

## STRUCTURAL CULTURAL GLOBALIZATION: A THREAT TO POSITIVE AND SUSTAINABLE PEACE

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### Abstract

*Globalization refers to more and more interdependence and Integration of relations among people, trade, capital flows, and migration, ideas and culture, religion and customs. Scholars and experts have been disagreeing about the denotation and effect of globalization. For some it is the salvation of humanity, the only way to promote universal prosperity and peace. But some Scholars also realize the fact that as a result of globalization states and its citizens faces the problems of social fragmentation: creating critical vulnerabilities violence and conflicts. The impact of globalization cannot be restricted only to economic process but the sphere of globalization is very wide it has influenced almost every aspect of human life. On the contrary the world is witnessing the scenario where few booming dominions or few influential countries because of the blessings of modernization trying to supersede the rest of the world or the weaker nations in every aspect: economically, socially, politically, through hard power and through cultural imperialism. This situation is a threat to positive and sustainable peace.*

**Keywords:** Globalization, culture, imperialism, positive, sustainable

### Background of the topic with a brief history

Nonviolence is a weapon of the strong. . . . The law of love will work, just as the law of gravitation will work, whether we accept it or not. . . . The more I work at this law the more I feel the delight in life, the delight in the scheme of the universe. It gives me a peace and a meaning of the mysteries of nature that I have no power to describe.<sup>1</sup>

War was considered as the ultimate peacemaker of human clashes and a tactic of accomplishing prominence both for state and for citizen as through war people have attained their 'freedom'. Ares the god of war was considered as the major Greek idol and Irene the goddess of peace, was a minor figure.

Now the clear distinction between war and peace became vague. In contemporary world the situation has been further complicated by the tendency in public conception for the term "war" to be used to refer towards the placement of planned activities against various national or international activities, the activities to damage diminish and weaken the cultural heritage and soft face of the nation termed as Soft war or Structural violence.

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<sup>1</sup>Gandhi, M. *The Essential Writings*. ( OUP Oxford.17-Apr-2008), 61

Structural violence can be described as: ‘the violation of basic needs through intentional use of physical or psychological power’. In this case violence is not limited to violent events. As per Galtung<sup>2</sup> war does not mean direct violence and aggression:

People can be killed, psychologically harmed, mal developed or deprived through violent socioeconomic or political structures. This type of violence has been called structural violence.

Whereas as per Galtung Peace is:

Not merely the absence of violence, but a state of mutual beneficial relationships, fair structures, and a culture of peace. Peace is also a capacity to handle conflicts with empathy, creativity and by non-violent means.<sup>3</sup>

According to Thomas Hobbes<sup>4</sup> there are three causes of war:

- Quarrel: a result of competition or pursuit of gain
- Diffidence: desire for safety
- Glory: desire for recognition

War can also be studied through the theory of social Darwinism. This theory explained and justified the desire for national conquests, imperialism, military autocracy, and suppression of the feeble.

In comprehensive sense, the term social Darwinism has been used to denote to any struggle made headed for relating notions from Darwin’s theory of evolution by natural selection to social theory, political systems, economics, and other domains of human social life.<sup>5</sup>

Although social Darwinism is not scientifically proven but we can easily relate it to justify the thirst of power. Thirst of power can be well understood through the Past and present events though at the same time effect and permeate each other: past shapes and fashions what ultimately becomes modern, whereas present on reflection gives new meanings to past events.

Social Darwinism is famous for its infamous connotation with initial twentieth century political ideologies directed at “improving the human race.” Darwin’s philosophies were used to defend eugenics, race war, imperialism.<sup>6,7</sup>

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<sup>2</sup>Galtung, J. *Violence, Peace and Peace Research*, (International Peace research institute Oslo, 1969), 167-191

<sup>3</sup> *Ibid.*

<sup>4</sup>Gerwin, M. *Peace, Honesty, And Consent: A Hobbesian Definition Of Peace*. (Canadian Mennonite University, May-1991), 75-85.

