GLOBALIZATION AND CULTURAL IMPERIALISM

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Abstract

In the 21st century, so far, globalization is the most compelling phenomenon. The approach adopted in this paper is one of skepticism towards the rhetoric and hype that surrounds it. The study focuses on the cultural terrain of globalization by analyzing multidimensionality, including economy, media and education. It is argued that globalization has profoundly influenced patterns of social change by permeating and transcending political and cultural boundaries. The attention is also drawn to power relations in the processes of cultural development and identity formation. One major qualification of the study’s thesis is presented by scrutinizing the international and transnational economy. Developments such as the attempts at transnational regulation and rise of multinational companies have been analyzed for their effects on national self-determination and cultural patterns. The analysis specifically incorporates the cultural impact of the birth of Internet and the dominance of West in web browsers is held responsible for prompting vicious, and seemingly victorious, cultural imperialism. The study considers the formal system of education as an important referent. The author holds that, in the developing countries, both the existing and changing patterns of formal education do not fit into the holistic view of freedom from economic and cultural servitude. Finally, it is concluded that cultural development of a society ought to be an open, evolutionary and dynamic process, deeply rooted in the very soul of the body of a people.

Introduction

Globalization is primarily an economic phenomenon, which could be traced further and further back in time. Whatever its precise origin, a wisely conducted and organized globalization has always been a direct or indirect route to imperialistic domination. Imperialism always has to propagate its logic and program. At its beginning, it may appear to proceed differently, ranging from
religious obligations or, more precisely, the white man’s burden of the olden world to the benevolence, philanthropy and deliverance of the contemporary era. The approach of this study attempts to place the present phase of globalization in cultural perspective. The cultural problem ought to be perceived and recognized as being closely associated with that of the personality of a nation. The central thesis of the paper is that the cultural fall out of the contemporary process of globalization, assimilation of the cultural diversity with Western way of life, would in the long run be more dangerous than economic exploitation and political annexation. The danger is that, under the contemporary process of de-culturation, the countries in the Global Emulating Modern South (GEMS) would lose their souls, and distinct individuality of the soul is the very principle of the existence of higher organism, the humankind. The issue at hand is complex in that the sources of cultural evolution are not clear at best. This study’s argument, escorted by reflections on globalization and cultural imperialism, is focused on three key sources of the latter, namely, economy, media and formal education respectively.

1.

The cosmos began as a vast sea of milk in which a tiny wavelet formed, and was torn ever after between wanting to be itself and longing to merge back into the sea.

Creation myth from India

The globalization studies site includes a complete lexicon, full of the special language. Many of the terms are circular as the words only exist in relation to other items within the same lexicon: global, globalized, planetary, planetary order, global governance, world consciousness, trans-state, transnational, cross-border, boundary erosion, inter-cultural, transcultural, and many more.

Contemporarily, even the minimal textbook definition of globalization involves the intensification of economic, political, social, and cultural relations across borders [Holm and Sorensen, 1995, p. 1]. This definition, though

useful in stressing that globalization is not simply an economic phenomenon, is essentially in dispute with the world-system theorists who maintain that globalization represents the triumph of a capitalist world economy tied together by a global division of labor [see, Wallerstein 1974, 1979, 1984]. This capitalist system is driven by the logic of capital accumulation. Nations and regions occupy specific places in a hierarchical organization of power and space, subdivided between the core economies of the Western world, the poorest exploited peripheral sections of the developing world, and a semi-periphery in between. However, the world-system theorists only consider the global economic arrangement at the level of nation-states as a whole. Their hierarchical definition of globalization does not concern what have been called global cities [Friedman 1986; Sassen 1991]. It is argued that recent shift in global economic activities to services and finance is accompanied by a renewed importance for key cities as strategic centers for global economic power, leaving surrounding areas to become increasingly peripheral. This applies not only to global cities such as Paris and Frankfurt within the developed nations, but also to global cities such as Sao Paulo and Mexico City within the developing world [Sassen 1994]. Here it is important to point out that many earlier social scientists anticipated the significance of the processes now seen central to globalization. Perhaps the most relevant example is that of Karl Marx and Friedrich Engels who expressed their conception of the expansiveness of the capitalist mode of production, throughout the globe and through all sectors of society, in the following words:

The need of a constantly expanding market for its products chases the bourgeoisie over the surface of the globe. It must nestle everywhere, settle everywhere, establish connections everywhere.

