups, racial groups, religious groups, and cultural groups. It goes beyond differences in ethnicity, race, religion, or ideology and it seeks to develop true communication and understanding among the participants. The goal of intercultural philosophy is to foster debate on ethical and social issues. By bringing up various worldviews from various groups on ideas like culture, multiculturalism, diversity, debate, and so forth. Hence, Interculturality is crucial for embracing variety because it highlights the individuality of each person and the potential for dialogue, but recognizing difference is the first step in building relationships with one another. As Monceri (2014) writes, “perceiving the ‘other’ as different implies recognizing incoming information as new to a certain degree, since we cannot grasp diversity in itself but only in a communicative process that is, in the process of a concrete interaction” (Monceri, 2014:87). We have the opportunity to broaden and replace preconceptions through interculturality, even if we are unable to live without them. To recreate a different picture of reality, interculturality advises us to change our prejudices and immerse ourselves in other people’s cultures (Monceri, 2014).

The above interculturalism concepts of understanding the presence of the other, recognition of equality and difference, and openness to dialogue are important to the current diverse societies and to form a multicultural world. Most countries today are culturally diverse, and this diversity creates divisive questions between minorities and majorities. Minorities and majorities clash over such issues as regional autonomy, language rights, education curriculum, political representation, and national symbols like the choice of the national anthem or on the choice of the national flag. In diverse societies, minority groups demanding recognition of their identity and accommodation of their cultural differences, and this is often raised as the challenge of ‘multiculturalism’ today.

The concept of ‘Multiculturalism’ refers to cultures in the plural, not a single culture. Multiculturalism appeared as ‘questioning’ the key principles of liberal societies and states. It may be seen as a critique of western universalism and liberalism and it is closely related to post structuralism and communitarianism. Multiculturalism defined social groups which have cultural forms and practices. Multicultural claims are aim to recognize the existence of different cultures, and they aim to give rights to individuals because of their membership to a particular cultural group. Multiculturalism concerned on the significance of diversity for contemporary societies.

As Joppke and Lukes note, multiculturalism comes in ‘mosaic’ or ‘hodgepodge’ model. The ‘mosaic’ model asserts that individual members of a particular cultural group are the prior thing to connect the individual with its meaningful choices, and this is the different aspect of the model from the classical model of national citizenship (Joppke and Lukes, 1999:8). One of the objections against the mosaic model is that it prefers homogeneous cultures to individual choices. By contrasting this model, Jeremy Waldron (1995), holds the position of Rushdian ‘hodgepodge’ model of multiculturalism. This model accepts the ‘cosmopolitan alternative’ that refers to the mixture of cultures for meaningful individual choices (cited in Joppke and Lukes, 1999:10). “The cosmopolitan may live all his life in one city and maintain the same citizenship throughout. But he refuses to think of himself as defined by his location or his ancestry or his citizenship or his language” (Waldron, 1995:95). For Waldron, the hodgepodge model refers to the impure, flux and hybrid nature of cultures. Jeremy Waldron argues that individual meaningful choice does not need homogeneous culture; rather it may come from different cultural sources (cited in Joppke and Lukes, 1999:10).

According to Will Kymlicka, cultural diversity has two broad patterns. The first one is the cultural diversity that arises from the incorporation of self-governing cultures into a large state, and what Kymlicka called the incorporated cultures 'national minorities'. The second cultural diversity arises from individual and familial immigration, and the immigrants Kymlicka called 'ethnic groups' (Kymlicka, 1995:10). In the former pattern, minorities seek to acquire autonomy or self-government to ensure the distinctiveness of their cultures. But, in the case of the latter, minorities only wish to integrate with the larger group and to be accepted as full members of the larger one.

In general, both interculturalism and multiculturalism are recognizing the existence of diversified cultures, the idea of unity in diversity, recognizing the equality and difference, and recognizing the presence of others'. These features of interculturalism and multiculturalism are important to understand and communicate the current diverse societies of the world. And also, both are important to solve conflicts and tensions what we have seen in today's multi-ethnic or multicultural societies. But, interculturalism is more important to contemporary society, because it intended to interrelate, interconnect, as well as to build good intercultural communication between several groups.

#### **2.4. Significance of Intercultural Philosophy**

Philosophy in general and intercultural philosophy in particular plays their own role in society's intellectual foundation for communication, comprehension, and meaning. Intercultural philosophy is vital in the integration of civilizations, cultures, and peoples across the globe. The majority of research in intercultural philosophy has been conducted in order to accomplish this objective. The principles of intercultural philosophy have been attributed to scholars like Brajendranath Seal (1899) and Paul Masson-Oursel (1923) (Chimakonam 2017), Ram Adhar Mall (2000a, 2000b, 2015), Heinz Kimmerle (2000a, 2000b, 2014), and Franz Wimmer (1996). These scholars are also among the few of the most well-known modern proponents of intercultural philosophy.

The objective of Intercultural philosophy is to "challenge conceptual impositions or epistemic hegemony that might arise, if we crossed borders with the methods developed in our particular places" (Chimakonam, 2017:125). By utilizing the pertinent elements of other cultures, philosophies, and faiths, the idea of interculturality informed by such an intercultural philosophy aims to provide frameworks for integration. Even though the ideologies of the world currently lack a conscious goal for these fusions, the movement to alter the status quo should continue. An in-depth, detailed, and reciprocal discussion on how to effectively seek social integration in a globalized society without imposing one specific norm on others is necessary given the apparent sociocultural shifts that have occurred in the globe today.

