

## Examining Different Criteria of Globalization from the Perspective of Global System and Postmodern Approaches

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**Abstract:** There are different approaches among scientists about the exact definition of globalization or its effect on our behavior and life. Some believe that globalization is a man-made phenomenon and it is not a new phenomenon at all, which is regarded as the last stage in developing the international capitalism (global system). On the contrary, some other believe that the global culture is resulted from studies and researches about the globalization of the culture; they do not doubt the existence of a global culture as a reality, a place or an imagination and they believe that the global culture has always been regarded as a postmodern culture that is changing, separating and combining rapidly (postmodern approach of global culture). Furthermore, it should be noted that none of these approaches provides appropriate responses to all the questions asked in examining the globalization phenomena, instead each one looks at the issue from a specific perspective. This article tries to examine the viewpoint of the global system and postmodern approaches toward the globalization and show the differences between these two approaches toward the globalization phenomenon.

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### 1. Introduction

Globalization is a tangible fact, undeniable procedure and a challenging issue. There are different definitions of globalizations, because of the new nature of it in the periods after the cold war, its dimensions and relations, because globalization is not a single dimensional phenomenon and includes all the individual and group borders and domains in political and non-political fields. Seen from the perspective of Rosenau, globalization is a procedure that has been developed beyond the borders and makes the people, groups and institutions behave similarly or attend the procedures, organizations or comprehensive systems (Liechty, M.1995). Anthony Giddens defines globalization as “pressing the global social relations which connects the separate places so that the local events are formed through events take place miles away and vice versa.” In the definition of globalization, the global school system and the postmodernism school are highly significant. The theory of global system has been affected by the general theory of systems on one hand; because similar to it, it does not accept to separate the different scientific domains and the specialization of new sciences and regards it as the superficial thinking in many cases (Bhagwati, Jagdish (2004).

Immanuel Wallerstein defines the global system and writes: a global system is a social system which has its own borders, structures, group of members and legitimacy rules and integrity. The tribes, societies or even governments, nations are not

comprehensive and complete systems, because they are depended on each other economically, while the global systems are independent. However, the global system is not the same. In this definition, he explains and describes the roots and essences of the global system. According to him, the global systems own the following specifications:

1. The dynamicity of this system is mostly internally which is not determined with the events that take place outside it.
2. It is self-sufficient financially, because it includes expanded work division between societies constitute it.
3. It has art diversity that is regarded as the components of the “universe” in terms of phenomenology.

Postmodernism is defined in such terms as post-industrialism which does not have any comprehensive and integrated definition, because it is a concept that has been presented in an expanded type of disciplines, field of studies including philosophy, science, knowledge, politics, art, architecture, music, film, literature, sociology, communications, technology, etc. The postmodern theories have been formed in the response of negative effects of modernity and these theories show the human beings’ discomfort of the continuity of exploitation, alienation, domination of modernity through knowledge and lack of realizing the promises in leaving the human free; all these have been formed because of the advent of dangers resulted from the

paradigm of development, decentralization of the society, developing communicative technologies and applying it to dominate the people, intellectual and science disability in leaving the human free from alienation. There are various theoretical viewpoints about the generalization. It should be noted that each of these viewpoints looks at the generalization from a specific and different perspective. We would like to study the considerable criteria of each one without considering the priorities. The most significant issue each researcher is faced with in understanding the concept of generalization is the high volume of books and articles in this field and the problem to understand the logical relation of each of them with the subject. When the human is faced with such a problem, s/he resorts to the theories.

### **1.1. The Viewpoint of Global System Approach towards Globalization**

The main unit of Wallerstein's analysis is the "global system;" a unit that is able to develop independent of social procedures and relations. According to Wallerstein, the new system has the following specifications;

- A) The dynamicity of this system is mostly internally which is not determined with the events that take place outside it.
- B) It is self-sufficient financially, because it includes expanded work division between societies constitute it.
- C) It has art diversity that is regarded as the components of the "universe" in terms of phenomenology.

