VID SPECIALIZED UNIVERSITY

SCHOOL OF MISSION AND THEOLOGY

TOWARDS A CULTURAL SYNERGISTIC APPROACH TO GLOBALIZATION

MASTER'S THESIS IN GLOBAL STUDIES

BY
SOLOMON OJOKA OJOMAH

STAVANGER, NORWAY
2017

ABSTRACT

The transnational flow of people in different works of life may not be regarded as something new. Even so, it has resulted in the inevitable coming closer together of the world which has led to the description of the world as a 'global village.' This portrayal catalyzes the term globalization with several activities that poses the question of whose culture reigns in the global village, giving the fact that each nation has its own culture prior to the intensified transnational flow. Some scholars are of the view that it is the Western culture, thereby regarding globalization as being tantamount to homogenization of different cultures of the world in favour of Western or American culture as the standard of judging other cultures. The ascription of Western culture as the operating culture of globalization signals an aspect of globalization that is the crux of globalization discussion; the cultural globalization. Hence, three dimension of cultural globalization are identified; the homogenization dimension which is based on dominance, the hybridization dimension that focuses on mixture of cultures, and the polarization that entails antagonism between different cultures in reaction to the dominant culture of the globe. Once these three dimension of cultural globalization are subjected to the ideals of intercultural competence, it would be glaring that there are several cultural drawbacks associated with the key players of globalization. As a way of supplementing for the lack of intercultural competence accompanying globalization, intercultural dialogue that would enhance cultural synergy is presented as the antidote to the weaknesses inherent in the inevitable globalized world. In all, analytical method would be applied in understanding globalization, also hermeneutical method would also be utilized because a proper interpretation of others cultures breeds an understanding that would yield cultural synergy; a rational approach to globalization that creates equal ground for all cultures

TABLE OF CONTENTS:

CHAPTER ONE:
GENERAL INTRODUCTION

1.1 BACKGROUND OF STUDY

The modern means of technology and trade has made the different parts of the world with their multiplicity of cultures to be closer together to the point that the world have been conveniently branded a 'global village' by Marshall McLuhan. Another scholar Theodore Levitt buttressed how technology depicts globalization by regarding it as force; "a powerful force drives the world toward a converging commonality, and that force is technology. It has proletarianized communication, transport and travel. It has made isolated places and impoverished peoples eager for modernity's allurements."[1] These allurements triggered in a more rapid form by modern technology tends to promote certain cultures to the detriments of other, however the benefits of modern technology cannot be discounted. As a social being, humans cannot but relate with each other, the act of getting closer may not be new but the advent of modern technology has given it a new dimension that is now telling on different cultures more than ever before.

Historically, several philosophers have established the idea of human being getting closer together in different perspectives. Democritus for example wrote as far back as 420 BC that "to a wise man, the whole earth is open; for the native land of a good soul is the world earth."[2] The philosopher Diogenes Laertius gave an explication of a story of Diogenes the Cynic who regarded himself as a citizen of the world in response to the question of his citizenship. Prominent philosopher like Cicero in his *De Officiis* gave much attention to the common fellowship of human race. The idea of the world togetherness as espoused by ancient philosophers may be regarded a precursor to the idea of globalization as inevitable.

In modern times, a German and a French philosopher portrayed this inevitability of the world togetherness through their different theories. These theories were buttressed by Joseph Omoregbe in accordance with his definition of globalization as the process by which mankind gets closer

---

[1] Theodore Levitt, "The Globalization of Markets," *Harvard Business Review* 61, no. 3 (Summer 1983): 92.

[2] Ronald Hamowy et al., *The Encyclopedia of Libertarianism* (Thousand Oaks, CA: Sage Publications, Inc., Thousand Oaks, California, U.S.A., 2008). 107

together. Thus, "the process of globalization is inevitable because it is part of human nature."[3] The expression of this inevitability is captured in Friedrich Schelling theory of history of mankind which entails the centrifugal phase that demands moving afar from the center and the Centripetal phase which is the current phase that necessitates returning to the center. The French philosopher Teilhard de Chardin presented similar view by regarding two phases of mankind history; the divergent phase that demand scattering all over the globe and the convergent phase which is the current phase whereby mankind is getting closer through centralization, unification and concentration facilitated by modern means of technology, transportation and communication.

The substance which mankind is made of is the same everywhere but the culture by which they co-exist are totally different. The coming together of different parts of the world with their various cultures is inevitable. The question of whose culture is superior would necessary be relevant because "many societies, particularly indigenous peoples, view culture as their richest heritage without which they have no roots, no history, or soul. Its value is other than monetary; to commodity it is to destroy…"[4] Globalization has led to the extinction of some major components of culture; with regards to language, it has been estimated that "at least half of the 6,800 languages spoken around the world today are expected to become extinct by the end of this century."[5] Despite the fact that globalization is inevitable, the ideal ought to be a simultaneous existence of different cultures. The words of Mahatma Gandhi are relevant in this regard, he held that "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the culture of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any."[6] The inevitability of globalization has blown off several cultures to the point that certain scholars now described globalization as Americanization, Westernization, Neo-colonization and their likes. In Africa for example, many view globalization as a threat to African traditions by opting for an African cultural renaissance.

