



## **Chapter III**

### **Globalization, definitions and its dimensions**

Globalization is a complex process by which the world is becoming a highly interconnected world through economic, social, political and cultural contracts. It refers to the intensification of global interconnectedness, suggesting a world full of movement and mixture, contract and linkages, and persistent cultural interaction and exchange. As a result, the world is shrinking in terms of time and space making the world feel smaller and distances shorter. The intensity and the momentum of this process are further enhanced by the sophisticated instant communications and over-expanding fast travels. Globalization symbolizes a world in motion providing people with resources to new ways of being human in the fast changing world. Thus, globalization ceaselessly cuts across national boundaries; it involves flows of goods, capital, people, information, ideas, images and risks across national borders, combined with the emergence of social networks and political institutions. In other words, globalization means “integrating and connecting cultures and communities in new space-time combinations, and ‘making the world in reality and in experience more interconnected’.<sup>1</sup> This is the world of globalization.

Some scholars believe that globalization is not something very new. They are of the opinion that globalization began long ago with colonization. They say that with colonisation, raw materials from the colonized countries flowed to the colonizing counties, where industrial manufacture was undertaken. The output was then sold in the

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<sup>1</sup> Hall. Stuart(1996), Question of culture identity, in modernity: An introduction to modern societies, Cambridge, Blackwell publishers, p. 619

colonized countries. Colonization linked various continents and brought the world closer.

Other scholars prefer to regard globalization as speeded up modernization. Modernization is linked to technological inventions and industrial revolution. Colonization, coupled with modernization has brought the world still closer by extending the effects of modernity to the entire world.

Others point out that though globalization is not totally a new process, and it cannot be equated with colonization or modernization. According to them, the concept of globalization became current from about the mid-1980s at the end of the bipolar world with the collapse of the USSR and the rise of uncontested and unregulated capitalism, which marked by unprecedented social-political changes in the world scenario. The world had to readjust itself to this new phenomenon. Hence, there was the Bretton Woods Conference which set forth Structural Adjustment Programme (SAP), the introduction of New Economic Policy (NEP), and liberalisation programmes. During this time, the eruption of Information Technology (IT), particularly the Internet, also added the intensity of global contracts. People began to migrate to different geographical regions looking for better prospects. All these brought a new global situation seeking a fundamental restructuring of the economic and political arrangements since the industrial revolution giving rise to a kind of global integration beyond the boundaries of nation-states. According to Friedman, "globalization is the integration of markets, finance and technologies in a way what is shrinking the world from a size medium to a size small and enabling each of us to reach around the world farther, faster and cheaper than ever before. Like all previous international systems, it

is directly or indirectly shaping the domestic politics, economic policies and foreign relations of virtually every country”<sup>2</sup>. Thus, globalization is a complex multidimensional phenomenon that involves simultaneous and complexly, related processes at all levels of society – economic, political, social, cultural, technological, and environmental and so forth.

The different aspects of globalization such as economic, social, political and cultural have important implications for human life. Economic globalization means that the monetary and fiscal policies of national governments are dominated by movements in the international financial markets reducing the economic autonomy of nation-states. Globalization takes the whole world as a single economic unit and the market as its instrument. The economy in a globalized world is characterized by open, liberal, free market and free trade with less regulatory barriers. It is marked by international investment and instant capital flows. National economies transcend economic borders and get integrated to international trade and financial markets round the world which are connected through instant computer link-up. The speed and extent of foreign direct investment and instant capital flows in different parts of the globe mark the economic globalization.

Consequently, multinational companies move into different locations where the labor is cheap. People from different national boundaries shift their place of work and residence exposing themselves to different cultural worlds. The global financial organizations appropriate the maximum surplus leading to an intense disparity between the rich and the poor. Thus, globalization also produces new understandings of culture,

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<sup>2</sup> Friedman. Thomas(1999), *The Lexus and the olive tree*, New York, Farrar Straus Giroux, p. 110

nationality environmental relations and many others aspects of social life. All these affect our traditional ways of living and managing world affairs.

In cultural terms, globalization implies an increased cultural interconnectedness across the globe, principally as a result of the mass media, and also because of flows of people in migration, tourism and the global economic and political institutions leading to similar life patterns in different parts of the globe. Globalization opens up the local culture to other ways of living and gives alternatives. Local cultures are exposed to ideas such as human rights, democracy, market economy, as well as new methods of production, new products for consumption and new leisure habits. All these “produce new understandings of culture, nationality, the self in the world, what is to be a foreigner, what is to be a citizen, how people become politically engaged, and many other aspects of social life<sup>3</sup>.

Globalization has both positive and negative potentials as well as dangerous consequences. It is a double-edged sword. It has exciting possibilities and it can usher in unprecedented miseries. Positively, it avails the scientific, medical and other innovations available to all. Unjust laws in some nation-states have been challenged by international law. For example, the Nuremberg Tribunal established the principle that where there are international rules protecting humanitarian values which conflict with state laws, so long as individuals are in a position to exercise moral choice they are legally and morally bound to transgress the state laws. The European Convention for the Protection of Human Rights and Fundamental Freedoms of 1950 undermined state

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<sup>3</sup> Nash. Kate(2000), Contemporary political sociology, Globalization, politics and power, Malden, Blackwell Publishers, p. 53

sovereignty still further by enabling citizens to undertake legal proceedings against their own governments. In the case of India, this implies that the Dalits could challenge the state for violation of human rights in the international forums such as “World conference against racism, Xenophobia and Discrimination” held in Durban in 2001<sup>4</sup>.

In almost every sphere of activity, there are a growing number of transnational and global organizations, including social movement like Greenpeace, Women’s Movements, Concern for Empowerment of Local Communities and Indigenous People. They are becoming ever more relevant, linking people in transnational relations<sup>5</sup>. The widespread network of international governmental organizations, (INGOs), provides the conditions for global governance. Globalization process also enhances interactions between large humanization and charitable operations such as Oxfam, Action Aid, Human Rights Watch, Christian Aid, etc. Similarly, scientific and professional bodies like the International Association of Nutritional Sciences and the International Sociological and Anthropological Association linkup their concerns and ideas globally.

The negative consequences of globalization are growing unemployment due to inability of smaller industries to compete with the international industrial firms, loss of livelihood for traditional assistant and craftsmen, and migration of people from their original environment for livelihood.

