Islam and Global Governance

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This paper discusses the state of religion in the future global civilization. Religion is one of the major driving forces of the future. This means that the globalization process powered by technological, economic, and political forces has to travel through and take root in the diverse cultures of the world.

Globalization is the challenge for religion, on which religion and Islam particularly must response. In the case of the Muslim world, globalization is sometimes identified with Westernization. It might cause concerns over the impact of this process on Islamic cultural heritage and is regarded as a threat to the Muslim faith or identity.

This paper indicates potential obstacles on the way to global co-operation between different cultures but also highlights religious pillars of global governance, particularly an ethos of solidarity, community, ethic norms and the attachment to identity, which are present in Islam and might be useful in creating the new global order.

Respect for cultural diversity must be part of this new world order. The task is to create a world community with systems of governance that are guided by shared values and respects the role of religious system in Muslim's public sphere.

Table of Contents

Introduction

Globalization constitutes one of the major, although least recognized, megatrends of the present day, therefore it is not easy to define globalization, and not only for the reason that when talking about it we mean economic, political as well as cultural processes and their effects. Ryszard Kapuściński, when writing about globalization in his Lapidarium II, compares it with a huge catchment area where different, separate rivers-cultures flow down forming one joint stream. This metaphor reflects well the phenomena occurring around. Namely, in the contemporary world, many local cultures or economies interweave, penetrate or adopt one another, which means that they are rarely functioning in full isolation. Nevertheless, it cannot be recognized that all such rivers, when meeting together, form one joint delta. Quite the opposite, fragmentizing progresses, there appear lines separating all what is within the main stream of global globalization, from what is out of this stream.

On one hand, the processes called "mcdonaldization" of culture, propagation of a consumerist lifestyle, standardization of certain forms of behaviours and values or standards are observed. Sometimes such effects are defined as Americanization (westernization), because most models of behaviours determining perception of the world come from the pop culture of the United States. Also erosion of the values and authorities creating cultural social identity is connected with popularization of the low culture. This gives rise to attitudes opposing to generally dominating tendencies towards standardization of values and cultural models, which sometimes assume extreme forms, such as e.g. fundamentalism. Mutual animosities between the culture of the West and world of Islam, which opposes imposition of the western values in the strongest way, cause that the Islamic civilization tends towards forming a new, competitive in relation to the West, vision of developing and underlining traditional values of its civilization.

Globalization is both a process of integration (especially economic one) and standing out against it. It is a plane, on which there are revealed local attempts of discovering true social and cultural ties, which constitute people's response to globalization, and thus, an attempt of finding a safe shelter in this turbulent and incoherent world.

Globalization is understood as crossing the borders and even their disappearance. Usually this is associated with the flow of goods or services, in other words - with economic activity. However, globalization is also connected with the flow of intangible assets – norms, values and patterns of behaviours. This means that previous contacts are intensifying - people, societies, cultures and civilizations have regular contacts with one another and this process is inevitable. In consequence of that, new cultural ties are constantly formed. Alien values, norms and behaviours influence existing social relations[1]. Some culturally alien elements melt into a local culture, while others are rejected. Despite this fact, the process of exchanging the models of culture, values and behaviours does not proceed symmetrically. The values of the West, thanks to the economic and technological advantage, have superiority over the standards from outside the western culture.

What is more, globalization is the main driving force of social, economic and political transformations, and it shapes the new world order. Deep and multiplanar connections between countries constitute the dominant feature of globalization. Such transformations do not have to lead to creation of a global society of some kind, on the contrary - globalization is accompanied by new stratification. Certain countries are more and more interlinked with the global order, while other countries are marginalized. Global processes go across countries, penetrate all societies and regions. As a result of that, there is a division into winners and losers, and like the new division into the centre and peripheries, is does not have a geographic or strictly class meaning anymore.

The hierarchy of cultures had a considerable influence on processes of globalization: there existed central and peripheral cultures, which took advantage of

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1. A. Ziętek, Globalizacja a kultura, [in:] M. Pietraś (eds.)   Oblicza procesów globalizacji, Lublin 2002, p. 198.

their central position. Peripheral values had a chance to penetrate into the international circulation, if they were first legitimatised by cultures with long tradition of spiritual and moral leadership and symbolic authority over others. At present, the relations between the central culture and peripheral cultures have been replaced by another hierarchy: global culture – local cultures. Local cultures are connected both with a nation and regional and religious group identity[2].

