

Impact of Globalization on Indian Technology and Culture

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ABSTRACT

Globalization has a significant impact on society at large. In every aspect of life, it has made its mark. Globally, people's lifestyles and living standards have undergone a significant transition as a result of the exchange of world perspectives and ideas, not just in India. Indian culture is not a barrier to this process of development. The development of globalization has caused our deeply ingrained traditions and rituals to lose some of their hold. India has a long history of culture, and it is well known around the world for its cultural pride. In addition to fostering westernization in India, globalization has also had a positive impact on Indian culture around the world. A population within a geographic boundary can be distinguished from another by its culture and customs, which have special importance in relation to its uniqueness. Due to globalization, this individuality has been compromised to varying degrees. Such an influence is particularly noticeable when it occurs in a developing nation like India.

Keywords: globalization, development, technology, religion, culture, lifestyle

I. INTRODUCTION

The word "globalization" refers to the emergence of an international network that is a part of an economic and social system. It is derived from the English language. One of the earliest documented applications of the phrase "globalization" was in 1930, when it was used to describe an overview of the human experience in education in the book *Towards New Education*. In 18973, Charles Russell Tazel popularized the term "giant corporations" to refer to the major national trusts and other businesses of the day. Both phrases have been used synonymously by economists and social science academics since 1960; this usage lasted until roughly the middle of the 1980s. With a history dating back to the vast economic and imperialist movements throughout Asia and the Indian Ocean starting in the fifteenth century, globalization has spawned many interpretations and meanings since the concept's inception.

Globalization, according to Vladislav Inosemtsev, is one of the most well-known social studies of the modern era but also a meaningless concept. Although it was initially addressed in literature in the middle of the 1940s, it was rarely brought up until the middle of the 1980s. The phrase was first used to characterize the increasing economic and informational interdependence of the world after the Cold War. Research projects, papers, and discussions have largely concentrated on one facet of globalization because of the concept's complexity. The term "globalization" was initially coined by University of Aberdeen sociology professor Roland Robertson to refer to "the understanding of the world and the increased perception of the world as a whole." 7. Sociologists Elizabeth King and Martin Albrow describe globalization as "all those processes by which the peoples of the world are integrated into a single world society." Anthony Giddens uses the following definition in his essay "The Consequences of Modernity": "Globalization can be defined as the intensification of social relations throughout the world, linking remote locales in such a way that local happenings are formed as a result of events that occur many miles away and vice versa." 9. David Held examines the meaning of globalization in his essay "Global Transformations" and notes that, "although in a simplistic sense globalization refers to a rapid global interconnection, deep and on a large scale, such definition now requires a more complex research." The local, the national, and the regional can all be connected to globalization. On the one hand, it links local and/or national social and economic ties and networks; on the other hand, it links regional and international social and economic relationships and networks that have solidified on a larger scale.

The term "globalization" can be used to describe the spatial-temporal processes of change that form the basis for the transformation of human concerns within an organization by connecting and extending human activities across regions and continents. There cannot be a precise and cogent definition of the term "globalization" without mentioning the links' spatial growth. Each of the following aspects must be covered in a comprehensive definition of globalization: extension, intensity, rapidity, and impact. Thomas Larsson, a Swedish journalist, claims in his book "The Race to the Top: The Real Story of Globalization" that globalization is "the process of the shrinking of the world, the shortening of distances, and the closeness of

2.2 Women in Early India

Many historians contend that in ancient India, women and men had an equal position. According to legend, women were educated, had a voice in family affairs, made significant life decisions, and had the freedom to pick their husbands. The ancient "Swayamvara" system is described in numerous epics as well as holy texts. Ancient India treated women with respect and accorded them the prominence they deserved. There was no such thing as child marriage, and many women were well-known sages like Gargi and Maitreyi. With time, women's positions began to decline, and they lost some of their significance. The freedom granted to women was gradually reduced, and in some societies, they were not permitted to express their thoughts on political issues. Child marriage gained popularity, and polygamy started to rise. Daughters were made to perform home chores because they were viewed as a burden. An old custom called Sati, in which a widow had to lie next to her husband's pyre, gained popularity. Women were subjected to abuse, humiliation, and degradation of status. Widows' remarriage was discouraged in ancient India. They had to give up all the comforts of life since they were viewed as a shame by the family. They resided in a separate location, had their heads tonsured, dressed simply, and consumed bland food. Asoka was one of several reformers and emperors who battled for the welfare and rights of women. Many of these philosophers and reformers worked to improve the situation of women, allowing them to once again walk the streets with pride.