The approach of the global system has its root in Marxist thoughts and believes that the global politics can be corrected when we examine and consider it in the global capitalism structure. According to the fans of this theory the aspects of globalizations which are advertised is not a new issue, but are only new aspects of tendencies that have been existed for centuries in the global system. The theory of global system is not decided to reject the developments and it does not reject its significance. However, it does not accept the new nature of these developments and asks some questions about it. According to Chis Dan, these developments are the continuation of procedures that have been accompanied with the development of capitalism for a long time. Based on this approach, the Earth is dominated by an economic and political combined single entity; the global system that has accessibility to all the human beings gradually (Robertson, Roland (1992).

In such a system all the factors have always been interrelated. The national economic have already been integrated with this system so much whose natures were measured through their situations inside

the global capitalism. The only new happening is the increasing awareness of these communications and relations. Similarly, the environmental procedures have always rejected the national borders and just in the recent years, increasing the environmental risks has entered this fact to the general conscious. According to the theoreticians of global system, globalization is an artificial, man-made issue and it is not a new issue at all, but it is the last stage in developing the international capitalism. As they believe globalization is not the represent a qualitative shift in global politics and it does not devalue the available concepts and theories. Globalization is a procedure that is led from west and represents increasing the international capitalism basically.

Seen from the perspective of global system, instead of creating similarity between different points of the Earth, globalization deepens the available categorizations between centers, semi-periphery and periphery. Seen from the perspective of Immanuel Wallerstein, the basis of globalization is based on developing capitalism around the world and its domination on the global economy. He believes that capitalism is an economic order, not a political one; therefore, it has foundational and global influence. Capitalism has been penetrated in the furthest spots of the world, while the capitalist governments have never succeeded in dominating all these spots politically. The approach of a global system believes in the existence of order and discipline in the global politics; however, they do not know it as the product of military power similar to realists and they done imagine it as the product of interactional dependency similar to the pluralist liberals but they know the global discipline as a kind of capitalism discipline based on the global structure of production and business between the transactional companies (Jones, Andrew (2010).

For them, globalization is the biggest stage of developing global capitalism. Globalization does not talk about any qualitative evolution in global politics and it does not remove and eliminate the available concepts and definitions. The most significant point is that globalization is a western phenomenon which intensifies the western capitalism extensively. Regardless the fact that globalization creates a kind of homogenous world, it extends the crack between the center, semi-periphery and periphery, the cracks between north and south. At the end of the mentioned issue it can be stated that;

- 1- The approach of the global system is suspicious on the emphases that have been done on the concept of globalization in the recent two decades.
- 2- The approach of the global system does not consider globalization a new procedure, but its recent realization is regarded as the long-term procedures of

the global economic development that are interrelated in all the aspects.

3- The approach of global system explains the concept of globalization as the ideological tool to justify the reduction of workers' salaries and welfare actions; i.e., the ideological tool to serve the global capitalism.

### **1.2. Studying the Theories of Samir Amin about Globalization**

According to Samir Amin the global system is the generator of capitalism and capitalism is in fact the basis of connecting different regions around the world and creates a global system. According to him, the essence of globalization should be searched in the nature of capitalism. According to Samir Amin, globalization is the global spreading of capitalism. He does not give a clear definition of globalization; however, when he talks about old and new globalization, he means the globality of capitalism and the domination of specific formations and mechanisms. As he believes, the dominating patterns on the global capitalist system in speculative, classical periods are different from those of the postwar period, but the nature and essence of what he calls globalization has not been changed. As he believes gradual development does not create any new discipline; however, it changes forms and formations of polarization and the way of exploitation and present new models in this field.

As Amin believes, globalization is accompanied with the monopoly in five main domains from the center of capitalism at its new stage; i.e. at the beginning of the twenty-first century. What are called the five monopolies are the result and symbol of polarization in the world and the main foundation of exploitation led by the center and as Amin believes its formation procedure is not natural at all. These five monopolies include:

1. The monopoly of technology, supported by military expenditures of the dominant nations
2. The monopoly of control over global finances and a strong position in the hierarchy of current account balances,
3. The monopoly of access to natural resources.
4. The monopoly over international communication and the media,
5. the monopoly of the military means of mass destruction (Wolf, Martin 2004).

