

GLOBALIZATION AND RELIGION: ISLAMIC PERSPECTIVE

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ABSTRACT

Globalization has a religious dimension. Though globalization has many facets, this paper empirically examines how cultural differences have changed religious beliefs and traditions within religious practices. The cultural, political, economic, and technological influences on the globalization of religion can be understood by identifying and acceptance of diverse religious beliefs and cultural differences. The diffusion of population and the effects of globalization on religion have resulted in cultural responses of Muslims to the transformations, contradictions and challenges confronting Islam from globalization.

Keywords: Globalization, Religion, Global civil society, Islamic perspective, Global civilization

INTRODUCTION

Globalization refers in general to the worldwide integration of humanity and the compression of both the temporal and spatial dimensions of planet-wide human interaction.⁶ The increasing integration of economies and societies around the world, transcending the boundaries of the nation state, particularly through international trade and the flow of capital, ideas and people, the transfer of culture and technology, and the development of transnational regulations.⁷

Globalization (cultural) is a phenomenon by which the experience of everyday life, as influenced by the diffusion of commodities and ideas, reflects a standardization of cultural expressions around the world.⁸

Effects of Globalization

The term globalization refers to the increasing interconnectedness of nations and people around the world through trade, investment, travel, popular culture, and other forms of interaction. Globalization in its literal sense is the process of transformation of local or regional phenomena into global ones. It can be described as a process by which the people of the world are unified into a single society and function together. This process is a combination of economic, technological, socio-cultural and political forces. This process has effects on the environment, culture, political systems, economic development and prosperity, and on human physical well-being in societies around the world.⁹

Globalization and Cultural diversity

There are many factors to think that globalization might undermine cultural diversity. Firstly, multinational companies promote a certain kind of entrepreneurial culture, in which standard provisions, promoted by global marketing campaigns exploiting basic material desires, create similar lifestyles. Secondly, sponsored by the power of certain states, western ideals are falsely established as universal, over-riding local traditions--"cultural imperialism". Thirdly, modern institutions have an inherently rationalizing thrust, making all human practices more efficient, controllable, and predictable, as exemplified by the spread of fast food. Fourthly, the hegemonic influence in promoting values and habits of West through popular culture and the news media. But there are some reasons to think that globalization will foster diversity; for example,

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⁶ www2.truman.edu/~marc/resources/terms.html

⁷ citizenship.vara.com/en/resources/glossary/index.html

⁸ www.britannica.com/EBchecked/topic/146289/culture

⁹ Yazdani, E. (2009). Globalization and the Role of Islam in the post-Soviet Central Asia, Alternatives: Turkish Journal of International Relations, 8 (2) p. 55.

- a. Interaction across boundaries leads to the mixing of cultures in particular places and practice—pluralization.
- b. Cultural flows occur differently in different spheres and may originate in many places—differentiation.
- c. Integration and the spread of ideas and images provoke reactions and resistance—contestation.
- d. Global norms or practices are interpreted differently according to local tradition; the universal must take particular forms—glocalization.
- e. Diversity has itself become a global value, promoted through international organizations and movements, not to mention nation-states—institutionalization.

To some extent, the issue of diversity is now the subject of global cultural politics, and therefore unlikely to be settled by argument and evidence. Scholars can offer some cautions:

- a. whether diversity diminishes depends on what index is used e.g., linguistic diversity may be more threatened than cultural diversity
- b. homogenization and heterogenization may actually operate in tandem or even reinforce each other

Globalization Effect is Un-Controlled

The issue of controlling or regulating globalization concerns elite officials of states and intergovernmental organizations as well as opponents of neo-liberalism in pursuit of global justice. They often share a sense that the current thrust of globalization may be irreversible and out of anyone's control. They have several good reasons to think so:

- a. one of globalization's driving forces, technological innovation, is inherently unpredictable
- b. globalization results from the interplay of many parties (economic and political), none of which exerts dominant influence
- c. old regulatory agencies devised by states cannot control processes that exceed their territorial authority
- d. apart from minimal rules of competition itself, the world lacks a single set of rules that serves to regulate transnational behavior

This concern has given rise to interest in "global governance," or the design of institutions that authoritatively manage and regulate actions, processes, and problems of global scope or effect. While some believe such governance is desirable but lacking, others think it is in fact emerging in the work of various international organizations and groups active in civil society. Though advocates of global governance portray it as enhancing democracy, defenders of traditional democratic values and state interests have questioned such claims.