<sup>5</sup>Peter, Dickens, James Ormrod. ‘Cosmic Society towards a Sociology of the Universe’ (Routledge, 2008)

<sup>6</sup><https://www.nature.com/articles/530418a>. (Last accessed : 10<sup>th</sup> October, 2017)

<sup>7</sup>Thomas C Leonard. *Origins of the myth of social Darwinism: The ambiguous legacy of Richard Hofstadter’s Social Darwinism in American Thought*, (Elsevier, 2009), 37-51

The proponents of the theory of social Darwinism played with the emotions of people and promoted every form of imperialism and fabricated as it is the key to universal prosperity and peace and pretended their willingness to spread peace and harmony in the world. Peace is the ultimate and desperate desire of humankind. Throughout the history the powerful threatened the suppressed to accept their unjust demands at the cost of peace. We can relate the theory of social Darwinism with the historical events.

Mappa Mundi<sup>8</sup> the medieval European map of the world that was drawn in England in about 1290 portrays Jerusalem at the center and east towards the top these features clearly strengthen Christian myths and an effort to symbolize the world as unified within the belief of Christianity and an effort to rule the whole world.

As per Tomlinson:<sup>9</sup>

But what is most striking is the complete domination of the representation by elements of Christian theology. Jerusalem - the Holy City - is placed at the center, whilst the orientation of the map places the east at the top where is also depicted the Garden of Eden - scene of God's creation of mankind.

Not only Medieval Europeans were interested to unite the world under their rule but we can trace same type of efforts from the other part of the world. *Kunyuwanguoquantu*<sup>10</sup>, or *Map of the Ten Thousand Countries of the Earth*, is the oldest surviving map in Chinese. The 1602 Ricci map shows China at the center of the known world clearly demonstrating the efforts to make China as the center place of the world.

As per Catholic Encyclopedia:

... Their perception of the prominence and greatness of their country and of the insignificance of all other lands made them so proud that the whole world appeared to them violent and barbarous compared with themselves.

The Sumerians were the first identified people settled in Mesopotamia around 7000 years ago it is also called the cradle of civilization. By the 4th millennium B.C they established an advanced system of writing, remarkable arts and architecture astrophysics and mathematics. The Akkadians who followed the Sumerians after borrowing their culture produced a new language of their own and created the world's first empire. Sumerian eventually became the dead language and Akkadian would continue to be spoken for the next two millenniums. It happened after the development of cultural symbiosis between the Sumerians and Akkadians. It was a classic example of cultural imperialism.

In 1023 the world witnessed efforts to unite the whole Christian states when Robert the Pious of France and Emperor Henry-II met at Mouzon to discuss the peace pact for France and Germany and eventually for all Christendom. It was an effort to bring peace

<sup>8</sup> World digital library <https://www.wdl.org/en/item/6763/>. (Last accessed on : 10<sup>th</sup> October 2017)

<sup>9</sup>Tomlinson, J. . *Globalization and culture*.(University of Chicago Press , 1999), 224 pages

<sup>10</sup>Matteo Ricci, Li Zhizao, and Zhang Wentao: World map of 1602, Article on line available from : <https://www.lib.umn.edu/bell/riccimap>. (Last accessed on : 12<sup>th</sup> October 2017)

among the Christian state only these biased efforts were extended when again in 1095 the Pope Urban II started mobilizing Christians to forget their animosities to bring peace in Europe and he organized them to fight against Muslims and he launched Crusades. So, all these efforts were not for the whole humanity or for the whole world but in a way those were the alarms for the rest of the world that if you want to live with peace and harmony then follow us, accept our religion and our faith.

Dante Aligheri<sup>11</sup> an Italian Poet proposed the idea of peace through world government in early 1300 in his book *De Monarchia* he promoted his idea of Universal monarchy through Holy Roman Empire. He suggested that as one law will be observed in Heaven therefore this should also be the case on Earth. But as per Dante this should be applied to the international system there should be local rule otherwise

Galtung describe these so called peace movements with these words:

All the thinkers before Cruce were primarily concerned -not with peace, but with European unity. They advocated some sort of association between Christian states to keep order in Europe and to wage war against Turkey or Russia. Peace was at best a by-product.

In 1713, Charles Castel<sup>12</sup> proposed an international organization very much similar to the current European Union for maintaining world peace.

The basic aim behind the idea of peace through world government was also the maximization and attainment of power and authority. Formation of world government or to rule the entire world is two different phrases but the meaning and the intentions are same.

