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A THEORY OF CULTURAL GLOCALITY

by

Sarah Elizabeth Fernandez

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ABSTRACT:

A Theory of Cultural Glocality shows how globalization can be salvaged from the negativity that often surrounds it. Globalization has been the target of criticism that claims globalization is pushed on cultures and in the process is destroying local cultures. The purpose of this thesis is to explore the limitations of globalization critics and show that it is not a negative force, that there is a healthy form of globalization. Therefore, globalization does not have to be considered disastrous for local cultures. Glocalizing provides cultures with a way to balance the local and the global in a healthy way where one does not overrun the other. Glocalizing leads to a horizontal globalization system that is based on interculturalism because it includes both the local and the global. Through glocalizing and interculturalism, horizontal globalization results in a truly global culture that is formed by the integration and merging of the local and the global.

A Theory of Cultural Glocality

The era of globalization is currently upon us and it does not seem plausible that

individuals and collective groups can truly escape it. Since globalization is seemingly

unavoidable individuals and collective groups must mediate between the local and the

global to find a balance within the globalization system. Globalization has created a

problem between universalism and particularism; between the global and the local. I

intend to develop an account of how a balance can be found within the universalism-

particularism issue. Balance, in this sense, refers to the capability of cultures to

particularize the universal and universalize the particular.[1] Essentially, I am defending a

theory that juxtaposes the global and the local to illustrate that the local and global are not

opposed to each other. In addition, the theory will show that the global and the local have

a mutual dependency on one another. Globalization is not simply a "top-down" system,

where hegemonic powerhouses impose a homogenous culture on the rest of the world,

nor is globalization purely a "bottom-up" system, where civil society's organizations act

as alternatives to the hegemonic powers.[2] Instead, globalization should be a horizontal

system, where the global and the local merge together and form a global culture grounded

in interculturalism.

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[1] Robertson, Roland. (1992) *Globlization: Social Theory and Global Culture.* Thousand Oaks, CA: Sage. 103
[2] Gould, Carol C. (2008) Negotiating the Global and the Local: Situating Transnational Democracy and Human Rights. In Deen K. Chatterjee (Ed.), *Democracy in a Global World: Human Rights and Political Participation in the 21st Century.* (pp. 71-87). Lanham, MD: Roman and Littlefield. 75

The positive and negative consequences of globalization have caused some cultural groups to fully embrace globalization and others to completely reject it leading to the universal-particular dilemma. The solution to this problem is for cultures to find a balance in order to ensure that the local is not overwhelmed by the global. I intend to show that a balance can be found by "glocalizing", which is,

> The ability of a culture, when it encounters other strong cultures, to absorb influences that naturally fit into and can enrich that culture, to resist those things that are truly alien and to compartmentalize those things that, while different can nevertheless be enjoyed and celebrated as different.[3]

Through "glocalizing" cultures are able to embrace globalization without being overwhelmed. Cultures are able to particularize the universal and universalize the particular. Consequently, cultures that are able to "glocalize" or find a balance between the local and the global are better equipped to sustain the effects of the forces of globalization.

In order to comprehend how a balance between the global and the local can be found the concepts of globalization and culture need to be examined, as well as, their complex relationship. First, I will sketch a history of the concept of globalization. Second, define globalization and give an overview of two major theories on globalization, interconnectedness and deterritorialization. Third, give a brief definition of culture and its relationship to globalization. Fourth, review the positive and negative consequences of globalization for culture. The fifth section addresses the notion of glocalizing as a way to establish a balance between the global and the local. The final

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[3] Friedman, Thomas. (2000). *The Lexus and the Olive Tree: Understanding Globalization.* New York: Random House. 295

section develops the concept of a horizontal globalization system as a healthy form of globalization that results in a global culture.

One: History of Globalization

Globalization became a major concept during the 1980's even though the term was common in the 1960's.[4] In the 1980's the use of the term increased due to academic and scholarly recognition.[5] The term globalization was rarely used during the 1980's and 1990's.[6] Roland Robertson is a key figure in the shaping of the current concept of globalization and is considered responsible for its circulation.[7] Robertson considers the term globalization to refer both to the, "compression of the world and the intensification of consciousness of the world as a whole".[8] Robertson's definition is very general but illustrates the essence of globalization. A more detailed definition will be discussed in the next section.

The actual term globalization is relatively new but the concept is not. During the 18th and 19th century the world was experiencing the effects of globalization. International trade during that time was becoming increasingly more prevalent throughout the world creating the beginning of the "world market".[9] The amount of international trade steadily increased from the 18th century onward and noticeably

[4] Waters, Malcolm. (2001) *Globalization*, 2nd Ed. New York: Routledge. 2
[5] Robertson. 8
[6] Waters. 2
[7] Ibid.
[8] Robertson. 8
[9] Hobsbawm, E.J. (2004) The World Unified. In Frank J. Lechner And John Boli (Ed.), *The Globalization Reader.* 2nd. *Ed.* (pp.55-62). Malden, MA: Blackwell. 59

interconnected different regions of the globe.[10] The interconnectedness of the 18th and

19th century was the predecessor for the concept of globalization. In 1848 in *The*

Communist Manifesto, Karl Marx addresses activity that would fit Robertson's definition

of globalization. In the manifesto Marx asserts that a sort of compression of the world,

especially economically, was occurring due to capitalism. In reference to the capitalistic

style of production during the 1800's Marx says,

> In place of old wants, satisfied by the productions of the country, we find new
> wants, requiring for their satisfaction the products of distant lands and climes. In
> place of the old local and national seclusion and self-sufficiency, we have
> intercourse in every direction, universal inter-dependence of nations.[11]

Marx was describing a compression of the world through international trade. The local

was previously the source of production and consumption for Europe. However, the

global increasingly replaced the local as the source of production and consumption. This

is perhaps the beginning of the universalism-particularism debate since capitalism is

based on universalistic supply and particularistic demands.[12] Once nations began

expanding their markets outside of the local and national countries became

interconnected. Although Marx never refers to this process as globalization it is clear that

capitalism is a form of it.

In 1857 Marx again discusses interconnectedness in terms of capitalistic

development in his manuscript, *Grundrisse*. For Marx the connectivity occurred because

of the 'annihilation of space by time' that resulted because of capitalism.[13] In the

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[10] Ibid.
[11] Marx, Karl and Friedrich Engles. (1978) Manifesto of the Communist Party. In Robert Tucker (Ed.), *The Marx-Engels Reader 2nd ed.* (pp.473- 500). New York: Norton and Company. 476
[12] Robertson. 100
[13] Tomlinson, John. (1999) *Globalization and Culture*. Chicago: University of Chicago. 3

manuscript he states that capitalism strives to "reduce to a minimum the time spent in motion from one place to another".[14] Capitalism strived to annihilate space with time because as the world market grew, what became important was not the distance of the vast markets but the amount of time it took to reach those markets.[15] The ability to reach distant markets in shorter amounts of time was a crucial aspect of the success of capitalism. The reduction of distance by time is a result of technological advancements in transportation that created the ability to move from place to place in shorter amounts of time. Reducing the time spent in motion from place to place meant that there was a decrease in spatial distance that consequently created a more compressed and connected world. Marx noticed that the quicker products can be transported to the vast markets the more complex and developed capitalism became.[16] Hence, as it becomes easier and quicker to move from place to place, the world becomes more complex and interconnected.

Another aspect of globalization that has historical roots is the compression of the world that occurs through connectivity. Connectivity can be described as the linking together of the vast networks of the world.[17] The linking can be the result of advancements in transportation such as the train and the airplane, or advancements in technology such as the internet and television. Perhaps one of the most prominent sources of connectivity are the advancements in transportation. One example of the reduction of spatial distance caused by connectivity can be traced back as early as the 1400's. The

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[14] Marx, Karl. (1973) *Grundrisse: Foundations of the Critique of Political Economy.* New York: Random House. 539
[15] Marx. 538
[16] Ibid. 439
[17] Tomlinson. 2

most notable example is Christopher Columbus's voyage across the Atlantic Ocean to explore the Americas. By travelling to virtually uncharted lands Columbus compressed the world by connecting distant lands via settlements. The expansion of European culture throughout the world by means of settlement and colonization produced the beginnings of a globalized world.[18] This claim was further argued by Marx in *The Communist Manifesto* when he states that the European bourgeoisie wanted to, "nestle everywhere, settle everywhere, establish connections everywhere".[19] The bourgeoisie essentially wanted to globalize their world.

Two: Definitions and Theories of Globalization.

Globalizing activity can be traced back to the 18th century. However, since the term is relatively new there are numerous ways it can be defined. Generally, globalization is thought of in economic, social, political and/or cultural terms leading to a wide range of definitions, as well as, theories. In order to understand globalization these definitions and theories need to be explored. Robertson's definition of globalization as an escalation of global interdependence and the intensification of global consciousness remains a starting point to further define globalization.[20] Two theories will be examined here that will provide a clear concept of what globalization is: interconnectedness and deterritorialization.

