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14.Globalization and Social Development: Issues and Scenario

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Abstract

We see that globalization is accomplished by new patterns of inequality and polarization have to acknowledge that the global restricting of production that is taking place favours **a** number of **countries** and ethnic groups but bypass **or** even harms **a** considerably **larger number. Poorer segments of the world population** are increasingly punished towards degraded areas and are forced to overexploit natural resources, straining the adaptability of local cultures. The commercialization of agricultural production and the processes of migration accompanying industrialization have had all kinds of 'gender-effects' and have depended the interactive patterns between rural and urban areas. The labour markets are characterized by numerous forms of fragmentation Attempts at macro-economic stabilization are accompanied by institutional reforms that emphasize liberalization, deregulation, and privatization, all implying a withdrawal state in favours of the private sector.

Introduction

Our daily lives are governed by products and images originating from all the corners of the world. We can justifiably and reasonably speak of globalization. This concerns not only the incorporation of more and more people in an encompassing politico-economic system; globalization also refers to Socio cultural encapsulation processes. We see the world

turning into a global village (McLuhan 1964:93). Although this process has been going on at least since the end of the middle Ages.. This is usually interpreted positively. Perhaps we can sense a cark in the trend now, at the beginning of the 21st century. We are asking more and more questions.. Some of us applaud the increase in diversity as a source of alternative behaviors or as empowerment of indigenous peoples and marginalized groups. Others regret this diversity. They refer to the growing complexity and uncertainty of our existence. It is admit that it is difficult to evaluate this 'diversity'. It cannot, be however, escape it. We must, after all, live in this reality is characterized by just such diversity. The complexity connected to the diversity is inevitable. Perhaps this will increase. The twofold action between the processes which constitute and feed each other, i.e. globalization and location, is responsible for this. The end product of the interaction between these two extremes can be described as 'globalization' (Roberston 1995).'Creolisation' (Hannerz 1992) or 'Hybridization' (Labour 1994).

Globalization and Localization

Globalization can be seen as a transformation of a world system with its own laws and rules (Waller stein 1974, 1980, 1989) into a transnational global system. This development goes hand with the growth of mutual dependence and a consideration of relationship and* interactions between an increasing numbers of actors (a.o Appadurai 1990). In this context multinationals become global concerns. Standardized time, money, and experts systems are introduced every.

Where a massive, global exchange of people, goods, service, and images take place by means of telecommunications and transport technology. Apart from the more rapid increase, the long distance migration is also characterized by a wide distribution: more and more countries and regions becoming involved in net-works spanning the globe. Lifestyle, consumption patterns, and other forms of cultural expression are exchanged more rapidly between more and more locations. Developments of a political, ideological, religions or cultural nature which originally appear to be connected with a specific region, culture, or period, are being echoed in large parts of the world. "The most obvious reasons for this change were the growing capital - intensity of manufacture ; the acceleration momentum of technologies; the emergence of a grown body of university users; and the spreading of neoprotectionist pressures" (Brenner 1669:19). The globalization, by the way, refers not only to processes; the world as a whole adopting systematic properties in which the trame of the

world as a whole (e.g. Roberston 1992, Friedman 1995). It short, a world wide on interdependence has been spun, and not just on the internet (de Ruijter 1997:382).

Diversity and News Patterns of Inequality

Let me rephrase my argument. The rise of liberalism, deregulation and privatization, the development of post - industrial employment structures in the west and the industrialization of the so-called third world countries, the restructuring of European welfare states, then growth of multiple identities, the rise of interethnic conflicts, the growing importance of regional and organizational net works, the fascination with regional identify, to name just a few, are in all respects at the same time causes and consequences of globalization and localization. We are confronted thus with a tautology, an effect ©f our lack of detailed knowledge of the chain of interdependence between the above mention processes (see also schuurmen's contribution to this volume). As a result, we have to envisage a world in which variety of and diversity in core-institutional will probably increase. These will party follow classic boundaries of region, socio-economic class, age, gender, and religion, but will also run along new lines of ethnicity and lifestyle. Because the disadvantages of this variety - lack of consensus, increasing strife over scare provisions - can often rely on more public interest than the advantage, increasing demands for integration and decreasing tolerance for Varity will become significant social powers / this create a new paradox: The growing variety calls up powers which hinder the pursuit of integration. Differences between nations and groups are great **and** their numbers sizeable, so that a common global of national culture is an illusion.

