

THE EFFECT OF GLOBALIZATION AND THE IMPACT OF HEGEMONY IN
"THE WHITE TIGER" AND "AMERICANAH" NOVELS

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This is entirely dedicated to:

My adored parents, my greatest teacher, Father Ali.
My lovely mother, Zamzam.

My great brothers are Ahmed, Mustafa, and Mansoor.

My dearest, loving wife, Zahraa.
My dearest sister Zahraa.

My lovely son Madyan and my sweet daughter Qamar.
All my friends.

I also dedicate this thesis to all those who have been my source of inspiration and given me strength with continuous moral, spiritual, emotional, and financial support with the signs of love to my entire family. My friends also motivated and inspired me. Thus, thank you to everyone in my life who had touched my heart.



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ABSTRACT

This study was conducted to examine the critical attitudes of Aravind Adiga and Chimamanda Ngozi Adichie as authors of the selected literary novels "The White Tiger" (2008) and "Americanah" (2013). The two novels harshly criticized the unstable, inequitable, and miserable social and economic circumstances of third-world individuals in the twenty-first century. The study explored the opinions of the authors, in which Adiga, in "The White Tiger," adopted the critical approach mode to show the negative effects of globalization on Indian society, while in "Americanah," Adichie depicted the resistance to various hegemonies in Nigeria, America, and England. Adiga and Adichie saw globalization and hegemony as exploitative and oppressive social systems towards third-world people. The study relied on post-colonial and Marxist theories based on Gayatri Spivak, Gauri Viswanathan, and Antonio Gramsci's views on criticism of the two theories (Globalization and Hegemony). This study emphasized the effects of global culture and global identity and the impact of class struggle and poverty on Third World societies. This study employed a qualitative method for data collection. The thematic analysis was conducted to analyze the two novels. In addition, "Excel" file charts were prepared for each novel for sorting and counting the findings. The analysis focused on the critical tone, subject matter and widespread popularity, which were essential aspects of the study. The study found the power of criticism as a subversive weapon against global culture and global identity in the context of globalization and class struggle and poverty in the context of hegemony. The study concluded that Adiga and Adichie were just voices against the socioeconomic injustice, exploitation, oppression, and discrimination of the poor, resulting in servitude. The study contributed by providing a new framework for combining the two theories of globalization and hegemony to clearly map the social and economic changes in the world to encounter class struggle, poverty, and servitude.

ABSTRAK

Kajian ini dijalankan untuk mengkaji sikap kritis Aravind Adiga dan Chimamanda Ngozi Adichie sebagai pengarang novel sastera pilihan “The White Tiger” (2008) dan “Americanah” (2013). Kedua-dua novel itu mengkritik dengan keras keadaan sosial dan ekonomi individu dunia ketiga yang tidak stabil, tidak saksama, dan menyedihkan dalam abad kedua puluh satu. Kajian ini meneroka pendapat pengarang, di mana Adiga, dalam "The White Tiger," menggunakan kaedah pendekatan kritikal untuk menunjukkan kesan negatif globalisasi terhadap masyarakat India, manakala dalam "Americanah," Adichie menggambarkan penentangan terhadap pelbagai hegemoni di Nigeria, Amerika dan England. Adiga dan Adichie menganggap globalisasi dan hegemoni sebagai sistem sosial yang eksploitatif dan menindas warga dunia ketiga. Kajian ini dijalankan berdasarkan teori pasca kolonial dan Marxis mengikut pandangan Gayatri Spivak, Gauri Viswanathan, dan Antonio Gramsci terhadap kritikan terhadap dua teori tersebut (Globalisasi dan Hegemoni). Kajian ini menekankan kesan budaya global dan identiti global dan kesan perjuangan kelas dan kemiskinan terhadap masyarakat dunia ketiga. Kajian ini menggunakan kaedah kualitatif untuk pengumpulan data. Analisis tematik dijalankan untuk menganalisa kedua-dua novel tersebut. Selain itu, carta fail "Excel" disediakan untuk setiap novel untuk menyusun dan menjumlahkan hasil penemuan. Analisis ini berfokuskan pada nada kritikal, subjek dan populariti yang meluas, yang merupakan aspek penting kajian ini. Hasil dapatan menunjukkan kuasa kritikan digunakan sebagai senjata subversif terhadap budaya global dan identiti global dalam konteks globalisasi dan perjuangan kelas serta kemiskinan dalam konteks hegemoni. Kajian ini membuat kesimpulan bahawa Adiga dan Adichie hanyalah bersifat suara yang menentang ketidakadilan sosioekonomi, eksploitasi, penindasan, dan diskriminasi golongan miskin, yang menyebabkan perhambaan. Kajian ini menyumbang dengan menyediakan rangka kerja baharu untuk menggabungkan dua teori globalisasi dan hegemoni untuk menunjukkan dengan jelas perubahan sosial dan ekonomi di dunia untuk menghadapi perjuangan kelas, kemiskinan, dan perhambaan.

