REGIONAL OPPORTUNITIES IN THE CONTEXT OF DIALEKTICS OF GLOBALIZATION AND INDIGENISATION

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Abstract

Globalisation refers to dwindling of the World with increasing communication and transportation technologies. There are comments that globalising world containing many crises. Crisis interpretations and the ddialectical influence of globalisation is also being mentioned. The dialectical effect of globalisation is expressed as glocalisation. If the dialogical interpretations of globalisation are true, then the globalisation is containing positive opportunities as well.

Keywords: Globalisation, Indıgenısatıon, Regional Opportunities, Development

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Introduction

In the process of globalisation, it is mentioned that there is an increasingly proceeding interdependece between different people, regions and countries in the world. Increasing communication and transportation technologies cause speed of life which is described sociologically as time space squeeze to increase and the spatial obstacles to be eroded. However the western-centered formation of the current process leads to a hegemonic expansion as the worldwide expansion/spread of the capitalist world economy and national-states, and is generally regarded as a process that is against locality. The globalisation which emerged with the modernisation is supplanting and displacing the bonds of local interactions of social relations. But sociologists also talk about a dialectical relationship between globalisation and localization. Globalisation is also refered as a process that unearths/brings localization together. Acording to this view, local transformation is seen as a part of globalisation.

With the humantarian flow which is exposed by globalisation local cultures find chance/opportunity to be moved to other places and other areas. People who go other places through migration, finds chance to both keep their locality alive and keep their relationship with locality through increasing communication and transportation technologies while conveying their culture to the places where they move. This means that local products can be moved to other locations/places. The delivery of local products to the fellow citizens in other locations means economic opportunity fort he rural areas. In addition to this, a number of crises brought on by technological developments have also increased the interest on local and organic products. This interest, in assessing organic products, that are less effected by the technological pollution, may represent a highly advantageous situation for rural areas. The aim of this study is to investigate what kind of possibilities does our cultural accumulation (which we gain from our historical experience) and geographical regional conditions contain in the context of globalization and crisis, in spite of the negative effects of globalization.

What is Globalisation

The term of globalisation has entered the social sciences quite recently. This term was first used to express developments in the field of communication and later became an indispensable term for social sciences.[2]

Eventhough we encounter differentiations in social sciences, it is possible to talk about the common qualities of what we want to describe with globalization. In general and brief sense, it is defined as the dwindling of the world, the intensification of social relations on the world scale, the increase in the speed of life and the erosion of the spatial obstacles, the disappearance of the borders on the world and loss of stability of meaning spaces;[3] İn the broad sense, it is defined as the hegemony of the rich North western countries towards the poor countries which are described as the third world countries, in the political, social and cultural sense.[4]

All these qualitifications represent the change in the contemporary world. What is the reason that social change is intense and rapid in the last two centuries? We know that social change is a very complex process, but it is still possible to identify certain elements that are dominant in this change. The most comprehensive of the economic

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[2] Marshall, Gordon, *Sosyoloji Sözlüğü*, Çev.: Osman Akınhay, Derya Kömürcü, Bilim ve Sanat Yayınları, Ankara 1999, ss. 449-450.

[3] Özyurt, Cevat, *Küreselleşme Sürecinde Kimlik ve Farklılaşma*, Açılım Kitap, İstanbul 2012, s.22-23.