2.3 Religion

Since ancient times, India has been a deeply religious nation. The beginnings and development of civilization set the stage for the emergence of several religions. Although there were no formal religions in existence in prehistoric times, humans did worship a number of natural powers like the sun, moon, thunder, etc. Complex religious traditions emerged as the community expanded. There were numerous changes made to Indian religions with the rise of the priestly elite. Each region had its own religious practices and beliefs. The Vedas, Upanishads, and epics are examples of holy texts that discuss ancient Indian religious practices. They discuss intricate "yagnas," sacrifices, the significance of fire in a ritual, and other elements that were crucial parts of the religious activities. Hinduism is regarded as one of the world's oldest religions and was among the first to be established in India. Hinduism continues to have the greatest number of adherents in India today, and its traditions and beliefs have not changed since antiquity. With time, new concepts of spiritual understanding emerged, including Buddhism and Jainism. People began to embrace the concepts of karma, rebirth, and reincarnation. The definition of religion has completely changed as a result of the emergence of new doctrines and rituals. Some traditions went too far in their implementation, and people objected to them. As society grew more hostile toward some forms of religion, numerous new, lesser religions and beliefs emerged. India's ancient faiths built a solid foundation for the religious activities that are still used today.

2.4 Cuisine

In ancient times, Indians consumed food that was readily accessible in nature. The nomadic people's primary sources of sustenance included fruits, berries, meat, fish, etc. As civilization spread, people settled down and began to farm. The discovery of food crops, pulses, etc. resulted from this. In ancient India, the lush river valleys were used to cultivate food. Their main meal consisted of cooked lentils, veggies, and meat, along with rice. The flatbreads known as "Chapatti" were made from wheat. The diet in ancient India was influenced by the eating habits of the nations surrounding it. Mutton was introduced to India from West Asia, while chicken cooking originated in Thailand. The introduction of the Aryans had no impact on the diet. Animal sacrifices reached their peak when intricate religious rites gained prominence and an increasing number of people started eating vegetarianism. Ancient cultures made extensive use of milk and milk products. Yogurt and curd were served alongside rice. Because cows were revered and respected, humans stopped eating beef. In India, meat was consumed relatively infrequently, and the majority of people became vegetarians. India produced a wide variety of spices that were used in food for flavor and scent. The cultivation of spices flourished in India, and many of them were eventually exported to other countries.

2.5 Middle-Eastern Culture

In India, the middle Ages are seen as a time of remarkable cultural synthesis. A new stage of cultural development began during this time. The Turks and Mughals brought in novel concepts and assisted in the emergence of new aspects in the fields of philosophy, religion, language, and literature, as well as in the styles of architecture and the materials used in construction, as well as in painting, fine arts, music, and performing arts. In all fields, India already had a very strong cultural tradition. In nearly all areas of culture, the synthesis of many cultures gave rise to new philosophical and religious traditions, ideas, forms, and styles. New religious movements like Sufism and Bhakti, the emergence of Sikhism as a new religion, the expansion of Urdu and Persian literature, the expansion of literature in various Indian languages, the architecture of the Sultanate and the Mughals with regional variations, new genres of music, Mughal painting, and other new Indian styles all came into existence.

2.6 Sufism

The Sufi movement had the following characteristics when it first appeared in India: The Sufis were arranged in a number of different hierarchies. The majority of these orders were headed by well-known Sufi saints, or Pirs. His disciples adopted it and gave it their names. The Sufis held that a spiritual master, or Pir, was necessary for one to achieve unity with God.

2.7 Bhakti Movement

Sometimes considered a continuation of the movement that started in the south, the Bhakti movement in the north featured socio-religious activities connected to one of the acharyas from the south. Despite the similarities between the two regions' traditions, each saint had a unique take on bhakti in their teachings. By rejecting the varnashrama and other customs based on caste separation, the Nirguna Bhaktas, like Kabir, aided in the creation of new organizations and unorthodox or Protestant sects. On the other hand, the Saguna Bhaktas, like Tulsidas, maintained the caste structure and the dominance of the Brahmins. They strongly believed in idol worship and promoted a religion of submission and uncomplicated confidence in a personal deity.

