

Modernization of Traditional Values

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In today's fully globalized times, how people communicate with one another varies widely from culture to culture. Pursuing a life of deeper understanding and wisdom is difficult because it requires us to be fluid not only in our beliefs but also in our very core values. When you search for the truth, rather than just enough information to form an opinion, you find ways to enrich your life and that of those around you. Our concepts or ideas form the mental dwelling in which we live. We may end up proud of the structures we have built. Or we may believe that they need dismantling and starting afresh. But first, we have to know what they are. In a world where there is competition among cultural ideas, it is now even more important to go to their roots to understand them and develop new ones. It is often not dissimilar languages that cause the greatest problems but rather much mundane and harder-to-detect cultural differences. A few countries that are considered collectivistic include Japan, China, Korea, Taiwan, Venezuela, Guatemala, Indonesia, Ecuador, Argentina, Brazil, and India. These relationships are usually formed due to factors such as family and geographical area rather than personal choices. In a collectivist culture, it's difficult to build relationships with new people, partly because it is generally more difficult to meet them. Strangers are more likely to remain strangers to those from a collectivistic culture than they would be to people from individualistic cultures. Cultural differences also influence the motivation to either stand out or fit in with the rest of the group. The point, of course, is that in an age of diversity, these cultural differences are just as likely to appear across a desk as they are across borders.

We cannot assume that in today's world, a common geographic location guarantees a common heritage. Religious and cultural values, beliefs and practices once considered absolute, acceptable and unchanging are now viewed as relics of the past, whereas practices once considered perverse and unpardonable are now prevailing. Culture has an important effect on sexuality, especially since attitudes have changed drastically in the twenty-first century. Views on sexuality differ throughout the world. Some cultures are certainly more permissive than others, allowing various sexual practices, and some cultures are more restrictive, which may consider the topic to be completely taboo. It may be easy for us to look at another culture and form an opinion on their

views on sexuality, however, it can be much more difficult to introspect on our own culture and decide if we live in a sexually permissive, or a sexually restrictive culture.

Looking through the scope of the entire world, media is an extremely large part of any culture. It reflects, reinforces, and shapes our views. For the average person, the media comprises television, music, and printed publications. A person from an Individualistic Culture might say, "I am analytical, sarcastic, and athletic." This can be contrasted with self-descriptions from people living in collectivist societies, who would be more likely to say something like, "I am a good husband and a loyal friend." Social roles and social norms can have a strong influence on attitudes. Social roles relate to how people are expected to behave in a particular role or context. Social norms involve society's rules for what kinds of behaviors are considered appropriate.

Cultures cannot typically be classified strictly into either high or low context. Most cultures fall between the extremes on the spectrum and can share characteristics of both high and low context-traits to varying degrees. Just as communication in general is different for high and low-context cultures, the forms of communication also change, including the types of media that they enjoy. In today's fast-paced digital age, these forms can shift, but underlying preferences stay the same. The biggest differences between cultures aren't usually so tangible; the real distinguishing features are the ones you can't quite put your finger on, the ones that exist in people's minds.

Japan is considered to be one of the highest context cultures in the world. However, while the Japanese primarily use polychronic time, they use strict monochronic time when dealing with foreigners and in their handling of technology. In my eyes, the greatest difference between Japanese culture and most other cultures is their communication; not in terms of the spoken language, or *kanji* or any of the visible markers of communication but the style of communication and the undercurrents that flow beneath the spoken and written language. Japan is what some sociologists call a "high context" culture, similar to other Asian (and Middle Eastern) cultures, and in contrast to many European (and American) cultures, which are described as "low context." Thus, in Japan, most of the communication takes place non-verbally, through subtle gestures, facial expressions and voice tones, in

ways that Western visitors may not even notice, let alone understand. The problem arises when visitors do not understand, and the Japanese, accustomed to being understood by each other without explanation, have a hard time understand why they are not being understood. In conversation, Japanese are more likely to listen than to talk, assuming that they are being told what they need to know; they are also more likely to defer to the group than to assert their own opinions. In personal conversations, Japanese are less likely to discuss personal details, while people from low-context cultures may ask personal questions as a way of showing their interest; Japanese may find this invasive of their privacy. For example, in a restaurant, the Japanese host may order for everyone, which he intends as an acknowledgement that we are all in the same group, together, and that he is doing all he can to attend to his guests; a Westerner may find this offensive to their sense of individual will, and might feel controlled their opinions discounted. A Westerner would never dream of ordering for another individual. Not to mention that culture is a moving target. While all cultures have defining traits and unshakable historic roots, culture is always changing, shifting, regressing, and jumping forward.

