

## **The Formation and Impact of Cultural Differences in the Context of Globalization: Exploring Cultural Philosophy and Value Diversity from a Marxist Perspective**

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**Abstract:** Globalisation and Marxism share similar aspects of pursuing value movements. The main objective of our study is to examine the relationship between culture and globalization through the perspective of Karl Marx's seminal works. The study was conducted through textual analysis of key Marxian texts, including "The German Ideology," "The Future Results of British Rule in India", "The Origin of Family, Private Property and State", "Capital" Volume 1, and "The Communist Manifesto." Thematic analyses were conducted to identify recurring themes and concepts related to culture and globalisation. Our analysis showed that social structures, historical context, and production modes were found to significantly influence cultural formations, leading to diverse expressions and identities within and across societies. Globalization presented a complex relationship with cultural values, creating tensions and potential homogenization while also offering opportunities for exchange and transformation. Power dynamics were identified in cultural exchange, with dominant cultures exerting influence and media potentially contributing to homogenization.

**Keywords:** Cultural Formations, Culture, Globalization, Marxism, Power Dynamics

### **1. INTRODUCTION**

Globalization is a term that is extensively used to decipher various meanings. However, there are fundamental and undisputed features of globalization such as processes of economic, political and cultural activities which exists beyond the borders of a state and nation. Globalization can be defined as a widely spread phenomenon of modernization and westernization. Recently, most people have acknowledged that globalization and modernity do not necessary imply westernization; however, the interpretation of globalization is entirely derived from the concepts of westernization obtained from technological advancements and military successes and power over the last decades (Li, 2018). Globalization has significantly altered and re-organized the discourse of humanity from the third millennium and created a new era of old and new world. The re-organization of humanity occurs from cultural, economic, social, and political perspectives creates a new era with significant challenges such as

clash between civilizations, multiculturalism, theory of world systems, bioethics, eschaton of history and liberal democracy, ecological and population cataclysm. Therefore, it is within these contexts of globalization that its multidimensions of economic, political, communication, cultural aspects of the world are derived. According to Kukoč (Kukoč, 2009), globalization is highly complex and controversial because it involves building the world as a whole through the creation of global institutions, global structures and global cultural forms that are transformed by globally accessible means: i.) democracy and integration of the world through common interests of equality, protection of human rights, pluralism, rule of law, security and peace; ii.) free-market-economic unification of the world through consistent consumption and production patterns, and iii.) integration of morality in the world with emphasis on core humanistic values and sustainable development of humankind. In the 1950s scholars did not have a plausible agreement on the definition of culture with more than 150 different versions of defining culture. According to Kroeber & Kluckhohn (Kroeber & Kluckhohn, 1952) culture is a composition of patterns that are explicit and implicit, for and of the behaviours gained and transmitted through symbols that form a distinct achievement of humans and their embodiment to artifacts. The study of culture has extensively covered various aspects of anthropology, psychology and sociology. At the core of culture is the traditional ideas and their attached values, while cultural systems are considered as products of action that condition future activities.

According to Hofstede (Hofstede, 1984), culture refers to the collective programming of the mind that differentiates members of a particular group or society or nation from one another. However, the “mind” is a representation of thoughts, feelings and acts that have subsequent consequences for their attitudes, behaviours and beliefs. Therefore, the systems of values form a critical component of culture. The concept of “culture” can be applied to human collections; however, it is often applied to nations, societies, regional ethnicities and across continents (Hassi & Storti, 2012; Hofstede, 2001). Bennett & Bennett established a distinction between objective culture and subjective culture (Bennett & Bennett, 2004). Objective culture defines the institutional forms of culture while subjective culture examines the world views of a society and its people. In contrast, Cowen (Cowen, 2002) proposes that culture refers to various arts and activities that involve the creative products associated with stimulating and entertaining individuals such as piece of music, visual arts, cinema and literature. According to Wolff & Leopold, Karl Marx is regarded as a

