
WESTERN HEGEMONY AND THE ILLUSION OF GLOBALISATION

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1.1 ABSTRACT

Globalization is the process of cultural and economic exchange, integration and interconnectedness that benefits societies equally. However, beneath this facade lies a dominance of Western values, cultures, institutions and practices that shape the world order. What is frequently called as globalization can in many ways, be explained as the influence of Westernization under a different name. This study critically examines the concept of illusion of globalization as a process which highlights how it imposes Western cultures, economic policies, and political ideologies on societies globally. The research analyses that while globalization leads to the creation of opportunities for trade, interaction and exchange it is also responsible for the erosion of local traditions. It deepens inequalities between nations and creates a structural dependency on the West. This paper seeks to reveal how the global perspective is often masked by underlying influence of the west by analyzing the process of globalization through the lens of power and cultural hierarchy.

Keywords: globalization, Westernization, cultural domination, inequality, power dynamics.

CHAPTER 1: INTRODUCTION

1.2 INTRODUCTION

Globalization is often looked up as a process of increasing the interconnectedness, cultural exchange, and economic integration between countries on a global level. Supporters of globalization argue that it removes national barriers to create a more inclusive and global world. However, as opposed to this scholars are of the opinion that globalization is neither a neutral nor an universally beneficial process but rather it operates as an agent of Western hegemony. The talk of openness and universality hides imbalances of power with Western countries dominating all aspects of economies, cultures, and politics in the world.”

Globalization creates the appearance of equality and mutual exchange, but in reality, it often strengthens dependency and deepens marginalization mostly on westernized countries. Critical theorists such as Fanon (1961) and Said (1978) demonstrate that modern day global processes have their origins deeply rooted in colonial histories. This gives westernised countries the right to define in order to maintain its authority. Similarly, Huntington (1996) talks about how the spread of Western values globally often leads to the provocation of cultural and political resistance from non-westernised countries. This reframes globalization as a Inter-civilizational struggle rather than a Mutual blending of cultures. With respect to the Indian context, Srinivas (1960) sheds light on how Western countries influence the reshaping of social structures without entirely erasing the indigenous practices. This reveals the uneven and localised effects of globalisation.

In the Economical context, Stiglitz (2002) criticizes globalization for deepening the structural inequalities through institutions dominated by the West such as the IMF and World Bank. In the meanwhile Appadurai (1996) illustrates the concentrated flows of media, technology, and finance that give prominence to the West even though they create opportunities for Mixed cultural identities. These insights reveal that globalization infact is nothing more than a façade, under the disguise of Western control with the presumption of universality and inclusiveness. This paper critically examines the illusion of globalization as a facade of Western hegemony by insights from scholars. By analyzing the cultural values, political practices and economic policies the paper aims to challenge the assumption that globalization is indeed a neutral or universally equal practice instead it focuses on depicting it as a space of conflict which is shaped by both control and opposition.”

1.3 LITERATURE REVIEW

Globalization is often portrayed as an universal and inevitable process. It fosters international integration, cooperation and shared progress. However some scholars are of the opinion that globalization is prevalently disguised in the form of Western hegemony which means dominance of Western countries under the guise of interconnectedness and universality. The works of Frantz Fanon (*The Wretched of the Earth*, 1961), Edward Said (*Orientalism*, 1978), Samuel P. Huntington (*The Clash of Civilizations and the Remaking of World Order*, 1996), M. N. Srinivas (*India's Changing Villages*, 1960), Joseph E. Stiglitz (*Globalization and Its Discontents*, 2002), and Arjun Appadurai (*Modernity at Large: Cultural Dimensions of Globalization*, 1996) collectively interrogate the ways in which Westernization, globalization, and cultural transformation overlap. While globalization proclaims to represent universality throughout the world, the works of these scholars and authors aim to reveal its impacts by exposing it as rather an extension of the Western political practices, cultural values, and economic dominance than universality and interconnectedness.

1.3.1 Globalization as Colonial Continuity

Fanon (1961) critiques colonialism as a system that not only exploited material resources but also entrenched psychological and cultural subordination. His analysis points out that globalization can be understood in the light of colonial logics. This implies that Western norms and values infiltrate indigenous systems to replace them. Similarly, Said (1978) argues that Western hegemony sustains itself through the cultural production of knowledge, with the "Orient" constructed as inferior and dependent. Both Fanon and Said are of the point of view that globalization is less of a neutral exchange of ideas and more of a hegemony project that conceals dominance under the illusion of universality. Thus, globalization can be depicted as perpetuation of colonial hierarchies under new contexts.

