

Chapter 1 : Examples of Cultural Imperialism That Affected the Whole World

Cultural imperialism comprises the cultural aspects of calendrierdelascience.comalism here refers to the creation and maintenance of unequal relationships between civilizations, favoring the more powerful civilization.

A black boy is washing windows, a Native American sits separate from the class, and a Chinese boy is outside the door. Uncle Sam to his new class in Civilization: But just take a look at the class ahead of you, and remember that, in a little while, you will feel as glad to be here as they are! It came to be realized with the Mexican-American War of 1846-1848, which resulted in the annexation of 1,366,820 square miles of Mexican territory, stretching up to the Pacific coast. Scholar Jay Sexton notes that the tactics used to implement the doctrine were "modeled after those employed by British imperialists" in their territorial competition with Spain and France. Their escalation under the federal republic allowed the US to dominate North America and carve out the 48 continental states. This is now understood to be an explicitly colonial process, as the Native American nations were usually recognized as sovereign entities prior to annexation. Their sovereignty was systematically undermined by US state policy usually involving unequal or broken treaties and white settler-colonialism. A variety of factors converged during the "New Imperialism" of the late 19th century, when the United States and the other great powers rapidly expanded their overseas territorial possessions. Some of these are explained, or used as examples for the various forms of New Imperialism. Scholars have documented the resemblance and collaboration between US and British military activities in the Pacific at this time. American intervention in both Latin America and Hawaii resulted in multiple industrial investments, including the popular industry of Dole bananas. If the United States was able to annex a territory, in turn they were granted access to the trade and capital of those territories. In 1890, Senator Albert Beveridge proclaimed that an expansion of markets was absolutely necessary, "American factories are making more than the American people can use; American soil is producing more than they can consume. Fate has written our policy for us; the trade of the world must and shall be ours. The Philippine Revolution had begun in August against Spain, and after the defeat of Spain in the Battle of Manila Bay, began again in earnest, culminating in the Philippine Declaration of Independence and the establishment of the First Philippine Republic. The Philippine-American War ensued, with extensive damage and death, ultimately resulting in the defeat of the Philippine Republic. San Juan, the American counterinsurgency resulted in genocide. The maximum geographical extension of American direct political and military control happened in the aftermath of World War II, in the period after the surrender and occupations of Germany and Austria in May and later Japan and Korea in September and before the independence of the Philippines in July. As Raymond Bonner and other historians note, Lansdale controlled the career of President Ramon Magsaysay, going so far as to physically beat him when the Philippine leader attempted to reject a speech the CIA had written for him. In addition, Philippine independence was qualified by legislation passed by the U. For example, the Bell Trade Act provided a mechanism whereby U. It further required U. Clayton described the law as "clearly inconsistent with the basic foreign economic policy of this country" and "clearly inconsistent with our promise to grant the Philippines genuine independence". American exceptionalism On the cover of Puck published on April 6, 1901, in the wake of gainful victory in the Spanish-American War, Columbia - the National personification of the U. American exceptionalism is the notion that the United States occupies a special niche among the nations of the world [65] in terms of its national credo, historical evolution, and political and religious institutions and origins. Philosopher Douglas Kellner traces the identification of American exceptionalism as a distinct phenomenon back to 19th century French observer Alexis de Tocqueville, who concluded by agreeing that the U. This promise was broken when the United States entered the war after the Zimmermann Telegram. This was "a war for empire" to control vast raw materials in Africa and other colonized areas according to the contemporary historian and civil rights leader W. In a memo to Secretary of State Bryan, the president described his aim as "an open door to the world". American rule in Haiti continued through 1934, but was initiated during World War I. The historian Mary Renda in her book, Taking Haiti, talks about the American invasion of Haiti to bring about political stability through U. The American government did not believe Haiti was ready

for self-government or democracy, according to Renda. In order to bring about political stability in Haiti, the United States secured control and integrated the country into the international capitalist economy, while preventing Haiti from practicing self-governance or democracy. While Haiti had been running their own government for many years before American intervention, the U. In order to convince the American public of the justice in intervening, the United States government used paternalist propaganda, depicting the Haitian political process as uncivilized. The Haitian government would come to agree to U. This direct supervision of the Haitian economy would reinforce U. Active distrust surfaced immediately, as even before the October Revolution , British officers had been involved in the Kornilov Affair which sought to crush the Russian anti-war movement and the independent soviets. British diplomat Bruce Lockhart cultivated a relationship with several Soviet officials, including Leon Trotsky , and the latter approved the initial Allied military mission to secure the Eastern Front , which was collapsing in the revolutionary upheaval. Ultimately, Soviet head of state V. This separate peace led to Allied disdain for the Soviets, since it left the Western Allies to fight Germany without a strong Eastern partner. Poole , sponsored an attempted coup in Moscow involving Bruce Lockhart and Sidney Reilly , which involved an attempted assassination of Lenin. The Bolsheviks proceeded to shut down the British and US embassies. Horrified by mass executions of White forces, land expropriations, and widespread repression, the Allied military expedition now assisted the anti-Bolshevik Whites in the Russian Civil War , with the British and French giving armed support to the brutal General Alexander Kolchak. Over 30, Western troops were deployed in Russia overall. I was a racketeer, a gangster for capitalism. I suspected I was just part of a racket at the time. Now I am sure of it I helped make Mexico, especially Tampico, safe for American oil interests in I helped in the raping of half a dozen Central American republics for the benefits of Wall Street Looking back on it, I feel that I could have given Al Capone a few hints. The best he could do was to operate his racket in three districts. I operated on three continents. The enemy aggressor is always pursuing a course of larceny, murder, rapine and barbarism. We are always moving forward with high mission, a destiny imposed by the Deity to regenerate our victims, while incidentally capturing their markets; to civilise savage and senile and paranoid peoples, while blundering accidentally into their oil wells. A " social-democratic " theory says that imperialistic U. The complex is said to benefit from war profiteering and the looting of natural resources , often at the expense of the public interest. Navy during the late 19th century, supported the notion of American imperialism in his book titled *The Influence of Sea Power upon History*. Mahan argued that modern industrial nations must secure foreign markets for the purpose of exchanging goods and, consequently, they must maintain a maritime force that is capable of protecting these trade routes. The argument asserts that capitalism in the Global North Europe, the U.