revolutionary activist and philosopher who created the foundation of several communist regions in the 20<sup>th</sup> century (Marx, 2020; Wolff & Leopold, 2021). Marx had tremendous influence in the creation and development of the modern world, while his basic training was on philosophy his works in his early twenties was considered to deviate from philosophy towards social sciences and history. In his early writings, Marx's works were dominated by the concept of alienation. Alienation refers to a distinct type of social ill that is diagnosed based on the controversial basis of human nature and its flourishing. Moreover, Marx developed historical materialism that was centred on the basis of societal rise and fall and the impediments to the development of the productive capacity of human beings. Karl Marx, was pre-occupied with understanding the contemporary capitalist modes of production that was purely driven by the pursuit of profits (Wolff & Leopold, 2021). The origins of capitalist production can be traced to the surplus values derived from the exploited proletariat. There is no scholarly consensus that analyses the role of morality and moral criticisms in Karl Marx contemporary capitalist society. According to Marx, morality is related to the account of ideology and his reflection on the extent by which the shared misunderstandings explain the stability of existing division of classes in the society. In his radical journalism, Karl Marx, also had controversial views on the character and role of the modern state and particularly, the relationship between political and economic life. According to Kiely (Kiely, 2018), globalisation and Marxism share similar aspects of pursuing value movements. However, there exists challenges in globalisation to the Marxist values such as the class values, individual values and value of humanity, ecological ethics and value and the global democracy and good governance.

The class values of Karl Marx should be re-understood because the entire revolutionary and political theory of Marxism was dependent on the polarization of social classes (Ramos, 2020). In developed countries, the idea of class has a different meaning and the rates of class polarisation and opposition are reduced. Particularly, on the basis of economy, social function of various classes and the existence mode form a complex structure of social progress. There exists an intrinsic relationship between an individual value and the value of whole humanity. Against the backdrop of globalisation, individual values and social values, national values and the overall values of human beings are closely interconnected (Kang, 2006). In contrast, the individual value has become more significant despite being controlled by larger value systems. The overall value system of a human being has become complex and sophisticated with different variations in

the modes of functioning. Essential human characteristics are displayed through the ecological values and ecological ethics (Kang, 2006). The essential value concerned with mankind is the existence and development as manifested in the relationship between man and nature. Ecological values transcend national boundaries and forms a basis for cross-border communication and a pre-existing condition for modernisation. Modernisation embraces legality and democracy as the basis for global democracy and global governance. The realisation of the global democracy and good governance requires essential conditions that can steer political objectives of social development in this era of globalisation.

### 1.1 Rationale and Objective

Globalization as characterized by increased interconnectedness and cultural exchange, challenges our understanding of cultural differences and value diversity. While many perspectives on globalization exist, a critical Marxist perspective offers a unique and valuable approach. Drawing on Marx's focus on social relations, power dynamics, and the material basis of culture, we can gain insights into formation of cultural differences, impacts of globalisation on cultural values, role of power in cultural exchange and the potential for resistance and cultural agency. Our main objective is to analyse the formation of cultural differences and the influence of globalisation.

## 2. METHODS

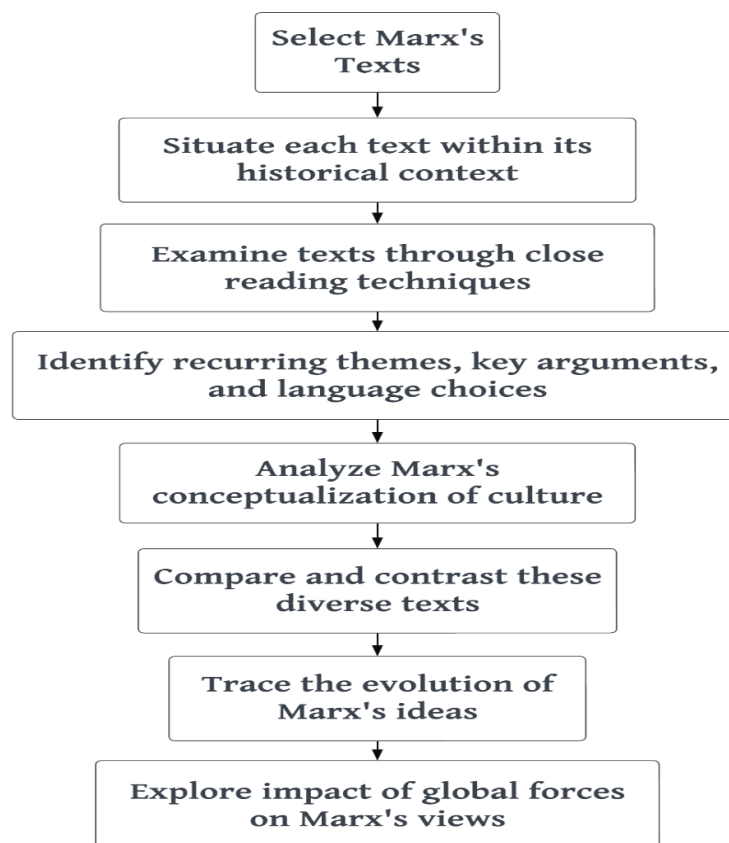
### 2.1 Study Design

The study used a mixed methods approach involving textual and thematic analyses aspects of data collection and analysis on the cultural formations and impacts of globalisation. Textual analysis was mainly obtained through secondary analysis of existing information while thematic analysis was obtained through semi-structured interviews and case studies on Karl Marx's writings and published works.