I contend that although the concept of social integration could have originated in a certain location, its principles might spread beyond national boundaries independent of their individual worldviews and beliefs. They can be classified as African, Asian, European, and etc. philosophies. In these specific situations, the lights of reason are conveyed through social integration and conceptualized through the intercultural philosophy lens. Here, it is possible to argue that via complimentary interactions, intercultural philosophy may improve mutual understanding across many cultures and peoples. I bring up complementarity to draw attention to the inherent inadequacies of all cultures, societies, and peoples. In line with this, it would be detrimental to mankind to elevate one culture or ideology above another, as doing so would threaten societal cohesion. No philosophy, culture, religion, or school of political thinking could assert to own it alone even if there were just one truth (Chimakonam 2017: 1). When the motivation or objective of integration begins at a border less epistemic position, intercultural philosophy can function as a tool for social integration. By this I mean, the concept of integration should be expanded in a way that takes into account international interactions without erasing the identities of coexisting civilizations. According to this viewpoint, integration must also open up channels for the fusion and interchange of ideas in addition to preserving the social economy. A strong "cultural manifestation of reason or simply, philosophical traditions" is necessary for the sharing of cultural ideas (Chimakonam, 2017: 118).

The concept of social integration as an intercultural process may be understood and encouraged through cultural representations of reason. The concepts of border, racial identity, nationality, and so forth are mark the start of complementarity between cultures. This complementarity will eventually evolve in the many social integration expressions. For instance, global social integration might result in transnational values, yet globalization of the same concept can result in local manifestations of pertinent foreign values and identities. The idea is that respecting identities, appreciating variety, and being aware of differences are in everyone's best interests. The objective of social integration, which I support here, is to dethrone the dogma that now exists and restricts social integration theorists in dismantling the hegemonic standard of social theorizing. I contend that intercultural philosophy may transcend boundaries and advance the objective of social integration in a world of diversity and plurality of ideas in order to present a clear grasp of the role it plays in promoting this process.

Forming a theory of social integration within the context of intercultural philosophy calls for rigour and should incorporate the idea of complementarity that is free of ethnocentrism. This idea of social integration acknowledges the existence of various cultures, peoples, and philosophical systems (Chimakonan and Ofana, 2022).

In general, as seen above, intercultural philosophy aimed to foster ties and promote deliberation throughout society as it examines how diverse racial and cultural groups interact. According to the principles of intercultural philosophy, it is crucial to communicate effectively across cultural boundaries; to build better relationships with societies from other cultural groups; and to eliminate misunderstandings and miscommunications. This is because; active intercultural communication can help modern society to build better community. Moreover, it promotes greater operational leadership, increased productivity and competence, promote of tolerance and understanding, and global trade. We may build bridges of communication and take into account connection that will help to make the world a better place. In doing so, taking into consideration and respecting the culture of the other (Mall, 2000). Regarding to this Abel yitbarek argues that:

Intercultural philosophy requires recognition and understanding of the potential limitation of one's own culture or philosophy, and it also needs openness to know about others' culture or philosophy. Intercultural philosophy does not require a relativism to set truth as particular to different cultures. Rather it aimed to create a universal truth which is grasped from the engagement and participation of different cultures or philosophies (Abel Yitbarek, 2020:27)

As indicated therefore, interculturalism includes both taking into account differences and learning from them.

### **3. THE INTERPLAY BETWEEN GLOBALIZATION AND INTERCULTURALISM**

In this chapter, I will explore the relation between globalization and interculturalism, by emphasizing the way in which they interact as well as impact each other. This chapter contains two sections. In the first section, I will discuss the relationship between globalization and interculturalism. In the second section, I will discuss the impacts of globalization upon interculturalism

#### **3.1. The Interplay between Globalization and Interculturalism**

As discussed in the preceding chapters, globalization is the process of interacting between the peoples of the world by economically, socially, politically, and culturally through technological advancement. Also, interculturalism is the system of cross culture, which intended to build communication among several cultural groups, linguistic groups, and ethnic groups and so on. But, there is a strong linkage between globalization and interculturalism, as both are intended to interconnect, interrelate as well as intercommunicate peoples of the world. This connection is manifested in several aspects of humanity including, culture, economic, politics, and societal aspects. In other words, both interculturalism and globalization are seen as the means by which two or more groups with various identities communicate, dismantle barriers, and foster mutual respect. However, I contend that globalization is developed by one culture, specifically Western culture. So, the question is become, does the Western culture represent the rest of the world? I think, the answer is no. But, the question is beyond the simple yes or no question, rather it requires further examination to explore the ill-founded nature of globalization and to mitigate its negative impacts. I argue that an intercultural approach would be a way for the West and others to deal with the significance of culture and indigenous values. I suppose that using an intercultural perspective is a way to stand up for the real universal principles that define real humanity. In this regard, Bekele (1998 and 2004), Wimmer (2007), and Udeani (2007) suggest intercultural communication between the North and the South as the most significant factor to tackle the impact of globalization orchestrated by the West. The premise of Western science and technology is that it is universal and the only way to alter people's lives.

Along with Wimmer, I also prefers "polylogue" over dialogue in order to facilitate cross-cultural contact. As Wimmer states that "one should not expect philosophical theories to be well found whose authors stem from one single cultural tradition" (Wimmer, 2007: 89). I do argue that polylogue controls the discourse between the two poles, such as the North and the South. Since globalization is an attempt to blend all cultures into Western ones, conversation is preferable for those who claim their culture is superior to others and for the marginalized ones in the current system of globalization. The North and the South's intercultural strategy open the door for the exchange of "diverse opinions and reactions within the global community" (Udeani, 2007: 52). In the case that it is awkward, at least they can agree to disagree about their differences. This in turn, creates a deeper understanding of each other on common principles. A real polylogue across cultures is hampered in an interculturally global situation by an unwavering belief in the truth and the justice of one's own fundamental beliefs (Wimmer, 2007).

The intercultural approach, therefore, emphasizes the importance of being open-minded in order to create "awareness of differences between cultures, whether large or small, and how understanding may pass between them" (Bell, 2002: 2). The goal of an intercultural approach is to properly comprehend oneself and others when it comes to current global concerns that concern all citizens. Interculturalism envisions a society in which people are comfortable with difference in general and give themselves and other cultures the chance to engage and develop along a mutually agreed growth path, overcoming institutional barriers in the process (Blocker, 1999). This is true of cultures from within and outside of national borders. Programs for community cohesion, which rely on more deliberate initiatives to address inequality, encourage diversity, belonging, and engagement make a contribution from a more regional and grassroots level.