---

[3] Joseph Omoregbe, *The Social-Political Philosophy and International Relations*, (Lagos: JOJA press Limited, 2007). 148
[4] Maude Barlow, "Cultural Diversity: The Right of Nations to Resist Cultural Homogenization" in *Alternatives to Economic Globalization: A Better World Is Possible: A Report of the International Forum on Globalization*, ed. John Cavanagh and Jerry Mander, 2nd ed. (San Francisco, CA: Ingram Pub Services, 2004).135
[5] Lester R Brown and Worldwatch Institute, *Vital Signs: The Trends That Are Shaping Our Future: 2002-2003* (London: Earthscan, 2002).144
[6] Barlow, 133-134

The inevitability of the world togetherness (globalization) present several cultures on a platform of competition that breeds clash of cultural practices best portrayed in Samuel Huntington's *Clash of Civilizations* where civilization is regarded as the highest level of culture. In his view, culture and cultural identities which are regarded as the broadest stage of civilization identities are shaping the patterns of cohesion and disintegration. The supposed cohesion and disintegration are because of cultural imperialism; however, the possibility of cultural synergy exist. This possibility is embedded in inculcating intercultural competence skills in globalization processes.

The branding of globalization as Americanization, Westernization or neo-colonization has made certain scholars to regards the proponents of these views as anti-globalization. These trends in debates on globalization therefore possess several problems summarized in the concept of cultural globalization. One of the basis of regarding globalization as homogenization of American or Western culture is associated with 'global village' the root term that globalization is derived from. The common understanding of village encompasses a group of people living within a specified territory which their living together has yielded a common way of life called culture that defines their identity in different ramifications. Furthermore, if the world is truly a global village, the question; whose culture defines the means of identity? Is often answered by an affirmation of American or Western culture as the defining culture of this global village. However, opinion of whose culture rules the global village differs.

> The metaphor of a global village has caught the imagination of many people... Paradoxically, we find that while technology has given the world the means of getting closer together into a global village, this very same technology has also given rise to unprecedented fears of domination by the technologically powerful nations. It has created fears of cultural liquidation particularly among smaller nations.[7]

In view of the perceived cultural liquidation, some African and Asian leaders view global village more as a threat to their cultural identities and pluralism rather than as an opportunity to explore the dynamism of different other cultures. A further analysis of cultural globalization would lay

---

[7] Anura Goonasekera, "Transnational Communication: Establishing Effective Linkages Between North and South" In *Mapping Globalization: International Media and A Crisis of Identity,* ed. Naren Chitty. (Penang: Southbank, 2001), 278.

5

bare the various arguments necessary for evaluating the importance of intercultural competence in a globalized world.

An objective view of Sumner's definition of ethnocentrism as the "technical name for this view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it"[8] could be understood in terms of the views that adopted globalization as Americanization, Westernization or neo-colonization. In this respect, the reason for regarding globalization as Westernization or neo-colonization buttressed such views of globalization as encompassing neo-ethnocentric views. Hence intercultural competence skills which are antidote to ethnocentrism are necessary in overcoming the neo-ethnocentric views inherent in cultural globalization. The application of intercultural competence thought would essentially yield cultural synergy; whereby globalization may not be termed westernization or Americanization or neo-colonization in theory and practice because of the possible simultaneous operations of several cultures with little or no domineering approach, by fostering synergistic approach. How cultural synergistic approach to globalization can be realized is a fundamental question in the clamour for this approach. However, examples of existing cultural synergistic approach in operation in a latent form would be the gateway to answering this question of its viability. Hence, analytical and hermeneutical methods could be viable tool to achieving the desired cultural synergistic approach to globalization in this thesis.

1.2   RESEARCH QUESTIONS

This thesis will work to answer certain fundamental questions regarding cultural globalization, the central question by which others questions would be hinged on goes thus, 'is globalization tantamount to cultural imperialism?" It is worth noting that cultural imperialism in this context entails if globalization is same as neo-colonization, westernization or Americanization; in other words, would globalized world be a homogenous globe? The central question can further be clarified not by mere answering it with a yes or no response but with other questions as corollaries which would depict the status of globalization with regards to culture and as such yield an answer

---

[8] William Graham Sumner, *Folkways: A Study of Mores, Manners, Customs and Morals*. (New York: Cosimo Inc, 2007), 13.

that would present cultural synergistic approach to globalization as an alternative to cultural imperialist approach to globalization.

The corollaries to the central question are:

- What is the relevance of culture in a globalized world?
- Is culture static? If not static, is there limit to it changing capacities?
- Can the view that regards globalization as cultural imperialism be defended extensively?
- Can there be equality of cultures in a globalized world where certain cultures have higher advantages in terms of dissemination of its values and ideals?
- If there is a possibility of a cultural synergy that is antithetical to cultural imperialism, to what extent does such synergy entails intercultural competence skills at a global scale?
- Is cultural synergy achievable on a global scale?