2.8 Sikhism

An essential component of Indian philosophical thought is found in the teachings and philosophy of Guru Nanak. Three fundamental components make up his philosophy: a charismatic leader (the Guru), an ideology (Shabad), and an organization (Sangat). Nanak examined and challenged the prevalent religious doctrines and made an effort to found a genuine religion that might result in salvation. He opposed the worship of idols, opposed pilgrimages, and rejected the idea of incarnation. He was opposed to formalism and ritualism. He underlined the need for a genuine guru to receive revelation. He counseled followers to adhere to the five pillars of worship: Niyat (proper intention), Sach (truth), Jalal (lawful income), and Khair (wishing others well). He condemned the caste system and the injustice it brought forth. He suggested that people's actions or deeds should be used to determine a person's rank and honor. He emphasized the ideas of liberty, fairness, and morality. The two fundamental ideas in his verses are Sach (truth) and Nam (name).

2.9 Medieval Indian Cuisine

The arrival of invaders from Central Asia caused a change in eating patterns in medieval India. The Muslims brought the most well-known Mughal cuisine, which is still a significant component of Indian cuisine. Along with this, they also brought many flatbreads and dry fruit varieties to the Indians. The Mughals were excellent food consumers. During the reigns of Jahangir and Shah Jahan, lavish meals were provided. While this was happening, the Nizams of Hyderabad state developed and perfected their own cuisine, with the Biryani being the most prominent dish and frequently regarded by many connoisseurs as the best main dish in all of India. In addition to this, the Portuguese brought cuisines like Indian vindaloo. Then the mongoloid group from Central Asia brought with it the Chinese influence on Indian cuisine. Along with this, British and Anglo-Indian cuisine also had an impact on the food in medieval India. This still holds true in the present. The British brought Western cuisine to India, which the Indians enthusiastically adopted along with their traditional culture. The history of Indian cuisine demonstrates to us that the home cuisine was closely compared by the Europeans to what Gods taught about ambrosia during the rule of the British Empire in India (the British Raj): a lovely, heavenly, and delicate

III. CURRENT CULTURE

Five significant characteristics that may help us better comprehend contemporary India are as follows:

- Its variety
- The richness of culture
- A nation of minorities
- Its future is dependent on how two worlds interact:
- Poverty, spirituality, and modernization coexist in rural and urban India.

Many people in the West perceive India as an impoverished collection of people who are passive and remote—a combination of the exotic and tragic. This false belief, which has gained popularity due to years of media stereotyping, hides reality. India is a dynamic society with a growing internal dynamic and a growing influence on the world, both directly and indirectly. Its relevance stems not just from its size—some 930 million Indians make up 15% of the world's population—but also from the issues that India's domestic and international policy choices have brought up. With frequent elections that are open to all candidates, this country has the largest functioning democracy. In a world where democracy, as we understand it, is

a much-endangered political species, especially in Third World countries, it is a test of whether democracy is a suitable system of administration for huge numbers of relatively poor people. Two compromise mindsets are put to the test in modern India. India, a pioneer of non-alignment in international politics, has sought to carve out a middle ground between governments with [Western] and [communist] orientations. Many other countries in Asia, Africa, Latin America, and the Middle East have adopted this strategy and aim to maintain it as a result of its leadership in forging a Third World posture throughout the years. This method shows that there is a realistic option for countries that do not wish to take sides in Cold War politics.

The economic policies of India have also pioneered new territory. They served as the first significant test of the current mixed economy, which combines centrally planned economic activity with private and public ownership of businesses. Perhaps the results still need to be evaluated. On the one hand, unemployment is high and poverty is still pervasive. In contrast, Indian agriculture has fared better than Chinese or Soviet agriculture. (India today feeds its population, and for the previous four years, little grain has been imported.) India's industrial economy is currently the ninth-largest in the world. The geopolitics of South Asia lend India additional prominence now. It is a crucial location in the age of oil logistics since it borders the Indian Ocean, into which the Persian Gulf empties. India's position becomes crucial to the tensions and interactions of present international politics when you consider how close Russia, Afghanistan, Pakistan, and China are to it. It makes sense for sensible people around the world to try to understand this enormous and important country from this perspective alone, aside from the many human, cultural, and other reasons. Almost anything that is said about India can be applied to a portion of the subcontinent. India is a country that is both rich and poor in some aspects. It is a country with striking contrasts in terms of its climate between being powerful and weak, ancient and modern.