The bourgeoisie has through its exploitation of the world-market given a cosmopolitan character to production and consumption in every country...In place of the old local and

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1. This acronymic term, coined by the author, provides the rounded perspective of this study.

2. However, the obvious difference in this case between the developed and developing countries is that structural and sociological dichotomy is on the increase even within the global cities of the latter. The cities like Karachi, Bangkok and Bombay, to name a few, are increasingly becoming Manichaeans, a contrast of darkness and light. On the one side, the peripheral shanty towns where “sub-humans” are gnawed by hunger, sickness and misery, the consequences of the rupture of the traditional links of solidarity. On the other side, the villas surrounded by luxuriant vegetation, well-spaced avenues, jammed with Western automobiles imported for the busy, bureaucratic, rising bourgeoisie. It is a culture without perspective, caught in the whirlwind of devastating modernism.
national exclusion and self-sufficiency, we have intercourse in every direction, universal interdependence of nations. And as it is material, so also in intellectual production. National one-sidedness and narrow-mindedness become more and more impossible, and from the numerous national and local literatures, there arises a world literature.  

The contemporary process of globalization is fast immersing the GEMS countries' masses in the whirlwind of Westernisation, with all the difficulties inherent in the transplant. Global issues, institutions, and events seem increasingly to dominate almost all spheres of the social life in the new millennium. The global focus extends almost everywhere in business, sport, politics, fashion, the environment, music, law, and cultural identity. The global economy, characterized by massive transnational flows of capital and labor, looms large in this process. So too do the global patterns of communication with new electronic technology, transmitting messages and coordinating cashless financial transactions instantaneously across borders, obliterating any limits to communication set by distance or political boundaries. Geography has, in this sense, been pronounced dead. Within what has become to be called the global village, global products and services, produced by global companies, are purchased by consumers in virtually every country and region. These processes, along with the massive international migration of the people during the last century, have contributed to the idea of a global culture, in which identity is increasingly determined by transnational developments rather than within the nation-state.

The challenge thus is dealing not simply with a profound process of change, but also with issues that vitally affect moral and political concerns about general welfare, the good life, and the good society. That said, the precise nature of the fateful phenomenon of globalization remains rather vague and unresolved since

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2. According to one estimate, about $1.5 trillion a day are flowing across borders as foreign exchange transactions. Only one to two percent of these transactions are related to trade or foreign direct investment. The remainder is for speculation or short-term investments that are subject to rapid flight when investors' perceptions change. See, Martin Khor, The Economic Crisis in East Asia: Causes, Effects, Lessons, Third World Network, 1998, P. 2.
3. International migrants number about 100 million, or about 2 percent of the world's population. Often they send economic resources back to their homeland. Worldwide, such remittances are estimated to be about $67 billion. See, Overview of International Migration 1997, International Organization for Migration, 1997, p. 10.

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great emphasis has also been placed on the limits set to globalization by counter-trends. It is argued that there is coexistence of trends towards globalization on the one hand, and quite contrary trends towards tribalism and divisive cultural fundamentalism on the other [Barber 1991, 1995].

Its internal contradictions apart, globalization has certainly helped humankind to do away with what Blainey (1966) calls a tyranny of distance separating many regions from each other. Geographical separation in the past encouraged cultural parochialism, and, in some cases, isolationism. It is argued that the world during the 18th century and even in the early 19th century. This is contrasted with the compression of time and space [Harvey 1989]. World time based on the dominant Western calendar is ubiquitous, leaving Chinese, Orthodox, and Islamic calendars to perform limited cultural and religious functions, while the tyranny of distance has been obliterated by a communication revolution which, together with air transport, has clearly shrunk the world, such that information can be transmitted instantaneously and people can move from one side of the world to the other at the speed of the Earth orbiting its center.

However, a highly controversial byproduct of these developments is the social scientific understandings of globalization. It is fraught with formidable problems. On the one hand, there are theorists of globalization, who turn out to be mostly Western and historically located at some point in the past 250 years, while on the other, the GEMS countries' participants in this historical process are struggling to make sense of, and respond to, the opportunities and constraints that theorists associate with the globalization process.

II.

