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**Topic: The impact of globalisation in the culture of St Vincent
and the Grenadines**



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ACKNOWLEDGEMENT

The author of this research admits that the completion of this challenging task would not have been possible without the support, encouragement and guidance of several persons. I humbly use this opportunity to thank the following persons.

Thanks and high praises to **God Almighty** for his blessings on my life and the opportunities he has brought before me

Dr Rashad Huseynov who, despite his busy work schedule, responded favourably at my request to supervise my research

Sehon Marshall Snr my husband, for support that never wavered and for his thoughts, opinions and critiques throughout this process

Mr and Mrs Jack & Leandro my parents and brother for opting to take care of my children in my absence

Vonetta my sister and role model for her many words of courage and motivation

Rosamond Jevy John my dearest friend, who supported and encouraged me endlessly.

Dedication

Dedicated to my children **Sehon Jr and Shandi** with all the love a mother can give and so much more.

ABSTRACT

St Vincent and the Grenadines forms part of a chain of small islands once colonised by Britain. The resulting effect of colonialism created a mould that would shape the identity of the people within this region. The two dominating groups of people that occupied those territories were the Africans and the Europeans. One might view these historical occurrences as the onset of globalisation, but within the last few decades the region has faced several new threats in regards to culture, politics and economic balance. The country was confronted by the challenge of trying to preserve its cultural heritage and identity despite the constant bombard of international customs and normalities.

The purpose of this paper is to highlight the ways in which the local culture has been deteriorating on account of globalisation. The American culture in particular will be examined to evaluate the extent of the changes and weigh the impact on the Vincentian cultural identity. This research was a qualitative study, conducted with the aid of surveys, interviews and questionnaires among the general Vincentian public.

The question surrounding this cultural erosion is discussed, along with the possibilities of global culturalism. Definitions and theoretical explanations on globalisation, culture and identity are explored.

SCOPE AND LIMITATIONS

The scope of this paper is to provide the reader with an indebt understanding of Vincentian culture and also to give a clear and distinct explanation on the phenomenon of globalisation with special attention to the impact it causes on culture.

This research was limited by a number of extenuating factors. Aside from no student support, the most delicate was the lack of resources provided by the institution. There is no digital library, subscriptions to online resources were outdated and the library was not equipped with the necessary books, journals and articles needed to conduct a research of this magnitude. Last resorts lead to my asking of friends in the United Kingdom and parts of Europe to search, as per request, where possible and send documents via emails.

Another limitation was, the study area is not well researched thus making it somewhat what tedious to retrieve different ideas and communications from writers of similar content on the topic since there were none pre existing.

Thesis Structure

This research consists of seven (6) chapters

Chapter 1

The introduction to this thesis includes highlight of the problem, a detailed description and methods that will be undertaken to acquire data. It gives the reader a general idea of what lies ahead. Some definitions are offered and correlations are established between St Vincent and the Grenadines and the linkages of culture erosion.

Chapter 2

This chapter consists of multiple definitions and theoretical views where globalisation is looked at under two dimensions, namely identity and culture. Detailed definitions and explanation by authors in the field of globalisation are offered. It explains how the advent of globalisation has created major occurrences and continues to effect changes around the world.

Chapter 3

Here, the concept of identity is examined as St Vincent is further introduced and placed in terms of its historical background and its original inhibitors. Authors such as Geertz and Olson views are raised and discussed in context of the island's battle to maintain its cultural identity.

Chapter 4

This chapter explores cultural globalisation and its co-relation with globalisation. It explains how people relate to each other in social and communal scenes based on their cultural background.

Chapter 5

Here, the aspect of Vincentian culture that faces attack by the globalisation effect is explained giving concise examples. These areas include family life, dress code and music.

Chapter 6

The researcher put forwards viable ideas and possible solution to the preservation of Vincentian culture.

Methodology

Collection of Data

The writer has been immersed into the Vincentian culture from birth, having only spent four years outside of the country, excluding annual four week vacations. She is therefore equipped with a wealth of knowledge as it regards traditions and customs. Further reading was done to acquire significant knowledge to be in a better position to identify the changes and the reasons for such on account of globalisation.

Empirical research was done through articles, journals, online resources, interviews, surveys/questionnaires. The most significant part of this research was done via secondary sources.

Analysing Data

Being that this research is more of a qualitative literature review, large scale analysis did not play a huge part in this study.

Significance of Research

Undoubtedly, the last fifty years has been hounded with talks over the environment and cultural issues that have surfaced on account of the globalisation phenomenon. Many writers have become enchanted with these topics and many predict that without timely intervention, the world faces an impact that will be irreversible and possibly too tedious a task to control. St Vincent and the Grenadines seeks to protect its culture from erosion and accordingly the Ministry of Sports and Culture often organises culture explosions at specific times throughout the year.

This being said, the question of whether this is sufficient for culture preservation in the country has been asked. Evidently, the villages and the people therein are often overlooked during policy making and cultural decisions.

A research in this field to the knowledge of this writer has never been undertaken for the country and thus, in addition to the Caribbean on a whole is not an area that is widely researched. A research of this type can be beneficial for the people of the country and for the country as a nation.

This research is intended to provide the Vincentian public home and aboard with the knowledge of globalisation and how it has impacted on Vincentian culture. - To confront these factors and implement new measures to secure a future of the Vincentian culture. –To assist policy makers with the necessary data and statistics to effect change.

Brief background of the study area

The study area is situated between latitude 13° N, 61°W of the equator. Saint Vincent and the Grenadines is found in the Windward Islands of the Lesser Antilles in the South-eastern Caribbean, measuring 18 miles long and 11 miles wide, with Barbados to the east, Saint Lucia to the north and Grenada to the south. It has a land cover of 133sq miles with a population of one hundred and nine thousand (109,000) inhabitants as at 2011 (World Bank). There are six towns, the main one being the capital city Kingstown. The main ethnic groups in St Vincent are black 66%, mixed 19%, East Indian 6%, European 4%, Carib Amerindian 2% as cited by the CIA World Fact Book. The native language spoken is English, though there is a dialect which is English based and spoken across the nation in informal settings and is uniquely understood by the locals.

Map of St Vincent and the Grenadines in relation to the rest of the Caribbean



Fig. 1 World Atlas.com

Introduction

This paper will explore the Vincentian culture amidst the ongoing distribution of globalisation. It will seek to explain globalisation and more specifically, globalisation as a cultural phenomenon that impacts societies around the world. At the initial stages, the paper will discuss the notion of globalisation and what is it perceived to be and whether or not it actually exists. Then it expands the discussion to include cultural globalisation in an attempt to show Vincentian culture is affected by this phenomenon.

In this research, the term cultural identity is defined generally as a group of individuals who share beliefs and similar behavioural patterns. This sameness creates the foundation for persons to classify and group themselves as one culture. It is evident the cultural changes are progressing and can be deemed unavoidable as globalisation has provided many avenues for information, opinions and ideas to be transferred with rapid speed, which is a far cry from the technology that existed half a century ago in the mid twentieth century.

As technology continues to portray massive evolution in numerous major fields which include the medicinal field, the technological field, travel and states inter relations, the world has become somewhat of a global community and in this global community, cultural norms and practices are effortlessly divulged. These occurrences have lead to the many debates and theories surrounding the concept of globalisation, and it is through the cultural dimensions that this becomes visible. Noted, that cultural imbalance and cultural changes which may occur globally are often resisted and sometimes can even be viewed as pessimistic.

With the many new developments in technology and speed at which information transcends geographical territories, the North-American culture has significantly impacted on individuals and the society of St Vincent and the Grenadines.