1.3 AIM AND OBJECTIVES

The main objective of this thesis is to analyze how culture is the crux of globalization and how various cultural groups can regain the values of their culture from the alterations created by influences of majority cultures of the globalized world. Furthermore, it examines the veracity of the perceived cultural imperialism associated with globalization. In evaluating the evidence of cultural imperialism, this thesis is primarily aimed at presenting cultural synergy as a model of globalization that does not create inequality among the various culture. As such, this model creates cultural self-assessment, valuation of diversity of cultures, adaptational capacity to diversity, dynamics and complementary aspects of cultural differences.

1.4 SIGNIFICANCE OF STUDY

The prodigious capacity of technology that catalyzed the formation of the global village tends to favour the western world compare to other parts of the world. Since the western world controls the media to a large extent, it has predisposed the world with the idea of the superiority of her cultures over others. It is in this regard that many African scholars tend to view globalization either as neo-colonization or westernization. Based on unequal influence of the majority cultures of the world, we stand the serious risk of irreversible effects of western cultures on others cultures to the point of extinction of valuable cultural heritages in different ramifications.

The points presuppose a need for a study that gives no priority to any culture and opt for the cultural renaissance. This study is therefore significant as a viable tool of bringing to our consciousness a viable way of managing cultural differences. It is also important as a means of addressing the negative impacts of globalization on several cultures of most third world countries. In all it is significant for its clarion call for cultural synergistic model of globalization that is devoid of cultural imperialism associated with the major reasons for labelling globalization Americanization, Westernization or neo-colonization. It is therefore an approach to globalization that encompasses equality of cultures of the globe.

1.5 DEFINITION OF TERMS

WESTERNIZATION: Is the exertion of western cultural, economic, sociopolitical and economic tenets into the contents of a national values to the point of undervaluing the effect of the nation's own values. It entails a wide variety of exports like language, technology, consumer goods and other products to the rest of the world. Claims of the Westernization of the world are buttressed in various ways, but it is pertinent to note that differences exist between several western countries. In term of politics for example, effort to democratize most part of the world is associated with westernization but "there are great differences between the nature of democracies in the West (e.g. between the US and Great Britain) and, more importantly, between Western democracies broadly conceived and those that have arisen elsewhere."[9] Westernization speaks of influences of the western world in several ramifications on non-western world. "Currently, westernization is the dominant form of acculturation. This occurs when non-western societies emulate the lifestyles, values and behaviour of North America and Western Europe."[10] The perceived negative impact of westernization is the deterioration of valuable cultures being influenced or changed in view of western culture as the standard.

AMERICANIZATION: This term is coined from the name of the country United States of America, as used in this thesis, it speaks of the influence of America as a country on the cultural, economic and social political lives of other countries in the globalization era. This influence is so strong that it has been identified with globalization in different ramifications. Americanization is

---

[9] Ritzer, *Globalization: A Basic Text*, 63.
[10]John S. Hill, *International Business: Managing Globalization* (Los Angeles, CA: Sage, 2009), 13.

defined as "an adapted transfer of values, behaviour, institutions, technologies, patterns of organization, symbols and norm from the USA to the economic (cultural, political and social) life of other states"[11] Americanization is commonly viewed not just as influence but as an act of replacing the way of life of a people or nation by the undesirable American way of life (often termed as deplorable or morally foreign compare the culture being influenced). The perceived impact of such influence is the alteration of a cultural identity. Americanization is a sub-type of westernization, it is associated with imperialism, colonialism and dependency syndromes by its critics.[12]

GLOBAL VILLAGE: It is the term used to define how the modern technological advancement in telecommunication, internet, transportation, trade and other means linked the world so closely that access to different parts of the world in terms of culture, politics, economics, social and other areas are as possible as it is in a common village setting. This term was coined by Marshall Mcluhan, its usage does not necessarily mean that the world is a village but has similarities with the type of access and linkages that exist in the common notion of village.

CULTURE: There are vast arrays of definitions of culture. Despite its complexity, one common definition is that which refers to it as the way of life of a people. Edward Tylor as cited by Hans Gullestrup defined culture as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."[13] In a similar definition by an African author, Culture is referred to as "the product of a complex inheritance constantly submitted to critical scrutiny and the need to adapt, a constant conquest to achieve."[14] The concept culture as used in this thesis encompasses its complexity as it relates to globalization. Culture as linked to globalization transcends geographical conception of culture, it is both material and non-material. Globalization entails the flow of the material and non-material aspect of culture.

---

[11] Harm G. Schröter, *Americanization of the European Economy: A Compact Survey of American Economic Influence in Europe since the 1880s* (Dordrecht: Springer, 2005), 4. The cultural, political and social influence are my on emphasis of the supposed influence.

[12] George Ritzer, *Globalization: A Basic Text* (Chichester, West Sussex: John Wiley & Sons, Inc., 2015), 56.