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[18] Waters. 6
[19] Marx and Engles. 476
[20] Robertson. 8

The theory of globalization as interconnectedness defines globalization as the process of the intensification and expansion of interconnections between networks that link the world together.[21] These networks span political, social, economic and cultural spheres linking the activities of social life together. Through the linking of these networks the world becomes more compressed. The vast networks decrease the space created by distance and compresses the world because previous barriers, such a distance, are eroded. As the world becomes more interconnected and more compressed, events in one part of the world begin to have effects on other parts of the world.[22] In addition, the interconnectedness of political, social, economic and cultural spheres leads to a growing interdependence between individuals and collective groups. The interconnectedness of globalization is changing the local order by making distant events relevant to local life and creating interdependence between the local and the global.[23]

As a result of intense interconnectedness, globalization can also be defined as deterritorialization. Deterritorialization refers to the possibilities of interaction between individuals regardless of location.[24] The theory of deterritorialization is a theory of the compression of the world. As the world becomes increasingly interconnected, distance and location, both physically and representationally, begin to become increasingly less of a factor for social interaction.[25] As distances begin to shrink, borders also begin to fade away causing the world to become further interconnected. Distance and location are no

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[21] Tomlinson. 2
[22] Ibid. 266
[23] Tomlinson. 9
[24] Scheuerman, William. (2006) *Globalization*, from The Stanford Encyclopedia of Philosophy Web site: <http://plato.stanford.edu/entries/globalization/>
[25] Tomlinson. 3

longer a factor as the world becomes more compressed and interconnected. Deterritorialization in this sense describes the way in which, "a growing variety of social activities takes place irrespective of the geographical location of participants".[26]

Interconnectedness and deterritorialization are both theories of how distant events influence local life and vice versa. Together, interconnectedness and deterritorialization create a world of interconnected networks where boundaries rarely exist. All of this is made possible because of what Tomlinson refers to as "complex connectivity". According to Tomlinson, the notion of complex connectivity refers to the "rapidly developing and ever-densening network of interconnections and interdependence that characterize modern social life".[27] The vast and extensive networks of interconnectedness cause barriers to breakdown, both physically and symbolically, and result in deterritorialization. The result is deterritorialization because geographical location is becoming irrelevant as advancements in technologies such as the internet, airplanes and satellite televisions rapidly and intensely interconnect the world. Consequently, interconnectedness and deterritorialization make the world appear more compressed.

Two B: The Phenomenon of Globalization: What's New?

The last two sections have described the concept and forces of globalization in detail. As already noted in the first section, globalization is not something that is new.

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[26] Scheuerman.
[27] Tomlinson. 2

The world has historically been involved in a globalization system based on interconnectedness and deterritorialization. For example, ancient trade routes and the traveling of nomadic tribes resulted in interconnectedness and deterritorialization. However, these interactions were often intermittent, for example weather and distance were greater factors, indirect, and were not truly global.[28] The level of interconnectedness and deterritorialization that the world is experiencing is more intense and direct then ever before.

The phenomenon of globalization is not new, what is new is the "range and intensity of societal connections and the flows of goods, resources, people, capital, and culture across national borders."[29] Essentially, there has been a change of pace in the globalization system that has lead to a magnification of the local-global dichotomy. Intense and rapid interconnectedness and deterritorialization have blurred the line between the local and the global. The current global market has created a world where local products are globally accessible and the same goes for global products on a truly global level and faster then ever before. The Internet has allowed for the creation of social networking sites where geographical location is virtually irrelevant. The airplane has brought the global to the local by making travel to distant lands easy, fast and accessible. These examples of the current phenomenon of globalization show that the speed at which these interactions are taking place is unprecedented. In addition to the speed the range is unique. The amount and mass of the interconnected networks of

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[28] Modelski, George. (2003) Globalization. In David Held and Anthony McGrew (ed.), *Global Transformation: Politics, Economics and Culture.* (pp. 55-60). Cambridge; Polity Press. 55
[29] Seidman, Steven. (2008) *Contested Knowledge; Social Theory Today, 4th ed.* Malden, MA: Blackwell. 268

globalization is new. For example, the Internet allows individuals and collective groups to access what seems to be an unlimited amount of information varying from information on Asian culture to information on skateboards and local newspapers that can be translated in numerous languages online available for individuals to read. The range and intensity of globalization has caused interconnectedness and deterritorialization that is unmatched in history.

Previously, there were few roads linking individuals and collective groups but currently there are roads, highways, and freeways linking individuals and collective groups. The range and intensity of the current networks of globalization is the current phenomenon and what has made globalization an important topic economically, politically, socially, and culturally. The next section further illustrates the range and intensity of the current process of globalization as interconnectedness and deterritorialization.

Two C: Interconnectedness and Deterritorialization

Economically, interconnectedness and deterritorialization have been occurring for some time. As discussed in the first section, Marx recorded that aspects of economic interconnectedness and deterritorialization were occurring in the 19th century. However, the level of intensity and the range of economic globalization have changed. Economically inspired happenings such as, "open trade, global financial flows,

'outsourcing' of work to producers in other countries and multinational corporations,"[30] have resulted in a further interconnected and deterritorialized world.

International trade is one of the older forms of economic globalization that results in interconnectedness and deterritorialization. International trade interconnects the world by linking producers and consumers from distant nations together.[31] The linking of producers and consumers is the result of different nations being able to produce products that other nations need and vice versa. Consequently, international trade creates an interconnected world because it creates interdependence between nations based on commodities and services. Deterritorialization then occurs because international trade links the producers and consumers together regardless of geographical location.[32] Trade is no longer just happening within national borders but throughout the world. The ability to ship products further distances in shorter amounts of time is linking the world by making geographical location essentially irrelevant for trade. I am not asserting that location is completely irrelevant for international trade because of globalization. Location will always play a role in international trade, for example local and regional politics regarding trade influence international trade. Also geographical location is important for international trade, for example, locations near ports are better equipped then other locations. However, due to globalization, geographical location is becoming less of a barrier for international trade. For example, shipping products to distant lands is no longer an obstacle and relatively easy.

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[30] Crocker, David A. (2008) Development Ethics, Democracy, and Globalization. In Deen K. Chatterjee (Ed.), *Democracy in a Global World: Human Rights and Political Participation in the 21st Century*. (pp. 27-70). Lanham, MD: Roman and Littlefield. 42
[31] Waters. 40
[32] Ibid.

A newer form of economic globalization that inherently interconnects the world and leads to deterritorialization is multi-national corporations. Multi-national corporations, MNC, can be loosely defined as corporations that manage the assembly and trade of commodities and services in more than one country, as well as, engage in foreign direct investment.[33] MNC's are by definition linked to more than one country meaning that national borders are no longer barriers. Consequently, MNC's further cause interconnectedness and deterritorialization by creating a global corporate world without national boundaries. MNC's are estimated to account for "at least 20 per cent of world production and 70 per cent of world trade".[34] Given that MNC's account for a large portion of the global economy and are connected to numerous countries they are responsible for linking countries together and breaking down national borders. Nations being linked together and the breaking down of national borders cause nations to become interdependent. Economically, this is evident with the creation of global financial centers such as those in London, Tokyo and New York that result in interdependence.[35] If one of these financial centers experiences a drastic change in the financial flow, the effects are felt globally. As a result, networks such as global financial centers, multi-national corporations, and international trade are blurring the distinction between the local and the global.[36]

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[33] Ibid. 46
[34] Held, David and Anthony McGrew. *Globalization.* From Global Transformations. Website:

[35] Seidman. 269
[36] Held, David and Anthony McGrew.

The introduction of networks such as the global market, international trade, and multi-national corporations that link the world together result in the creation of global politics. As the world becomes increasingly interconnected economic, social and political issues are becoming too large for national governments to solve alone. The interconnectedness and deterritorialization of globalization has shifted politics from the local to the global. Global politics is essentially "constitutive and widely accepted arrangements in respect to war and peace, nation-states, alliance, and international organization, and to global leadership and international law".[37] Global political movements can take many forms. In international trade the creation of the World Trade Organization set up an organization where nations participating in international trade follow the same rules and agreements in regard to free trade.[38] Trade rules and agreements moved from the domestic to the global. With the creation of the WTO, Member States now had the same guidelines and rules regarding trade causing those states to become further interconnected. Social issues such as poverty, global warming, and pollution are linking distant nations of the world together also. These social issues are linking nations together because they are not confined within national borders, causing nations to be politically interconnected.[39] The creation of global political organizations such as the Kyoto Protocol has interconnected nations to combat greenhouse gas emissions that cause environmental problems throughout the world. In global politics interconnectedness and deterritorialization take the form of global political

[37] Modelski, George. (1996) Evolutionary Paradigm for Global Politics. *International Studies Quaterly*, Vol. 40, No. 3, 321-342. 321
[38] Singer, Peter. (2002) *One World: The Ethics of Globalization*, 2nd ed. New Haven: Yale University. 56
[39] Seidman. 269

movements that interconnect the world by creating a web of networks based on common interests.

Socially, globalization as interconnectedness and deterritorialization is changing the social sphere in regard to the interactions and relations among individuals and collective groups. Globalization is producing an enormous amount of social networks interconnecting individuals and collective groups that interconnect and deterritorialize the world. Technological advancements have made distance and location almost obsolete as a barrier to social connections. Technological advancements, for example, in communication and travel have created a seemingly interconnected and deterritorialized world. Electronic commerce allows for individuals and corporations to conduct business while being continents apart and video conferencing allows individuals from distant locations to organize and communicate.[40]

The Internet has possibly had the greatest effect on the social sphere because it is an "electronic network of networks" that connects individuals and information together through the use of computers and other devices.[41] Interconnectedness and deterritorialization are caused by the internet's ability to connect individuals with other individuals and information regardless of geographical location.[42] The user-friendly internet has made it possible for individuals to communicate with individuals in other

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[40] Scheuerman.
[41] DiMaggio, Paul, Eszter Hargittai, W. Russell Neuman and John P. Robinson. (2001) Social Implications of the Internet. *Annual Review of Sociology*, Vol. 27, 307-336. 307
[42] Scheuerman.

parts of the world by creating simulated communities through global interaction.[43] The

simulated communities are created through the use of internet chat rooms, social groups

formed on the internet, and groups formed around similar interests to name a few. One of

the largest examples of a simulated community is the social network, Facebook.

Facebook is a social network website that allows individuals to interact and communicate

through the use of personal user profile pages. Currently there are more than 175 million

active users and the site has 35 different translations available making it a global social

networking site.[44] Members of the internet site have the ability to join or create interest

groups, join groups to support certain causes, chat with other members as well as join

discussion groups on various topics, upload pictures to share with others and even buy

and sell commodities in the Facebook Marketplace. With the creation of social

networking sites the internet has linked individuals together and broken down barriers in

a very comprehensive way. The vast amount of information that is available on the

internet helps to create a further interconnected world. For example, the internet allows

individuals in Jacksonville, Fl to read the local newspaper from New Delhi, India. The

internet truly brings the global to the local and interconnects the world. The technological

advancements that characterize globalization allow for societies and individuals to not

only experience distant events but form bonds and relationships with distant people and

access massive amounts of information.