### 2.2 Textual Analysis

Our textual analysis involved Karl Marx's seminal works such as "The Economic-Philosophical Manuscripts," "The German Ideology," significant sections of "Capital" Volume 1, "The Origin of Family, Private Property and State," and "The Future Results of British Rule in India," to examine the relationship between evolving economic systems, cultural

formation, and the global landscape (see Figure 1). The analysis was based on a historical-materialist approach to mirror Marx's own concepts and ideas. We began by situating each text within its historical context, understanding the socio-economic realities that shaped its creation. Then, we examined the texts through close reading techniques to identify recurring themes, key arguments, and language choices. We paid particular attention to how Marx conceptualized culture, analysing his views on its relationship to production, class struggle, and power dynamics. Further analysis involved comparing and contrasting these diverse texts, tracing the evolution of Marx's ideas on culture and globalization over time. We explored how his early philosophical works laid the groundwork for his later economic analyses, and how his understanding of global forces like colonialism impacted his views on cultural transformation.

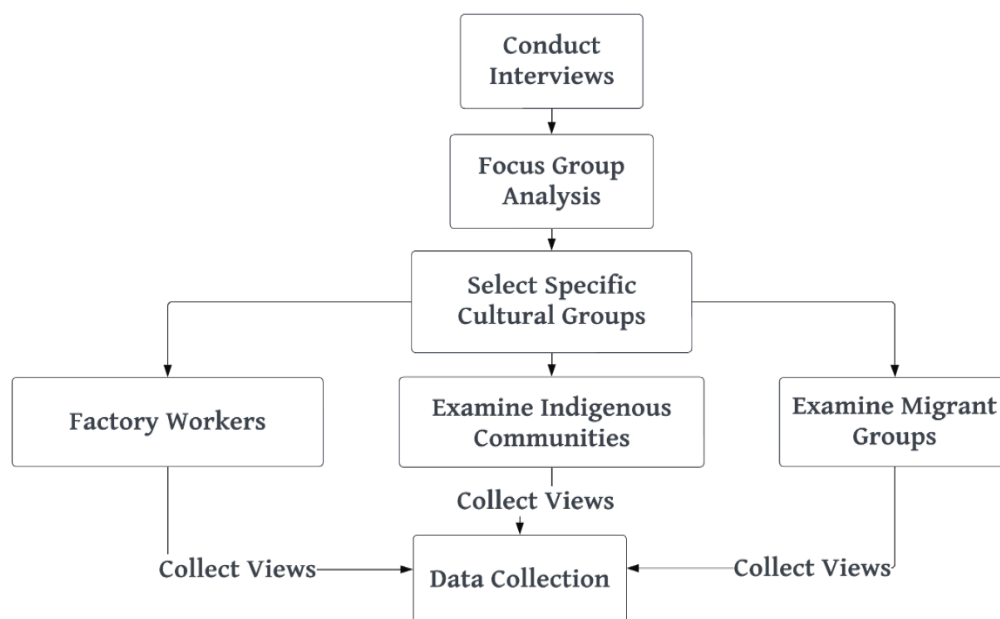


**Figure 1:** An Illustration Flowchart of the Textual Analysis Process of the Study's Methodology

### 2.3 Thematic Analysis

We conducted semi-structured interviews with individuals representing diverse cultural backgrounds and experiences influenced by globalization. Each interview session served as a gateway to observe distinct perspectives

on the formation, shaping, and challenges of cultural identities within the global landscape. Our focus was on narratives concerning shifts in values, the power dynamics, and the agency exercised in cultural expressions (see Figure 2). Our focus group analyses fostered connections among individuals from specific cultural groups or communities affected by the waves of globalization. We selected these groups making sure their experiences aligned with Marx's key concepts and provided diverse perspectives on cultural formation and its interaction with global forces. We brought together a group of Chinese factory workers echoing Marx's focus on the proletariat and their experiences within the capitalist system. Their views on the impact of globalization on working conditions, cultural identity, and potential forms of collective resistance were collected. In another context, we examined members of indigenous communities facing displacement, inspired by Marx's critique of land dispossession. These communities were grappling with threats to their cultural practices and livelihoods due to projects driven by globalization. Their views were based on dynamics of cultural preservation, power imbalances, and strategies for reclaiming agency. Additionally, groups of migrants from diverse backgrounds who were navigating the challenges of cultural integration, drawing on Marx's analysis of alienation and displacement were examined. Their shared experiences revealed cultural adaptation, the struggle for recognition, and the formation of hybrid identities within the globalized world.