Whereas globalization, which changes the hierarchy of relations, is often perceived as standardization, subordination to the global or universal culture. These both terms are very often used interchangeably. The category of universalization contains a hope for occurrence of the order on a global scale and for creation of the same models and norms for all people. The process of its creation has not been closed yet; this culture is constantly changing and transforming, although some of its features can be distinguished. And so, Samuel P. Huntington recognized the following items as the elements capable of creating the universal culture:

Firstly, fundamental values, which can be common for all societies, for instance, recognizing murder as evil, basic concepts of good and evil, universal morality. Secondly, elements common to civilized societies, such as cities, literacy, which distinguish them from primitive communities. Thirdly, the beliefs, values and doctrines accepted currently by many people from the circle of the western culture and by some people belonging to other circles of culture. Huntington labels this as 'Davos culture'. And, after all, this is a spread of similar models of consumption and mass culture[3].

Most aforementioned elements are derived from the circle of the western culture. It is proved that this culture brought many values into the world heritage, which can be perceived as universal, and sometimes also as global ones. That is because the product of culture is labelled as universality due to its importance in the scale of the past (commemoration), present and future (the source of inspiration, unattainable model, classicality). While the global culture is classified, first of all, as to its range in the media and immediate presence (telepresence)[4]. In the past, the western culture provided universal values rather than global ones, but globalization changed this situation radically. Thanks to mass media and the influence of the western mass culture, the global culture gains stronger and stronger western features. According to opponents of the supremacy of the West, this situation strengthens the feeling of the West of its exceptionality. Hence, the problem of presence of religion in the public life, especially of Islam, which is considered incompatible with the globalization formed under the influence of the processes that have their source in the western culture, arouses many emotions.

Religion and Globalization

All over the world, there are observed transformations in the religious situation - revival and animation of great religious systems, especially of Islam, which became a factor of social and political significance. Despite the visions of the new world order, functioning on the basis of secular values, modern states, international economy and general technological progress, religion came back to a global discussion. It came back thanks to the theses about a rift or even a clash between large groups of people. According to Huntington, quoted above, the main axis of the conflict between civilizations will run between the Western and Islamic civilization. The latter, due to inseparable connection with the religious system, will try to compete with the secularized Western civilization, using religion in order to achieve global supremacy.

Indeed, the process of revival and revitalization of Islam started in the early 1970s. One of the effects of this renaissance is, among other things, cultural revival, which assumes a form of resistance against the universal, global order, through contrasting it with own, different values based on Islam, often presented

2. K. Krzysztofek, Kulturowa ścieżka globalizacji, [in:] M. Pier-taś, (eds.), op. cit., p. 126.
3. S. P. Huntington, Zderzenie cywilizacji i nowy kształt ładu światowego, Warszawa 2002, p. 67-82.

4. K. Krzysztofek, Globalizacja, geopolityka i polityka za-graniczna, "Stosunki międzynarodowe" January-March 2000, p. 10. Quotation after: J. Malinga, Globalizacja: między zagubioną a odzyskaną tożsamością [in:] M. Pietraś (eds.), op. cit., p. 216.

as superior. Religious revival movements constitute a strong counterweight for the cultural domination of the West, because main assumptions of such movements are fundamentally different from the assumptions and goals of globalization[5]. On one hand, an escape from and marginalization of the religion are connected with the process of globalization. The religion has been pushed aside to the private sphere, which, in case of Islam, is in conflict with its basic guidelines. Traditionalistic and fundamental forms of religions, which – as it could seem - lost definitely the fight against the modernity and became marginal phenomena, revive again. Fear of many communities, caused by the unification pressure of the global culture, provides religion - especially its traditionalistic and fundamental forms – with the power to fulfil one of its social roles: expressing and strengthening the feelings of identity with a group. On the other hand, there appear statements about "deprivatization" and "repolitization" of religion: religions come back from the private sphere to public and political life. There appear new forms of "religious nationalism" – religion in some places of the world became a tool of political and national interests, a banner that among conflicts should strengthen the feeling of loyalty towards own group and aversion to others.