Nash calls attention to certain consequences of economic globalization; it is often argued that Multinational Corporation have consolidated and extended and already existing post-colonial division of labor, since they mainly operate from the developed

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<sup>4</sup> Jogdand. P.G, Michael. S.M, Globalization and social movements, Jaipur, 2003, p. 4

<sup>5</sup> See: Cohen. Robin and Shirin. M. Rai(2000), Global social movements, London, The Athlone Press.

world and take advantage of cheap labor and resources in the underdeveloped parts of the globe<sup>6</sup>. The impact of globalization on the economic realm in terms of production and financial transaction is closely linked to advances in data-processing and information technology. These allow instantaneous communication across vast distances, enabling the formation of a transnational financial system and facilitating the operations of multinational corporations. Thus, globalization takes the whole world as a single market; sudden withdrawal of foreign capital by the international firms can have devastating effect on national economies. Economic globalization is widely understood to have led to a reduced control of nation states over economic policy.

Since globalization takes the whole world as a single market, labor is losing its voice, national governments are losing their power and there is corporate insecurity and volatility of financial capital. Inequality is rising. Unskilled labor in rich countries has little prospects of employment. Globalization excludes a whole lot of unskilled groups of people giving rise to further improvement. Many people fail to see how they can have a secure and worthwhile future. Therefore despair stimulates them to withdraw into their community shells often attracted by the fundamentalist movements and trends, resulting in religious fundamentalism and orthodoxy. All this has given rise to ethnic strife, religious conflicts, social unrest and wanton violence.

Globalization also affects the culture of people and community on the local level. Today, there is increased cultural interconnectedness across the global not only due to the growth in mass communication, but also because of flows of people due to migration, tourism and transnational institutions. Globalization accelerates the

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<sup>6</sup> Nash, Kate(2000), Op. cit, p. 49.



movement of populations from the less affluent parts of the globe into the major urban centers of the developed and developing nations. As a consequence, today, we see people and cultures formerly located in different parts of the world inhabiting the same physical terrain. Such cultural interaction affects how we live in our own locality and prompts us to question our traditional understanding of culture, nationality, citizenship and many other aspects of social life. Moreover, the intensification of the communication network through satellite television, internet and e-mail brings images quickly from screen to screen, providing people with resources from which to fashion new ways of being in the world. Thus, there is an increasing global standardization of cultural goods, tastes, and practices in clothes, food, and music to architecture, film, and television cutting across national boundaries<sup>7</sup>. Globalization heightens expectations, and creates illusion through the media and advertisement.

While globalization promotes global culture and transnational economic activities from above, we also observe a new global consciousness, through the activities of social movements, emerging from below. It is because the experience of globalization is rather an uneven process. For instance, while some people may possess the political and economic resources to trot across the world, many more have little or no access to transport and means of communication. The price of an airplane ticket or a phone call is just too high for them.

The point here, then, is that while the world may be full of complex mobility and interconnections, there are also quite a number of people whose experience is marginal

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<sup>7</sup> Hall. Stuart(1996), Op. cit, p. 619.

to, or excluded from, these movements and links. Indeed, not everyone and every place participates equally in the circuits of interconnection and traverse the globe.

Globalization, which brings the secular and liberal culture, creates a troubled relationship between native and international. The claim of the emergence of a global culture is accompanied by cries of alarm that local values and nation-states are suffering a sense of threat to identity. This gives rise to cultural nationalism, i.e., a relationship in which the native culture excites political and ideological struggles framed in terms of cultural authenticity versus foreign influence. Thus, there is tension in different countries about the proper role of cultural values from outside. For an example, the Hindutva movement in India tries to define India in terms of Hindu cultural nationalism. Similarly, women's emancipation, however defined, is being addressed as an alien western imposition. Hence, globalization is seen as the complex interaction of globalizing and localizing tendencies.

Another important negative consequence of globalization is environmental degradation. Much environmental damage has assumed global dimensions. Acid rain, global warming and deforestation have adversely affected the whole ecosystem of the earth and can only be solved on a global level.

All these initiate people's movements to bring a new world order which will be more just and humane than that of the contemporary world. Globalization has more than one face. Global cultural and economic forces, particularly through the dynamics of huge corporations, shape the picture from above, but a new global consciousness,

though the activities of social movements, is emerging from below. The papers in this volume address these concerns of globalization and people's movements.

### **The Globalization Process**

Ronald Robertson, one of the pioneers of globalization theory, described globalization as the compression of the world and rapid increase of consciousness of the world as a whole<sup>8</sup>. This is how we experience the world in the global age. Its rotation seems to have speeded up. Cosmopolitans and businessmen have to be accessible at every place (even the most private one) during 24 hours a day, and once this connection is disturbed, they get nervous. Compression of the world means that it has come into our living rooms by satellite TV, has been discovered by intercontinental mass tourism, and is easily accessible by e-mail contracts and mobile phone.