As Amin believes, these five monopolies result in creating a global generality that is the basis of globalization. According to him; "taken all together, these five monopolies define the form and new content of the globalized law of value on the basis of which accumulation at the world level reproduces and deepens the polarization... when these five monopolies are considered as a unified whole, they create a definite framework and the globalized value of law acts within this framework... the conditions

and limitations these procedures provide destroy the industrialization effect in peripheries, reduces the value of productive work and estimates the value-added of the claim resulted from the activities of the new monopolies the centers benefit more than the real amount. What is resulted is a new hierarchy that is even more unequal than the previous hierarchy, in distributing the income in a global scale, it makes the peripheral countries dependent and reduces their roles as the second-hand contractors. This is the foundation of polarization that talks about the future formations". Samir Amin presents his idea about globalization by stating these compressed statements.

### **1.3. The viewpoint of Postmodern Approach toward the Globalization Procedure**

The theoreticians of this approach of globalization in which the pattern of "Kate Nash" is inserted, name themselves poststructuralists or postmodernists clearly. The global culture is often regarded as the postmodern culture which is rapidly changing, fragmenting and integrating. The issue that the global culture should be known as the postmodern culture is not weird at least in some terms. The global culture is undeniably plural because it is not an integrated culture. None of the global theoreticians believe that there is a unified global list of the beliefs and methods (Pfister, Ulrich (2012).

It is not very weird to believe that the global culture is postmodernism. The global culture is undeniably pluralist because it is not a unified and global culture. None of the globalization theoreticians believe that there is a unified global list of beliefs and methods. The globalization issue is stated because the domain and the speed of communication networks have been resulted in the flow of concepts, meanings, peoples and commodities. The term of global culture is used to refer to the globalization of the culture; it is not used for creating a unified and integrated culture and the exaggerated interpretation of the national culture.

If in the modernity age to the western culture is regarded as a meta-narrative, in postmodern it is regarded as a narrative. The western culture has been relative and has been exited from the general and global mode. Globalization of culture is a "postmodern" phenomenon; there is not any special attention to the western culture as a human-making culture which can realize the humanity, individualism, equal rights, justice and freedom, but the western culture is looked at as a non-western culture. Therefore, it questions about the "euro centrism" which believes that mission of human's rescue is specialized to it. Other cultures can be regarded for other cultures in the age of globalization. Therefore, we see that the western culture is relative. The clear specification of this approach is that the existence of

global culture is not questioned as a reality, or a place. This approach is dependent on the rapid growth of media in several recent decades and on the global village of Marshall McLuhan. The main idea in this approach is that the growth of media especially satellite means that all people around the world can watch similar image and words at the same time; this tool has changed the world into a global village. Seen from the perspective of this approach, cultural differences will be removed rapidly through substituting the local productions with mass production of goods; of course, this stage will result in colonizing weak countries, because it institutionalizes consumerism which is frequently regarded as the "Coca Cola Exploitation." There have been different responses to the global culture so far, which can be categorized in the form of three separate approaches as follows;

1) The modern culture as the global culture: modernism is a phenomenon whose initial symbols and signs were presented with the start of two industrial and political revolutions in England and French in the eighteenth century. Modernization is mostly considered as changing a primitive, traditional, rural and agricultural society to an industrial, urban and secular society. According to the theoreticians of the modernization school, the western liberalism culture includes a set of naturally globalized values which should pave the way for developing undeveloped countries through expanding it in other cultures as the "global culture."

At the beginning of 1990s, in his proposal titled as "the end of history," Fukuyama claimed that liberalism has been turned into the dominant global culture by ending the cold war. From his viewpoint, globalization just means globalization of the pattern of western liberal society. Modernism stresses on such values as rationalism, secularism and individualism and believes that in order to achieve the freedom these values should be developed and expanded as a global culture without considering history, geography and beliefs of each nation.

2) The consumption culture as the global culture: the advocates of this approach constitute a wide range of rejecters to critics of the globalization procedures. May be the theoreticians of Frankfurt School - as one of the most significant alternatives of Neo-Marxist - can be considered as one of those who presents a critical attitude to the cultural dynamics of the world. As this group believes, the world observes a modern imperialism of culture; under the title of "cultural imperialism" that is in fact another circle in the western imperialism.