CONTENTS

	TITLE	i
	DECLARATION	ii
	DEDICATION	iii
	ACKNOWLEDGEMENT	iv
	ABSTRACT	v
	ABSTRAK	vi
	CONTENTS	vii
	LIST OF TABLES	xi
	LIST OF FIGURES	xiii
	LIST OF APPENDICES	xiv
CHAPTER 1	INTRODUCTION	1
	1.1 Introduction	1
	1.2 Background of study	2
	1.2.1 Post-Colonialism	2
	1.2.2 Marxism	5
	1.2.3 Globalization	7
	1.2.4 Hegemony	12
	1.3 Brief synopsis of the selected novels	13
	1.3.1 Aravind Adiga	13
	1.3.2 Chimamanda Ngozi Adichie	15
	1.4 Problem statement	18
	1.5 Objectives of the study	21
	1.6 Research questions	21
	1.7 Conceptual framework	22
	1.8 Significance of the study	23
	1.9 Scope of study	24
	1.10 Limitation of study	25
	1.11 Definition of terms	26

1.11.1	Globalization	26
1.11.2	Hegemony	26
1.11.3	Global culture	27
1.11.4	Global identity	27
1.11.5	Servitude	27
1.12	Summary of chapter one	27
CHAPTER 2	LITERATURE REVIEW	29
2.1	Introduction	29
2.2	Literature review	30
2.2.1	Adiga and Adichie: A critical overview	31
2.2.2	"The White Tiger" and "Americanah": A critical overview	34
2.2.3	"The White Tiger" and "Americanah": concepts and themes	42
2.3	Theoretical framework	45
2.3.1	Post-colonial theory	46
2.3.2	Marxism theory	51
2.4	Concept of global culture	54
2.5	Concept of global identity	58
2.6	Concept of servitude	60
2.7	Globalization in the indian culture	61
2.7.1	Aravind Adiga's biographical data	62
2.7.2	"The White Tiger" criticism	63
2.8	Globalization of nigerian culture	66
2.8.1	Chimamanda Adichie's biographical data	68
2.8.2	"Americanah" criticism	70
2.9	Summary of chapter two	71
CHAPTER 3	RESEARCH METHODOLOGY	73
3.1	Introduction	73
3.2	Research design	73
3.3	Data collection	76
3.4	Data analysis	77

3.5	Validity and reliability	88
3.6	Summary of chapter three	88
CHAPTER 4	FINDINGS AND DISCUSSION	90
4.1	Introduction	90
4.1.1	The rise of social classes in two selected novels	91
4.2	"The White Tiger" and "Americanah" and the global culture	99
4.2.1	"The White Tiger" and the global culture	99
4.2.2	"Americanah" and the global culture	110
4.2.3	Summary of the first research question	122
4.3	"The White Tiger" and "Americanah" and the global identity	123
4.3.1	"The White Tiger" and the global identity	123
4.3.2	"Americanah" and the global identity	132
4.3.3	Summary of the second research question	141
4.4	"The White Tiger" and "Americanah", and the class struggle	142
4.4.1	"The White Tiger" and the class struggle	142
4.4.2	"Americanah" and the class struggle	152
4.4.3	Summary of the third research question	160
4.5	"The White Tiger" and "Americanah" and the poverty	160
4.5.1	"The White Tiger" and the poverty	161
4.5.2	"Americanah" and the poverty	175
4.5.3	Summary of the second research question	190
4.6	Summary of chapter four	191