The introduction of new technologies in travel increased the interconnectedness of

the world. Since the ability to travel to distant lands was made possible, the world has

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[43] Waters. 205
[44] According to Facebook's Press Room.

become increasingly interconnected. One aspect of the interconnectedness of globalization is the ability to shrink distances by significantly reducing the time it takes to travel between two places.[45] The speed at which people can travel has helped diminish distance to a degree. The distance from Mexico to Spain is roughly 5,500 miles; however, with the introduction of transatlantic flights it became eleven hours away.[46] The distance never actually changed but the time it takes did. What this creates is the feeling of a "global closeness", by changing the way distance is experienced.[47] The "global closeness" occurs because with new technology in travel, the distance between places seems to shrink causing distant parts the world to seem closer. Captain James Cook's journey from London to Hawaii took about 19 months,[48] however, that journey would now take roughly 18 hours. Previously, it took months to access distant lands whereas now it takes hours even though the actual spatial distance never changes. The new technologies in travel have helped create a world that appears more intimate and compressed.[49]

The interconnectedness of the social networks of the world have compressed the world in a way that events transpiring in distant places affect local life. The 'technologization' of the world has linked distant places with local life. [50] The recent technological advancements are socially linking the world together. Through the use of satellite television the mass media has the ability to bring the global to the local. Satellite

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[45] Tomlinson. 3
[46] Ibid. 4
[47] Tomlinson. 4
[48] Sheppard, Eric. (2002) The Spaces and Times of Globalization: Place, Scale, Networks and Positionality. *Economic Geography*, Vol. 78, No.3, 307-330. 307
[49] Tomlinson. 3
[50] Waters. 201

news channels, such as CNN, are able to magnify global problems and events on their

shows that are accessible throughout the world.[51] For example the mass coverage of the

current Iraq War gives individuals the opportunity to actually see the events that are

occurring in distant places. The ability to portray distant events locally creates a more

interconnected world. It is one thing to read about a global event such as the Iraq War but

it is a completely different experience witnessing parts of the War live on CNN.

Examining the intensity and range of interconnectedness and deterritorialization

from economic, political and social spheres provides insight into the forces of

globalization. Exploring globalization in this way exemplifies the actual intensification

and expansion of the vast networks that link the world together.[52] Interconnectedness and

deterritorialization gives rise to the universalism-particularism issue because as the world

becomes increasingly compressed the local-global dichotomy becomes apparent.[53]

Greater contact between local forms of life from geographically distant lands resulting

from an intensification of interactions causes a magnification of what is local and what is

global.

Three: Culture

The increased range and intensity of globalization has made it an important

subject to discuss especially in relation to culture. As the world becomes increasingly

interconnected and deterritorialized, the cultures of the world have become a major theme

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[51] Ibid. 204
[52] Tomlinson. 2.
[53] Robertson. 101

in discussions about globalization. The forces of globalization all have consequences, both positive and negative, on world cultures. In order to comprehend the impact of globalization on culture, an understanding of culture is necessary. In addition to a brief definition of culture, this section will discuss why culture is important to a discussion of globalization. The positive and negative consequences of globalization on culture will also be discussed.

Over the years the meaning of culture has changed and expanded. Culture can loosely be defined as the order of practices through which individuals construct meaning, in both material and symbolic form.[54] Culture can be broken down into two different forms. The first is the material form of culture, or "humanistic" culture, for example art, literature and media.[55] The second is the symbolic form of culture, or "anthropological" culture, for example, ways of life, values and beliefs.[56] "Anthropological" culture can include a notion of a shared identity, such as a religious community, family or village. The two forms of culture work together to construct culture as a system of values and beliefs, turning culture into a way of life.[57] Culture becomes the commonplace practices that shape individual's lives. The material and symbolic forms of culture offer the framework in which individuals are able to interpret and understand the world around them.[58] Tradition can be defined as the beliefs, practices, knowledge, and experiences

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[54] Tomlinson. 18

[55] King, Anthony. (1997). Introduction: Spaces of Culture, Spaces of Knowledge. In Anthony D. King (Ed.), *Culture, Globalization and the World-System: Contemporary Conditions for the Representation of Identity* (pp.1-18). Minneapolis: University of Minnesota. 2

[56] Ibid.

[57] Ibid.

[58] Johnson, Kirk. (2004). Globalization and Culture in Contemporary India: Tradition vs. Modernity. In Lan- Hung Nora Chiang, John Lidstone, and Rebecca A. Stephenson (Ed.), *The Challenges of*

that are transmitted from generation to generation. Tradition, in a sense, is the way in which culture manifests itself.

The concept of culture and especially tradition has developed a negative connotation. 'Tradition' is often linked with the characteristic of the 'old' while 'modern' is often linked with the 'new'. As a result, culturally traditional societies are viewed as static and unreceptive to change, while culturally non-traditional societies are viewed as dynamic and open to change.[59] Therefore, culture and tradition are often coupled with limitations and constraints.[60] The negative notion of culture and tradition stems from the Enlightenment. The Enlightenment viewed tradition as a constraint because it limited one's freedom by eliminating individuality and the use of one's own rational thinking. However, tradition is not always considered a negative force.

Tradition and culture are important aspects of societies and their ability to function. The utility and rationality of tradition is indicated by the fact that cultures have established themselves for centuries.[61] In order for a tradition to survive it must have some form of utility. Thus it has to be useful, profitable or beneficial in some way in order for the tradition to be continued. However, given the ambiguity of what is considered useful, profitable or beneficial, different cultures will evaluate practices, beliefs, and values differently. For example, while one culture might find the sacrificing

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Globalization: Cultures in Transition in the Pacific-Asia Region (pp. 119-130). Lantham, MA: Universiyt Press of America. 126

[59] Nussbaum, Martha. (2000). *Women and Human Development: The Capabilities Approach.* New York: Camrbige University Press. 48

[60] Parry, Geraint. (1982) Tradition, Community and Self-Determination. *British Journal of Political Science.* Vol. 12 no. 4, 399-419. 399

[61] Ibid. 401

of animals as economically unbeneficial, another culture might view it as spiritually beneficial. Regardless, traditions are then kept alive, in a sense, because they are "remembered, affirmed, embraced and cultivated".[62]

In addition to utility, there is an element of security in culture and tradition. The framework of values, beliefs and customs of a culture that have proven to be valuable and well-founded creates an element of security. The security comes from the fact that those in certain cultures know, more or less, what to do in certain situations, what is expected of them and how they can meet those expectations, and hold certain beliefs about a given situation and what the right and wrong things are to do.[63] Culture also gives individuals a sense of unity. Individuals of certain cultures have a sense of belonging to a group. Individuals bond because of a common cultural framework allowing for a society to function effectively.

Culture and tradition are important because they situate individuals in the world. Culture and tradition have historically been linked to a fixed locality.[64] Since culture is tied to a fixed locality it acts as an individual's foundation, or what locates an individual in the world.[65] Culture, and thus locality, becomes "the ultimate expression of whom we belong to —linguistically, geographically and historically". [66] The 'local' is what roots individuals in the flux of the world. It anchors individuals to a 'local world' giving them

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[62] Weinsheimer, Joel. (1985). *Gadamer's Hermeneutics; A reading of Truth and Method.* New Haven; Yale University Press. 171

[63] Shils, Edward. (1971). Tradition. *Comparative Studies in Society and History.* Vol.13 No.2, 122-159. 125

[64] Tomlinson. 27

[65] Friedman. 31

[66] Ibid.

a sense of home, a place of security and comfort in knowing one's location in a globalized world.[67] An individual or collective group's culture and tradition is what gives them their identity that distinguishes them from others.[68] Although many of the world's cultures have similarities, it is the small differences and locality that distinguishes them and give them their identity and individuality.

Three B: Local Culture and Globalization

In a globalized world, local culture becomes increasingly important. As already stated culture can generally be defined as the commonplace practices, values and beliefs that shape an individual's life. Consequently, cultural significations and interpretations guide individuals and collective groups of individuals toward particular actions.[69] Even the most basic actions are carried out within the framework of a wider cultural understanding.[70] Therefore, an individual's actions are often a result of their cultural framework. Tomlinson uses the example of how the basic action of satisfying bodily needs can be culturally influenced, "in certain circumstances (slimming, religious fasting, hunger strike) the decision to eat or to starve is a cultural decision".[71] Culture informs individuals on day-to-day living decisions and thus becomes important for globalization. It is important because as the world becomes increasingly interconnected local culturally

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[67] Ibid.
[68] Borofsky, Robert. Et al. (2001) When: A Conversation About Culture. *American Anthropolgist, New Series,* Vol. 103, No. 2, 432-466. 433
[69] Tomlinson. 24
[70] Ibid.
[71] Ibid.

informed actions have global consequences.[72] Exactly why culture becomes important for globalization can be explained by Tomlinson's notion of "complex connectivity".

In the first section globalization was defined as interconnectedness and deterritorialization. Both aspects of globalization included Tomlinson's notion of 'complex connectivity'. In addition to the connectivity of social institutions, both political and economic, is the connectivity between individuals and collective group actions and social institutions.[73] 'Complex connectivity' between individual and collective groups and social institutions can be considered 'cultural connectivity' and is reflexive in nature.[74] Thus, the cultural actions of an individual or collective group have a cause and effect relationship with global social institutions. 'Cultural connectivity' is visible within all aspects of globalization. For example, the cultural connectivity between individuals and the international division of labor is apparent when the cultural choices of shoppers in the global clothing industry lead to the possible employment of a sweatshop worker in the Philippines.[75] Thus, local, culturally informed decisions are linked with global institutions. Therefore, the cultural aspect of globalization refers to the fact that individual actions are not only interconnected with global social institutions but are also globally consequential.[76]

The connection between local culture and globalization is visible in global politics. In order for global political movements to become successful they have to appeal

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[72] Ibid.
[73] Ibid.
[74] Ibid.
[75] Ibid. 25
[76] Ibid. 26

to cultural dispositions.[77] If a political organization is trying to gain the support of a certain demographic, the purpose of the organization needs to be culturally relative. In order to gain support the purpose of the organization has to be relatable or important to individuals and collective groups. Since cultural beliefs and values influence individual and collective group actions and opinions, global politics need to appeal to culture. For example, the eco-political Green movement uses the slogan "Think globally, act locally," as a political strategy with a cultural undertone.[78] The Green movement appealed to local cultural life by illustrating the fact that environmentally, local actions have global consequences that could inevitably affect the local, such as pollution that causes global warming. Therefore, by appealing to local life the chance of the Green movement being successful throughout the world increased.