Although highly beneficial in many ways, the Americanization of the Vincentian culture has the capacity to have negative impacts on the uniqueness of the Vincentian culture. Acquiring tertiary level education abroad has changed from being the exception and is now more or less the rule. The free movement of people from country to country also created the movement of new theories, new ideas and new point of views. Our world is introduced to these new elements via the news media, international organisations, social media, academic intelligence and much more (Jan 2009) As one of the more hotly debated topics of the 21st century, globalisation has contributed to the shrinking of the world. Many are in doubt as to whether the occurrences of the world today are as a result of globalisation. Evidently, globalisation affects all humans in some way or the other, whether negative or positive. Through communication, transportation and commerce, the globalization process continues to expand throughout the world (Reese 2010).

One cannot find a definition of globalisation that incorporates all the theories and aspects with which it is involved. Sceptics such as (Hirts and Thompson 1999) put forward arguments that the entire concept of globalisation is nothing but a myth and contrary to what the hyper-globalists propose, globalisation and the current conditions of the world is not unprecedented. In fact, the sceptics question has always been “what is global about globalisation?” (Robertson 1992) a founding father of globalisation defines it as “the compression of the world and the intensification of consciousness of the world as a whole”, (Marx 1973) refers to it as an annihilation of space and time while (Havery 1989) preferred the definition of time and space compression. Globalisation evolved as a result of “division between sociology which dealt with societies comparatively and international relations and political sciences which dealt with societies

interactively” (Movius 2010). Meanwhile the hyper- globalists views on globalisation according to (Held and McGrew 1999) argue that the state is constantly threatened by the concept of globalisation as the capacity to rule reduces while the control is slowly gained or taken over by the globalised markets that are rapidly increasing in numbers. The hyper-globalists “focus is on economic globalisation, which is argued to denationalise economies, creating global markets that transcend state control resulting in a loss of autonomy and sovereignty for the state” (Movius 2010). Traditional definitions of globalisation most often include the society and show some relation to the world shrinking in size.

A study by (Philip Cerny 1997) proposed that globalisation promotes a redefinition of the connection that exists between territory and authority ultimately reducing state held authority. He later defined globalisation as “a set of economic and political structures and processes deriving from the changing of the goods and assets that comprise the base of the international structural differentiation of those goods and assets (Cerny 1995).

Many conclude that globalisation merely follows one pattern, which is the western way (Shepard and Hayduk 2002), and as (Albrow 1990) highlighted it is “those process by which the peoples of the world are incorporated into a single world society”.

Globalisation: How rationalism influenced globalisation

The concept of rationalism has been around for a significant period of time and often surfaces in reference to the subject of globalisation. Some writers have claimed that the origin of globalisation was brought about on account of globalisation. One such writer is Scholte. (Scholte 2000) believed that the willingness of human beings to want to know more in a global scale, to have the awareness and consciousness that would encourage them to have a change in the mind. According to (Scholte 2000), the lack of modern technologies prior to the nineteenth century, such as the internet, telephones and fax machines, rationalism was already in formation, taking place slowly but surely. The first photographic pictures of the earth which were taken from outer space had begun to arouse the interest of many individuals (Scholte 2000) (Legrain (2002).

The influx of media communications which included the newspapers and televised broadcasts which propelled the information and contributed drastically to the increase in its human reach. As a result of this new found information, global consciousness arose and hence developed a pattern (Legrain 2001).

So what exactly is rationalism?

The Merriam Webster dictionary offers several definitions but the most fitting to the context of this topic appears to be “a theory that reason is in itself a source of knowledge superior to and independent of sense perceptions”.

People who are rational possess the capacity to think outside of the box, they think further than is actually required, or typically required. (Scholte 2000) classified the knowledge of rational beings into four sub categories which he listed as secularist, anthropocentric, scientist and instrumental.

Secularism- has been defined as that which explains the present, the world as it is known with no reference to higher beings. The theory that the world belongs to humans; there is no divine intervention or relevance of religion or God.

Anthropocentric- this theory proclaims that humans do things as they become interested. If something does not get caught by the eye, there would be no regard to or for it. It is only after the curiosity is aroused that humans become interested.

Scientist- This speaks of the ability to explain why things are the way they are, to unearth new laws by using particular methods of research.

Instrumental- This theory concerns the value placed on certain things. For example unemployment, birth rate and the mechanisms that empower humans to find solution in a timely fashion.

With this understanding of rationalism, understanding the realms of globalisation can be simplified.

Early Globalisation and the evolution of this great phenomenon

One could say that the onset of globalisation began at the end of the Cold War when states were liberating and economies were emerging (Lawal 2006). To have a country that does not share any diplomatic relations with others, where the interconnectedness on which globalisation is based, is not practical in a this a constantly growing globalised world (Lawal 2006). The answer to the question “what is globalisation?” depends a lot on who is asking and who is researching the subject. A politician’s answer will vary from the globe trotter, from the school teacher, from the common individual. (Held 2007) defines it as the “widening, deepening and speeding up of world-wide interconnectedness in all aspects of the contemporary social life, from the cultural to the criminal, the financial to the spiritual”. (Lawal 2006) says

“It refers to a process of increasing economic openness, growing economic interdependence and deepening economic integration between countries of the world. It is associated, not only of a phenomenal spread and volume of cross border economic transaction, but also with an organisation of economic activity which straddles national boundaries”

Admittedly, the definition of the theory globalisation has seen many attempts with minute success, as multiple researchers continue to explore its realms. However what most authors have accepted is the fact that the concept is not as simple as it may appear. Globalisation encompasses many of the elements that are a vital part of our everyday life. Such things include the transmission of information, borders and security, economic, cultural stability and even reproduction (Gaburro and O’Byle 2003).

(Larson 2001) defined this well talked about concept as “the process of world shrinkage of distance getting shorter, things moving closer. It pertains to the increasing ease with which somebody on one side of the world can interact to mutual benefit with somebody on the other side of the world.” A more in-depth look of Larson’s conclusion on the topic resounds that globalisation spreads vastly across many areas making it difficult to form a single definition of the concept. The Oxford Online Dictionary attempts to sum it up as “the process by which businesses or other organizations develop international influence or start operating on an international scale” sited on December 20 2013. This definition as simple as it seems can be relevant in one context and possibly irrelevant in another but it speaks volumes by the usage of the words “international influence”. The term international influence also faces possible redundancy in referencing the rise of international interaction among states across the globe. Two such writers who pronounced this view of globalisation are (Thompson (2001) and (Hirst 2001). They both highlighted the importance of “defining its nature and outlining its past” (Hirst 2001 p.248). Further to this, (Hirts and Thompson 1999) in comparing decades gone by particularly the period 1850-1914 and 1950-2000 discovered that the earlier period was more progressive and more productive in terms of trade and free movement. According to this review, (O,Burke and Williamson 1999) the economies of scale, the surplus achieved in the latter of the 19th century has drastically reduced now in the 21st century since states have become more regulated and have taken such steps to restrain the migration of people to the respective countries.

The United States of America were among the first of countries to initiate this process of managed migration. This effectively threw out many theories of globalisation since most definitions referenced the borderless states, the openness and international trading.

(Hay and Marsh 2000) noted that the evolution of globalisation has not been drastic but rather took time to gradually develop. (Hirst and Thompson 1996) contrasted this, stating the world is not punctually globalised and what has happened is a large increase of state interaction within the international system.

So what are the contributing factors that influence this increase in state interaction?

Crowning the list is the invention of technology, closely followed by vast developments in methods of transportation and communication, political intervention and of course improvements in the financial markets.

The advent of new technology has paved the way for the movement of resources from country to country which gives suppliers and buyers alike to understand and utilise global markets (Dunning et al 1998). Distance and time spans have been demolished since the modernisation of transportation and communication (Hoogvelt 1997). Not only has the element of distance and time been greatly reduced but this has caused a chain reaction thus resulting in cuts in shipping and travelling expenses. (Naisbitt 1994) has agreed that the enhancement to the telecommunication sector has boosted consumer markets, especially in providing a clear vision of what exists in the extended world. The number of international organisations has increased thus creating shifts in ideologies. Also, many multilateral organisations, including the World Bank, have been influential in the onset of globalisation. Let us take for example, the European Union. This union to date has a total of twenty eight members (28), bringing together most of Europe in free movement of raw materials and people, creating new job opportunities and areas of production. Globalisation is further steered by the need for financial corporations to achieve economies of scale. Companies seek to reduce their costs and expenses thus building their clientele and maximising their profits. It is with these goals of profit maximisation that foreign allies are created.