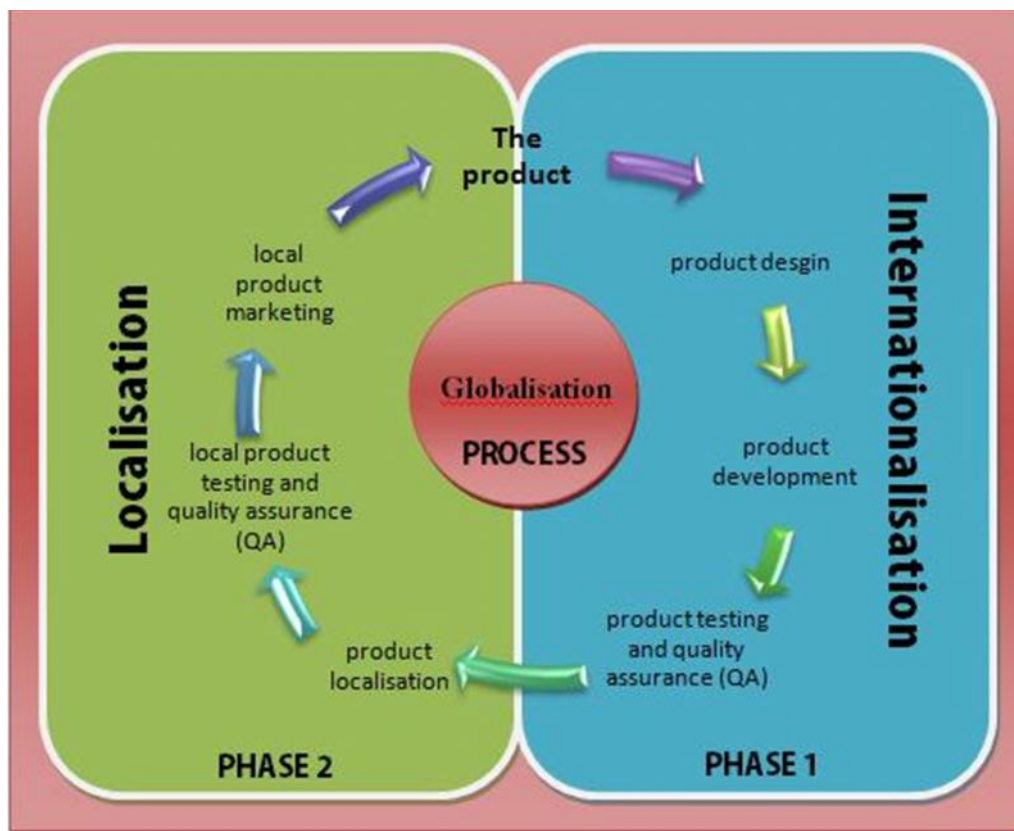
The globalization theory emerged during the late 1980s and early 1990s. A particular invention during the 1970s – the semi-conductor and computer chip – had revolutionized the world and pushed it into another dimension. Globalization theory analyses these revolutionary changes. The technical invention was a turning point that marks the beginning of a new age ( no matter how this age has been called : post-industrial, informational, post-modern, global or network age). Robertson, however, rightly emphasizes that globalization itself is a long-term and continuous process of technological revolutions that caused economic and social change and therefore globalization theory is an analysis of these processes of long-term global change.

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<sup>8</sup> Robertson. R, Khondker. H.H(1998), Discourses of globalization, Preliminary considerations, International sociology, 13(I), pp. 25-40.

According to this perspective also long-distance trade before colonialism<sup>9</sup>, as well as colonialism itself<sup>10</sup> belong to this long-term process. Within this process, the dimensions of time, space and distance changed: the world itself has become a village – we are familiar with and everything is in rather short distance.

Figure 2: Globalization Process<sup>11</sup>



Globalization constitutes a bundle of parallel process, and exactly this parallelism of seemingly unconnected issues makes the matter so incomprehensible. According to

<sup>9</sup> Chaudhuri. K.N(1990), Asia before Europe: Economy and civilization of the Indian Ocean from the Rise of Islam to 1750, Cambridge, Cambridge university press.

<sup>10</sup> Wallerstein. I(1980), The modern world system, New York, Academic press.

<sup>11</sup> Globalization, boundless website, URL: <https://www.boundless.com/management/introduction-to-management/current-challenges-in-management/globalization/>

Archer these process engender a “growing world-wide interconnectedness of structure, culture and agency.”<sup>12</sup>

This multifaceted bundle concern the economy and technology, politics, ideology, culture and environment, and I will consider these spheres one after another.

## **Dimensions of Globalization**

### **The Economic Dimension**

The Economic theory relates globalization to the model of a free world market without restriction of competition and mobility, a global mass culture and a world-encompassing information society. According to neo-liberal thinking, the world market efficiently fulfills its allocation function to guide flows of goods, services, capital information and labor to that places wherever they are needed Transnational competition, processes of selection and fit enough to scale will single out those enterprises that are not fit enough to survive. Consumers benefits from this competitive market by availability of products at low prices. This approach shows that the neo-liberal market model of domestic economic has simply been shifted to the world market level. While in the course of western liberalism a mere condition for the emergence of market society was successful individuation – the liberation of people from communal and hierarchical constraints – globalization means that in addition in these processes, people (and enterprise) have to be liberated from nation-state constrains (e.g., taxation on foreign goods, subsidies to national industries, etc.) that hinder the free flow of goods, services finance and knowledge. In the course of revitalization of modernization theory redressing internal

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<sup>12</sup> Archer. M. S(1991), Sociology for one world unity and diversity, *International Sociology*, 6(2), no. 131, p. 48.

development constraints with a policy of structural adjustment and deregulation solves the problems of the periphery, so that market forces can take over self-regulation. However, with the world financial crisis this self-regulation. However, with the world financial crisis this neo-liberal market fundamentalism<sup>13</sup> of the 1990s has been scrutinized, and the call for regulating international institutions of the world economy and particularly the financial sector, as well as for protectionist policies, has become louder. Faced with a rapid decline of social security systems, people in Continental Europe doubt a self-regulation of the market within a socially acceptable dimension, but also they do no longer believe in an efficient state interventionism on behalf of socially disadvantaged people. Communitarian' therefore proclaim to reconstruct communities (neighbourhoods, families ) as helping as well as controlling entries.<sup>14</sup>

The economic dimension of globalization refers to an increasing interconnectedness and interdependence of enterprises through the world market. This interdependence results from world trade, foreign and joint venture investments, world-wide consumer markets, processes of concentration, international financial speculation international labor migration. Computer networks, etc. labor intensive production processes are shifted to economies with low salaries (or non-wage labor production forms). While the headquarters with their planning, marketing and financial divisions remain in the western and some East Asian global cities. A certain consumer or luxury product is nowadays rarely national; because most of its inputs consist of imported goods, (therefore certain nationalist campaigns to buy only national products are far from

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<sup>13</sup> Evers. HD., Gerke. S.(1997), Global market cultures and the construction of modernity in southern east Asia, Thesis Eleven 50: 1-14, p.4.

<sup>14</sup> Selznik. P.(1995), From socialism to communitarianism, in Walzer, M.(ed.), Toward a Global Civil Society', Oxford, Bergham.

reality). The top capital and knowledge-intensive service enterprises (i.e., banking and insurance companies and certain professional produces services are located in global cities – a hierarchical network business centers that are more closely connected to each other than to their immediate environment within the cities. In these business centers jobs that are particularly valuable for the global economy receive top incomes. Former production centers and manufacturing jobs, on the other hand, have been downgraded. Global cities, however, require an infrastructure: various low-paid services jobs from the sweeper to the taxi-driver, which are often organized according to ethnic lines. An outcome of this development is a bipolarization of societies.

A common argument in the globalization debate is that globalization smoothens difference and income disparities. Poor countries and poor people can benefits from information that if freely available via Internet. Such a view is a myth. If such a freedom exists, it is only a formal but no substantive one.<sup>15</sup> Indeed, not the Internet restricts access of the poor, but their limited wealth. Access requires computers and electricity, and even the equipment of universities with high-tech is meager compared to western universities.