The intercultural method also entails contrasting and comparing various cultures, to which the mentioned values of other cultures have been attributed. "As the world "smaller" and more interconnected every year, it is more crucial than ever to learn about other cultural centers outside of our own" (Blocker, 1999: 1). The functions that many cultures play in a particular society may be understood by comparing the values of the various cultures. Thus, it would be reasonable to assume that the role played by traditional values in helping the continent address its issues is equal to that played by Western science. Consideration of the roles of traditional values with scientific advancements requires comparing and contrasting the art, religions, thought systems, and practices of other civilizations. Contrarily, comparison is a crucial tool for comprehending the functions that values play in interacting with our circumstances (Ekanem, 2012).

The intercultural forum is significant to tackle current world concerns including terrorism, global warming, global migration, humanitarian difficulties, and so on. The intercultural approach's most crucial component is "the relevance of cultural traditions to the present and the future has to be analyzed" (Wimmer, 2007:87). Outlining the cultural similarities and contrasts between the parties concerned is the finest thing to do in the forum.

I claim in the relation between globalization and interculturalism; they are two linked ideas that have greatly influenced the society we live in today. Although the two phrases have different meanings and applications, they are intimately related in the ways that they influence people as individuals, as well as societies and cultures. This section aims to explore the connection between globalization and interculturalism, emphasizing the ways in which they interact and impact each other. The process of nations becoming more interconnected due to advances in communication, transportation, and technology is known as globalization. The spread of Western-centric attitudes, the expansion of multinational enterprises, and the uniformity of some facets of culture are the outcomes of globalization. Contrarily, interculturalism is the understanding and appreciating of the diversity of cultures and values exist in societies. It highlights how crucial it is to promote tolerance, respect, and understanding amongst individuals from all cultural origins. Interculturalism promotes reciprocal learning and development by fostering the sharing of cultural information, values, and practices. Interculturalism and globalization have a complex and sophisticated interaction. Certainly, globalization playing a role in the spread crucial information and the growing interconnection of the world, but it has also resulted in both the homogeneity and diversity of cultures. In order to tackle these obstacles, interculturalism is essential since it fosters tolerance, respect, and understanding among individuals from various cultural origins.

In general, globalization is the term used to describe the increasing economic, political, social, and cultural relations of nations as a result of migration, cross-border commerce, technology, investment flow, and the spread of information and knowledge. In the same way, interculturalism is demanding to intercommunicate as well as interconnect the society of the world by culturally, politically, economically, and socially. These features are very essential to the contemporary world.

### **3.2. The impact of globalization upon interculturalism**

As discussed in the first chapter, globalization has both positive and negative impacts on culture, economy, politics, language, and so on. In this section, however, I will discuss the negative impacts of globalization on interculturalism. Globalization is the process of interconnecting the peoples of the world by culturally, economically, socially, as well as politically. However, it is a serious matter for cultural diversity, since it leads to diminish the cultural diversity. Regarding to this, Castells (1997) claims that, the process of erasing cultural diversity and creating a uniform worldwide system of cultural and economic values is known as globalization.

Globalization weakens the native culture of minority groups. The western's culture especially American culture dominates the global culture, via their technological advancement, internet access, mass media, and so on, and the other minority culture has been weaken from time to time (Ramos, 2003). Globalization is the hegemonic expansion of western culture through media i.e. homogenization of world cultures (Sheffield et al, 2013). The central goal of globalization is the diffusion of the cultures, commerce and communication of

countries of the world in order to bring about homogenization through different networks like political, educational, informational, and trade (Adesina, 2012). As cultures interact, some cultures are being diluted or destroyed at the expense of others and negative values are being spread all over the world with relative ease (Kwame, 2007). Many indigenous communities fear that this universal impact on their culture would only cause them to lose their native values to the point where the diversity of cultures around the world will gradually disappear and only one big universal culture will remain. Thus, globalization does not take into consideration cultural as well as socio economic circumstances (Gibson, 2007).

Globalization homogenise the diverse cultures of the world, erasing the cultures of minority groups and elevating the dominant culture to a position of dominance. This forces the minority groups in society to adopt and conform to Western philosophy and culture. Globalization is the process that eroding differences in culture and beliefs (David, 2002). As David argued, globalization is the process of ending the diversity of the culture, beliefs, as well as traditions of the society, and it leads the society to the one community, and to the one culture. In the world there are multiple or diversified cultures, languages, ethnicity, religious group and etc. Whereas globalization tries to build single culture, language, and religious in the world through technology, mass media, as well as international trade. Regarding to this Jeremy argues: “All other ways of life are diminished and marginalized at a stroke due to globalization. Jeremy considered that globalization as a statement of war upon entirely other cultures. Globalization is hidden as well as underlies the indigenous culture by global culture in order to replace indigenous culture by new global culture”. (Jeremy, 2004:24)

Hence, I argue that, the indigenous peoples have their own culture, philosophy, tradition and norms, but globalization hidden this all values and customs of the indigenous people, since it exhibits only the western one. Interculturalism has suffered from a number of detrimental effects of globalization, which have an impact on how various cultures live and interact. Key detrimental repercussions of globalization on interculturalism include the deterioration of traditional knowledge, cultural appropriation, cultural uniformity, and local customs becoming marginalized. And what I suggest to mitigate this challenges up on traditional cultural values as well as cross cultural communication; by promoting intercultural communication, intercultural dialogue, by preserving cultural diversity ( by supporting local art, giving priority to indigenous cultural values), as well as by decolonizing local traditional cultures.