Global Civil Society

In the past decade the concept of global civil society make progress as a plan to be endeavored and realized.¹⁰ This terminology was adopted and espoused by the liberal theorists that vary from explicitly multi-ethnic ¹¹(Kaldor, 2003) to the skeptically communitarian (Frost, 2002) who mark this terminology as essentially normative, or moral type that needs promotion and encouragement all over the globe. These aspects of a global society are anticipated to give rise to the broadminded version of democracy, liberty, contribution and citizenship globally. Thus a global civil society is perceived as a normative program needs to be encouraged and actualized.

In the given context a global civil society should be understood as a historical truth, instead of conceiving it only as a political venture; and must be recognized as a significant categorization that does not constitute any intrinsic liberal-democratic characteristic. Its can also be deemed as an ideological and modernized version of socio-political enterprise that has diversity as well as incompatibility of ideological projects.

¹⁰Young, T. (1998) A Project to be Realized: Global Liberalism and Contemporary Africa', Millennium: Journal of International Studies, 24 (3), 527-46.

¹¹Kaldor, M. (2003) Global Civil Society: An Answer to War, Polity Press, p. 106.

The above mentioned fact does not rule out the possibility to assign a normative or moral sense to global civil society, rather it emphasize to bring down the features in the past and in the social scenario so as to identify the actual organization and procedures that are bearers of the ethical norms and principles linked to the social order.

For the elucidation of connection between the logical and normative aspects of global civil society, a realization of certain facts must be taken into consideration. First of all, there has been a development of globalization in civil society going on, though not uniformly, for the previous three centuries, and cannot be considered insignificant. Subsequently, a complex and variegated manifestation of global civil society has been reproduced as a consequence of the unevenness in the global reproduction of civil society.

Important Features of the Global Civil society

To begin with, global society originates a conscientious sense of balance among sovereignty and societal organization. (The word "Autonomy" includes human rights, democracy in each state and an open market system. While "Social order" covers organization that is put into effect by the state and also by the socio-normative influence, that is why it can also be termed as hard and soft power.) That means a society not only watch over the freedom, protection and safety of the individuals but also support the shared responsibilities obligated on the basis of common welfare. This is done even by putting some responsibilities and requirements on the associates; who may not be willing to do so, had that been left to their own plans and strategies. Thus it gives rise to the intrinsic conflict and strain between autonomy and social order.

Subsequently, there is a continuous retrace of the global civil society continuously acts to re-examine the sense of balance and stability between autonomy and order in a global society. Thirdly, it is all an inter-related behavior, i.e. if the social order is having a domination and strong management on normative rules defining moral suasion and informal social influences, and there is an inadequate possibility for the behaviors to be controlled by the state, the community is more likely to be a good civil society.

This means that in a good global civil society there are moral and social obligations on the individuals to serve for the common good that cannot be achieved relying on state policies, whereas a thorough respect to the individual's rights and preferences proves to be a soft control to ensure following up of society's regulations.

Global Civil Society: Normative and Analytical Dimensions

Civil society is comprised since the beginning both analytic and systematic (i.e., explicatory) and normative (i.e. prescriptive) connotations in modern social as well as political theory. Contrary to the mainly mythical conception of the 'state of nature', this concept come forward as an elucidation of seventeenth and eighteenth-century reinterpretation of this classical Greek concept initially. The philosophers like Hobbes, Locke and Rousseau depicted civil society as a kind of political indenture – commonly taken as a state's prerogative, - that may ensure enhanced assurance regarding tranquility, safety and rule of law in any society. The narrow and authoritarian application of the phrase of civil society took a critical intonation at the end of the eighteenth century, when political philosophers like Ferguson, Smith and Hegel specify the concept of civil society as a thought signifying the organized communication of individuals.

Civil society, in the given appraisal connotes a progressively mediated and historically exceptional communication among individuals beyond the affective sphere of influence of family or the political realm of the state. The given comprehension of civil society introduced a new sociological perception by conceding it an instructive and illustrative supremacy which had until then eluded it.

With the specified historical background, it's noticeable that the current appropriations of 'civil society' on an trans-national or global level have a tendency to concentrate on the latter, i.e. the normative characteristic of this notion. In the significant hardback 'The Global Civil Society Yearbook' it is emphasized that global civil society 'has got in cooperation normative as well as the

evocative substance and it is not likely to locate an exact connection amid the two.’¹² The Yearbook transpire the concept of Global civil society as a truth ‘in the making’; as a social and political sphere of influence that, in spite of the editors’ affirmation of being indefinitely objective and unbiased, in reality intend reproducing specific primary open-minded morals and standards that may take account of pluralism, non-violent challenges and argumentations, discussion and contemplation in the course of global civil society: ‘Instead of providing an ultimate meaning or description of global civil society, it has rather happen our objective as editors to propose this and future Yearbooks as a constant stage meant for discussion. We have chosen for this methodology since we consider that a debate on the comprehension of global civil society denote input to the materialization of an active, approachable, and impulsive global civil society’.¹³