The literature surrounding the role of respective governments within the globalised world has received much attention from critics like (Nayar 2003). Heads of Governments have noticeably had their command reduced on account of liberalised borders and markets. Borders are easily surpassed via modern technology thereby limiting the controlling arm of the government (Rodrik 1997) but authors like (Porter 1990) agree that the role of the government in light of a globalised world has changed. In addition to its traditional roles, the government also incubates specific trade industries (Cantwell 1989) and to further develop their existing product thus making it more competitive on the global market (O'hame 1994).

It is remarkable and noteworthy to mention that one hundred years ago, the trade aspect of economics was nowhere developed as it is today. Not only has the complication of the capital development increased but economists have declared that it is becoming increasingly tedious to control the outflow of capital (Krugman 1999).

The New York Stock Exchange, the largest in the world, revealed that the daily average in the year 2013 was approximated at US\$20 trillion. This enormous amount of transaction reminds us that globalisation is ever present. A very significant number of countries in the world are participants of this huge phenomenon. Some third world countries are now being influenced and are moving towards integration. (James 2002) highlighted that states active involvement can have rewarding benefits and states not participating can produce grave results. Where the latter exists, one must examine the factors that restrict involvement whether they are beyond its manipulation or other reasons. Owing to globalisation, consumers are exposed to a wide array of information and choices and can, through modern technology, source goods from various parts of the globe.

This ultimately reveals that consumers are no longer confined to their borders, nor are they compelled to purchase locally. The reality is, the local companies have faced avid competition as a result of this, thereby forcing them to compete on the international scale in order to survive. This move in itself while it may seem troubling to the company as a unit has a long term wide spreading effect. This causes a reduction in the amount of monopolies which exist locally, therefore consumers have more options, and suppliers reduce prices in order to stay abreast with the competition that now exists. This occurrence brings with it some negatives by which the smaller and less established firms are often forced out of the market being unable to compete with the emergence of larger entities that function with products of the same line. (Nayyar 2003) highlighted that this sort of movement in the economy gives rise to an oligopolistic market. This type of market reduce the ability of the government to intervene since the establishing of these new competitive companies arise regionally which places it out of their jurisdiction. (Krugman 1995) mentioned that in recent times, the production of raw materials and services has resulted in the fragmentation of chains of production. Thus, many companies, as has been the norm for the past twenty odd years, have resorted to sourcing their raw materials from other countries to operate more economically and achieve the long time goal of increased profit margins. This also gives rise to what (Oman 1994) referred to as flexible production.

The realms of cultural identity

The co-relation that exists between cultural identity and globalisation forces us to explore the attributes such as deep rooted values, language and customs.

St Vincent and the Grenadines forms part of a chain of islands that from some perspectives, seem to share one unique culture separated by sea. Conversation with many a tourist, they all proclaim that having come to the Eastern Caribbean by cruise lines, that the islands are so alike in culture. This pronouncement is nothing but a figment of wild imagination. Starting with the very names of the islands, no country has attached to its existing name, the word Caribbean. Admittedly, what is similar in predominantly most of the islands is the heritage of the inhabitants of the islands. It is vastly inhabited by Europeans, Africans, Asian-Indians, Asians and Syrians in a multitude of languages which include French Spanish Dutch English combined with local dialect. The region can be compared to the USA, land of immigrants where a diverse group of people cohabitate or even the United Kingdom but these comparisons are of course on a much smaller scale. Caribbean cultures, on the contrary to popular belief are heterogeneous and hold dear their individuality, and this tend to cling to their identities making it a much bigger deal than the actual size of its circumference. Identity brings with it, a feeling and sense of pride, a sense of belonging. This membership to this particular class/creed enables an individual to claim 'we are different' or 'I am different'. This enables deep set identity as one needs can be met comparatively and not by opposition, as would be the case if mixed with other identities.

A part of the Common Wealth Caribbean, St Vincent and the Grenadines, previously colonised by Britain, still currently holds the Queen of England as its Head of State but it continues to portray its own culture and identity.

This phenomenon impresses upon the individual the impact of solidarity (Isajiw 1990).

(Berlin 1991) highlighted that “people need to eat and drink to have security and freedom of movement so to they need to belong to a group.” The absence of these components within their lives, individuals are most likely to become withdrawn and suffer bouts of sadness which ultimately leads to depression. (Berlin 1991) went on to say that one experiences the need to be relaxed, to be comfortable with people of the same kind. It is in this way that emotions can be shared and equally understood with a sense of compassion.

The Vincentian identity is propelled towards satisfying the needs of other Vincentians whenever they congregate. In cases where students study abroad, especially in opposite cultures or a world away from what they would consider normal, upon discovering each other, tend to cling to each in what would appear to be desperation in attempts to feel accepted and ‘at home’. This is a huge contrast to the reality, had they met in their native land. To get a clear picture and to understand in detail how Vincentians act as individuals and unions, one must venture into the paradigms on which they have claimed identity. What are the foundations that define this Vincentian identity? (Geertz 1963) calls it the ‘givens of social existence’.

Before diving into the culture, the researcher finds it necessary to explore the concept of identity and the manner in which it relates to culture.

What is identity? A quick flip through pages of many a journal, articles and books reveal that most ideologies are of the typical Western Origin which considers the value to a person of ones identity and how it manifests over a period of time. If we take Olson’s (2002) view on identity where identity sits on the ability to be identifiable based on life experiences, religious beliefs and memoirs.

One such view comes from (Schrag 1997) who based one's beliefs and experiences around socialism and cultural normalities. Basically, one can know or have an idea of who he is by casual interaction and mixing with persons much like himself thus creating a clear understanding of who he is. With this new indebt understanding of oneself, it creates a new plateau on which the individual can utilise to form new experiences, beliefs and memoirs, thus adding to his existence. This ultimately means that people generally experience identity in two forms, one being the actual lived out experience and the privately held identity. The definitions of theses classes of identity forms can be contextualised to show whether one mentally survives this identity, whether he accepts it, whether he rejects it or falls midway between the two phenomenons. Alternatively, the individual may also concur to what his society has ruled as the accepted identity and fall into place. It therefore becomes relevant for an individual to recognise and identify with the historic of his surroundings, the common ground between him and the persons who share these same traits. This brings about the term social identity. According to (Sen 2006) social identities group together these concepts of culture, gender, sexual orientation, ethnicity, religion, jobs and extra curricular activities.

The identity of St Vincent and the Grenadines was strongly influenced by Europeans in the earlier days but today the American culture has more effect. The spread throughout the world of the American culture where it dominates and influences other cultures is what is referred to as Americanization, (Jaja 2010).

St Vincent and the Grenadines faces increased challenges with its cultural beliefs as changes in culture have been rapidly progressing coupled with the evolutions in the world of technology.

The effects of globalisation are such that an occurrence in one part of the world impacts almost immediately in some cases and quite profoundly countries in another part of the world, and for the purpose of this paper, the Caribbean region, which has been exposed as a result of this. (Tangwa 1996) described western culture as having a big mouth but small ears. Stemming from an African culture, several cultural practices have been merged thus creating a new culture altogether called the Creole Society (Brathwaite 1971). The Vincentian culture has been able to adjust and portray changes in cultural patterns according to the needs of the individuals. All cultures possess some degree of flexibility allowing it to be influenced by external cultures as there are persons who are open to change and new experiences.

The preceding discussion has sought to educate the reader on the details of the said subject. (Graumann 1999) noted that psychology was responsible for the exploration of cultural concepts. According to him, social identity is directly related to the values, symbolised structures or people who define the culture of a community.