Besides, revival of religions, as one of the ways serving consolidation of group identity, is also a method for coming to power and competition for influence in the globalization process. That is because religion, by its nature, aims at influencing the entire society. And although the processes of secularization pushed religion from many fields of social life, they were not able to replace moralistic functions of religion. Traditional religious systems in the past but also at present, as the only ones, have the ethical tools at their disposal, thanks to which an individual is able to determine his/her place in the changing reality. The ethics of the great religions explains not only the origin of good and evil upon the Earth, but also gives meaning to the lives of the believers. Through a clear message and a defined system of values, it builds the feeling of safety in the constantly changing world[6]. However, attachment to a religious tradition can produce the attitudes of dissonance and unfitness to requirements of the culture of the global world.

Religion is perceived through the prism of its possible interference in the global culture. The presence of systems of beliefs in the public sphere is generally identified with backwardness perceived as inability to introduce the following problems to the public discussion: tolerance, pluralism, gender equality or the rights of individuals[7].

So what is the place of the great systems of beliefs in the "global village" and what are possible scenarios of mutual relations of spiritual traditions, which can exert an influence on the global society? The first scenario assumes rivalry between religious systems for the global leadership in the sphere of values. This exclusivism can lead to tensions and intolerance in relations between the followers of individual religions who, trying to defend their own identity, will close in their own religion and culture. This may cause further development of movements of fundamental nature.

5. A. Mrozek-Dumanowska, Między uniwersalizmem globalizacji a partykularyzmem kultur lokalnych, [in:] A. Mrozek-Dumanowska, J. Zdanowski, Islam a globalizacja, Warszawa 2005, p. 27.

6. See: P. Beyer, Religia i globalizacja, Kraków 2005.
7. Falk, Religion and global governance: harmony or clash?, "International Journal on World Peace", Vol. XIX, No. 1, March 2002, p. 9.

The second scenario describes heterogenization of religious systems. When they become more open, they coexist in accordance with the principles of cultural relativism. The religious pluralism assumes functioning, side by side, many truths and ethical systems. And the third, most optimistic scenario, called inclusivism, says about creation of the global ethical system. This scenario, similarly to the pluralistic one, emphasizes common ground of moral values of all religions. Thanks to the values existing in each religion, it will be possible to create a citizen of the world, who will be open to otherness and tolerant. Only thanks to inclusivism, development of the global society will be possible[8]. The question is whether such forecasts will have a chance to prove correct, if one of the paradoxes of globalization is striving for the situation, where the common world is not dominated by an influence of any religion or religious community. The public space should remain secular. Unfortunately, such argumentation leads, in consequence, to raising secularity itself to the rank of something pious. A kind of "civil religion" with the global range is created, which may be perceived by supporters of traditional religions as a substitute religion or antireligion[9]. Whereas, religion can be an activating force, and thus play an important role in development of globalization. Even if some religious movements are concentrated on contestation of main ideas and structures of the global order, they still complement the process of globalization.

At the whole simplification carried by inclusivism, most religions still share certain convictions, which can jointly create global governance. This is, first of all, the ethos of solidarity, which puts emphasis on the common origin of all people. It stresses their dignity and the need of cooperation for the good of mankind. Besides, religions, when creating ethical standards, are able to regulate many aspects of the global reality. By treating an individual as an element of a community, they stress, basing on solidarity, the need of helping the weaker, especially by ensuring their basic social and economic needs[10]. This can affect the global economy or politics in the fight against development

disproportions or can influence the processes of democratization. In turn, the identity generated by religion also does not have to be perceived only negatively. In the view of a "pilgrim citizen", who is tied to a nation or a state to a lower extent than in the cold-war era, religious identity can preserve all those values that are common to all people, irrespective of belief or nationality.

Nevertheless, the concept of a universal community or global human identity is rather a certain theoretical model and ideological heuristic tool than a real social fact. However, the phenomenon of the solidarity of species and universal identity occurs more and more frequently in consequence of growing integration of social groups of different cultural origin and political-institutional character. Along with universalization, homogenization and globalization of human identity, there appear clearer and clearer systems of supranational and suprastate integration heading towards development of new forms of solidarity of species.