[4] Talas, Mustafa, "Küreselleşmenin Sonucu Olarak Türkiye'de Kimlik Krizi", *Tabula Rasa Felsefe-Teoloji Dergisi*, Yıl:5, s. 14, Mayıs-Ağustos, 2005, s. 99-115.

factors in this aforementioned alteration has been the emergence and spread of industrial capitalism. Capitalist economic change divided the world into hierarchical divisions, in the economic and political sense as industrialized / developed countries and weaker third world countries.[5]

Although globalisation in respect of meaning, is a concept whose history related to ancient times, it refers to a phenomenon called modernisation by the process we are in. The globalization we experience today is defined as the third phase of the globalization process. The first phase of globalization has been experienced with mercantilism and has resulted in colonialism. The second stage of globalization has been experienced as a result of industrialization and the needs it has created and has become a colonial imperialism. The third stage of globalization has began to be experinced with the birth of multinational corporations in 1970, the revolution of communication in the 1980s and the collapse of the USSR in 1990.[6]

Globalisation and Crisis

There are quite serious interpretations about the fact that the modern world is a risk society and the risks tend to increase. Risk refers to danger and uncertainity. Globalization has large and complex risks due to its consequences. Both sociological and anthropological interpretations suggest that human beings can not tolerate unlimited risk, uncertainty and complexity.[7]

Modern globalization is advancing towards the destruction of cultural diversity. Today's global secular forces only allow secular subcultures to emerge or allow the existence of secular subcultures. Similiar identities are the result of the idea of enlightenment, and enlightened ideals are also leading to the destruction of diversity on a global level. The results which will be brought by the globalisation, it is forseen that only three hunded of the six thousand languages that are spoken today would get a chance to live after a century from now. From clothing to accent, from local cuisine to the body language, from architecture to music, differences are sacrificed to the rationale/logic of globalisation. While the rationale of globalization seemingly seems to endorse the differences, there is a tendency to destroy it in practice.[8]

The richest of the world are largely US and European. These riches have more personal servitude/wealth than the gross national product of the many of the countries, which is defined as third world countries. This leads to interpretations that the world is reaching a level where it is impossible to compensate for the difference between the rich and the poor. While the difference between the 20% of the richest of the world and 20% of the poorest was 1/30 in 1960, it increased to 1/60 in 1990 and 1/75 in 2000, and this tendency to increase continues rapidly in recent years.[9] What is even more tragic is while in developed countries, people are struggling with obesity based on excessive consumption, the number of those who are grappling with hunger or earning just enough to live on earth is beyond unddedrestimations. The difference between income and living standards among the rich and poor countries is constantly on the rise, and this situation is forcing the people of the poor countries to migrate in masses.

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[5] Fursethh, Inger, Repstad, Pal, *Din Sosyolojisine Giriş*, çev. İhsan Çapçıoğlu, Birleşik Yayıncılık, Ankara.

[6] *www.tasam.org/TR,/Icerik/211/kuresellesmenin_boyutları_ve_etkileri.*

[7] Turner, Bryan S., *Oryantalizm, Postmodernizm ve Globalizm*, çev., İbrahim Kapaklıkaya, Anka Yayınları, İstanbul 2002, s.252.

[8] Winter, T.J., *İslam ve Hristiyanlık*, çev. Onur Atalay, Etkileşim Yayınları, İstanbul 2007, s. 82-84.

[9] Danışoğlu, Ayşe Çelikel, "Küreselleşmenin Gelir Eşitsizliği ve Yoksulluk Üzerindeki Etkileri", *İstanbul Ticaret Üniversitesi DergisiT, 2004, s.5, ss.215-239.*

It is seen that wealthy countries are ignoring ethical values and waiting without doing anything towards permanent settlement for hungry and poor people who are exposed to mass migration.[10] Economic interest groups are also looking for ways to direct aforementioned migration to their interests, related to it, while they are opening doors to people who are qualified and useful to them, closing doors to people whom they seen as "idlers" and useless to them. In addition, nation states function as law enforcement agencies of the international capital with the control of the flow.[11]

a) Globalisation and economic crisis

At the end of the twentieth century, a world economy was encountered. Wallerstein analyzes the present world as a social system shaped by the capitalist-world economy.[12] The system, called the capitalist world economy or modern world system, is a system that has emerged in Europe and spread to all areas of the earth. The capitalist world economy is provided by a political superstructure, which is a network of sovereign states, and through the UN all states have become a part of this system. This system also means the spread of European hegemony. The devastating effect of the widespread hegemony of Europe has been the destruction of communities that are primitive by the Europeans, the opening up of the lands for European settlements and the colonization of Asia and Africa.[13]