Even the name "India" suggests a oneness that is more of a flimsy political construct than a genuine component of human and sociocultural reality. Five key characteristics can be distilled from India's complex history and modern society, which may help us better comprehend the country today. The diversity of India should be the first thing that comes to mind. There are 15 official languages, more than 300 minor languages, and close to 3,000 dialects in this nation. There are more than a million speakers of each of the twenty-four languages. Hindi is the most widely used language, but only around 40% of people call it their mother tongue. Indians typically struggle to communicate with one another and frequently utilize English as a link or administrative language. But diversity is not limited to language. There are thousands of caste-related subcategories in addition to the four main socioeconomic groups that we commonly refer to as castes. All of the world's main religions are present in India, despite the country being predominantly Hindu. Ethnic differences abound as well. Culturally, this mix is extraordinary. In a country where certain allegiances have deep significance, both spiritually and physically, it is a source of division. Given this diversity, it is amazing that India has persisted, developed, and is still developing as a single country.

The profundity of the culture, which contrasts with the nation's youth in its current shape, is a second characteristic. Going back to the early Aryan culture, India has seen intellectual and cultural progress for more than 4,000 years. Hindu, Buddhist, Christian, Islamic, Sikh, and other influences have had a significant impact on culture since that time. Every Indian, even the most impoverished illiterate, is able to recount tales of myth and history, demonstrating an uncommonly widespread awareness of a tremendous civilizational heritage. However, India did not exist as we know it until it gained independence in 1947. There had previously been a number of dispersed (some extremely enormous) territories. The British Indian Empire, which combined direct British administration with various regions ruled by conventional princes and regional kings or maharajas, absorbed many of these. India's development must be seen in the context of attempts to impose a national framework on antiquated cultural patterns. The contemporary state of India is just 34 years old. An abrasive reaction might occasionally result from the awareness of the magnificent past and the novelty of the present. India is a nation of minorities, which is the third characteristic. Hindus make up about 80% of the population. However, Hinduism is a mixture of diverse and frequently incompatible forms and beliefs.

12 percent more people identify as Muslims and are fervent adherents to Islam. Languages like Hindu, Urdu, Bengali, Marathi, Tamil, Telegu, Punjabi, and others produce their own minorities. There are nearly 40 million tribal and neo-aboriginal people worldwide. Without an understanding of these constituencies, no candidate for political office can succeed. And as a result, both internal and foreign policies are affected. A fourth characteristic of contemporary India is that, essentially speaking, its future depends on the interaction between two worlds: urban India, where 20% of the population lives, and rural India, where the remaining 60% of the population lives in about 600,000 villages. Urban India is the India of contemporary business, government planning, national media, major universities, the armed forces, science, and technology. It is also the India of modern industry, national politics, and foreign policy. Its best goods are typically on par with the best in the world, and it has a global perspective. Rural India is the India of long-standing traditions, where tradition drives society's primary dynamics and where outsiders come and go but life goes on, frequently with little change. India is successful when the two Indias work together harmoniously, as seen by the spread of education, the decline in illiteracy, the increase in average life expectancy, the introduction of some basic healthcare, and the maintenance of a democratic political system. India has problems, including those related to population control and unemployment, when they cannot be properly linked. The connection between the two India's needs to be developed in order for the country to reach its enormous potential. The fifth and final point to keep in mind is that, contrary to what a Western perspective might imply, modernity, spirituality, and poverty all coexist in India. Even the

most impoverished people in India can withstand poverty because of the spirituality that underlies it, and modernity offers hope for betterment. The best hope for the country and its people lies in this spirit, which is the culmination of several individual ideals and inspirations.

IV. THE IMPACT OF GLOBALIZATION ON INDIAN CULTURE

Globalization has a significant impact on society at large. In every aspect of life, it has made its mark. Globally, people's lifestyles and living standards have undergone a significant transition as a result of the exchange of world perspectives and ideas, not just in India. Indian culture is not a barrier to this process of development. The development of globalization has caused our deeply ingrained traditions and rituals to lose some of their hold. India has a long history of culture, and it is well known around the world for its cultural pride. In addition to fostering westernization in India, globalization has also had a positive impact on Indian culture around the world. A population within a geographic boundary can be distinguished from another by its culture and customs, which add special value to that region's distinctiveness.