**Figure 2:** An Illustration Flowchart of the thematic Analysis Process of the Study's Methodology

## 2.4 Data Analysis

We performed analyses in MS Excel to identify patterns and relationships between several variables such as cultural dimensions, economic indicators and impacts of globalisation. Moreover, recurrent themes and patterns from thematic analyses were identified to reveal shared experiences, interpretations and power dynamics associated with globalisation and cultural differences.

## 3. RESULTS

Our findings on textual analysis and thematic analyses were presented in Tables focusing on exploring how social relations, production modes, and historical contexts contributed to the development of diverse cultural expressions and identities. Moreover, the impact of globalisation across cultures was examined.

Table 1(a): Formation of Cultural Differences based on the Themes and Marx's Arguments

<b>Theme/ Concept</b>	<b>Textual Reference</b>	<b>Marx's Argument</b>	<b>Textual Evidence</b>	<b>Thematic Connection</b>	<b>Contemporary Relevance</b>
Social Relations Shape Cultural Practices	The German Ideology	Shared experiences within social classes give rise to specific values, traditions, and customs.	The working class, created by large-scale industry, is conditioned by it in every detail.	Social structures based on production modes influence cultural practices beyond just economic activities.	Understanding diverse social class experiences can shed light on variations in cultural values and expressions within societies.
Historical Context Impacts Cultural Identity	The Future Results of British Rule in India	Colonization disrupts and transforms existing cultural identities.	The British in India have affected no social or religious revolution. All changes have been confined to the material life of the people.	Past events and power dynamics leave lasting imprints on cultural identities, even amidst change.	Analysing historical processes helps explain the formation and transformations of cultural identities in a globalized world.

Table 1(b): Formation of Cultural Differences based on the themes and Marx's arguments

Theme/Concept	Textual Reference	Marx's Argument	Textual Evidence	Thematic Connection	Contemporary Relevance
Production Modes Influence Cultural Expressions	Capital Volume 1	Different modes of production lead to distinct cultural expressions associated with labour and social relations.	The windmill gives you society with the feudal lord; the steam-mill, society with the industrial capitalist.	Economic systems contribute to shaping cultural norms, art forms, and even language use.	Studying the cultural impacts of various production models informs understanding of contemporary globalization and cultural changes.

In Table 1, Figures 3 and 4, in examining how social relations shape cultural practices as highlighted in "The German Ideology," the text emphasizes that shared experiences within social classes give rise to specific values, traditions, and customs. It underscores that the working class formed by large-scale industry is conditioned by it in every detail with social structures based on production modes influencing cultural practices beyond economic activities. On the impact of historical contexts on cultural identity "The Future Results of British Rule in India," the text points out that colonization disrupts and transforms existing cultural identities. The British influence was characterized by material rather than social or religious revolution, leaving a lasting imprint on cultural identities even amidst change. Lastly, exploring how production modes influence cultural expressions in "Capital Volume 1," the text argues that different modes of production lead to distinct cultural expressions associated with labour and social relations. It illustrates this with the example that the windmill gives rise to a society with the feudal lord, while the steam-mill results in a society with the industrial capitalist. Economic systems were found as contributors to shaping cultural norms, art forms, and language use. these excerpts underscore the intricate interplay between historical contexts, economic systems, and cultural identity and expression. They highlight how colonization and modes of production shape not only material conditions but also the beliefs, values, and practices of societies, illustrating the complex relationship between socio-economic forces and cultural development.





Table 2: Impact of Globalization on Cultural Values and Marx's Arguments

Theme/Concept	Textual Reference	Marx's Argument	Textual Evidence	Thematic Connection	Contemporary Relevance
Globalization Creates Tensions in Values	The Communist Manifesto	Globalization challenges traditional values and creates internal conflicts within cultures.	The bourgeoisie has stripped of its halo every occupation hitherto honoured and revered...	Global forces can disrupt established cultural norms and values, leading to internal clashes and identity negotiations.	Examining specific value clashes in the context of globalization helps identify areas of potential conflict and opportunities for adaptation.
Globalization Can Lead to Cultural Loss	The Origin of Family, Private Property and State	Dominant cultures risk homogenizing diverse cultural expressions through globalization.	The modern family contains within itself in embryo the ruins of the patriarchal family...	Globalization might lead to the decline of certain cultural expressions, particularly those of marginalized groups.	Recognizing the potential risks of cultural homogenization is crucial for promoting cultural diversity and protecting vulnerable traditions.
Globalization Offers Opportunities for Value Transformation	The German Ideology	Globalization can also enable the exchange and cross-pollination of diverse cultural values.	In place of the old local and national seclusion and self-sufficiency, we have intercourse in every direction, universal interdependence of nations.	Global interactions can lead to the creation of new hybrid cultural values and expressions.	Identifying positive aspects of cultural exchange can inform strategies for promoting intercultural understanding and collaboration.

