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Global village concept by marshall mcluhan

Imagine the broad spectrums of all cultures around the world. Listen to the music, from the gentle drum beats of Africa to the melodic didgeridoo of Australia to the scream of the electric guitar. Taste curry from India, coconut milk from Thailand, cheeseburgers from the United States. Now imagine that all these cultures are compressed into one super culture. One by one, the music is now a noisy cacophony. Individually salty flavors are a muddled mud. All countries in the world are united under one government and one religion. Communists follow the same rules as those who were previously under democracy. Muslims and Christians live by the same religious standards. How are we going to deal with this? In light of rapidly accelerating globalization and the expansion of technology, it becomes important to discuss the effects of a potential inclusive culture in terms of potential conflict of cultures. The late Marshall McLuhan, a media and communication theorist, invented the term global village in 1964 to describe the phenomenon shrinking and expanding due to widespread technological advances that allowed instant culture sharing of world culture (Johnson 192). However, the claim that it is possible for all cultures in the world to become a global village is controversial. On the one hand, people believe that if cultural globalization continues, it will lead to a dazzling market in which countries with all economic opportunities are represented and luckier countries rush to the aid of less lucky countries through humanitarian efforts. On the other hand, people are afraid that the evolution of a global village will lead to conflicts between cultures, lead to the disintegration of culture, or lead to cultural domination by more developed countries, possibly create hybrid cultures (Johnson 191-96). Assuming Marshall McLuhan's analogy of the world as a global village is an accurate prediction of the impact of cultural globalization, what consequences and benefits will emerge from this oppression of culture? This article will consider the consequences of conflicting arguments that address this question. It is essential to understand what these changes mean for each existing culture individually and to be careful to evaluate all aspects of the discussion with equal relevance in order to create a universal understanding of what globalization means. If we cannot agree on the consequences of these cultural changes, perhaps we cannot define ourselves as members of a global village. The issue of cultural identity is certainly not a new issue. But when McLuhan presented the idea of a global village, his concept presented several different social problems. As June Johnson, author of Global Issues, Local Arguments, points out, the world's cultures come together the village raised questions about equal representation, mutual sharing, enriched diversity and mutual understanding (192). More than ever, examples of cultural globalization can be seen in our daily lives. The Internet exploded with technology boom, providing individuals from all over the world the opportunity to communicate instantly with each other. Instant messaging, Facebook, Myspace and various online forums are examples of this instant communication. To examine these complex issues, we need to carefully consider examples of each of the potential consequences Johnson mentioned. The biggest concern of those wary of the effects of cultural globalization is that American media and culture have a negative impact on other cultures around the world. In other words, countries with greater economic impact will eventually control the cultural standards that the rest of the world will have to live by. British journalist and writer John Harris reveals his American rock performance in Brazil and how AOL sponsored the event: Rock in Rio, sponsored by AOL... Their logos were sprayed on the heartwarming Brazilian color scheme of green and yellow so that everyone could have the cork that the aol's arrival represented all kinds of online imperialism (237). Harris tells how American media giants are taking advantage of globalization to promote themselves while homogenizing musical diversity. America is mostly held responsible for the alleged impositions of culture and mass media; However, China and other developed countries in Europe are also at fault for strengthening American culture globally. A prime example used to make this claim is MTV and Hollywood, both widespread American media networks that expand their influence long outside American borders, as Johnson noted, in 2004 MTV calculated that 'about eighty percent of the audience is now outside the United States' (192). MTV claims to be trying to tailor its programmes to each country and spread a mix of ethnic programs from country to country. These MTV branches are MTV France, Italy, Spain, Japan, Brazil, Latin America, Korea, India and Canada. If these networks accurately articulation the cultures of each host country, MTV has caught up with the trend of globalization. (1) If it consciously confirms a global spread of different music media, then it is a major player in the technological expansion of cultural boundaries. However, the problem with this permeation of the music market globally is the supercedes of the so-called spread of cultures that claim to inspire the economic power of MTV as an American company. It is perhaps a more important issue regarding the idea of cultural domination. As cultural sharing and overlapping change emerge, how does globalization affect cultural diversity? Critics and activists insist Point. Johnson offers a summary of his argument (193), some of which claims that cultural contact creates a spheric monoculture of uniformity, standardization, homogenization- sterile, dull and artificial. One of the most important examples of this frustration is the proliferation of American fast food restaurant chains in foreign countries. The excitement of visiting another country is easily soured after getting off the plane and can only see American fast food chain restaurants. McDonalds, Burger King, Pizza Hut and KFC stain cities in even former Eastern bloc countries such as Hungary. A more serious consequence of this permeciss of cultural standards has been addressed by anthropologists and linguists, who claim ... language depends on culture, and culture depends on the deep values and structures that hold societies together (Johnson 194). The potential loss of less spoken languages is a serious concern. The online language database, called Languages of the World, offers self-language proficiency assessments and lists of languages considered endangered, destining itself to promote awareness and understanding of languages. According to its website, the World faces great challenges in maintaining language diversity. Half of the more than 6,912 languages could be threatened with