The Attitude of Muslims towards Globalization

Religion is the central element defining the cultural system of Islam. Religious dogmas are sources of the system of values effective in a given community, which determines the character of moral, ethical and legal standards or ideology. A religious determinant translates into the shape of social and political institutions[11]. In Islam, religion penetrates all spheres of social life, including the political and economic spheres. Islam plays an important organizing and integrating role for the circle of believers. It also has at its disposal a powerful tool for classification and evaluation of new social phenomena. It is able to explain occurring processes and defends identity by giving meaning to lives of the believers in the period of growing moral emptiness, through creation of a vision of salvation. On the other hand, it ensures the feelings of stability and invariability by taking care of preservation of tradition of human groups or by determining moral principles.

8. T. R. McFaul, Religion in the future global civilization, "The Futurist", September-October 2006.
9. T. Halík, Religia i globalizacja, "Znak", April 2003 No. 575.
10. R. Falk, op.cit., p. 29-30.

11. M. Nizioł, Bezpieczeństwo kulturowe (na przykładzie państw arabskich), [in:] A. Ziętek, K. Stachurska (eds.), Adaptacja wartości europejskich w państwach islamu, Lublin 2004, p.51.

In response to the global culture, the world of Islam does not assume an unequivocal position. Therefore, it should not be generalized that the Islamic civilization is against the western culture. It is true that although the majority of Muslim societies experience cultural differences or marginalization of religion in the global discussion, they try to overcome the occurring dissonance.

First of all, Muslims fear for their cultural identity, hence the discussion about the cultural dimension of globalization is present in the circles of Arabic and Muslim thinkers, who are divided into three groups[12]. First one, which is the least numerous, urges to finding an adequate form of globalization in order to reconcile national and cultural interests of most societies. This group claims that globalization cannot be accepted as the whole but it cannot be rejected as the whole either. Such approach tries to search for a compromise between the necessity to accept the changes in the field of economic globalization and the challenges faced by the Islamic culture. Globalization is treated here as a natural process of humanity development, which, although exerts an influence on Muslim's life, generally does not pose a threat to religion or culture. That is because it is possible to create a global society that, basing on a common heritage and the traditions mutual for all people, will observe values such as equality, rights of an individual and freedom. Such values exist in each ethical system, irrespective of a culture.

The second approach of Arabic and Muslim thinkers towards globalization is characterized by an emphasis put on technological progress. Globalization is perceived as an era of modernization, global communication, information, and capital flow. People cannot be closed to modernity. The boundaries between people ceased to exist a long time ago, and clutching at the cultural heritage or nostalgia for the past results in inability to use the achievements of globalization. Science and technology of the age of globalization should be used by Muslims to reduce the distance between the West and the world of Islam. Despite that, Islam should not adopt the western

values, but only external attributes, because otherwise it can lose its cultural identity.

The last group of intellectuals from the circle of the Islamic culture perceives globalization as a cultural invasion with the main goal of destroying the cultural heritage of Islamic civilization. It is the most visible and most controversial vision, because it is most strongly tied to tradition and religion. Processes of globalization are perceived as Americanization of many spheres of life of Islam followers. According to them, the emerging new world order is too secular and liberal to be accepted by Muslims. Besides, it is feared that there is no alternative for the hegemony of only one culture, which imposes a specific lifestyle. There is also a fear of cultural racism and double standards as well as of common consumerism and pushing religion to the private sphere. Globalization perceived in this way cannot lead to creation of a society based on respect for distinctness or traditional moral standards. As it is too libertarian and too superficial. Therefore, the only solution is to cultivate own traditions and to restrict influences of the western culture. Unfortunately, this is the simplest way to expansion of fundamental movements of all kinds, which pose a threat for the international security and also for Muslims themselves. They are perceived through the prism of fundamentalism as fanatic opponents of any changes, deep-seated in backwardness.

This approach shows that it is culture, what divides the mankind most of all and what can be a source of conflict. The culture, which cannot be separated from politics and economy, because the heart of culture influences other spheres of human activity. Thus, propagation of democracy and human rights depends on a cultural system[13]. Islam is not against democracy, however Islamic societies negate liberal, secular democracy in to the western model, referring more willingly to their own traditions and searching for elements of democracy understood as the idea of representative governments.

There is a consensus that the values such as ideas of democracy (representative power, tolerance,

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12. See: F. Najjar, The Arabs, Islam and globalization, "Middle East Policy", Vol. XII, No. 3, Fall 2005.