The evolution of culture, and it's co-relation with globalization

Cultural globalisation has been changing and this can be attributed to the media and their focus on worldly global occurrences. The origins of the word culture stems from the Latin word *cohere* meaning to cultivate (Tong and Cheung 2011). (Kroeber and Kluckhohn 1952) mentioned in their review, a new definition which emerged and meant “higher values or enlightenment of society, a total way of life of a people, a way of thinking, feeling and believing”. Cultural identities include lifestyle, institutional systems, spiritual values and language (Tong and Cheung 2011). Four components which define national identities are a “national spirit in cultural forms of life, shared historical memory, an anticipation of future development and an emphasis on the origin, continuity, traditions and timelessness of a nation” (Tsui and Tollefson 2007). It is by these threads that culture is entwined, and with a focus on “continuity of traditional uniqueness of a nation” (Tong and Cheung 2011). The American culture is often viewed as a commodity. Culture is not only a code or mode of communication, is also a form of domination, an ideology at the service of the dominant classes (Marx 1957). Values and norms work together to shape how members of a culture behave with their surroundings (Giddens 2001) and the social norm of the American culture which includes premarital sex and common law relations and abortion procedures were once frowned upon but now, though not the norm, have become accepted owing to the change in the Vincentian identity and the globalisation phenomenon. It is evident that “Globalization has swept like a flood tide through the world’s diverse cultures, destroying stable localities, displacing peoples, bringing a market-driven, branded homogenization of cultural experience, thus obliterating the differences between locality-defined cultures which had constituted our identities.”

(Bell 1984), in his piece *The Cultural Contradictions of Capitalism*, mentioned that even in the latter part of the twentieth century, culture was of paramount importance and ultimately placed it in the paths of potential threats.

The way people live, the way they define traditions has been the most common denominator in explaining culture. In fact, this definition has been served by the anthropologists, who claimed that in the absence of a direct link to ethnic identity, the rise of cultural importance has been owed to national identity. It is via this rationale that an individual will develop a thorough understanding of the global provinces.

The cultural phenomenon can be looked at from several different angles.

(Clarke 2008) highlighted what he deems to be the factors that surround cultural identities as race, ethnicity, gender and class and posed a question on whether we possess the power to even control it. He went on to say that as we begin to announce who we are and place ourselves as a part of a community, then the theory of cultural identity is further developed and becomes more pronounced. As written by (Goffman 1969, p. 28)

“When an individual plays a part, he implicitly requests his observers to take seriously the impression that is fostered before them. They are asked to believe that the character they see actually possesses the attributes he appears to possess, that the tasks that he performs will have consequences that are implicitly claimed for it and that in general, matters that they appear to be.”

Simply put, one's behaviour is what ultimately seals the impressions left to the onlooker by the individual. But how does the onlooker differentiate? How does the onlooker know factually that what they are being shown is a true portrayal of the individual's personality? (Goffman 1969) uses this argument and agrees that the individual's personality at the time may be for the good of the onlooker. He points a finger at politicians stating that this is their habitual trait.

As it possible for any one individual to belong to multiple groups, one cannot imply that cultural identity is constant; instead, one should say that cultural identity is quite fluid.

The way people relate with each other at social scenes, communal scenes, the togetherness that individuals are able to express is what one could term as culture. The reality comes down to the bond of people whose shared values create for them, uniqueness and a place in the world. Culture arises when a set of normative experiences, values and traditions.

Elements such as food and dress code, language and music become the focal points of discussions when one decides to venture into culture, these become the main highlights.

Our thought processes are as a result of the language we speak and so ultimately the way we view the rest of the world can be moulded by what is insinuated on that language (Fanon 1986). Other areas such as music and dress often forms part of religion in most cases where practiced. What happens when there is a new addition to the members of the culture? How does the culture of a community continue to exist even after members have passed on, migrated or simply moved on and away to settle within another culture? The answer is simply this, any new member to the community will need to be taught or exposed enough to be able to pattern the traits. And since the traditions lie all around the individual, it is unlikely that he will resist it. This phenomenon goes on to assist the individual in his view of the world thus moulding him in such a way that becomes suited for membership within this culture. Belonging to this community evokes a sense of identity.

In a simple setting, for example, a University in the United States; different culture can be seen around the halls of the campuses.

At the intermixing of these different cultures, the one that is more in number automatically becomes the aspiration. This can also be because the said country is wealthy, rich in economic resources thus giving it a silent power. Situations like these give way to the erosion of indigenous culture. Then comes the question of how does one maintain the traditions of one's culture when a more prevalent and powerful culture comes in contact with a 'minority' culture. A problem is automatically created as one tries to adhere to the rulings of both. It poses a problem for the individual trying to reconcile on both sides. In some cultures that are viewed as extreme, this can result in even death. Where this is the case, the choice is almost clear cut.

In the case of St Vincent and the Grenadines, there has been a significant level of exposure of different cultures ranging from Asian, American, European and other Caribbean cultures as well. What can be concluded from this is that this intercultural mix can be labelled as the reasons for the changes that are now evident in today's society. The identity of St Vincent and the Grenadines goes back hundreds of years into the historical orientation of the country and there is no argument that what transpired back then, the experiences that the indigenous people of the country had lived is responsible for the formation of the culture and identity and also explains how cultural globalisation materialises. Developments that arose in communication methods, transportation and technology are clearly a sign of global consciousness. And in many areas of modern society, the most pronounced and ultimate impacting of these changes would be the advancements in modern technology. The globalization phenomenon continues to have profound impacts on the social scenes and mentionable impacts on culture as well. (Fisher 2003) highlights that people are more exposed on account of these modifications in technology. They can now see the way of life in other countries and are realising that they no longer have to conform to what they were accustomed to.

People are able to view the culture differences on political agendas with regards to national identity in a much broader aspect (Held and McGrew 2003)

The term Mc Donaldization of the world is one that has appeared quite frequently when tackling the subject of cultural globalisation. This term has been used to describe what has been referred to as the Americanization of the world; where the English language, fashion trends and consumerism defines the sphere in which the American culture has and continues to spread (Rizvi 2000).

(Wood 2008) has expressed that this domination has impacted negatively on certain cultures. Many have argued that this Americanization has severely destroyed cultural norms and values that were set in place over generations, tradition or government intervention (Mann 2001). The reaction of the Vincentian public with regards to this apparent demolition of culture values has been more than welcoming when compared to the more conservative cultures that exist in the east. But while (Burbules and Torress 2000) have not denied that fact the progression of globalisation, they argue that its impact is dependant on how willing or unwillingly it is accepted. In the same vein, (Wood 2008) asserted that identity is the main element that bonds a country to its culture, and therefore, this attribute provides some level of security against cultural erosion.

Disagreements on what globalization really is, continue to arise and unlike members in the diplomatic core, authors on the subject are yet to make consensus. The discussions however, seem to agree that powerful states and global powers tend to lead economy and more so, culturally. Western dominance in globalization may result in exploitation of other countries. Undoubtedly, this critique of western powers surface owing to the adaptation of the American culture traits globally. (Loxley and Seddon 1995) denounce the western influence and ideologies and accuse the international organisations, particularly the World Bank or perpetuating western cultures.

The combined efforts of these international institutions are mainly to provide and support developing countries while seeking to eliminate poverty and world hunger. But (Hoppers 2000) highlighted that while this is the ultimate goal of these organization, decisions are often made and policies implemented without input of the countries in question, yet the major power, the United States, has significant influence over the final decisions. This is partly owed to the fact that the United States makes the largest annual contribution to the budget. More of the American influence is visible by the pressure exerted onto the weaker states to reform policies to meet the agendas of the United States. Their policies are rewritten to be in line with the American ideologies and pursuits of wealth and power in the international system,. (Ritzer 1993) calls it the Mc Donaldization of society, as societies around the world are conforming to American prototypes.

The American presence can be found worldwide with the installation of the franchise of Mc Donald's and KFC.

