INTENSIFYING CHALLENGES OF GLOBALIZATION AND MEDIA FOR THE MUSLIM WORLD

[1]Muhammad Wasim Akbar, [2]Mirza Jan, [3]Wajahat Karim, [2]Muhammad Anwar, [2]Sultan [2]Ghazi NaheedAlizai, [4]Imran Qureshi

[1]*Mass Communication Department Gomal University, Dera Ismail Khan*
[2]*Communication and Media Studies Department Khsuhal Khan Khattak University Karak*
[3]*Journalism and Mass Communication Department, Kohat University of Science and Technology, Kohat,, Pakistan*
[4]*Department of Commerce, Gomal University Dera Ismail Khan.*

ABSTRACT

This qualitative study investigates challenges of globalization and media for the Muslim world in respect of their culture and society. It provides analysis of the globalization, its impact on mass media and resultant trickled down effects on Muslim societies. The study contests philosophy of globalization in context of its direct interaction with vulnerable Muslim societies in the world. Goals and possible means of globalization are also a part of the research study. The analysis includes comparison of western media objectives and challenges for Muslim world through the world stratification system in globalization. The major theme of the study is to explore tripartite correlation amongst globalization, western media and Muslim societies.

Key Words: Globalization, Tickle down effects, vulnerable Muslim Societies. World stratification system, Western media

INTRODUCTION

The term 'globalization' is fairly new but the process towards global interdependence started centuries ago. In contemporary context globalization is used to indicate the global nature of capital, the emergence of a single global economy and tremendous speed of exchange across vast distances. The in vogue globalization process greatly impacts on ideological, intellectual, economic, political and above all social spheres. Contemporary globalization is conceptualized and molded in the Western world-view. Different approaches in conceptualization of globalization also exist.

Globalization is the progressive process of composite linkages between people and cultures, societies, institutions at world level (Tomlinson, 1997). On the other hand Robertson (1992) evaluates Globalization in perspective of complete world system and world human environment. Harvey (1989) explains it as a process of involving a convergence of space and time. In the twentieth century, space and time relationship has developed in unpredictable ways. "Specifically, time has been separated from space and both have been dramatically compressed, with time becoming shorter and space being shrunk" (Monge, 1998, p. 144).

Globalization has shrunk the distance between contemporary cultures through dramatic reduction of time consumed to cover space which bifurcate them physically. Hence, the world looks smaller and in some circumstances it gathers humans in a close circle with other ones. It can also widen civic interactions, "removing the relations which govern our everyday lives from local contexts to global ones "(Tomlinson, 1997, p. 170-171). Globalization is "the intensification of world-wide social relations which link distant locations in such a way that local happenings are shaped by events occurring many miles away and vice versa" (Giddens, 1990, p. 64).

Globalization is one of the most important and popular term in the fields of economics, politics, sociology and mass media. Its widespread use today is clearly connected to the concept of Global Village. Globalization is more than internationalism; it is a wider concept of common economy and the emergence of world society. In a globalize world there will be single society and culture, Trade and cultural links between all the societies of the world and there will be no place for religion.

Globalization has been defined as the process by which the world becomes a single place where events in one part of the world have significant consequences for action another part of the world. It means that the people of the world are familiar with each other.

The global age is widely held to be one in which states are no longer the sole actors and in some formulations they have disappeared from a world of pure process and even of anarchy. Globalization is bringing the nations closer to each others. Globalization is an autonomous view and observable phenomena at regional, national and international happenings. Each and everything should be observable in globalization. In other words, it is multidimensional, phenomena's. In media globalization, physical boundaries have been disappeared and the world has been very small to know each other.

Globalization has presented a great number of challenges for Muslims of the world. Whether in matter of beliefs, worldviews or practices, these global forces are compelling Muslim to leave their traditions and culture. Like the concept of Global village, the term Globalization is presented projected and programmed by America for its global economic ends. Globalization is the process of centralization of power through media, which will establish more political control all over the world. Resultantly poor countries will become poorer and rich countries will become richer. Globalization is trying to weaken the economic system of poor countries and want to grab their resources.

America has become conscious of the universal scope of its civilization, language and culture through media. America wants to secularize the world and destroy identity of developing countries especially Islamic countries. Globalization has a great impact on the identity of Muslims. One of the result of the process of globalization is that people living in different countries have now the same culture, language and food habits, increasing rate of fast food restaurants, use of deposable things, Hollywood and Bollywood films, music programs, mobile phone, jean, and use of coca cola are the steps which indicate that this is the process of Americanization, Macdonalization, Cokacolization and secularization of the world.

