INTRODUCTION

Chapter I

The present thesis intends to focus upon the domain generically called culture and deals with issues related to practical reason. Its concerns are socio-cultural, ethical and their metaphysical foundations. In other words, the proposed thesis intends to focus upon the creative capacity of persons or people who are characterized by the notions of unity, truth, goodness and beauty and thereby sharing deeply in meaning and value. It suggests that culture at its base is a renewal, a reliving of origins in an attitude of profound appreciation.

It is generally accepted that the human being is a cultural being. But when it comes to the question of delineating the notion of culture in greater clarity, we are at a loss. Routledge Encyclopedia of Philosophy describes: “Culture in its broadest sense is that which is socially rather than genetically transformitted. It is that which children learn by virtue of their being brought up in one group rather than another, and in totality, it is that which distinguishes one human group from another.”1 Thus every human being receives from two-fold transmissions: genetically and socially. By virtue of the former the human is a national being and by virtue of the latter he is a cultural being. Actually greater part of that which we humans possess and act is not the product of nature, but rather of culture. This is the most remarkable characteristic that immediately distinguishes human person from animals and apes. The plants, animals and even the most developed apes are utterly produced and pre-fabricated by nature. The human beings can not survive with what they receive from nature; they need to pass through the long process of enculturation in order to be truly human person. Enculturation is a process that is socially carried out through the family and society. Thus culture, in simpler term, is that which one picks up by virtue of one’s being brought up in one social group rather than in another.

In terms of consciousness, this is now reflected by the movement of
human awareness beyond its prior captivity to mathematico-instrumental reason initiated by Descartes and reflected in the first two critiques of Immanuel Kant centered upon certain universal laws. Now attention has been shifted to the aesthetic dimension in Kant's third critique with its potential for a new openness to the emerging sensibilities to creative imagination focusing on tradition values, virtues and culture.

**Culture: Etymological Considerations**

The term 'culture' before becoming virtually a technical expression of contemporary post-Kantian trends in philosophy, had been used in the classical philosophy of ancient and medieval times. An understanding of this term was based on daily human experiences, which determined a primary and derivative conception of culture. Accordingly the term 'culture' derived from the Latin and originally meant cultivation of soil, such as 'agri-cultura' and other derivatives such as 'anima-cultura' 'tempora-cultiora' and 'cultus Litterarum'. Further it may be stated that these expressions took religious and cult meanings, such as in the expression 'culture christ'. Simultaneously, other terms were used in a sense close to the contemporary understanding of culture. These were in ancient Greek terms: Pariedeia and Kolokagatia, pointing to the state of human behaviour perfected through acts. In modern times since Puffendorf, 'culture has denoted a social condition of man opposed to that of 'nature', seen as wild and uncouth. Hence the world of culture and its historical diversity is considered to be a manifestation of the spirit of various national and social attitudes. It reveals simultaneously the tensions between the Kantian 'Solle-Dein,' which supposedly occurs in the consciousness of such notions. This tension concerns not only things but primarily styles of life and forms of collective behaviour; in short, people's whole way of life.

Looked at from this perspective, the focus is centered upon the creative capacity of the spirit of the people and their ability to work as artist not only in a restricted sense of producing purely aesthetic objects, but in the more involved sense of shaping all dimensions of life material, and spiritual,
economic and political. The result is a whole life, characterized by unity and truth, goodness and beauty; and thereby, sharing deeply in meaning and value. The capacity for this achievement cannot be taught although it may be enhanced by education. More recent phenomenological and hermeneutic inquiries suggest that, at its base, culture is a renewal, a reliving of origins in an attitude of profound appreciation. This leads us beyond self and other, beyond identify and diversity in order to comprehend both.

On the other hand culture can be traced to the term civis (citizen civil society and civilization). This reflects the need for a person to belong to a social group or community in order for the human spirit to produce its proper results. By bringing to the person the resources of the tradition- the tradita or past wisdom produced by the human spirit, the community facilitates comprehension. By enriching the human mind with examples of values which have been identified in the past, it teaches and inspires one to produce something analogous.