[13] Hans Gullestrup, *Cultural analysis: towards cross-cultural understanding* (Aalborg: Aalborg Univ. Press, 2006), 32

[14]Tatah Mentan, *Africa: facing human security challenges in the 21st century* (Bamenda, Cameroon: Langaa RPCIG, 2014), 287.

CHAPTER TWO

LITERATURE REVIEW

Globalization is a vast topic that covers several aspects of human relations, ink have been spent stating the various nitty gritty of the cultural aspects of globalization. Many literatures on the topic of cultural aspects of globalization treat it along with the other aspects of globalization. For example, Joseph Omoregbe[15] in his book *Social and Political Philosophy and International Relations* regard globalization as an inevitable process which he buttressed by citing theories of a German philosopher Friedrich Schelling and a French philosopher Teihard de Chardin. In compliance with the content of these philosopher's theories, he concluded that globalization is inevitable because social relation is part and parcel of the essence of human being which cannot be neglected.[16] Hence the relation has reach the point of getting closer through the advancement in the modern means of communication and transportation affecting the various aspects of human existence. Omoregbe stated that while globalization could necessarily lead to the extinction of certain cultures of Africa, the extinction of some cultures is necessary while others are not. With regards to those not necessary, he attributes the unnecessary extinction of excellent African culture to be a product of cultural imperialism as a negative aspect of globalization.[17] Another African Author that is often quoted for his remark on globalization is Martin Khor, in his view "globalization is what we in the third world have for several centuries called colonization."[18] In regarding globalization as neo-colonialism, one should understand that the connotation inherent in colonialism is imperialism. In the view of Kwame Nkrumah as cited by Mutunga, neo-colonialism is the worst form of imperialism:

> For those who practice it, it means power without responsibility and for those who suffer from it, it means exploitation without redress. In the old-fashioned colonialism, the imperial power had at least to explain and justify at home the actions it was taking abroad. In the colony those who served the ruling imperial power could at least look to its protection against any violent move by their opponents. With neo-colonialism neither is the case.[19]

---

[15]Joseph Omoregbe, *The Social-Political Philosophy and International Relations*, (Lagos: JOJA press Limited, 2007). 148 -150.

[16] Omoregbe, *The Social-Political Philosophy and International Relations*, 148 -150.

[17] Omoregbe, *The Social-Political Philosophy and International Relations*, 150 – 151.

[18]Martin Khor, *Globalization and the South: Some Critical Issues*, (Nigeria: Spectrum, 2003). 5

[19]Alamin M. Mazrui, Mutunga, and Willy Mutunga, *Governance and Leadership - Debating the African Condition: Mazrui and His Critics: V. 2* (Trenton, NJ: Africa Research & Publications, 2004).19

Imperialism in its cultural form is yet to be redress by most proponents and perpetrators of cultural imperialism in the global age.

In *Critical Theories of Globalization*, Chamsy el-Ojeili and Hayden[20] set out to demystify globalization with the aid of critical theories as a mixture of approaches. In regarding globalization as the growing world interconnectedness, they argued that economic, political and cultural dimensions of globalization can be unproblematically separated.[21] In their analysis of critical theory, it generates not only intellectual challenge and stimulation but also alternative possibilities. Concerning the cultural aspect of globalization, they regard cultural questions of as central and pressing in the discussions on globalization since cultural practices are pivotal to globalization. In identifying the contemporary understanding of cultural globalization through the notion of deterritorialization; the loss the natural relation of culture to geographical and social territories, they examined the three theses of globalization's cultural consequences.[22] These consequences are; homogenization thesis where globalization is Westernization or even more narrowly Americanization; second, the hybridization thesis' which render obsolete the notions of the existences of distinct and pure cultures based on the pervasive global intermixing of different cultures; and, third, the polarization thesis that views globalization as producing a series of antagonistic fissures between different cultural worlds.[23] Most of these antagonistic fissures are found in the final chapter of this book which consecrates on alternative globalization movements which include terrorism, other heinous acts and alliance formed by different groups against globalization.

Samuel Huntington's *Clash of Civilization and the Remarking of World Order[24]* presented the possibility of a cultural synergy exemplified in the Chinese term *ti-yong* and the Japanese term *woken, yosei*.[25] These terms encompass the preservation of their culture while using the necessary technological means. These terms are precursors to the possibility of cultural synergistic approach

---

[20] Chamsy El-Ojeili and Patrick Hayden, *Critical Theories of Globalization* (Basingstoke: Palgrave Macmillan, 2006).
[21] El-Ojeili and Hayden, *Critical Theories of Globalization* , 3.
[22] El-Ojeili and Hayden, *Critical Theories of Globalization*, 37 – 46.
[23] El-Ojeili and Hayden, *Critical Theories of Globalization*, 134 -176
[24] Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster, 1997).
[25] Huntington, *The Clash of Civilizations and the Remaking of World Order*,74.

to globalization. In all, the civilization which entails cultural settings in his view are clashing. He pointedly attacks the cultural imperialist notion that modernization equals westernization. He placed the west in its right perspective by arguing that while all cultures experience certain similarities in the modernization process, cultures still retain their unique characteristics. Even after modernization, societies can be quite different from each other. The differences between cultures around the world remain real and important even though societies are undergoing a common process of modernization. Huntington's contention that modern societies have much in common, but they do not necessarily merge into homogeneity is further strengthened by his view that the pattern of borrowing without assimilating is a historical phenomenon because assimilating is much more common throughout history than complete cultural transformation.