#### **4. THE NEGATIVE IMPACTS OF GLOBALIZATION ON THE IDEALS OF INTERCULTURALISM**

In this chapter, I will explore the negative impacts of globalization upon the ideals of interculturalism. As discussed in the preceding section, globalization has both positive and negative impacts on cultural diversity, economy, politics, and so on. But, I will discuss in this chapter more about the negative impacts of globalization on the ideals of interculturalism. Globalization has had a tremendously positive impacts on interculturalism, by encouraging better understanding, cooperation, and respect across other cultures. However, due to several circumstances that have arisen as a result of growing cultural integration and interconnection, globalization has had a considerable detrimental influence on interculturalism. The homogeneity and commodification of culture, where local customs and practices are eclipsed by globalized, standardized cultural manifestations supported by mass media and consumerism is one of the main detrimental outcomes. The other influence on interculturalism is cultural appropriation, also cultural marginalization and erosion of local cultural practice.

##### **4.1. Negative Impacts of Globalization upon Culture**

In the concept of culture, different scholars have given several definitions. According to Ugba, Chukwu, and Ogbo (2014), culture is a group of people's way of life or way of living within a society. It is the collection of ideas and customs that members of society learn, practise, and pass down from generation to generation. Culture is a complex whole that includes tradition, values, art, law, custom, and any other skills and habits that members of society acquire. It also refers to the tangible and intangible elements such as food, tools, technology, and language. The many meanings of culture are based on the various ways that individuals are motivated. According to Ekeh (1989), culture is a construct utilized in an effort to understand and integrate events and ideas in a wide range of social contexts. Also, Jekayinfa (2002) claims that, culture encompasses the full range of human behaviour that is socially passed down from generation to generation. According to Jekayinfa (2002), and Tyler (1871) saw culture as the structure of institutions and ways of living. Furthermore, he states that culture is a broad concept that encompasses all of the skills and habits that a person develops over the course of his or her life as a part of a community, including knowledge, belief, arts, morals, laws, and conventions. One of the characteristics of culture is that each one has its own identity. We are not all the same just, because we are human. However, it should be mentioned that we are always changing and expanding. Therefore, Culture is dynamic. According to Obiora (2002), culture is a dynamic process that is always changing. Despite change, a



community's feeling of dignity, continuity, and security still comes from its culture, which also ties society as a whole.

Another characteristic of culture is how it is picked up, spread, or acquired from one generation to the next through contact or other forms of communication. As observed by Tardif (2002), who believes that culture is not passed genetically but rather via the process of absorption from the social environment or through purposeful instruction, total kneeling down may be vanishing in current global south nations. In another word culture is something that can be acquired. Such acquired cultural knowledge does not come naturally through heredity. This is likely the reason Jekayinfa (2002) states that, a man acquires cultural knowledge through socialization, enumeration, first-hand experience, and intentional indoctrination or instruction.

The impact of globalization upon culture, the continued global expansion of technology is being paralleled by an equally observable increase in the use of the internet by national and ethnic groups seeking to affirm their cultural identities Obiora (2002). This is particularly clear in the data collected, some of which represent interests and objectives. Corbit (1999) observes that, corporate culture is seen to govern the country as a result of trade agreements and the liberalisation of telecommunications. According to Jean (2002), globalization has made it feasible for the entire globe to be wired and connected to television programmes, films, music, news, and other forms of entertainment from developed nations.

Globalization has had a huge and varied influence on culture. It has had varying effects on people's cultural aspects. For this reason, according to Duru-Ford (2002), individuals were forced to alter their lifestyles as a result of the effects of globalization. According to Friday (2002), all countries need to follow a common set of economic policies regardless of the nature of their economies, their levels of development, or where they are in the global economy because globalization entails opening up the economy and knowledge to the global market and its forces freely and widely. According to Tuhus-Dubrow's (2002) observation, a language is deemed endangered when children no longer speak it, moribund when only a small number of elderly speakers do, and left to extinct when it is no longer spoken.

According to Whalen (2002), the percentage of languages that are endangered varies, but the average estimates from studies are worrisome since half of all languages worldwide are in risk of extinction. Whalen believes that a language should be preserved. This is so that, language may acknowledge that everyone has the right to choose their own fate. Any language may convey any civilization in certain ways, but the nature of language is the most potent. English has become a predator language as a result of globalization. James (1997) uses this information to support his claim that English is a "killer" language. All across world, the English language has become predominant. People desire to speak English since it is a crucial tool for success and the language of advertising, blockbuster films, and pop music. Wade (1997) argues that while we will continue to speak our native tongues, English will eventually replace them.

According to Oni (2001), global communication is seen as flattening the cultural landscape in the direction of the domination of the ways of life and material customs of the world's economic leaders, especially in the United States of America (USA). This flattening of the playing field is said to be caused by Microsoft's possession of the strategic elements of global communication technology. A rich and diverse cultural and symbolic life is currently on the verge of extinction as the globe moves towards the emergence of the universal language (Oni, 2001). The English language, which is becoming a universal tongue, is no longer under the authority of its original proprietors (Crystal, 1997). On the other hand, there is a real threat to the extinction of the native languages.

According to Yakubu (1999), young people from the global south are the biggest consumers of western culture. Eurostar Global Entertainment is indicating the undisputed domination of western music with MTV. Regarding to this, Jean (2002) argues that, TV represents the absolute strength and influence of the global corporate culture rather than just providing entertainment. The new, worldwide business vision is now being spread through television. People of all ages are exposed to the same music, events, news, and flashy lifestyle all over the world. "It is noted that American culture is present everywhere" (PIPA; 1999). Because of satellite television, TV shows are now available for 24 hours.

According to Corbitt (2002), when a people's social and economic patterns are impacted, the culture as a whole is also impacted. A globalization that ignores our responsibilities to future generation causes intolerable levels of inequity to disadvantaged people and groups. According to Ajayi (2001), the persistence and growth of western imperialism in the new millennium are encouraged more than anything else by the rivalry and battle for domination that characterize globalization.

## **4.2. The Influence of Globalization upon the Ideals of Interculturalism**

As discussed in preceding chapters, globalization has had several positive impacts upon interculturalism, by promoting greater understanding, collaboration, and appreciation among several groups, however it has also negative impacts upon interculturalism. Due to a number of issues that have arisen as a result of the growing connectivity and integration of cultures, globalization has had a profoundly detrimental effect on interculturalism. The homogenization and commodification of culture, the marginalization and decline of local cultural traditions, and cultural appropriation are three of the main detrimental influences upon interculturalism.