The economic structure which emerged by globalization has become widespread at the universal level, causing local markets to be adhered to foreign markets, destroying traditional forms of production, making production for profit, and spreading capital at global level, transforming all markets. The spread of this new economic structure is the spread of capitalism itself. Capitalism is becoming widespread through destroying other alternative forms of market, plundering and transforming them, and trivialising and scorning what it can't transform.[14] In this sense, it is possible to evaluate the history of globalization as the history of capitalism.

Globalization has enabled the free movement of international goods and capital. The development and growth of world trade is expressing the most obvious direction of globalization. The intense economic competition that emerged after the second half of the nineteenth century led to the First and Second World Wars and the effects of these two wars led to the economic crises. Economic crises have created a bipolar world by reshaping the structures and functions of the states. Since the last quarter of the twentieth century, the circulation of the capital has led to the erosion of the efficiency and control of the national states in economy and trade. The global capital, which causes the sovereignty of the nation states to be eroded, continues its activity through international organizations such as the EEC, the Customs Union, the IMF and the World Bank.[15]

b) Globalisation and cultural crisis

Despite the fact that when one speaks of globalization first thing comes to ones mind is the economic field, another area where globalization is obviously depicted it's influence on is the cultural field. Globalization emerges as a process in which the consequences of the crisis of national identities, social alienation and individual

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[10] Bauman, Zygmunt, *Küreselleşme*, çev. A, Yılmaz, Ayrıntı Yayınları, İstanbul 1999, s.88.

[11] Özyurt, *a.g.e.*, s.62.

[12] Özyurt, *a.g.e.*, s.55.

[13] Özyurt, *a.g.e., s.55.*

[14] Koç, Mustafa, "Küreselleşmenin Sosyolojik Boyutları", *Küreselleşme ve Psikiyatri*, Türk Tabipler Birliği Yayınları, Ankara, 2003, s. 52-63

[15] Timur, Taner, *Türkiye Nasıl Küreselleşti*, İmge Kitabevi, Ankara 2004, s.11-18

loneliness, the dissemination of consumer society, media and cultural imperialism are experienced in a cultural sense.

Globalization has great influence in the alteration and transformation of local cultures and even in their disappearance. Through globalization, cultures are becoming increasingly homogenous. This process is a sign of the domination of the largely a western, moreover an American way of life around the world. And we are withnessing it even in the smallest forms of life. Media and communication tools are rapidly changing local cultures and in this way radical changes are taking place in our lifestyles. We observe that our centuries-old habits has been abondoned from our commercial relations to our clothing and eating habits, from our entertainment forms to our social relations. All these changes are transforming our way of thinking as well as our understanding of life beyond our superficial and formal changes. Traditions and customs that shape our lives, constituting our social fabric, are subjected to serious erosion. We do not act in a conservative reaction, thinking that change is bad in the absolute sense, but we have to take into account what kind of threats it has for social cohesion and the well-being of common life, and to know that this change works with imperialism and colonialism.

Although today's world is a world where transformation is very fast and intense, there are continuities that continuity with the past. Undoubtedly, the most important element which keep and supply this continuity is religion. Eventhough religion provides the means to maintain this continuity, contemporary societies differentiate the vast majority of institutions from traditional institutions of the world. Therefore, a very precise attention to the nature and direction of change/transformation seems to be necessary. Change is a very complex process, and it is possible to say that theories of change, which are trying to conceptualize change in all its dimensions in general terms, are inadequate. However, three main factors are emphasized: Physical environment, political organization and cultural factors as factors that continuously affect social change.[16]