Arjun Appadurai[26] In his book *Modernity at Large: Cultural Dimensions of Globalization* offered an essential basis for evaluating the cultural dimension of globalization which are embedded in ethnoscapes enhanced by movement of people, technoscape which entails the flow of machinery and industry, finanscapes as associated with flow of money in currency and stock markets, mediascapes which encompasses images and information dispersed by print and electronic media and ideoscapes that is inherent in the flows of elements of ideologies.[27] Central to his view in this book is the idea that the new global cultural economy cannot longer be understood in terms of existing center-periphery models but in term of the relationship that exist between the various scapes. This view to an extent shows that culture is the crux of globalization because the fundamental aspects of globalization are not innocent of cultural traces. His view that "...individuals and groups seek to annex the global into their own practices of the modern"[28] entails the notion of cultural synergy.

Thomas L. Friedman[29] authored an important literature that buttressed cultural synergy, in *The Lexus and the Olive Tree: Understanding Globalization*, the idea is portrayed in in the formation of the term glolocalization, which is defined as "the ability of culture' when it encounters other

---

[26] Arjun Appadurai, *Modernity at large: cultural dimensions of globalization* (Minneapolis: University of Minnesota Press, 1996).
[27] Appadurai, *Modernity at large: cultural dimensions of globalization* , 33 – 47.
[28] Appadurai, *Modernity at large: cultural dimensions of globalization*, 4.
[29] Thomas L. Friedman, *The Lexus and the olive tree*: Understanding Globalization (New York: Farrar, Straus, Giroux, 2000).

strong cultures to resist those things that are truly alien and compartmentalize those things that, while different, can nevertheless be enjoyed and celebrated as different."[30] Though he created disparity between his glolocalization and globalization by regarding the former as ability to assimilate aspects of globalization into ones culture in a way that would enhance growth and diversity without domination or homogenization. In this literature, the author showed that the acceptance of other cultures without imperialism have long existed. In all there is an attempt to understand globalization based on some perceived ideals rooted in the concept of glolocalization.

It is worth noting that cultural synergy at large demands intercultural competence, it is in this regard that the article of Liisa Salo-Lee[31] titled *Intercultural Competence Research: Focuses and Challenges* is relevant. In this article, the author gave four different aspect of intercultural competence; the expatriate aspect deals with ability to imbibe certain professional ethics in the context of a local conditions and constraints, it necessarily demands the relocation of expects for temporal purpose in imbibing certain professional ethics in their new location. The immigration aspect deals with permanent relocation of professionals which entails their lived experience of cultural encounter and ability of both the receiving community and the professional to coexist despite their differences. The third aspect is called the inclusive local aspect; it focuses on the consciousness of multiplicities of cultures by seeking how to live together amidst contradicting cultures in each society. Understanding and open-mindedness are necessary factors for the local inclusive aspect of intercultural competence. The final aspect of intercultural competence focus is not on the local society but on the global human society, it is also called 'We All Here and There' it entails mutual influence, it does not focus on cultural imperialism but on cultural synergy that facilitate participative competence in international knowledge transfer. This aspect of intercultural competence also emphasizes intercultural dialogue aimed at mutual understanding; "multiculturalism and intercultural communication are possibilities towards building dialogue, mutual learning and creativity…multiculturalism challenges intercultural competence which is today required both abroad and at home."[32] It is the emphasis of this last aspect that would be

---

[30] Friedman, *The Lexus and the olive tree*: Understanding Globalization, 282.
[31] Liisa Salo-Lee, "Intercultural Competence Research: Focuses and Challenges" in *Bridges of understanding: perspectives on intercultural communication,* eds. Øyvind Dahl, Iben Jensen, and Peter Nynäs (Oslo: Unipub forlag, 2006), 129 – 140.
[32]Salo-Lee, "Intercultural Competence Research: Focuses and Challenges", 129.

relevant in analyzing cultural synergistic approach to globalization. Cultural knowledge is one of the fundamental prerequisite noted for active intercultural competence.

Tylor Cowen[33] presented a neutral view of culture that explain how the various aspects of globalization are culturally inclined, in his book *Creative Destruction: How Globalization is Changing the World's Cultures* present his view in accordance with the Hegelian philosophy's belief in a dialectic movement responsible for creativity. Hence, he opined that "homogenizing and heterogenizing mechanisms are two sides of the same coin, rather than the opposing process"[34] Indeed, cross-cultural relations brought about by globalization does not necessarily lower customer's taste quality but could be because of cultural wealth and vitality of the dominant culture of globalization. His central thesis hypothesized the increasing variety and diversity of culture at all phases of quality. Hence cultural globalization pave way for multiple choices for individual by reducing the differences that exist between societies of the world. Cowen is of the view that cultural globalization as a dynamic process that is more creative than the perceived nostalgia propagated by anti-globalist.