### **The Technological Dimension**

The technological dimension in the field of information technology and telecommunication has already been addressed. The future post-industrial firms is virtual, no more a localized physical entity, but a flexible network of temporary contracts

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<sup>15</sup> Weber. M.(1968), *Economy and society*, Berkeley, University of California Press.

and cooperative relations that functions via computer net and mobile phone, often on a world scale. Large parts of production in a global age concerns information. Castells talks about the new technological paradigm that is characterized by two important processing.<sup>16</sup> The raw material as well as the outcome of the process is information. Secondly, they affect process ( or more precisely, the transformation of such) rather than products. These two major characteristics of the information technological paradigm have fundamentally changed society with regard to its material basis. The new technological paradigm engenders an increased flexibility of organization in production, consumption and management and thus minimizes that distance between economy and society.

Large corporations that required and developed these new technologies, have themselves become obsolete now as an organizational form. With these new technologies, vertical hierarchies are no longer necessary and even inefficient compared to more flexible network structures. Characteristic to the global age is the network society.<sup>17</sup>

### **The Political Dimension**

Of particular interest for sociologists is the political dimension of globalization. It is closely connected to the disciplines historical points of reference society and nations-state in early modernity. Scholars prognosticated the coming of a world society, being represented by supranational political structures. They argue that governance has become much more dependent on international organizations, bilateral and multilateral

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<sup>16</sup> Castells. M.(1991), *The informational city*, Oxford and Cambridge, Basil Blackwell, 13f.

<sup>17</sup> Castells. M.(1996), *The network society*, Vol. 1, Oxford, Blackwell.



contracts, so that sovereignty had decreased. So what happens to the nation-state in the course of globalization? Is its importance decreasing and is the nation-state as the governing body finally becoming obsolete, being replaced by world governance? Certainly not. According to Bamyeh, in spite of globalization processes, governance is still represented and expressed in the inter-state system, while transactional forms of political organization have been comparatively such as the UN are made up by nation-state representatives and quota, while non-state organizations and associations (such as citizen groups and NGOs) are excluded from participation<sup>18</sup>. An important source of legitimacy of a state in the international arena is its recognition by other states. A nation-state is very often more important from the international than the domestic perspective. The international of this inter-state system was related to the spread of standard rules of representation according to the nation-state model as an offspring of western modernity. The idea of the nation-state gained popularity not due to its inherent appropriateness in terms of collective representation, but rather due to the pressures of model emulation (...) The idea of such a state, emanating from 19<sup>th</sup> century European development and schools of thought, did not have the same socio-cultural and historic foundations in contemporaneous, or even contemporary, Africa, India, Central Asia, or the Middle East. In all such regions, an added effort, be it a colonial conquest, post-colonial dictatorship, disruptions of old linkages, etc., was required to force such regions into adopting a representational discourse to the European nation-state<sup>19</sup>.

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<sup>18</sup> Bamyeh. M.A.(1993), *Transnationalism, Current society*, 41(3), Special Issue.

<sup>19</sup> *Ibid*, p. 7.

Let us consider the discussion about the nation-state in the course of globalization a little bit closer. Nation comprises people of common culture (and often language), history and tradition in a political system (the German model), or by a will (the French model), Cohesion is achieved by difference between 'Us' and 'Others'. We this is the citizens, who have certain rights and obligations that distinguish them from "Them – the foreigners, a feeling of brotherhood and sisterhood among citizens is not natural and has to be imagined. Solidarity has to be extended from ascriptive to ethnic, cultural and political relatives to engender a close feeling of commonness (We). This will be achieved by symbols (hymn, flag, passport etc.) and a clear-cut delineation of strangers. Furthermore, the European model of nation-state, which is based on values monopoly of violence and democratic structures, separation of powers, rule of law, protection of privacy, freedom of press, social security systems, participation, freedom of coalition, etc., is usually associated with good governance<sup>20</sup> in difference to despotic command states of the south.

The nations of community, society and nation-state are morally grounded. While in traditional societies, human beings were enmeshed in a close network of social relations and had neither the consciousness nor the possibility to act as individuals, in modern societies, moral action, which is beneficial for community and society, is always in completion with egotism and individual benefits at the expense of others. Only a moral egotism and individual benefits at the expense of others. Only a moral foundation can explain why people are willing to die for their nation, and to be cowardly is morally reprehensible.

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<sup>20</sup> Waltzer. M.(1995), The concept of civil society, Toward a global civil society, Oxford, Berghahn.

While the process of nation-building in the course of modernization was quite successful in Western Europe, a copy of this model to a number of former colonies was not and has not reached beyond a symbolic level. Particularly post-colonial states that are often an artificial entity of colonialism and have no long tradition of joint origin or civil society are threatened by an incongruence of national and ethnic/religious identities. Like national identities, ethnicity is a construct<sup>21</sup>, which not only always determines action, but also becomes important as a means of inclusion and exclusion. National and ethnic identities can compete with each other. Separatist processes are characteristic to weak nation-states (i.e., states with a weak monopoly of violence) and have caused a number of nation-states to collapse. Warlordism grows, genocides occur against other ethnic groups (Rwanda) or other believers (Gujarat). Autocratic ruling dynasties misuses their political power to appropriate for themselves and their clans instead of pursuing a common good, the bureaucratic functioning is undermined by corruption, everybody will personally appropriate as much as possible until being replaced by a similar actor. This type of nation-state is very weak and vulnerable and does not fit the European nation-state model. But, in the process of globalization, nation-states, which are still the leading political agents, are expected to become intermediaries between global and regional entities. And this is, what many nation-states cannot fulfill.

Globalization can mean the reinforcement of or go together with localism, as in “Think globally, act locally” This kind of tandem operation of local/global dynamics, orglocalisation (emphasis added), is at work in the case of minorities who appeal to transnational human rights standards beyond state authorities, or indigenous people

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<sup>21</sup> Barth. F.(1969), Ethnic groups and boundaries: The social organization of cultural difference, Bergen and London, Universities Forlaget and George Allen and Unwin.

who find support for local demands from transnational networks. The upsurge of ethnic identity politics and religious revival movements can also be viewed in the light of globalization.<sup>22</sup>

Global dynamics caused by world economic crises or state politics can reconstruct ethnic identities. The paradox of the global age is that the world drifts into two distinct directions. On the one hand nobody will deny processes of globalization of the economy, civilizing of world policy, secularization of culture and value systems, or changing roles and gender relations. The boundaries of nation-states, national economies and national identities become permeable, and a world economy, world society, world political system and world culture develop, on the other hand, we may observe a process of fragmentation, renaissance of nationalism, splitting up of nation-states and re-tribalization, re-fundamentalization, ethnocentrism, cultural relativism and regression of civility. Globalization may engender unification and fragmentation, common identity and awareness of political difference. It can reinforce both supranational and subnational regionalism.