1.3.2 Civilizational Rhetoric and the Politics of Otherness

Huntington (1996) offers a different but related critique by highlighting how globalization does not create a universal culture but instead intensifies cultural fault lines. "He disagrees with the idea that globalisation automatically creates uniformity, arguing that the claim of the West that its values are universal causes resistance from non-Westernised societies." His thesis about "clash of civilizations" portrays globalization as a domain of hegemonic struggle. It talks about

the fact that Westernization obscures itself as modernization but in reality it is a source of global antagonism. In this manner Huntington uncovers the illusion of globalization, showing how it rather strengthens a Western-centered world order.

1.3.3 Local Transformations and Hybrid Realities

Srinivas (1960), in his study of Indian villages, provides an important counterpoint by demonstrating that the impact of Western influence is mediated by local contexts. Westernization as part of globalization directly as well as indirectly reshapes the caste and family structures along with education systems but it does not simply erase them. Instead, it leads to the creation of hybrid identities that combine both Western and indigenous traditions. While globalization may be presented as universal in nature, Srinivas states that it is often uneven and localized. globalization is adapted in ways that undermine its hegemonic intentions. His work focuses on how the illusion of globalization as a means of uniform modernity is challenged by ground realities.

1.3.4 Economic Globalization and Structural Inequalities

Stiglitz (2002) critiques globalization by focusing on its economic dimensions, particularly the role of international institutions such as the IMF and World Bank. He exemplifies how globalization, under the leadership of the west has enforced policies which are neoliberal in nature. this in turn destabilizes economic development that ultimately leads to greater inequality and discontent. For Stiglitz, globalization is less about cooperation on a global level but rather more about instillation of Western economic dominance under the pretext of free markets.

Appadurai (1996), meanwhile, complicates the notion of globalization by introducing the concept of cultural “scapes.” He states that globalization cannot be used as a means to reduce Western imposition, as it also leads to the generation of new flows of culture, identity, and resistance. Yet, we can see even in Appadurai’s framework, there is prominence of Western media, finance, and ideology which illustrates how globalization often gives birth to Western-centered hierarchies under the guise of pluralism. Both the scholars mentioned above shed light on the gap which exists between globalization’s illusion of inclusion and universality and on the other hand its material realities of exclusion and inequality.

1.3.5 Infrastructural Power and Maritime Dominance

Starkey and Harlaftis' *Global Markets: The Internationalization of the Sea Transport Industries* since 1850 demonstrates how maritime transport served as the backbone of global market formation during the nineteenth and twentieth centuries. The analysis implicitly underscores Western dominance, i.e., the European and North American shipping firms dictated routes, monopolised port infrastructures, and established trade hierarchies. Although framed as "internationalization," the volume illustrates how infrastructural globalization frequently masked a Eurocentric or westernized project of maritime hegemony.

1.3.6 Cultural Standardization as Imperial Continuity

Lechner and Boli's *World Culture: Origins and Consequences* elaborates about the world-polity theory by tracing how shared institutional and cultural forms diffuse globally through organizations such as the United Nations, INGOs, and other professional networks. However, critics argue that what appears to be a neutral "world culture" is often saturated with Western normative assumptions including individual rights, bureaucratic rationality, and standardized education models that privilege Western philosophies of knowledge. In this sense, globalization's cultural dimension may operate less as universal diffusion than as a disguised continuation of Western imperial influence.

1.3.7 The "World Society" as a Disputed Construct

In *Globalization: The Making of World Society*, Lechner conceptualizes globalization as the uneven emergence of a transnational order where diverse domains like law, religion, and sport become increasingly interlinked with each other. It conceals asymmetries of power where Western-led institutions frequently set the rules for participation, while the non-Western countries adapt to those under structural constraints. Thus, globalization as "world society" may serve more as an ideological construct than as an equitable and just social order.