In his 2004 article *The Mc Donaldization of Society*, Ritzer further went on to say that the other world cultures are eroding as globalisation has taken the form of the spread of American ideologies. Mention must be made of Huntington, who in 1996, had as the foundation of his argument, that the concept of cultural identity has the capacity to destroy and eventually create conflicts (Huntington 1996).

It was (Bell 1976) who had noticed that with the knowledge the people were getting of the new world, the changes in culture were becoming more evident and the values that held cultures in place were slowly vanishing. He noted that the younger generation was quickest to deviate from their culture and embrace the western type culture.

It is not uncommon for culture to be defined as shared values between a group of people.

The Oxford dictionary offered us a definition which states that “the distinctive ideas, customs, social behaviour, products or way of life of a particular society, people or period.” Oxford Dictionary.

Undoubtedly, culture has become a talking point over the years as more researchers dive into the subject. They discovered that contrary to their belief, culture needed to be a focal point of discussions since every individual is not grounded or deep set in his traditional values. (Miller and Slater 2000) noted that the adjusting and ready acceptance of modern technologies over the now primitive ways of getting things done can be held accountable for the rosin of old cultural models. The focus on the occurrences of transportation of goods and products or more importantly, the speed by which these products are transported has given sociologist and anthropologists new phenomenon to research.

Aspects of the Vincentian culture that are being eroded by the global phenomenon Globalisation

Establishing the connection between culture and globalisation is sometimes not a clear cut as it might appear to be, and neither is assessing the areas of erosion and the depths of the disintegration. It is not an uncommon occurrence to see several different operational cultures on the island of St Vincent and the Grenadines.

The ever present European aura can be seen almost immediately. With the Queen of England remaining as the Head of State despite the country's independence in 1979, what is quite visible is the West European style of politics. However a walk through the isles of many supermarkets reveals an array of American made produce, ranging for fruits and vegetables, to meat products, tin products and juices. One may associate this with the fact that the United States being closer thus making it easier and cheaper to import goods, or is it?

The average Vincentian, despite the Western European presence and the majority of person being of African descent, they somehow do not acknowledge anything stemming from the Vincentian culture to be as a result of their African heritage. This brings about many an argument as to what makes up the Vincentian culture.

A concept not new by any means to the Vincentian people is that of migration. Perhaps this can be traced back to their history with the slave trade. The traffic of Vincentian migration travels predominantly to the United States, Canada and England and less common are a few countries in Europe such as France.

When evaluating the reasons for this active migration, the main reasons vary from economic downturns (Orozco 2003) to individuals seeking more meaningful lives (Nurse 2004). As with citizens migrating to other countries abroad, so to does citizens of other cultures settle in St Vincent, this according to (Murray 2006) created an extension of cultures.

Vincentians are faced with many challenges of redefining their identity on account of this phenomenon called globalisation. Most are forced to adapt to the changes and one of those changes is language.

The changing of language in St Vincent and the Grenadines

The language spoken in St Vincent and the Grenadines is English but there is a dialect which is English based that is spoken amongst the locals. Creole has been defined by the oxford dictionary as “a pidgin that has become the native language of a speech.” (Oxford Online source)

For the native English speaker in another Caribbean island, this Creole can be incomprehensible and pose some difficulty in learning. Though the distinction between local Creole is clear, this uniqueness enables a community to become intimate with each other in language, which in effect, enhances social relations and ultimately diminishes social distance. (Mesthrie 2000) puts it as “a process of expansion rather than reduction”. The Creole language is under continuous duress in a quiet and almost unforeseen response to globalisation. The reality has become that the Creole has been readily associated with people from the country side or the far leeward end of the island, thus creating a stereotype. A stereotype such that the ‘city folk’ are elite and the ‘country folk’ are not, based merely on the injections of what is believed to be correct. On account of globalisation, modern technology enabled the people of the country to become exposed.

The cable television companies are American based, thus the programming that is viewed is a high reflection of the American culture and of course, constant exposure to this, ultimately has a changing effect on what had existed for decades.

It has become so widespread to the point where the Creole language is referred to as speaking badly, and for most parts, an individual heard speaking in this tongue is frowned upon or looked down on. But who determined that since suddenly there is another view, another way of doing things, that what once existed is now inferior? Who determines this?

Vincentians are quietly channelled into this new paradigm. The number of languages existing in the world today approximates to six thousand and with English being the universal language, the number of languages remaining in existence diminishes annually in many countries worldwide. And though, again by use of modern technology, with the availability of hundreds of translations applications and programs, the most frequent translations conducted to English.

English has the crowned glory of world languages.

A trip to Dubai would reveal that even the Arabs there communicate with each other in English at times, thereby substituting the intimacy of their mother tongue to what globalisation has successfully spread as acceptable language.

As regards the Vincentian public and possibly any other, people will gravitate to the dominance of English. This in fact leads to the eventual extinction of the Creole language.

How globalisation has altered the food habits of the Vincentian people

Much of the food that sustains the nation is home-grown agricultural produce. According to statistics obtained from the Ministry of Agriculture in St Vincent and the Grenadines, there has been a constant supply of fresh produce, particularly ground provision and tropical fruit until the late 1990's.

There were noticeable fluctuations in the subsequent years but as at 2005, there has been a steady decline in these productions. For example, the period 2000-2001 showed an increase in non-cereal product import by 4% and a drop in ground provision export by 2.9%. One can argue that this is owed to the fact that people are developing less taste for ground provisions and more from American made non-cereal products.

At 2005, total food import significantly grew when compared to previous years. A survey carried out by officers within the Ministry reported that in the year 2000, the street vendors in the city, which mainly sold ground provisions and fresh fruits, were visited by 71% of the persons who had ventured to the city for shopping. But by 2005, this figure reflected sharp declines to 63.1% of people. This could be because by 2005, there were fewer farmers, as the retired ones were not replaced by younger farmers. This deduction in farmers also meant a deduction in produce planted and the domino effect comes into play. Less farmers, less produce, reduction in shoppers, increase in imported produce.

With the privatisation of the government owned supermarket operating on the island with smaller ones here and there. Two of the three have developed into domestic supermarket chains and the third is a regional chain. About 80% of the produce that stock these supermarket shelves are imported. The other 15% of stock is locally produced under the Buy Local Campaign. This campaign was created to encourage persons and business houses to take pride in the indigenous foods of the country. But with reductions in the farms and produce, one wonders how practical this would be. There is no regulation that binds the supermarket owners to purchase local products.

The rise of fast food chains has stimulated the market within the main city of Kingstown. According to information received from the Registrar of St Vincent and the Grenadines, the period 2005-2010 saw the entry of 5 new international

fast food chains; the most dominant being Subway Pizza Hut and KFC food chain. For a country of such small population, this can be considered a lot.

As far as utilising local produce in their day to day operations, this is almost non-existent as these rely mostly on international provision of their raw goods in creating their recipes.

Effective marketing, which appeals to the younger generation ideally, leads to mass consumption of fast foods. Many incentives are offered and special gifts are given to customers as a reward for making purchases (e.g.) free kids toy. Not only does this encourage consumption, this also leads to the decline in taste for indigenous foods.

Big name American brands drinks like Pepsi and coco cola continue to thrive as they replace traditional fruits drinks such as ginger beer and sorrel, which ultimately is very healthy when compared.

Whereas the food chains KFC Subway and Bickles have expanded, creating multiple outlets within the city and its outskirts, we are yet to see a local brand match the same success, with even half the speed. Vincentians have openly embraced the fast food phenomenon with the franchise of KFC, Pizza Hut and Subway. These “joints” are very successful, offering robust competition to the local restaurants that serves local Vincentian cuisine that includes the national dish of breadfruit and jackfish. But it is evident that globalisation is taking place and the American culture of fast food has nestled quite comfortably within the society due to aggressive marketing off these products.

Whereas these franchises offer fast food on the go that is affordable for most, there is also a downside which is rarely considered and that mainly are the detriments to one’s health. It simply means that members of the Vincentian population has opened up to the ideas of a Western origin and has somewhat intertwined them with the Vincentian culture.