In Table 2, our analysis was informed by Marx's perspectives revealing a complex relationship between globalization and cultural values. Globalization often challenged established values, creating tensions and internal conflicts within cultures. In "The Communist Manifesto," Marx describes the bourgeoisie "stripping of its halo every occupation hitherto honoured and revered," thus, globalization forces can disrupt deeply ingrained norms and traditions, leading to internal struggles and identity negotiations.



**Figure 5:** A Word Cloud of the Impact of Globalization on Cultural Values and Marx's Arguments.

Moreover, our analysis (see Figure 5 and Table 2) also unveiled potential downsides of globalization, particularly the risk of cultural homogenization. In "The Origin of Family, Private Property and State," Marx warned that dominant cultures could impose their values leading to the decline of distinct cultural expressions, especially among marginalized groups. Therefore, this potential loss like the possible "ruins of the patriarchal family" mentioned by Marx, underlines the importance of recognizing and actively promoting cultural diversity in the face of globalization. Lastly, as Marx suggests in "The German Ideology," globalisation could also foster the "intercourse in every direction" between cultures, enabling the exchange and cross-pollination of diverse values. Therefore, this interrelationship is a departure from past isolation and can lead to the creation of new hybrid cultural expressions and a deeper understanding between different communities.

In Table 3, our analysis based on Marx's perspectives showed the relationship between power, media, and resistance in cultural exchange within a globalized context. Dominant cultures as exemplified by British colonialism in "The Future Results of British Rule in India," often exerted their influence and imposed their values while undermining local expressions. This is evident in the quote "English education tends to denationalize the native," highlighting the power imbalances that lead to the marginalization of local cultural narratives.

Table 3: Power Dynamics in Cultural Exchange and Marx's Argument

Theme/Concept	Textual Reference	Marx's Argument	Textual Evidence	Thematic Connection	Contemporary Relevance
Dominant Cultures Exert Influence	The Future Results of British Rule in India	Colonization imposes dominant cultural values and undermines local expressions.	English education tends to denationalize the native.	Power imbalances lead to the imposition of dominant cultural narratives, often overshadowing local expressions.	Recognizing power dynamics in cultural exchange is essential for challenging cultural hegemony and promoting diversity.
Homogenization Risks Through Media	The German Ideology	Mass media controlled by dominant groups can homogenize diverse cultural expressions.	The ruling ideas of each age have ever been the ideas of its ruling class.	Global media can contribute to the spread of dominant cultural values, potentially homogenizing diverse expressions.	Analysing media ownership and content production structures helps expose potential power imbalances and promote alternative narratives.
Resistance Strategies Emerge	The Communist Manifesto	Marginalized groups can resist cultural domination and express their agency.	The proletarians have nothing to lose but their chains. They have a world to win. Working Men of All Countries, Unite!	Cultural resistance strategies empower marginalized groups to challenge dominant narratives and assert their own identities.	Studying historical and contemporary examples of cultural resistance can inform strategies for promoting cultural diversity and social justice.





Table 4: Modernization and its Impact on Cultural Values

Theme/Concept	Textual Reference	Marx's Argument	Textual Evidence	Thematic Connection	Contemporary Relevance
Modernization Promotes Individualism	"The Economic-Philosophical Manuscripts"	Modernization emphasizes individual freedom and achievement, potentially weakening traditional communal values.	"The individual is the foundation of the present state of things..."	Modernization can lead to a shift from collective identities and values towards individualistic pursuits.	Examining the impact of individualism on social cohesion and cultural traditions in various contexts is crucial in understanding the complexities of modernization.
Modernization Creates Disillusionment	"The German Ideology"	The alienation experienced under capitalist production systems can lead to disillusionment and a sense of meaninglessness.	"The worker becomes poorer the more wealth he creates..."	Modernization can contribute to feelings of alienation and disconnection from traditional sources of meaning and purpose.	Analysing the psychological and social effects of alienation in modern societies can inform strategies for promoting well-being and social connection.
Modernization Offers Opportunities for Progress	"Capital" Volume 1	Modernization can also drive technological advancements and improve living standards.	"The bourgeoisie, during its rule of only a hundred years, has created more massive and more colossal productive forces than all preceding generations together."	Modernization can contribute to economic development and improved material conditions, but it is important to ensure equitable distribution of these benefits.	Evaluating the positive and negative aspects of modernization helps in navigating its complex effects on societies and cultures.

