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Globalisation, Languages, Literature and Corporate World

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The paper develops the most evident changes implied by the increasing globalisation of innovation and technologies are the tougher and increased competition and the greater collaboration between actors, both across and within national boundaries. The advantages, just as the costs, of these tendencies can be substantial, leading to a higher risk of 'winners and losers'. The paper analyses the different impact that each category might have on the economic and innovative performance of countries and regions, with the aim of defining the implications for national policies. It is suggested that public policies play a different role in each of the three processes of the globalisation of innovation and that a single strategy does exist, neither from a firm's nor from a government's perspective. Hence the paper calls for

the need to balance cross-national and intra-national diversity in order to truly understand cross-cultural phenomena, and thus further improve the quality of cross-cultural research. People around the globe are more connected to each other today than ever before in the history of mankind. Information and money flow more quickly than ever. Goods and services produced in one part of the world are increasingly available in all parts of the world. International travel is more frequent. International communication is commonplace. 'The Era of Globalisation' is fast becoming the preferred term for describing the current times. Just as the Depression, the Cold War Era, the Space Age, and the Roaring 20's are used to describe particular periods of history; Globalisation describes the political, economic, and cultural atmosphere of today. Indian culture which in effect means Hindu culture, Hindu religion, Hindu society, Hindu civilization, Hindu way of life are under the lethal threat of the ruthless forces of Globalisation today. What went by the name of Colonialism in classical history textbooks produced in the days of British Raj has been replaced today by the synonym of Globalisation. The unbridled expansion of western culture has continued at an accelerated rate along with the denigration and decline of Hindu culture, civilization, religion, art, literature and customs. This new Colonialism has taken on several new faces or rather put on new masks. It cleverly masquerades itself through labels and slogans like democracy, humanitarian rights, gender equality, internationalism, free trade and humanitarianism. In the name of modernization and Globalisation it pretends to be uplifting peoples whom it is really exploiting. This is not very different in either kind or intent from old Western Colonialism ' British Imperialism in the Indian context ' which vaunted itself as the benign bringer of Civilization and culture to the uncivilized world. It was given the glorious title of 'White Man's Burden'. The process of globalisation has generated universal disenchantment. Those applaud its arrival are fewer. Disenchantment prevails not only in the

developing but also in the developed world: It needs to be analyzed as to what lies at the root of such disenchantment.In this context, the present paper will examine first historical perspective of globalisation. Second, it will examine the notions or concepts of globalisation and localization and how this can be conceptualized as well as its relationships between the global and the local. Finally, it will examine the implications of looking at the impact of globalisation on Indian culture. The impact of globalisation on culture and literature is quite significant. As ideas and beliefs are spread to more parts of the world through information technology and wider access, what has been traditionally defined as "culture" and "literature" begins to undergo change as newer understandings are integrated into traditional conceptions of the good. This creates a new vision of what culture envelops and how literature is reflected. With globalisation, it is nearly impossible to stop the spread of ideas, for its very nature brings to light the inter-connectivity of all individuals. The term globalisation and its impact on society and its environs is a current theme that is discussed in local to international fora all over the world. If we go to the internet search engine Google and search for the word globalisation we are provided with 1,550,000 sites or references within 0.31 seconds. This itself indicates its influence on the global community. The impact of this economic force coupled with the technological developments is changing the way people think and live in the world. Hence, it is essential to study its impact on the most important possession of human beings - language, in a Third World multilingual country. The Indian languages, numbering 1652 mother tongues according to 1961 Census, are identified with various nomenclatures in post-independence India like Scheduled Languages, Non-Scheduled languages, Regional languages, major languages, minor languages, minority languages, tribal languages, etc. Before independence, in India, languages were known as English, the vernacular, etc. The Constitution of India