Chapter 2 : Cultural imperialism - Wikipedia

Cultural imperialism, in anthropology, sociology, and ethics, the imposition by one usually politically or economically dominant community of various aspects of its own culture onto another, nondominant community. It is cultural in that the customs, traditions, religion, language, social and moral.

We are glad you are enjoying Advertising Age. To get uninterrupted access and additional benefits, become a member today. Log in or go back to the homepage. Cultural Imperialism September 15, Cultural imperialism is a view of advertising as seen from the Marxist left that addresses the impact of a more powerful capitalist culture on a less powerful, peasant culture. The concept gained momentum in academia in the 1970s, likely as part of the larger protest movement against U.S. But its roots lie in the traditional critique of capitalism set forth by both Communist and non-Communist intellectuals of the left since the 1930s. Herbert Schiller, a respected U.S. Anglo-American Media in the World," asserted that "authentic, traditional and local culture in many parts of the world is being battered out of existence by the indiscriminate dumping of large quantities of slick commercial and media products, mainly from the United States. The second is that the process is carried out by the "invasion" of an indigenous culture by an outside one. Third, capitalism itself rather than any particular nation-state is the "imperialist power" because it spreads a culture of consumerism. And fourth, cultural imperialism presses a "modern" vision of society that includes urbanism, mass communication and a technical-scientific-rational ideology. Among the media products seen to promote cultural imperialism, global advertising plays an essential role. The fear that long-established cultural values may be eroded by commerce and advertising is not limited to the poor and underdeveloped regions of the world. France, one of the cultural centers of Western civilization, is just as concerned for its own cultural future as are Third World countries. Opportunities for international advertising exist because population growth and potential for product consumption is often greater in less developed markets than in more developed ones. As a result, manufacturers and distributors in developed countries have begun to selectively target consumers in developing markets. Some argue that this is done without proper regard for the values of the target culture. Pros and cons of global advertising Advocates of global advertising believe that allowing consumers in developing nations the opportunity to receive greater education about the availability of goods and services, along with more information to enable comparisons, helps prepare them for a higher standard of living. Messages promote social good through increased savings, reduced illiteracy, lower birth rates and improved nutrition. Critics say that international advertisers attempt to recreate Western-style consumer cultures among populations that are vulnerable because of poverty, illiteracy, lack of experience with consumer goods and lack of exposure to media messages. Further, less developed countries seldom have legal systems that protect consumers. Alarmed by these prospects, some countries have raised barriers comparable to protectionist trade tariffs, except that the measures are designed to protect local culture rather than local industry. In Malaysia, all TV and radio spots are screened by a government censor board that provides guidelines for protecting the Malaysian national language, religion, culture and tradition. While these restrictions can be helpful in protecting indigenous cultures, most critics believe that more countries need to take action and make a much stronger effort. Such countries could follow the example set by France, perhaps the country most committed to preserving indigenous culture. When advertising is recognized as only one form of media product capable of imperialism, the sum total of cultural imperialism becomes even more significant.

Chapter 3 : Cultural Imperialism in the Late 20th Century

Definition of cultural imperialism - The extension of the influence or dominance of one nation's culture over others, now usually through the exportation of cultural c.