13. C. McDaniel, Islam and the Global Society: A Religious Approach to Modernity, "Brigham Young University Law Review", 2003, p. 508.

Majlis Al Shura meeting in Riyadh, Saudi Arabia.

pluralism of opinions) are not inconsistent with the Islamic tradition. Despite this fact, an important role of religious leaders, or powerful individuals wielding power, is still a specific feature of Islam, which undoubtedly has its roots in the patriarchal tradition.

In the history of Islamic states, there are many important concepts and ideas, which shape the contemporary vision how a just society should look like. This applies, among other things, to the concept of Shura (consultation), to which both modernists, reformers and fundamentalists of the Islamic world, as well as the rulers of Muslim states refer. For all of them, Shura constitutes a superior value in shaping democracy of the Islamic world[14]. But the conflict between democracy and fundamentalists, especially Islamic fundamentalists, does not concern only democracy as a concrete system of wielding power. The western democracy, which tries to transplant itself to another (culturally alien) ground, is a product of the contemporary culture of the West. This culture propagates primacy of the present over the past and the future, and it is based on a hedonistic and egoistic individual whose main goal is to accumulate as many material goods as possible. Democracy embodies all values symptomatic of the western culture. As a secular political culture, it provides bases for global civilization, and fundamentalism can be interpreted

as expression of local cultures, which are grouping into forms of civilization. Fundamentalists refer to religious traditions in order to express contemporary problems within their symbols. They emphasize precedence of their communities over an individual. And just in this point, their conflict with the contemporary democracy takes a concrete shape, since democracy is based on individual freedom. Devoting oneself, without any reservations, to the ideology and practice of politically articulated fundamentalism is the reason that, first of all, the Islamic culture remains in conflict with ideas of western democracy.

For Islamic fundamentalists, Islam is not only a religious belief but it also provides a framework, within which the policy and society are shaped. 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[15]. However, it is important that in their drive towards the Islamic world order, fundamentalists want to use the achievements of the modern civilization. In their opinion, the contemporary science and technology originated from the Islamic civilization, so their adoption is, to some extent, like getting back their property.

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14. A. Mrozek-Dumanowska, Islam a demokracja,[in:] A. Mrozek-Dumanowska (eds.) Islam a demokracja, Warszawa

1999, p. 18.
15. B. Tibi, Fundamentalizm religijny, Warszawa 1997, p. 54.

Paradoxically, fundamentalism is a derivative of globalization. The global culture provokes material aspirations, which cannot be accomplished without accepting the western, pragmatic model of culture, and thus, without departure from the particular cultural traditions (possibly: finding in it the elements, which could be reconciled with the western model). And just interpenetration of civilizations, intensified in the era of globalization and dissemination of universal, consumerist desires, fuels the conflict used by politicians and demagogues.

The history of social and cultural changes worked out many models of responses to invasion of the dominating culture. Most of them are based on a dichotomous division into 'one of us – an alien' and on the feeling of communitarianism, which should be a remedy for occurring processes of globalization. And the definition of an alien is most frequently formed in the primal communities based on interpersonal contacts, which exist in the culture of Islam. Physical distance is not at all a distinctive criterion of defining an alien. An alien is a person near us, however, due to cultural distinction and the feelings that such a person evokes in us, social distance is created. In relations with aliens, particularism, stereotypes and generalization often find expression. Universal attributes play a bigger role than individual attributes. An alien provokes antagonistic attitudes, especially if he/she tries to impose own standards[16].

Communitarianism

Social life causes that various forms of social ties and social identity emerge through evolution. The earliest types of the cultural identity originate on the ground of family relationships, spatial proximity, direct informal relations developed by small local communities. The groups, which are based on family relationships and ties of kinship, constitute a bottom of the pyramid of socialization. In the communal order, territorial communities based on family and tribal ties, which are the earliest form of ethnic communities, play an important role. A sense of belonging to a community

in connection with practicing the same religion and recognizing the same system of values is one of the strongest group bonds. Such bonds are submitted to various processes, and the identity of individuals is put to a test through contacts with other civilizations and the processes of globalization influencing groups of people. In the light of the above, just these traditional values can provide a criterion of self-determination - a feeling of stability and safety, which is so important in the changing world. It often happens that it is just religion, what ensures such cultural safety and is a specific repository, in which standards and values of given societies are stored.