Instead of globalization, individuality has been compromised to varying degrees. Such an influence is particularly noticeable when it occurs in a developing nation like India. The mindset and mentality of the inhabitants serve as the foundation for every nation's culture, which extends beyond the geography and language of the region. Indian culture is quite rich in terms of its history and riches, but more so because of how hospitable its people are. India is a collection of diverse religions, dialects, foods, traditions, customs, music, art, architecture, etc., all packaged together into a singular manifestation of nationalism and harmony. The mindset of the Indian people, which welcomes, greets, and celebrates in unison with great affection and togetherness, is what unites all these differences. This is the richness of Indian culture, which has drawn many visitors to stay and take part in its enduring aroma. When this rich culture is seen from the perspective of globalization, there are several examples of westernization and the blending of different characteristics and civilizations into our exquisitely woven blanket.

4.1 Regarding Indian Culture

The mindset and mentality of the dwelling population are where any country's culture begins. It does not just reflect the geography and language of the place. Indian culture is quite rich in terms of its history and riches, but more so because of how hospitable its people are. India is a collection of diverse religions, dialects, foods, traditions, customs, music, art, architecture, etc., all packaged together into a singular manifestation of nationalism and harmony. The mindset of the Indian people, which welcomes, greets, and celebrates in unison with great affection and togetherness, is what unites all these differences. This is the richness of Indian culture, which has drawn many visitors to stay and take part in its enduring aroma. When we examine this rich culture from the perspective of globalization, we can see several examples of westernization and the blending of different characteristics and civilizations into our exquisitely woven blanket. Let's examine the effects of globalization on Indian culture in detail.

4.2 Family

In the little flat culture of India, where nuclear families are sprouting up like mushrooms in the rain, joint families have come as a startling surprise, especially to those living in metropolitan areas. People no longer have the patience to adjust to joint families, imbue youth with elders' values, and rear youth in the shadow of their grandparents. Grandparents are now being treated like guests or visitors by children, which is one of the main causes of the rise in old-age homes because these kids see their parents as a burden now that they are adults.

4.3 Marriage Values

In a similar vein, marriages have also become less meaningful. The rise in divorce lawsuits and occasional reports of extramarital affairs are strong indicators of this. Nowadays, marriage is more like a professional relationship or a so-called vow to share life without compromising their self-interests than it once was. Marriage was formerly thought of as a bonding of souls that would remain connected even after death. Another effect of globalization on Indian youngsters is the ego.

4.4 Adultery

For centuries, in our culture, both genders have been kept apart, with a great deal of restrictions and constraints on the practice. Globalization and western culture have made it easier for young people to interact with one another. The approachable demeanor and sociable aspect merit appreciation. However, the complete removal of boundaries has distorted Indian thought, exaggerating the importance of the physical connection. As a result, live-in partnerships and other new types of relationships have emerged in India. Additionally, the warped mind, which is again the product of imported ideals that are utterly alien to our mother culture, is the cause of the rise in rape and sexual abuse cases.

4.5 Social ideals

Elders have the ingrained ideals of treating visitors as God, extending a friendly welcome, addressing other elders with respect, and observing each modest holiday with a tremendous sense of fun and community. One seldom ever sees such a large gathering in full color and light today. People have significantly reduced their social interaction. Given the affluence and prestige of the current generation, interactions are very courteous. Social ideals and the joyous blessing of community have been forgotten. Instead of Holi and Diwali, modern generations prefer to celebrate Valentine's Day.

4.6 Food, Clothes, and Dialect

Depending on the state, Indian cuisine, attire, and dialects can vary. The taste of the food varies, but each item has a specific nutritional value, and each region is unique and rich in its medicinal preparations and natural treatments. Even the dress varies throughout states, which is highly important in upholding women's dignity. Even though diverse flavors can be added to the various cuisines from across the world, the food elements that have gained the most popularity are junk food products, which have led to an increase in health problems in the nation. Again, the attire, such as the suits worn by men, is not ideal for the climate in India. Once more, the female attire serves to divert twisted minds. Even Indians do not strongly support the promotion of either our national language or their mother tongue. Instead, speaking Hindi as a first language is frowned upon by young people nowadays. The manner in which foreign languages are becoming more common in India, such as French, German, and Spanish, right from the school level, is an illustration of how much more value Indians place on their own language than they do on other languages.