Check new design of our homepage! Examples of Cultural Imperialism That Affected the Whole World World history is rife with instances of cultural imperialism - how else would you explain the popularity of the very-British game of cricket in all the commonwealth countries? Think about it and read ahead for more interesting revelations. Historyplex Staff Last Updated: Religious and cultural invasion are often inseparable parts of a conquest. The cultural imperialism theory is founded upon the premises of imposing the influences and beliefs of the stronger culture the invaders upon the weaker or more submissive culture the invaded. So what is cultural imperialism all about? Definition So, what is imperialism in terms of cultural influence? Well, cultural imperialism takes place when one culture overtakes another in such a way that the latter ends up following a significant number of values, traditions, beliefs and influences of the former either completely or in a way which enmeshes the influences of the dominating culture inextricably with those of its own. Such a cultural invasion can either be active or passive. In its active form, the dominant culture forcefully imposes its cultural influences upon the dominated culture. This is a dynamic phenomenon where the subordinate culture is compelled to adopt the ways of the invaders. The passive form is when one culture not necessarily the subordinate voluntarily embraces the influences and traditions of another culture. Apart from political invasion, cultural imperialism can also occur due the significant commercial relations between two countries. We can see this phenomenon in the form of Westernization of a number of Eastern countries. This is a type of passive cultural imperialism, as the receiving culture adopts the foreign values without perceiving the fact that they are, in fact, becoming slaves of a foreign culture. History holds testimony to several instances which serve as excellent examples. It is not possible to discuss a complete chronological list within an article. Therefore, I am dishing out a couple of prominent historical and contemporary examples in the subsequent paragraphs. English Cultural Imperialism Right from Cricket to the language itself, it is a gargantuan chapter in the history of cultural dominance. The fact that Cricket is among the top ten most popular sports around the world with an estimated 3 billion fan following, especially in countries like Australia, India, Pakistan, Bangladesh, Sri Lanka, United Kingdom, New Zealand and certain African and Caribbean countries, proves the strength of the English cultural imperialism. Also, the fact that English is the third most spoken language in the world, re-establishes the same point. Chinese Cultural Imperialism Decades of dominion and repressive policies towards Tibet, Taiwan and various other neighboring regions by China has had a significant influence upon the religion and culture of these regions. The aggressive promotion of a standardized Chinese language across Mainland China and Taiwan indicates towards an attempted cultural imperialism aimed at overtaking regional dialects in these areas. Also, the fact that most traditional aspects of the Chinese culture pertaining to religious beliefs, festivals and social norms significantly inundate the socio cultural edifices of various Oriental countries indicate towards strongly existing cultural imperialism. The most widespread and still continuing instance of cultural imperialism can be seen in the form of Americanization. This is mostly due to the multitudes of commercial relationships the United States holds with a large number of countries in all parts of the world. This is definitely passive cultural imperialism and the countries that are most affected are those that have voluntarily adopted the stereotyped American lifestyle values and specific cultural aspects.

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These formal and informal efforts are often based on ethnocentrism and were exemplified by the social Darwinist movement of the late nineteenth century. Cultural imperialism is responsible for the spread of some positive values, including democracy and equal rights, but it also brought about the demise of many indigenous cultures and languages and provided a justification for colonialism. During the early period of Western colonialism, cultural imperialism was marked by efforts to forcibly spread Christianity and European economic values to indigenous societies. The onset of the new imperialism of the nineteenth century saw the maturation of this trend as imperial states sought to replicate their legal, political, and educational systems within their colonies. With the rise of the United States as a global power in the twentieth century, American culture came to dominate the world through an informal and tacit form of cultural imperialism. There is a give-and-take that often results in a new, hybrid culture. Societies have historically adopted and integrated different languages, political or legal systems, religions, and traditions into their own cultural identity. Only rarely are such cultural interactions mainly unidirectional. However, cultural imperialism distorts normal societal exchanges. Instead, the dominant power seeks to suppress and, in some cases, eradicate other cultures. Although a dominant culture may incorporate specific products into its mainstream, as the Europeans did with corn, sugar, and potatoes, through cultural imperialism, there is a range of actions taken to destroy indigenous ways of life. The suppression of native religions and their replacement by outside faiths is one example of this trend. In addition, societal attributes, including language, legal traditions, and family patterns, also are often forcibly changed through new legal codes and colonial policies. During the initial period of European colonization, the imperial powers sought two things from their overseas territories, and both of these imperatives often led to efforts to completely eradicate native cultures. First, under the prevailing mercantile system of the period, the European states tried to maximize the economic potential of their colonies. They wanted colonies that would be economically profitable and provide resources that were unavailable, or in limited quantities, in Europe. In much of North America, the Caribbean, and Africa, this often meant replacing the existing agrarian and hunting cultures with European economic systems based on resource extraction and large-scale agriculture. Second, the colonial powers endeavored to minimize the costs of their empires. One way to ensure that colonies did not become profitably expensive was to ensure that those territories remained politically subservient to the mother country. Replicating European political culture provided one method of maintaining submissive colonies. This was especially important to the European colonizers in those areas, such as the Aztec Empire in Mexico, in which there was an existent, strong, and stable political system that could provide leadership for anti-colonial insurgencies. In such cases, one immediate goal for the colonial powers was to exterminate, or co-opt in some cases, the indigenous political leadership. During the late imperial era of the nineteenth century, colonization also increasingly came to be based on strategic considerations. Imperial states no longer only sought colonies simply for profit, they also wanted territory for political and military reasons, including naval bases for refueling and refitting; buffer areas to protect wealthy colonies; and to deny rival empires territory. In addition, public sentiment in many imperial powers, especially Great Britain and France, opposed the wholesale eradication of indigenous cultures and people. This combination of factors resulted in less overtly brutal methods of suppressing native cultures. This imperial period was marked by efforts among several of the leading colonial powers to integrate their possessions into their broader culture and traditions. A common theme was that it was the duty of the imperial power to uplift the people who came under its suzerainty. This idea would later be modified and embraced by the United States and its allies in the twentieth century as America sought to promote its ideals and values in the post-World War II era, but often dismissed local culture and tradition, even if it was compatible with the goals of U. Not all of the negative impacts of cultural imperialism are deliberate. In some cases, actions taken by colonial governments and settlers had disastrous impacts on indigenous lifestyles. Colonialism disrupted