These fragmentation processes encouraged several scholars to develop scenarios, which continue just the opposite to a peaceful coexistence in global village. Samuel Huntington<sup>23</sup> Inspired by nationalist rhetoric, prognosticates the clash of civilizations between the western-Christian culture and a collation of oriental despots or theocrats of the Islamic, Hindu, Confucian, Shinto or Eastern Orthodox cultures – not necessarily in the shape of armed confrontation, but certainly in form of economic competition, brand

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<sup>22</sup> Nederveen Pieterse, J.(1994), Globalization as hybridization, *International sociology*, 9(2), p. 165.

<sup>23</sup> Huntington. Samuel(1993), the clash of civilization?, *Foreign Affairs*, 73(3).

faking, an East Asian work ethics of blood, sweat and family relations<sup>24</sup> and a rejection of western values as being appropriate to non-western countries. It is self-evident the Huntington's scenario is based upon Europe's ancient fear of invaders from the East the Huns, Mongols, Turks, Russians and Chinese.

Another scenario based upon fragmentation is Rufin's clash of rich and poor along the world's poverty line : the eastern border of the extended EU, the straits of Gibraltar, the border between Texas and Mexico, the boundary between rich and poor East and Southeast Asia, but also within the megapolises of the south like Mexico City, Rio, Lagos, or Bombay, where the living quarters of the rich that occupy disproportionate city space, defend their wealth and living standard against the poor, and in well-secured tourist enclaves along the African coasts – far away and protected from poverty, but within reach of the next international airport.<sup>25</sup>

Kurth therefore identifies the real clash between civilizations in the metabolizes of the West themselves – places of barbarism, where entire city quarters like South Bronx or Lower Eastside in New York become island beyond law and order, where the state monopoly of violence does not count, where policemen refuse patrolling, where violence dictates life, where life expectations is low and illiteracy and poverty high. Kurth argues the real clash takes place between the values of modernity (such as equality and equity) and multiculturalism of real life, taking the shape of fight of fight for survival. Migration waves into America sooner or later make the white become a minatory against Asians, Black and Hispanics. The American melting-pot ideology has failed. The conservative

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<sup>24</sup> Oxfeld. E.(1993), Blood, sweat and Mahjong: Family enterprise in an Overseas Chinese Community, Ithaca.

<sup>25</sup> Rufin. J.C.(1993), Das reich und die barbaren, Berlin, p. 227.

reaction is a step back to Christian and pre-modern values. According to Kurth, this also constitutes a form of fundamentalism.<sup>26</sup>

## **The Ideological Dimension**

The ideological dimension of globalization is what has been called triumph of liberalism/capitalism or, what Francis Fukuyama addressed when he talked about the 'end of history'<sup>27</sup>. Lack of an alternative to liberalism gives rise to the view that capitalism is an inevitable world-wide phenomenon. During the cold war era socialism provided a promising alternative modernization path that was steered from above. Reasons that made socialism attractive were that it aimed at establishing a more just society with regard to distribution; that the Soviet Union had no colonizing past (at least not outside Soviet territory) contrary to the leading capitalist countries; that socialism itself was considered to be a transgression to communism with a dictatorship of proletariat that legitimized authoritarian governance and failures; that the Socialist block provided a counter-power to the capitalist world; and that statesmen could outlive their personality cults. With the collapse of socialism as a serious alternative to capitalism, the opportunity of the non-western world to take advantages from the cold war by getting military and financial support from either of both sides has also ceased. Instead as already mentioned in the beginning, international organizations like World Bank and IMF force national governance into structural adjustment and deregulation, opening up

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<sup>26</sup> Kurth. J.(1994), The real clash, The national Interest, no. 37, pp. 3-15.

<sup>27</sup> Fukuyama. Francis(1992), The end of history and the last man, New York, Free Press.

these countries for western products and capital. No wonder that an anti-western rhetoric grows, because this seen as an expression of neo-imperialism.

### ***The Cultural Dimension***

Globalization is used up with modernity. Most commonly it is assumed that is spreading from the West and produces uniformity and standardization through technological, commercial and cultural synchronization. Nederveen Pieterse holds against this simplistic view that globalization of culture is not the same as westernization or Americanization.<sup>28</sup> Cultural communication exposes the communicators to foreign influences. Not that only non-western societies were infiltrated by an American way of life being supposed to cause of loss of cultural values, customs and manners ; also America and Europe adapted elements of foreign civilization ; Eastern philosophies and management styles, music or food, and the cuisine. The two-side permeation of cultural influences engenders a new global hybrid culture: a *mélange*.

With regard to cultural forms, hybridization is defined as ‘the ways in which forms become separated from existing practices and recombine with new forms in new practices.’<sup>29</sup>

There are other arguments against the view of an emergent global American culture with certain mass-cultural symbols like McDonalds, Coca Cola and fast-food culture. To remain on this level of symbolism does not yet tell us about the symbolic

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<sup>28</sup> Nederveen Pieterse, J., Op. cit.

<sup>29</sup> Ibid, p. 191.

meaning of the globe and the McDonalds special international weeks with Mexican Burgers or Chinese McRibs are not yet indicative to a global McDonalds culture, because for an understanding of this culture we have to consider the reasons and motives of the guests visiting these fast-food restaurants and the lifestyles associated with. Not only that the taste of the products is culturally adapted; the target group of this fast-food chain and other chains is different. While in America and Europe McDonalds is a lower-middle and lower class phenomenon, in a number of non-western countries, the visitors are primarily upper and upper-middle class families and youth, who consider themselves to be modern (and perhaps also western), and many young people use these places as meeting points to escape rigid family control. Here McDonalds is not at all a mass phenomenon. As sociologists, we have to transcend the presence of certain signs and symbols, and we have to understand their social meaning.

### **The Environmental Dimension**

The Environmental dimension of globalization refers to the world being a highly fragile ecological system. An imbalance will cause effects on both local and global levels. This dimension is an outcome of reflexivity of late modernity. People have realized that technical progress and production of risk for the environment are closely related to each other.