In the contemporary world, a community is based, to a greater and greater extent, on language, religion and widely understood culture, as this area of symbols and their meanings, which refers to the fact of origination and inheritance of certain, potential abilities to identical or similar reacting to the same needs and incentives[17].

The Muslim community, which originated on the basis of religion and traditional group bonds, is characterized by great solidarity. Ummah is a determinant of collective approach towards an individual in the culture of Islam. Ummah is understood as the entirety of relations characterized by a high degree of personal ties, emotional and moralistic depth, social stability and continuation over time – it can a local or religious community as well as a national, racial, professional or people community. Recently, Ummah is gaining a global character as a community of all Islam believers spread all over the world. Its prototype is a family[18]. Besides, by determining the social life in such a long-range manner, Islam is egalitarian in its essence. The following things are alien to Muslim community: class struggle, social castes, and dominance of an individual over the society and vice versa. There are no mentions in The Qur'an about superiority of a man due to class affiliation, social origin or material status. The Qur'an claims that mankind is one big family originating from the same pair of parents. Unity of the mankind results not only from

16. J. Mikułowski Pomorski, Komunikacja międzykulturowa., Kraków 1999, p. 26-28.
17. T. Paleczny, Typy tożsamości kulturowej a procesy global-izacji, Available at: http://www3.uj.edu.pl/ISR/kulturoznawst-

wo_ miedzynarodowe/publikacje/typy.doc.
18. B. Olszewska-Dyoniziak, Człowiek i religia. Studium z zakresu genezy i społecznej funkcji religii, Wrocław 2002, p.45.

mutual origin, but also from ultimate goals – and the ultimate goal of man is Allah – people originate from Him, they live for Him and they will return to Him[19]. In addition, Islam instructs that all the people are equal before God, which does not mean at all that they are identical. Differences between people result from different roles, the God assigned to them on the Earth. Therefore, a woman performs different tasks than a man. However, this does not mean that she is worse than him.

Similarly, colour of the skin, abilities and wealth are of no importance for evaluation of the character or personality of a given person. From the concept of equality also comes the concept of brotherhood where all people are brothers to one another; social status, wealth, power, race, nationality are of no importance when evaluating an individual. These democratic values are also characteristic of almost all religious systems (perhaps, with the exception of Buddhism and Hinduism with its approbation for the caste system)[20]. From the viewpoint of Islam, human rights are often identified with the obligations of a believer towards God, who is the only sovereign. And thanks to performing the obligations towards God, an individual achieves a high rank in the society. Just in the society, because Islam has neither accepted the western concept of individual freedom or liberalism nor formed its own one[21].

Mutual responsibility and cooperation based on the established morality eliminates, in accordance with Islam, the class struggle. Islam leaves autonomy to an individual, gives him/her a chance for development in accordance with own aspirations, which does not mean however that an individual will be completely independent of Allah. Islam perceives an individual as he/she is, as he/she was created - it does not deify an individual, a class or a capital.

In the classical doctrine of Islam, one can find some elements proving that it is the culture containing many elements that can testify to its individualism. Despite this fact, Islam is perceived as a culture, which professes collectivism. This results from affection

of Muslims to the basic identity groups such as a family, a clan or a tribe[22]. At present, different types of identity are mixing with one another under the influence of globalization, which can be an obstacle for mutual agreement of different human groups, especially, if fundamentalist groups make use of them. Because their essence is distortion of the classical religious doctrine and employment of religion for realization of their particular goals. Hence, there are so many divergences in interpretation of the attitude of Muslims to the changes taking place at the global level as well as in perceiving Islam exclusively through the prism of its political fraction. Whereas, despite differences between cultures, it is possible to work out consensual vision of mankind development, which is based on similarities of human communities and not on differences.

Global Community Perspectives

The processes conducive to expansion of the universal social identity of the species include: universalization and unification of social bonds. One of the elements of globalization of identity is religion, because in the ethical systems of great religions, the mentioned elements can be found. They should be emphasized by means of a constructive dialogue of great religious systems.