Another significant input to these discussion, John Keane (one of the Anglophone authors who has done most to both recover and develop the notion of civil society for our times) support an standard definition of global civil society as ‘an unfinished project that consists of ...actors who organize themselves across borders, with the deliberate aim of drawing the world together in new ways.’¹⁴

Despite the abundant aspects and limitations involved in this meaning by Keane, it still overshadow a normative force whereby, ‘Global civil society is ... an implied logical and institutional precondition of the survival and flourishing if a genuine plurality of different ideals and forms of life.’ Global Society emphasizes more on the notions of plurality, differentiation, liberty and human rights in a broadminded connotation. Thus it is meant to be an elucidation of this theory that asserts it to be a ‘project to be realized’. This analysis of global civil society promotes it actually-existing social, economic and political sphere that nevertheless must be encouraged and advocated as an domain where ‘goods’ such as passivity, courtesy, lucidity and conciliation thrive. According to Keane, ‘it is not merely any erstwhile compilation of manner of living that are famous for being recognized by governing organizations. In actual global civil society persuade cooperation and reciprocated reverence.’¹⁵

Mervyn Frost, while explicating the normative content in detail, abstain from ‘political sociology’ of global civil society and as an alternative promote the theory of linking this concept with right-holding citizens of egalitarian and democratizing countries: ‘The social whole within which I claim basic rights for myself and recognize them in others ...I shall call civil society. This is a society without geographical borders – it is global in reach.’ (Frost, 2002: 7, italics in original). Thus, for Frost, global civil society is a practice involving the recognition of democratic rights for oneself and others on a global plane, chiefly through non-violent, dialogic means. It therefore explicitly requires the global reproduction of such practices: ‘For holder of citizenship rights the general answer to the ethical question: “What ought we as citizens to do under the circumstances?” is “Act so as to nurture and advance the practice of democratic and democratizing free states within which citizenship, with its associated set of rights, is established as a valued form of ethical standing”

The disparate approaches to the concept of global society are united with the assertion on the principled pledges that are associated to the thought. In particular, the conjecture of global society being liberal manifestation of global community will cultivate a more nonviolent, passive, legally recognized and plural world: ‘Global civil society ... is about “civilizing” or democratizing globalization, about the process through which groups, movements and individuals can demand a global rule of law, global justice and global empowerment.’¹⁶

The expansion of civil society has been showing from the eighteenth century, ever since its inception, the tendencies towards globalization. Recognition of explicitly modern aspects of global society has certain associated expressions including the variation in tendencies of civil societies around the world.

Globalization and Islamic Approach

¹²Anheier et al (eds) (2001) Global Civil Society Yearbook, Oxford: Oxford University Press. p.11.

¹³ Ibid: 17.

¹⁴ Keane, J. (2003) Global Civil Society?Cambridge: Cambridge University Press, p. 8.

¹⁵Ibid p. 202, 14.

¹⁶Kaldor, M. (2003) Global Civil Society: An Answer to War, Polity Press, p. 12.

Muslims generally believe Globalization is being essentially directed by the West and those who are under its sphere of influence, such as Japan and some of the South-East Asian states. They believe that there is not much room for argument here. Globalization has become the center of international significance because of the manifestation of administrative, technological and scientific advancement achieved mainly by the major industrialized nations. It is also a reflection of the economic and financial power exercised by some states.

The current globalization process, it need not be emphasized, has its roots in Western colonial domination. This is why the major centers of economic, technological, political and cultural power that are directing and determining the pace and pattern of globalization continues to be in the West. When non-Western societies freed themselves from colonial subjugation in the decades immediately after the Second World War, they did not achieve complete economic, technological and cultural liberation from the dominant power of Western imperialism.

Positive Consequences of Globalization on Muslim Communities

The West-based globalization has tremendous impact on all world societies, including Muslim Communities. In fact, there are some positive consequences resulting from the application of this globalization, but they are merely material benefits that can help 'advanced' Muslim countries in the long run. They are:

1. Foreign direct investment projects have helped to reduce absolute poverty in some third World countries such as Indonesia, Bangladesh and so on.
2. The expansion of trade and foreign investments has resulted in the acceleration of social mobility in the strengthening of the middle class in Third World countries.
3. The new communication and information technologies have enabled educated people to access ideas and information from prestigious information sources, at low cost and through easy ways.
4. Through use of different communication channels, globalization process has brought to the fore issues such as the rule of law, public accountability, human rights and the other canons of good governance. These concepts are in harmony with the fundamental principles of Islam as well as other religions.
5. People of the world came started knowing and understanding each other. Many societies today are ethnically heterogeneous, partly because of the globalization process, thus it is even more imperative that people understand one another. Knowing and understanding 'the other' is an important principle in the Holy Qur'an which its followers are exhorted to practice.