societies by elevating some groups, while disenfranchising others from positions of power or status. Colonial powers often removed or eradicated those groups that held political or economic power within a new acquired territory. The colonists then elevated other groups within societies to elite status as a means to bind those groups to the colonial power, and then exploited them to maintain control. Such actions exacerbated existing ethnic rivalries or initiated long-lasting intra-societal conflicts. In addition, the artificial borders created during the colonial period disrupted societies and broke apart ethnic and religious groups, further contributing to the demise of many cultures. The economic consequences of colonialism also eroded cultures. The introduction of new agricultural systems by imperial powers led to the demise of hunter-gathering cultures. For instance, the spread of ranching and farming in the American Midwest resulted in the decline of indigenous cultures such as those of the Native Americans of the Plains region. In the later imperial era, the introduction of European manufactured products destroyed local economic systems. In the twentieth century, the spread of American culture through the globalization of the entertainment industry undermined regional literature and arts. Ancient empires such as the Greeks and the Romans spread their ideals, values, and language to conquered areas. During the Middle Ages, successive English monarchs attempted to subjugate the Welsh and Scottish cultures, whereas the fall of Constantinople to the Ottoman Turks resulted in the demise of the Byzantine culture and society, and the policies of imperial Russia resulted in the suppression of non-Russian cultures on the periphery of the empire. What initially differentiated colonization after from earlier periods was the effort to justify the acquisition of new territory. Europeans initially asserted that the new areas were unoccupied and claimed possession based on the principle of first discovery. However, as it became clear that the areas had resident populations, European states struggled to develop a legal justification for conquest. Most governments asserted that they had the right to exercise dominion over native people to spread the gospel, uplift them, and improve their barbaric way of life. In an argument advanced initially by Spanish Dominicans, and adopted thereafter by most of the colonial powers, indigenous people were declared barbarians based on a range of criteria that included religion, family and marriage customs, language especially the lack of a written language, legal systems, and political arrangements. The colonists also would contend that native cultures did not encourage people to make maximum use of land and other resources. The colonial powers argued that they should have dominion over these new areas to make them more productive. These arguments would be utilized by colonial powers in such diverse settings as the Spanish in America and the British in Ireland. Hence, the theoretical underpinnings of colonialism came to be based on the assumption that the cultures of native people were inferior to those of the Europeans and that the colonial states had a duty to transmit their customs and norms to these populations. The first Portuguese colonies in Africa were established to extract resources and establish trading posts. As a result there was only minor cultural penetration, mainly in the form of economic interaction. Even as the Spanish and Portuguese conquered the Canary Islands and Sao Tome, there was little effort made to integrate the inhabitants into the European culture. Native people did increasingly learn European languages to facilitate commerce and the slave trade. As long as the trading posts remained on the periphery of Africa and other areas, European culture initially made little impact on indigenous societies. This changed as the Spanish established colonies in the Americas. To gain ascendancy over the area, the Spanish had to destroy two major indigenous empires the Aztec and Inca and replace their cultural influence. This marked the first major step in the spread of cultural imperialism in the Western Hemisphere. The destruction of major native political bodies also would occur in North America with the destruction or subjugation of groups such as the Powhatan Confederacy. A second major step toward the goal of eradicating native cultures and imposing European norms and values outside of Europe came as efforts to evangelize and spread Christianity became increasingly intertwined with colonialism itself. The Protestant Reformation would further accelerate these efforts, as Catholic and Protestant missionaries competed to replace native religions with their denominations of Christianity. For instance, even though the Dutch empire was based almost exclusively on trade, missionaries were dispatched to Dutch colonies to ensure that native peoples were converted to Protestantism as opposed to Catholicism. Those areas with long-recognized cultures, or with the military might to prevent European incursions, received very different treatment from the colonial states. For instance, in India, the various colonial powers often sought to gain trade and other

concessions through treaty instead of conquest. One result was the survival of many cultural traditions on the Indian subcontinent. It would only be in the later imperial period that the British began to seriously erode Indian culture. In contrast, when efforts to spread Christianity, or otherwise suppress native cultures, met with failure, the colonial states often resorted to strategies of displacing native people, or exterminating whole groups of them. For instance, after the native rebellion in Virginia, the colonists engaged in widespread reprisals and a broad effort to force the native tribes from their land. A group of Indian men meet to enjoy tennis, a game imported by the British, at Kapurthala during the British colonial period. This period marked the height of European imperialism and the maturation of colonial systems. This era also marked the formalization of the self-perceived civilizing mission by colonial powers in areas of Africa and Asia and the prevalence of institutionalized racism. The development of new technologies during the nineteenth century not only accelerated the drive for imperialism, it also further undermined indigenous cultures. The imperial powers actively embraced new technologies, including military weapons, the telegraph, steamboats, and the railroad. These technological advances reinforced the attractiveness of European culture among native people. This included perceptions of superiority among both the colonizers and the people colonized. Many native rulers who were not under the dominance of imperial powers often hired European military and economic advisers to tacitly, or overtly, spread colonial cultures. In addition, many native leaders sent their children to European schools, a custom that the British in India, and the French in North Africa, particularly encouraged. The imperial powers also developed a series of colonial schools, including universities in some cases, to educate the native population and the colonial elites. At colonial schools, native students were taught the history, culture, and traditions of the imperial state, while their own culture was denigrated. As new colonies were added to empires for strategic reasons, there was increasing pressure on colonial governments to lessen the costs of empire. One method to accomplish this goal was to integrate local groups into the colonial hierarchy. In British colonies, such as Canada, Australia, and the Caribbean islands, this was accomplished through colonial settlers who brought with them the main elements of British culture. In other areas, the British and other colonial powers endeavored to use local populations as soldiers, government officials, and bureaucrats to lessen the costs of empire. One result of these methods was the consolidation of areas populated by small, decentralized groups or tribes under colonial powers. In binding groups to the colonial establishment, there was a range of efforts undertaken to supplant indigenous cultures with colonial or European ones. These efforts included ongoing drives to spread Christianity, European-style education and training, and inter-colonial policies that pitted favored groups against others. One result of these efforts was the emergence of native-colonial elites who adopted the main aspects of the imperial cultures, including the hierarchical class system of the dominant imperial powers. These elites increasingly formed the core of the colonial civil service and military. Even as new economic imperatives for imperialism emerged, including the discovery of diamonds in South Africa in or the rise of the ivory trade in the Belgian Congo, colonial tactics remained constant. In pursuing their economic interests, colonial powers often specifically targeted cultures to undermine existing political entities. For instance, the British promoted the use of opium to undermine Chinese culture and gain economic concessions in the s. The contemporary popular notion of social Darwinism, which argued that different ethnic groups were at different stages of intellectual and physical development, was often used as a justification for imperialism. Pro-imperial politicians and officials would even use social Darwinism to contend that the imperial states had a duty to civilize the less-developed regions of the world by spreading European culture. Such sentiments were presented in contemporary newspapers and literature that reinforced public support for imperialism. Social Darwinism was also used to justify the elevation of some groups and the suppression of others. For example, many British and French colonial officials believed that people from the India subcontinent or Asia were superior to Africans and, therefore, transported people from these regions to Africa where they often became part of the colonial elite. Great Britain formed the Commonwealth of Nations and France formed the Francophone Association to perpetuate their influence in the former colonies.