**Defining Culture:**

While most of the social thinkers agree upon the indispensable importance of the concept of culture no single definition has yet won universal acceptance, and it must be acknowledged that none is completely clear edged. Hundreds of definitions have been put forth, with a few exceptions they all point to the same class of phenomena; they differ largely on the points to which they give stress. It is very difficult to give an agreeable definition of culture because it includes so many concepts and phenomena which are of very different nature. On the one hand it involves things like music, dance and other phenomena which are of aesthetic importance, and on the other it also involves values of social life which are extremely important in giving a structure to the community. Normally aesthetics, which also includes literary creations of human beings, and ethical aspects, are regarded to be the essence of any culture; but at times the growth of knowledge, mode of cognitive endeavor, and technological advancement also
are included in the connotation of the term culture. Let us examine a few definitions:

(i) For E.B. Tylor, "Culture is that complex whole which includes knowledge, belief, art, morals, laws, customs and any other capabilities and habits acquired by man as a member of society."\(^2\)

(ii) To T.S. Eliot: "Culture is the way of life of a particular people living together in one place."\(^3\)

(iii) Ralph Linton observes, culture "could be quite correctly defined as 'the social heredity of a society's members.'"\(^4\)

(iv) Encyclopedia Britannica states: "Culture may be defined as behaviour peculiar to homo sapiens together with material objects used as an integral part of this behaviour."\(^5\)

(v) G.C.Pandey defines "Culture as the tradition of values, of self-realization"\(^6\).

All these conceptions have defects or shortcomings in the sense that they give account of culture only from one aspect ignoring other aspects. Tylor's classic definition includes knowledge Science and Technology, but it is so wide and vague that it fails to distinguish the systems of traditions and customs with culture. Eliot gives anthropological account but fails to distinguish human and non-human patterns, since animals other than human too have their own way of living. G.C.Pandey gives a metaphysical definition of culture, which excludes the cognitive endeavor and technological advancement. Linton defines culture historically; but the existence of behavioral tradition, i.e., patterns of behavior transmitted by social rather than by biological hereditary means, has definitely been established for non-human animals too. Encyclopedia Britannica gives psychological definition of culture. Thus we see that none of the definitions of culture is exact in its scope and hence there can be no single definition of culture, rather culture is a family of resembling features, none of which is the sole criteria. But there are many characteristic features which are very important in understanding the concept culture.
Characteristics features:

Culture in its broadest sense is that which is socially rather than genetically transmitted. It is that which children learn because of their being brought up in one group rather than another. It is that which distinguishes one human group from another. Culture is not natural, it is something acquired. This acquisition is not simply individual, for an acquired feature of life which begins and ends with the individual will hardly qualify for being included in culture. It must be, in some sense, handed down to be considered a part of culture. Culture is an organic structure i.e. It is permeable, evolving, open to influence from outside and inside, and liable to be divided into sub-cultures. Though individuals from the given culture are formed by it, they can affect it, react against it and contribute to its development. Culture is thus an individual acquisition as well as a social tradition; something which guides improves and fulfills the individual and at the same time constitutes the inner meaning of social experience. To human culture belongs everything by virtue of which members of a group endow their activities with meaning and significance. In Sorokin’s words culture is “the sum total of everything which is created or modified by the conscious or unconscious activity of two or more individuals interacting with one another or conditioning one another’s behavior”\(^7\). Culture is a system of ideas which enables members of the society to interpret the world meaningfully. Collective institutions, codes and systems are known as cultural objects. Hence the political and educational institutes of Greeks and the legal codes of Romans are regarded among the most important aspect of their respective culture. The term culture still has more general connotation: It is a normative system by which there is social control in the form of sanctions. Sanctions may be internal (Conscience) as well as external (social). This makes people follow generally accepted ethical norms. It is a system of ultimate values or norms of life. That is why it is said that the Eastern culture is more spiritual than western. Culture includes music, dance, art, literature as an expression of the people.