The description above regarding the relationship between local culture and globalization emphasize a Meadian view that the local and the global are mutually dependent on one another. Without the global, the local would not exist in the way described above. The local can only arise in relation to the global, meaning that the local is only known retrospectively.[79] For Mead, individuals only know themselves in relation to others. Therefore, an individual's self-image is dependent on their view of others. Similarly, the local is dependent on the global and vice versa. The local is only "local" in relation to the global. This is a crucial concept in understanding the relationship between

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[77] Ibid.
[78] Ibid.
[79] Aboulafia, Mitchell. (2008). George Herbert Mead. *The Stanford Encyclopedia of Philosophy*. Website:

local culture and globalization. But before this concept can be further developed, the positive and negative consequences of globalization on culture need to be assessed.

Four: The Positive and Negative Consequences of Globalization for Culture

The economic, political and social forces of globalization all influence culture. These influences can be considered as either having a positive or negative effect on the global community. There are numerous debates in regard to the effects of globalization on culture. On the one hand, globalization can be viewed as having a positive effect on culture because the growing global economy and advancements in technology are reshaping the present and influencing culture in a positive way.[80] On the other hand globalization can be seen as having a negative effect on culture because the forces of globalization are destroying traditional cultures and ways of life by creating one homogenous global culture. In this section I plan on examining different issues in regard to globalization and culture and why a balance between the local and global is crucial.

Issue 1: Economics, Culture and Globalization

The economic forces of globalization that have created the global market are often praised for helping empower cultures. [81] The vast networks of the global market have created opportunities for cultures to gain economic security in order to continue to

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[80] Barber, Benjamin. (2004). Jihad vs. McWorld. In Frank J. Lechner And John Boli (Ed.), *The Globalization Reader. 2nd. Ed.* (pp.29-35). Malden, MA: Blackwell. 29
[81] Legrain, Philippe. (2006) In Defense of Globalization. In James E. Harf and Mark Lombardi (Eds.), *Taking Sides: Clashing Views on Global Issues, 4th Ed.* Columbus, OH: McGrew Hill. 278

survive. For example, located in the Brazilian Amazon rain forest is the Kayapo Indian village of Aukre that can only be reached by a small-engine plane.[82] The village men use satellite television to watch the business channel in order to know the running price of gold on the world market so that they can charge the small miners they allow to dig on the edge of their property the going rate for the gold they find.[83] The village then uses the profits from the gold to preserve their way of life, their culture, in the middle of the Amazon rainforest.[84] Globalization also provides cultures with new technologies that enable them to be preserved.[85] New technologies such as the internet have created the opportunity for cultures to sell their cultural products to a wider market. The use of the global market has enabled individuals and collective groups to become economically self-sufficient. The global market opens up new networks for cultural products to be sold, which helps to empower cultures to become economically self-sufficient. Economic security provides cultures with the ability to maintain their autonomy because they rely more on themselves and less on foreign influences.

Culturally, economic globalization can either be seen as empowering or delimitating. The paragraph above shows how economic empowerment allows individuals and collective groups to become and maintain their autonomy because they are able to minimize the amount of foreign investments and aid. Yet, economic globalization is also considered to have devastating effects on world cultures. Some theorists argue that instead of gaining autonomy, cultures are losing their traditional ways

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[82] Friedman. 36
[83] Ibid.
[84] Ibid.
[85] Legrain. 281

of life and identities. The very fact that the Kayapo Indian village of Aukre has satellite television and is engaged in the world market is a sign that traditional ways of life are beginning to deteriorate. The practices of the global market and economic globalization undermine traditional indigenous beliefs and practices. Traditionally, indigenous groups have a collective view of land and natural resources, meaning that they do not have a notion of land ownership.[86] However, as a function of their participation in the global market place, they now not only claim ownership of the land and its resources but are selling the resources for an economic profit. For some theorists this example illustrates that globalization and the world market leave cultures, especially indigenous cultures, vulnerable to deterioration and extinction. The growing integration of nations into the world market and the need of those nations to be globally recognized have caused individuals and collective groups to leave culturally traditional ways of life behind in search of economic growth.[87] The world market has driven individuals and collective groups to abandon goods and practices that have intrinsic cultural worth for those goods and practices that have value and worth in the international markets.[88] The needs of the global market influence what nations produce for export.[89] This can have devastating effects on cultures. The culture and livelihood of the Panará Indians, an indigenous tribe of the Brazilian Amazon, were on the verge of extinction because of the world market. The global markets need for beef and mahogany has caused the deforestation of the Brazilian Amazon. As Brazil became one of the top exporters of beef in the world market

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[86] Gay, Kathlyn. (2001). *Rainforest of the World: A Reference Handbook. 2nd Ed.* Oxford: ABC. 10
[87] Robertson, Roland. (1997) Social Theory, Cultural Relativity and the Problem of Globality. In Anthony D. King (Ed.), *Culture, Globalization and the World-System: Contemporary Conditions for the Representation of Identity* (pp.69-90). Minneapolis: University of Minnesota. 69
[88] Exenberger, Andreas and Simon Hartmann. (2007). The Dark Side of Globalization. The Vicious Cycle of Exploitation from World Market Integration: Lesson from the Congo. *Working Papers in Economics and Statistics.* University of Innsbruck. 17
[89] Friedman. 10

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the need for cattle ranches increased and the rainforest provided the perfect area for those

ranches. The rainforest is also rich with mahogany which leads to the development of

logging operations, both legal and illegal. The traditional land of the Panará Indians is

situated in a section of the Amazon that was destroyed by the cutting of a road through

the forest leading to the forced relocation of the Panará Indians.[90] The creation of the road

by outsiders and the relocation to other, already inhabited, lands caused 80% of the

Panará Indians to die.[91] The Panará Indians were, culturally and physically on the verge

of extinction because of the forces of globalization.

Given the positive and negative consequences of economic globalization, it seems

to be a double-edged sword. It can be argued that it is simultaneously empowering some

and impoverishing others. In order to protect themselves from impoverishment, cultures

need to prepare themselves for globalization. As Friedman would say, "plug into

globalization without the right software and operating system and it will melt down your

economy with the blink of an eye".[92] Friedman's statement can easily be translated into,

plug into globalization without the right software and it will melt down your traditional

culture. Cultures must be prepared to deal with the forces and changes of economic

globalization. A balance between the local economy and the global economy needs to be

found in order to maintain a stable society and endure the flux of the global economy.

Finding a balance would include finding a way to integrate into the global market that

does not overwhelm the local culture.

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[90] According to the Environmental Defense Fund.
[91] According to the Environmental Defense Fund.
[92] Friedman. 291

The Kayapo Indian village of Aukre demonstrates that a balance can be found within the globalization system that does not overwhelm local culture. The village has found a balance between the local and global. By using a small section of their traditional land for mining they are able to compete in the world market and still maintain the majority of their traditional lifestyle while gaining economic power.[93] The Kayapo Indians did not completely abandon all of their traditional beliefs and practices in order to integrate themselves into the global market. Given the abundance of resources found in the Amazon that have a high demand in the world market, the Kayapo Indians have the means to generate even more economic profits. However, they only selected a small section at the edge of their traditional land in the Amazon to be used for mining in order to preserve the rest of their land.[94] Consequently, they are able to take part in the global market while at the same time preserving the majority of their land and way of life. Even though they integrated into the world system by engaging in the global market and using satellite television they still live in traditional huts and wear traditional dress.[95] Some Kayapo Indians have even been seen wearing traditional dress along with American style baseball caps.[96] The globalization of Kayapo Indians provides an example of how a balance can be found between traditional ways of life and the practices of globalization. In a sense, they were able to particularize the universal and universalize the particular by selecting aspects of the world system that could be integrated into their culture without overwhelming it.

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[93] Ibid. 36
[94] Ibid.
[95] Ibid.
[96] Ibid.

Issue 2: Cultural Exchange and Globalization

The cultural exchange that occurs as a consequence of the forces of globalization is considered to be a positive effect because it allows for more cultural choices and freedoms. This gives individuals the opportunity to expand and enrich their cultural horizons.

> Just because someone was born in France does not mean they can only aspire to speak French, eat French food, read French books, and so on.[97]

New technologies and the global market have given individuals the ability to explore the world. Individuals are no longer limited to the confines of national cultures.[98] Technologies, such as the internet and mass media, give individuals the opportunity and the means to explore, experience, and learn about other cultures and ways of life. In addition to learning about other cultures, individuals often learn more about themselves and their own culture by having another culture to compare and contrast their own with.[99] Exploring other cultures then becomes a sort of cultural dialogue, where individuals can evaluate, examine and exchange cultural practices, values, and beliefs. The vast networks of globalization have allowed individuals to enjoy the best of what the world culturally has to offer.[100] Globalization with the global market and new technologies give individuals an unlimited amount of choices to establish their own personal and cultural identity apart from whatever their national culture might be. The ability to explore

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[97] Legrain. 278
[98] Ibid. 281
[99] Nussbaum, Martha. (1996). Patriotism and Cosmopolitanism. In Josh Cohen (Ed.) *For Love of County: Debating the Limties of Patriotism*. Boston; Beacon. 11
[100] Legrain. 278

different cultures allows individuals to choose the practices, beliefs and values that are relevant to their present situation.