In a year or two from now, I swear to you, things will be changed in this town. The dowry will be a thing of the past and...
women will be able to take a place alongside of the men... A good road will pass here bringing us city habits. We will buy aluminium pots and pans for all the women. Earthenware is primitive and unhygienic. No man will have the right to more than one wife, otherwise they will become impotent too early. The chief won't go on horse back, but by car, or at least by bike. We are going to burn the forest, chop down the trees; then we'll plant a public park for lovers. We'll have newspapers everyday with photos of sexy girls. The whole world will be able to judge our progress when our women won the beauty contests. While they are opening up new factories in Lagos everyday, here we are playing the eye and dancing around. Where are our “modern dance” classes? Does anybody around here know how to give a cocktail party?

Soyinka

The Nigerian writer’s description of the temptation of 1960s’ modern world fades in comparison with the contemporary cultural alienation in the GEMS countries who, under the World Trade Organization (WTO) rules, are now being menacingly invaded by the products and sub-products of Western consumption societies. Western clothing, food, drinks, cosmetics, automobiles, electronics, etc. are helping develop in the GEMS only the underdevelopment, killing the populations with an illusion of comfort and abundance. In the guise of globalization the developing world is being hit by a cultural ban, cutting it off from creation and condemning it to beg for subsistence at the door of Western cultures.

Humankind, may it be black, brown, white or yellow, instinctively attempts to assert itself. In the history of civilization, the culture has universally been the most effective and powerful medium for the assertion of the distinct identity and dignity of a people. No assertion of any kind is possible without freedom. The emergence, evolution and sustenance of a culture all depend on liberation as the first indispensable condition. During the past century, the dignity of the peoples in GEMS was restored after their countries’ political liberation from the Western imperial yoke. Despite economic domination, the political liberation directly brought about the consciousness of the value and dignity of their cultures. But, paralyzed by the negative conditions for economic and social development, an alternati of colonization, sovereign GEMS countries relegated the cultural dimension to a second place. A few cultural institutions, often insignificant and without finances, served as a front for the cultural policies, but proved very inefficient. The national development plans scarcely appreciated that “although economic growth is a fundamental factor in development, it is really policy decisions of an essentially cultural kind which determine the direction it will take and the use that will be made of it in the service of individuals and societies, with a view to satisfying their most legitimate needs and ambitions [UNESCO 1975, p. 7].” Culture is essentially an expression of the very sense of life and highest values of a people. Every civilization is measured by the originality and vigor of the culture of its bearers, the degree to which it is disseminated and its continuity in a changing environment.

Perhaps, the biggest error which has paved the way for cultural imperialism in the GEMS was to suppose that, after centuries of colonial obscuration, the former dominating powers, after having withdrawn from the countries they had governed, would also lose their cultural strongholds. All the countries that came under foreign domination went through an intensified process of acculturation and were deeply influenced. The colonial powers made a deliberate effort to break the link that tied the educated indigenous people to their culture and thus, slowly but surely, drew them nearer to another system of values and another type of culture. The continuity of tradition was thus weakened. If not broken. These people who were suddenly confronted with the vitality of Western culture blamed their own political and cultural policy for the inertia, inefficiency, and injustice of their society. Consequently, they were very receptive to the ideas as well as to the political, social and cultural institutions that the West offered, but they were not in a position to make a discerning choice among the products offered by the Western culture. On the other hand, economic and social development required at the time a great amount of borrowing from the Western experience and technology; Western culture seemed to be an inevitable component of the system. As a result, when the GEMS countries regained their political independence, there was a real cultural abyss. Nonetheless, cultural change had become inevitable and was to be carried out in a specific context. This change was characterized by the setting up of modern States whose institutions were often adopted or copied from Western models; by the acquisition of new manufacturing and agricultural techniques; and by fixing of economic priorities modified according to colonial production. Hence, modern requirements, world competition and the political

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situation of new States in an ideologically polarized post-war world, combined
with the sudden introduction of new scientific and technological systems, gave
rise to contradictory tendencies and forces within GEMS societies whose
capability to assimilate innovations varied greatly according to their historical,
geographic and social circumstances.