extinction in the next few decades (Endangered Languages). Losing these languages poses serious cultural risks, because we are now losing aspects of small cultures that cannot express their beliefs and knowledge as a result of the demyding of their language. With this loss, not only is our world becoming more ordinary, but we are also more at risk of losing some cultures forever. It is certainly worth considering our discussion of cultural boundaries. In turn, however, other stakeholders who have discussed, including ... free trade advocates, corporate leaders, some cultural analysts and many citizens around the world applaud the opportunity and cross-fertilization of globalization by increasing cultural contact and sharing (Johnson 194). They even went so far as to point out that the world has become a monoculture, not a rich 'bazaar' (Johnson 194). They see globalization and cultural sharing as a benefit, potentially allowing all the citizens of the world to enjoy each other's cultures. One culture needs not change drastically for worse to enjoy the rich diversity of another. Philippe Legrain, chief UK economist and a former adviser to the World Trade Organisation, is adamant that globalisation is a positive cultural trend. The beauty of globalization is that it can save people from the tyranny of geography.... That we are increasingly free to choose our cultural experiences our lives are immeaserable (210). These people are also westernization, or product and customs expansion from western developed countries, not necessarily as imposing a culture, but as an opportunity for less developed countries to combine their culture with Western culture. They justify this claim by pointing out that the United States was originally made up of cultures that were a melting out. Our population consists of immigrants from Europe and other developing countries whose beliefs are integrated into our culture as a whole. According to Johnson, using words such as Integration and cultural fusion, these analysts claim that the meddling of cultures is inevitable, healthy and enriching (195). For these people, globalization is not a bad change that is being pushed into society. This is a natural evolution and how people progress in interaction given their advanced ability to communicate with each other. But with improved communication, it is inevitably realized that some countries are capable of supporting their citizens less financially than others. The painful realities of poverty, hunger, disease and civil war are now made more apparent to those living in privileged countries. Therefore, if individuals used the excuse not to help the less lucky people in the world because they were unaware of their suffering, they would no longer be able to ignore the pain that exists outside their comfort zone. Facing the pain in the world scares people. It also raise the question of how the suffering of other countries and the failure of their governments has become our responsibility as a wealthy country. About 12% of Americans live in poverty, defined by the 2006 census as living below the poverty line for a family of four (Census) of $20,614. Shouldn't the United States solve its economic and socioeconomic problems before rushing a crusade to save all African children from starvation? These considerations should be made and some kind of system should be established while maintaining prosperity for the own peoples of countries that help to improve living standards in economically developing countries. With the increased responsibility to support poor countries, perhaps it is taken into account that a more advanced system of interconnectedness between countries will lead to global cooperation and peace. The United Nations Educational, Scientific and Cultural Organization (UNESCO) ... supports the idea that the protection of cultural rights and diversity has the potential to promote peaceful international relations (Johnson 195). However, this claim is not stated that promoting cultural identity in response to globalization will lead to peaceful relations between countries. It's obvious. If all countries felt safe in preserving their cultural beliefs in the world, we would live in peace. Considering the current state of political foreign relations, it is naïve to think that as a world we can achieve peaceful unity. It is idealistic to imagine a situation where cultures can come together peacefully that global culture is compressed and come together without losing their individuality. Another clash of cultural ideals and values will arise. Some analysts approached this conclusion: ... frequent increases in cultural contact do not promote peace; instead, it gives birth to resentment and antipathy (Johnson 195). An example of this antipathy is easily visible when examining the world's religions. In the Middle East, wars have been going on for centuries over religious ideologies. Meredith Small, a cultural anthropologist and author of Our Babies, Ourselves: How Biology and Culture Shape We Parental Path, offers a more concrete example. She tells how cultural conflicts arise when examining parenting styles. She writes about a special study involving Lebanese and Australian mothers whose cultures opened them up to parents in very different ways, and as a result feel resentful towards mothers of other cultures. Little goes on to say that in these and other studies, mothers coming out of primary culture are not socioeconomic status or religion or parental education that causes a conflict; this is ethnicity (68). Since children play an important role in all world cultures, it makes sense that each culture has very different expectations and traditions surrounding parenting. This small slice of cultural practice is representative of many other ingrained cultural differences around the world. Perhaps if existing cultures were not established to contradict each other, a peaceful threshold could be achieved. How can we usefully process this broad area of knowledge about equal representation, mutual sharing, enriched diversity and mutual understanding in a globally beneficial way? The world shrinks, expands or remains the same metaphorical size, how we communicate between physical and cultural boundaries is changing at an accelerated rate. With these changes comes a responsibility to consider the consequences of our changing realms as people. Without an objective and inclusive analysis of these issues, we will be unprepared for the roller coaster of cultural turmoil that may inevitably arise. If we are actually becoming a global village, will we be able to reach a consensus on how these issues should be addressed to equally benefit all members of our village? If we cannot determine respectful cultural boundaries in terms of language, economy and basic means of survival in the simplest way, define it as a global village at all. References Endangered Languages. World Languages. 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