In addition to creating greater freedom and different cultural choices the ability to explore and learn about other cultures also creates complex individuals. In *Mind, Self and Society,* Mead describes how the process of broadening and integrating communities leads to the creation of increasingly complex individuals. Individual's attitudes and beliefs are shaped by the culture that they are situated in, for Mead this is the individual's concrete community. An individual becomes more complex when they gain an understanding of more abstract cultures and communities.[101] For example, when an individual from one culture, such as Hindu culture, learns something about Islamic culture that individual has become slightly more complex. The individual becomes more complex because they have expanded their knowledge of the world. The greater an individual's understanding and knowledge of the world, the more complex the individual. The technologies and interconnectedness of globalization gives individuals the opportunity to become more complex. Prior to globalization most individuals were not able to experience other cultures in such an intense and extensive way. In the past the avenues of cultural exchange were not as advanced and available as they are today. Therefore, an individual's knowledge base was relatively small and included the knowledge from surrounding cultural traditions. Globalization has made it possible for individuals to learn essentially as much as they want about the world's cultures and

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[101] Mead, George Herbert. (1967) *Mind, Self and Society from the Standpoint of a Social Behaviorist.* Chicago; University of Chicago Press. 154

engage in cultural exchange regardless of geographical location. Thus expanding the world's and individual's knowledge base.[102]

However, more cultural choices and freedom is not always seen as a positive effect. There is a growing resistance to the idea of having an unlimited amount of cultural choices. The resistance is caused by the belief that globalization is creating a world that is void of traditional cultures. Those who resist globalization fear that it leads to a "crossfire of contradictory messages" instead of an expanded knowledge base causing confusion about how to live one's life.[103] Instead of creating more complex individuals, it is creating individuals void of traditional cultures. Traditional cultural beliefs and practices have previously acted as the foundation for individuals and collective groups. However, as the world becomes further interconnected those traditional cultural beliefs and practices are being replaced by "new", often foreign beliefs and practices. Those who resist the forces of globalization argue that it leaves individuals and collective groups without the stability and support that traditions offer.[104] Traditional beliefs and practices offer individual's stability because they are practices that have withstood the test of time. They have been transmitted from generation to generation because they have proven themselves to be valuable and useful to that culture while practices and beliefs that are new to a culture have not truly been assessed. It is only retrospectively that we come to realize which beliefs and practices are truly valuable and useful.

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[102] Johnson. 126
[103] Fornas, Johan. (1995). *Cultural Theory and Late Modernity*. London; Sage. 43
[104] Ibid.

The idea of being able to resist cultural exchange caused by globalization is misguided. Given the history of cultural exchange and the interconnectedness of globalization the possibility of completely resisting it is slim. In addition, cultural exchange is an important factor in understanding culture. In a Meadian sense, cultural exchange is a way for cultures to not only understand each other, but also gain a better understanding of their own culture. While it may be true that we come to realize what is valuable and useful retrospectively, it is equally true that we come to realize something is valuable and useful in relation to something else. This view is similar to the idea that individuals know themselves in relation to other individuals. By engaging in cultural exchange, cultures can truly and rationally realize what is useful and valuable through comparison. It is rational because through cultural exchange, individuals and collective groups are able to compare and contrast different practices and beliefs and integrate or dismiss accordingly. To claim that a practice or belief is the right one and others are wrong can only be rationally argued when there is a mutual understanding of both sets of practices and beliefs. Consequently, cultures become more complex and balanced, similar to individuals, because the cultural knowledge base is expanded.

As traditional cultures are exposed to foreign influences it is apparent that individuals and collective groups will have a wider range of choices. They will have a wider range of choices not only about lifestyles, but also various other things such as consumer products. The problem stems from the idea that if individuals and collective groups have an unlimited amount of choices and the freedom to essentially create their own individual culture they will abandon their traditional culture. Accordingly,

individuals and collective groups will be void of the stability and support that traditional cultures offer. The solution to the problem is for individuals and collective groups to find a balance between their own culture and foreign cultures. Mahatma Gandhi perfectly illustrates this notion of balance when he said,

> I do not want my house to be walled in on all sides and my windows to be stuffed. I want the culture of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.

Essentially, individuals and collective groups should let the world cultures in without losing touch with their traditional cultures. All of the world cultures potentially have something of value to offer and this aspect of globalization is something that should be taken advantage of. Individuals and collective groups have the ability to take aspects of foreign cultures that can be easily adapted to fit their own or they can even replace or improve their culture with aspects of foreign cultures and they can even disregard those aspects that are totally irrelevant to their own culture.[105] Individuals and collective groups can do this by using their own traditional culture as their foundation and incorporate foreign cultures into that foundation. Jewish culture first encountered Greek culture in the fourth century B.C.E. and incorporated aspects, such as, culturally Greek food and fashion.[106] While Jewish culture embraced Greek food and fashion, it did not incorporate the aspect of Greek culture that celebrated the naked human body.[107] The Jewish culture was able to find a balance by embracing and integrating those aspects of Greek culture that could be incorporated with minimal cultural disruption. Jewish culture remained grounded in its tradition while embracing aspects of a foreign culture.

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[105] Friedman. 295
[106] Ibid.
[107] Ibid.

Issue 3: Cultural Homogenization, Cultural Diversity and Globalization

The new technologies and increased interconnectivity of globalization have caused some to fear cultural homogenization. The homogenizing of culture means "the emergence of one single culture embracing everyone on earth and replacing the diversity of cultural systems that have flourished up to now".[108] Most argue that the creation of one global culture would be the result of cultural imperialism by dominant nations, such as America. The vast interconnected networks of globalization create the arena for large scale global cultural exchange.[109] The problem is that, typically, the more dominant and powerful cultures will have a greater influence on the world. For example, aspects of American culture can be found virtually anywhere in the world, while cultural aspects of the Dong minority of China are rarely found outside China. The dominance of American culture is evident. There are 30,000 McDonald's throughout the world, MTV has 280 million subscribers worldwide and CNN can be viewed in 212 countries and territories.[110] In China, there are 254 Starbucks including one at the Great Wall, one at the Forbidden Palace and 54 in Beijing.[111] McDonald's and KFC, American fast-food chains, were the number one and two restaurants in 1992 in Japan.[112] The cultural dominance is creating a "common world taste around common logos, advertising slogans, stars, songs, brand

[108] Tomlinson. 71
[109] Legrain. 278
[110] Galeota, Julia. (2006) Cultural Imperialism: An American Tradition. In James E. Harf and Mark Lombardi (Eds.), *Taking Sides: Clashing Views on Global Issues, 4th Ed.* Columbus, OH: McGrew Hill. 272
[111] Meredith, Robyn and Suzanne Hoppough. (2006). Why Globalization is Good. In James E. Harf and Mark Lombardi (Eds.), *Taking Sides: Clashing Views on Global Issues, 4th Ed.* Columbus, OH: McGrew Hill. 258
[112] Barber. 33

names, jingles, and trademarks".[113] While the dominant cultures create a common world

taste based on aspects of their own culture, less dominant cultures struggle to maintain

their cultural heritage. For example, in Russia, the Matryoshka nesting dolls are a

traditional Russian cultural product that now feature American music stars such as

Madonna and Bruce Springsteen.[114] Consequently, what globalization is creating is a

homogeneous world culture.

It is often argued that the forces of globalization are creating a homogenous

culture as a result of the "Westernization" of the world cultures.[115] Benjamin Barber

refers to the 'Westernization' of the world as creating a "McWorld." Barber's McWorld

is characterized as

> A future in shimmering pastels, a busy portrait of onrushing economic,
> technological, and ecological forces that demand integration and uniformity and
> that mesmerize peoples everywhere with fast music, fast computers, and fast
> food- MTV, Macintosh and McDonald's-pressing nations into one homogeneous
> global theme park, one McWorld tied together by communications, information,
> entertainment, and commerce.[116]

The majority of the forces that are pressing the world into one homogeneous culture are

Western. The global market has created the opportunity for the commodification of

American, Western, culture. New technologies including the internet and the mass media

are dominated by Western cultures and these technologies are factors in determining the

majority of mainstream mass culture.[117] The examples above regarding the amount of

McDonald's in the world and amount of MTV subscribers is evidence that American

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[113] Ibid.

[114] Ibid. 34

[115] Tomlinson. 88

[116] Barber. 29

[117] Stevenson, Nick. (2000) Globalization and Cultural Political Economy. In Randall D. Germain (Ed.) *Globalization and Its Critics: Persepctives from Political Economy* (pp. 91-113). New York: St. Martin. 97

styles, brands, tastes and practices, basically American culture, have infiltrated most of

the world.[118] American culture has even infiltrated the most remote parts of the world.

For example, as previously mentioned the Kayapo Indians of Brazil wear American style

baseball caps.[119] The increased infiltration of American culture throughout the world is

thought to be overrunning other, typically smaller, culturally distinct societies.[120]

Individuals of distinct cultural groups now prefer Levi blue jeans and American Pop

music over traditional forms of fashion and music. The amount of American cultural

products that can be found even in the most remote areas of the world, are evidence that

the "Westernization" of culture is occurring.

In addition to the spread of Western cultural products, globalization has also

spread Western cultural beliefs and practices throughout the world.[121] The forces of

globalization not only spread Western fashion styles but also Western ideology. The

'Westernization' of world cultures spread,

> A set of philosophical ideas, and a range of cultural values and attitudes- about
> personal liberty, gender and sexuality, human rights, the political process,
> religion, scientific and technological rationality and so on.[122]

The spread of Western ideologies are reshaping the cultures of the world as they become

increasingly interconnected. The influence of Western ideals of pleasure, speed, and

beauty are becoming noticeable in traditional cultures throughout the world.[123] A study of

commercials shown on Chinese television has revealed that in Hong Kong commercials

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[118] Tomlinson. 83

[119] Friedman. 36

[120] Johnson, Kirk. 126

[121] Tomlinson. 89

[122] Ibid.