That said, the major blame for the success of cultural imperialism lies with
the organizations responsible for defining and orienting cultural policies and
practices in GEMS. This is particularly true of the Muslim world, containing
over a quarter of the humanity, where formulation of a cultural policy has
usually been the product of a person’s or a group’s meditation on the matter.4
In this scheme of things, the cultural entity is captured, deviated and annexed
by a force that is the antithesis of cultural freedom. Culture is mutilated,
because instead of serving the community as a whole, it becomes the instrument
of the domination of a person or a minority group over the silent majority.
Further, an excess of ideological and revolutionary nationalism can bring
leaders to envisage a sort of self-contained culture, closed to the world outside.
A whole generation of adolescents can, in this way, be trained in a so-called
ideological culture, cut-off from the rest of the world. Instead of being an
opening, culture becomes an enclosure, a sort of paralysis or sclerosis.9

One kind of excess has been matched by the other kind of excess in that from
the very beginning a parallel elitist enclave culture was created in the GEMS
countries, making a return to the pure coloniser conception of culture. It was
further cemented by the policy error to overlook the fact that the acculturated
intellectuals and young generations, being trained according to Western
methods, would remain impermeable by conviction to new inroads and
influences from the West. Resultantly, a new civilization has been born, fast growing
in the contemporary era of globalization and Information Technology (IT),
where needs necessarily exceed means. The old values are collapsing in the
face of the new ones, essentially materialistic, and appearing is substituted for
being. By its resolute immixure in the 21st century’s GEMS, the West has now

4 In Pakistan, for example, particularly during the 1980s, culture served to consolidate
and perpetuate a political movement, an ideology. Since all ideologists are partisan,
the point of view defined, and often imposed, was unilateral. A rift and incompatibility were
inevitable between a minority and the whole of the nation. The state party
instrumentalized the ideology-clad culture even to the extent of reducing it to political
slogans devoted to the personality cult of the military ruler of that time.
9 Post revolutionary Iran and North Korea are both cases in point.

III.

Although I have made a fortune in the financial markets, I now
fear that the untrammeled intensification of laissez-faire
capitalism and the spread of market values into all areas of life
is endangering our open and democratic society. The main
enemy of the open society, I believe, is no longer the communist
but the capitalist threat.

George Soros

When globalized capitalism’s gurus themselves warn of the dangers of the
system in which they have gained their enormous wealth, the GEMS better pay

10 The appearance of Rushdie’s Satanic Verses and its aftermath is a valid case in point.
attention. George Soros is explicitly discrediting the current course of economic globalization, which cannot continue without threatening the very survival of societies, because only a relatively small part of economic agents is involved in decisions and has the power to serve its own interests, often at the expense of the other parts. By considering the individual, the community, the nation and human society as living systems embedded within each other, like holons in holarchy [Koestler 1978], it could be portrayed more clearly how the contemporary process of globalization is going on. Human diversity is required to be recognized as necessary and creative as the diversity of the cells and organs of any other living system, since human system certainly has the complexity and diversity of parts common to all living systems. Unfortunately, the globalization’s leading players do not appear to recognize it and, by imposing a Western consumers ethic and other Western cultural patterns of industrialization, education, fashion, etc. on the entire world, they are virtually making the system’s human components as uniform as possible.

Empire building by the European nations, in the past 250 years, suppressed, corrupted and contaminated the indigenous cultures of the GEMS over vast areas of human inhabitation. In the last half of the 20th century, the empire-building process effectively began to shift from imperial nations with colonial empires to corporate cartels and other global corporate entities with economic empires. A Darwinian view has been increasingly adopted, particularly after the demise of the U.S.S.R., as the rationale for an unjust dog-cat-dog world of antagonistic capitalist competition, globalizing transportation, communications, money, industries, food, weapons, pollution and other aspects of human culture, few of them favoring the interests of the GEMS. Under present WTO practices, Thailand has been told it cannot refuse to import U.S. cigarettes for health reasons, Indonesia may not keep the rain it needs for domestic use, and no member country may make any effort to protect its local industry and employment against erosion by unfair competition in the market. Self-

sufficient organic farming is practically outlawed, while poisonous chemicals are forced on the GEMS, destroying the health of people, crops, land, air and water for the sake of short-term profits in high places of the globe. The respective agenda is augmented by both the Bretton Woods and post-Bretton Woods regulatory frameworks. The latter manifests a recognizable bias towards Western interests and towards liberal market-oriented policies. The conditionality of the International Monetary Fund (IMF) and the World Bank support for developing countries is both economically destabilizing and quasi-colonizing, overriding the national political priorities. In most cases of program aid, conditionality has required changes in the recipient country’s public policies, including public employment and social welfare, taxation, privatization, tariffs and local producer support schemes. Devaluation of currencies has also been regularly imposed. In addition, the IMF has required debtor GEMS governments to generate export revenue through an open-door policy of attracting foreign investment and the abandonment of protectionist and regulatory controls.