The influence of the physical environment is great in the development of human social life. We have the opportunity to observe how the geography of the area and the climate of that region can be effective in regulating the way of life. There is persuasive evidence that the world's first civilizations are mostly built around rich farmlands. But still, the effect of the environment is a rather indirect effect, rather than a direct effect. Because people can produce in very negative regions according to their living conditions and they can gain wealth by energising various resources. Developing production systems can also reduce the impact of the environment and even compensate for the negative conditions. Despite the given circumstances of the world around them people can have the opportunity to overcome environmental barriers in order to regulate and facilitate their lives. One of the main factors on social change culture includes leadership, communication systems and the influence of religion. Religion and culture can create both conservative and innovative effects in social life. The development of science and the secularization of the thought seem to reduce the influence of religion, but they also contribute to the criticality and innovation of the thought. The ideals of progress, freedom, equality and democratic participation are largely the effects of contemporary change, and they have great prevalence and influence.

Another effect of globalization in the cultural sense is the consequences of cultural fluidity. Cultural fluidity causes many social and cultural movements, such as environmentalist movements, homosexual and feminist movements, etc. to become widespread across the borders of the nation state and become prevalent worldwide. It

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[16] Giddens, *Sosyoloji*, s. 551-552

can be argued that such movements have created a new consciousness for the world and human societies. However, it should not be forgotten that such movements are motivated by different social structures and contain destructive elements of our social genetics. Moreover it is also observed that new tensions have emerged from identities built on local ethnic and religious differences. The conflicting environments of today are adequate enough to notice the consequences of such identity buildings. Encouragement of micro-nationalisms through means of communication leads to the dissolution of traditional social order. Although it is assumed that this contributes to the development and dissemination of the culture of democracy, it destroys the traditional social order by disseminating divisiveness and discrimination and destroys the usual social codes. The social codes are being displaced, the social order which we accustomed to is being resolved, and we all complain about it and we light the past by saying "it was not like that before". The widespread dissemination of local, religious and ethnic identities to the extent that it destroys the sovereignty of the states is again acting as a means of expanding the dominance of cultural capitalism.

Well, is it possible to get rid of these effects? In what scale is it possible to avoid the aforementioned effects which are considered largely as the effects of communication, technology, and media. We will evaluate the possibilities of preserving from these effects in the next section, but briefly we can state that: Yes, the widespread use of technology and communication means may seem inevitable, but they are not inevitable and unequal elements of social formation and change.

c)   Globalisaation andd ecological crisis

All of us, people in every part of the world, seem to be facing with an environmental problem. Although the environmental problems are largely due to the developed industrial countries, the whole world and the humanity are paying for it. The prevalence of industrial production seems to have already damaged to the extent that compensation is not possible. The attack of today's people on the natural environment is so intense that there is almost no natural process left unaffected by it. Almost all of the arable land has been brought under agricultural production, and previously unreachable deserted places have been under the invasion of tourists / people. Evenmore, scientists are explaining that even climate is under the influence of industrial production.

Rivers, forests and air are polluted by industrial waste, and if this pollution continues uncontrollably, it seems that pollution will reach a noncompensible/irrepairable level. There are assessments which suggests that the aforementioned pollution is spread beyond the globe, and reached space. We are all under this threat, no matter where we live. With contamination, comtemporary life-style also leads to the rapid depletion of resources.

Although the crisis we face in ecological sense seems to be the result of contemporary technology and industry, this is in fact in a large scale a matter of people and society. The underlying factor in the problem we face in the big picture is the desire for continuous enrichment and uncontrolled consumption of people. The dominance of the industrialized countries over the impoverished regions and the standards of living they have in the rich countries is triggering the desire to be rich the poor communities. But the earth does not seem to have enough resources to meet all these desires. So the world needs to get rid of the capitalist economic system and unchecked desires as soon as possible. As of today we are clearly experiencing that industrialisation, technology and science are not giving completely useful results.