### **Cultural globalization and its impact on Peace**

The activity of imperialism flourished at the turn of the twentieth century. The concept of ancient imperialism produced the concept of Romanization. Then the refined and hidden desires with the new concepts and under the influence of modern philosophical, political, and economic theories about globalization at the end of colonial era started another form of hidden imperialism that is interdependency, connectivity, convergence and decentralization.

- DURING the early period of Western colonialism, cultural globalization can be marked as the root cause to forcibly spread Christianity and European economic values to indigenous societies and it was portrayed as the efforts to bring the whole humanity closer to each other to spread peace and homogeneity.

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<sup>11</sup>Sanders Beck, 'Dante on One Government', Article available online from: <http://www.san.beck.org/WP7-Dante.html> (Last accessed on: 12<sup>th</sup> October 2017)

<sup>12</sup>Brian Orchard, 'From Globalization to Global', 2009 Article available online from: <http://www.vision.org/visionmedia/article.aspx%3Fid%3D18193> last accessed : (13<sup>th</sup> October 2017)

- The commencement of the new imperialism of the nineteenth century witnessed the maturation of this drift as imperial states wanted to reproduce their legal, political, and educational systems within their colonies.

Like the concept of 'imperialism', similarly the ideology of cultural globalization is trapped and used by the power seekers to satisfy their power hunger and to suppress and compel the poor by all means along with the forces, individuals, organizations and states with clear and positive intentions.

- Developed and modern countries and MNCs are using this social process that is Globalization as a tool and are trying to invade and supersede the cultures of the developing and underdeveloped countries. This is another form of imperialism and can be named 'Cultural Imperialism'.
- The over exposure of the cultures of different and varied societies as a result of globalization is damaging the local culture dramatically.
- Furthermore, the planned activity of domination or efforts to eradicate the cultures of developing nations is a criminal offense we cannot call it cultural globalization as it is 'soft power' or 'cultural imperialism' or 'hegemony'. According to Hirst and Thompson Globalization has made the politics 'polycentric'.

Let's consider the definition of peace proposed by Martin Gerwin, he define peace as:

A state of society in which dealings among individuals and social groups are on the basis of honesty and consent, and there is a known disposition for all parties to continue such practices...

By considering the above definition we can conclude that to maintain peace:

The honesty and clear consent of the actors of peace movement plays the vital role. Therefore as per Gerwin, perfect, sustainable and positive peace is still very much a Utopian ideal. As it can only work in an honest and dutiful society any coercive force against the law breakers means ideological absence of perfect peace. The idea of negative peace is also tricky it is defined as the 'absence of organized, collective violence'. This definition is vague as the concept of violence is not clear.

When we claim that the basic aim of globalization is to maintain peace and to minimize the poverty rate and to improve the standard of living of common people, greater access to health care, schooling, and information, to create awareness about the rights, the interpenetration of industries across borders, the spread of financial markets, the diffusion of identical consumer goods across distant countries, and massive transfers of population, trends toward a harmonization of tastes and standards, a universal world culture that transcends the nation-state etc., then the possibilities of achieving that goal lie elsewhere than in formulating or imposing the rules, over exposure of a particular culture, it is

immensely important not to propagate the slogans like 'be like us'. That was a slogan of Woodrow Wilson.

President Woodrow Wilson's rhetoric also pushed the whole world in following his aggressive desire in order to make the world safe for American Capitalism. As per Noam Chomsky he was the imperialist as he tried to rule the minds of the people. Wilson's fingerprints were all over the Vietnam War although he pretended the slogan 'Peace without victory'

Basically the major powers especially west are using this social process to achieve their targets that is as per James Petras:<sup>13</sup>

- To attain economic prosperity and to create hegemony by shaping popular consciousness.

Cultural insecurity leads to economic crisis, anarchy and border insecurity because the love for the culture and love for the nation are directly proportional to each other. Nationalism promotes constructive approaches, and relying on available resources and the preferences of local goods and services and loyalty and sincerity and self-accountability are some common and undeniable outputs of Nationalism. There is a direct relationship between cultural identity and love for the nation. Cultural identity answers the queries of "Who am I?", "Where are we heading to?" And "What do we have?" Since people create their identities through their cultures, they will protect them and its part of an individual's self-perception.