When we use the word ‘culture’ san phrase, it encompasses in a way, the whole gamut of human life and experience. The same word may also
refer to particular area or aspects of human life when adjectivized. The terms like business culture, political culture, sexual culture, academic culture etc, refer to the body of beliefs and practices regulating the relevant areas of human life. It also includes the ways in which these beliefs and practices are demarcated structured and regulated. Culture is all pervading and gets reflected in every sphere of human activity and experience. At the most basic level it is reflected in the language, its syntax, grammar, vocabulary and the ways these are used to describe the world. Culture of a society is also embodied in its proverbs, maxims, myths, rituals, symbols, mode of non-linguistic communications, body language, customs, traditions, institutions and manners of greetings. At a slightly different surface it is included in its art, music, literature (oral or written), moral life, ideas of excellence, exampling individuals and the vision of good life. Being bothered to structure and arranged human life, culture is also articulated in the habits and norms that rule such basic activities and social relations as how, where, when and with whom one eats, one associates, and one makes love, how one regrets and disposes of the dead and behaves one’s parents, wife, children, neighbours and strangers.

Cultural Elements:

The culture of an individual society is composed of three different elements: ideas, aesthetic forms and values chiefly and largely influence by the tradition of the past and desires for the future. Opinion give rise to habits and ideas thereby continuing themselves through social organizations that give stability: Aesthetic forms that reflect the artistic expression of a culture in its visual art, music and poetry as well as the purpose beauty demonstrated in the day to day life of individuals and social groups. The values of culture are produced by the interaction of both ideas and aesthetic forms and supply norms of behavior, standard of functioning, and sources of belief and sight. Of three elements of culture, the values are of the highest significance; values develop the considerable assets of knowledge and perception in particular culture and they also give the dynamism for action and change, they give
energy and quantity to the life of the people. The understanding of a specific culture needs a correct understanding of thoughts underlying it and a measure of intelligent recognition of its aesthetic form; it is however, the importance of a culture that contain its indispensable qualities and they offer the best way of understanding it and participating in it. A living and important culture rooted in reliable and strong tradition, has the power of perpetuating renewal and adaptation, and is advanced by new desires and confident ideas; in this way the past, the present and future are presented together in the life of the mind and spirit that is indefinable complex of culture.

**Culture and the Aesthetic Factors:**

The term culture is most frequently used in the sense of good taste and refined manners. Thus it is also used for material embodiments of good taste and refinement. So we often refer to the buildings, gardens and paintings of the Mughal period as relics of Mughal culture in our day to day life we also use the word cultural programme, tribal culture etc. which signifies the word culture as dance, music, dressing, customs & conventions, education (formal and nonformal), training, and refinement. Thus culture is a kind of active force, which tends to refine the collective life of a group of people e.g. classical music is the refined form evolved from folk music. Here refinement means better systematized, regularized, which is done by putting in some rules and regulations e.g. restriction. For example the dialect is primitive form of language so language is refined form of dialect. In dialect when we give a name to an object, say chair, we have restricted our- selves i.e. we can not say it horse or cow. We associate word with condition, say we call ‘āh’ or ‘ah’ in pain and not ‘wāh- wāh’ (great). Dialect is evolved into language when it rises from ordinary day to day life to higher level application i.e., literature is formed, also when it becomes written i.e. have its own script this standardization is done by the formation of grammar. Rules of (language) grammar do not produce (make) language but refined dialect, which is already present. All aspect of dialect can not be refined therefore are some exceptions also.
Culture as Refinement:

The traditional notion of culture was that of the refinement or 'reformaticn of human nature in a broad sense. It would be noticed that there are three obvious and interconnected dimensions of human 'culture' in this sense. First is the process of improvement effected in man as an individual. In the second culture would have the sense of an objective order of rules, goals, and symbols belonging to specific society of men, which implies and guides this transformation of the individual, and lastly there is the historical tradition of that society and of mankind in general within which the specific social cultural order subsist as a changing form or structure. It includes the transformation of the natural being in to a social being working for the particular interests of ego and the group with which it identifies itself.