As Niklas Luhmann argues, risk itself is a product of modernity<sup>30</sup>. In pre-modern times, all what happened was explained by fortune and destiny – the will of supernatural

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<sup>30</sup> Jogdand, Op. cit. p. 21.



powers – but not caused by mankind. The changers of the middle ages were external in nature: enemies, animals, weather, gods and demons. Enlightenment that replaced God by reasons, engendered a self-responsibility of man. The world became man-made and future could be planned and formed and aimed to be better than the past. The belief in economic and technical progress became one of the key issues of modernity. In addition to wars, the coming industrial age engendered risks that were related to people's occupations (occupational diseases) and lack of work and environmental protection. The risks, however, were mainly local. Those suffered who had such an occupation or who lived in the close neighborhood of certain industries.

According to Ulrich Beck, who calls the contemporary western societies risk societies, global risks are quite different.<sup>31</sup> Western people and educated people in non-western societies are aware of these risks due to reflexivity of modernity, spread of information by news and Internet, scientific warnings, ecological movements and first visible effects on the globe like changing weather conditions. We know about global warming and greenhouse effect. Since Bhopal and Chernobyl we are aware of the danger of poison gas factories and nuclear power stations. But changes in pollution outputs or consumption of non-renewable resources, particularly in the most advanced industrial societies having a disproportionate share of energy consumption, are too slow. The severe problem of global risks is that they cause enormous, cumulated effects on the entire globe.

While the risks of industrial society were mainly class-specific (money had an upward mobility, risk a downward mobility), Beck believes that global risks have an

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<sup>31</sup> Ibid.

equalizing effect. They are usually beyond our immediate recognition (feeling, seeing, tasting), but they are nevertheless in our surrounding (air, water, food, etc.) and have caused a latent feeling of insecurity, Ecology and economy seem to contradict each other. Producers of these risks externalized the costs.

What Beck describes here is certainly true for western societies, in which most people achieved a high living standard and true for western societies, in which most people achieved a high living standard and have got the feeling that wealth cannot substitute happiness. In such societies, we can observe a change in values away from material to post-materials values.<sup>32</sup> However, Beck totally neglects that both with regard to local and global risks, the rich are in a much better position to protect themselves. The recent analysis of Indian bottled drinking water shows that there are certain brands meeting international standards, but these are quite costly for the majority. The poor, on the other hand, cannot afford buying even the cheapest bottle and take their water from the pipe or wells. The rich have access to information and early warning by satellite TV, Internet, mobile and newspaper, whereas many poor are not at all informed. Rich people imported secure beef from New Zealand after the BSE scandals. But when you have little money and have an opportunity to cheaply acquire beef, you do not ask about BSE. Rich people can even build their private shelters against nuclear fallout as in Switzerland, while the poor live next to the nuclear power station and even do not know why so many people starve of cancer. And also rich countries can better protect themselves against global risks such as the rise in the sea level as a

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<sup>32</sup> Ibid, p. 22.

consequence of global warming. Contrary to the Maldives or Bangladesh, the Netherlands has the capacity to build higher dikes against the tide.

To sum up, it can be stated that all the above described dimensions of globalization are closely connected to each other and happen more or less at the same time. This is why, for many people, globalization is so incomprehensible and therefore disastrous.

## **Towards a Definition of Globalization**

Globalization was best described as complex connectivity, i.e., the rapidly developing interconnectedness and interdependencies that characterized modern social life. Anthony Giddens defined globalization as the intensification of worldwide social relations which links distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa”.<sup>33</sup> This was a dialectical process because local happenings could move in an opposite direction. i.e., from the very distanced relations that shaped them. McGrew also spoke of globalization as simply the intensification of global interconnectedness and stressed the multiplicity of linkages it implied – goods, capital, social-institutional relationships, and technologies developments, ideas, all readily flowed across territorial boundaries<sup>34</sup>. Dwelling on the complexity of the globalization process, Robertson observed that globalization increasingly imposed constraints but it also differentially empowered. He defined globalization

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<sup>33</sup> Giddens, A.(1990), *The consequences of modernity*, Stanford, Stanford University press, p. 64.

<sup>34</sup> For more, see: Tomlinson, J.(1999), *Globalization and culture*, U.K., Cambridge, Polity press.

as a concept that referred, both to the compression of the whole<sup>35</sup>. We look in greater detail at Robertson's definition, i.e., global compression, included arguments of theories of dependency and of world-systems. Compression led to proximity which could be seen in time taken either physically (in travel) or representational (through information technology) to cross distances. It also referred to spatial proximity via the idea of stretching social relations across distances; the transformation of spatial experiences into temporal existence leading to simultaneous and instantaneous experiences. Global proximity resulted from a shrinking world or in McLuhan's terms, the world was reduced to global village. The United Nations preferred the term 'global neighborhood'. Phenomenologically, proximity was being described as a common conscious appearance of the world as more intimate and more compressed, Metaphorically, it implied an increasing immediacy and consequentiality thereby reducing real distanced relations.<sup>36</sup> Global compression which led to proximity also referred to an increasing level of interdependence between national systems by way of trade, military alliance, domination and cultural imperialism. While Wallerstein maintained that the globe had been undergoing social compression since the beginning of the 16<sup>th</sup> century, Robertson argued that its history was much longer<sup>37</sup>. Hoogvelt asserted that world compression was not a new idea. What

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<sup>35</sup> Robertson, R.(1998), *Globalization. Social theory and global culture*, London, Sage publication, p. 8.

<sup>36</sup> Tomlinson, Op. cit. p.3.

<sup>37</sup> Walters, M.(1995), *Globalization*, London, Rutledge, p. 41.

made it a novelty in Robertson's work was that he argued that world compression intensified 'global consciousness'<sup>38</sup>.