CHAPTER 5	CONCLUSION AND RECOMMENDATIONS	192
5.1	Introduction	192
5.2	Summary of findings	193
5.3	Implication of study	199
5.3.1	Global culture on contemporary society	200
5.3.2	The globalization and the identity of third-world individuals	200
5.3.3	The hegemony and class struggle	201
5.3.4	Hegemony and its contribution to poverty	202
5.4	Contribution of study	203
5.5	Overall conclusion of the study	204
5.6	Recommendations for future research	205
	REFERENCES	207
	APPENDICES	226
	VITA	230



LIST OF TABLES

2.1	Concepts and themes review of past studies (Gap Table) (2009-2019) for "The White Tiger" and "Americanah"	43
3.1	Provides a comprehensive summary of the various phases (Braun & Clarke, 2006)	82
3.2	An example of Braun and Clarke's (2006) six phases of thematic analysis applied in the novel "The White Tiger"	83
3.3	An example of Braun and Clarke's (2006) six phases of thematic analysis applied in the novel "Americanah"	84
3.4	Sample of EXCEL charts for the novel "The White Tiger"	86
3.5	Sample of EXCEL charts for the novel "Americanah"	87
4.1	The distribution of globalization and hegemony options in the novel "The White Tiger" as it is found in the "Excel" file chart	92
4.2	The distribution of globalization and its two themes, global culture and global identity, in the novel "The White Tiger"	92
4.3	The distribution of hegemony and its two themes, class struggle and poverty, in the novel "The White Tiger"	93
4.4	The globalization and hegemony options distribution in the novel "Americanah" as it is found in the "Excel" file chart	94
4.5	The distribution of globalization and its two themes, global culture and global identity, in the novel "Americanah"	94

4.6	The distribution of hegemony and its two themes, class struggle and poverty, in the novel "Americanah"	95
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LIST OF FIGURES

1.1	An overview of the Postcolonial and Marxism Conceptual framework with their concepts	23
2.1	Theoretical framework of study	46



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LIST OF APPENDICES

APPENDIX	TITLE	PAGE
A	Validity and reliability	226
B	Validity and reliability	227
C	List of publications	228



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PERPUSTAKAAN TUNKU TUN AMINAH

CHAPTER 1

INTRODUCTION

1.1 Introduction

Globalization has sped massive economic development in the societies that are an actual part of it, as is commonly acknowledged. As a result, people worldwide think that globalization is a natural component of national development, which usually promotes people's living status (Yapa, 2017). Therefore, this long-held viewpoint is common among politicians and economists and the general population. The spread and growth of globalization and imperial power's hegemony over the world have led many to believe that the free market system is an exploitative system that gives a smaller group of individuals, rich people (elites), influence over the majority of the poor people (Beneria, Berik, & Floro, 2015). It is important to emphasize that, despite the fact that many countries of the Third World, as they are called under developing countries, have followed Western economic systems, they have not attained the projected long-term economic growth. The issue is whether establishing the global socio-economic system is a benefit or a problem for these under-developed countries (Third World Countries) (Mahutga & Smith, 2011).