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Cultural imperialism is the economic, technological and cultural hegemony of the industrialized nations, which determines the direction of both economic and social progress, defines cultural values, and.

February Introduction U. S cultural imperialism has two major goals, one economic and the other political: The export of entertainment is one of the most important sources of capital accumulation and global profits displacing manufacturing exports. In the political sphere, cultural imperialism plays a major role in dissociating people from their cultural roots and traditions of solidarity, replacing them with media created needs which change with every publicity campaign. The political effect in to alienate people from traditional class and community bonds, atomizing and separating individuals from each other. Cultural imperialism emphasizes the segmentation of the working class: Cultural imperialism encourage working people to think of themselves as part of a hierarchy emphasizing minute differences in life style, in race and gander, with those below them rather than the vast inequalities that separate them from those above. The principle target of cultural imperialism is the political and economic exploitation of youth. Imperial entertainment and advertisement target young people who are most vulnerable to U. The message is simple and direct: Youth represent a major market for U. The mass media manipulates adolescent rebelliousness by appropriating the language of the left and channeling discontent into consumer extravagances. Cultural imperialism focuses on youth not only as a market but also for political reasons: Over the past decade progressive movements confront a paradox: In a word, there is a profound gap between the growing inequalities and socio-economic conditions on the one hand and the weaknesses of revolutionary or radical subjective responses. Cultural intervention in the broadest sense including ideology, consciousness, social action is the crucial link converting objective conditions into conscious political intervention. Paradoxically, imperial policy-makers seem to have understood the importance of cultural dimensions of political practice far better than their adversaries. Cultural Domination and Global Exploitation Imperialism cannot be understood merely as an economic-military system of control and exploitation. Cultural domination is an integral dimension to any sustained system of global exploitation. In relation to the Third World, cultural imperialism can be defined as the systematic penetration and domination of the cultural life of the popular classes by the ruling class of the West in order to reorder the values, behavior, institutions and identity of the oppressed peoples to conform with the interests of the imperial classes. In past centuries, the Church, educational system, and public authorities played a major role in inculcating native peoples with ideas of submission and loyalty in the name of divine or absolutist principles. The mass media, publicity, advertisement and secular entertainers and intellectuals play a major role today. In the contemporary world, Hollywood, CNN and Disneyland are more influential than the Vatican, the Bible or the public relations rhetoric of political figures. Cultural penetration is closely linked to politico-military domination and economic exploitation. Escapist television programs sow illusions from "another world". Cultural penetration is the extension of counter-insurgency warfare by non-military means. Total cultural control is the counterpart of the total separation between the brutality of real-existing capitalism and the illusory promises of the free market. While imperial arms disarticulate civil society, and banks pillage the economy, the imperial media provide individuals with escapist identities. Cultural imperialism provides devastating demonological caricatures of revolutionary adversaries, while encouraging collective amnesia of the massive violence of pro-Western countries. The Western mass media never remind their audience of the murder by anti-communist pro-U. The mass media, cover up the great disasters resulting from the introduction of the market in Eastern Europe and the ex-U. Propaganda and Capital Accumulation The mass media is one of the principal sources of wealth and power for U. An increasing percentage of the richest North Americans derive their wealth from the mass media. Among the wealthiest Americans the percentage deriving their wealth from the mass media increased from 9. Today almost one out of five of the richest North Americans derive their wealth from the mass media. Cultural capitalism has displaced manufacturing as a source of wealth and influence in the U. The mass media have become an integral part of the U. As the levels of exploitation, inequality and poverty increase in the Third