Negative Impacts of Globalization on the Muslim Community

There are some overpowering impacts of globalization that showed itself in shocking facts and evidences with respect to globalization force:

1. It has been apprehended and presumed by Muslim scholars that western culture and civilization is going to dominate and empower the Muslims' traditions. The enthusiasm, energy and the dynamism regarding their Islamic Ideology has been discarded or been so misinterpreted that it has become easy for the west to inculcate into their minds their ideology, culture and traditions; as an ideology is the basic key that determine the role of each nation in the world.
2. The globalization process has resulted in accumulation of wealth in a few number of people. The statistics show that 79% of the total wealth is owned by less than one billion people and 11.2% populace is in control of 62.5% earnings of the globe. Regrettably, the Muslim world is controlling only 5.3% of the world trade putting a share of only 3.5 % despite having a world population of 20.5%.
3. Religion is perceived to be the prime factor in the coming future and many thesis have been presented to support this theory; one of the famous theories by Huntington, "The Clash of

- Civilizations" has given an analysis of variance between Islamic and western cultures and traditions as the basic theme for their present international conflicts.
4. Some crimes have also been internationalized and are very difficult to be controlled because of their international character. Drug trafficking and corruption has been transcending through borders making them a common story f all countries. Now the perspective of religion in elaboration of such crimes from its perspective in the global society makes a fact worth noting.
 5. Just as crimes have been international in character, there are certain global diseases that have infused into the global society; like AIDS that is spreading like an epidemic and is seeping into the trans-national borders that needs to be controlled only with the help of joint efforts on a global scale. Such infectious transmittable diseases can only be measures against it.
 6. Another important factor is depicted in the immoral character of global economy. The speedy flow of money cross the borders with the aid of technological advancement and computer and media revolution has resulted in influx of capita in the markets; not necessary to mention that it has all been supported and persuaded by globalization. Such unpredictable and precarious amount of capital can possibly inflict mayhem in the state's economies that may not have a safety valve to deal with such kind of situations. Same happened in Southeast Asia since July 1997. The South-Asian economies faced a drastic impact when the outflow of money from their economies was triggered on a large scale due to currency speculation; thus devastating them. People on a large scale lost their jobs and faced the problems of hunger, poverty, food, health as a consequence of this recession. This instability that resulted in the tragic effect on economies and individuals could rightly be regarded as a spot on the human conscience by the religion. Likewise, most religious norms consider the role of speculation, which turn out as a striking factor in gambling, as an austere token to prove the unethical principles in global economy. To add in, money is now only regarded as a product to earn profits, not just a mean to exchange. This fact itself is a reflection of condemnation of globalization itself.
 7. The process of globalizing every aspect of life is producing a threat to the Muslim countries, as the whole process is devised and originated by the super powers.
 8. The most obvious effects of globalization are transformation and progress both scientifically and technologically that invade the cultural identity of Muslim community. Modernization can be termed as believing in science, technology, systematic and logical concepts and being secular too; as regarded in the most up to date up to date stage of the world history. The concept of nuclear family, broken social terms and relations in Muslim societies and birth control measures are the negative consequences of globalization too.
 9. A consumer-based culture has become more prevalent globally that has given fame to brand and make conscious culture. It has been inspiring Muslim youth's imaginations too and fast-foods and branded attire has become fashion of the day. A culture that focus on sensations but not on spirits has become the main skill of globalization.
 10. The role of media is one of the chief medium to fan the globalization fever. The situation becomes worse when some specific terminologies are associated with a particular religion by skillfully manipulating the facts and biased interpretation of certain incidents.

Religion in Global Society

Religion is the main binding force in uniting world's greatest cultures and civilizations, as it stresses on the ethical behavior, law abiding conduct and sacrificing for the welfare of others, that turned out to be the virtues that led to unification of world's civilizations. The prospective global civilization regards religion as an important issue that will be one of the leading dynamic domination of the future. The emerging global value system include the abolition of injustice and discrimination, unbiased and

equal opportunities between the sexes, the eradication of excessive poverty and wealth, education for all, and maintaining equilibrium amid nature and technology. Thus the globalization process is motorized by diverse technological, economic, and political services to infuse into the variant and multi-dimensional cultures of the world.

The concept of globalization is taken as a challenge; for religion responds to it in terms of identifying it with Westernization. Muslims show concern over the influence of this progression on their cultural heritage and regard it the process that may endanger the faith and individuality. There are potential complications in reaching the consensus on global co-operation among variant cultures. But, conversely the new global order can infuse the religious norms like solidarity, community, ethics, customs and identity as religious pillars of global governance, for the creation of the new global order. There should be shared values and customs that respect the cultural diversity of each community in order to develop a world community with a system of governance based on these common grounds.