1.3.8 Historicizing Globalization and the Myth of Novelty

Osterhammel and Petersson's *Globalization: A Short History* situates globalization within a long-run development, identifying multiple historical "waves". By showing that trade and cultural traces go back long before the twentieth century, the book destabilizes hegemonic narratives that globalization is a uniquely modern as well as technologically driven project. Yet

its only focus is on European and Western institutions highlighting how often narratives of globalization are inseparable from the domain of Western power. Thus, it reveals how globalisation under the guise of claims of innovation conceals imperial legacies beneath it.

1.4 RESEARCH QUESTIONS

1. Whether globalisation reinforces the dominance of Western cultural, policies, and economies under the guise of universality?
2. Whether globalisation creates a economic dependency through international institutions?
3. Whether the non-Western societies have resisted or reinterpreted the Western-driven models of globalisation?

1.5 RESEARCH OBJECTIVES

1. To critically examine the illusion of globalisation as a project sustaining Western hegemony.
2. To assess the role of global institutions in reinforcing Western dominance.
3. To analyse how Western narratives of modernity and progress are universalised through globalisation.
4. To explore the structural inequalities which are present in the economic as well as cultural frameworks under the facade of globalisation.
5. To determine whether globalisation is truly a universal phenomenon or merely a strategic extension of Western power.

1.6 RESEARCH GAPS

1. Overemphasis on economic aspects: Much emphasis is given on the examination of globalisation in terms of free markets, trade and finance while giving less attention to its cultural and cognitive aspects which act as mechanisms of Western dominance.
2. Limited Non-Western perspectives: Globalisation is often conceptualised from Euro-American lenses hence there is a lack of critical analysis from African, Asian, and indigenous nations.

3. Insufficient focus on resistance: Existing research on globalization often only highlights Western perspective but less frequently explores how local communities creatively resist or hybridize globalisation.

4. Understudied institutional role: Research often overlooks the role which institutions such as the UN, IMF, and WTO play in the growth of Western power under the guise of universality.

1.7 RESEARCH METHODOLOGY

This study adopts a qualitative and interpretive design of research. It draws its analysis from critical discourse, comparative historical methods and case studies. All this examine the illusion of globalisation in the light of a project which sustains Western hegemony. Primary data is sourced from policy documents and institutional reports by global organisations such as the IMF, World Bank, and WTO, while secondary data includes works by scholars, postcolonial era critiques and narratives by the media. Critical analysis, based on the postcolonial theory, dependency theory and world-systems theory, is used to trace the continuities from colonialism era to the modern era globalisation. The focus is on acknowledging limitations of qualitative Transferability and in interpreting the Western and non-Western perspectives.

CHAPTER 2: CONCEPTUAL AND THEORETICAL FRAMEWORK

2.1 Defining Globalisation: Economic, Cultural, and Political Dimensions

Globalisation is often defined as the process of intensification and interconnectedness across various spheres, such as the economic, political, cultural, and technological. Economically, it refers to liberalisation of the global markets and the dominance of neoliberal policies. Culturally, it denotes the flow of ideas, symbols and practices transnationally, which leads to the homogenisation of culture. Politically, it pertains to the expanding influence of Western international institutions such as the IMF, World Bank, WTO, and UN in shaping worldwide policies. However, these aspects are not neutral in nature. They are rooted deeply and are a part of global power hierarchies with the West frequently dominating the terms of integration.

2.2 Understanding Hegemony: From Gramsci to Global Politics

The concept of hegemony, as theorised by Antonio Gramsci, refers to domination maintained

not solely through coercion but through consent, where the ruling class secures legitimacy by normalising its values as “common sense.” In global politics, this translates to Western nations embedding their cultural, political, and economic norms as universal. Hegemony thus operates both materially (through military and economic power) and ideationally (through discourse, knowledge, and culture). This framework is central for the examination of globalisation as it is not only an economic phenomenon but also it is a hegemonic project sustained by such western ideas, institutions and narratives.

2.3 The Illusion of Globalisation: Rhetoric vs. Reality

Globalisation is often portrayed in the light of a novel, inevitable, and a process which is beneficial universally. This propaganda, however, conceals its deep links to earlier imperial and colonial projects. This illusion of globalisation lies in its assertions which claims its universality, neutrality and inclusivity, but in reality it gives birth to global hierarchies which privilege the Western states and institutions over other nations. Often the narratives of “progress,” “modernisation,” and “free markets” operate as idealistic tools to mask the power asymmetries in turn creating the facade of equality while discreetly sustaining dependency.