On one hand, it fosters individualism in "The Economic-Philosophical Manuscripts" where Marx states "the individual is the foundation of the present state of things," potentially weakening traditional communal values. Thus, this shift towards individualistic pursuits necessitates examining its impact on social cohesion and cultural traditions in various contexts to understand the complexities of modernization. However, modernization also creates disillusionment particularly under capitalist production systems. In "The German Ideology," Marx highlights how "the worker becomes poorer the more wealth he creates," suggesting alienation and disconnection from traditional sources of meaning. Also, modernization, as shown in "Capital" Volume 1 increase technological advancements and improve living standards. Marx acknowledges that "the bourgeoisie...has created more massive and more colossal productive forces," indicating potential economic development and improved material conditions

#### 4. DISCUSSION

Our findings on textual and thematic analysis guided by Marx's framework revealed a dynamic interplay between social structures, historical contexts, production modes, globalization, and power dynamics in shaping cultural expressions and identities. We found that shared experiences within social classes, historical events like colonization, and different production systems influence cultural practices, values, and even language use. Globalization, while creating tensions and homogenization risks, also presents opportunities for cultural exchange and hybridity. Our analysis further highlighted the power dynamics at play, where dominant cultures can impose their values through media, while marginalized groups can resist and assert their agency. Previous studies (Eller, 2020; Scupin, 2019) have suggested that cultural anthropology has a general and global view of the concept of culture which has been used in multiple disciplines since it is not restricted to the uniform philosophical theories. Therefore, it captures a broad spectrum of the human life by embracing all the forms and results derived from human activities that are characteristic of some communities or traditions, learning and imitations of commonly shared patterns. The basic understanding of culture is that it covers all spheres of human's social activities and the results together with all forms of intellectual creativity and aesthetics. The Marxist' view of the human nature is similar to the differences between nature and culture and constitute the

basic and general approach to culture. Analysis of “The German Ideology”, Marx and Engel postulate that the satisfaction derived from elementary needs and the creation of new tools leads to new human needs. In modern cultural anthropology, global culture and globalisation is viewed as a mechanism for the adjustment of the artificial environment that creates the secondary needs and contributes to the progression and development of culture. Karl Marx’s ideas on culture were rare because he seldom used the word “culture” and there is basic terminology of the word. Thus, Marx’s sociological analysis can be based on the sociology of culture and its general theory. Sociology of culture refers to the general sociological aspects existing worldwide and their language has been applied as an instrument in several spheres of life (Kloskowska, 1979). The works of Karl Marx were mainly written when the concept of culture had just been introduced into the European thoughts; however, his German contemporaries had used the term much earlier for instance, the works of Wilhelm v. Humboldt in *Kawi-Sprache* (1836), and particularly of historian G. Klemm, who wrote the *Allgemeine Culturgeschichte der Menschheit* (1852) and *Allgemeine Culturwissenschaft* (1855). In Germany, the philosophy of culture started in the Hegelian tradition and his works (Bartonek & Burman, 2018; Bykova, 2020). According to Hegel, culture has a minor role and was a term rarely used in his works compared to terms such as Bildung and Aufklärung which were interchangeably used with culture.

Karl Marx had strong links to the aesthetic and general philosophical traditions, in contrast to Hegel, where culture was consistently used with reference to Bildung and Aufklärung, the writings of Karl Marx have been poorly and inconsistently translated. In cultural anthropology, the general interpretation of culture is associated with the study of small local communities or traditions or primitive societies (Benedict, 2019; Eller, 2020). In contrast, it is a broader term that is insufficiently operational when referring to higher civilisations. Therefore, the theory of historical materialism constitutes the fundamental distinction between the technical and economic foundations that forms the basis of the sphere of consciousness together with its secondary and dependent attributes. Thus, the general concept of culture does not account for the directional dependence of historical materialism and cannot be applied as a basis for examining the Marx’s concept of culture. The philosophical ideas of Karl Marx, does not exclude the use of the concept of culture associated with all spheres of social activities and the corresponding results. According to Karl Max, technology forms a part of culture and the concept of culture can be linked to science and arts. In Marxist philosophy of culture, a