Issues in Global Governance

Globalization represents the mega-trends in the recent era that denote economic, political and cultural processes and their consequences. The simile of globalization could be like a huge catchments basin where various, separate rivers-cultures pour down shaping into a unified watercourse. This simile exhibit well the happening taking place. In the current era, many local cultures or economies interlink, diffuse or accept each other i.e. they function in a cumulative manner, not in seclusion. However, the merger of these rivers does not make a single basin; on the contrary all cultures are marked differently in the main stream of globalization, from what is out of this stream.

Globalization represents incorporation and assimilation as well as standing out against it. It is like a surface that represents social and cultural relationships that emerge in the form of either supporting or opposing the globalization process; thus absorbing to make its presence into the unstable world.¹⁷

Globalization is usually assumed to be concerned with economic across the borders in the form of goods or services; but it's actually the pursuit of many other interests that are interrelated with this commotion. The flow of intangible assets like norms, values and patterns of behaviours are also connected with globalization. The interaction of people, societies, cultures and civilizations have inevitable effects on globalization process and as a result, new cultural ties are constantly formed. Social relations are influenced by alien values, norms and behaviours that may either infuse into values in the local culture or are rejected.¹⁸

In spite of this fact, there is no proportionate development in the exchange of culture, values and mannerism as they are not progressing in a balanced manner. The norms and values in the western culture are dominating the other cultures and traditions because of their advancement in economic and technological progress from outside the western culture.

In the newly emerging scenario of globalization, socio-political and economic transformations are shaping the world order; thus making globalization as one of the major dynamic force. The multi-dimensional relationships between different countries on variant levels comprise one of the significant characteristic of globalization. These transformations are associated with new configuration to develop different levels of privilege or status. Some countries are directly associated with the globalization process while others are not active participants and have an insignificant or trivial role to play. The penetration of global process in various societies, cultures and regions is a critical factor in the globalization. This ultimately results in a classification of various cultures and societies into predominant or subsidiary in impact; thus the geographic layout or status discrimination does not value in that classification.

The process of globalization is influenced by number of factors that played role in its progression or confrontation. Hierarchy of cultures is one of the major factors that have significant influence processes of globalization. Some cultures have a central place, others have peripheral. Peripheral

¹⁷Katarzyna Jędrzejczyk-Kuliniak, Paper for the 6th CEEISA convention, University of Wrocław, Wrocław, Poland, 24-26 May, 2007.

¹⁸Ziętek, A. (2002). Globalizacja a kultura, Lublin, p.198.

values can only penetrate into midstream circulation if they are infused and affirmed by local cultures and on the basis of long term association with other cultural values. Presently, the interaction between the chief culture and tangential cultures is being replaced by global culture – local cultures. The religious, regional and a national character is the identity of a local culture.

Globalization is often perceived as standardization; as it changes the hierarchy of relations, it may also be termed as subordination to the global or universal culture. Standardization and universalization are often taken as similar as universalization seems to have a universal global order, similar norms and values and ways and means for everyone. This transformation is continuous in its progression and it exhibits itself in various forms of distinguished characteristics of global culture. Samuel P. Huntington (2002) marked some elements that play the significant role in the development of a universal culture:

First among them are the basic norms that have a shared characteristic among all societies like the universal moral values, conceptualizing good and evil acts like murder and harming others. Next to them are the values that are shared among developed civilized communities that separate them from uncultured and unorganized primitive societies, like literacy. Third category of factors include those concepts, principles, standards and morals that are acknowledged by western culture and are infusing into other cultures too with peoples' intermingling. Huntington (2002) called it as 'Davos culture'. As it proliferate with its acceptance, giving rise to similar models of consumption and mass culture.¹⁹

The elements mentioned above point to the fact that in the global heritage and culture, there are many common values and norms that are depicted on global scale that can be termed as universal and globally acceptable. A cultural norm can only be regarded as universal on account of its commemoration in the past, importance in present and being a source of inspiration and standard of classical values in the future. The global culture is classified on the basis of its acceptance among communities and media, and its immediate presence (tele-presence).²⁰ Previously the western values were considered as universal because of their acceptance, but now the globalization changed this situation radically. Though the western influence on media and technological resources is showing its dominance over the global culture too, having significant domineering western features; the role of religion, especially Islam has certain reservations on account of its values and characteristics that are incompatible with the globalization which is structured under the influence of ideals and beliefs prevalent in western cultures only.