2.4 Theories of Dependency and Neo-Colonialism

The theory of dependency developed by scholars such as Andre Gunder Frank and Samir Amin talks about the criticism of global capitalism as a system that upholds existing disparities by structuring the Southern countries in a state of dependency over the Northern countries. Correspondingly, the concept of neo-colonialism which was developed by Kwame Nkrumah sheds light on how former colonial and imperial powers maintained influence over the newly independent states through economic, political and cultural Frameworks. Both structures Emphasize that globalisation is not a break from the past but rather a Reconstitution of colonial power under new terms.

2.5 Alternative Theories: Multipolarity and South–South Cooperation

While globalisation has largely Served as an agent of Western-driven project, alternative frameworks challenge this supremacy. World-systems theory (Immanuel Wallerstein) situates globalisation within a core–periphery structure but also highlights shifting centres of power. Emerging multipolarity, represented by alliances such as BRICS or South–South cooperation,

presents attempts to decentre the West in global governance. Similarly, postcolonial and decolonial approaches emphasise plural epistemologies and indigenous knowledge systems as counter-narratives to Western universality. These perspectives offer the possibility of reimagining globalisation beyond Western hegemony, though they remain contested and uneven in practice.

CHAPTER 3 – MECHANISMS OF WESTERN HEGEMONY IN THE AGE OF GLOBALISATION

3.1 Introduction

This chapter investigates the mechanisms through which globalisation functions less as a universal, egalitarian phenomenon and more as a continuation of Western hegemony. By situating globalisation within a *longue durée* trajectory of imperialism, it becomes evident that claims of novelty disguise structural continuities with colonial and imperial projects. The chapter analyses how global institutions, economic arrangements, cultural flows and Cognitive hierarchies reproduce inequality under the guise of integration and universality.

3.2 Economic Mechanisms of Hegemony

Globalisation has been acclaimed for the promotion of free trade and interdependence, yet these claims veil deep-seated imbalances. Institutions such as the International Monetary Fund (IMF) and World Bank functioned historically as instruments for maintaining Western control by imposing structural adjustment programs that perpetuate dependency in the Global South; these Conditionalties often require liberalization, deregulation, and privatization, which constrain developmental autonomy. Neoliberal policy Interpretations often exhibit economic measures as technical solutions rather than political choices, thereby clouding the fact that they often favor Western capital interests.

3.3 Political and Institutional Mechanisms

Global governance through institutions such as the World Trade Organization and United Nations often incorporates Power disparities in matters related to decision-making, voting shares, agenda setting which tend to privilege the westernised countries. These institutions not only prolong inequality but also normalise it by embedding Western leadership and Supremacy as indispensable for achieving stability globally and restructuring the colonial authority in

legitimised as well as bureaucratic forms.

3.4 Cultural and Ideological Mechanisms

Cultural globalisation is often portrayed as a free exchange of ideas, yet it functions as a vehicle for Western soft power. The predominance of the English language, Western media, and consumer culture depicts how hegemony operates with the help of such ideology. Such predominance naturalizes the impact of Westernised values and lifestyles which in turn marginalizes local cultures. Cultural imperialism persists beneath the guise of cosmopolitanism, operating as a more discreet yet potent instrument of domination.

3.5 Epistemic Mechanisms and Knowledge Production

At the epistemic level, globalisation privileges Western modes of knowledge while subordinating indigenous epistemologies. The field of academic publishing remains significantly shaped in favor of Western scholars as well as institutions because these factors often reflect Western priorities. Non-Western systems or theories of knowledge are marginalized to the extent that sometimes they are even erased or treated as an “alternative” rather than “mainstream.” Cross-cultural research often upholds Western norms through frameworks like Hofstede’s dimensions of culture. Such works have been criticized for intellectual marginalization and sustaining Western-centric worldviews.

3.6 Resistance and Counter-Hegemonic Currents

Despite hegemonic dominance, there is resistance. The rise of South-South cooperation, alternative development models, intellectual movements in the Global South, and efforts to restore or sustain indigenous knowledge systems all challenge the illusion of globalisation as Western-led. Scholars in Pan-Africanism, decoloniality, and subaltern studies work toward knowledge plurality and resistance to epistemic and cultural domination.