World, Western controlled mass communications operate to convert a critical public into a passive mass. Western media celebrities and mass entertainment have become important ingredients in deflecting potential political unrest. The Reagan presidency highlighted the centrality of media manipulation through highly visible but politically reactionary entertainers, a phenomena which has spread to Latin American and Asia. There is a direct relation between the increase in the number of television sets in Latin America, the decline of income and the decrease in mass struggle. In Latin America between , and , the number of television sets per inhabitant increased 40 percent,, while the real average income declined 40 percent, and a host of neo-liberal political candidates heavily dependent on television images won the presidency. The increasing penetration of the mass media among the poor, the growing investments and profits by U. These linkages provide a channel through which the discourse of individual solutions for private problems is propagated. The message is clear. The victims are blamed for their own poverty, success depends on individual efforts. Major TV satellites, U. Imperialism and the Politics of Language Cultural imperialism has developed a dual strategy to counter the Left and establishing hegemony. On the one hand, it seeks to corrupt the political language of the left; on the other it acts to desensitize the general public to the atrocities committed by Western powers. For example, the mass media described politicians intent in restoring capitalism and stimulating inequalities as "reformers" or "revolutionaries", while their opponents were labeled "conservatives". Cultural imperialism sought to promote ideological confusion and political disorientation by reversing the meaning of political language. Many progressive individuals became disoriented by this ideological manipulation. As a result, they were vulnerable to the claims of imperial ideologues who argue that the terms "Right" and "Left" lacked any meaning, that the distinctions have lost significance, that ideologies no longer have meaning. By corrupting the language of the Left and distorting the content of the Left and Right, cultural imperialists hope to undermine the political appeals and political practices of the anti-imperialist movements. The second strategy of cultural imperialism was to de-sensitize the public; to make mass murder by the Western states routine, acceptable activities. Mass bombings in Iraq were presented in the form of video games. By trivializing crimes against humanity, the public is desensitized from its traditional belief that human suffering is wrong. By emphasizing the modernity of new techniques of warfare, the mass media glorify existing elite power - the techno-warfare of the West. Cultural imperialism today includes "news" reports in which the weapons of mass destruction are presented with human attributes while the victims in the Third World are faceless "aggressors- terrorists". Global cultural manipulation is sustained by the corruption of the language of politics. In Eastern Europe, speculators and mafioso seizing land, enterprises and wealth are described as "reformers". Contrabandists are described as "innovating entrepreneurs". In the West the concentration of absolute power to hire and fire in the hands of management and the increased vulnerability and insecurity of labor is called "labor flexibility". In the Third World the selling of national public enterprise to giant multi-national monopolies is described as "breaking-up monopolies". The concepts of the left reform, agrarian reform, structural changes were originally oriented toward redistributing income. These concepts have been coopted and turned into symbols for reconcentrating wealth, income and power into the hands of Western elites. And of course all the private cultural institutions of imperialism amplify and propagate this Orwellian disinformation. Contemporary cultural imperialism has debased the language of liberation, converting it into symbols of reaction. The Tyranny of Liberalism Just as western state terrorism attempts to destroy social movements, revolutionary governments and disarticulate civil society, economic terrorism as practiced by the IMF and private bank consortia, destroy local industries, erode public ownership and savages wage and salaried household. Cultural terrorism is responsible for the physical displacement of local cultural activities and artists. Cultural terrorism by preying on the psychological weaknesses and deep anxieties of vulnerable Third World peoples, particularly their sense of being "backward", "traditional" and oppressed, projects new images of "mobility" and "free expression", destroying old bonds to family and community, while fastening new chains of arbitrary authority linked to corporate power and commercial markets. The attacks on traditional restraints and obligations is a mechanism by which the capitalist market and state becomes the ultimate center of exclusive power. Cultural imperialism in the name of "self expression" tyrannizes Third World people fearful of being labeled "traditional", seducing and manipulating them by the phony images of classless "modernity". Cultural imperialism questions all

pre-existing relations that are obstacles to the one and only sacred modern deity: Cultural imperialism functions best through colonized intermediaries, cultural collaborators. The prototype imperial collaborators are the upwardly mobile Third World professionals who imitate the style of their patrons. These collaborators are servile to the West and arrogant to their people, prototypical authoritarian personalities. Backed by the banks and multinationals, they wield immense power through the state and local mass media. Imitative of the West, they are rigid in their conformity to the rules of unequal competition, opening their country and peoples to savage exploitation in the name of free trade. Among the prominent cultural collaborators are the institutional intellectuals who deny class domination and imperial class warfare behind the jargon of objective social science. They fetishize the market as the absolute arbiter of good and evil. Today throughout the Third World, Western funded Third World intellectuals have embraced the ideology of concertation class collaboration. The notion of interdependence has replaced imperialism. And the unregulated world market is presented as the only alternative for development. The irony is that today as never before the "market" has been least favorable to the Third World. Never have the U. The cultural alienation of the institutional intellectuals from the global realities is a byproduct of the ascendancy of Western cultural imperialism. For those critical intellectuals who refuse to join the celebration of the market, who are outside of the official conference circuits, the challenge is to once again return to the class and anti-imperialist struggle. Under the guise of "internationalism", Europe and the U. The images of individual mobility, the "self-make person", the emphasis on "self-centered existence" mass produced and distributed by the U. Neo-liberalism continues to thrive not because it solves problems, but because it serves the interest of the wealthy and powerful and resonates among some sectors of the impoverished self-employed who crowd the streets of the Third World. The North Americanization of Third World cultures takes place with the blessing and support of the national ruling classes because it contributes to stabilize their rule. The new cultural norms -- the private over the public, the individual over social, the sensational and violent over everyday struggles and social realities -- all contribute to inculcating precisely the egocentric values that undermine collective action. The culture of images, of transitory experiences, of sexual conquest, works against reflection, commitment and shared feelings of affection and solidarity. The North Americanization of culture means focusing popular attention on celebrities, personalities and private gossip -- not on social depth, economic substance and the human condition. Cultural imperialism distracts from power relation and erodes collective forms of social action. The myth of "freedom of mobility" reflects the incapacity of people to establish and consolidate community roots in the face of the shifting demands of capital. North American culture glorifies transient, impersonal relations as "freedom" when in fact these conditions reflect the anomie and bureaucratic subordination of a mass of individuals to the power of corporate capital. North Americanization involves a wholesale assault on traditions of solidarity in the name of modernity, attacks on class loyalties in the name of individualism, the debasement of democracy through massive media campaigns focusing on personalities.

