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## **A major controversy: globalization or not?**

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## A major controversy: globalization or not?

***Abstract: Globalization is today one of the phenomena discussed and contested at the same time, beach and speeches in terms of globalization are spread from the ordinary man in the street, and to speeches by political and academic level.***

***It is surprising how a term that recently entered the vocabulary enjoys a popularity so great! And yet how much ambiguity in its use, sometimes attached sense of this term, how much emotional load associated with it!***

***Globalization is an ambiguous phenomenon. Having to source and technological development, seeking efficiency in opening markets and interdependences economic globalization presents no danger negligible, relating in particular to undermine the sovereignty and national cohesion. Globalization is often presented as a peaceful revolution that leads to improved living standards and near religions and cultures, however, a number of voices shout its deep inegalitarian, especially from the perspective of developing countries, small businesses and normal individuals. So here's what variety of approaches, disputes, controversies, which contained many diverse and contradictory approaches are associated with this reality, which we feel and we are talking about and talking to hear every day: globalization.***

However it would appear paradoxical, in a world where the word "globalization" is on everyone's lips and is considered, in turn, quintessential universal evil, but painting and its approaches are very serious in fact, argues that some of them, universality and irreversibility of globalization, as there are some who argue that, in fact, there is globalization, as a "myth" in reality without coverage.

There are thus three major schools of thought, which Held, McGrew, Goldblatt and Perraton identify them as hiperglobalization, skeptics and processors.

In the first design school, social relationships have become completely contemporary global, globalization is regarded as the only truly important event of contemporary history. Globalization represents for them a ninth time, the "traditional nation-states have become business unit unnatural, even impossible in a global economy." Economic globalization entails "denalization" economies, creating new forms of social organization that will replace the national, reduced to a simple role of intermediary between local governance, regional and global, or a transitional organization for the economic administration. Globalization is for many of the advocates of this thesis announced first truly global civilizations, while for others it is the first "Civilization market overall.

Interesting to note, globalization allegations on Friday phenomenon both from the most enthusiastic supporters of globalization and of the opponents uncede. Between promoters find numerous experts and leaders of the new technologies. For example, the great guru of management, such as Kenichi Ohmae and John Naisbitt wrote best-seller links praise "a world without borders." Similarly, many enthusiasts of the Internet's constantly remind the growing number of online connections, or expansion of electronic commerce.

As I said, among globalization include Bright criticism of the phenomenon, particularly radical activists and dissidents of ecologists academic world, considering that some leading global corporate world now.

In a similar approach, many critics denounced global agencies like the World Bank and World Trade Organization, as autocrat the power of states and local government. Whether supporters or critics of globalization, globalization tend to approach it as by far the most comprehensive and representative in the contemporary history. For example, several authors consider the expansion of the current global communications comparable

to the spread of printing 500 years ago, the invention of writing 5,000 years ago or speech development in humans 40,000 years ago.

In the other extreme, ultraskeptics have denied the existence of any globalization. To them, all expressions of "global" is a slang empty of content, tasteless, exaggerated, and mythical rhetoric. On globalization claims are exaggerated, if not fantasies. Skeptics reject discussions on globalization and considers this period a new word for the old world of politics. In their view, contemporary history has not anything new or distinctive to be called "globalization", and studies on this subject are ghost actually a waste of time. Ultraskeptics position on the so-called economic "global" is a myth, which shows an approach to "globalization" as a phenomenon exclusive economic assimilating it, first with a fully integrated global market.

So-called global companies are in fact deeply rooted in their home countries, and their actions are entirely held by the logic of interstate relations. In this respect, he said "globalization" could not and will not change the basic operations of global policy actors, specifically what sovereign. So-called global governance institutions (International Monetary Fund, World Bank, World Trade Organization) have not exercised the power independently of their Member States.

Internationalization has not changed at all inequalities and patterns of global hierarchy, but all of these inequalities have not led to the birth of a global civilization, "but to fragmentation in blocks of civilizations and cultures whose collision is inevitable, as the expression of Samuel Huntington.

Analyzing statistical data on trade flows, investment and labor worldwide in the nineteenth century, skeptics argue that the current economy as internationalization is not unprecedented: it is one of many historical circumstances or distinct stages of international economy, from the time of occurrence economy based on modern technology, industrial development, widespread since the early 1860. In some respects, the current economy is less open and integrated than the regime that predominated between 1870 and 1914. In the meantime, analysts are moderate between extremes ultraskeptics and globalization. From such a perspective, globalization is, indeed, a distinctive and important phenomenon in contemporary world history. However, the size and its consequences must be measured and characterized carefully. Rather, the phenomenon of globalization is to reveal the long - and interpenetrate closely with - other major social forces such as changes in production structure, governance, community and the stock of knowledge.

In addition, research moderations put emphasis on the often erratic nature of the phenomenon. In this respect, some countries (such as the U.S.) or regions (Western Europe) have experienced, in general, more global than others (Afghanistan and sub-Saharan Africa). Similarly, urban centers, throughout their accumulated more connections than rural areas overall. Global relations have also tended to be unequal position by age group or social class, and its effects are different on different countries, classes and other social sectors. In a word, the measurement of globalization is more complex than the one considers globalization and ultraskeptics.

For processors, including Giddens, Rosenau and Scholte name the most representative, the company goes through a process of major changes, the unprecedented scale of history, but also adapting to an increasingly interconnected world and a high degree of uncertainty. Globalization is a force that restructuring the institutions of governance and world order. It turns classical hierarchy of power and hierarchy reconfigure classical social stratification, so that the family hierarchy pyramid center-periphery is no longer a geographical division, but a social, the world economy. " Globalization reorganized national economies,

deterritorialisation economic activity, which becomes transnational dimensions, so that national economic space is no longer overlap with the national territory.

"Economic globalization is a reality and not merely a continuation or a return of the trends of previous years. [...] Globalization is not only - or primarily - on economic interdependence, but to transform time and space in which we live. " As a result, the form and functions of the state is changing, it becomes more active, more supple, far from suffering dissolution announced by some.

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