### **4.2.1. Cultural Homogenization**

Due to several circumstances that have arisen as a result of growing cultural integration and interconnection, globalization has had a considerable detrimental influence on interculturalism. The homogeneity and commodification of culture, where local customs and practices are eclipsed by globalized, standardized cultural manifestations supported by mass media and consumerism, is one of the main detrimental influences. As a result, cultural identities become less diverse and distinctive, which makes it harder for various cultures to remain unique. Distinct cultural expressions have been lost as a result of the expansion of a homogenized culture brought about by the impact of global mass media and consumerism. For example, many countries have abandoned their traditional practices in favour of Western cultural norms and lifestyles (Appadurai, 1996; Hannerz, 1996). Additionally, rather than recognizing the fundamental worth of cultural activities and goods, consumerism frequently commodifies them and turns them into marketable commodities (Holt, 2004). In today's globalized society, the homogeneity and commercialization of culture have grown to be serious issues. The distinctiveness and diversity of regional customs have been undermined by the rise of a homogenized culture brought about by global mass media and consumerism (Tomlinson, 2017). The widespread impact of international media frequently results in a loss of unique cultural expressions and cultural homogeneity. Moreover, globalization-driven consumerism has a tendency to commodify cultural activities and goods, turning them into marketable commodities instead of recognizing their inherent worth (Hannerz, 2016).

There are advantages and disadvantages to globalization, which is defined by a greater interconnection and integration of economies, civilizations, and cultures. The homogeneity and commodification of culture as a result of the impact of global mass media and consumerism is one of the negative effects of globalization on cultural variety. The effect of international mass media on cultural homogeneity and the consequent loss of diversity is discussed in this section. Global mass media, which includes music, movies, television, and the internet, greatly influences cultural norms, values, and behaviours around the world (Castells, 2009). Media corporations frequently propagate a uniform and homogenized image of culture that appeals to a worldwide audience as they increase their power and reach internationally. There is a loss of diversity as a result of this uniform depiction, which frequently obscures regional and indigenous cultural manifestations (Tomlinson, 1999). The widespread adoption of Western cultural norms and lifestyles often referred to as "Westernization" or "Americanization" has been facilitated by the dominance of international mass media (Appadurai, 1996). This process happens when indigenous cultures lose their traditional means of expressing themselves in the form of apparel, music, and consumer behaviour in favour of absorbing and copying Western cultural practices (Hannerz, 1996). Moreover, the homogeneity influence of international mass media is intensified by the monetization of culture pushed by consumerism. Multinational companies frequently push standardized products and customer preferences to appeal to a globalized consumer base as they increase their market presence globally. Cultural objects, customs, and practices lose their inherent worth and authenticity as a result of this commercialization, which turns them into marketable commodities (Holt, 2004). For instance, the international expansion of fast food restaurants such as McDonald's and Starbucks has resulted in the uniformity of eating habits and the marginalization of regional culinary customs (Ritzer, 2015). Similar to this, native clothing patterns have been replaced in many places by Western fashion trends, which are the focus of the global fashion business (Breward, 2003).

One major issue raised by globalization is the effect of mass media on cultural homogeneity and loss of diversity. Local traditions are marginalized and cultural manifestations become more homogenized as a result of consumerism and the dominance of multinational media companies. To secure the preservation and promotion of cultural diversity in the face of globalization. Globalization and consumerism are two related factors that help commodify culture, which leads to the uniformity and homogeneity of cultural manifestations. This section examines the ways in which globalization and consumerism work together to promote the commodification of culture. Modern civilizations are characterized by consumerism, which is described as the ideology that prioritizes the obtaining and using of products and services as a major source of social identity and personal fulfilment (Schor, 2004). Consumption increases and has a substantial influence on cultural diversity as globalization and accessibility to international commerce grow. Multinational firms may now access a wider

range of customers because to the facilitation of the worldwide movement of information, commodities, and services brought about by globalization (Lechner & Boli, 2012). These companies use branding, marketing tactics, and advertising to push standardized goods and customer preferences that appeal to a worldwide market.

A common result of this process is the commodification of cultural rituals, objects, and traditions. When cultural components are turned into commercial goods that can be purchased and sold for a profit, this is known as the commodification of culture (Holt, 2004). In order to satisfy commercial expectations, traditional cultural manifestations like music, art, and fashion are packaged and sold, which frequently dilutes or simplifies their original contexts and meanings. The practice of commodification diminishes cultural diversity by endorsing a limited and homogenized representation of culture that caters to the tastes of a worldwide customer base. For example, traditional handicrafts that were formerly intricately linked to local cultural customs could now be mass-produced and marketed as trinkets or ornaments, depriving them of their cultural value (Bianchi, 2014). Similar to how indigenous music and art forms could be marketed and altered to suit popular preferences, they risk losing their distinctive cultural traits (Garcia-Canclini, 2001). The power relationships that exist between multinational firms and local communities serve to further highlight how consumerism and globalization contribute to the commodification of culture. According to Schaefer (2017), multinational firms possess a notable edge in creating consumer tastes and promoting their standardized cultural goods due to their greater resources, distribution networks, and marketing experience. Local cultural manifestations may be marginalized and replaced by internationally marketed goods as a result of this power imbalance. Globalization and consumerism work together to commodify culture, which results in the uniformity and homogeneity of cultural manifestations. In this process, the power dynamics between global and local players, as well as the impact of multinational firms, are vital. Protecting and advancing cultural diversity in the face of globalization requires an understanding of and response to the effects of consumerism and globalization on cultural commodification.

#### **4.2.2. Cultural Marginalization and erosion of local Cultural practices**

Local cultural practices, traditions and languages have been marginalized and eroded as a result of globalization. Local customs are frequently influenced by dominant global cultures, which results in the elimination or devaluation of distinctive cultural manifestations. Not only does this marginalization pose a threat to the survival of our rich cultural legacy, but it also leads to the loss of priceless indigenous culture and generation-after-generation traditional wisdom. Furthermore, minority cultures have difficulties as a result of the globalization related reduction in traditional practices, because traditional cultural values are essential to maintaining cultural identity.