The study of philosophy acquaints one with the best thoughts of the best minds. I believe that philosophy alone has no real impact on a culture. Perhaps the ancient Greeks came the closest, because in their “culture” at the time, being a well-respected Philosopher had a raised social status, which was equal to influence and power. The subject of philosophy can answer many functions in our universe, society and us. Even though science has taken dominance in the last couple of centuries in answering issues empirically with research, philosophy can still contribute to the world greatly. Human beings seem to need metaphysical and moral ideas because they are not born with instincts that determine what they should think and want; they are born with the capability to make up their own minds and to question any belief they have. Do not be misled by the complexity that philosophy beholds; its complexity may be the core of our day-to-day existence. Philosophers were involved in the decision-making processes, which impacted the daily life of the people. The study of philosophy allows you to think critically and discover new paradigms of thinking. It would allow you to identify errors and contradictions and analyze them. It boosts the ability to acquire new knowledge and enables critical evaluation of the knowledge

acquired. Philosophy helps to think in concepts rather concretely. New disciplines continue to emerge from work in philosophy, such as cognitive science, where philosophers, psychologists and computer scientists work with other experts to try to unravel the nature of intelligent systems and to understand consciousness, thinking, speech and reason. This, I would consider one of the only times in recorded history, when philosophy, as seen by a “current” philosopher, had an immediate impact on a society and the overall culture.

I believe that philosophy mostly had an indirect impact on a culture. This would be excluding any religious “philosophy”, since most major religions claim to know the “truth”, and several of them claim that the answer was provided by a Divine figure. So, by “indirect effect” I mean, that whenever a culture was not Theocratic, whatever the philosophic beliefs were, of the person or the people in charge, either used as a template and the framework of the structure of government, or in some cases, an attempt was made to understand whatever philosophic belief the leader(s) followed, as closely as possible.

If we study the scenario of America, I have always found it very odd that when a person is trying to be elected to any position of power, I have never heard them asked what their philosophic beliefs are, or which philosopher has the greatest influence on their beliefs, both individually and as a society. Philosophy is here to stay, at least in practice. Not to mention the top-tier skills you get from it. Sadly, I couldn’t answer what the “Culture” of America is if anyone asked. Usually, a nation’s culture would be considered the beliefs and behaviors that are “shared” by the population as a whole. A nation founded upon the focus being on the individual tends to develop several differing “cultures,” based on region and local beliefs. Humans have the tendency to “discriminate”, but not from bias, as much as from the “comfort” of living in and around people with shared values and beliefs. Philosophical studies provide intellectual virtues in demand beyond the university. Philosophy done right is immensely valuable. Messed-up philosophy is as dangerous as messed-up water supply. There are lots of examples of each in the world. If it were not for philosophy, many concepts that we just kind of assume to have always existed would not exist. At times, everything falls into explainable categories, giving you that, pumped-up feeling. And the next time that nothing makes sense all bets are off. To summarize, philosophy nourished my

being and helped me to more precisely think when having conceptual/ideological issues.

In a fast-changing and increasingly multipolar world, there is an urgent need to understand cultures and develop new thinking. "I believe that individualism is an innate (hence genetic/hereditary) trait of character. It is opposite collectivism. I believe that the individualism-collectivism dichotomy is responsible for many fundamental cultural differences among European countries.