David Held and his crew presented globalization not from a one-sided view but focus on the primary structures of world order as embedded in the pattern of governance, the economy, culture and environmental issues.[35] Their presentation would be helpful in giving a more objective approach to globalization as it pertains to culture. However, the details given on the various aspects of globalization remains a source of information for this work.

Regarding literatures that are critical of cultural globalization, two different literatures would be utilized; those that regard the current globalization process as an ideal with preference to the western world as the standard and those that are advocating for cultural renaissance of different cultures of the world. Since much attention would be given to Africa, the following African authors and many others would be relevant. In his article *Globalization and Value System*, Afisi[36]

---

[33] Tyler Cowen, *Creative Destruction: How Globalization Is Changing the World's Cultures* (United States: Princeton University Press, 2002).
[34] Cowen, *Creative Destruction: How Globalization Is Changing the World's Cultures*, 129.
[35] David Held et al., *Global Transformations: Politics, Economics and Culture* (Stanford, CA: Stanford University P., 2009).
[36] Oseni Taiwo Afisi, "Globalization and Value System," *Lumina* Vol. 22, no. 2 (1999): 1 – 12.

acknowledged the benefits of globalization in science, technology and its ability to improve quality of life. Despite the conspicuous benefits of globalization, he termed it not just a problem but a challenge that Africans ought to stand up to because of the erosion of African cultural heritage; the primary negative impact of globalization. In this regard globalization is entrenched in the spread of western culture as the standard of judging other cultures. The aim of globalization in his view is the establishment of one liberal democracy, and ultimately one Westernized cultural heritage which is necessarily tantamount to the demise of African cultural heritage. The intent of globalization is subsumed in two factors which has kept Africa as an underdog in globalization epoch.

> One, the role which globalization has been primarily designed to play in eroding national cultures and values and replacing them with the cultural values of the more technologically and economically advanced countries of the West seems to make Africa least prepared in being an active participant in the globalization process. Second is the inability of Africans themselves to take up the challenges posed by globalization in order to be relevant in contemporary world.[37]

Amid the challenges that globalization in the light of western domination poses, he advocates for policies that are rooted in African cultural heritages and are capable of being adopted by other cultures. In line with the proposed policies, he recommended indigenization of African education system, developmental strategies inherent in African cultural value system as a means of having an integrative value system.

Nicolaides[38] examines the cultural dimension of globalization in his article titled *Globalization and Americanization: The Hijacking of indigenous African Culture*. In his view, globalization and Americanization are mutually inclusive, in his explanation, globalization is a neo-colonial type of Americanization. Globalization is aimed at the emergence of a world culture primarily based on American culture as the standard. Regarding Africa, he opined that; "American norms, values and practices are being conveyed across the Atlantic as the suitable mode of behaviour for Africans. As a consequence of this cultural migration, Africa's rich culture is being degraded and is viewed

---

[37] Afisi, "Globalization and Value System," 2.
[38] A Nicolaides, "Globalization and Americanization: The Hijacking of Indigenous African Culture" *Global Advanced Research Journal of History, Political Science and International Relations* Vol. 1, no. 6 (2012 August): 118 -131

as inferior by many Africans."[39] The degradation of African cultural values as a result of the Americanization permeate the different ramifications of African cultures, such as language, values, norms and belief. In noting that Culture determines how a region develops its individual independence free from colonial imperialism, he regards culture as a primal component of identity and losing it is tantamount to being under absolute subjugation of the colonial imperial powers without distinctiveness. He upheld production of knowledge that would satisfy the needs of African society as key to redeeming African culture from its degradation.

Contrary to the view that globalization is an unprecedented phenomenon, Maduagwu[40] in his article *Globalization and its Challenges to National Cultures and Values: A Perspective from Sub-Saharan Africa* sees it as a consciously engineered capitalist ideology with political and cultural dimension that are self-propelling. To this end, globalization is described as a force that cannot be resisted by individual cultures. Example of individual culture's inability to resist globalization abound in Africa, to this he held that:

> Africa, particularly Sub-Saharan Africa, has been in cultural dilemma ever since its forceful integration or rather subjugation by European countries through colonialism and slavery. Ever since their experience with colonialism, African countries have been unable to, independently, articulate or chart their own history, culture and identity.[41]

The paramount of disorientation of African cultural values lies in the educational system deliberately designed by the colonial master for mental and material exploitation. In tackling an extremist view of globalization as westernization, he insisted that the view of globalization as uncontrollable is deceitful because its hidden agenda is the justification of the spread of western culture. Globalization therefore is a tool of economic exploitation of third world countries. In terms of cultural values, "the greatest consequence of globalization is that, like colonialism, it is going to spell the doom of weak indigenous cultures."[42] Amid the domination of the western world in all ramifications of globalization, his

---

[39] Nicolaides, "Globalization and Americanization: The Hijacking of Indigenous African Culture", 118.
[40] Michael O. Maduagwu, "Globalization and its Challenges to National Cultures and Values: A Perspective from Sub-Saharan Africa" in *Globality versus Democracy?: The Changing Nature of International Relations in the Era of Globalization*, ed. Hans Köchler (Vienna: International Progress Organization, 2000), 213 – 224.
[41] Maduagwu, "Globalization and its Challenges to National Cultures and Values", 215.
[42] Maduagwu, "Globalization and its Challenges to National Cultures and Values", 217.

suggestion for Africa is the intensification of effort in redeeming her rich cultural heritage in all possible ramifications.