This research examined the effects of globalization and its hegemony in Third-World countries such as India and Nigeria by examining Aravind Adiga and Chimamanda Ngozi Adichie's depiction of Western civilization and critique of globalization and its hegemony in two novels chosen for this research: "The White Tiger" (2008) and "Americanah" (2013). Adiga and Adichie show how globalization has badly affected Third World individuals. These two novels use critique to describe societal change and the current social-economic situations in their societies. The central point of this research is that Adiga and Adichie employ critique to highlight

the global political socioeconomic system's hypocrisy. This study also indicated that Adiga and Adichie's novels should be considered crucial and necessary works among existing English novels. These novels' central issue is current globalization and hegemony, as well as its impact on society, the West, and especially Third-World countries.

1.2 Background of study

The study explores how Aravind Adiga and Chimamanda Ngozi Adichie employ critique to show the bad effects of globalization on third-world individuals. It examines how the two novelists depict societal development and the socio-economic circumstances that exist in their societies through analysis of their chosen novels "The White Tiger" (2008) and "Americanah" (2013). The main point of this thesis is how Adiga and Adichie employ critique to reveal the hegemonic system's hypocrisy. The research suggests that Adiga and Adichie's selected novels can be viewed as significant critical novels in current English literature. This criticism focuses on modern globalization and its hegemonic system and its influence on two societies, Asia and Africa, particularly India and Nigeria.

1.2.1 Post-Colonialism

The new term "post-colonial" referred to when colonized countries earned political independence from European colonizers. The name "post-colonialism" refers to the impact of colonization on the political, economic, and social structures of Third World countries, and scholars and historians used it after the 2nd World War to describe the impact of colonialism on countries and societies (Al Mtairi, 2019). As a result, over three-quarters of the global world has lived under colonial rule. Despite political changes, several countries have acquired independence and are no longer being colonized (Cooper, 2019). However, several political, economic and social challenges and disasters among colonized countries created confusion in their cultural identities. After the end of the period of Imperialism, the development of this national and racial crisis of identities, as well as the pre-existing gap, created conflicts between the margins and the center (Ahluwalia, 2012). Furthermore, colonialism is not just the

dominance of political and economic forces; it is also the dominance of the colonizers' cultural power, and colonial cultures still exist in colonized countries even after the departure of the colonizers (Dizayi, 2015).

One component of cultural transition is the colonized individual's battle for social construction and cultural identity inside their newly established countries, leading to clashes with the colonizer culture (Cruz & Sonn, 2015). Many colonized countries, like India and Nigeria, were experiencing political, economic, and social crises. Rejection of colonization and the quest for an individual's own unique identity to express an individual's independence marked the post-colonial era (Samaddar, 2018). Furthermore, the influx of individuals from colonized countries to colonizer countries has resulted in the formation of a new type of society. In certain ways, most post-colonial countries are subjected to visible or hidden kinds of neo-colonial hegemony (Ricaurte, 2019). Their colonized countries did not solve these difficulties because colonial policies were applied in colonized countries later, particularly in Asia and Africa. Racial conflicts are another important aspect of the post-colonial period; in the national domain, the effort is for freedom or to be regarded as similar (Hall, 2014).

In the colonialism period, by ethnically separating their colonies, colonial governments created a varied society. Furthermore, the impacts of colonization persisted even after independence, a phenomenon that can be seen in many communities when colonial countries bring together people of many races and cultures for work (Hechter, 2017). When a society or an individual loses its sense of becoming a native or a citizen, this causes the society to accept hybridity, segregation, and immigration (Agbese, 2017). The post-colonial condition and environment are muddled by the recently independent colonized countries' attempts to rebuild their political, social, and cultural identities that represent their individuality and reject the new identity and culture forced by colonizers, resulting in the division of society that has long copied them (Yousfi, 2014).