Cultural diversity is facing serious problems as a result of the marginalization and deterioration of local cultural practices, tradition and languages that have occurred alongside globalization. This section looks at the ways in which local cultural traditions are marginalized and eroded as a result of globalization processes. Western cultural norms and practices have taken centre stage as a result of globalization, which is defined as the growing interdependence of economies and civilizations on a worldwide scale (Appadurai, 1996). Local traditions are marginalized and a homogenized global culture is created as a result of the dominance of Western cultural products and ideals, which are frequently reinforced by the global media. Indigenous cultural manifestations have been replaced by the global mass media channels that have allowed Western cultural products like music, film, and fashion to proliferate (Hannerz, 1992). The prevalence of Western cultural forms typically eclipses and marginalizes indigenous cultural practices and traditions, resulting in a loss of cultural diversity.

Local cultural traditions are also marginalized as a result of the economic dimensions of globalization, which include the growth of multinational firms and the global market. Local businesses and craftspeople find it difficult to compete with multinational enterprises' mass produced goods and services (Boli & Lechner, 2005). Therefore, traditional arts, crafts, and local knowledge systems run the risk of being side lined and eclipsed by forces of global economic change. Another effect of globalization is the disappearance of local languages. Numerous indigenous languages have declined or perhaps vanished as a result of the globalization of languages, mostly English, which has become the de facto language of commerce, education, and the media (Fishman, 1991). The loss of distinctive cultural expressions and the disruption of the generational transfer of cultural information and identity are the consequences of this linguistic variety degradation. A various strategy is needed to combat the marginalization and deterioration of local cultural traditions. The main goals should be to encourage cultural revival, promote local culture, and crafts people, and establish venues for the expression and appreciation of various cultural traditions. Furthermore, cultural diversity can be protected by policies that place a high priority on maintaining and reviving indigenous culture.

In general, local cultural practices, traditions, customs as well as rituals are marginalized and eroded as a result of globalization. This process is influenced by the growth of global culture, the economic pressures of globalization, and the supremacy of Western cultural standards. Preserving cultural diversity in the face of globalization requires an understanding of these processes and the implementation of policies that support cultural diversity and cultural renewal. There are serious ramifications for cultural variety from the native cultural practices being lost as a result of globalization.

The purpose of this section is to examine the difficulties minority cultures face as a result of indigenous cultural practices loss. As a means of transferring cultural values, knowledge, and identity, language is an essential component of culture (Grenoble & Whaley, 2006). However, many indigenous and minority languages have declined or been extinct as a result of globalization processes, such as the expansion of global languages and the supremacy of English (Fishman, 2001). Language loss has many different effects. First of all, it impedes the passing down of cultural information and customs between generations. The loss of a language can cause the deterioration of cultural practices, rituals, and oral traditions, all of which are closely related to language (Grenoble & Whaley, 2006). Younger generations may get disengaged from their cultural heritage and lose contact with their ancestors' customs when they take up prominent global languages. Second, minority cultures are more likely to be marginalized and excluded as a result of language loss. Language serves as a signifier of group identification and acceptance. The loss of cultural pride and weakened social cohesion in minority populations might result from the disappearance of a language (Hornberger, 2008). Furthermore, people from minority cultures may encounter difficulties getting access to political engagement, work opportunities, and education if they lack language fluency (Skutnabb-Kangas, 2000).

There are numerous instances of minority cultures overcoming the difficulties caused by language loss. As an illustration, the number of Native American languages spoken fluently in the United States has significantly decreased (McCarty, 2019). The wellbeing of Native American tribes and the vibrancy of their culture have been significantly impacted by this loss of linguistic diversity. Language revitalization programs are one way that language loss issues are being addressed. Through community-based language programs, educational interventions, and legislative support, these efforts seek to preserve and revitalize endangered languages (Grenoble & Whaley, 2006). Effective instances of language revitalization may be observed in indigenous communities in New Zealand, where committed revitalization efforts have led to a revival of the Māori language (Hinton & Hale, 2001).

In conclusion, minority cultures face serious difficulties as a result of the loss of local cultural practices brought about by globalization. Local cultural practice loss affects minority populations' marginalization, erodes their sense of cultural identity, and makes it more difficult to transmit cultural information. It is imperative to address local cultural practices loss and rehabilitate endangered cultures in order to maintain cultural diversity and advance minority cultures' well-being in the face of globalization.

#### **4.2.3. Cultural Appropriation**

Another detrimental effect of globalization on interculturalism is cultural appropriation. Due to the widespread exchange of cultural goods and customs, pieces of disadvantaged cultures may find their way into dominant cultures' repertoires without due credit or recognition. The perpetuation of power inequalities and the erasure of cultural identities are caused by this exploitation, which makes intercultural connection and understanding even more difficult. Cultural appropriation is the term used to describe how individuals of one culture adapt, steal, or mimic aspects of another, frequently without giving due credit, understanding, or acknowledgment to the cultural value of the original work (Young, 2005). Cultural appropriation has increased in frequency in a globalized world, prompting worries about the harm it may do to cultural variety. The monetization and exploitation of traditional knowledge and cultural manifestations is one of the primary negative effects of cultural appropriation. The commercialization of cultural things, such as apparel, artwork, music, and spiritual activities, has become possible due to global markets and consumerism (Bhabha, 1994). Cultural components are frequently removed from their native context, devalued, and sold as commodities in order to make money.

The cultural groups from which these aspects originate may become marginalized and even eradicated as a result of this exploitation and commodification. Cultural practices and knowledge can be misunderstood or perverted when they are stolen without due respect or understanding, which perpetuates power disparities and reinforces stereotypes (Rogers, 2006). Cultural diversity may be lost as a result, as well as cultural integrity. The use of traditional Indigenous symbols and motifs in fashion and popular culture without the permission or profit of the Indigenous populations is a well-known example of cultural appropriation. In addition to trivializing

religious customs and reducing the cultural value of these symbols, this appropriation also reinforces cultural stereotypes (Huhndorf, 2002).