People will have to learn to live with diversity. Because a worldwide, common set of values standards are repertories of actions is, in my opinion, illusory we can only strive towards the functional co-ordination of differences on the basis of a limited number of rules of the game. The realization of this **functional** co-ordination will be extremely difficulty. The social fabric is built up of groups with differences visions and interest societies at almost every level will be split but also connected via processes and structures whereby distinction is continually made between inside and outside, between us and them. What about the classical split between the haves and the have nots which forces itself on us in the wake of globalization and reassessment of the nation - state in various **forms? It is** highly likely that specific groups will fall economically, socio culturally or technologically even further behind. Drop-out symptoms will increase. Large groups are in danger of ending up on the

sidelines of social life. We have to remember the opportunities for mobility and the availability of resources are highly differentiated. While these new processes of Transnationalization hold out new opportunities for some groups of the world population, the same processes are disadvantage for other groups. We have to acknowledge that knowledge social practices and identifies are constructed in a context of inequality of power and unequal access to scare resources (Mohanty 1990).

Globalization and Localization: Future Perspective

An important question in this context is whether or not the interaction between globalization and localization is of **a** transitory nature. We have **a** choice of three perspectives:

1. Convergence
l. Divergence

3. Hybridization

Each of these perspectives involves different views of our future (see Nederveeen Pieterse 1996. on which I base my description).

The first perspective, is that of cultural convergence or growing sameness this perspective represents the classic vision of modernization as a steamroller denying and eliminating the cultural differences in its path. Adherents of this 'MacDonaldization' thesis believe that growing global interdepences and interconnection will lead to an increase in cultural standardization and uniformity. The 'almighty transnational corporations' will erase the difference through rationalization in the weberian sense, i.e., through formal rationality laid down in rules and regulations. It combines efficiency, calculability, predictability, and controllability. MacDonaldization represents at the same time the theme of modernization and the theme of cultural imperialism.

In the second perspective, the accent is laid precisely on that which is ignored in the homogenization thesis the difference. In addition, the nation of cultural difference is, in particulars connected with identify polities, with gender issues, with rights of minorities and indigenous peoples.

The third perspective, stresses that the current hybridization is structure this hybridization thesis, also know as synchronization or creolisation, "spring form the taboo zones of nationalism and racialism because it refers to that which the doctrine of racial, national and ethnic purity could not even bear to acknowledge then existence of the half - caste, mixed-breed, metis", or in other terms, the between and betwixt, because it starts out from the fuzziness of boundaries, from boundary crossing from 'cut n; mix' because it represents foucaulidian terms "a resurrection of subjugated knowledge".

Hybridizations: New views on culture

Whatever the answer to these questions may be, an issue we cannot evade is whether a hybrid world in the 21th century can be described and interpreted using concepts and insight acquired at the end of then 19th century. Does hybridization force us to reassess established concepts? For instance, what about the overarching concept of 'culture' in anthropology? Until the 1960s the culturalism paradigm was dominant. This perspective - that fits the above - mentioned different of divergence thesis every well - is characterized by essentialism, premordialism and reductionism (Tempelman 1997). Essentialism refers to the tendency to reify and assumes the status of a 'thing' that people 'have', 'Belong to'; or 'are members of (Baumann 1997: 211). The essentialism is accompanies by the habit of equating cultural content and cultural communities. In this way the world is imagined as made up of discrete cultural collectives, each based am a homogenous culture that distinguishes it from others. These views merge through the notion of community. Cultural values and practices are supposed to be embedding to actual communities. This slips into the idea that cultural collective, by the very nature of their communal bond, share a common cultural content. The essentialist, context - cum - community notion is subsequently defined along primordially lines. Cultural forms and features, such as ethnic origin, language and customs discourage adopts a reduction list approach to issues conserving cultural identify.

New Narratives for Development Studies

Hybridization also demands the renewed thinking through of 'development studies'. The recognition of the complexity of the interwovenness between components of a reality which we do not know sufficiently well has far-reaching consequences for the basing of our interventions, as institutionalized in development studies, a branch of the applied sciences in which the ideology of social engineering is strongly anchored. "Both capitalist and state socialist countries took a range of assumptions for granted including control over nature the centrality of technological advance, THE INCREASING power of productive processes, the importance of reliable administration, the need for a trained and disciplined workforce, the desirability of growth and planning for it. These are the key factors which constitute the profile of modernity or the shape of what in the context of the west has been called the Modern Project AT the SAME time the enlightenment idea of government through knowledge, operationalised in functional, rational, bureaucratic producers and the ideal of socio cultural consensus, is under strong pressure.

Conclusion

As researchers and citizen we have to accept our responsibilities. We ourselves must make choices and take stand pomts. We have to articulate possible solutions to alleviate the extreme uneTua access to scare resources. We have to take action to restore the balance of power. We have to be aware of possible consequences of these actions, e.g. advocating affirmative, target programs. We have to realize that the basic problem with a non-existent or minimal welfare state (by far the majority states) is that numerous targeted programmes are required for specific groups These targeted programmes invite a permanent public discussion about the groups deserving it. This public debate constitutes a threat to civic solidarity and integration.

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