When people obtain the notion that identity and culture are not the obstacles in upgrading, improving or modernizing their economies when governments fail to provide the basic facilities to their people then people start realizing that Westernization or Americanization is the only option or solution to their problems, then they start fanaticizing their leaders, then the 'spirit of Nationalism' or 'love for the culture' are the sentences that do not have any meaning for the people any more.

Previously mainly Colonial powers and settlers and now mass media, fashion trends, internet, technological development, NGO's and MNC's are responsible for imposing the disastrous impacts on indigenous lifestyles

The historical events, social moves, innate human nature and the desire of maximization of power were and are the main reasons behind the anarchy of the world system. Hobbes explained this system as "a condition of Warre of every one against everyone." Therefore by borrowing the concept of Chris Chase Dunne<sup>14</sup> who is a distinguished professor of Sociology and a director of Institute of Research on world system at the University of California- Riverside described Structural globalization as:

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<sup>13</sup>The James Petras Website, 'Washington's global economic wars'(10-18-2016) Article available online from: <https://petras.lahaine.org/washingtons-global-economic-wars/> (last accessed: 12<sup>th</sup> October 2017).

<sup>14</sup> Chris Chase Dunne, 'Globalization from below towards a democratic common wealth' Journal of Globalization Studies, Vol. 1 No. 1, May 2010,( 46–57)

- A growth of intensive large scale networks relative to more localized one as per Dunne structural globalization is a long term process and the pros and cons can only be identified by deploying a multi century time frame.

Although he distinguished ideological globalization from structural globalization as he consider it as an attempt by the political social groups and communities to turn those processes to their own advantage.

We cannot segregate the ideological globalization from structural globalization in the sense that to attain the long term objectives it is immensely important to set the goals and to create an environment to achieve the targets. Structural globalization we can say that structural cultural globalization also played immensely vital role and can be held responsible in exploitation of the young generation of the weaker nations and this exploitation create imbalances among the society and the disturbance in balance of power are the main agents of destroying Peace and can affect the peace movements. John Galtung described three phases or three concepts of peace according to him the oldest idea of peace is a synonym for stability or equilibrium. This idea refers to 'law and order' concept or it can also be defined as the peace that is enforced by means of force or by the threat of force. This conception of peace recognize the presence of violence but the absence of organized or planned collective violence for example the soldier can enjoy peace with himself on the battle.

Structural violence in the shape of structured cultural globalization are actually the planned activity of denying people's basic rights as economic opportunity, social and political equality, a sense of fulfillment and self- worth as per David Barash and Johan Galtung:

When human beings suffer from diseases that are preventable, when they are denied a decent education, housing or opportunity to play, to grow, to work, to raise a family, to express them freely, to organize peacefully, or to participate in their own governance, a kind of violence is occurring even if bullets or clubs are not used. Structural violence, including hunger, political and cultural suppression, and psychological isolation, often is overlooked and works slowly to corrode humanistic values and diminish human lives. Whereas, direct violence generally works much faster and is more noticeable and dramatic.<sup>15</sup>

Structural Cultural globalization is another way of oppression and playing a key role in disassociating people from their own culture by promoting and artificially injecting the culture or language of one nation in other the bombardment of other cultures are actually disturbing the homogeneity of a society and finally their unity. Structural cultural globalization is actually a soft power different from economic influences or the use of force. It works like a magic and through this method no military or economic intervention is needed to be able to influence other countries. In a way it is a split and rule technique.

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<sup>15</sup>Human Rights education research outreach, 'The Liberian renaissance the rebirth of a nation' (17 October-2016) Article available online from: <https://cas.uab.edu/humanrights/2016/10/17/liberian-renaissance-rebirth-nation/> (last accessed: 15<sup>th</sup> October 2017).

So, the question again is whether this situation is acceptable as "peace" or serious forms of disparity, vulnerability and exploitation is really fruitful. As for us peace is rather more than just absenteeism of organized group violence, peace also comprises of an element of equality and absence of exploitation. Galtung described the second form of peace as the situation when there is an absence of organized collective violence and referred this type of peace as NEGATIVE PEACE. Then the third concept of peace as per Galtung is clearly a substitute for all positive happenings in the world, predominantly collaboration and assimilation among human groups, with less stress on the lack of violence. He referred to is concept of peace as POSITIVE PEACE. It is a notion that appears to be mainly prevalent in deprived groups, groups that are not as much of status quo oriented.