Significance of Globalization

Globalization has become one of the central themes in social sciences. Its widespread use today is clearly connected to the series of major social transformations of the 1990s, the fall of communism and the end of cold war. Globalization is more than internationalism, which is an older idea to describe the increasingly functionalized links between states and the emergence of world society. The global age is widely held to be one in which states are no longer the sole actors and in some formulations they have disappeared from a world of pure process and even of anarchy.

Globalization is an autonomous view and observable phenomena at regional,

national and international happenings. Each and everything should be observable in globalization. In other words, it is multidimensional, phenomena's. In media globalization, physical boundaries have been disappeared.

Globalization has placed communities, religions and cultural, in the spotlight whereas modernization and secularization had favored the individual. Globalization is a form of Europeanization and its over-whelming outlook was a belief in the progressive demystification and naturalization of world globalization has also placed religion, culture and human right at the top of the agenda of world relation. Globalization means, a world without barriers where there will be the concept of global village, with one law, uniform practice, rules, regulation, laws and attitudes. The next one is the internationalization, it may lead world without barriers, free from custom duties and economic tariffs, with a lot of freedom of movement.

Philosophical Meanings and uses of Globalization

Globalization is the process by which the world becomes a single place where events in one part of the world have significant consequences for action another part of the world. According to Water (1995) the word "Global" has been used for every 400 years, however, the common usage of such words as "Globalization", globalize and globalizing did not begin until about 1960. Globalization first developed as a phenomenon for analysis in the field of economic, more recently, the term has been taken up by sociologists and cultural theorist, interested in the global flew of culture and its commodities.

Globalization has two circles of influences which Robertson (1992) called

universalization of particularism and the particularization of universalism-It covers all aspects of life one may call this the umbrella function of globalization.

Andrew (1998), has discussed as, American Basketballization or westernization and even Europeanization of the world therefore, globalization in this respect means a particular culture influencing and spreading around the world through the mass communication system, distribution of economic goods, and the dissemination of information, science and knowledge.

According to Kovic and Kellener (1997) globalization is new in terms of the speed at which appears to shrink geographical distance and time communication occurs beyond time and space. The message arrives at the destination a thousand times more quickly then it the sender of message delivered it personally.

New information and communication technologies have played a powerful role in the emergence of new spatial structures, relations and orientat6ion. Corporate communication network have also produced a global space of electronic information flows. The new media conglomerates have created a global image space (Morley & Robins, 1995).

Bell (2000) considers progress of globalization has improved living conditions significantly in virtually all countries that the income gap between high-income and low-income countries has grown wider is a matter of concern.

Globalization can be explained as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring may miles away and vice-versa (Giddens, 1999). In a globalize world there will be single society and culture, Trade and cultural links

between all the societies of the world and there will be no place for religion.

Stratification in World-System

In the modern globalised world system, all nations are connected to each other in a world-system. A world-system is an international social set-up of normative, cultural, economic, political, and military relation organized around the exchange of goods and services. The relationship, however, is highly stratified. The countries are classified as core nations, peripheral nations and the semi peripheral nations. The core nations, like the United States, Britain, Germany, and Japan are wealthy. The production in these countries is based on technology. Human labour is relatively skilled and highly paid. In peripheral nations, production is based on cheap human labour. The developing countries are generally counted in the peripheral group. Such countries are typically quite poor. Semi peripheral nations, like Mexico and South Africa, Utilize a mixture of intermediate levels of machinery and human labour for production. In the international division of labour, peripheral and semi manufacture, more and more consumer goods required by the core nations. The position of core nations remains dominant in the prevailing world system. Everyone living in peripheral nations feels affected by the existing world system (Neubeck&Glasberg, 1996).

Although there is clear difference but the domination of world marketplace by few nations is attributed to the legacy of colonialism and the advent of multinational corporations. Poor nations have been expressing their discontent with regard to 'Fee Markets' for quite some time. Tinbergen (1976) a Nobel Laureate in economics writes; " In the period following World war II, the poor nations discovered that political liberation does not necessarily bring economic liberation and that the two are inseparable; that without political independence it is impossible to achieve economic independence; and without economic power, a nation's political independence is incomplete and insecure(p.76)".

The poor nations have been forced to question the disparities between the richest and poorest nations and to a persistent denial of equality of opportunity. They contend that the 'free, it would still work to the advantage of industrialize nations because of their enormous political and economic strength". So the exploitation of the lower countries is clearly visible.