[123] Zhang, Yan Bing and Jake Harwood. (2004). Modernization and Tradition in an Age of Globalization: Cultural Values in Chinese Television Commercials. *Journal of Communication,* 156-176. 168

are beginning to lean more toward Western values than traditional Chinese values.[124] Western values are infiltrating cultures causing individuals and collective groups to abandon traditional values for, more modern, Western values. The traditional value of health based on physical vitality has turned into the modern value of beauty and youth based on appearing more attractive.[125] The obsession with beauty and youth is a dominant Western value, evident in the fact that in 2005 there were 11.5 million surgical and nonsurgical cosmetic procedures performed in the United States.[126] The prevailing amount of commercials portraying the Western values of beauty and youth found in Chinese commercials at the local level indicate that Western values have infiltrated Chinese culture. Chinese commercials are just one example of the "Westernization" of the world. The "Westernization" of the world is leading a homogenous culture void of cultural diversity.

While a world void of cultural diversity is feared by some, others consider the loss of some cultural diversity among individuals and collective groups in a globalized world as a positive consequence of globalization.[127] As the world becomes increasingly interconnected and compressed, the social problems of the world are not just national problems but global problems, such as pollution and poverty.[128] Since these problems are global, the world must come together in order to solve them. Martha Nussbaum is loosely advocating for some loss of diversity with her concept of the 'cosmopolitan citizen'.

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[124] Ibid. 158
[125] Ibid. 161
[126] According to the American Society for Aesthetic Plastic Surgery.

[127] Legrain. 281
[128] Seidman. 269

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Although Nussbaum may not be calling for a total loss of diversity among world cultures, the creation of a "cosmopolitan citizen" requires at least a small loss of cultural diversity. Through loosening an individual's ties to their culture and nationality, individuals can come to view themselves as global or cosmopolitan citizens. She draws on what Diogenes the Cynic said, "I am a citizen of the world", meaning that he associated himself, not with his local community but a global, universal community, thus causing him to have universal concerns and aspirations.[129] The loss of diversity occurs because individuals realize that even though there are differences; they also have similarities, namely that they are all part of the global community. As individuals begin to view themselves as cosmopolitan citizens through the study of other cultures and nations they realize that they have common aims and goals.[130] The ability for individuals to view themselves as citizens of the world requires some loss of diversity.

As globalization rapidly and intensely interconnects the world through the global markets, global financial centers, global political organizations and new technologies cultures are becoming increasingly integrated. Those who view the loss of some cultural diversity as a positive aspect of globalization argue that by minimizing cultural disparities through interconnectedness and deterritorialization minimizes the likelihood of conflicts.[131] The idea is that the more connected individuals and collective groups become, the more they realize their similarities. As individual and collective groups realize their commonalities and begin to view themselves as cosmopolitan citizens it is thought that they are less likely to engage in conflicts. Globalization sets the arena for the

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[129] Nussbaum, Martha. Patriotism and Cosmopolitanism. 6
[130] Ibid.
[131] Galeota. 275

creation of cosmopolitan citizens because the interconnectedness gives individuals and collective groups the means to explore other cultures.

Regardless if the loss of some diversity is a positive or negative consequence of globalization, the real question is, can there be a homogenous global culture? In order to make the claim that there can be a homogenous global culture; the claim that there is an essential nature to every culture also needs to be made. However, it does not seem plausible that any of the world cultures actually have an essential nature. It can be argued that many of the current world cultures are in fact "hybrid" cultures as a result of unavoidable cultural exchange. As cultures interact they are constantly changing each other. When cultures integrate they often assimilate to aspects of each other leading to "cultural hybridization".[132] However, simply because cultures are changed or influenced by another culture does not mean that they completely abandon their own traditional culture. Nor does it mean that the other culture remains unchanged. In addition, even if a culture dies out traces of it can still exist. The example of the "caribbeanization" of New York City can be used to illustrate this. As individuals and collective groups migrated to New York City from Caribbean nations such as Puerto Rico, Haiti and Trinidad and Tobago they did not simply abandon their cultures. Caribbean immigrants infused their cultures with American culture and "caribbeanized" parts of New York City by introducing the rich diversity of their cultures, such as Reggae and Salsa music, Afro-

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[132] Appiah, Kwame Anthony. (1996). Cosmopolitan Patriots. In Josh Cohen (Ed.) *For Love of Country: Debating the Limits of Patriotism*. Boston; Beacon. 23

Caribbean dance and traditional Caribbean foods.[133] As Caribbean cultures integrated with main-stream American culture, both cultures were changed as a result of the interaction. The global changed the local and the local changed the global. Therefore, to claim that there can be a homogenous world culture, would deny the fact that cultures mutually change each other when they are involved in cultural exchange. Furthermore, the claim would also have to prove that cultures have an essential nature.

Critics that claim globalization is creating a homogenous culture are also making the assumption that individual and collective groups are passively allowing the global market and the media to control them.[134] Simply because individuals and collective groups can watch MTV or eat at McDonald's does not necessarily mean that they will. Nor does it necessarily mean that if you do choose to watch MTV or eat at McDonald's that you are going to abandon your traditional culture. It does not seem likely that by eating at McDonald's and watching MTV that the strong connection individuals and collective groups have with their cultures will be broken. Individuals and collective groups have the ability to find a balance between maintaining aspects of their culture and accepting aspects of foreign cultures. Since individuals and collective groups have been migrating cultures have always been influenced by foreign cultures. They have survived because they are dynamic and adaptable to changes and foreign influences. Simply because something foreign enters into a culture does not mean that the culture is doomed to extinction. Cultures are constantly evolving and must to continue to be relevant to

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[133] Sutton, R. Constance, (1987). Socio-Cultural System. In Sutton R. Constance and Elsa Chaney (Eds.), *Caribbean Life in New York City: Sociocultural Dimensions.* (pp. 15-30). New York: Center for Migration Studies of New York. 18
[134] Johnson. 123

current life situations. With every generation cultures are confronted with new problems and changes. They are able to survive because they can adapt. There is a balance because when cultures adapt they also integrate the foreign aspects. Cultures do not simply become extinct once they interact with foreign influences.

Thomas Friedman uses the example of global positioning satellites on Arabic airplanes to show how a balance can be found between traditional culture and globalization. The introduction of airplanes into Islamic culture posed a possible disruption of traditional life for those who wished to travel. Islam requires Muslims to pray five times a day in the direction of Mecca, Saudi Arabia. Flying posed a problem for the Islamic community because it was hard to know which way Mecca was. However, the culture adapted and used new technologies to do so. They installed GPS systems on the planes to ensure that Muslim passengers would know exactly which way to face for prayers.[135] This example shows that there are ways in which traditional cultures can adapt to globalization without a huge disruption to traditional life.

Issue 4: Resistance, Fundamentalism and Globalization

Not everyone agrees that a balance between traditional cultures and globalization can be found. They feel that the cultural exchange that is occurring is unbalanced and dominated by Western cultures causing the deterioration of traditional cultures. The continued interconnectivity, deterritorialization and "Westernization" that is occurring

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[135] Friedman. 40

because of globalization, has produced a "powerful resistance among certain peoples".[136]

Individuals and collective groups feel that the forces of globalization are threatening their cultures. The belief that globalization is leading to a homogenous Western culture has caused some to resist the changes that are a result. The 'Westernization' of world cultures has created a "standardization of lifestyles" based on Western culture.[137] As Western culture continues to have a hegemonic reign over the majority of the world, its practices, beliefs and values become the norm against which other cultures are judged. When the cultural practices, beliefs and values of non-Western cultures differ from Western ones, the non-Western cultures have to legitimate their cultural practices in Western terms.[138] The Islamic religious and cultural community, Umma, has to defend its cultural practices against Western ideals, such as the position of women in society.[139] As globalization increasingly compresses the world there is a growing trend toward the universalization of Western culture.[140] Those individuals and collective groups that resist globalization often turn to fundamentalism in response to the fear of cultural homogenization.[141]

Barber refers to this aspect of the homogenization of culture as 'Jihad' and is opposed to 'McWorld'. Barber's 'Jihad' is characterized as a,

> Retribalization of large swaths of humankind by war and bloodshed: a threatened balkanization of nation-states in which culture is pitted against culture, people against people, tribe against tribe, a jihad in the name of a hundred narrowly conceived faiths against every kind of interdependences, every kind of artificial social cooperation and mutuality: against technology, against pop culture, and

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[136] Johnson. 123
[137] Tomlinson. 89
[138] Waters. 188
[139] Ibid. 189
[140] Ibid.
[141] Ibid. 188

against integrated markets; against modernity itself as well as the future in which modernity issues.[142]

The need to revitalize traditional cultures often results in fundamentalist political movements, usually carried out by non-state members or groups.[143] The fundamentalist movements are in response to the growing interconnectedness and deterritorialization caused by globalization. The rapid change and instability caused by the flux of a globalized world has lead individuals and collective groups to cling to their traditional cultures and disconnect themselves from the vast networks of globalization. The best example of a fundamentalist revival of culture is the Islamic fundamental movement.[144] The movement resists the forces of globalization by rejecting Western modernization, meaning they are attempting to defend traditional ways of life.[145] For example, they reject the Western economic system based on acquisition and consumption for an economic system based on the traditional practice of redistribution and chose to follow Sharia law, traditional Islamic law, over secular law.[146] For some individuals and collective groups there is no balance between the "old" and the "new".

Critics of globalization argue that the consequences are devastating to traditional cultures. However, even those who strongly resist globalization often embrace certain aspects of it. For example, the use of the internet to form grassroots organizations around the world to protest globalization embraces aspects of globalization. In addition, most critics argue against globalization in favor of returning to pure, traditionally cultural

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[142] Barber. 34
[143] Tibi, Bassam. (2008) Religious Extremisim or Religionization of Politics? The Ideological Foundations of Political Islam. In Frisch, Hillel and Efraim Inbar (Ed.). *Radical Islam and International Security.* (pp. 11-37). New York: Routledge. 16
[144] Waters. 190
[145] Ibid. 191
[146] Ibid.

lifestyles but the very idea of a traditionally pure cultural lifestyle is misguided. If cultures do not have an essential nature, the idea of returning to a "pure" cultural lifestyle is impossible. Therefore, in an attempt to resist globalization, individuals and collective groups are not returning to traditional ways of life, but instead reducing both the positive and negative consequences of globalization.