Crisis and Opportunity

Although globalization and the spread of a hybridization in economic and cultural terms are mentioned, it is a belief that globalization is not the only necessary form of social change. The understanding of linear-progressive history, which is the Eurocentric acceptance of historical change and transformation, is met with criticism and objections are made that history is not a linear progression. Moreover, globalization is not considered as a one-dimensional process, and it is mentioned that globalization has brought the possibility of local elements to be recognized on the global level. This double-sided effect is described by Roland Robertson as a glocalisation. If Robertson's interpretation is correct, and globalization operates as a dialogical process, which also means an opportunity.

Every crisis is accompanied by an opportunity. It will be futile to search for this possibility in the societies of contemporary life and the source of the crisis and in the dynamics that create these societies. Because, Europeans/West are so far from accepting that they are the sole cause of the crisis that they still continue to intensify their efforts to spread their values which they consider to be the climax of the so-called humanitarian values. Therefore, it is necessary to look for ways to get rid of the crisis of the world in different social experiences that are not western.

Renaissance forms the foundations of "civilization", which dictates itself as the highest and last point of human progress. When we look at the historical context of the Renaissance, we see a high level of crisis. The situation in which interminable wars between feudal lords, epidemics, poverty, hardship, superstitions, religious turmoil and conspiracies running rampant is also constituted the ground for the revival. Today's Islamic geography evokes that we are facing a similar situation. Eventhough the aforementioned situation seems to be a trigger for despair, it is important with regard to see what the crisis has to offer. Our religious and cultural aspirations as civilization, as well as our historical and social experiences, have the potential to overcome both regional crises and crises experienced at universal level. We must also know that the crisis situation in which we live as the Islamic Society stems from the imposition of global imperialism, rather than our own social dynamics. Knowing that when we stay on our own, we can come to grips with our problems is an important step to realize the potential for solution. We can end our conflicts, say our goodbyes, and continue our peaceful unity. Our historical experience shows us this.

What we intend with the development is not turning the materialistic development into imperialism, dominance like the western countries did. Our development model implies that to get over the problems we face, to get rid of poverty and poverty that we face, to make our environment more livable and to create a more peaceful environment. Muslim societies never had no imperialist aims in the past and will not be in the future. Islam does not allow colonialism and imperialism.

We can address the facilities under the following headings:

Geographical Opportunities: Our geography has yet to be protected from global pollution and our territory is still higly protected from technological pollution thanks to where we live. Although this has not been fully understood for us, it is an important opportunity in times when soil, water and air pollution are considered a major threat to the future. Let us not forget that no matter to what levels the technological prevalence reaches the essensial requirements of human life still depends on soil. Without technological tools, life can be sustained but never without food.

Food and beverages have also become important threats to today's people. Although there are interpretations of what kind of threats doesgenetically modified, DNA-modified food contains for human life, the threats that it possess are far from being

discussed with all its dimensions. Although the increase in food technologies is associated with the scarcity of food, which is said to be a threat to humanity, and this seems to be progress, this excuse seems to be an excuse to camouflage global imperialism. Because the societies exemplified as the examples of food scarcity are the societies that imperialism has colonized. Lands that are not contaminated by overproduction and agricultural pesticide have great opportunities for us. Genetically unchanged seeds and products to be produced organically seem to be a great opportunity for regional development both to cope with food terrorism and to start to produce a great deal of organic food in this times of need of organic food. Uncontaminated, genetically unchanged and non-poisoned products can also reach the global level through communication and transportation opportunities. Water resources and mountains also have great possibilities for us. Although climatic conditions in the eastern part of the country appear like obstacles, they are the obstacles that can be compensated for in terms of new opportunities for production. As long as they are not victimized because of mental laziness, idleness and supineness and not wasted by preferring close interests. We have observed that many of these opportunities have been sacrificed to our immediate interests. Unplanned and rapid spreading of landscaping threatens agricultural areas, as well as the wastes that city life created, increasing the risk and danger of pollution. Our people are sacrificing their living spaces to immediate interests. sacrifice their living spaces to nearby interests. The things brought by traditional lifestyles are seen as a burden and difficulty, sacrificed to ease and comfort, and the lifestyles that we thought to be more moral and humanitarian are abondoned for comfort and convenience. We need to appreciate the values we have for our future not to be a lament for the past.