How transportation changed in the light of globalisation

According to Giddens (1990) the onset of globalisation has led to an increase in transcending borders via technology, tourism and trade. In St. Vincent land transport and air transport mechanisms have expanded and widely increased. The driving in St. Vincent is done on the left side of the road and until recently, only “right hand drive” vehicles were allowed to be imported into the country, primarily from Japan and the United Kingdom. The restriction that banned the importation of left hand drive vehicles had been lifted and importation of US made vehicles (left hand drive) has risen significantly owing to their allegedly stronger and more cost efficient attributes. The onset of globalisation has and continues to effect change within the area of transportation and most often with little or no warning.

Adhering and restructuring policies to match the global trend ultimately expose the country’s transport function to serious problems.

The altering of traditional family life by globalisation

In early times a thriving family life was a prominent feature in traditional Vincentian culture. Communities were linked to one another and neighbours cared for each other. Dating back 2000 to 2014, there has been noticeable reduction in the number of marriages that have taken place.

The family once served as a place where security and affection could be found. But due to the now borderless world, these families have succumbed and refocused to new models and trends. In the year 2000, there was a recorded 172 marriages and a total of 14 divorces.

This compared to the year 2010 where recorded marriages amounted to 89 and total number of divorce more than doubled in ten years, climbing to 31. The average age at which couples got married had also shifted from the then average of 21 for female and 24 for male, to 25 female and 29 male on average.

Most Vincentians have experienced changes in their family life on account of globalisation. What stands out above all is the difference in family planning. The rate of fertility has decreased significantly in St Vincent and the Grenadines. Statistic shows that the birth rate per one thousand people was 17.06 as at 2010 as compared to 1990 where it stood at 24.86. (Zygmunt 2008) highlighted that the age group 20-29 in the globalised world, who did not have any regard for family life was simply uneducated. But can one put it down merely to being uneducated? What if the individual decided to build a career and secure a future before starting a family? Does this count as illiteracy or proper and responsible foresight?

Common law relationships are widespread as the aspect of marriage is delayed for many years or even forgotten by the generation as they are being influenced by what is seen on television, which as mentioned earlier is American based. Despite the increase in fertility rates outside of marriage, it should be noted that the average age at which women are becoming pregnant has also increased from the 21 to 24 years. This family lives, not under legal binding arrangements but simply by cohabitation or what is know in the Vincentian culture as 'shacking up'. This type of relations, once taboo, has been increasing in numbers thus successfully postponing marriages and in some case emitting the possibilities altogether.

Modern day family planning methods, especially the birth control pill, has allowed for responsible and timely family planning. Despite the increase in fertility rates outside of marriage, it should be noted that the age in which women are becoming pregnant has also increased from the average of 21 to 29 in 2010.

Giddens (1984) highlights that human integration can be face to face or indirect where the physical presence of a person does not exist but people can integrate and come together with the use of the telephone and the World Wide Web. It is through these media that Vincentians are able to see and understand how Americans (and other nations) are living, hence having an impact to their very own standards and methods of living. The export of other American values, tradition and ideologies are widely transmitted through television images in movies, music videos and form a significant part of the American political landscape. During the 2012 US Presidential election campaign the word watched, and St. Vincent and the Grenadines was no exception, as both parties and candidates discussed the issues of women's reproductive rights, issues ranging from birth control to abortion. These images and situation being viewed widely across the Vincentian community continue to have a significant impact on the society as persons are more aware of choices not just in commodities, but also in their way of life. Integration takes place when Vincentians establish friendships with the Americans.

The altering of traditional music in St Vincent through globalisation

Musical diversity is something that has been spreading throughout the planet. This process has been simplified by the use of modern technologies like the internet and the television that allow its penetration. Like most countries, St Vincent and the Grenadines has music that reveals aspects of its identity and music that is distinctive enough that only the Vincentian public may be able to appreciate or relate to.

Short conversations with several members of the older generation would reveal their upset about the way the Vincentian music has changed within the last twenty or so years. The globalisation phenomenon has manifested by the reduction in closed borders and the speed by which information travels.

Musical diversity exists between the countries of the Caribbean and notably the international music has been influential within the last decade, a blatant reflection of American and of late, the former coloniser of the country, England. Local musicians produce alternatives to the music of these countries, effectively neglecting the country's own uniqueness in genre.

For some, traditional music has remained a headstone on certain occasions but the most frequently played music is of American origin.

There are approximately ten major radio stations operating in the country. Of the ten stations, eight are privately owned, one is government run and the other is a political radio station owned by a political party. What these stations all have in common despite their differences in ownership and purpose is the perpetuation of American music.

Dating back to old history, music was used as a way of getting a message across, to voice an opinion or express ones feelings. In this the 21st century, well known music artistes such as Michael Jackson created a trend after he wore only one hand of a glove at one of his concert and this quickly spread throughout the world. Upcoming Vincentian artistes incorporate in their fashion and styles what they may have observed from a Beyonce or Jay-Z music video. This is meant to promote them or to make their music more pronounced and recognizable. By so doing, he/she drops his own Vincentian identity in attempts to recreate that which is well known globally, as he/she believes that his own Vincentian identity is not sufficient to reach the masses he wishes. The local radio stations make a

significant portion of their music broadcasting segment to be American music, hip hop, rap and so forth, neglecting the local artists. Two local television channels also focus most of their programming on MTV, BET and the American type hype and music video, once again, neglecting their local Vincentians.

Changes in communication

A key element in the American culture is communication. Communication is defined as “the imparting or interchange of thoughts, opinions or information by speech, writing or signs”. The mobile telephone continues to be a part of technology that has played significant roles in the spread of American cultures. There are statistics showing that mobile phones are found even in the least likely places, such as Niue that has a population of a mere fourteen (1400) people (CIA World Fact Book). The availability of mobile phones in St Vincent allows business, family and social matters to be conducted on the spur of the moment by calling, texting, emailing, sending photos and the list goes on. Unfortunately, this form of technology, though beneficial in many ways also serves as a way to perpetrate crime and violence.

Changes in National Dress

It is almost impossible to deny that globalisation has effected a change in the way people attire themselves. By observing a person's dress code, it can be distinguished what ethnic or religious group they represent. But since the onset of globalisation, it has been increasingly difficult to place individuals into group simply using our visual, not that this is necessarily a negative. Cultural festivals as recent as two decades ago saw Vincentians wearing a reflection of the culture of St Vincent and the Grenadines but fast forward twenty years later and the most frequented style of dress has become the blue jeans and t-shirts, particularly white t-shirts.

There were unwritten rules with regards to church dressing and wedding attire. It was taboo to see ladies in short dresses, sleeveless tops/dresses or anything that revealed the shape of her body in explicit way during a church session. And the taboo for men in church was wearing sneakers, jeans or short trousers. At weddings, people went all out to get the best suits, the shiniest shoes and the most elegant yet conservative dress and hairstyles that showed to the onlooker the investment in time that it took to create such. Nowadays, neither of these things are taboo. They become the norm, where persons have adopted a more relaxed dress style. Where mini skirts and extra short trousers were worn by a certain class of persons who were frowned upon, it is not a rare sighting to come across young teen girls and even mature women attired in this manner in the public. This reveals that the Vincentian society has and continues to conform, and with social media perpetuating these occurrences, the influence on the society has been great. In fact, it is the view of many Vincentians wearing American made brands sets you apart in society on a higher and more prestigious level than those who are traditional.

Conclusion

This research has opened up our understanding of globalisation and how it altered the culture of the country. We have seen from analysis that the change in culture has been severely influenced by globalisation. This change has been effective amongst different classes of people, ages, genders and ethnic background. Most have adapted to the American culture while trying to include their original traits as regards family life, food and dress. It has gotten to the point where some refer to buy for example; imported carrots rather than locally grown organic carrots. Owing to the reduction in marriages, the role of women being traditionally keepers of the home and children, while the men toiled and laboured to provide for the home, has changed. More women are becoming independent, more self sufficient and now face the responsibility of being a bread winner whilst taking care of the home and children. Despite the advancements women have made for themselves, senior and managerial posts are primarily filled with males.