Nobody is denying the fact that globalization has negative consequences; however, the positive consequences are also undeniable. This is why glocalizing is important in a globalized world. While the internet and its ability to interconnect individuals and break down distance barriers can be used by fundamentalist and extremist to promote their ideologies.[147] It can also be used to access useful information, connect distant people, and make academic knowledge easily accessible. For example, a doctor who is doing research in an attempt to find a cure for AIDS can use the internet to assist with his or her research. Such doctors can search internet databases for useful research conducted by other doctors and are able to engage in dialogue and exchange information almost instantaneously with doctors and researchers in other parts of the world. Cultural exchange and the global market have increased diversity within societies that has lead to a global market for cultural products allowing for a wider range of individuals to thrive.[148] In a globalized world it seems that individuals have the opportunity to essentially do anything and become anything. The forces of globalization can be beneficial and that is why a balance between traditional cultures and globalization is

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[147] Weber, Steven et al. (2006). How Globalization Went Bad. In James E. Harf and Mark Lombardi (Eds.), *Taking Sides: Clashing Views on Global Issues, 4th Ed.* Columbus, OH: McGrew Hill. 261
[148] Legrain. 280

needed. Simply because something has negative aspects does not mean that it should be deemed to be negative overall.

Five: "Glocalizing"

The previous sections reveal that "globalization is not just about push, it is also about pull".[149] There are individuals and collective groups who feel globalization is being pushed on them by a hegemonic superpower and others who are inviting globalization in. Regardless if globalization is being pushed or pulled, it can not be entirely avoided. Therefore, cultures need to find a way to embrace the positive aspects while minimizing the negative effects. The way that cultures can find a balance in the globalization system is through "glocalizing".

The idea of glocalizing as a way to balance the local and the global is very plausible. In fact, cultures have been glocalizing as long as there has been cultural exchange, picking the elements of other cultures that enhance and enrich their own culture while avoiding those elements that do not. The example of the cultural exchange that occurred between Jews and the Greeks in the fourth century B.C.E. illustrates this point. Therefore, the process of borrowing and adjusting foreign practices, beliefs and products to fit local cultural lifestyles is very common throughout history.[150] Consequently, most, if not all, of the world cultures are considered hybrid cultures as a result of cultural exchange and glocalizing. The world cultures are in a sense globally

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[149] Friedman. 293
[150] Khondker, Habibul Haque. (2004) From Glocalization to Globalization: Evoluation of a Sociological Concept. *Bangladesh E-Journal of Sociology*, Vol. 1. No. 2., 1-10. P. 3

shaped because the local traditions are hybrid traditions formed by global and local influences. Since cultures have historically been involved in the process of glocalizing, the foundation for a balanced globalization system is already in place. Furthermore, given the rise of the intensity and range of globalization a more complex notion of glocalizing is needed.

Glocalizing is not something that can be passively done given the intensity of globalization. Cultures need to prepare themselves for the forces of globalization. Simply being able to filter through the cultural exchanges of globalization and determine which aspects fit and which do not fit is not enough to prevent cultures from being overwhelmed. Previously, this was enough but given the intensity of globalization, cultures need to further balance the local and the global. One of the most important ways in which cultures can glocalize is through cross-cultural dialogue. In addition, there are three things that can help cultures further glocalize: establish zoning laws, establish protected area laws, and establish educational programs all geared to preserve the unique cultures of the world.[151] All three of these establish barriers for preventing the global from overwhelming the local, while the local is still benefitting from what the global has to offer.

Cross-cultural dialogue is an important aspect of glocalizing. As cultures engage in cross-cultural dialogue two important things happen. First, through interactions and dialogues between diverse cultural localities certain universal norms emerge.[152] As

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[151] Ibid. 297
[152] Gould. 79

different cultures interact their similarities are often realized. Realizing similarities leads to a realization that the local has a global element. Second, when engaged in cross-cultural dialogue cultures are confronted with different and sometimes conflicting practices and beliefs that lead to an awareness of alternative practices and beliefs.[153] Equipped with an awareness of alternative practices and beliefs cultures are able to compare, contrast and evaluate their own practices and beliefs in a critical way. Within cross-cultural dialogues cultures are able to interact in a democratic way, where each culture has the ability to express and defend practices and beliefs as well as explore and adopt other cultural practices and beliefs.

Zoning laws are important because they regulate land use. When land use goes unregulated, especially during times of rapid industrial development, there can be disastrous results. For example with unregulated land use a factory can be built next to a river that supplies fresh water to local villages, often polluting the water and air. The purpose of zoning is dividing a community into zones where depending on the zone some activities are prohibited while others are permitted.[154] For example, an area zoned for residential uses prohibits industrial development in that zone. Zoning laws prevent residential areas from becoming too industrialized which leads to the pollution and destruction of the environment. The environment is important for the survival of any culture because they depend on it for resources to survive. The use of zoning laws helps cultures and nations glocalize by providing them with a way to balance development.

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[153] Ibid.
[154] Fischel, William A. (1987). *The Economics of Zoning Laws.* Maryland: John Hopkins University. 21

Protected area laws can immensely assist cultures and nations in glocalizing. Protected areas are broken down into categories according to the International Union for Conservation of Nature (IUCN). The categories range from protected wilderness areas, such as parts of the Amazon Rainforest to protected landscapes and seascapes to protected natural monuments, such as caves.[155] Some of these categories are extremely important for world cultures. Protected wilderness areas are extremely important for some of the world's indigenous cultures. Protecting these areas from destruction allows Indigenous tribes to flourish in their natural environments. The protected landscapes and seascapes are "a protected area where the interaction of people and nature over time has produced an area of distinct character with significant ecological, biological, cultural and scenic value".[156] Protecting culturally significant areas from destruction is an important aspect of glocalizing. Establishing protected areas allows nations to integrate into the globalization system while ensuring the preservation of culturally important sites. To help ensure the protection of culturally important sites the United Nations Educational, Scientific and Cultural Organization has created a World Heritage branch designed to "encourage the identification, protection and preservation of cultural and natural heritage around the world considered to be of outstanding value to humanity".[157] The World Heritage mission is to help and encourage nations to protect and preserve their cultural and natural heritage. When cultures do not take steps to protect culturally important sites or fail to ensure the preservation of protected areas, the global can overwhelm the local.

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[155] For complete list of IUCN protected area categories see

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[157] According to

For instance, in 2000 the American coffee franchise Starbucks opened a store outside the Gate of Heavenly Purity in the Forbidden City of China.[158] While the Forbidden City was listed as a World Heritage site, steps were not taken to ensure that it remained a cultural site. The opening of the Starbucks inside one of China's cultural sites caused many to protest its presence. In 2007 Starbucks was forced to close its Forbidden City store and was replaced by a more culturally relevant store, The Forbidden City Café that sells both coffee and traditional Chinese tea.[159] Protecting these areas ensures a balance between the local and the global. Local cultural areas and sites are protected from the forces of globalization, such as industrial development caused by the global market. Both zoning laws and protected area laws help to create a balance between cultural preservation and economic and industrial growth.

One of the most significant ways cultures and nations can glocalize is through education. Local knowledge is important because it is knowledge that has been tested and validated within the local context.[160] As the world becomes progressively more interconnected it becomes ever more important for individuals and collective groups to have an education rooted in local cultural knowledge. It has already been established that culture, and thus local knowledge, creates a framework from which individuals and collective groups are able to understand and interpret the world around them. Therefore, by fostering local knowledge individuals and collective groups have a way to filter the external influences of globalization.[161] Having a strong local cultural framework helps

[158] Barme, Geremie. (2008). *The Forbidden City*. Cambridge: Harvard University. 141
[159] Ibid.
[160] Cheng, Yin Cheong. (2005). *New Paradigm for Re-Engineering Education*. New York: Springer. 74
[161] Ibid. 80

individuals and collective groups identify what aspects are positive and which are negative for their local community.[162] Focusing on local knowledge encourages individuals and collective groups to explore and learn about their own culture and develop an understanding the uniqueness and importance of it.[163] Individuals and collective groups are then able to assess and explore the influences of globalization while being rooted in their own culture. Essentially, once individuals and collective groups have a strong cultural framework they are able to embrace the foreign influences of globalization and integrate only those aspects that are valuable and necessary for their culture.[164] This helps ensure that local cultures will not become overwhelmed or even replaced by the external influences of globalization as the world becomes increasingly interconnected.[165] Through focusing on local knowledge first and then integrating global influences creates individuals and collective groups that are rooted in their local cultural traditions but are also equipped with global knowledge creating a sort of localized globalization.[166] Developing a strong cultural framework through education can help assist individuals and collective groups in protecting local interest and helps ensure a balance between the local and the global.

Glocalizing is by definition the process of evaluating global influences in a local context. The method of how cultures glocalize and evaluate foreign influences will vary from culture to culture. At first, the criteria used by cultures to evaluate different

[162] Ibid. 82
[163] Bok, Sissela. (1996). From Part to Whole. In Josh Cohen (Ed.) *For Love of County: Debating the Limties of Patriotism.* (pp. 38-44) Boston; Beacon. 44
[164] Cheng. 82
[165] Ibid. 75
[166] Cheng. 80

practices and beliefs will be relatively local but as the world becomes further interconnected the criteria will increasingly become universal. The global will increasingly influence the decisions of the local. However, the local will still play an important part because the procedure of glocalizing is based on adapting foreign practices and beliefs to fit local cultural traditions. The context might be universal in nature but the procedure of how it is implemented will be local in nature. Consequently, the method of glocalizing is based both in the local and the global.