Goals and Possible Means of Globalization

Chairman of the Christian Broadcasting Network (CBN) Robertson (1991) and president of United State Media Corporation, made some interesting revelations in his research study. In explication of the concept of new world order he said, " there has to be some other power at work which has succeeded in moulding and shaping United States Public policy toward join clear goal world government- form generation to successive generation. Some authors land researchers have pointed to the influence of the eighteenth-century elite group, the illuminati. Others have pointed to the demonic ascended masters of the new age religion-and still others have pointed to the world designs of a well-known but secret fraternal order. Some point to the greed of international banks, multinational corporations, and the vested aristocracy of the old land new way world. There are many suspects, but little consensus. Whichever is correct, it is my firm belief that the events of public policy are not the accidents and coincidences we are generally led to believe. In the same study,

Robertson cited Tal Brooke who quoting Brock Chisholm, Director of United Nations World Health Organization and remarked as: to achieve world government it is necessary to remove form the minds of men their individualism, loyalty to family tradition, national patriotism, and religious dogma (p.7)".

Some half a century back, Professor Toynbee wrote about the attempt by Western man to 'Westernize' the world and the encounter between modern west and the Islamic world. He said "If will be seen that this (Encounter) is part of a still larger and more ambitious movement, in which the western civilization is aiming at nothing less than the incorporation of all mankind in a single great society, and the control of everything on the earth, air, and sea which mankind can turn to account by meant of modern western technique. What the west is doing now to Islam, it is doing simultaneously the other surviving civilizations the orthodox Christians, the Hindus, and the far eastern world-and to the surviving primitive societies, which are now at bay even in their last strongholds in tropical Africa (Toynbee 1953, p. 186-187)". His ideas when seen in the light of what Huntington's book (1996) "The clash of civilizations and the remaking of world order" and Fukuyama's book (1992) "The end of history and the last man" have to say, take serious tone and demand organized study with regard to likely goals of contemporary globalization and their implications for the nonwestern world.

GLOBALIAZATION AND MASS MEDIA

Akbar (2003) gives details of the secular and materialistic flood of western media is heading towards the developing as well as Islamic countries. The influx includes newspapers, journals, magazines, radio, television videocassettes, cable-network, computer, internet and satellite technology. They want to westernize the education, economy and civilization of Muslim and developing countries.

The purposes of cultural invasion are:
a) To spread out obscenity and vulgarity
b) To promote English language
c) To promote music, fashion and materialism
d) To sell the goods of multinational companies
e) To promote the idea of secularism
f) To promote the western life style, fast food, soft drinks, jean and liberalism
g) To prove Muslims as narrow minded extremist and terrorists

A Challenge for Muslim World

Hamid (2001) describes that major challenge facing man today is the dominance of secular, materialistic ideologies which have not only set their own worldview and purposes but also has impact on societal structure. In fact a secularized view of religion is what is consciously or unconsciously accepted by many follows of religion, including nominal Muslims. There is however no common ground between secularism and Islam. Secularism rejects belief in God, belief in revelation and belief in thereafter. The fundamental assumption of secularism is the material well being in the present world is the essential means to human happiness. Material well-being is not an economic growth and efficiency is the main preoccupation of secular ideologies. Increasing wealth and the pursuit of leisure and pleasure are the main goals of secular man. Secularism makes religion, an individual personal matter, a thing of the conscience, a matter of private faith, which has little to do with man social economic or political life.

The extreme form of secularism is historical materialism especially as

propounded by the Marxists who proclaim with Marx that communist man must believe that the entirety of history is the creation and work of man. He says that the religion of the workers consists in denying God and semi concluded; now we must go to the limit to definite and final elimination of religion. This is the expression of extreme hatred, fanaticism and intolerance.

According to Alwi (2005) western civilization and culture will be dominant due to globalization. The policy, to introduce western values has been started and expanded by International media. Actually globalization is the second name of western culture. They want to destroy family life, ethical values and the sense of sacrifice and mercy and want to promote obscenity and vulgarity, self-centeredness, homo-sexuality and prostitution culture. Their main target is Muslim societies.

Muslim world is facing great challenge in the name of globalization. Its weapons are science and technology, nuclear power, monetary institutions and brain washing and propaganda techniques by mass media. The aim of globalization is to control the economy of weaker countries and to discourage or to close the religious institutions in Muslim countries. They want to distort shining face of Islam Sharia and to weaken the spirit of Jihad (Bhutto, 1985).

Abid (2003) explains that western civilization encourages sexual and materialistic tendencies in the society. It has also expended musical concerts, cosmetic industry beauty contest and luxurious life style in developing and Muslim countries.