CHAPTER 4: HISTORICAL CONTINUITIES OF WESTERN HEGEMONY

4.1 Colonial Roots of Globalisation

Globalisation’s conventional interpretation of openness and interconnection undermines its deep colonial roots. Expansion of colonialism in Asia, Africa, and America created the first

ever global networks of trade, finance, and cultural exchange to exist but these were prejudiced in the favor of Western or European powers. colonialism was not just about material domination but also about domination with respect to knowledge, ideas, and worldviews. this embedded Eurocentric assumptions in the minds of people about civilization, rationality, and progress. The exploitation of resources, the implementation of political authority, and the erasure of indigenous systems of knowledge established unparalleled relations of power which continue to shape the trajectory of globalisation.

4.2 Cold War and the Global Order

The Cold War period has reshaped the colonial competition into new geopolitical terms but has not eradicate completely the dominance of Westernised countries. Both the United States and Western Europe used economic aid, military alliances, and cultural diplomacy as mechanisms to secure global influence. Institutions such as the International Monetary Fund (IMF) and the World Bank—though formally neutral—functioned as tools to extend Western economic models across the Global South. The Cold War thus illustrates how globalisation was framed as ideological struggle while reinforcing hierarchical divisions of power that echoed colonial patterns.

4.3 Neo-Colonialism and Structural Adjustment

With the formal end of colonial empires, Western hegemony persisted in the form of neo-colonialism. Structural Adjustment Programs (SAPs), imposed by the IMF and World Bank during the 1980s and 1990s, embedded neoliberal policies such as privatization, deregulation, and trade liberalization into the economies of the Global South. These programs perpetuated dependency, stripping states of sovereignty and binding them into global markets on Western terms. Far from representing a new economic order, SAPs perpetuated racialized, Eurocentric assumptions about progress and modernization while entrenching global inequalities.

4.4 The Role which Western Powers play in Shaping Global Institutions

Global institutions including the United Nations to the World Trade Organization—are often depicted as universal and inclusive in nature. Yet, their structures as well as decision-making processes remain biased towards Western dominance. The permanent membership and veto power within the UN Security Council, the voting rights within the IMF and World Bank, and the agenda-setting power of the G7 and OECD are some of the examples how Western states

formalize their hegemony under the veil of global cooperation. These arrangements conceal continuity along with previous imperial practices, ensuring that globalisation includes a skewed distribution of power that privileges the West while marginalising voices from the non-Westernised countries.

4.5 Conclusion

Historical continuities help us understand that globalisation is less of a rupture and more of a restructuring of imperial and colonial powers. From the era of colonial conquest to geopolitical Cold Wars and from neo-colonial economic policies to institutional dominance, Western hegemony continues by adapting to changing scenarios. This narrative of novelty conceals these continuities, manipulating the inequalities which are deeply rooted in the global order.

CHAPTER 5: THE ILLUSION OF GLOBALISATION

5.1 Globalisation as “Universal Progress” – Myth or Reality?

Globalisation is often portrayed in the form of a universal progress which promises universality, interconnectedness, and shared prosperity of all. However, under this guise, the triumph of globalisation veils the historical continuities of imperialism as well as colonial domination. The narrative of inevitability and novelty obscures us from the fact that globalisation is in fact giving birth to hierarchies rather than disarming them.² Rather than providing us with interconnectedness and global reach, it is being used as a tool for the reconfiguration of power, which privileges the westernised countries while subordinating the non-westernised ones. This exposes the myth of universality which globalisation promises to offer, revealing it as an ideological project that gives prominence to dominance by the westernised countries under the pretext of progress.

5.2 Inequality in the Global Economy

Globalisation has led to the deepening of our economic interdependence, but this has not resulted in fair outcomes and just outcomes. The distribution of Global wealth remains biased towards the advanced economies, which are capitalistic in nature, whereas the non-westernised countries are often taken into consideration only for their roles as suppliers of raw materials and cheap labour. Structural adjustment programs, trade liberalisation, and financial integration have further enhanced our dependency on such countries rather than the creation of autonomy.

These processes legitimise imbalanced relations of power, which in turn ensures that the developing nations remain dependent on Western economies while they consolidate their dominance. Globalisation has instead of levelling the playing field, reinforced structural disparities within economic systems globally.