4.7 Agriculture and the Employment Situation

India was mostly an agricultural nation. The importance of farming in India has diminished as a result of enhanced globalization and the rise of MNCs. Among young people who view farming as a demeaning occupation, agricultural science receives the least attention. The majority of people who work as customer service representatives for other nations choose to work for MNCs because of their lucrative employment opportunities. Due to these MNCs, Indians are steadily entering an era of economic slavery, losing their health and social position. Globalization has given Indians this through their ascent.

V. TRENDS IN INDIAN CULTURE ARE EVOLVING

5.1 Globalization's Socio-cultural Reflections

Local cultures have been damaged by unprecedented interaction and movement. Globalization's byproducts, such as mass immigration and a multinational workforce, are distributing cultures around the world and creating one global culture. The same is true of India. In the past, Indians would say "Namaste" or a regional dialect equivalent to greet one another. However, a major portion of the population is now using the greetings "Hi" and "Hello". But history Ph.D. candidate Dr. Kumar Ashutosh asserts, "It's not an issue of being nice or wicked. It has to do with shifting preferences. The well-liked joint family system of India is disintegrating, making way for nuclear families all around the world. As a result of globalization, the majority of people now prefer an autonomous lifestyle. In the larger cities, at least, old-age homes and senior villages can be found everywhere. And what's really concerning is that a lot of these nuclear families are becoming even more fractured as a result of tense relationships between partners. In the past, people looked for life partners in their local communities, frequently from the same caste. Inter-caste unions are now widespread. Parents are using the internet to find potential wives and grooms, and they frequently choose NRIs (non-resident Indians) because of their westernized outlooks, lifestyles, and higher discretionary income. The pleasure index is less significant than having a bigger bank account.

5.2 Globalization and the Languages of India

Due to its ability to bring people together, English is already widely used in India. However, because English is the official language of every state in the union, living without it can occasionally be very challenging. In Karnataka, for instance, Kannada is the native tongue, while in Kerala, Malayalam Even if these states are close by, a person from Kerala would not be able to understand Kannada. As a result, nearly everyone uses Hindi and English. Because of the effects of globalization, English is gradually taking over. But are the regional tongues disappearing? Hardly! They are being preserved online. Consider the initiatives taken to protect Bengali and Rabindranath Tagore's writings. The Gigabit project is an online repository for all of Tagore's music, literature, and poetry. The internet isn't just keeping this alive; it's also spreading Tagore's writing around the world and increasing its popularity.

5.3 Globalization and Family Life at Work

The marital sphere is also being impacted by globalization. A married couple is being forced by their jobs to live separate lives for extended periods of time. This is typical for IT professionals who work abroad, including in the UK, US,

France, Australia, and other countries. The spouse is not home. Because it's not always possible to get jobs in the same place, whether it's the same firm or another, both people may occasionally work in different places. In a society where careers are prioritized, it also happens that spouses are unable or unwilling to give up their jobs. Either they wait a long time to have children, or the children don't enjoy having a large family. Due to obligations related to education, they must only be with their parents or grandparents. To satisfy the aspirations of parents who are becoming more globally minded, many Indian schools now use an international curriculum.

5.4 India Festivals and Globalization

Thankfully, despite some effects, Indian festivals haven't changed significantly yet. However, a lot of celebrations, such as Ganesh Chaturthi, Diwali, and Dussehra, are now celebrated around the world by the diaspora. Many residents participate in these festivals and gain knowledge of Indian religious celebrations. But this change within the nation is rather unexpected. Friendship Day, Valentine's Day, Christmas, and even Father's Day and Mother's Day are just a few of the worldwide holidays that we currently observe. Even a few decades ago, Indian society scarcely found these events to be relevant. India is evolving and joining the rest of the world. Numerous centuries-old Indian customs, festivals, performing arts, and ways of life run the risk of fading into obscurity in a more globalized world, but the internet is also playing a significant role in keeping customs alive that might otherwise be lost.