In order to alleviate the detrimental effects of cultural appropriation, there is a need for more awareness, education, and communication. People and organizations need to be aware of the historical background and cultural relevance of the materials they use or embrace. Cultural expressions may be shared in a way that is ethical and mutually beneficial through cooperative collaborations and respectful involvement with cultural groups (Hale, 2004). In a globalized context, cultural appropriation typically has a detrimental effect on cultural diversity. Cultural communities may become marginalized and their cultural integrity may be erased as a result of the exploitation and commercialization of traditional knowledge and cultural manifestations. To solve these problems and advance a more inclusive and fair approach to cultural exchange, awareness, education, and polite participation are required.

Cultural diversity is at risk of being lost as a result of the substantial influence that globalization has had on the exploitation of traditional cultural forms. The preservation of traditional cultural manifestations, such as music, dance, folklore, and handicrafts, is extremely important for maintaining a community's identity and legacy (UNESCO, 2005). Nonetheless, there are now difficulties in preventing exploitation of these statements due to the globalized globe. The commodification and commercialization of cultural items is one way that globalization sustains the exploitation of traditional cultural manifestations. Global markets have witnessed the widespread manufacturing and selling of exotic and "authentic" cultural artifacts, apparel, and art due to the increasing demand for these things (Bennett, 2001). The cultural groups from whom these manifestations emerge are frequently not consulted, their benefits are not shared, and this commercialization frequently happens without their permission.

Additionally, the internet and the digital era have made it easier for traditional cultural expressions to be appropriated and widely disseminated. Digital platforms facilitate effortless accessibility to cultural resources, permitting its replication, alteration, and distribution without appropriate authority or acknowledgment (Matarasso, 2019). Because traditional cultural manifestations are easily taken and utilized without the knowledge or agreement of the communities who possess the cultural rights, this uncontrolled access leads to their exploitation.

To address the issue of exploitation, it is important to establishing international agreements and legal frameworks that safeguard local cultural practices. To discuss these problems and offer answers, the World Intellectual Property Organization (WIPO) established the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge, and Folklore (WIPO, 2023). To encourage a more moral and responsible attitude to cultural awareness, it is also crucial to advance cultural knowledge, education, and respect among consumers, businesses, and governments (Smith, 2017). In general, via commodification, unapproved usage, and digital distribution, globalization has aided in the exploitation of traditional cultural manifestations. These expressions' appropriation without due consent or benefit-sharing compromises cultural variety and upholds hierarchies of power. To solve these issues and guarantee the preservation and respect of traditional cultural manifestations, legislative frameworks and cultural awareness campaigns are required.

Cultural diversity has been impacted by globalization in a complex and varied way, with certain situations emphasizing its negative consequences on marginalized populations and particular cultural contexts. We may learn more about how processes of globalization have led to the loss of cultural diversity and the marginalization of particular communities by examining real case studies. One such case study is the impact of globalization on the traditional cultural practices of Wolaita people in Ethiopia. The Wolaita peoples have their own indigenous cultural values, traditions, customs, and rituals, but recently have faced significant challenges to their cultural identity and practices due to globalization.

The indigenous culture of Wolaita includes the following; dressing style, food style, marriage style, dancing style, music style, language, etc. When the world came in to one village, this in turn influence on the culture of Wolaita. For instance: the dressing styles, food styles, marriage styles, dancing styles, as well as music of early Wolaita was different, while, the current generation of Wolaita is using the modern or western's styles of dressing that oppose the indigenous cultural style of Wolaita. As Wolaita culture, tourism, and government communication office (2014) explained, almost all aspects of indigenous culture of Wolaita were influenced by the globalization. All aspects of the cultures of Wolaita are on-going of changes due to the effects globalization. Also, almost all cultures of Wolaita are at risk of extinction due to the influence of globalization. The Wolaita people's many styles, dramas, and cultural commodities and services are disappearing. Traditional Wolaita people's practices, such as language, rituals, and craftsmanship, faced marginalization and transmission loss to



younger generations. Because, indigenous people' traditional customs and knowledge are being commodified and diluted due to globalization. This case demonstrates how the loss of cultural diversity can result from globalization undermining the cultural autonomy and resilience of indigenous populations. These impacts have far-reaching repercussions on local communities and cultural heritage. An identity crisis and a break from ancestry can result from the loss of cultural customs and behaviours (MacCannell, 2009). Furthermore, communities may experience increased social exclusion and inequality as a result of the economic difficulties brought on by globalization, which would further diminish cultural diversity (Gereffi, 2014).

In conclusion, due to a number of circumstances that have arisen as a result of growing cultural integration and interconnection, globalization has had a considerable detrimental influence on interculturalism. The homogeneity and commodification of culture, where local customs and practices are eclipsed by globalized, standardized cultural manifestations supported by mass media and consumerism is the main detrimental outcomes. The other influence on interculturalism is cultural appropriation, also cultural marginalization and erosion of local cultural practice. In this ways that globalization harm interculturalism as well as cultural diversity. As result the minority cultures face serious difficulties as a result of the loss of local cultural practices brought about by globalization. Local cultural practice loss affects minority people's marginalization, erodes their sense of cultural identity, and makes it more difficult to transmit cultural information.

It takes a multifaceted approach to analyse these effects, taking social, economic, and cultural issues into account. It is imperative to devise tactics that enable indigenous people to adjust to the effects of globalization while safeguarding their cultural legacy. In order to do this, one may need to prioritize indigenous cultural values, support local artists, encourage intercultural conversation, promote sustainable economic alternatives, advance cultural education and awareness, and cultivate stakeholder communication.