Economic globalization appears at times almost demonic in that it represents the naked dominance of Western economic and cultural interests over the rest of the world. This dominance means the perpetuation of inequality between rich and poor countries and regions. The perpetuation of gross inequalities, however, is not the only problem. An even bigger problem is the Coca-Colonization of the world, whereby GEMS countries’ populations have been incorporated into the global economy as passive consumers of standardized products of the Multinational Corporations (MNCs), which are the main instrument of global economic production and distribution. The ranking of

12 Each relatively self-contained system, such as a cell, an organism, a family or a society, is a holon, while holarchy refers to their interdependent embeddedness within each other, and was intentionally derived but distinguished from the term hierarchy to avoid its value implications of relative superiority.

13 Physiologically, the needs and interests of individual cells, their organs and the whole body must be continually negotiated to achieve the body’s dynamic equilibrium or healthy balance. Cancer is an example of what happens when this balance is lost, with the proliferation of a particular group of cells, ignoring the needs of the whole, multiplying wildly at the expense of the body holon, ultimately defeating their own purposes by destroying it. See: Arthur Koestier, 1978.
countries and corporations according to the size of their annual output raises the issue of the MNCs evolving into powers more formidable than many States. 15

As mentioned earlier, corporate globalization, centered in the United States and the other major Western countries that are home to the world’s largest corporations, became a powerful force in its own right in the second half of the last century. “All freedom is dependent on the freedom of enterprise,” said President Truman. “The whole world should adopt the American system. The American system can survive in America only if it becomes a world system.” 16 The globalization of U.S. capitalism has surely exceeded Truman’s hopes. The economic dimensions of the MNCs are staggering. 17 The address by U.S. Secretary of State George Schultz in October 1988 is also a major representative of how globalist interests converge with the imperialist interests. Schultz saw the changing nature of the cold war as an opportunity for the United States to spread its political and economic values worldwide. “The values that have made us great. Let us not be shy about it; the world is catching on to the American way,” he said. “It is not just our ship that will catch the tide, it’s whole fleet of ships, and America is the flagship of the fleet.” 18 Such arrogance leaves little room for acceptance of cultural diversity.

There is scant evidence that MNCs have emerged as an arbiter of political affairs. 19 But, on a different note, some argue that in the 21st century the challenges to national sovereignty are in the cultural sphere of activity, not in the political or economic sphere. 20 In the past, certain groups, the army and the

intelligentsia very often, have been more adaptive to imported values and technology. The techniques of cultural innovation designed to oppress or indoctrinate, arms and ideas, have mostly been readily acquired by the elite in the developing societies. But MNCs are the vehicle for cultural imperialism affecting all segments of the GEMS equally. It is difficult to determine precisely the degree of the power of their cultural influence, but they evidently do exert this kind of influence. Fast food chains and soft drink manufacturers are perhaps the most obvious, through their distributive net work, to influence the culinary habits of a wide diversity of cultures in the GEMS.

Finally, the Western media is systematically training the GEMS countries’ people to think and act as though they are separate individuals, often in competition with each other for scarce resources of one sort or another.

IV.

It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the incredibility, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair. We had everything before us, we had nothing before us.

Dickens 21

Today, the advent of microprocessors has greatly accelerated the pace of information gathering and centralization of its control in the global corporations of the major Western countries. IBM, Texas Instruments, AT&T, McGraw-Hill, and Microsoft dominate in computers, data processing and telecommunications. Western news agencies (Associated Press in the U.S., Reuters in Britain, and Agence France-Presse in France) supply 90 percent of all the foreign news in the global media. [Gurv 1991, p. 28]. Western book publishers, film companies, advertising agencies, and radio and television corporations dominate their respective markets in the GEMS. Satellites for

French be made the language of work for 2,400 assembly line workers. See, Abdul Aziz Said et. al., Concept of International Politics in Global Perspective, 1995, p.241.

21 Charles Dickens’s opening words to A Tale of Two Cities.
broadcasting, data transmission, and remote sensing of geophysical changes within the latter are mainly under the control of the West.