Therefore, unifying the world through globalizing consumer and cultural goods, the west tries to be the leader of the economic system in the

world in addition to globalizing its own values, life and attitude patterns. Since culture is highly dependent on capitalism economic, it loses its aesthetic effect and is turned into a tool for the capitalism system to continue the dominance on the societies of the third world. In fact, this tool-like attitude to culture caused Frankfurt school to state the concept of "commercialism" or the "cultural industry." Anyway, the set of Neo-Marxist approaches have focused on criticizing the west modernity culture mostly and less on an independent concept of global culture as they believe.

3) Postmodern culture as the global culture: postmodernism is a reaction against modernism and its supposed principles and epistemological basics. Opposition with any kind of general epistemology and the necessity to respect different epistemology, the fluidity of meaning instead of dominance of any unified and integrated fact, opposition with Globalist, authoritarian and holistic principles and rules consist the intellectual foundation of postmodern thought.

One of the significant scientists of this approach, Lyotard defines postmodernism as the lack of belief in meta-narratives. In her book titled as "Contemporary Political Sociology" Nash writes: where globalization is connected to postmodernism...the global culture is mostly regarded as the postmodern culture that is changing, separating and combining rapidly. For postmodernists, the globalization of culture gives a chance to local identities to represent their own culture in a recycle of interaction, transition and adaption as a narrative.

At the end, it can be stated that globalization of culture is not the transcendence of one culture on other cultures for postmodernists, but it is the interaction of cultural discourses in a procedure of interaction. In this way the global culture can find meaning.

#### **1.4. Examining David Harvey's Opinions about Globalization**

Harvey's focus is on explaining conditions and specifications of postmodernity or modernity. He believes that the recent eras are the new age in human's social life and tries to explain human's social life in traditional and modern ages. Harvey is decided to draw the distinctive aspect of these two eras with the recent era. David Harvey defines globalization as the compression of time and space. In his theory, the distinction between modern and traditional eras is possible due to reconstruction of the concept of time and space.

The bed of traditional life was the limited and determined local spaces and spatial long and seasonal times. Any activity and social action was organized in the framework of such limited and determined space and time. Therefore, the range of social relations was

very compressed. In such conditions, every relatively small social institution was an independent unconnected world with the peripheral environment or world; however, in renaissance era, the traditional concept and imagination of time and space was disarranged and the concept of linear time and unified space of world was substituted.

Harvey states in Feudality era, every Feudal region is considered as a certain legal, political, economic and social world. General belief was based on the fact that mentioned feudality world is the reflection and symbol of a world that is run by God and a group of angels. With the advent of renaissance era, perspectives changed its attitude and field of vision from God to individual.

New interpretations of place and time manifested the renaissance culture in all fields and domains. In the enlightenment age, space or time seemed an accessible phenomenon. Therefore, any kind of superstition was removed from maps and time and space were united, united intellectual attitude gave the possibility to space and time to the enlightenment scholars to have exploitable plans; with the advent of modernism this kind of linear interpretation of the concept of time and space was destroyed and we witnessed economic movements and evolutions.

In modernity era, there are as many perspectives through which human looks at him/herself, others, society and world as the experience of time and space. However, in postmodern world we see compression of space in all human's life dimensions.

According to Harvey, the most intensive compression era of time-space has been in the recent two decades. During this era, astonishing progressions in the field of communication technology has compressed time and space and has denoted meaning to the goal of global village. Under the pressure resulted from changes and technical-economic evolutions time and space have been so disarranged that the way to face with the compression feeling of special and temporal worlds has become an inescapable necessity. In other words, human's experience of time and space has been very variable and it means globalization.

Harvey connects globalization to modernity and postmodernity and argues that a new form of capitalism under the title of flexible postmodernity can be understood from the perspective of classic Marxism. He says: "let us refer the stable elements and relations of Marx's capitalist mode of production and see to what extent they are present in the bottom of all superficial and vanishing appearances and constitute the main contemporary political economic specification."