5.3 Homogenisation vs. Hybridisation of Cultures

One of the most widely acclaimed feature of globalisation is its facilitation of cultural exchange and cosmopolitanism. Yet, behind this cultural interconnection, there is often the predominance of cultural imperialism.⁷ Homogenisation, through various means of Western media and consumer goods as well as lifestyles, marginalises the local traditions and alternative cultural expressions of non-westernised countries. But at the same time, hybridisation provides us the space for resistance. this is where local and global elements come together to challenge hegemonic obligations and mandates. This tension draws our attention to the dual role of globalization, where it acts as both an agent of domination as well as a potential site for the reconfiguration of identities. The veneer of cosmopolitanism, however, often disguises the survival of cultural imperialism as a subtler but powerful mechanism of domination.

5.4 Globalisation and the Masking of Power Relations

Globalisation's dominant ways present it as a rather neutral and inclusive process, free of biases but these ways often try to disguise the imbalances of power hierarchies which are heavily weighed in favour of the west. globalisation's Claim of openness, borderless exchange, and universality conceals its continuities with the prevalent forms of imperialism and colonial expansion. By Incorporating disproportionate authority within institutions, markets, and Cognitive frameworks, globalisation tends to function as a system that naturalises inequality while portraying an image of fairness. In this respect, globalisation is less of a reality based on shared progress but rather more of a way that legitimises and institutionalises Western hegemony under the narrative of novelty.

5.5 Conclusion

The illusion of globalisation lies in its ability to validate interconnectedness under the veil of domination. Its promises of universality, equality, and cosmopolitanism frequently blur the deep-rooted inequities and sustain as well as uphold Eurocentric assumptions. What appears to us as a universal inclusion is, in practice, the strengthening of colonial hierarchies. For the

deconstruction of this illusion we must expose the Suppression of alternative knowledges and institutional arrangements by the means of which globalisation preserves its power disparities.

CHAPTER 6: COUNTER-NARRATIVES AND RESISTANCE

6.1 Regionalism and South–South Alliances

Regionalism and the cooperation of Southern countries has emerged as important strategy to challenge the Western-led dominance of globalisation . Organisations such as the African Union (AU), the Union of South American Nations (UNASUR), and the Association of Southeast Asian Nations (ASEAN) represent attempts to reconfigure global governance from below. These alliances seek to resist asymmetrical power relations by creating regional solidarity, enhancing bargaining capacity, and reducing dependency on Western institutions such as the IMF and World Bank. The emphasis on South–South collaboration underscores the search for plural global orders, rejecting the universalising discourse of Western hegemony.

6.2 Indigenous systems of Knowledge and Resurgence of culture

The revival of indigenous systems of knowledge presents a powerful counter to Intellectual marginalisation. By Acknowledging the alternative frameworks of knowledge that are rooted in local traditions, cosmologies and practices as well as the indigenous movements which resist the erasure of Oppressed narratives serves as a counter to globalisation. Scholars including Walter Mignolo and Boaventura de Sousa Santos stress on the importance of “Indigenous ways of knowing” which state that southern traditions of knowledge are as equally valid as Eurocentric frameworks. These systems of knowledge not only help in disarming the Western euro-centric hierarchies but also help in the promotion of ecological sustainability, survival of culture and over all holistic well-being. Thus, resurgence of indigenouness has impacted not only cultural aspect but also has impacted profoundly on the political aspects. This in turn challenges the dominance of Western cognitive frameworks.

6.3 Alternative Economic Models

Resistance to Western dominance on the economic front has articulated in the form of alternative institutional arrangements. Alliances such as the BRICS and the Asian Infrastructure Investment Bank (AIIB) are some of these institutions. These initiatives Indicate rejection of the monopoly created by the Western-dominated institutions including the World

Bank and IMF as their aim is redistribution of financial power. BRICS countries embodying diverse paths of development illuminate the possibility of diffused power structures in the global economy. However, critics are of the opinion that the formation of such institutions involves the risk of giving birth to hierarchical structures if they are not firmly and clearly grounded in principles of equity. Nevertheless, the creation of such parallel institutions demonstrates that a conscious effort to dismantle uneven power relations is being made and to experiment more with models which are economically inclusive.