The far-reaching integration of electronics and computers on the one hand, and communication technology on the other, have led to the third wave, namely, the Internet. Nations around the world are cooperating in the creation of a global network economy by creating networks of globalized informational cities that require liberalized financial and trade policies [Sassen 1998]. Today, Internet is the shortest route to the worldwide diffusion of dominant cultures, making globalization as another case of hegemony, cultural imperialism, or Americanization. The homogenization or internationalization of culture in the cyberspace, essentially favoring Western developed nations and their languages and values, is accompanied by dilution or disappearance of local and minority cultures of the GEMS.

Cyberculture is fast replacing previously recognized national and cultural contexts. It often assumes a global virtual community. In most uses, virtual community is based on an imagined, new post-national community sustained by the Net and self-consciously deployed Net applications. The idea of the new, imagined virtual communities of the Net actually has some interesting affinities with the imagined communities of modern nationalism that Anderson [1991] analyzed in an influential study. 22 Between 1500 and 1800 an accumulation of technological innovations in the fields of shipbuilding, navigation, horology and cartography, mediated through print-capitalism, was making this type of imagining possible. One could be fully aware of sharing a language and a religious faith (to varying degrees), customs, and traditions, without any great expectation of ever meeting one's partners. The parallels to imagined global cybercommunity are clear: as print helped produce the imagined communities of nationalism, the Net generates a new community imagined as post-national. Books and newspapers, formerly at the nexus of national economies and identities, were the first mass market commodities in capitalism. The convergence of computing and telecommunications underlying the Net is the contemporary, international technology for global identities [Anderson, Chap. 3]. 23 Proponents of the global community of cyberspace seek themselves in a community parallel and comparable to the old communities of nations, ethnicities, religions, and geographical cities, but transcending the limitations of these communities with a new technology that makes place, time, and local governments irrelevant. Thus, the goals of global access and ubiquity of the Net require dealing with two forces, one toward technology development and diffusion, the other toward governmental and institutional controls over international interconnectivity [Garcia 1995].

What exactly is cyberspace? It is an imagined network layer siting on top of the physical infrastructure of cities; an imagined continuous, worldwide, networked city; the global city that never sleeps, always experienced in real time. Cyberspace is not a disembodied fantasy that is embedded in the material space of global economies and infrastructure. Cyberspace culture, in its current form, is a fantasy of a postmodern city, the LA, New York, Hong Kong, and Tokyo, of every other youth's dreams in the GEMS.

Talking about cyberculture means rounding up an array of usual suspects: adolescents of all ages living out Neuromancer fantasies, online identity

22 However, notwithstanding Anderson's argument, Net is also home to the paradox of global localization. There is an important counter-effect or internal contradiction in the global, Net-based information society: simultaneously with the rise of global networked society there is an increase in national, ethnic, and religious identity politics and the resistance to globalization inherent in these movements. Many of the identity groups represent themselves as explicit points of resistance to a global system of any kind while simultaneously using the tools of globalization (Net communications, Web presence, satellite communications). For example, the International Communities website hosts information for the community movement, which has roots in 19th-century utopian communities. The search engine for the site is hosted by gaia.org, an eco-village service, whose "secretariat" is Gaia Villages, Denmark. This movement seeks to build internally self-sustaining, localized communities.

23 For example, the Kurdish community is using MED-TV, a satellite television channel broadcast out of London, to support the Kurdish ethnic political movement. MED-TV is broadcast in Kurdish from London, but the Website for MED-TV is in Belguim, hosted by Infoboard Teknology NV (now EuroNet Internet NV). The Website is in English. The American Kurdistan Information Network (www.kurdistan.org) is in Washington, DC. The Kurdish movement is deeply rooted in the post-war imperialist hegemonic strategy: an imagined Kurdistan which comprises parts of Turkey, Iran, and Iraq, is an ever available cause to mobilize insurgents for destabilizing the regimes in the respective countries. The Turkish government, of course, views the receiving and viewing of these broadcasts as illegal activity, while both Satellite and Internet connectivities are forbidden in Iraq and Iran.
morphism in chat spaces; virtual communities sustained by Net communication; cybersexualities on campuses and underground websites; magazines like Mondo2000, Wired and 21st C.C. speculative and cyberpunk fiction with a finger on fast forward; the global market for multimedia information and entertainment; and the large group of artists, writers, and philosophers who find the Net environment the most interesting place to play, live, think, and create.