empowered many Indian languages by defining the domains of their use. To use the term often used by language planners, the Constitution did the job of status-planning. Also, it did make statements regarding corpus-planning like the "Directive for Development of the Hindi language- . . . secure its enrichment by assimilating without interfering with its genius, the forms, style and expressions used in Hindustani and in the other languages of India specified in the Eighth Schedule, and by drawing, wherever necessary or desirable, for its vocabulary, primarily on Sanskrit and secondarily on other languages." These steps of empowering the languages were subsequently implemented through executive Acts, Orders, Notifications, Circulars, advisory/implementation committees, etc., by the Governments of the Union as well as of the States and Union Territories. Many a time, the parties affected by the promulgation of these orders and provisions did challenge some of these orders before the judiciary. The judiciary gave directions relating to language and law, while adjudicating on the issues brought before it. These language-related decisions have paved a path for development, underdevelopment, and/or non-development of different Indian languages in independent India. The effect of globalisation on Indian Society is felt since 1990s. Gradually, Indians have started to feel the intensity of its effect now. The effect of globalisation on economy, media and sometimes on society too are almost regularly analyzed and debated in various fora. But, investigation into the effect of economic globalisation on Indian languages dealing with their status, choice for use in various domains, use pattern, structure and functioning, development etc., are yet to be done. The linguistic aspect of globalisation includes answers to the questions such as, Is globalisation creating opportunities? What is happening to Indian languages? What is happening to the speakers of various Indian languages? This paper presents a detailed analysis and inferences based on facts and figures, and looks at both positive and negative impacts of the covert and overt impact

of economic globalization on Indian languages. India accepted the principle of planned growth after it became an independent nation. The Five-Year Plans became the tools for development. Broadly speaking, the first seven five-year plans focused on industrialization and increase of agricultural production. The eighth plan that commenced in April 1992 saw the entry and adoption of words like liberalization, privatization, and globalization. These processes became the focal points of growth and development in India. The basic characteristic of these processes is that the markets get unified, and business becomes global. "Globalisation is a process and not a state of being, not an objective... (It) is a series of moves towards a fully integrated world economy."3 The rulers, however, may deny that they are trying to integrate the Indian economy with the world economy, since such "integration" has been always viewed with great suspicion in the consciousness of "patriotic" forces. The effect of globalisation on Indian Society is felt clearly since the eighth-plan. Gradually, Indians have started to feel the intensity of its effect. The effect of globalisation on the economy, industry, media, and some times on society are almost regularly analyzed and debated. But, the investigation into the effect of economic globalisation on Indian languages relating to their status, choice of these languages for use in the various domains of life, their use patterns, structure and functioning, and their development, etc., is yet to be done. This paper presents an analysis of some of the impact of globalization on Indian languages, and presents various inferences based on facts and figures. The paper looks at both the positive and negative effects of the covert and overt impact of economic globalisation on Indian languages and their speakers. An attempt is made here to probe into what happens to the speakers of the language and what happens to the status and corpus of the language. So, I like to start the analysis of the whole process from two statements. One is the national policy statement made by the former President of India, K.R. Narayanan, and the other a

statement by NinanKoshy. The President in his 2001 Republic Day address said, "Our three-way fast lane of liberalization, privatization, and globalisation must provide safe pedestrian crossings for the unempowered India also so that it could move towards 'equality of status and opportunity'." NinanKoshy, in his book on Globalization states, "Globalisation promotes inequality, unrest, conflict ... economic inequality is greening: more conflicts and civil wars are emerging. It is important to see a connection between these two situations. The effect of globalisation on the power, status, and use of Indian languages is not immediately visible like its (globalization's) effect on economy, industry, etc. However, on language, globalisation has indirect but highly effective and long lasting impact. Education and employment opportunities are directly related. So also are education and language. As education is a commodity, language that is used to impart instruction also has turned out to be a commodity. Only a saleable commodity remains in the market and others go out of the market. The education sector provides goods - human resources to both market and technology. The market decides employment opportunities, and the employability of the human resource. Now, more than ever, the educated individuals have become a commodity ready for export. The relevance of, or dependence on English is reinforced with more vigor during globalisation. English was accepted as the associate official language of the Union, since Hindi was not acceptable as the sole official language of India to one and all. English was found to be a neutral language, neutral to over sixteen hundred and fifty two mother tongues (Census of India: 1961). Though Hindi should have replaced English within a period of 15 years from 1950, even now it has not replaced it because people, both from the non-Hindi regions and the ruling classes in the Hindi states, do not seem to have the need for it. With the fast changing scenario of globalisation, English also is fast becoming the language of globalisation. It may not be possible to replace it with