The postcolonial reveals the impact of capitalism later on (globalization) in Third World countries as an influencing factor in maintaining control by the imperial power (Kennedy, 2017). Globalization is considered an important aspect because the term and conception already relate to the interconnecting and rising of several bad characteristics. Consequently, the term has already been linked to various thoughts and behaviors, making the Third World always follow the First World. In the First World,

as represented by Western (Europe and America) (Young, 2016). The hegemonic concept of globalization is the presence of a variety of options for the growth of the global economy, which has contributed substantially to improving people's living standards. Third-world countries, on the other hand, view globalization as a negative phenomenon that exacerbates inequality both inside and between countries (Yahya, 2017). Globalization, world connection and separation, unity and localization, growth in material affluence, deepening of pain, homogeneity, and hegemony can all be described as complicated processes involving dual and dialectical phenomena (Muscalu, 2014).

Post colonialism connects globalization to imperialism, especially since many of the old colonies that were part of colonization are now part of globalization (Embong, 2018). The destruction of pre-existing traditions and cultural identity is widespread worldwide due to globalization. International corporations are equated with the colonizer's stance because they have branches that reach into every country's economy. Unfortunately, rather than contributing to economies, they robbed the sources, discriminated or repressed poor employment in Third World countries, particularly in Asia and Africa (Brand, 2010).

The imperial power has meant to use globalization as a weapon all over the world; globalization has increased the integration of cultural customs and cultural marketing while simultaneously expanding cultural marketing with the enormous inflow of Western and American cultures into all the big cities in the world, as well as through all the ways of life. The effects of globalization can be seen in urban cities around the world, which have quickly developed a global and urban culture (Wood, 2016). Neo-colonialism is a type of colonialism that does not modify societies by bloodshed but by slowly and silently influencing politics and culture to benefit the economy (Ghosh, 2011). Globalization refers to the progressively interrelated and dependent political, economic, and social processes across national boundaries. Globalization generally means the strengthening of connections among human societies, the expansion of connections among relationships, and the overall expansion of all of these processes. However, the aims of globalization relate to the flow of national and world cultures across national and international borders (Tomlinson, 2012).

1.2.2 Marxism

Karl Marx is the founder of Marxism, an economic, political, and social ideology. It focuses on how capitalism affects labor, production, and economic progress and proposes a worker rebellion to overthrow capitalism and replace it with communism (Wolff, 2020). Marxism holds that under a capitalist system, the conflict between socioeconomic classes, the capitalist or bourgeoisie, and the proletarians or laborers, economic cooperation will ultimately lead to a communist revolution. Marxism, on the other hand, is a political and social philosophy that encompasses both Marxian economics and Marxist class division ideology (Heinrich, 2012). "The Communist Manifesto", written by Karl Marx and his partner Friedrich Engels in 1848, is the first clear declaration of Marxism. However, it puts out the notion of class conflict and working revolution. Marxism economists focus on Karl Marx's critiques of capitalism, which he articulated in his book "Das Kapital" in 1867 (Horvath, 2018).

Capitalism is shown in Marx's class theory as one phase in the history of the progress of an economic system that succeeds each other in a logical order. They are propelled, Marx claims, by huge objective processes of history that manifest themselves in social class attitudes and struggle. According to Marx, all societies are split into socioeconomic class divisions, the members of which have more connection with each other than individuals of different socioeconomic classes (Fraser, 2017). Marx believed that perhaps the capitalist system was born with the elements of its collapse. The working class will eventually rise against the capitalists and take possession of the sources of production due to the alienation, exploitation, and oppression of the proletariat that are inherent in capitalist relationships (Saito, 2017). Thus, this rebellion would be conducted by educated individuals called "The Vanguard of the Proletariat," who grasped society's class system and would use knowledge and class social consciousness to unite and empower the working class together (Wolff, 2020).

The theories of Marx and Engels set the foundation for communism's practices theory, which argues for a low-class society in which all ownership and income are held collectively (instead of privately) (McGowan, 2019). However, the previous Soviet Union, North Korea, China, and Cuba (among many other countries) have had theoretically communist administrations. No genuinely communist state has ever existed that has abolished personal ownership, money, or class divisions (Harootunian,

2015). As a consequence, Marx anticipated that private possession and control of the means of production would be substituted by public property as a consequence of the rebellion, first within socialism and subsequently within communism. Therefore, social stratification and class conflict would be obsolete in the last period of human progress (Schmitt, 2018).