By refinement is meant that one changes the already present to make "better" and this better is understood and taken differently by different social groups. To quote Spangler, "Every culture possesses a wholly individual way of looking at and comprehending the world-as-Nature, or (what comes to the same thing) it has its own peculiar "Nature" which no other sort of man can possess in exactly the same form." This is the soul of that cultural group, it defines the various concepts for that group e.g. in Chinese culture small feet of a girl add to her beauty and in European culture long legs. This 'better' (taste) of the social groups is seen in literature, language, music, dance etc. By it the moral and aesthetic ideas are valued, it shows (gives) the code of conduct to collective life. Such evaluations are cultural based and vary from culture to culture.

Culture and Civilization:

'Culture' and 'Civilization' are two terms which are very often used but are not easy to define differentiate and distinguish. One way to understand and explicate these concepts is by tracing their genesis. The word 'civilization' is derived from an actual social condition (civil society) that of the citizen (Latin: civis). The word 'culture' in its social intellectual and aesthetical senses is a metaphorical term derived from the act of
cultivating the soil (Latin: cultura). Another way is simply by contrasting civilization with ‘barbarism’. The well settled and technological advanced civilizations are no match for barbarous but in warfare the settled people of superior civilization stand inferior to the nomads, who have time and again proved their superiority over the so called more civilized peoples, equipped with better technology. In the case of ‘culture’ there is no such simple contrast. The cultivation of mind has been seen as a process comparable to the cultivation of the soil. So the early meanings of culture, in this metaphorical sense, centered on ‘the cultivation of mind’ as a process rather than an achieved state. Thus civilization is an achieved state and culture is a process one important consequence of this metaphorical sense of culture is description of certain men as ‘cultivated’ and others as ‘non-cultivated’ bringing this meaning very close to civilized.

To a layman both terms ‘culture’ and ‘civilization’ appear to convey a vague reference to the excellence or achievements of men or societies, to whose conditions of living they are applied. But the learned neither agree in regard to the propriety of this reference nor to the connection between the phenomenons described by these terms. Malinowsky suggests that the words culture and civilization should be used not synonymously but distinctively reserving civilization for a special aspect of more advanced cultures. For him one synonym for culture is tradition and another is civilization9, thus, he regards both culture and civilization as synonyms. R.M. Maciver10 uses the term culture for values and meaning while civilization for technological order (material organizations). He relates culture to ends and civilization to means and viewed the technological order of civilization as determined within the cultural order of meanings and values. He considers civilization to be in several ways antithetical to culture. Alfred Weber regards civilization as the product of science and technology, which is universal and accumulative in that it relates primarily to nature rather than to man. He regards culture as the human interpretation expressed in values and meanings, in philosophy, religion and art, so of the purposes of life and society. The historian Toynbee 11 prefers to use the
term civilization, he does not use the word culture. His conception of
civilization is quite opposite to that of Maciver. He distinguishes civilization
from the technological order and other material aspects of life. He is quite
firm that improvement of technology is neither a precondition nor a
correlate of growth in civilization. Accordingly the improvement in
technology may show relation with stagnation and even retardation in the
advancement of civilization; and in some cases a decline in the civilization.
Oswald Spangler fails to give clear-cut definitions of the terms 'culture' and
'civilization' though treats both concepts as separate and draws a contrast
between the natural organic creative and genuine on one hand and the
artificial, mechanical, stereotyped and superficial on the other. For him
culture stands for nobility, deep rootedness, freedom, equality and
contentment of medieval and civilization for corruption, alienation, servility
and exploitation of modern man. He conceives civilization to be the last
dying phase of a culture. Every culture has its own civilization which is its
inevitable destiny. Civilizations are the last and the most external and
artificial states of a culture.