Muslims' Response to Globalization

The present scenario in the global perspective is undergoing many transformations in acceptance or opposing the religious systems, and Islam is one of the major factors in significant social and political situations. The idea of new global world order is based on the secular values and in lieu to the technological development and modern states, the religion have come back to a global debate. The notion of clash of civilizations has given rise to the debate on religion and Western and Islamic civilizations are arranging dialogues for bridging the gap; and religious dogmas may be used to achieve religious supremacy in the global world (Huntington, 2002).

The revival process of Islam started in the midst of 20th century where cultural revitalization took the stance of resistance against universal global order that have its own universal traits and norms, against Islam that have a very different values based system and culture. Religious revival movements are based on fundamental differences from objectives and methods of globalization having specific culture domination that counterweight their revival. Thus the exclusion of religion from the globalization process has put religion as a personal state of affairs for individuals, which is in contradiction with basic concepts of globalization.²¹ Religion has been marginalized as the traditional and conventional approach to religion has lost its appeal and needs a fresh revival. Another important factor is the apprehension by many communities that feel endangered from the universal unification under the

¹⁹ Huntington, S. P. (2002). *Zderzeniecywilizacjiinowyksztaltładuświatowego*, Warszawa, p. 67-82.

²⁰ Krzysztofek, K. (2000) *Globalizacja, geopolitykaipolitykazagraniczna*, „Stosunki międzynarodowe”, p. 216.

²¹ Mrozek-Dumanowska, A. (2005). *Międzyuniwersalizmemglobalizacji a partykularyzmemkulturlokalnych*, [in:] A.

Mrozek-Dumanowska, J. Zdanowski, *Islam a globalizacja*, Warszawa, p. 27.

umbrella of religion; thus finding an escape in religion that provides the satisfaction and feeling of identity, according to traditional and fundamental approach.

Conversely, there are voices for putting religion back into public and political affairs in order to rejuvenate the concept of religious nationalism, that helps not only in national and political interests but also brings in a feeling of solidarity among aversive groups.

Revitalization of religions can also serve as a major strengthening factor for group identity, in order to achieve control in a competitive globalization process. This is one of the reasons that religion operate in a persuasive manner on the society. Though secularization has affected social life in trying to limit religion to private life, it has not been able to substitute the didactic role of religion. Traditionally religion was meant to provide only certain moral principles and ethical rules for regulating individual's life in the changing reality. The major religions of the world describe morality and immoral values for giving a well-defined and organized system to their believers in the continuously changing world.²² However, the global culture may be negatively affected by some of the religious traditions and turn out as elements of dissension and unfitness to needs of the global world.

A general percept to religion is its supposed intervention in the global culture. The religious value system and social norms are identified as not at par with the global values of tolerance, pluralism, gender equality or the rights of individuals.²³

A focus on religious system of beliefs and its possible influence on global society show a clash of traditions and contention in global sphere among individuals that adhere to spiritual values of their own religion and culture. This approach of exclusiveness might fan the fundamental movements that target global universalism on religious norms. The second possible relationship between religious systems and global values could be the heterogenization of religious systems, i.e. their coexistence in harmony with the philosophy of cultural relativism. This can be termed as a pluralism approach in multifarious functioning of ethical systems. The third and the most optimistic approach called inclusivism promote creation of a universal global ethical system, emphasizing mutual base of ethical principles of all religions. A global citizen would thus be more tolerant to the values of different religions leading to the ideal scenario of global society.²⁴ The irony to all the above mentioned approaches is that globalization is still striving for a common world where there is no domination of any religion religious community. It generalizes religion to be a private state of affairs to individuals as a consequence of which secularity is preached as an alternative to religion or anti-religion.²⁵ While religion is contested, it must be bear in mind that it can be a very active force in unification of global community over some shared values and norms that are not in disagreement with the central thought and organization of the universal order, rather they harmonize and complement the globalization process.

Inclusivism can thus lead different religions to a shared system of beliefs, values and ethical principles that can mutually bring into being global governance. The principles of solidarity, its philosophy fundamentally focus on common origin of all people thus accentuates cooperation and mutual decorum. While creating ethical standards, different religions regulate and emphasize on various aspects of global society considering each one person as a constituent of a community; thus focusing on the principle of solidarity they emphasize the need to help the weak making sure that the necessary social and economic requirements are fulfilled.²⁶ This approach can positively affect the economic growth in global perspective, efforts to eliminate inequality and democracy too. Consecutively, the religious identity should not be negatively perceived as it promotes the commonly shared values irrespective of belief or nationality.

²²Beyer, P. (2005) *Religiaiglobalizacja*, Kraków.

²³ Falk, R. (2002) Religion and global governance: harmony or clash? *International Journal on World Peace*, 19 (1) p. 9.