Socialism is a component of communism. Consequently, both communism and socialism reject capitalism, defined by personal property and a legal framework that protects the right to acquire and exchange personal property. Hence, individuals and corporations control the means of production and the ability to benefit from them in a capitalist economic system (Meisner, 2016). The goals of socialism and communism are to correct the faults in capitalism's free economy system. These issues include the oppression and exploitation of workers and wealth inequalities. Socialism is still many decades older than communism (Self, 2017). Its early supporters advocated for more equitable economic division, worker cooperation, and improved working circumstances. They shared control of property and industrial equipment. People can always own wealth under socialism, which is centered on the principle of social control of the means of production. Therefore, socialism's change occurs within the current political and socio-economic structures, whether by way of democracy, technical, plutocratic, or tyrannical, rather than as a result of a class revolution (Geoghegan, 2014).

Ascher (2016) shows that even though Marxism had many followers, many of its forecasts did not come true. According to Eysenck and Eysenck (2018), for Marxism, increased competition will not result in better products for customers in a world under capitalism. However, it will result in capitalist collapse and monopoly growth as smaller numbers are left to dominate production (Marcuse, 2017). Previous capitalists who had gone insolvent would rejoin the proletarians, gradually generating armies of the jobless. Furthermore, the free market, unorganized by its very nature, would face massive supply-and-demand issues, resulting in severe bouts of depression. Nevertheless, despite the severe competition, capitalism has not failed over time. Although marketplaces have evolved, monopolies have not become more prevalent (Alexander, 2014). While economic inequalities have grown in several capitalist economies, salaries have increased, and earnings have remained stable. Even while depressions and economic crises have occurred, they are not considered a natural part of free markets. Furthermore, a community without competition, wealth or personal

property has never existed, and the experience of the twentieth century indicates that it is an impractical concept (Almond, 2019).

In his best-known work, "Das Kapital" (1867), Karl Marx introduced the concept of "Human Fragmentation and Isolation" to characterize a distinguishing aspect of the capitalist system (Saito, 2017). According to Marx, the difference between the oppressed workers' existence and substance is what drives rebellion in the hopes of bringing about transformation and changing existence into principle. Therefore, in a capitalist economy, the exploited (workers or women) maintain their ability to be productive and change the framework that defines their inequality and injustice (Marx, 2018). Marxism is here to bring down capitalism: Capitalism is a social process that "enslaves" the laboring classes (proletariat) with economic policy and the manufacture of products (Self, 2017). According to Marxism, the word "bourgeois" refers to the ruling elites, or individuals of the upper-middle classes, who dominate and determine the economic structure of civilization through industrial strategies and the production of commodities; the bourgeoisie also characterizes the structural system and hegemony of a community (Scott, 2017).

1.2.3 Globalization

Globalization encompasses political, economic, and social studies, all of which have significant literary implications. It incorporates overly optimistic preconceptions bolstered by postcolonialism, denotes the end of nationalism in many countries, and the expansion of cultural ties marked by diversity and mingling (Chakrabarty, 2012). Globalization has a variety of effects on societies or individuals, both positive and harmful. Consequently, globalization is the political, economic, and social domination of Third World countries, societies, or individuals (Mowforth & Munt, 2015). Furthermore, global studies are quite important because globalization is just the outcome of technologically lower communication costs, low price sources, and cheap workers in Third World countries (Baylis, Smith & Owens, 2017).

The deep connection between globalization operations and literature hinges on how literary texts are conceptualized and used in the second half of the twenty-first century; literature challenges and overcomes barriers among cultures, languages, locations, politics, and economics (Siskind, 2010). This entails returning to the literary

text to reassess social situations and ideologies, as well as connecting with issues of economics, sociology, and political analysis, as well as those actively engaged in globalization research (Kim, 2015). Since the early 1990s, literary criticism and globalization topics have been continuously reinforced in an increasingly fruitful fashion, particularly when it comes to embedding nuances of related terms like "identity" and "culture" (Chew, 2017).