The last sets of literature are more of reactions to the model of globalization experienced within certain regions. The rightness of their assertions would be examined vis-à-vis the opinion of certain western scholars that they focus in justifying their points. Maduagwu for example justified his views on globalization in reaction to Malcolm Waters assertions on globalization.

Nancy J. Adler and Allison Gundersen[43] presented the idea of cultural synergistic approach in *International Dimensions of Organizational Behaviour* as a way of managing cultural diversity. Their effort in presenting cultural synergistic approach is primarily for international businesses. They noted that the goal of their book is to challenge us "to transcend our parochialism – no matter which country we grew up in – and to see the world from a global perspective."[44]In their observations of organizational behaviour research prior to 21st century, particularly with the American researchers and managers, it was ethnocentric. To this observation, they argued that the global perspective of organizational behaviour transcends national cum cultural boundaries.

In response to the erroneous ethnocentric view of organizational behaviour, they opined that variations across culture is apparent and as such, their influence on organizations is systematic and predictable. International dimensions of organizational behaviour entails the diversity and complexity of the global environment which can be resolved through cultural synergistic approach. Cultural synergistic approach is the acclaimed integrated approach to the cultural variance of organizational behaviour.

> Cultural synergy, as an approach to managing the impact of cultural diversity, involves a process in which managers form organizational strategies, structures, and practices based on, but not limited to, the cultural patterns of individual organization members and clients. Culturally synergistic organizations create new forms of management and organization that transcend the distinct cultures of their members.[45]

---

[43] Nancy J. Adler and Allison Gundersen, *International Dimensions of Organizational Behavior* (Mason, OH: Thomson, 2008).
[44] Adler and Gundersen, *International Dimensions of Organizational Behavior*, v.
[45] Adler and Gundersen, *International Dimensions of Organizational Behavior*, 109

The novelty of cultural synergy is its recognition of similarities and differences among culture, its ability approach cultural diversity as a resource in creating and developing systematic organizational pattern. To this end, cultural synergistic approach is not based on homogenization but on heterogenous. Description of situation, interpretation cum understanding and cultural creativity were identified as the steps in creating cultural synergy. They advised organizations to diligently plan the implementation of cultural synergistic approach with care based on its uniqueness.

Philip R. Harris and Robert T. Moran's book; *Managing Cultural Differences: Global Leadership Strategies for 21st Century* is another important source for cultural synergistic approach in this thesis. Besides cultural synergy, the authors gave attention to several complex subjects like globalization, cross-cultural training, technological transfer, religion, corruption, society, cultural diversity and much more. In focusing on the cultural synergistic contents of this work, the authors categorized cultural synergy as having potency for "building upon the very differences in the world's people for mutual growth and accomplishment by cooperation."[46] The focus of cultural synergy in this regard is similarities and common concern to systematically integrates differences thereby enriching human activities. Synergy is also regarded as separate parts working simultaneously together to achieve an aim that is transcends that of individual groups. Cross-cultural skills are the requirement for effective cultural synergy as proposed by the authors.

Cultural synergy is an important aspect of leadership among global leaders, hence "the creation of cultural synergy is key to success, whether in a global enterprise or within the micro-culture of a single entity."[47] For every leader needing success in a cross-cultural setting, cultural synergy is recommended as the key factor. "In these undertakings, the promotion of cultural synergy by those who are truly global managers will help us to capitalize on the differences in people, while ensuring their collaborative action."[48] The dynamic nature of cultural synergy as portrayed in this book is a source of successful global leadership.

---

[46] Philip Robert. Harris, Robert T. Moran, and Sarah V. Moran, *Managing Cultural Differences: Global Leadership Strategies for the 21st Century* (Amsterdam: Elsevier Butterworth-Heinemann, 2006), 26.
[47] Harris, Moran and Moran, *Managing Cultural Differences*, 97.
[48] Harris, Moran and Moran, *Managing Cultural Differences*, 37.

In affirmation of Adler's theory on cultural synergy, the authors reiterated that cultural synergy is one of the five strategies for working in teams or managing cross-cultural groups. Other strategy are cultural dominance, cultural accommodation, cultural compromise and cultural avoidance. Among these strategies, cultural synergy is upheld in high esteem compare to the rest because it is regarded as a fundamental feature of global leadership. To this end, they called on all continents to approach each other based on cultural synergy.