The cultural identity of Saint Vincent and the Grenadines is not likely to be extinguished by influences of globalisation, more so Americanization, owing to its historical background and its flexibility in culture. What may be of concern however, is the willingness of some to be so flexible with regards to what outside influences they allow to permeate the local culture, to the point where aspects of what was or is culturally significant and traditionally meaningful could be potentially lost. Henry (2000) proposes that in this stage of globalisation, there should be more focus towards the indigenous products which are derived from the Caribbean cultures “our music, our food, land, beaches, territorial space, capacities for learning and creative self-transformation.”

The structure of most countries lies within its culture and St Vincent and the Grenadines is one such country. Culture offers uniqueness in the provision of goods and services, food and also trade. However the onset of globalisation with its impact on local cultures has led to the almost near extinction of some aspects of the Vincentian culture, which has led to the loss of significance and even availability of some of the country's once popular and favoured local products. It then becomes of great importance to put some measures in place to make this situation better in order to preserve the culture of the St Vincent and the Grenadines. Additionally, cooperation by the government through the foreign ministries and the ministry of culture by implementing some policies to activate, support and maintain the nation's culture.

If any attempts are to be made to preserve the Creole language of the Vincentian culture, a deep understanding and thorough examination as to how and why the extinction of this part of Creole spoken tongue would negatively affect the culture, thus changing the history of the country going forward.

Language serves as more than just a way to communicate but also a way to bind and identify. This gives way to significant symbolist traits that offers explanation to Vincentians as to who they are and where they belonged. Culture preservation, on basis of language becomes of paramount importance. This is not to say that a child should not be taught the Standard English but to be able to master the two and knowing when to apply should go a long way.

The domination of first world countries in the media continues to spread the culture to especially small developing countries. While globalisation has taken the hand of Vincentian culture for a walk down the alley, there are several traits of it that will remain intact despite the constant attack of globalisation. Such features include love for neighbours, co-operation, unison, peace and unity among its people.

Analysing our cultural identity brings much to ponder as to what the essence of our culture really is. Shortcomings does not necessarily mean that as a people, the culture cannot be rescued but it will mean open understanding and willingness of the people of St Vincent and the Grenadines to preserve what is left of it.

Recommendations

The uniqueness of any nation lies within its historical background and cultural heritage and because these two factors are used to determine its character, they must be held in very high regard. Like some other countries throughout the world, St Vincent and the Grenadines has been trying to preserve its culture, but whether these methods are effective as hoped has not yet been visible. This researcher would like, therefore, to put forward some ideas for consideration.

(1) Training of Librarians in the National Public Library

On observation, the researcher noted that the librarians at the St Vincent and the Grenadines National Public Library are notably young. Whereas age does not determine a person's capacity to gain knowledge, it does have some bearing on experience and loyalty to culture. As with many third world countries, national libraries are taken for granted and left insufficiently funded, inadequately equipped and person applying for jobs there do not necessarily have to have tertiary level qualifications. In fact, it is not uncommon for a public service worker who is disciplined, be transferred to this library.

There are no documented governmental policies that propose significant functions of man power within the library. This lack of specialised skill and knowledge leads to poor delivery of information of library users. As with any other profession, training is important for staff to perform at their best and produce high quality service.

The researcher proposes: On-the-job training

- Attendance at regional and international workshops and seminars
- Hire qualified professionals who possess the knowledge in this area
- Getting the schools involved, interactive learning sessions
- Training in the history of St Vincent and the Grenadines
- There should be a higher standard of the minimum qualifications to acquire the job

(2) Revamping and implementation of new policies

By setting up a committee of persons who are verse on the country's history and culture who have the drive and will to preserve the culture, legal mechanisms can be put in place that aim to maximise protection of the country's heritage. Undertake studies that capture the public perception of culture in St Vincent and how much it means to them individually.

(3) Create museums

Currently there are no operating museums in the country. A museum is a sure fire way of portraying and educating the public and visitors to the country about the culture and historical background. In the most informative sense, this museum should aim to knock at the conscience of every Vincentian who visits it. Granted that there are several, in fact many, historical sites throughout the island but as small as the country is, many have not ventured to these sites for varying reasons, mainly lack of transportation and lack of information provided at the actual site. Without a tour guide, visiting these sites does not do much for educating the visitor on the history of the country. A museum will offer these details that are missing from the sites. Having it all in one place can be encouraging to locals and

increase public awareness thereby highlighting the importance of our national heritage. This museum can house elements such as national indigenous tools; tools that were created and used by our fore parents before the advancements in modern technology. For example: the charcoal iron, miniature replica of the outside oven, the coconut broom, clay pottery, musical instruments etc. The governing party of St Vincent and the Grenadines, the Unity Labour Party, has sought to enhance all tourist destinations and historical sites, outfitting them with gazebos and wash room facilities. While this has been a very welcomed and appreciated effort, the researcher thinks that there should be more information available on site, perhaps a very detailed weather resistant information board. The sites, without any knowledge would only make for good photos and the visitor walks away none the wiser.

(4) Total community involvement

By bringing together the key persons within the community, the ones who adapt the undefined role of culture preservation, training them in data collection, a combination of surveys, interviews and simple investigations. Using the information obtained to the benefit of culture preservation

(5) Traditional/ Cultural Festival

It is commendable that within recent times, the Ministry of Culture has been trying to promote local initiatives that are focused on announcing the Vincentian culture thereby increasing its appreciation to the locals. These

reinforcements have long term benefits and can ultimately boost the country's tourism product. These initiatives are not particularly diverse and therefore do not penetrate the masses as is probably intended.

Vincy carnival is one of the main cultural festivals in St Vincent and the Grenadines. The Ministry of Culture, along with some local masterminds put on exciting shows for a period of ten days. This cultural fest brings a lot of regional and international tourists to the country every year.

Creating these events require a lot of start up capital, especially for the private show organisers. With each event being charged a tax based on the turn out of patrons at the event, this has forced many of the shows to be cancelled after the initial trial due to debts.

A subsidization of these costs or perhaps short loans to deal with the initial start up costs can be viable in keeping shows alive during the season.

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APPENDIX 1

Results of Questionnaire/Survey

Despite the qualitative measures of this research, some minor analysis of the results of the questionnaire has been done.

With a survey of one hundred random members of the Vincentian public the following findings were made.

There was equal distribution between the sexes of the questionnaires so that of the one hundred persons surveyed, fifty were males and fifty were females.

Distribution:	Age 21-28	35 questionnaires	Age 45-52	14 questionnaires
	Age 29-36	23 questionnaires	Age 53-60	12 questionnaires
	Age 37-44	17 questionnaires	Over 60	09 questionnaires

The age group 21-28 was given 25 questionnaires since they represent the young of the population and according to World Youth Report (2003) the younger generation are currently going through the stages of securing an identity for themselves. This process thus makes them more vulnerable to accepting and concurring to external influences. As highlighted by Bauman (1998), what stands at the forefront is that the use of the elements in the global context are 'sharply differentiated as well as differentiating' Bauman (1998).

And ultimately, the upcoming generation will be the future of the nation, hence their opinions and responses were of utmost importance. The sixty and over age group has noticeably the least amount of surveys since the previous category would ideally have more or less similar results.

Occupation: 8% unemployed 15% retired 26% in higher level education
51% full time employees

The main mode of communications was via mobile. 82% of persons communicated using a mobile phone, owned or borrowed.

The age group 21-36 were most influenced by TV radio and internet and the older generation proved not to be influenced.

A mere 18% of person's preferred local music, and 28% when eating out, ate at restaurants where local cuisine was served.

67% of persons admitted to be totally international, 22% were loyal to their culture and 11% mixed.