Civilization deals more with the physical or external manifestations of
a 'society' and 'culture' with more subjective functions as achievements in
arts religion, literature and philosophy. Hence culture is to be distinguished
from the mere physical arrangements of social adjustments made to ensure
the survival it is a still higher dimension than the physical achievement of a
community living through the gamut of geographical conditions
civilization). Culture is not only the result of one or more of were biological
functions, it is innate effort of spirit of man as self-expression and
realization. The apparatus and instrumentation of such process are based
largely on civilizational achievements. For writer like Kant, Coleridge and
Mathew Arnold culture represents necessarily the moral condition of the
individual, while civilization means the conventions of the society. Hence
Rousseau was not wrong when he preferred the state of the savages. Kant
adds, that though we are civilized, even to excess in the way of all, sorts of
social forms of politeness and elegance, there is still much to be done
before we can be regarded as moralized. External propriety merely constitutes civilization only the idea of morality belongs to real culture.

Culture has been equated with the conscious products of a social process with its beginnings rooted in civilization. For Spangler, if civilization is intellect, culture is feeling, the former express universality while latter exclusiveness. In periods of cultural turmoil positivism and distrust of feeling of religion is an inevitable consequence. According to Spangler, “the essence of every culture is religion” and therefore, “the essence of every civilization is irreligion”. Culture is invariably associated with spiritual values whereas civilization with material values, culture with community whereas civilization with society. Some writers like Rabindranath Tagore have linked civilization to the solid gold of a ring and culture to its luster. Some socio-political thinkers like Maciver observe that the civilization is what we use and culture is what we are. They think that the basic value of civilization is only instrumental or pragmatic and that of culture is primarily existential or axiological. In practical life one frequently finds that these two concepts are used interchangeably. For example expressions like “industrial civilization” and “industrial culture” are often employed synonymously.

**Culture and Community:**

Community is a group and people sharing a common belief system and who are joined together to achieve a common aim and goal. The community to the layman is place where he lives and probably works. It is an aggregation or collection of houses for living and buildings for working. Community in this sense is the collective center of activity. Community is not only proximity and unity of space but also implies solidarity in the sense of a feeling of togetherness, a feeling of collectivity and mutual attachment. For the individuals their awareness of themselves as belonging to the community is a significant of their collective identity, their sense of who they are. Along with this collective identity the members of a community also share some common aim and goal.
What differentiates a community from a herd is that whereas a herd is a grouping without distinct basis a community always has a basis for togetherness. Members of a community have a shared belief system, which is their unifying idea or purpose. Every community has a belief system; they value something as good and something as wrong. Not only is their judgement of fact based on this belief system, but the common aims and goals are also based on the belief system. These all are guided by its assumptions. The behaviour of a member a member reflects these hidden assumptions. Individuals belonging to a community have ends that are in robust sense common. These ends are not personal but are conceived and valued by the members of the group as common. Hence there are certain obligations on the part of the members of a community, by virtue of being a member of that group. These aims may be religious, political, moral, economic vocational etc. In a community the individual goals and aims are secondary and not primary. The members of a community strive for the sake of common goals and aims. Every member thinks furthering the community’s ends above their own personal ends. Members of a community share common goals and values. Here the center point is community and not the individual, the individuals work for the betterment of the community. Another important aspect of community is communication. Communication refers to the exchange of knowledge, skills and attitudes among persons or social groups. The purpose of community in reference to the community is mutual understanding communication helps to perpetuate a culture, tradition, values etc. are handed down from generation to generation through communication, oral or written. Communication is only possible on the ground and basis of the shared belief system of a community, the inter-subjective communication should be quite fluid in a community so that there is agreement on most matters, and there are least differences. Actually there should be no fundamental difference, though there may be mild internal differences. Hence one basis of community is said to be internal communication. There are inter-community communications also while interacting with other community the ways of
communication are different from inter-subjective communication for the shared beliefs if communities are different. To understand a community one has to first understand what is the basic belief system of that particular community failing which we may not be able to judge what is the good or not good in that community. When there is intercommunity communication due to different shared beliefs there is but natural to have communication gap which points to the fact that each community has its own small or large belief system.

**Culture and Religion:**

Religion has always been associated with culture. The humanities and the art, the sciences and the technologies, the network of communications, magic of poetry and the transcendence of religion, all these spheres of action and speculation form the pattern of culture. Culture is associated with purpose and importance of human actions and relations, and since this is also an affair of central concern to religion, the two tend to be nearly together. Culture is essentially an organized way of life and the social way of life is founded on the religious laws, hence religion is the core element of the culture. Certainly, there is scarcely a culture in whose creation, constitution and prolongation religion has not played a significant part, so much so that we have some if any example a completely secular or humanist culture. T.S. Eliot declares that 'no culture has appeared or developed except together with religion'.