Religion is the target of Globalization and Islamic is the basic target. Every religion is the pioneer of ethical values, which are the main hurdles in the way of globalization. So to decrease the religious impacts, religious fundamentalism is being propagated. Because western culture is based on liberalism so they are encouraging prostitution culture and sex industry in Muslim countries. The first impact of globalization in Muslim world will be the wilderness of social and ethical values in the Muslim societies(Alwi, 2005). The Muslim scholars object that the process of Globalization not only captured their trade and industry but also shattered the Muslim's culture, civilization, religious values, educational system and way of life.

Impact of new technologies and reservations of Muslim World

Computer, TV and Radio and other communication technologies have exposed people livings even in the far-flung corners of the globe to new ideas and influences. Global news, economic, political and social matters are now debated in markets and tea houses by ordinary men and women belonging to different levels of society. The exact topics maturely very vary from country to country.

Internet and other technologies equip Muslim scholars, reflective and dedicated statesmen and stateswomen, and Islamic movements to spared the message of Islam vigorously and counteract falls news and propaganda against Islam. According to Azzi (1999) presence of Muslims on the internet needs to be enhanced further. Theirs is likely to represent their case and abject conditions better, Muslims inhabit all parts of the globe. Today the world of Islam is logger in population- and growing faster than the world of liberal democracy.

There are some basic reservations that are to be answered for the satisfaction of Muslim world. In Muslim countries, there is a strong feeling that Western media is biased against Muslims. It is asked why

UNO acted in haste to establish Christian state in Ache, but ignores UNO resolutions on plebiscite in Jammu and Kashmir for the last half a century? Why UNO and the West are silent on horrible slaughter of innocent Muslims in Chechnya? Why the wealth of Muslim countries is being allowed to be plundered? Why Muslim countries are faced with war-like situation that aggravate the conditions of Muslims? Schimmel (2000) was very right in her interview when she declared: "We Have to Take Islam as seriously as it deserves (p.230)".

Weeks (1988) in a demographic study of Islamic nations said: "At current rates of growth, the 1988 estimated population of some 980 million Muslims could nearly double to 1.9 billion before the year 2000, accounting then for 23 present of the world's total (p.5)". Some have stated that high birth rates in the developing world could pose danger to 'Western values'.

Freedman and Saunders (1991) have prepared a study related to "Population Change and European Security" and discussed aspects of social and economic competition along with military concerns. In spite of large numbers, however, Muslims continue to be ignored and even insulted. Current resurgence of religion, at individual and state levels, needs to be seen in a realistic perspective. Human history always has been marked by religious diversity. In the globalizing age, a pluralistic concept of society should be promoted. Such an approach demands pursuance the course of genuine global dialogue and acceptance of diversity. USA presents an important pluralistic experiment in society. USA permitted people from different backgrounds, different languages, and religious and cultural traditions, to make America their home and develop a new identity without destroying their previous identities. In

view of changing demographic pressures, more countries may have to allow immigrations in order to balance their population structure.

CONCLUSION

The cultural invasion of western media has created mental slavery and cultural domination in the developing countries because there is one-way flow of information.

Not only the Islamic countries but also the wide of the third world countries are under the invasion of international media. Eastern cultures and values are attacked by western films, drama, music and newspapers and journals. This tendency of mass media is producing many social psychological, ethical and family problems and creation ideological and emotional disturbance in this society (Hijazi, 1995).

Nadwi (2001) opines that today America, through United Nations, is trying to shatter the family system, has presented Western concept of family life through Cairo, Istanbul and Beijing conferences. And by putting political and economic pressure they want to create obscenity and vulgarity in Eastern nations on the other hand America is using media power in military and economic fields for example the successful experience of gulf war. America is using the term Globalization instead of new world order.

Satellite revolution has affected four spheres of life, economic, culture, social and political, with the different channels which are affecting our social traditions, customs and this is due to satellite technology.

Muslim Ummah should formulate one collective platform to face the challenge of globalization. For this purpose religion practices should have the full cooperation from the masses. They should provide ethical and ideological training and

awareness to the masses and should teach them to avoid evils, dishonesty, telling lie, adulteration and mutual enmity. They should have close cooperation, simple life, and spirit of sacrifice for each other. Islam, from its beginning has encouraged and demanded intellectual activities and training. Through knowledge and training Islam brings changes in the lives of Muslims and teaches to practice Islamic values in the society (Bhutto, 1985).

It will be a great challenge for Muslim to save their religious values, tradition, culture, language and identity without encountering western media spurious effects. The process of globalization with support of mass media campaign, equipped with science, latest technology, entertainment programs and propaganda techniques, has been started which is the result of unification of western powers. So Muslims should be united and draw their own line of action according to the teaching of Holy Quran, Sunnah and on the bases of their own way of life to avoid intending effects of western media.