50% of person agreed that globalisation has had a positive effect on them, 33% claimed negative and 17% agreed that there was no effect.

Would there be one world culture? An astounding 89% answered yes.

82% of persons were more likely to buy an American made product over a Vincentian or other Caribbean island made product.

43% believed they played a role in cultural globalisation. Culture preservation was important to merely 39% of the persons surveyed and 77% felt that the American market was dominant in St Vincent and the Grenadines.

APPENDIX 2

Transcript of interview with Mr. Sassine

Mr Sassine is a Syrian who is Vincentian by naturalisation. He is 68 years old and has lived on the island for approximately thirty five years (35). Mr Sassine owns several successful clothing shops in the country. He holds a Masters degree in Marketing Management. He is well travelled, having visited North America, United Kingdom, most of Europe, and several Middle Eastern countries.

Mr Sassine was chosen as one of my ideal candidates for this interview based on the fact that he is of a different race and culture altogether, thus any changes will definitely sit with him as he is not native Vincentian. Mr Sassine has requested that I do not reveal in my research his full name, address or contact information. I humbly obliged.

Date of Interview: December 31st 2013 18:00

Formalities and introductions completed, terms and conditions agreed.

Researcher: *Mr Sassine, thank you for taking the time out to conduct this interview with me. I will try to be as brief as possible so as to not keep you from your work too long.*

Mr Sassine: You're welcomed, I am glad to help

Researcher: *Do you care to give me your thoughts on globalisation?*

Mr Sassine: Certainly, to me globalisation involves the spread of information, of one country's culture or other elements to another part of the world through modern technology and even travel.

Researcher: *Twenty five years ago, how did you communicate with your family abroad?*

Mr Sassine: I used letters and the telephone, letters were unreliable and most often never arrived. I am one individual who is grateful for the invention of the smart phones and internet.

Researcher: *Would you say globalisation also includes the transcending of state borders?*

Mr Sassine: Yes, of course, I mean, what prevents me from talking to you at this minute? You're in Azerbaijan, I'm in St Vincent, I don't have a visa but I am practically there with you (chuckles).

Researcher: *That's a great point.*

Researcher: *Throughout my research, I've found theorists who have argued that globalisation creates a huge negative. Do you agree?*

Mr Sassine: Well, I agree and I can also disagree. There are many negatives to this globalisation concept but I think the positives outweigh the negatives. When you look at international trade mechanisms and the communication network, I mean, can you imagine the world without any of these things in place? Some say that America forces its culture on other countries but that is so far from the truth. America does not go around saying, you must install McDonalds, or you must wear tight blue jeans, do they? No. It's a matter of people's demands and each country meeting those demands.

On the other hand I can disagree because there are some negative attributes of globalisation which can really tear away at a country's very own culture according to the influence of the "idolised country". (I say idolise for want of a better word, but not idolise in the trueness of the word).

Researcher: *What in your opinion are some of the blatant results of globalisation in St Vincent?*

Mr Sassine: The American culture is quite alive in St Vincent, and this I believe, is as a result of the television and internet commodities. People want to dress the way the stars and celebrities do. We have American food joints now, KFC, Subway, Pizza Hut, Marios etc. I often ask myself why these joints always full are and the local ones begging for customers.

Researcher: *Do you agree that life in the Vincentian society is better now than twenty five years ago?*

Mr Sassine: In some aspects yes and in some I can say no. In terms of communication, in my opinion, the most important invention was the computer and the World Wide Web. This has really eased the operation of my business where basic accounting and shipping arrangements are concerned. There are some societal changes which I find difficult or challenging to embrace.

Researcher: *What elements of the Vincentian culture, if any, have you noticed erosion?*

Mr Sassine: Besides the cuisine, I would say the traditional music has been hit and in some aspects the mode of dress among the people in St Vincent, like I said earlier, most people want to dress like the stars and celebrities of Hollywood do. I can also see a change in spirituality, you know, churches are not filled to capacity as they were, say twenty years ago. I mean, if you do a little research I am sure you would find that what is happening is that people are allowing their minds to be infiltrated with traditions from the “outside world” and ultimately accepts it as their own.

Researcher: *How has the concept of globalisation impacted on your business operations? And do you think that your business is adding to the erosion of Vincentian culture?*

Mr Sassine: As I mentioned, the ease of business is evident and cannot be ignored. Work loads have greatly lifted but on the down side, technology and free trade markets have opened arenas for persons to do their own shopping and

not depend on me to bring clothing items to the stores, whether they shop via the internet or travel abroad to do so. The profits I made twenty years ago, when considered with general inflation and cost of production, my profits back then were more significant than they are now.

Is my business helping to erode the culture of St Vincent? No. It's a free country and basically everyone can do as they like as it regards their personal taste. People shop at my stores my choice, no one is forced or mandated to shop at any one place in the country. It is really a matter of choice.

Researcher: *Mr Sassine, I am going to ask you a question that you may consider strange. I want you to consider your own culture, back in Syria, and the Vincentian culture which you have immersed yourself into for the past thirty years, can you think of any phrase or sentence that is popular now, that was unheard of back then? A phrase that you would attribute to the onset and development of globalisation.*

Mr Sassine: That would be "O M G". (laughs) I learnt from my children what it meant.

Researcher: Mr Sassine, thank you very much for your time. I am most grateful.

APPENDIX 3

Sample of Questionnaire

I, Xandra Marshall, a graduate student of International Relation at Khazar University Azerbaijan, do request 10 minutes of your time to complete this questionnaire which aids in my research that examines how the culture of St Vincent and the Grenadines is being affected by the phenomenon of globalisation.

1. Age group (M/ F)	21-28	29-36	37-44	45-52	53-60	Over 60
2. Occupation						
3. Main mode of communication with family and friends						
Mobile phone						
Emailing						
Skype						
Letter writing						
Other (please state)						
4. How much are you influenced by Television/Radio/Internet?						
Strongly influenced						
Moderately influenced						
Merely influenced						
Not influenced						
5. I prefer local music to other countries music						
Agree						
Neutral						
Disagree						
6. When I am eating out, I eat from restaurants with local cuisine						

<p>Agree</p> <p>Neutral</p> <p>Disagree</p>
<p>7. My friends and family, in my opinion are</p> <p>All about local (food dress style etc)</p> <p>Totally international</p> <p>A generous mixture of both</p>
<p>8. How are you affected by globalisation?</p> <p>Negative effect</p> <p>Positive effect</p> <p>No effect</p> <p>Explain.....</p> <p>.....</p> <p>.....</p>

<p>9. Do you think that migration is a cause of globalisation?</p> <p>Why.....</p> <p>.....</p> <p>.....</p>
<p>10. Eventually there will be a one-world culture. Agree/Disagree? Why?</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>11. I am more likely to buy a product made in America rather than St Vincent or another Caribbean Island</p>

Agree
Disagree
Depends

12. Do you think you play a role in cultural globalisation? If yes, how?

.....
.....

13. In your opinion, how does the government of St Vincent and the Grenadines influence or cause the onset of cultural globalisation?

.....
.....

14. Does it mean anything to you to protect and preserve the culture of St Vincent and the Grenadines? If yes, how do you think this can be done?

.....
.....

15. From your observation, is the American market a dominant one in St Vincent?

APPENDIX 4 Photos of St Vincent





Artiste Nzimbu Browne is renowned for his amazing art pieces which effectively portray Vincentian culture using mostly banana leaves and wood. A favourite among the tourists, he has made up to \$20,000 for just one piece.

(Photo credit Discover SVG)

Traditional Festival: Vincy Mas



Mardi Gras in SVG



Carnival Street Party

History preserved in St Vincent (Photo credit Discover SVG)



Amazona Guildingi , The National Bird



Oldest garden

in the western hemisphere, Botanical Gardens, since 1765



Petroglyphs found on the island



Prime Minister and the First Lady at the wedding of Princess Kate Middleton and Prince William.



The Prime Minister embraces citizens at the Independence Parade



The House of Parliament.