Hindi even after 150 years. Instead, actually English is displacing not only Hindi but also other languages in India, as the statistics given above indicate. In formal schooling curriculum, the emphasis of teaching English was on using English literature. While this approach may not have really helped learning English for day-to-day purposes, there was no doubt that it helped broaden the perspective of the students. But now the emphasis has changed. Our focus is only on communicational purposes. A similar trend is set for the teaching of Indian languages as well. The politicians in power have claimed that this change would help improve our performance in Indian languages and help establish these languages as languages of power even in our economic activities. However, as I explained earlier, English as the language of industrialization and globalisation will continue to dominate, despite the claims to the contrary. Only through a clear conscientisation process matters relating to national identities, language use, and language identity and retention may be resolved. Since the ruling classes have embraced industrialization and globalization, there is only one possibility, that of hybridization of Indian languages and their use. Offence is the best form of defense. When the era of Indian industrialization began, associating patriotism and nationalism with the development and use of Indian languages functioned as a strong shield of protection for the Indian languages. Globally, among the nations that were freed from the colonial yoke, there was a resurgence of patriotism, nationalism, and a desire to retain ethnic identities via language identity. However, in the current era of globalisation, almost all the Indian languages have been cornered to a position of helpless defense, because the shield is lifted away from them. How they are going to defend their own territories and continue a meaningful existence is the question that we should ponder in the near future. Whether positive or negative, the effect of globalisation on all languages is not uniform. It varies from language to language. It is dependent on the status ascribed to that

language. The effect on the different domains of language use in a language is also different. Some kinds of language use get more benefit from the processes of globalisation and industrialization, but other kinds of language use may not benefit at all. Language use in the domain of mass media, for example, is bound to benefit, but, as I explained earlier, the language use in the area of medium of instruction may be threatened by these developments. Industries that began to use Indian languages will soon give up their effort, because they may not find any need for it. Or these industrial concerns may change hands or even be closed down. For example, the pride of Karnataka, NGEF in Bangalore, developed operational manuals, and glossaries in Kannada for use in their factories. Now the company is closed, and there is none to use the same. The language development activity so far achieved will be no more in demand. The much talked about global village (of which we are ultimately going to be members) has only English. English is the dominant language in the Internet. English is the language of cyberspace in India. Since it is the language of globalisation, it already has the well-defined or allocated status of the global language. It will be the lingua franca of that village. All other languages, irrespective of their status today in their countries, will be local languages in that "glorious global village". Pluralism is now at stake at the international level too. What is the linguistic response to globalization in India? Succumbing to the pressure or remolding its planning with a rational outlook? Along with economic reforms, do we need language reforms too? We may have to have a second look at the status and functioning of Indian languages. The languages have to workout their own survival strategies. What we had in the era of independence is society-centered language planning. Now we will have an economy-centered language planning. It is necessary for the language planners to look at language issues from a different perspective like the economists looking at economic issues from a different angle. Both negative and

positive policy options exist for language planning. Attempt of the Governments of Karnataka and Tamil Nadu not to grant permission to English medium schools is a negative policy option. Making all efforts to provide good education in Kannada or Tamil medium and creating proper economic avenues to students from this medium is an affirmative policy option. The strategies adopted by Tamil and Kannada lovers are to retain their hold through halting the progress of English. These are defensive measures. But, as I said earlier offence is the best form of defense. And this comes from a conscious and deliberate positive action in favor of Indian languages as a community activity. Do we need laws to preserve our languages? Language legislations have not really helped in the past in India.

A person who popularized the Darshani cult 'less expensive small eateries' in Bangalore said that availability of these small eateries has prevented the entry of multinationals like the Kentucky Fried Chicken and MacDonald's in a big way in Bangalore, though Bangalore is as cosmopolitan as the other big cities in the country. We may have to take a cue from him. In the digital society that has a knowledge-based economy, all Indian languages are endangered, if they do not cope up with new language planning strategies. I do not think that liberalization, privatization, and globalisation are going to provide any safe pedestrian crossings for Indian languages and for the users of Indian languages. It will not create or provide any equality of status and opportunities for these languages. Globalisation actually expands and reinforces inequality among them. We celebrate multilingualism and pluralism. We accepted it, and tried to preserve it. What we have to do now is to start practicing and promoting the same in all domains. With globalisation, plurality is endangered. So, we should address ourselves to link economic growth to multilingualism and plurality, and take concerted steps towards that. We have to think about Indian languages in the international age from a global perspective.

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