The second component of the definition was more important, i.e., the idea of an intensification of global consciousness, which was a relatively new phenomenon. This implied that individual phenomenologies would be addressed to the entire world rather than to local or national sectors of it. Not only in matters of mass media and consumer preferences, but in all issues – military – political issues, economic issues, religious issues, issues of citizenship, environment, position of women and so on. For the first time in history, the globe was becoming a single social and cultural setting. Thus, in all spheres of life, issues could no longer be looked at independently from a local perspective. Globalization had connected the world. Local was raised to the horizon of a 'single world'. There was both an increasing interaction and simultaneity of frames of reference. Robertson clarified that this did not imply greater integration but greater unification or systematization, where similar institutions and processes emerged, say in banking, political governance or national expressions (national flag, museums, libraries); in other words, there was more connectivity. Nor did Robertson imply more harmony; he was careful to state that while it was a single system, it was divided by conflict and there was no universal agreement on what shape the single system should take in the future. In fact, conflicts could

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<sup>38</sup> Hoogvalt, A.(1997), *Globalization and the post-colonial world*, London, Macmillan Press, p. 117.

be more intractable than the previous disputes between nations. Neither did global unity imply a simplistic uniformity like a world culture. It did not imply wholeness and inclusiveness that was total and encompassing. Rather, it was a complex social and phenomenological condition in which different aspects of human life were brought into articulation with one another. It could lead to cultural differences becoming more accentuated precisely as it was identified in relation to the 'world as a whole'. In its peculiar 20<sup>th</sup> century manifestation of a holistic consciousness, globalization involved the relativization of individual and national reference points to general and supranational ones. It involved cultural, social and phenomenological linkages between the individual self, national society, international system of societies and humanity in general.<sup>39</sup>

### **Globalization and Islam**

In the recent decades, some Muslim thinkers started to debate about concept of globalization. They had seen that the globalization is effecting on their lives as well as their societies so fast. Their main questions were; **What is the globalization? Who Is Leading the Movement towards Globalization? What are the positive and negative Consequences of Globalization? What are the possible Negative Impacts of Globalization on the Muslim Community? How Does One Deal With This Challenge? Is there Clash of Civilizations?**

To answer these kinds of questions, at least, there are three attitudes at Islamic world.

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<sup>39</sup> Walters(1995), Op. cit., p. 42.

First group is rejecting globalization completely and considering it as new colonialism and westernization. According their views, the cultural, historical and ideological background of the nations and peoples in the forefront of globalization is materialistic and secular.

They believe that;

**1.** Muslim culture and traditions are going to be engulfed by the Western traditions. During the last 20 years, the vigor, the meaning, the spirit and the importance of the terminology of Islamic ideology have been either lost or neglected or misinterpreted. An ideology plays a vital role in implementing the role of that ideology in the world, when Muslims ignored their own ideology, West tactfully inculcated their own ideologies in the Muslim mind<sup>40</sup>.

**2.** Due to the globalization process, the maximum wealth of the world is now accumulated in few hands. Less than one billion people now possess 79% of the total wealth and 11.2% people are controlling 62.5% income of the world. US (4.6% population) are getting 25.7% of the world income, which is 26% of the total wealth. Unfortunately the total income of the whole Muslim world (total population 20.5%) is only 3.5% and they control only 5.3% of the world trade<sup>41</sup>.

**3.** According to many scholars, religion will be one of the prime factors of the 21st Century. Huntington, in his theory "The Clash of Civilizations" analyzed the present

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<sup>40</sup> Akgündüz, Ahmed(2006), Globalization and Islamic approach, Nur Web Pages, URL: [http://www.nur.org/en/intro/nurlibrary/Globalization\\_and\\_Islamic\\_Approach\\_91](http://www.nur.org/en/intro/nurlibrary/Globalization_and_Islamic_Approach_91). Retrieved on: 05.01.2006

<sup>41</sup> Ibid.

international conflicts in terms of clash of civilizations -conflict between the two cultures two civilizations -Islamic and Western civilizations<sup>42</sup>.

4. Globalization has also, in a sense, internationalized crimes. Drug trafficking and the trafficking of women and children have become much more difficult to control today because of their international character. White-collar crimes such as money laundering, embezzlement and corruption "transcend frontiers and have become similar everywhere." How religion views these and other crimes in the global arena needs no elaboration<sup>43</sup>.

5. Like crime, disease has also become global. AIDS is one of those epidemics spreading in the Asia-Pacific region which can only be brought under control through a global effort. The porous borders of today's world have made it all the more difficult to check all kinds of contagious disease<sup>44</sup>.

6. The immoral character of the global economy is becoming even more apparent in yet another sphere. Globalization, aided and abetted by the removal of national controls over cross-border financial flows and the computer revolution, has resulted in short-term capital entering and exiting markets at lightning speed. Because this capital is as massive as it is volatile, it is capable of wreaking havoc upon an economy which may not have the mechanisms to deal with it. This is what has been happening in Southeast Asia since July 1997. The dramatic outflow of capital from the region, triggered off to a large extent by currency speculation, has had a devastating impact upon Southeast

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<sup>42</sup> Ibid.

<sup>43</sup> Ibid.

<sup>44</sup> Ibid.



Asian economies. Millions of women and men have lost their jobs; millions more are struggling to survive as hunger and poverty ravage home and hearth. It is not just the tragic consequences of capital volatility that religion would regard as a blot on the human conscience. For most religions, the role of speculation, which in some respects is a euphemism for gambling, would be a stark reminder of how unethical the global economy has become. Worse, money, which for ages has been a medium of exchange, is now a commodity of profit. It is a damning indictment of globalization itself<sup>45</sup>.

7. The globalization process, as formulated and designed by the super powers, poses a great political threat to Muslim countries. The West does not want Muslim countries politically, stabilized. The case of Algeria where the Islamic Salvation Front democratically won the election, the West supported the military to crush the Islamic party<sup>46</sup>.

8. The Muslim community is facing cultural invasion in the name of modernization and scientific and technological development, which are the common rudiments of globalization. "Modernism has come to mean as the most recent phase of the world history marked by belief in science, planning, secularism and progress." A major negative impact of the globalization is the breaking of social relationship within Muslim societies and controlling birth rate by merchandizing the concept of nuclear family<sup>47</sup>.

9. Globalization has popularized a consumer culture worldwide. Several branded T-shirts, jeans, fast foods and so on, which are associated with the global culture, have

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<sup>45</sup> Ibid.

<sup>46</sup> Ibid.

<sup>47</sup> Ibid.

caught the imagination of the Muslim youth. Globalization is also guilty of propagating a superficial American pop culture, which titillates the senses but deadens the spirit<sup>48</sup>.

**10.** Media is one of the main instruments of the globalization process. "To make the impression worse, terrorism, violence, intolerance, and all those ill-fated terms and features are continuously attributed to this religion openly or in a most subtle manner like skillful manipulation and exploitation of events and news towards this bias, especially by the Western media<sup>49</sup>.