distinction is often made between material and spiritual spheres of culture. In Marx's works of "Theories of Surplus Value", he wrote about the material and spiritual production and the idea of spiritual is metaphorical in nature and should not be confused by philosopher who assumed the ontological and epistemological assumptions of the general concept of culture according to Karl Marx (Marx, 2020). The theory of Karl Max puts a significant emphasis on recognising the differences between social and economic aspects of life and forms a significant category of determining factors and the spheres of secondary phenomena. Secondary sphere is associated with the superstructure and constitutes the social consciousness. In his works "The Future Results of British Rule in India" Karl Marx proposes that the policies of the British colonial rule deprived the Hindus of their culture and livelihood by imposing a barbaric culture of the middle class (Marx, 1962).

The interpretation and use of the term "culture" by Karl Marx is based on a colloquial sense with a focus on the moral spheres of the general systems of behavioural patterns that are characteristic of a particular society or social class. Marx discusses the concept of culture based on its tentative forms since he did not use the term in several passages of his writings. In his later writings, "The Origin of Family, Private Property and State" Engel uses the idea of general culture according to evolution theories of ethnology and differentiates civilisation as the greatest stage of the development of culture (Engels, 1847). In *The German Ideology*, Karl Marx differentiates four essential groups of human activities (Marx & Engels, 1961); the production of mean used in satisfying human needs, development of secondary needs, social relationships with production processes and the elementary interpersonal relationships at the micro social levels. According to Karl Marx, he believed that the problem of consciousness should be examined against the essence of these four groups of human activities. Furthermore, he believed that consciousness was not empirically distinct from the activities of real life. Consciousness defined all the four groups of human activities, thus, in his views, a human being's singular feature was the capacity of self-reflection on their objects of actions or self-reflection which makes an individual distinct from animal behaviour and social relations. Karl Marx in volume 1 of the *Capital*, highlighted the differences between human activities and social relations by emphasizing the differences through a contrast of the behaviour of a bee or a spider with the conscious and purposive work of a human being in realising the architectonic or technical designs (Harvey, 2018; Marx, 2018). Karl Marx stated that at the terminal section of each labour-process,

a result is obtained that already exists in the imagination of the labourer at its start. Thus, the labourer does not only effect a change of the form in the material on which he works but he also acknowledges a purpose of his own that provides the law to his *modus operandi* and to which he must subordinate his will (Marx, 1965). In the sociology of Karl Marx, consciousness is the selective notion of culture. In recent sociological theories, culture is considered as a sphere of reality that cannot be separated from the social activities of man and its products. A combination of consciousness and culture is accompanied by all the four groups of human activities that are crucial for survival and satisfaction of a man's needs. However, over time, there exists human activities where culture assumes an independent form for a particular stage of social development. Hence, there is a separation of intellectual from manual works. Karl Marx attributed the social duties of priests as the earliest historical cases of the separation of intellectual and manual works. In several spheres of culture, Karl Marx sketched a "pure theory" of analysis of the relative separation of the symptoms of nature from cultural processes with an extensive examination of political ideologies.

Cultural phenomena are understood in its totality by acknowledging the analytical isolation of culture from other categories of extra-conscious human activities. In his works of "The German Ideology" Karl Marx explicitly defined consciousness in its basic form of language by stating that this form of human activities emanates from communication with others and is a product and instrument of the society. The physical form of consciousness refers to the air waves that is regulated by the organs of speech and serves to highlight the relations existing between a social man and his systems of communication with others (Marx & Engels, 1961). It's important to note that in the views of Karl Marx, consciousness was not restricted to its form of language despite being the most significant aspect. Although, Marx identified the existence of several forms of consciousness apart from language and it is these forms that are clearly seen in the correspondence between the concept of consciousness and the modern interpretation of culture as spheres of several meanings or the philosophical doctrines of signs and symbols of man's activities. Similarly, in "The Economic-Philosophical Manuscripts", Karl Marx highlighted the differences between human and animal organs involved in hearing and sight, however, he was not concerned with the physiological differences that are based on phylogenetic differences (Avineri, 2019; Heinrich, 2019). Therefore, there is a distinction between experience from social factors of transmission and receipt of critical messages. Hence, these processes have