The dialogue between religions is surely a desired aspect of contacts. First of all, it serves overcoming the mutual animosities and negative stereotypes. Mutual opening serves understanding and cooperation. In the religious context, followers of religions face the great challenges caused by changes occurring in the contemporary world. Such goals should be set both by Muslims and Christians, by meeting in a constructive dialog and by trying to withstand negative effects of the processes of globalization and the global culture carrying egoistic values.

Despite this, the Roman maxim divide et impera fits excellently to the processes of globalization, as a state, which occurs here and now throughout the

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19. Ibidem, p. 69.
20. Ibidem, p.44.
21. A. Mrozek-Dumanowska, Islam a demokracja, op .cit., p.28.

22. I. M. Lapidus, Between universalism and particularism: the historical bases of Muslim communal, national, and global identities, "Global Networks" 1 (2001), p. 41

globe. Globalization brings about many controversial opinions, causes new conflicts, contributes to reproducing the old ones, and, above all, divides human communities.

The effects of globalization cannot be evaluated yet, but it is sure that this phenomenon causes deep divisions among human communities. Maintaining and deepening of divisions among societies in the world can be recognized as one of the basic threats carried by globalization. This results from the fact that it is not quite obvious that armed conflicts and terrorism, generally treated as the most important problems of the humanity, are really the basic problems of the contemporary world. They are not original reasons, because they do not occur independently and spontaneously, but they have their deep roots in a form of unsolved social problems. The statements that they are caused by "clashes of civilizations" or by clashes of different types of administration of social communities, or by separatist tendencies conditioned by globalization are very simplified ones. However, in the considerations concerning globalization, there is a common element of division, because conflicts must be based on an attempt to divide the people into ones of us and aliens[23]. Unfortunately, although two different civilizations compete with one

another within globalization processes, the European civilization is the most successful today. Even if other civilizations have significant achievements in this respect, they often result from certain civilization "transplantations" from Europe or the United States.

The main problem concerning mutual understanding between civilizations is, first of all, the feeling of superiority, pride and advantage. Since each religion classified as a revealed one is convinced about its exceptionality. In addition, also black cards of mutual history and the current behaviour of the West, which is looking for a new cultural enemy in Islam, influence the mutual relations. On the other hand, Islam, which feels the political, economic and military advantage of the West, also creates its own concepts of the enemy and the hegemon[24]. This fits perfectly to the Huntington's concept about the clash of civilizations. Therefore, within the global system, the term "ones of us" means all those, who accept the western standards and are subjected to them, while the term "alien" means rebels and opportunists in the face of the inevitable, that is, globalization. Whereas, the idea of globalization is commonly associated with westernization, domination of one culture. Europe always had universalistic ambitions, and the contemporary world of the era of globalization needs multicentrism, and at least tolerance towards otherness. Otherwise, we deal with a psychological regularity, according to which the more globalization detaching production, politics, culture and values from their own foundation, the more escape into own standards. Globalization fuels the phenomenon, which we call nationalism or ethnocentrism, and paradoxically, this occurs at simultaneous weakening of the primacy of nations and local cultures and traditions, although it is not a symmetric phenomenon and is not experienced in the same way everywhere[25]. This concerns, first of all, the world of the West, where such processes are felt most of all. Islam is still defending itself against depreciating what is local and close to its followers.

Globalization processes aim at forming new cultural groups and systems of interracial and

23. P. Mikiewicz, Zagrożenia, konflikty i mnogie oblicza global-izacji, [in:] E. Stadtmüller (eds.), Wkraczając w XXI w. - między globalizacją a zróżnicowaniem, Wrocław 2003, p. 26.
24. See: J. O'Hagan, Civilisational conflict? Looking for cultural

enemies, "Third World Quarterly" Vol 16, No 1, 1995.
25. K. Krzysztofek, Kulturowa ścieżka globalizacji, op.cit., p. 124.

interethnic integration. As a result of globalization processes, different structural configurations are possible, which are developed in different versions through nationalization, assimilation, amalgamation, Americanization, westernization and so on. New systems of relations between cultural groups, formed within globalization processes, can head towards four basic structural models:

• Gemeinschaft I, which is the closest to the type of external pluralism. In this model, relations between cultural groups are based on distinction, a drive towards cultural exclusiveness, originality and particularism of identity, along with development of economic and political interrelationships. This type of structures is attractive for anti-globalists and for opponents of cultural homogenization.