Second group is making some suitable explanations about globalization and consider Islam as first sources of it. The Qur'an, the holy Book of Muslims, embraces a type of Globalism or Universalism. The Qur'an is a call for all races of humanity. Allah (God) tells Prophet Muhammad that: ' We sent thee not, but as a mercy for all creatures'<sup>50</sup>. Islam, then, is not a religion for Arabs only; it is embraced by all races of mankind, by the other word they believe on 'Islamic internationalism' and they emphasize that, this is the first element of Globalism.

They believe on some Positive Consequences of Globalization like:

- 1- In terms of Islamic education, mention can be made of the web sites which are extremely useful for acquiring information on Islamic sciences<sup>51</sup>.

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<sup>48</sup> Ibid.

<sup>49</sup> Ibid.

<sup>50</sup> Holly Quran, chapter 21, Verse. 107, وما ارسلناك الا رحمة للعالمين

<sup>51</sup> Muhammad Uthman EL-Muhammady, Globalization from an Islamic Perspective, URL: <http://www.oocities.org/traditionalislam/GlobalizationFromAnIslamicPerspective.htm>.

- 2- There are Arabic (or other Islamic regional languages) journals and papers including the web site facilitating translation from Arabic to English or English to Arabic<sup>52</sup>.
- 3- There are web sites of well-known scholars of Islam who can be easily contacted by e-mail<sup>53</sup>.
- 4- By using search-engines one can seek for information speedily, and if one is patient enough, and is intellectually prepared, then one can even get wisdom from this effort<sup>54</sup>.
- 5- Globalization in terms of education can be observed for instance in the use of this information technology and the internet in making education and knowledge open to all; this opening up of information and education to all is unprecedented in the past<sup>55</sup>.
- 6- In terms of Islam as a religion and education, through its doctrines and practice, then we can observe that Islam is a religion which comes to this world to bring man to “Allah the Lord of all the worlds”, to prepare him to live in consciousness of His Nearness and Compassion and Justice. The God envisaged by Islam is God of the whole universe not “God of your people”, not “a tribal God”<sup>56</sup>.
- 7- Then Prophet Muhammad - peace and blessings of Allah be upon him - is a prophet sent for the mercy of the entire world, coming to save all humanity and not special groups of people<sup>57</sup>.

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<sup>52</sup> Ibid.

<sup>53</sup> Ibid.

<sup>54</sup> Ibid.

<sup>55</sup> Ibid.

<sup>56</sup> Ibid.

<sup>57</sup> Ibid.

- 8- Hence, Islam comes to embrace universal life of humanity taking the whole cosmic environment as the place for the manifestation of the Word of God and its realization. Hence, instant communication through this technology is an instrument for the realization of this veritable spiritual truth. The prayer of the faithful servant is to the effect: *'Verily my prayer, my acts of sacrifice, my life and my death are all for the sake of Allah the Lord of the worlds'*<sup>58</sup>.
- 9- Apart from endorsing globalization in terms of all the positive things with all that it implies, Islam should play its role effectively in utilizing this technology to manifest the Ummatic (Ummah) criterion in civilization building, in harmony with its status mentioned in the Qur'anic statement: *"You are the best of nation brought forth for (the benefits of) mankind, you enjoin goodness and you prohibit evil, and you believe in Allah..."*<sup>59</sup>
- 10- Looked from the point of view of realization of the teachings of the Sharia and the true orthodox creed of Islam, and seeing the forces undermining the same, many of them related to the globalization process itself, either directly or indirectly, we can observe that the duty of the believers to spread the message and its realization is of paramount importance; the aim of the coming of Islam to this world is for guarding religion, human intellect, life, progeny, and human honor and dignity. Hence, this must be the focus for the struggle of the believers in this age, and the ICT should be the instrument for furthering the supreme message. This ultimate goal should not be allowed to be the victim of unbridled market

<sup>58</sup> The holy Quran, chapter 6, verse 162, *إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ*

<sup>59</sup> The holy Quran, chapter 3, verse 110, *يُرَ أُمَّةً أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمْ*

forces and the spread of the secular and Godless monoculture from Western civilization which is at present seems to be supreme above all others<sup>60</sup>.

Third group is considering globalization as a tool for dissemination good and bad things. There are two sides of globalization like a knife. Since there are some positive aspects to globalization from the point of view of religion and culture, it is important that one does not reject it in total. Instead, as a short and medium-term strategy one should try to inject ethical and moral considerations into some of the dominant economic institutions, activities and goals associated with the globalization process. The advocates of religion could, for instance, examine various aspects of the market to see how ethics could be integrated in a much more comprehensive manner into product manufacture, distribution and producer-wholesaler-retailer-consumer relations. It should be emphasized in this connection that religions such as Islam and Protestantism have always regarded the market as an integral part of society. For the same reason, Islam and most other religions do not repudiate profits if profits are linked to genuine entrepreneurial effort. This explains why in Islamic economic philosophy the idea of reasonable profits, obtained after the stipulated requirements of justice had been fulfilled, was accepted by all leading jurists as legitimate. Indeed, even wealth as such is not anathema to Islam provided that it is acquired through means which religion regards as legitimate and is used for the greater good of humanity.

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<sup>60</sup> Muhammad Uthman EL-Muhammady, Op. cit.

This chapter examined that for describing the new situation due to great changes which occurred in the world, “globalization” term has been coined and developed, because none of the past terms cannot explain the new situation. The most important features of this new situation are: globalization of economy, globalization of international law, globalization of communications, the emergence of the intelligence community. In the new situation we see the old order has been destructed and due to the easy access of people to knowledge resources, knowledge and information, the power has become out of governments’ monopoly and has been widely distributed among individual and collective actors. In short, these developments have led to restriction of governments and the emergence of post-modern paradigm and the emergence of a single global community; a community Mac Lohan called it "global village" and others titled it "Global hut" or " global roundtable.

Also in this era dangers have been globalized; dangers such as AIDS, environmental pollution, rupture of ozone layer, terrorism and generally every event that occurs throughout the world has impact on the fate of the world. All of these show that insecurity has become global. In fact, we can say that the most important characteristic of the new situation is "permanent insecurity" of the world. One can say that the world is like a small boat in which all human beings are in it and have common destiny. Any damage to any part of the boat threatens the lives and safety of all passengers. The message of this sign is that the security also has been globalized. Thus, participation in the preserving the safety of boat is a universal duty.