In distinct cultures religion plays different roles. No culture can be entirely originated from religion. Culture and religion affect each other at various levels. Religion influence culture’s method of beliefs and practices; that is why when persons and communities change religion, their method of thought and way of life undergo vital changes. For its part culture affects how a religion is explained, its rituals are performed, the place given to it in the life of society, and so forth. Without culture there is no religion and the divine will can not achieve a definite human meaning without cultural thought. Christ might be divine but Christianity is a cultural fact. Nevertheless culture can be
selectively based on religion it can be influenced by it in several ways and forms. Some cultures are primarily originated from and totally dependant on religion in other religious is only one factor of effect and is continuously questioned by the influences of science, secular, goodness, and critical cause, for example. The advancement of culture and the advancement of religion, in a society uninfluenced from without, cannot be distinctly separated from each other, and it will depend upon the prejudice of the individual observer, where improvement of culture is held to be the reason of advancement in religion, or whether a progress in religion is held to be the reason of refinement of the culture.

We can perceive a religion as the complete way of life of a people, from birth to death, from morning to evening and while sleeping and the way of life is also its culture. And at the same time we must approve that then recognition is whole, it, means in real societies both an inferior culture and an inferior religion. A universal religion is at least possibly better than one which any race or nation claims particularly for itself; and a culture understanding a religion also realized in other cultures is at least possibly a better culture than one which is a religion particularly itself. From one point of view we may recognize, from another, we must differ.

Two Senses of Culture:

The foregoing explanations suggest that there are two senses of culture first culture in wider sense consists of ideas, literature, language, customs, beliefs, taboos, codes, tools, techniques, institutions, works of art, music, dances, religious rituals, ceremonies and other related components. Culture in this sense is a system of different factors which may be classified as scientific, rational, technological, ethical, ethnic, volitional, social, economic, psychological, linguistic, religious and artistic: Culture in wider sense thus includes Knowledge, cognitive endeavor, and technological advancement. It is impossible to know, fully, culture in this sense, even for someone born with in that culture e.g. If India is supposed to have one culture, then understanding it demands that one understands, among other
things, all the Indian languages. Nobody can do this. Besides, one will have to know architecture, religious beliefs, rituals and the rational achievements of both urban and non-urban people of a culture. This is too impressive a work to be understood by any one person. Studying a culture needs, therefore a group of anthropologists, sociologists, historians, psychologists, linguists, ethical thinkers, philosopher of science and religion and others co-operating with one another. Inspite of that there will be no one in the group who will have a complete knowledge of culture. There will be only particular studies, no one being singly an authority to make and thorough study of the culture. Further, it is impossible to study, for example, folk cultures in India; there exists only regional folk cultures very distinct in quality from one another. Culture in wider sense covers all the aspects of the human life leaving behind literally nothing. In narrow sense culture is refinement in general and refinement of values in particular. It is this narrow sense of culture which is humanistic and we are more concerned about.

Society, Community and Culture:

A social system which meets all the essential functional prerequisites of long-term persistence from within its own resources will be called a society. Society is a relatively independent self-sufficient population characterized by internal organization territoriality, cultural destructiveness. Society is most frequently used in reference to the totality of human beings on earth together with their cultures, institutions, skills, ideas and values. A society is the largest group to which any individual belongs. A society is made up of a population, organization, time, place and interests. Social life is organized, primarily as a division of labor, within a common territory and in time. Many common interests are shared; and all interests, common and specialized are inclusive enough to make social life self-sufficient amount the members. Human societies are based on shared beliefs especially a faith that the members have a collective destiny. They are being controlled by a system of moral rules that is mutually binding. Society comprises of two factors:
a) *Normative Integration.* Every human relationship is governed by two considerations: what in fact exists and what the group believes ought to be. Emotionalized attitudes about what is right and what is wrong are transmitted to the young by parents, other elders, and playmates. Throughout life, we remain within certain groups and we move from some groups into others. All of these groups prescribe common moral norms and each of them prescribes certain specialized moral norms, neither of which an individual may ignore with impunity. Social sanctions are of two kinds: internal (conscience) and external: religious and moral. There is a provision of punishment also for those who violate these sanctions.