• Gemeinschaft II. This model of relations in the globalizing world should lead to higher and higher homogenization and creation of the single, universal culture embracing the whole mankind. It is not known how long this process of universalization of values and cultural standards will last, but, according to Samuel Huntington, it will be speed up in the third millennium.

• Gesellschaft I, in which a national state remains the basic integration unit. International relations are more and more controlled, regulated and also rationed by political and economic institutions, including intergovernmental organs. In this structural model, some world powers perform the role of hegemons in multilateral relations between national states.

• Gesellschaft II. In this type of structure, the main role will be played by the global, integrated system of political institutions - an organizational creation, a kind of "superstate" or global "supergovernment". The intermediate stages of building such a political system of the world order are the states such as, for example, federal states of the USA and integration structures like the European Union[26].

The aforementioned types of international relations can be reduced to two basic types: Gemeinschaft-cultural type, and Gesellschaft-political type. In the first type of relations, cultural groups prevail, while in the second one – political and economic organizations. Subjectivity of cultural groups in the first model is the prevailing, superior feature of relation systems, while, in the second model, states and intergovernmental organizations are the most significant element of international relations[27].

Conclusions

Globalization means a diffusion of civilizations, which takes place thanks to the technical progress, mass media and world economy. Globalization produces new forms of domination, westernization and, under the cover of universality of this culture, there takes place hegemony of a specific lifestyle and values. On one hand, the global civilization is developing, and on the other hand, globalization of culture flows strengthens the drive towards preservation of identity. In other words, on one hand, globalization may be treated as homogenization, that is, unification of behaviour models and standards of societies, with domination of the global culture or imperialism of a single culture. While, on the other hand, globalization may be treated as hybridization, which consists in assimilation into local cultures of only certain, common elements, which correspond to requirements of local cultures[28]. This process takes place in both directions, leading to cosmopolitization of culture and creation of new quality based on the core of common beliefs and values[29].

Globalization provides a basis for relations between people originating from different cultures, but in this process it assigns a superior position to certain cultures and a marginal position to other cultures. Global, often long-term processes, can provide an opportunity for individuals, however, they are perceived as a threat by most cultures subjected to

26. P. Sztompka, Socjologia. Analiza społeczeństwa, Kraków 2002, p. 596-597.
27. T. Paleczny Typy tożsamości kulturowej a procesy globalizacji, Available at: http://www3.uj.edu.pl/ISR/kulturoznawstwo_ miedzynarodowe/publikacje/typy.doc.

28. E. Wnuk - Lipiński, Świat międzyepoki, Kraków 2004, p. 40 and others.
29. S. Vertigans and P. W. Sutton, Globalization Theory and Islamic Praxis, "Global Society", Vol. 16 No. 1, 2002

homogenization processes. Large human groups must take a specific stance on occurring changes and find their identity, because globalization has created demand for a new identity that is built, first of all, basing on local ties within the groups closest to an individual, that is, basing on families, tribes, people from the same cultural circle.

Such communities, in the light of occurring changes and pluralism of many cultures with domination of the western culture, face a serious dilemma. There is a question whether to adapt to these changes or to remain in isolation and closure to external influences. Pluralism of cultures, their mutual relations and influences can lead to conflicts among the communities, which are uncertain of their identity. This dilemma can be solved in two ways: they can close themselves to the culture of the West, which can produce extreme attitudes like religious fundamentalism, or they can try to adapt some elements 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 reluctance to adapt is dictated by the fear of losing the cultural safety or identity.

In order to freely use the benefits of globalization and global culture (fast information flow, possibilities of using cultural achievements of other nations), groups should be aware of their own culture. They should protect their culture, take care of preservation of their heritage in order to prevent occurrence of cultural dissonances - a specific discord between what is our and what is alien. The question is whether Islamic societies can form bridges between the historical heritage and the needs of the contemporary world, connected with inevitable pressures from globalization. Islam has always displayed strong adaptation capabilities, because it is not a uniform and homogenous culture. There are many fractions, many traditions of local nature, which were absorbed by the religion, but do not have any theological grounds. At present, progressive Muslim circles assume that certain elements of the western culture can be transplanted into the Islamic ground, if they are convergent with the Islamic culture.

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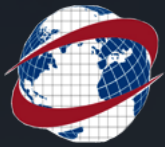
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