VI. GLOBALISATION'S IMPACT ON INDIA'S TECHNOLOGY

With the exception of the period between 1300 AD and the time of our independence, India has generally maintained a fairly open and receptive attitude toward scientific advancement and new technology. Despite the misguided European perception that Indians are ignorant of facts and figures, resistant to scientific advancement, and view the world as illusion and maya (Macaulay, completed in class), exploration and learning more about the world we live in have always been the main goals of both ancient and modern India. There is not a single Indian who thinks that rulers 100 feet tall or oceans of milk and honey actually exist, despite references to these things. This observation was made by "Aryabhata" more than a thousand years before Copernicus, without creating the "hula-bull" that such a discovery faced in Europe, whereas it took Europeans more than a century to come to this conclusion. The following details, as an illustration, demonstrate how sophisticated Vedic science and technology were:

6.1 Hindu Science

The ultimate particle of the material manifestations, the atom, is invisible and takes the form of a body, according to "Srimad Bhagavatam" (a collection of Upanishads). Even after all material manifestations have vanished, it continues to exist in the form of an invisible identity. The average person misunderstands the material body, which is merely a mixture of these atoms. By tracking the movement of the atomic mixture of bodies, one may calculate time. A specific atomic space is the unit of measurement for atomic time. Additionally, time and space are clearly integrated in Srimad Bhagavatam. Thus, the atoms exist in a subtle form in their unmanifest stage, according to the Srimad Bhagavatam, which is similar to the wave-like description of the atom provided by current physics. This illustrates how material energy (subtle matter) and mass (gross matter) may be connected in an unquantifiable way. The well-known equation $E=mc^2$ appears to be an exception to the Vedic description. Earth (solid), water (liquid), fire (plasma), air (gas), and akasha (space) are all referred to in the Bhagavad-Gita as coarse material elements. The concept of naturally occurring elements was developed by Mendeleev. His periodic table has undergone numerous alterations since it was first published. The Srimad Bhagavatam provides a classification of material constituents using the Sankhya Yoga philosophy. This system, however, is significantly more resilient than its contemporary equivalent and has not been altered since the beginning of time.

6.2 Technology's Glimpses through the Ages

The earliest signs of human life have been found in India, dating back to between 400,000 and 200,000 BC. The abundance of ancient stone tools discovered in South India and the Soan Valley suggests this. In India, the Mesolithic age started at 8000 BC and lasted until 4000 BC. At this time, swiftly moving animals were dispatched with the aid of pointed and sharp instruments. Plant agriculture also started to take off. As a result, technology was already present in India. Harappan culture and the Indus Valley A society that later became known as the Indus Valley or Harappan civilization first emerged in the southeast of Baluchistan around the start of the third millennium BC. In comparison to analogues in ancient Egypt, Mesopotamia, or anywhere else in Western Asia, the cities were significantly more developed. This civilization created the plow and the ability to smelt metals like copper and bronze. There was a significant role for technology in their lives. It kept them going.

VII. POSTMODERN SCENARIO

7.1 The Technology's Construction Deconstruction Paradox

We demonstrated the role of technology in Indian culture in the last session, demonstrating that we are not unfamiliar with the appropriate application of science and technology. Yet, is technology always beneficial? Or, to put it another way, are there any requirements for using technology, and how does it affect how well life is lived? These are some of the unanswered questions that postmodern society leaves us with. Even the idea of robot civilizations and technology infiltrating every area of human life is a subject of scientific speculation. These challenges are especially critical today because the public is embracing the idea of a "technological utopia" without hesitation, which could ultimately result in a big catastrophe in the future.

The use of technology has evolved into a goal in itself, which is the key factor that could cause a technological breakdown. Technology is no longer regarded as a tool for carrying out one's duties. People utilize technology only for its own purpose: to get a "technological high" and a sense of accomplishment. This attitude, which is currently most common and is rapidly expanding exponentially, could one day cause "technological suicide" for humanity.

VIII. CONCLUSION

In conclusion, there are various facets of Indian culture. People engage in each component, though not everyone believes in them all. Everyone has an opinion on this very traditional society, both positive and negative, as can be seen. Indian culture is therefore quite distinctive and contains a variety of customs. Despite the fact that many young people reject traditional values, the modern environment will cause culture to change over time and stop being traditional. Overall, these aspects are often used, but the next generation will change that. Indian culture is highly intricate and resembles an overwhelming amount of chaos. However, a 4,000-year-old scientific foundation lies beneath this apparent disorder. In its current form, India's caste system appears unneeded, unfair, and unjustified. Why should we treat people differently based on their occupation or place of birth? But it wasn't always like this. Sadhguru examines the origins of the caste system and considers whether doing away with it would address any of the current caste-related issues. The heavy influence of American and European traditions on Indian youth has long drawn criticism. What does it take to ensure that our youth do not lose sight of the richness of being Indian in a country that is quickly becoming a genuinely global environment in terms of business, cuisine, and culture?

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