had a significant role in the development of culture. The global effects of capital were already existent during the time of Karl Marx and was a significant factor in driving the global growth and development of modernization (Harvey, 2017). Globalisation and modernisation were in a rapid development and growth during the time of Karl Marx and warranted his close scrutiny and reflection (Kaarsholm, 2020). Modernization is characterised by value pluralism and forms a part of a great historic achievement shrouded in social conflicts. Hence, Karl Marx affirmed the significant value of human civilisation from then historical perspective and processes of modernisation that criticised and highlighted the negative aspects of the capitalist society. According to Kang (Kang, 2006), modernisation is based on the pursuit of values and creating movements that are geared towards the six elements of rationalisation, industrialisation, marketization, urbanisation, democratisation and legalisation. These six value factors form the kernel value of modernisation and are under constant global expansion and acquisition of a global status due to the impulse of capital due to globalisation. Therefore, modernisation forms a significant aspect of globalisation. Previous studies (Dorahy, 2019; Heinrich, 2019; Stoetzle, 2020) have suggested that the historic value of modernity according to Karl Marx is instructive and the historical basis of Marxism can be used as a significant basis for analysing the problems of modernisation. Marx was a historical materialist who viewed modernisation as an aspect of the growth and development human civilisation and therefore, affirmed modernisation as a positive presentation and an effective and efficient realisation of the advancements in human civilisation. Karl Marx thought that modernisation was an independent, creative, efficient and self-motivated in the advancement of human civilisation based on three aspects (Smart, 2023); Initially, Marx viewed that modernisation was significantly geared towards increasing productivity and establishing a solid, strong and growth of materials. Secondly, modernisation was seen to free the mankind from the restrictions of divinity and brought significant alterations and changes towards human thoughts and emancipation of mankind. Lastly, modernisation led to the emergence of new social organisations and cultural perspectives. According to Karl Marx, modernisation led to a significant amount of power that led to the freedom of mankind and created revolutionaries in history. Marxist views of modernity form a theoretical basis for the developed, developing and underdeveloped nations of the world. The criticism by Karl Marx on the capitalist modernity is instructive in comprehending the negative and adverse outcomes of globalisation (Allman, 2019). He viewed

modernisation from the perspectives of ethics and political science and criticised capitalism for lack of morality, justice, ethics, inhumanity and irrationality in politics. Marx criticisms of capitalism were derived from the driving forces of social progress. In Marx views, the greatest problem in modernisation of capitalism was the maximisation of profits that was the sole driving force of social development and was complex to convert into a simple and distorted one. Additionally, he viewed modernisation as an extreme expansion of the materialistic world and as an outright oppression to the mankind. Karl Marx suggested that humanity has the greatest and permanent value because the material world will always turn evil once it becomes a source of power and strength to oppress the world. The reversal of values in the capitalist society created significant social issues such as loss of human freedom and alienation of labour. Oppression of humanity from the material world was expressed through the alienation of humans from free and comprehensive development. Karl Marx had a constructive ideal of modernity that formed an accurate basis for the orientation and constructs of globalisation (Kaarsholm, 2020). According to Karl Marx theory on modernity, the concept of modernisation involves core essential values that should be pursued by mankind. Although, it requires a reasonable construction in alignment with globalisation to constitute a positive power in promoting the growth, development and freedom of humanity. Emancipation of mankind involves understanding the revolutionary aspects of modernity and bringing it into full play. Marxism perspective of modernity is to deny the capitalist operations of modernity rather than modernity itself. Marxist philosophy is based on the construction and criticism of the rational aspects of modernity. Additionally, freedom of mankind involves consciously overcoming the intrinsic differences of capitalist modernisation and endeavouring to surpass the development limit associated with capitalism while probing and discovering new avenues for modernisation. Lastly, all the achievements of capitalist modernisation should be combined and constructed to develop socialism and communism that seeks to integrate all achievements of modernisation into the crucial process of human emancipation and liberty leading to an all-round development of humanity and freedom of mankind.

## 5. CONCLUSION

Globalization presents a complex relationship with cultural values. Although, it can create tensions and internal conflicts as seen in "The

Communist Manifesto," it also offers opportunities for exchange and cross-border relationships as shown in "The German Ideology." Recognizing both potential homogenizations, evident in "The Origin of Family, Private Property and State," and the emergence of resistance strategies as in "The Communist Manifesto," is crucial for navigating the complexities of our interconnected world. Our analysis painted a complex picture of power dynamics, media influence, and resistance in cultural exchange. Thus, by understanding these forces and their interplay, we can work towards a more equitable and diverse cultural landscape where all voices are heard and respected. Furthermore, recognizing the tensions, potential losses, and transformative possibilities, we can navigate the complexities of our interconnected world and foster a future that celebrates cultural diversity and promotes meaningful intercultural dialogue. Our analysis through a Marxist perspective has illuminated how social structures, historical contexts, and production modes interlink to shape the landscape of cultural expressions and identities.

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