Woodward (2018) argues that the impact of social, political, and economic crises on literature has long been a point of contention. The most current development is the powerful counter-colonial rhetoric on local identity and culture, which dates back to imperial times. Therefore, the influx of people from diverse countries to the colonists' country is reflected in post-colonial literature, which addresses migration, diversity, hybridity, identity crisis, and loss of national cultural identity (Pennycook, 2010). Globalization is discussed in many theories in literature like post-colonialism, modernism, and post-modernism, which are related to the issues of social and economic hardship for individuals. Thus, modern American and British literature explore the various ways that social connection and everyday living shape the features of globalization depending on these topics (Chakrabarty, 2012).

Globalization is depicted as a literary subject or as a written context. International anti-war demonstrations, peaceful and social activists, and cross-border socioeconomic operations are portrayed in literary expressions of anti-globalization demonstrators (Siskind, 2010). The literature is meant to illustrate the global international behavior of big cities like New York, London, and Paris, and also the population divisions relocating or travelling from all over the world to all these big cities, as the literature's depiction of globalization reaches over geopolitical boundaries (Mowforth & Munt, 2015). As a function of colonization, these global cities have seen cultural conflicts, segregation and inequality, as well as the center and margin. The majority of people in these global cities represent a world of global values and express their dissatisfaction with their circumstances (Chew, 2017).

In the book "Orientalism," Said (2016) looked at ideology and social notions, including using the term globalization as a beginning point for discussing identity and culture while including literary experiments. Therefore, literary studies combine literature and globalization perspectives, which also take "post-modernism" and "post-colonialism" into account (Ahmadian & Gholipoor, 2020). In "Orientalism," post-modernism identifies the challenges by combining sociological perspectives with

literary studies of culture and identity (Said, 2014). However, post-colonialism investigates the most accurate portrayal of Orientalism by incorporating sociopolitical and global methods into texts and communication studies, such as personality adjustment, social entrepreneurship, and cultural studies (Zajda, 2015).

The globe has been increasingly linked since the fall of the Soviet Union in 1989 and the end of the Cold War in 1991. One of the primary factors was the integration of these communist bloc nations into the world market economy after years of deliberate isolation from the capitalist West. In the 1990s, the word "globalization" was described as the growth in trade and investment combined with the lowering of obstacles to immigration and cross-cultural interaction (Cuterela, 2012). The definition of "globalization" has undergone a lot of expansion recently. The term "globalization" was first accepted by Webster (1981) in her dictionary. When looking at the history of globalization, it is important to note that humans started connecting various places throughout the world as early as 1492 through a variety of methods, including communication, migration, and connectivity. The requirements of local society and these types of global contact systems have always been the main forces behind globalization throughout human history (Ludden, 2013).

Historians connect the "big bang" events of 1492 and 1498 with globalization. The "big boom" in 1492 was when Christopher Columbus accidentally discovered America while looking for spices (Callens, 2018). Vasco da Gama, on the other hand, was the first European to sail from Europe to Asia and connect the Atlantic and Indian seas in 1498. As a result, dealers in spices from the West and the Orient began conducting long-distance trading (Divakaran, 2018). The world's first moves toward globalization were the routes developed by Christopher Columbus and Vasco de Gama in search of more tasty and fragrant foods. They develop a powerful fleet and research unique tactics to navigate the Atlantic and Indian oceans due to the varying climatic conditions throughout the world (Doyle & Rumley, 2018).

According to Muthu (2008), these two occurrences are the most significant ones in the history of globalization. Mirvald (2013) thinks that other civilizations in India and China led to the emergence of globalization much earlier. Therefore, Grinin (2014), who contends that before the early nineteenth century, the global economy was completely fragmented and globalized, found that none of these three opposing viewpoints distinguished between trade that was fueled by booming import or export supply and trade that was fueled by the market integration between trading economies.