As he believes, globalization is not a new phenomenon for capitalism. However, flexible

postmodernity includes intensifying of congestion and spatial-temporal compression that is regarded as this type of postmodernity. Social life has been accelerated so much that the space has been decreased or it has been removed completely and we see this fact about the transition and immediate reception of thoughts around the world by the use of satellite communications. As Harvey believes flexible postmodernity creates a postmodern culture. Endless search for new markets, fast change of commodities and continuous manipulation of taste and people's ideas have created postmodern culture through advertises, the specification of this type of culture is the instability and superficial thoughts instead of deep concepts, pluralism and chaos instead of meta-narratives of reason and progression.

Of course Harvey believes that in global politics there are good chances to form pluralism in knowledge, identities and cultures, generally. Harvey is one of those who believe globalization helped the expansion of specific formations of arts around world. In the book of "the condition of postmodernity," Harvey states the advent of extraterritoriality has been enacted in creation and formation of new and specific shapes of aesthetics. Global relations have been effective in accelerating the art. Three trends of import, composition and new creations have caused more flexibility in the analysis. In this field, Harvey described the specifications of discomfort, instability and transient nature of postmodern aesthetics. He believes difference, instability and commodity praises cultural works. On the other hand, in the ear of contemporary globalization we see many traditional reactions against new attitude of art

## 2. Discussions

There are disagreements about globalization between different opinions and approaches. The initial world of twenty-first century is a world where no one can isolate him/herself and runs away from it. In other words, the self of every society and every social group find meaning in relation with comprehensive generality of the world. Globalization has opened a new way for different people and societies, where there are challenges and risks as well as benefits and services and if the governments use this issue consciously, globalization can be regarded as a good chance. On the other hand, difference between the proponents of globalization and their critics should not hide their agreement.

In fact, each school and approaches as well as theories of the international relations draws a completely different picture of globalization for which there are some empirical evidence; the most objective judgment about these interpretations is that each of these interpretations have focused on one dimension of globalization, because the empirical evidence verifies

the existence of all these dimensions. It seems that the reason for which there is no comprehensive picture of globalization in most of these schools might be due to verifying their theoretical presuppositions.

At the end and regarding the fact that the viewpoint of two global and postmodernism approaches to globalization cannot be regarded as complete and exact approaches, it can be stated that from the perspective of global system theoreticians, globalization is a man-made phenomenon and is not a new phenomenon at all, but is it the last stage in developing international capitalism. Briefly, it can be stated that 1- the attitude of global system is suspicious completely toward the emphases of globalization in the recent two decades, 2- the attitude of global system does not consider globalization as a new trend but it considers the last realization as a part of long-term trends of global economic developments where all the aspects are interrelated. 3- The attitude of global system considers the globalization concept as an ideological tool that serves the global capitalism. From the perspective of postmodernism, globalization of culture does not mean the priority of one culture on another for postmodernists, but it means the interaction of cultural discourses in a procedure of interaction. Global culture can find meaning in such conditions (John Tomlinson (1999).

From the perspective of Samir Amin (the theorist of global system school), the essence and nature of globalization should be found in the capitalist system property. He does not reject the available facts in the global scale and the interconnectivity of global phenomena that is the foundation of globalization. He believes that capitalism is against development and believes that capitalism does not have the main elements of a real development. Global development of capitalist system is another side of the coin of poverty, injustice and exploitation at the beginning of the twenty-first century.

At the end, Harvey's viewpoint of globalization and postmodernism can be summarized as follows;

1. Globalization means intensive special-temporal compression.
2. space-time has never been so compressed (feudality, renaissance, enlightenment, modernism)
3. Two developments were accelerated in the nineteenth century with the trend of special-temporal compression A) formation of

modernism and the global cultural movement, B) the advent of economic crisis and expansion of global capitalist system.

4. "Flexible postmodernity" is the new form of capitalism.
5. Flexible postmodernity includes intense congestion and special-temporal compression.
6. Flexible postmodernity creates a postmodern culture and is the cultural logic of late capitalism.
7. Cultural production has been increasingly absorbed by commodity production and it has been resulted in a new aesthetic sensibility.

Human's experience of space and time has become very fluid and it means globalization.

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