Chapter 6 : Cultural Imperialism | AdAge Encyclopedia of Advertising - Ad Age

cultural imperialism definition: the fact of the culture of a large and powerful country, organization, etc. having a great influence on another less powerful country, etc.

American media critic Herbert Schiller wrote: The public media are the foremost example of operating enterprises that are used in the penetrative process. This occurs largely through the commercialization of broadcasting. Cultural imperialism signifies the dimensions of the process that go beyond economic exploitation or military force. In the history of colonialism, i. Western advertising has made further inroads, as have architectural and fashion styles. Subtly but powerfully, the message has often been insinuated that Western cultures are superior to the cultures of the Third World. The issue of cultural imperialism emerged largely from communication studies. Cultural imperialism may be an example of this. Because of this, Spivak argues that the subaltern, referring to the communities that participate in the Sati, are not able to represent themselves through their own voice. Spivak says that cultural imperialism has the power to disqualify or erase the knowledge and mode of education of certain populations that are low on the social hierarchy. In A critique of Postcolonial Reason, Spivak argues that Western philosophy has a history of not only exclusion of the subaltern from discourse, but also does not allow them to occupy the space of a fully human subject. Contemporary ideas and debate[edit] Cultural imperialism can refer to either the forced acculturation of a subject population, or to the voluntary embracing of a foreign culture by individuals who do so of their own free will. Since these are two very different referents, the validity of the term has been called into question. Cultural influence can be seen by the "receiving" culture as either a threat to or an enrichment of its cultural identity. It seems therefore useful to distinguish between cultural imperialism as an active or passive attitude of superiority, and the position of a culture or group that seeks to complement its own cultural production, considered partly deficient, with imported products. The imported products or services can themselves represent, or be associated with, certain values such as consumerism. According to one argument, the "receiving" culture does not necessarily perceive this link, but instead absorbs the foreign culture passively through the use of the foreign goods and services. Due to its somewhat concealed, but very potent nature, this hypothetical idea is described by some experts as "banal imperialism. This kind of cultural imperialism is derived from what is called " soft power ". The theory of electronic colonialism extends the issue to global cultural issues and the impact of major multi-media conglomerates, ranging from Viacom, Time-Warner, Disney, News Corp, to Google and Microsoft with the focus on the hegemonic power of these mainly United States-based communication giants. Cultural diversity[edit] One of the reasons often given for opposing any form of cultural imperialism, voluntary or otherwise, is the preservation of cultural diversity, a goal seen by some as analogous to the preservation of ecological diversity. Proponents of this idea argue either that such diversity is valuable in itself, to preserve human historical heritage and knowledge, or instrumentally valuable because it makes available more ways of solving problems and responding to catastrophes, natural or otherwise. Ideas relating to African colonization[edit] Of all the areas of the world that scholars have claimed to be adversely affected by imperialism, Africa is probably the most notable. In the expansive "age of imperialism" of the nineteenth century, scholars have argued that European colonization in Africa has led to the elimination of many various cultures, worldviews, and epistemologies, particularly through neocolonization of public education. Abdi, claims that imperialism inherently "involve[s] extensively interactive regimes and heavy contexts of identity deformation, misrecognition, loss of self-esteem, and individual and social doubt in self-efficacy. Ties to neoliberalism[edit] Neoliberalism is often critiqued by sociologists, anthropologists, and cultural studies scholars as being culturally imperialistic. Critics of neoliberalism, at times, claim that it is the newly predominant form of imperialism. For example, Chandra Mohanty has critiqued Western feminism, claiming that it has created a misrepresentation of the "third world woman" as being completely powerless, unable to resist male dominance. Some scholars even question the intentions of those developing the field of study, claiming that efforts to "develop" the Global South were never about the South itself. Instead, these efforts, it is argued, were made in order to advance Western