According to Callens (2018), there is no evidence to back up the concept that the global economy was interconnected before the 1490s. Furthermore, there is little evidence to support the importance of trading influence in the 1490s, as noted by world historians. However, there is a plethora of data to support the notion that a significant globalization boom occurred in the 1820s. According to Ludden (2013), "The year 1500 marks an important turning point in world history. The European discoveries made the oceans of the earth into highways for their commerce. "

For Keohane and Nye (2020), keeping history aside, globalization has become a buzzword for the last two decades. The global increase in knowledge, trade, and capital exchanges from the Internet to the individual, driven by technological innovation, has made this term a focus of attention. Some believe that globalization is a good thing as it "enriches the world scientifically, culturally, and benefits many people economically." The United Nations even predicts that the forces of globalization may be able to eradicate poverty in the 21st century (Mingote, 2017).

The International Monetary Fund (IMF) defined four fundamental dimensions of globalization in 2000: commerce and transactions, money and investment flows, people mobility and movement, and knowledge dissemination. The IMF research made clear that business and labor organizations, economic resources, sociocultural resources, and the environment all have an impact on and influence the globalization processes (Reinhart & Trebesch, 2016). The IMF research outlined the circumstances underlying globalization, highlighting how the 20th century's rapid economic expansion increased income disparity, particularly in emerging nations where it has exacerbated both poverty and inequality. It also discussed how the poorest nations could catch up more quickly, how workers were harmed by globalization, as well as conflicts and crises that were a natural outcome of it and the role of organizations and institutions (Hirst & Bromley, 2015).

According to the "United Nations Development Program" (UNDP), globalization is the main factor in the final decade of the 20th century, and it is influencing a new age of interaction among nations, the economy, and the people. Beyond national lines, it has improved intercultural communication and forged connections in government, economics, and technology. On the other hand, the labor market, political organizations, and societies are all being fragmented by globalization. Globalization brings many great changes and advances, but it also has some minor drawbacks (UNDP, 1999).

Cultural globalization, economic globalization and political globalization are the three basic categories into which academic literature often subdivides globalization. Despite a decade of rapid economic expansion, optimists assert that trade with the developing world will keep US inflation rates low. It is a conviction that will support the enormous bull market that President Clinton has created. However, pessimists contend that globalization is causing the globe to fall into a "global trap," escalating inequality, and diminishing the nation's capacity to address urgent social issues. Both optimists and pessimists appear to concur that current globalization is unprecedented, while disagreeing on everything else. But economic historians are more knowledgeable (Kotz, 2015).

The word "globalization," which is the root of the phrase, is derived from the English language. The creation of a global network of social and economic systems is meant by this. As is well known, a 1930 article titled "Towards a new education—identifying human experience" contains one of the earliest recorded instances of the word "globalization" (Cuterela, 2012). Globalization, according to Bayo and Onyenma (2019), is one of the most well-known social studies issues of the present. However, it was first discussed in literature in the middle of the 1940s and was not brought up again until the 1980s.

Robertson (2018) is the first to define globalization as "the understanding of the world and the growth of the entire world". Globalization as a concept refers to both the compression of the world and the strengthening of the entire world's consciousness. Globalization clearly points to recent developments. The scope of globalization is much larger than this, but it is focused on the acceleration of global interdependence. While the sociologist Cuterela (2012) defines globalization as "the processes that all people of the world have", which are incorporated into a single world society, as it makes the world a village.

According to Giddens (2013), the best way to define globalization is as the "intensification of social interactions throughout the world, connecting distant places in such a manner that local occurrences are established as a result of activities that take place many kilometers away and vice versa." According to Cuterela (2012), globalization—which he defines as quick global connectedness, deep, and wide—now requires more sophisticated study, even though it may be viewed as a simplification. Corry (2010) sees in the books, "The Race to the Top" and "The True Story of Globalization", mentioned that globalization is a process of shrinking the world, the

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