The major objection on globalization is the penetration of media in developing societies or third world and Muslim countries, which have traditional norms and values. The western media is trying to diffuse cultural values in these countries having no plural societies. This results in acculturation and enculturation besides social transformation. There is major threat to identities of these countries due to globalization. It depicts the developed countries' precedent that adversely affects local productions and changing the trade and culture in the Muslim countries. The powerful websites on Internet also carry western dominated online services and products. These products and its advertisements also portray western culture. Some of western products alarmingly violate Muslims values and norms like obscene photos printed on packages.

The cultural aspects of globalization have also caused transmission of western cultural products directly targeting traditional societies. The western countries, through their advanced media technology, disseminate culturally biased programs in pretext to understand one-another culture perspective. However, it is quite obvious that developed countries take very little impact from developing countries culture whereas in return put great influence on their norms and values.

The globalization is two-edged sword; it not only adversely affects economic conditions of traditional societies but also cause threat to cultural environment. The economic debacle caused by globalization, rendered thousands of workers jobless in developing countries because financially stable countries have dominated their markets. Resultantly young generation in these countries is falling prey to anti social activities rather than becoming active members of the related communities.

Similar is the impact of cultural production of media outlets in the developed countries which has brought about changes in norms, values and beliefs. Media reach and accessibility has considerably increased with the advent of satellite technologies, which affect developing societies. In this process media is playing Vitol role because all developing countries and Arab world depends upon the technologically advanced countries for their military and technological needs.

REFERENCES

Aabid, A. K. (1995*). IslamiSahafat*, Islamic Publications Ltd, Lahore: p, 4.
Abdul, W. H. (2001). *Islam The Natural Way*, Wilshire UK : p, 48.

Akbar, M. W. (2003). *Media and Islam*, Mecca Publishers Lahore: p, 153.

Alvi, K. (2005). *Monthly Dawah*, Dawah Academy Publishers, Islamabad, p, 29-30.

Andrew, D. (1998). *Globalization, Americanization and British Muslim Society*, Saied Reza AmeleDureea Wo, MWL Journal 9(46): p, 46.

Azzi, A. (1999). Islam *in Cyberspace: Muslim Presence on the Internet Studies Islamabad* : 38(1) , p, 117.

Bhutto, M. M. (1985) *Pakistani Muashra*, Sindh National Academy publications Hyderabad: p,32.

Fukuyama, F. (1992).*The end of history and the last man.* New York : Sage Publicatios.

Giddens, A. (1990). *The consequences of modernity*. Oxford: Polity Press.

Giddens, A. (1991). *How Globalization reshaping our lives*? London Runway World, Profiles Book: p, 36.

Harvey, D. (1989).*The condition of postmodernity. Oxford: Basil Blackwell.*

Huntington, S.P. (1996). *The clash of civilizations and the remaking of world order*, New York: Simon and Schuster: p, 20.

John, W. (1988).*The Demography of Islamic Nations*, Population Bulletin: 43(4), p.5-23

Micheal, W. B. (2000). *Globalization: threat or opportunity, world politics*, 10[th]ed Mr. Graw Hill USA: p, 11.

Monge, P. (1998). Communication structures and processes in globalization. *Journal of Communication, 48(4), 142–153.*

Morely, D.X. & Robins, K. (1995*). Spaces of identity: Global Media, Electronic Land Seeps and Cultural Boundaries*. London, Routledge: p, 41.

Nadwi, N. H.(2001). *Media kay Assrat*, IdaraIslamiat publishers Karachi: p,344.

Neubeck, K.J. &Davita, S.G. (1996).*Sociology; A Critical Approach*, New York MacGraw Hill Inc: p, 41-44.

Robertson, P. (1991). The New World Order: Dallas word Publishing: p,7.

Robertson, R. (1992*). Globalization: Social theory and global culture*. London: Sage.

Tinbergen, J. (1976). *Reshaping the International Order: A Report to the Club of Rome* New York E.P. Dutton & Co: p, 15-16

Tomlinson, J. (1997). Cultural globalization and cultural imperialism.In A. Mohammadi (Ed.), *International communication and globalization*. London, Thousand Oaks & and New Delhi: Sage Publications.

Toynbee, A.J. (1953). Civilization on Trial London, Oxford University Press: pp, 186-187.

Vet, C. &Kellener. (1997). *Introduction: thinking global and local; a cultural study* Western press UK: p,11.

Water, A. (1997).*Globalization and society*, British Press: London: p, 213.

Zaini, A. S. (1995).*IslamiSahafat*, Islamic Publications Ltd, Lahore: p, 03.