development and reinforce Western hegemony. Critics of cultural imperialism commonly claim that non-Western cultures, particularly from the Third World, will forsake their traditional values and lose their cultural identities when they are solely exposed to Western media. Salwen, in his book *Critical Studies in Mass Communication*, [29] claims that cross-consideration and integration of empirical findings on cultural imperialist influences is very critical in terms of understanding mass media in the international sphere. He recognizes both of contradictory contexts on cultural imperialist impacts. The first context is where cultural imperialism imposes socio-political disruptions on developing nations. Western media can distort images of foreign cultures and provoke personal and social conflicts to developing nations in some cases. Although he admits that outward manifestations of Western culture may be adopted, but the fundamental values and behaviors remain still. Cultural imperialism is a term that is only used in discussions where cultural relativism and constructivism are generally taken as true. One cannot critique promoting Western values if one believes that said values are absolutely correct. Similarly, one cannot argue that Western epistemology is unjustly promoted in non-Western societies if one believes that those epistemologies are absolutely correct. John Tomlinson provides a critique of cultural imperialism theory and reveals major problems in the way in which the idea of cultural, as opposed to economic or political, imperialism is formulated. In his book *Cultural Imperialism*: Tomlinson suggests that cultural imperialism is growing in some respects, but local transformation and interpretations of imported media products propose that cultural diversification is not at an end in global society. He thus supports his argument highly criticizing the concept that Americanization is occurring through global overflow of American television products. He points to a myriad of examples of television networks who have managed to dominate their domestic markets and that domestic programs generally top the ratings. He also doubts the concept that cultural agents are passive receivers of information. Other major critiques are that the term is not defined well, and employs further terms that are not defined well, and therefore lacks explanatory power, that cultural imperialism is hard to measure, and that the theory of a legacy of colonialism is not always true. Rothkopf says that the United States should embrace "cultural imperialism" as in its self-interest. But his definition of cultural imperialism stresses spreading the values of tolerance and openness to cultural change in order to avoid war and conflict between cultures as well as expanding accepted technological and legal standards to provide free traders with enough security to do business with more countries. He also mentions, but only in passing, the use of the English language and consumption of news and popular music and film as cultural dominance that he supports. Rothkopf additionally makes the point that globalization and the Internet are accelerating the process of cultural influence. In each one, leaders used culture as a political front to fuel the passions of their armies and other minions and to justify their actions among their people. Rothkopf then cites genocide and massacres in Armenia, Russia, the Holocaust, Cambodia, Bosnia and Herzegovina, Rwanda and East Timor as examples of culture in some cases expressed in the ideology of "political culture" or religion being misused to justify violence. He also acknowledges that cultural imperialism in the past has been guilty of forcefully eliminating the cultures of natives in the Americas and in Africa, or through use of the Inquisition, "and during the expansion of virtually every empire. The most important way to deal with cultural influence in any nation, according to Rothkopf, is to promote tolerance and allow, or even promote, cultural diversities that are compatible with tolerance and to eliminate those cultural differences that cause violent conflict: Successful multicultural societies, be they nations, federations, or other conglomerations of closely interrelated states, discern those aspects of culture that do not threaten union, stability, or prosperity such as food, holidays, rituals, and music and allow them to flourish. History shows that bridging cultural gaps successfully and serving as a home to diverse peoples requires certain social structures, laws, and institutions that transcend culture. Furthermore, the history of a number of ongoing experiments in multiculturalism, such as in the European Union, India, South Africa, Canada and the United States, suggests that workable, if not perfected, integrative models exist. Each is built on the idea that tolerance is crucial to social well-being, and each at times has been threatened by both intolerance and a heightened emphasis on cultural distinctions. The greater public good warrants eliminating those cultural characteristics that promote conflict or prevent harmony, even as less-divisive, more personally observed cultural distinctions are celebrated and preserved. The British

settlers tried to biologically alter the skin colour of the Australian Aboriginal people through mixed breeding with white people. The policy also made attempts to forcefully conform the Aborigines to western ideas of dress and education. Ancient Rome[edit] The Roman Empire has been seen as an early example of cultural imperialism. Early Rome, in its conquest of Italy, assimilated the people of Etruria by replacing the Etruscan language with Latin, which led to the demise of that language and many aspects of Etruscan civilization. Morag Bell writes, "The promotion of empire through books, illustrative materials, and educational syllabuses was widespread, part of an education policy geared to cultural imperialism". In other words, science developed in India in ways that reflected colonial priorities, tending to benefit Europeans at the expense of Indians, while remaining dependent on and subservient to scientific authorities in the colonial metropolis. He writes, "To paraphrase Said, I see cultural imperialism as a complex cultural hegemony of a country, Great Britain, that in the 19th century had no rivals in terms of its ability to project its power across the world and to influence the cultural, political and commercial affairs of most countries. Napoleon used the Institut de France "as an instrument for transmuting French universalism into cultural imperialism. The Rosetta Stone is their most famous find. The science of Egyptology is their legacy. Alan Steinweis and Daniel Rogers note that even before the Nazis came to power, "Already in the Weimar Republic, German academic specialists on eastern Europe had contributed through their publications and teaching to the legitimization Of German territorial revanchism and cultural imperialism. These scholars operated primarily in the disciplines Of history, economics, geography, and literature. Presumably a means of gathering authors from Germany, Italy, and the occupied countries to plan the literary life of the new Europe, the union soon emerged as a vehicle of German cultural imperialism.

Chapter 7 : cultural imperialism | Definition of cultural imperialism in English by Oxford Dictionaries

Cultural imperialism is the process and practice of promoting one culture over another. Often this occurs during colonization, where one nation overpowers another country, typically one that is economically disadvantaged and/or militarily weaker.

Chapter 8 : American imperialism - Wikipedia

Cultural imperialism focuses on youth not only as a market but also for political reasons: to undercut a political threat in which personal rebellion could become political revolt against economic as well as cultural forms of control.

Chapter 9 : Cultural imperialism | calendrierdelascience.com

IMPERIALISM, CULTURAL (Western Colonialism) Cultural imperialism is the effort by powerful states to force their culture and societal systems upon subjugated, or less powerful, people. These formal and informal efforts are often based on ethnocentrism and were exemplified by the social Darwinist movement of the late nineteenth century.