The exploitation derived from the structural cultural globalization generate conflicts among the nation (powerful and weak/ rich and poor/ Westernized and Easternized) that are unavoidable and create polarization among the people as they become incompatible with each other because of having contradictory views and because of having different goals and objectives.. Structural Cultural globalization actually damaging societies by elevating some groups, while demoralizing others from positions of power or status imperial powers removed or destroyed those sectors that held political or economic or religious power within a new acquired territory. Structural cultural polarization was also used as a tool by the colonists as they promoted groups within societies to elite status to bind those groups to the colonial power, and then used them to sustain control. The capitalism that is a byproduct of globalization is also responsible for eroding culture, the blowout of American and Western culture through the globalization of the entertainment industry destabilized and damaged regional literature and arts. Globalization likely benefits some ethnic groups more than others in a poly ethnic society. With respect to already industrialized societies, the standard argument is that globalization produces greater income inequality, which most negatively affects the less educated and lower skilled manual workers. We will use the Galtung's approach to describe and analyze this situation:

- inequality creates frustration and anxiety and frustration and polarization are directly proportional to each other, Polarization give rise to dehumanization,
- where there is polarization there may be dehumanization of Other; when there is dehumanization the frustration may convert into aggression, with hatred growing in the inner world of attitudes and violence growing in the outer world of behaviour;
- Where there is hatred and violence there will be traumatization; of victims harmed by the violence, and of the perpetrators harmed by their own hatred and by having traumatized the victims; where there is trauma victims may dream of revenge.

It is proven that the society commits violence against its members when it forcibly exploits their development and weaken their well-being their religion and religious activities, cultural heritage, or some other social, cultural, political and religious assets.



Structural Cultural violence is a serious form of social cruelty that can also be recognized with respect to treatment of the natural environment. Although structural cultural violence is widespread yet often unrecognized and undervalued. Structural violence, including hunger, political repression, and psychological alienation, often is unnoticed and works slowly to erode humanistic values and impoverish human lives. By contrast, direct violence generally works much faster and is more visible and dramatic

### Conclusion

- Globalization can be used as a tool to create awareness without having the intentions to supersede other nations, culture, civilization, territory or nation; this is the best way to make our world a peaceful and a happy place as peace can never be enforced.
- Galtung describe four classes of basic needs; the non-availability or intentional efforts to exploit humanity on the basis of these basic needs is violence whether direct or structural.
  - Survival needs (negation: death; mortality)
  - Well-being needs (negation: misery, morbidity)
  - Identity meaning needs (negation: alienation)
  - Freedom needs (negation: repression)
- Since last hundreds of years the term 'security' was interpreted only as the security of nation states, it is considered immensely important to defend and protect the nation states by using all resources or at any expense, it is considered highly unpatriotic to share the resources with any state at any cost but..... Now it is the high time to think about the protection of the ideological, cultural and political boundaries as well.
- In the inter-weaved world of nowadays, a countrywide security emphasis cannot protect us from the threats of Cultural imperialism, which, whether we accept the notion or not, is affecting us all, collectively.
- To defend people from want and fear, human security would rely on protection and empowerment. It means guarding people's basic rights and self-determinations, protecting them from pervasive threats and threatening situations. It means generating systems that empower people, building on their own strengths and ambitions, so that they can build their own livelihood and future with dignity, justice and equality. No nation can reach at this point of sustainable peace until and unless they are not self-sufficient and confident.
- Moral and cultural values help and guide the nation to achieve the state of self-actualization that ended up in maintaining and securing the level of sustainable and positive peace. As peace is a state of harmonic co-existence - an intense need of all human beings.

Peace is a state of tranquility, serenity and order. It indicates calmness, coordination and liberty from war. It is marked by termination of aggressions and non-existence of conflict. Undoubtedly sustainable positive peace is the most cherished desire of humanity and an endless objective of every individual, in its wider perspective, peace refers to conditions of liberty, good health and security as indicators of development.