²⁴ McFaul, T. R. (2006) Religion in the future global civilization, "The Futurist", September-October.

²⁵ Halfik, T. (2003) *Religiaiglobalizacja*, "Znak", 4 (575), p. 156-157.

²⁶ Falk, R. *op.cit.*, p. 29-30.

Nonetheless, the approaches and theories to a universal global framework on which all religions unite is still an ideological thought and conceptual deliberation that has not been practically sworn in yet.

On the other hand, the rapid communication and integration of variant social groups as per their cultural identity or institutionalization in politics helps in the development of the phenomenon of the solidarity of species and universal identity. These aspects of universalization (uniformity in social patterns), homogenization (acceptance of diverse cultural norms in global culture) and globalization of human identity (inclusiveness) give rise to diverse systems of supranational and suprastate integration of social communities that lead in the formation of new developed manner of solidarity.

The Responses from the Islamic World on Globalization

One group rejects globalization absolutely takes that as a latest form of colonialism. They consider the culture, history and ideology of the nation's supporting globalization as materialistic and secular.

Second group tries to give justifications to globalization, and regard Islam as the source of it. The Holy Quran was revealed as a message to humanity for all races and thus embraces globalism. It comes in the Holy Quran:



“And We have not sent you, [O Muhammad], except as a mercy to the worlds”

Third group consider globalization as a means for diffusion of beneficial and useless things. There have been some positive as well as negative aspects to globalization in respect of religion and culture. Some measures to infuse ethical and moral considerations into financial organizations, behavior and certain objectives linked with the globalization process can help understand if ethical principles are incorporated more comprehensively and practically. The focus should be to work out efficient strategies and organizations into the globalization process while keeping with religious principles.

Religious ideology and Globalization

One of the important elements of cultural system of Islam is its religious dogmas. The values that affect the character, ethics, principles and lawful values or beliefs constitute the sacred dogmas. These religious doctrines, thus structure the social and political order.²⁸ Islam gives solutions and codes for all spheres of life in order to organize and integrate its followers. Islam also takes into account new social phenomena and provides the solution by evaluating on its principles. Islam brings in stability and invariability by preservation of tradition in the society and shaping moral principles.

Islam took a definite stand when it comes to globalization. Despite the cultural differences and variation in traditions, the Islamic civilization is not against western culture and tries to find out the way out for overcoming dissension.

Muslims apprehension from globalization of culture is depicted in the writings of philosophers taking three dimensions.²⁹ One group of thinkers advocate resolving national and cultural interests to adjust with globalization. This group recommend pacification between Islamic culture and global challenges. Globalization is a natural process of humanity development, which does not put at risk any religion or culture even though it influence social and individual life. Thus, a global society has to be based on common values, right and a mutual scheme of morality, discounting any civilization.

Next scheme takes into account the technological progress in which global communication, information, and capital flow is so abundant that hang on to the tangible cultural heritage and legacy from generations so much so that they fail benefiting from the achievements of globalization. Muslims must fill the gap between their traditions and the global culture without losing their cultural identity, with the help of advancement in Science and technology.

²⁷ Al-Quran, Surah Al Anbiyah 21:107.

²⁸ Nizioł, M. (2004). *Bezpieczeństwo kulturowe (na przykładzie państw arabskich)*, Lublin, p.51.

²⁹ Najjar, F. (2005). *The Arabs, Islam and globalization*, Middle East Policy, 12 (3) p.

The third group imply globalization as a cultural incursion that may destroy the cultural legacy of Islamic society. Globalization is perceived as westernization of life of Muslims. They take on the emerging new global values are very worldly, material and open-minded that cannot be readily accepted by the Muslims. In addition, the concern for discrimination on culture basis and the dual criterion of universal consumerism is limiting religion as a private state of affairs. Traditional moral standards and respecting each religion's moral standards can be met only by cultivating the traditions free of influences of any culture.

This approach advocates that cultural system can help cultivate the norms for democracy and human rights, as cultural norms can never be separated from politics, economy and everyday life.³⁰ Islam is not against democracy, and it supports the idea of representative government which is not in contradiction with Islamic belief. Regardless of this verity, the religious leaders yield concepts of shaping the modern democracy with the help of consultation to which the modernists, reformers and rulers turn to for shaping democracy of the Islamic world.³¹

Islamic fundamentalists not only show concerns over evaluating democracy as a corporeal system to yield authority, but also on western culture that embodies all values indicative of material motives of individuals. Thus, it makes available foundation for a universal culture and religious-ism could then be recognized similar to manifestation of constrained civilization that assemblage in the form of societies. Fundamentalists give precedence of communities over an individual while democracy is based on individual freedom. That is the reason the concepts of western democracy does not coincides with the Islamic cultural beliefs and notions.