b) *Functional integration.* 'Society' is used both abstractly and to refer to entities which can be particularized, identified, and distinguished from each other as social systems or organizations. Society is a group but most groups are not societies. A society is a group which includes all the other groups of an organized population that has a sense of belonging together. A group is an aggregate of individuals which persists in time, which has one or more interests and activities in common and which is organized. That is, some members lead, others follow, and informal procedures or formal rules and statuses control social relationships within it. In every society there is a class phenomenon giving status and stratification to the members. It not only in Indian (Hindu) society but it is equally applicable to the Western Society also where monetary conditions are the rule for status. The groups like caste, race, ethnic groups are springs of life not only for the individual but for social institutions too.

Institution is a normative order defining and governing patterns of social action deemed morally and socially crucial for the existence of society.

The institutions of society are:

1) Family
2) Educational (Training)
3) Economy
4) Polity
5) Religion
Thus society is an aggregate of interacting individuals whose relations are governed by role-conferring rules and practices which give their actions their characteristic significance.

**Community vs. Society:**

Community Versus society, tradition versus modernity community signifies the organic and cohesive world of traditional society while society refers to the fragmented world of modernity with its nationalized, intellectualized structures.

- Communities are culturally integrated totalities while society is essentially defined by its parts.
- Community is the world of the village and the rural community and the society is the world of the city metropolis, cosmopolitan.
- Community supplies the individual with greater moral resources.
- Idea of community suggests a strong sense of place, proximity and totality while society suggests fragmentation alienation and distance.
- For Durkheim, society is essentially a community based on common cultural values.
- Community must be understood as the fusion of culture and society, the identification of the cognition and normative order with social institutions.
- The myth of community as a holistic fusion of culture and society was also behind liberal and Marxist interpretations of modernity.
- The search for community in the form of the utopian communist society at the end of history was also central to Marxism. Few philosophies have been more successful in advocating communist society of the future as a perfect fusion of culture and society.
- Society is modernity, rationalization, individualization, industrialism and disenchantment. That is structural and institutional process. Whereas community has been more successful is expressing the emotional demands and needs of solidarity trust and autonomy.
- Community implies a stronger sense of the autonomy of agency while
society entails the alienation of agency by objectified and ossified societal structures.

- Community is the cultural model of society in its cognitive, normative and aesthetical dimensions.
- The term community implies an area of shared experiences and close interactions.
- While community involves relationships of trust autonomy and solidarity an important dimension of the society is the sphere of institutionalized action.

Hence "Culture is an integral composed of partly autonomous partly co-ordinated institutions. It is integrated on a series of principles such as community of blood through procreation. The contiguity in space related to co-operation the specialization in activities and last but not the least, use of power in political organization."13

Global Culture:

Apart from other senses culture has a different aspect also i.e., "global culture". Millions of immigrants and refugees change homes each year. Finding themselves driven by natural disasters, political oppression economic need, or hopes of social and economic betterment people uproot themselves form their familiar homes and embark on journeys of building new lives in alien and possibly even hostile millions. In addition, millions of people cross cultural boundaries under various arrangement on a temporary basis. Workers from artists, musicians, and writers to construction workers and nurses leave home for employment in other countries. Also crossing cultures are diplomats and other government agency employees; researchers working in cultures other than their own; professors and students visiting, working and studying at foreign academic institutions, military personnel on foreign duty; missionaries carrying out their religions service; and journalists on prolonged overseas assignments. Unlike immigrants, most short-term sojourners tend to limit their contracts with their host cultures to peripheral areas—they have crossed cultures primarily to pursue a vocations obtain a
degree or enhance their prestige in the eyes of the folks at home. Their reasons for sojourning are specific and narrowly defined, requiring less commitment to the host environment. All these are very clear examples of cultural diffusions encouraging.