The high level of education in pre-modern Japan also contributed to rapid modernization. Love provides the environment for everyone's growth. When I experience true love, I can provide the right environment for people so that they can progress in their lives. People will support that which they help to create. The rights of a person represent the foundation of the American culture. Japan has other priorities. Rights and interests of a group, whether it is a family or a group of coworkers, are much more important for the Japanese people than the rights of a single individual. If you want to avoid people resisting change, you need to involve them in the design and decision-making processes. It is extremely difficult to classify Indian culture into any group. India is home to thousands of cultures and sub-cultures, each with its own unique characteristics. An individualistic society depends upon the values of freedom and independence, while a collectivistic society depends on group harmony and consensus. The values in each society play an intricate role in developing communication styles for a business message targeted at each specific audience. The mind boggling diversity is a challenge to comprehend, let alone classify. Traditionally, Indian society was classified according to each person's individual traits or interests. Cultures exist within cultures, and many of those cultures rely and thrive on a degree of isolation. One cannot fully make sense of politics without a good understanding of philosophical and religious traditions. Over time, this system gradually weakened and strong collectivist tendencies started creeping up. This is mainly due to the economic and societal uncertainties caused by foreign, mainly, Islamic invasions.

Recognize that change is coming. Plan for it and take action to stay ahead of the game so you don't become a "victim". Don't oppose progression. Technology has moved us leaps and bounds ahead and allowed us to do and create amazing things. Culture has an important effect on sexuality, especially since attitudes have changed drastically in the twentieth century. Some cultures

maintain a clearly defined cultural definition of sexuality; however, many cultures have a blend of various ideologies give the diversity of the modern society. There are three cultural approaches to sexuality: restrictive, semi-restrictive, and permissive. There is no "one true" cultural acceptance of sexuality. Although many self-centered jealous individuals attempt to suppress forms of sexuality, many times, this causes a sexual deviancy in their subcultures, which leads to a counter-culture. There are worse things to having the idea of sex out in the open. What is going on behind closed doors might even be worse. We have already discussed that globalization of culture is a process of mutual relations between global and local cultures. In the process of globalization, the Western culture is backed by political and, first of all, by economic factors. Therefore, only culture itself is insufficient to deal with the global culture; financial support and material maintenance of this culture is also necessary. Traditional cultures need neither to reject modernization nor be absorbed in the streams of modernization. Traditional culture, if understood in a broad sense, indicates all human activities such as religion, philosophy, moral standards, laws, politics, economic, society, history, literature and art, such as have been preserved, learned and transmitted in a given community or group over a long period of time.

In today's world, focus on modernization is required. Modernization as such is said to be an everlasting process without any terminal point. With the many apparent positive attributes to globalization there are also negative consequences. The dominant, neo-liberal model of globalization often increases disparities between a society's rich and its poor. Countries that are seen as modern are also seen as developed, which means that they are generally more respected by institutions such as the United Nations. The extent to which a country has modernized or developed dictates its power and importance on the international level. At the same time, each country should review its own traditions and discover new meanings in the traditional ways of life. People formerly led simple and humble lives, following their faith and conscience. It is in this sphere that traditional culture will be able to contribute to the modernization process of each nation. As the world gets smaller, we are approaching the point in which culture will inevitably have to change. It may not be in the generation of the millennial. As the ability to travel becomes ever simpler, as cultures rely more heavily on each other to prosper and

survive, cultural blending will become absolutely inevitable.
Language barriers will collapse.

As Ayn Rand wrote in 1946, and as every adult who chooses to think can now appreciate, “The greatest good for the greatest number” is one of the most vicious slogans ever foisted on humanity. This slogan has no concrete, specific meaning. There is no way to interpret it benevolently, but a great many ways in which it can be used to justify the most vicious actions. In coming times, the philosophy and culture of countries will support and promote projects that build bridges between cultures, disciplines, the normative and the empirical, experts and the public, and political leaders and thinkers. Not only them, but in the coming future, philosophers, religious thinkers and public intellectuals, artists, writers, architects, scientists, historians, poets, psychologists, musicians, the military, and public officials will also be involved in helping enrich and communicating the Philosophy and Culture of their country. Equality is clearly an important value and much has been written on the idea and practice of equality and the need to equalize relations between genders, sexuality, classes, and ethnic and religious groups. The important question is to know the responsibilities of those on top and bottom of the hierarchies – between human nature, countries, citizens, religious organizations, at the workplace and in the family – and what are the best mechanisms to promote those reciprocal responsibilities? What are the roles for empathy, accountability, and other values and virtues in just legitimate and productive hierarchical relations, and how can these be cultivated in human race today. In spite of the assumption that the process of convergence towards a modern society is the same from culture to culture, a society can modernize and not lose valued elements of its tradition. In the present times, modern and the traditional values are not necessarily incompatible.