Cultural globalization, in the sense of the diffusion of cultural productions on the Net, is the future which is already here, as the concentration of Internet nodes is now being increasingly interpreted as a global economic indicator. The last survey of Internet hosts by Network Wizards quantifies these trends: the growth of the Net is strongest in countries with cities that function as network economy nodes.25 Presently, the map of Internet hosts does not map on entirely to urban concentration for two reasons: poor economic conditions and infrastructure in many parts of the GEMS, and restrictions on international communications and trade in some developing countries.26 Nonetheless, the general trend is the globalization of culture following on the globalization of access to the Net through the nodal points of global cities.

V.

Some for the glories of this world; and
Some for the Prophet’s Paradise to come;
Ah, take the Cash, and let the promise go.
Nor hear the music of a distant Drum.
Omar Khayyam27

Culture is the expression of the very sense of life and highest values of every human being and every people. Every civilization is measured by the originality and vigor of the culture of its bearers, the degree to which it is disseminated and its continuity in a

26 For these reasons, the island of Taiwan has 176,836 Internet hosts (as of 1/98), but there are 0 in Iraq, Djibouti, Zaire, Viet Nam, and Haiti. There are more Internet hosts in Lithuania (3,647) than in all of sub-Saharan Africa (excluding South Africa).
Western education a direct route for the children to go far beyond what they achieved for themselves in life. But those who can afford it are a handful few. Self-centeredness of the latter has never been a factor of progress, nor rarity an absolute criterion of value. Finally, the author believes that dynamically optimal size of each variance, Promise and sound of the distant Drum, from the large invariable mean, the cash, universally offers the covenant of progressive sustenance to the societies.

Conclusion

The first sign of the decay of nations is when they begin to have common gods. When gods begin to be common gods, the gods die as well as the faith in them, together with the peoples themselves. The more powerful a nation, the more individual its god. There has never yet been a nation without a religion, that is to say, without the conception of good and evil. Every people has its own conception of good and evil. When the conception of good and evil become general among nations, then these nations begin to die out, and the very distinction between good and evil begins to get blurred and to vanish.

Dostoyevsky

The fall of the Berlin Wall in 1989, was widely hailed as the harbinger of complete demise of imperialism. But, like its predecessor, the paradoxical Marxist interpretation of history, also does not hold out because imperialism in the human society has been a recurring phenomenon with changing forms. Therefore, the announcement of its death is essentially a misjudged value judgement of an historic event. Perhaps, the only accurate depiction could be that, since the waning years of the last century, imperialism has lost all kind of formal recognition it once had. That said, the globalists understand the stratagems of imperialism much better than the expansionists. They know that people, as customers can be brought into line more efficiently by changing their tastes, habits, and ways of thinking than they can if treated as potential freedom lovers who have to be forcibly suppressed. Coca-Cola, McDonald’s, Levi’s and the Bold and Beautiful, 26 make more sense than a machine gun if one wants to make people willingly to adopt a particular way of life.

27 A famous American soap opera on the satellite television.
English imperialism. Language makes it possible to seize, understand and interpret the genius of a people by way of its philosophy, religion and its psychological and moral characteristics. Development of the national languages through research, study and uniform formal system of school education, means reclaiming an unalienable right, indispensable to the expression of the personality of a people.

Formal education not only shapes the intimate personality of a nation, it is also a force for its behavioral liberation and solidarity. The educational systems of the GEMS countries, profoundly transformed by the influences from the outside world, cannot be insulated from the new global waves promising the fulfillment of material needs and intellectual appetites. These countries ought to furnish education systems, which, although modern, are not at odds with the distinct national identities. This is a difficult challenge only to be upheld if a certain number of contradictions between education and its cultural product can be eliminated. In cultural matters, the social, psychological and even philosophical factors condition the success of an educational undertaking.

Finally, in the present era of globalization, economic potentialities in the GEMS countries necessarily imply opening a window onto the Western world, a world which must be economically caught up with in order to achieve both qualitatively and quantitatively qualified economic development. For this reason, it is positively unadvisable to defy cultural imperialism by living in the past, as is too often the case. Promoting the sources of national culture is a necessary but not sufficient condition for simultaneously achieving both behavioral liberation and economic development because, rather than becoming a backward-looking view of life and existence, these sources must go beyond the experiences of earlier centuries with a new organization of space and time.

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