Globalization is the process by which the experience of everyday life, marked by the diffusion of commodities and ideas, is becoming standardized around the world. Contemporary life is characterized by a time-space compression that is evidenced by inexpensive air travel and the ever-present use of satellite telecommunication, phones, fax, E-mail, Internet. Globalization is used to refer to an increased sense of proximity across national and international boundaries as a consequence of the pervasiveness of common culture. Crossing culture is evidenced by the accelerated growth of tourism, intensification of international migration and the homogenization of commodity consumption. This sense of global culture is typically associated with products, industries and technologies; and the standardization of experiences including traveling, entertainment, music, films, cable T.V., new electronic network such as internet, satellite telecommunication, food: Continental, Oriental, Chinese, clothing, fashion, cosmetics, sports. It is associated with multinational consumer brands such as Coco-Cola, Pepsi, Mc Donald's, KFC (Kentucky Fried Chicken), Holiday Inns, Nike, Adidas, Sony, Samsung, Ford etc.

The increasing velocity of exchange across time and space through communication technologies, and the resulting rapidity of the spread of ideas and images is said to rearrange previous core and periphery distinctions. The global cities of London, New York, Tokyo and Delhi restructure rigid East/West Divisions in spatial significance, as the first and third world cities give the same standardized experience of air traveling, hotels, restaurant chains, shopping and entertainments etc. Global culture in this sense might be said as the triumph of the universal. But it also retains the importance of cultural diversity of the production of new universal forms and products, by taking up specific localized products (food, music, clothes) and relocating, refashioning and recycling them. Their diversity has become endlessly
marketable within the global culture; hence it is the story of cultural homogenization. While globalization suggests increasing uniformity, it is also seen to depend upon the exportability of local difference and above all on the interrelation of local diversities within global scopes or flows. Globalization as a process involves the flow of ideas, meaning and values across national boundaries. Five major types of flows include:

1. people through tourism, immigration, refugees, and migrant workers;
2. technology through machinery, models of organization management and structure;
3. money through investments, trade, loans, and international control of the world economy;
4. information through television, radio, movies, newspapers, magazines, and books; and
5. ideas such as capitalism, democracy, individuality, and human rights through the symbolic meanings associated with the manifestations of the other four flows.

As the flows of people products ideas and information intensity familiarity with other cultures is said to increase, for we all become consumers of new tastes, from the culinary to the philosophical. Modern education, economy and secularism has played a very influential role in globalizing the culture.

Globalization is the phenomenon of the increasing interdependency between markets, while markets are the places to barter, sell and buy commodities. In this sense globalization can be understood as markets opening themselves to other markets the objects of trade being capital and goods, including culture. Globalization refers to a set of processes that are transforming the social world of an unprecedented speed. Globalizing processes have been seen as indicative of a shrinking of the world through new technologies and mobilities and the speeding up of processes no longer inhibited by national boundaries or by geographical locatedness. Now the intensification of worldwide social relations that link distant localities is in such a way that local happenings shape events occurring many miles away and vice versa. The global culture has brought a new set of universally shared
images and practices. The global culture differs from ethnic or national cultures in that shared meanings exist at the transnational level, beyond boundaries created by language, ethnic identity, or national identity. A key element of a global culture is a shared understanding and acceptance of the interrelatedness of the units of the global system. Thus it is a triumph of universal. The essential character of global culture resides in the consciousness of the global that is, individual consciousness of the global situation specifically that the world is an arena in which we all participate. Globalization refers both to the compression of the world and to the intensification and the awareness of the interdependence. Globalization primarily involves neither universalization nor even multiculturalism, but interculturalism. The world is becoming more uniform and standardized, through a technological commercial and cultural synchronization emanating from the West. It is tied up with modernity (development). Globalization is the process by which the peoples of the world are incorporated into a single world order, the global community. This is an ideal only for people are far from creating a single overarching world culture. The actual process of globalization has been intermittent, chaotic, and slow.
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