Fundamental Islamic beliefs declare that Islam provides a complete framework of policies and regulations that shape the whole society contrary to general belief that it's just a religious ideology. There revive local cultures, which are grouped within a regional civilization, aiming at triggering a rebellion against the universal use of such principles as democracy and human rights.³²

Ironically, fundamentalism is a by-product of globalization as the global society rouses monetary objectives that can be achieved by acceptance of western, realistic cultural model. There had been numerous models that emerged as responses to the dominating cultural influences.

The evolutionary process gives rise to the emergence of varied forms of cultural ties and social characteristics. The cultural characteristics commence from family relationships, spatial propinquity and direct casual associations among local communities. A community refers to the fact of origination and inheritance of certain, potential abilities to identical or similar reacting to the same needs and incentives.³³

The origin of Muslim community is based on the traditions as well as the religion that epitomize the unity and harmony of Islamic society. The Islamic Culture depicts itself in its communal approach to deal with each individual as part of Ummah. The word Ummah is used for people of Islamic Community having emotional, moral, social ties that are stabilized with the personal relationships as well continuation over time. In recent times, the concept of Ummahis achieving a global nature as Islam is a global community.³⁴

Prospective Role of Islam in Global Representation

Globalization is taking human kind towards variance and religion can serve the purpose to unite nation for universal norms like justice and equality. Globalization is driven by large-scale resources. The people of the world interact with each other much more than at present. There are cultural exchanges and within each cultural and national tradition there is universal attempt to address problems of social

³⁰McDaniel, C. (2003) Islam and the Global Society: A Religious Approach to Modernity, Brigham Young University Law Review, 2, p. 508.

³¹Mrozek-Dumanowska, A. (1999) Islam a demokracja, Islamaglobalizacja, Warszawa, p. 18.

³²Tibi, B. (1997) Fundamentalizmreligijny, Warszawa, p. 54.

³³Palczyzny, T. Typytożsamościkulturowej a procesyglobalizacji, Available at: http://www3.uj.edu.pl/ISR/kulturoznawstwo_miedzynarodowe/publikacje/typy.doc

³⁴Olszewska-Dyoniziak, B. (2002). Człowiekireligia.Studium z zakresugenezyispolecznejfunkcjireligii, Wroclaw, p.45.

inequalities, gender inequalities and human rights. A defense of human rights and resistance against inequality and discrimination can be accomplished only with unity and cohesion globally for addressing issues regarding violations of human rights, gender inequalities. Conversely, religion and faith can be used to achieve this end. Islam supports society which gives a concept of unity beyond race. Human rights, poverty, gender discrimination democracy etc are important issues for ensuring global unity.³⁵

Globalization is the dissemination of variant societies occurring because of technology advancement media development and economic growth. Globalization generally provokes the domination of a particular way of life and morals. So global civilization is developing with the strong opponent drive to preserve local cultures too. Globalization can be termed as homogenization, which may lead to integration of behaviour, morals, and culture globally, or hybridization, resulting in adaptation of certain elements of local cultures.³⁶ Thus globalizations lead to cosmopolitization of culture as well as a common set of beliefs and norms.³⁷

Globalization tends to assimilate variant cultures. Some communities adapt to these changes or to remain in isolation and closure to external influences. Pluralism of cultures, their shared dealings and persuasion may result in conflicts among the communities their solidarity. This predicament has two solutions: either bring about extreme attitudes like religious fundamentalism, or adapt some fundamentals of the dominating culture (hybridization). However, adaptation processes in the cultural sphere take place much more slowly than in other spheres of life of human groups. A possible disinclination to acclimatize comes from the concern of losing the cultural identity.

Protect of culture, preservation of heritage is necessary for avoiding occurrence of cultural dissonances in the name of globalization. The historical heritage and the needs of the contemporary world can be met by Islam, as it is an adaptable religion with pragmatic and homogenous culture. It may absorb customs, traditions and norms of local cultures that may not be theological. Currently, progressive Muslim circles presume that the values and norms of western culture that are not in conflict with Islamic culture may be assimilated and infused in Muslim society.

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³⁵ Ali, A. & Irfan, (2010) Globalization and Islam; Hussein, Sam, "Fundamental misunderstandings about a growing faith"; Nursi, Bediuzzaman Said, The Words, 27th Word; Nursi, Bediuzzaman Said, The Letters, Fifteenth Letter.

³⁶ Wnuk, E. & Lipiński, (2004) Świat międzyepoki, Krakow, p. 40.

³⁷ Vertigans, S. & Sutton, P. W. (2002) Globalization Theory and Islamic Praxis, *Global Society*, 16) 1, p. 31-46.

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