Cultural opportunity: Claude Levi Strauss says that despite the fact that it reaches technically superior levels, Western civilization do not produce any solution to the basic problems of humanity, and that non-Western societies have much more serious opportunities to overcome the basic humanitarian problems. As being the civilization of quantities, Western civilization has transformed the basic humanitarian problems into the crisis rahter than to find solutions to them. The secularized world is living a big "meaning" crisis. And family institution is almost disappearing. The secularized world is condemned to be lonely in large crowds, the elderly expect to die in their dispensaries or hospital corners, and the young people disappear in drug, alcohol and sex addiction related to the meaning crisis.

People need identities to base/ground their assets on. Globalization is eroding the ability of people to deal with reality in a context of its relation with postmodern identities, causing an increase in the incidence of ephemerality of fashion, products, production techniques, labor processes, ideas and ideologies, values and established practices.[17]In the process of globalization, the features such as cross-border communication and interaction, international political influences and migration are impairing the sense of belonging of the people and making their identities fragile. In spite of the postmodern tendencies, the search for identity continues, and the interest in basic institutions such as families and communities shows and interest and in relation to this interest in historical roots increases. People need time and space to relate themselves to establish relationships with others. People require a sense of belonging, meaningful symbols that they can share with others and associate with others. These are cumpulsory for the realization of a intersubjective bond and identification. Wherever it is noticed, a search for identity emerges. This search for identity triggers a search for a shelter that will bring them together, make up for their

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[17] Harvey, David, *Postmodernliğin* Durumu, Çev. S. Savran, Metis Yayınları, İstanbul 1999, s. 326

future concerns, and provide sharing and solidarity for those individuals whose ability to cope with reality is weakened.[18]

In the period when peoples search for a refuge/shelter accelerating, our social, historical and cultural experiences will provide this search for a shelter. Our religious dynamics, our scientific tradition, our kinship relations are our opportunities and with them we can overcome these problems. Although these dynamics we have considered have undergone erosion and are under the threat of disintegration, they are the dynamics that will protect us from the aforementoned threats if we have come to realize. Yes, with the impact of globalization, these threats tend to spread, however, the anomy which created by these threats is also dispatching people to a search for shelter too. humanitarian empire that they are looking for as a salvation and shelter. Religion is the biggest refuge and compensation provider for man. The only desperation for the search for meaning is religion. Religion-related kinship relations will be the refuge of our people who are becoming isolated among the crowds in modern metropolises. It is even possible to use these relations for our dynamism of economic cooperation.

Opportunities produced by globalisation: Developping communication and transportation technologies will enable the promotion and marketing of manufactured products at global level. We have the opportunity to use communication technologies to introduce our products to all parts of the world, including promotion, storage, and with the use of transportation technologies we have opportunity to transport them all around the world. The important thing is to realize this potential and transform those chances into opportunities.

Conclusion

We are all experiencing that the contemporary world faces many problems at the global level. There are comments that some of these problems have also turned into a crisis on a global scale. These crises are largely the crisis created by Western European capitalism with the desire to get global prevalance and global hegemony. prevalence and crises created by the desire for global hegemony. As a general expression, this process, which is expressed by the concept of globalization, is interpreted as a dialogical process that both negative and positive effects are mentioned together. This effect, called glocalisation, represents the possibility of local factors to reach the global level. All crises are accompanied by a number of possibilities. In this sense, we will have the opportunity to transform the potentials that are available in our historical, cultural and geographical perspectives, and these opportunities can offer the possibility of confronting and solving the problems that globalization has created.

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[18] Özyurt, ag.e., s. 200

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