## 5. CONCLUSION AND RECOMMENDATIONS

### 5.1. Conclusions

One of the most widely known terms in the recent time is known as globalization. Globalization is the process of interacting between the peoples of the world by economically, socially, politically and culturally through technological advancement. Globalization is a process of advancement as well as increase the interaction among the world countries and people facilitated by progressive technological changes in communication, as well as interaction of cultural values, systems and practices. It is possible to relate the expanding extent and intensity of global interconnection to acceleration of global interactions and processes. Inter-regional flows and networks of communication exist in all domains of social activity, from the cultural to the criminal, on all regional levels, from the global to the local.

As discussed elsewhere, however, the main goal of globalization is to homogenize society through spreading the cultures, trade, and communication of the hegemonic western nations. Due to the expanding social, economic, political, and technological networks of various groups of people, globalization demonstrates the connectivity within and across areas of the world. It demonstrates the degree to which the deeds of one group of people have an effect on others, either positively or negatively. Things that happen on one side of the world may likely have an impact on people on the other side of the world, while things an individual does in his own community can have a global impact.

As this study has focused on the cultural aspect of globalization and interculturalism, I have demonstrated that how globalization impact the ideals of interculturalism. Interculturalism is a system of cross culture, which intended to build communication between several groups of the people. The goal of intercultural philosophy is to promote equality for all people in order to communicate diverse cultures, ideologies, and ideas. Intercultural communication is the sharing of knowledge, concepts, and beliefs among people from various cultural origins. It requires the capacity to understand communications while taking cultural quirks, expectations, and values into account. The ability of intercultural communication to overcome barriers, promote respect for one another, and forge deep ties is what makes it so important. Individuals and companies may overcome obstacles and take advantage of globalization's potential by learning and enjoying one another's cultural quirks, languages, and communication methods. Successful intercultural encounters depend on cultivating cultural intelligence, active listening, empathy, and adaptation. Intercultural communication is not only helpful, but also necessary in our globally interconnected society. We may develop strong relationships, encourage productive partnerships, and construct a global society that lives on cultural interchange and mutual respect by embracing variety, advancing understanding, and placing a high value on good communication.

Due to increased global interaction in a variety of aspects of life, globalization has hastened the demand for intercultural communication. Intercultural communication has been affected by this phenomenon, creating both possibilities and obstacles. On the one hand, it exposes people to other viewpoints and promotes intercultural understanding. On the other side, it offers challenges brought on by linguistic and cultural boundaries.

Based on the analysis of the study, the following conclusions are made. The local people's traditional customs are impacted by globalization. Loss of traditional cultural values can be attributed to its ability to attract young people from impoverished nations, expose them to the guest culture, and encourage them to adopt and exploit it. The growth and spread of information and communication are the two most significant globalization actors. While it offers complete access to advanced nations, others receive less. For instance, technology growth supports western living and wearing habits, fast food, music, and other things. However, the cultures of the third world remain primitive and are not aided by technological development. As a result, there is a vacuum that puts young people under the impact of globalization.

Due to several circumstances that have arisen as a result of growing cultural integration and interconnection, globalization has had a considerable detrimental influence on interculturalism. The homogeneity and commodification of culture, where local customs and practices are eclipsed by globalized, standardized cultural manifestations supported by mass media and consumerism is one of the main detrimental outcomes. The other influence on interculturalism is cultural appropriation, also cultural marginalization and erosion of local cultural practice. It takes a multifaceted approach to analyse these effects, taking social, economic, and cultural issues into account. It is imperative to devise tactics that enable indigenous populations to adjust to the effects of globalization while safeguarding their cultural legacy. In order to do this, one may need to prioritize indigenous cultural values, support local artists, encourage intercultural conversation, promote sustainable economic alternatives, advance cultural education and awareness, and cultivate stakeholder communication.

In general, globalization has an impact on the local traditional practices of the people as well as intercultural communication. The cultural senses are severely deteriorating right now. Globalization's growth in technology is also attracting young people. Everything the kids needed is easily provided by this. The distance between young people and their cultural identity is exacerbated by easy access to technological innovations. The youth lose their sense of cultural identity as a result of exposure to technology. This increased the impact of globalization on the indigenous cultural values of the people.

## 5.2. Recommendations

Despite the fact that globalization has a detrimental influence on interculturalism, In light of the discussion, this thesis suggests that:

- Every culture from both the Global North and Global South should play their own part in cross-cultural communication, so as to create understanding about the pluralistic nature of cultures. This, in turn, enhances the process of authentic globalization via promoting original identity.
- In order to safeguard and promote cultural diversity, the governments, groups, and individuals should work together on indigenous cultural values, tradition, and customs.
- Furthermore, creating legal frameworks that safeguard indigenous cultures from the unfair rivalry of western culture is essential. This call to the concerned body include a comprehension of the ways in which indigenous cultures have been impacted by globalization. Then, they should prepare policies about how they would prevent unfair rivalry between the local and western cultures. The concern bureaus at the national level in general and the zone level in particular should establish legislation that encourages the national and local cultures in particular.
- Professionals in the fields of culture and tourism who operate in various office structures should give due attention to raising public awareness of social issues, valuing cultural diversity, and adjusting their own practices to the current environment without leaving their original identity.
- Those who hold office in the bureaus of culture and tourism should be qualified individuals who understand the science of cultures. When professionals have duties, they ought to help young people develop a sense of their cultural identity.
- The cultural and tourism bureaus should also concentrate on raising awareness among youngsters. But, they should first prepare goals on why raising young awareness is important. Afterward, practical engagement to obtain the goal is vital. The production of awareness may take various forms such as programs at gatherings, meetings, and training sessions through the preparation of cultural

- performances for audiences and so forth. Since schools lay the groundwork for the lives of young people in the future, awareness creations should also be given there. To increase awareness among students, the culture and tourism bureaus implement various initiatives in schools.
- Another crucial idea for restoring the traditions of the indigenous people is to establish cultural training centers and maintain them.
  - Also, elders should participate in various rituals, aimed at awakening and educating this generation about the early culture and traditions.
  - The media should play a crucial role in educating the younger generation about cultural issues and in bringing the culture, language, and customs to life through educational programs.

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