This section has shown how cultures and nations can glocalize in order to help guarantee that the local is not overwhelmed by the global. Through glocalizing individuals and collective groups are able to absorb foreign cultures in a healthy way. In a globalized world, balance is the key to success. If the boundaries set in place by cultures to protect themselves are too tight and closed it prevents vital interaction with other cultures, but if the boundaries are too loose it leave cultures open to becoming overwhelmed and over-globalized.[167] In the next and final section, the concept of how the local and the global have merged together to create a global culture based on interculturalism is explored.

Section 6: Horizontal Globalization: A Global Culture

The sections above have shown that globalization does not have to be a "top-down" or "bottom-up" system. Instead it has shown that globalization can be a horizontal system, where the local and global merge together in a balanced way. This creates an

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[167] Ibid. 81

intercultural "glocal" world grounded in both the local and the global. Interculturalism is able to produce a balanced global culture in the sense that it is a consequence of mutual interactions between cultures. This is possible because in a globalized world cultures are involved in cross-fertilization. Cultural cross-fertilization happens when cultures interact and engage in cultural exchange. The process of cultural cross-fertilization is an exchange between different cultures that is both mutually productive and beneficial.[168] Consequently, glocalizing outlines a way to produce healthy cultural cross-fertilization. By glocalizing, cultures are able to integrate the local and the global in a healthy way, by only absorbing the aspects that naturally fit, while avoiding and compartmentalizing the aspects that do not.[169] Consequently, the result is interculturalism that is grounded in a healthy assimilation of the local and the global. In a horizontal globalization system local cultures are merging and integrating to form global culture that is representative of world cultures.

The notion of a global culture grounded in interculturalism is possible because a truly genuine global culture is only global in relation to local cultures. A global culture is often mistaken as being a single homogenized culture.[170] However, by viewing global culture from a Meadian framework illustrates that a truly global culture can only develop as a product of many local cultures, not simply one culture. This notion is comparable to the idea that an individual only becomes complex through the process of expanding their knowledge by integrating themselves into different abstract cultures and communities.

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[168] "Cross-fertilization". The American Heritage Dictionary of the English Language, Fourth Edition. Houghton Mifflin Company. 2009.
[169] Friedmen. 295
[170] Tomlinson. 71

An individual would not be considered complex if that individual only integrated into one abstract culture or community. Similarly, a global culture cannot accurately be considered global if it is only the result of one local culture. A global culture is therefore defined by local cultures and local cultures are defined by the global.

Given the intensity of the vast networks of globalization it is easy to see that the world is moving in the direction of a global culture.[171] A global culture is able to emerge because of the interconnectedness and deterritorialization of globalization. The intensity and rate that individuals and collective groups are able to interact is producing the groundwork for a genuine global culture. Although the local and global are only so in relation to each other the concept of the local in the traditional sense of being a fixed locality has become blurred.[172] For example, social issues are no longer viewed in the traditional sense of affecting specific nations or cultures, but in a global sense.

> We redefine military-political issues in terms of a 'world order'; or economic issues in terms of an 'international recession'; or marketing issues in terms of 'world' products.[173]

The fact that individuals and collective groups view social issues in terms of the global indicates that the world is moving toward a global culture. On the surface these issues appear to only have a global dimension but in reality they also have a local dimension. The common slogan "Think Globally, Act Locally" reaffirms that the global has a local dimension and the local has a global dimension.

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[171] Tomlinson. 71
[172] Gould. 73
[173] Waters. 184

A more detailed example of how the world is moving in the direction of a global culture that illustrates how the global has a local dimension and vice versa can be found within the subject of human rights. Currently, every nation and culture is in one way or another voluntarily linked to some form of a human rights regime.[174] The concern for human rights is not imposed and is formulated in both the local and the global context. Many argue that human rights are culturally relative and that there is not a universal human rights standard accepted by all cultures. However, given the fact that every nation and culture is linked to a human rights regime it is safe to claim that the relativism surrounding human rights can be considered weak prescriptive relativism. Weak prescriptive relativism claims that there are universally shared values or norms but maintains that there are very few on the grounds of cultural diversity.[175] Some argue that these shared values are the very basic human rights such as the right to life and the right to freedom from torture.[176] While other human rights such as the right to rest and leisure and the right to freedom of the press vary according to cultural beliefs and practices. Therefore, the current notion of human rights as having both universal and particular values is an example of horizontal globalization where the local and the global merge together.

The concern for human rights is a universal concern but nations have the ability to particularize human rights to correspond with their cultural beliefs and practices. Cultures

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[174] Morsink, Johannes. (2000). *The Universal Declaration of Human Rights: Origins, Drafting, and Intent.* Pennsylvania; University of Pennsylvania Press. X

[175] Nickel, James and David Reidy. (2008). Relativism, Self-Determination and Human Rights. In Deen K. Chatterjee (Ed.), *Democracy in a Global World: Human Rights and Political Participation in the 21st Century.* (pp. 91-109). Lanham, MD: Roman and Littlefield. 93

[176] Weston, Burns H. (2006). The Universality of Human Rights in a Multicultured World. In Claude, Richard Pierre and Burns H. Weston (Ed.), *Human Rights in the World Community.* (pp.39-51).Philadelphia: University of Pennsylvania. 43

are able to particularize the universal and universalize the particular in regard to human rights. The United Nations declaration of Human Rights can be considered universal in nature considering that most of the world's states have voluntarily consented to being bound by the UN Charter and human rights treaties.[177] The UN Declaration of Human Rights includes universally shared values on human rights, such as the right to life, and has been adopted by almost every nation, and therefore is considered itself to be universal. However, nations are able to use the UN Declaration of Human Rights as a foundation to particularize the universal. In the early 1990's there were fifty international human rights instruments that are considered to be inspired by the UN Declaration of Human Rights.[178] By using the UN Declaration of Human Rights as a foundation, nations are able to formulate Charters on human rights that have a greater cultural relevancy.

The African Charter on Human and Peoples' Rights is an example of how nations can particularize the universal and universalize the particular to create an intercultural conception of human rights. The convention of the Charter took place within the United Nations Treaty Series and resulted from the fact that the African concept of human rights differed from the UN Declaration of Human Rights. A conception of human rights in an African context but still grounded in the universal UN Declaration of Human Rights would be more beneficial and useful to African individuals and collective groups. The need for an African conception of human rights stems from the fact that the conditions of Africa differ from those in other countries resulting in the need for an emphasis on

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[177] Nickel and Riedy. 97
[178] Morsink. XI

different kinds of rights.[179] Essentially, the African Charter on Human and Peoples'

Rights is representational of a global culture and shows how African culture

particularized the universal by,

> Taking into consideration the virtues of their historical tradition and the values of
> African civilization which should inspire and characterize their reflection on the
> concept of human and peoples' rights[180]

While the Charter emphasizes rights that are grounded in local African culture and

tradition, it also includes rights that are considered to be universal. The African charter

includes many of the rights found in the UN Declaration, such as the right to life and the

right to education. It does not include all of the rights such as the right to rest and leisure

found in Article 24 of the UN Declaration. In addition, it also has parts that are not found

in the UN Declaration, such as individual duties geared toward the promotion and

achievement of African unity that are listed under Article 29 of the Charter.[181]

Consequently, the Charter is representational of a global culture because it includes

dimensions of the local and the global, the particular and the universal. African culture

integrated into the global while retaining its local identity. In addition, the African

concept of human rights has helped shaped 2nd generation rights, socio-economic rights.

Essentially, the African Charter is the result of glocalizing: it integrated and absorbed

aspects of other cultural human rights practices that naturally fit into the culture, while

avoiding those that did not. The result is an African Charter of Human and Peoples'

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[179] Ake, Claude. "The African Context of Human Rights". Relativism and Human Rights. P. 120
[180] African Charter on Human and Peoples' Rights. June 27, 1981. Vol. 1520, I-26363 of the United Nations Treaty Series.p. 10

[181] African Charter on Human and Peoples' Rights. June 27, 1981. Vol. 1520, I-26363 of the United Nations Treaty Series.p. 15

Rights grounded in a global culture formed by the consequences of horizontal globalization.

Conclusion:

Horizontal globalization might be a slower and messier process then a "top-down" or "bottom-up" approach but in the long run it will prove to be a healthier form of globalization. Integrating the diverse world cultures in a balanced and healthy way will prove to be a difficult task. But the examples of the African Charter of Human and Peoples' Rights and the intercultural communities of the world have proven that it is not impossible. Horizontal globalization is able to elevate the "tension between cultural homogenization and cultural heterogenization"[182] by being grounded in interculturalism. Interculturalism is able to do this because it is based on integration rather than oppression. It is not a global approach or a local approach: it is a "glocal" approach.

The process of glocalizing assists horizontal globalization by proving guidelines to help ensure that local cultures are not overwhelmed by the consequences of globalization. It allows for a way to embrace the positive consequences of globalization and minimize the negative consequences. Through minimizing the negative consequences cultures are able to engage in the global without the fear of it overwhelming the local. This is highly important because the global can only exist in relation to the local. Consequently, horizontal globalization sets the stage for a truly genuine global culture that includes the local and the global. The concept of a global culture formed by

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[182] Robertson. 103

horizontal globalization is an aspect that will draw criticism. The common belief in regard to global culture is negatively associated with homogenization and signifies cultural oppression rather then a balance between the local and the global. However, using a Meadian concept of the global and the local illustrates that a truly genuine global culture will not result in a single homogenous culture and that the criticism is misguided.

Horizontal globalization and global culture embraces both the local and the global in a way that particularizes the universal and universalizes the particular. In a globalized world that is seemingly unavoidable, a horizontal globalization system that can include dimension of the local and the global is essential. In a world that is highly focused on the global it is easy to forget the importance of a balance between the local and the global in creating a sustainable globalization system. The interculturalism created through horizontal globalization is the type of balance needed because it creates a global culture that is representational of local cultures. Diversity is an important aspect of the global community because it leads to the creation of a complex global culture with complex individuals. The result of horizontal globalization is a global culture that is a "confederation of distinct cultures"[183] that creates unlimited possibilities for the broadening and integration of individuals and collective groups to form a complex global community.

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[183] Friedmen. 305

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