6.4 Grassroots Movements and Localised Globalisation

Social movements at Grassroot levels play a pivotal role in the resistance of the homogenising effects that globalisation has created. Movements across the world including La Via Campesina, the Zapatistas in Mexico, and anti-globalisation protests resist the neoliberal agenda by promoting sovereignty in food, giving indigenous rights, and the localisation of economies. The concept of “grassroots globalisation” highlights how players at local level engage with global processes on their own terms and conditions which creates a network of solidarity that helps to bypass corporate structures. These movements illustrate that globalisation can be Reconfigured as a space of resistance rather than domination. It depicts the agency of local communities in the light of shaping alternative futures. By the implementation of cognitive frameworks of justice into our daily life, grassroots movements help us understand how a Reconceptualised global order might emerge.

6.5 Conclusion

The counter-narratives of globalisation and its resistance shed light on the possibility that the illusion of globalisation as a universal or benevolent process can be dismantled. With the help of regional alliances, indigenous Reemergences, alternative models of economy and mobilisation at the grassroots level, the non-Westernised countries are actively contesting the notion of Hierarchical frameworks that are institutionalised by Western powers. These anti-globalisation projects do not merely resist but also reshape globalisation in ways that Accentuate plurality, equity, and Intellectual inclusivity.

CHAPTER 7: CONCLUSION AND RECOMMENDATIONS

7.1 Key Insights

Thus this study has demonstrated to us that globalisation which is frequently acknowledged as

a process of universality and interconnectedness remains to be explicitly anchored in Western hegemonic institutions. Upon the examination of historical continuities ranging from colonialism and the Cold War era to neoliberalisation, globalisation portrays that the contemporary global order is less of a Disjuncture and more of reshaping of Hierarchical arrangements of authority. Globalisation is far from being equitable but rather it strengthens skewed arrangements acknowledging Eurocentric intellectual traditions while marginalising non-western systems of knowledge and silencing the Indigenous voices.

7.2 Theoretical Contributions

This dissertation aims to contribute towards the critical studies of globalisation by accentuating the intellectual or cognitive hegemony. It illustrates that globalisation not only operates on the basis of material and institutional dominance but also on the basis of argumentative, cultural as well as intellectual marginalization. By combining various perspectives from the postcolonial era and decolonial thought to critical political economy, the research aims to analyze how globalisation functions as an economic project as well as an ideological discourse that conceals imperial continuities under the veil of marketing its modernity. It also celebrates the framework of decolonial justice of knowledge as a necessary means of correcting and emphasizing the potential of indigenous systems of knowledge in the restructuring of the global order.

7.3 Policy Implications

The findings of this paper signify the need for global structures of governance that look and move beyond Western dominance. International institutions which are currently institutionalising the unequal dynamics of power must be reassimilated to incorporate multipolarity as well as genuine representation of the non westernised countries. Policies must also take into account the legitimacy of indigenous systems of knowledge, grassroots level movements, and alliances of non-westernised countries as sources of innovation and resistance. Thus it calls for the recognition of diverse epistemologies where alternative voices are not included merely for the sake of symbolism but for actively shaping the process of decision-making.

7.4 Recommendations

Future research with respect to the arena of globalisation should analyse how counter-

narratives and Intellectual traditions of the non-western countries are operationalised practically with particular emphasis on domains such as climate justice, digital sovereignty, and global health. Comparative studies of cooperation among non-western countries including the impact of grassroots movements on governance at global level would provide us with deeper insights into whether multipolarity really leads to intellectual inclusivity. Additionally, more interdisciplinary research is needed to bridge the gap among international relations, postcolonial theory and knowledge studies to dismantle the Academic reinforcement of cognitive dominance.

7.5 Can Globalisation Move Beyond the illusion created by Western Hegemony?

This research paper concludes that while globalisation in its current form strengthens institutionalized disparities it also gives spaces for resistance, reconfiguration, and renewal of indigenous systems of knowledge. Alternative voices, indigenous inclusivity, and regional alliances among the non-westernised countries depict that alternative discourses are possible. Yet, the challenge of whether these efforts can go beyond the deep-rooted hegemonic practices of the West or whether they can risk being incorporated into the existing structures remains intact. Ultimately, to move beyond Western hegemony calls for not only redistribution of power materially but also a deep and fundamental change in dismantling the hierarchies of knowledge that prevails to disguise the inequalities under the veil of cosmopolitanism.