In all the three categories of literatures presented, it is evident that the formation of this thesis is not based on one author's idea of globalization or intercultural competence or cultural synergy. The novelty derived from this literature is the idea that with cultural synergy, a practical move capable of yielding positive result for those not benefiting from globalization can be possible.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 METHODOLOGY AND THEORECTICAL FRAMEWORK

The general structure of this thesis is based on qualitative research approach. Since it is quite evident that the topic globalization is complex in its cultural dimension, we shall build on the strength of qualitative research in this thesis; "the strength of qualitative research is its ability to provide complex textual descriptions of how people experience a given research issue… It provides information about the human side of an issue – that is, the often contradictory behaviors, beliefs, opinions, emotions and relationships of individuals."[49] Qualitative research does not just provide information on the relationship of individuals, it also present clearer views on the relationships of different groups. The application of qualitative research method in this thesis is because of its ability to enhance a suitable understanding of a given complex reality.

In view of the cultural aspect of globalization this thesis sets out to lay bare, two components of qualitative research would be applied to this thesis majorly. The first is the analytical method, the aim of its application is to present the various aspects of the topic in view and break it down into simpler forms, for better understanding. Another qualitative method that would be applicable to this thesis is the hermeneutical method, its usage is aimed as the interpretation of data devoid of sentiments. It entails understanding cultural milieu in its own context, since cultural aspect of globalization is a fundamental part of this thesis, the use of hermeneutics is therefore a necessity for an appropriate presentation of this topic.

Analytical research method demands the use of facts or available data to make a critical assessment of the contents of the material. The relevant of this method to this thesis is because it is a textual study and the data for the study are made available from the various stand points of scholars, in their evaluation of cultural dimensions of globalization either as cultural imperialism or a possible way out through cultural synergy. Analytical method can better be understood as a method that deals with the nitty gritty of a given topic.

---

[49] Priyanka Tripathy and Pradip Kumar Tripathy, *Fundamentals of Research: A Dissective View* (Hamburg: Anchor Academic Publishing, 2015), 104.

Regarding hermeneutics, it means interpretation, it was initially the form of interpretation used as a means of understanding ancient scriptural text. Gadamer's usage of hermeneutics transcends mere textual interpretation, it entails both textual and cultural milieu. The hermeneutical approach is primarily aimed at understanding. Hermeneutics in Gadamer's view entails a demonstration of how appropriate understanding may be achieved based on things themselves. The aspects of this method are; hermeneutical circle, prejudice and fusion of horizon. He embarks on his exploration of understanding by reference to Heidegger's contention that hermeneutic circle occurs "when we have understood that our first, last and constant task in interpreting is never to allow our fore-having, fore-sight, and fore-conception to be presented to us by fancies and popular conceptions, but rather to make the scientific theme secure by working out these fore structures in terms of the things themselves."[50] Prejudice is the second apparatus of hermeneutics in Gadamer, he defines it as the "a judgment that is rendered before all the elements that determine a situation have been finally examined." [51] In accordance with this view, we shall follow apply this method by not ensuring the required elements for establishing the view towards cultural synergy are made available before concluding on the viability of cultural synergistic approach to globalization.

The third aspect of Gadamer's hermeneutical view is fusion of horizon which means "not being limited to what is nearby, but to being able to see beyond it…"[52] The past and the present form different horizons, in achieving an understanding required in hermeneutical approach the present is not the sole requirement for understanding since this would mean being limited to what is nearby; the present and the past are inseparable in understanding. Hence, "understanding is always the fusion of these horizons supposedly existing by themselves."[53] Fusion of horizons is a product of the past and present required for understanding a text or a cultural milieu. In our usage of this method, we shall base our conclusion not on a present incident of cultural globalization but on the past and the present incidents.

This thesis is developed upon two major theoretical frameworks; the first theoretical framework was developed by Samuel Huntington in his book *The Clash of Civilizations and the Remaking of*

---

[50] Hans-George Gadamer, *Truth and Method* (New York: Continuum, 1989), 269.
[51] Gadamer, *Truth and Method,* 273.
[52] Gadamer, *Truth and Method,* 301.
[53] Gadamer, *Truth and Method,* 305.

World Order. In answering the vital question of the possibility of universal civilization and how westernization and modernization are presented as universal civilization by certain theories, he presented the reformism theory which is made up of three aspects. The rejection aspect that entails an isolation of a given society the shrinking(globalized) modern world, the second aspect is Kemalism that is entrenched in the destruction of an existing culture in favour of an imported new culture, the third aspect of this theory is the combination of modernization with the existing culture, it encompasses the preservation of central values, practices, and institution of the indigenous culture. The combination of modernization with indigenous cultural values is deep-rooted in cultural synergistic approach to globalization. It does not rely on the possibility of isolating a culture from the shrinking (globalized) world but demand on preservation of the cultural values of a culture such that the identity of a culture is retained amid cultural globalization of western world. This theory is exemplified in China and Japan; "In China in the last stages of the Ch'ing dynasty, the slogan was *Ti-Yong, '*Chinese learning for the fundamental principles, Western learning for practical use.' In Japan it was *Wakon, Yôsei,* 'Japanese spirit, Western technique'."[54] The cultural synergistic approach to globalization encapsulated in this view of Huntington signals a viable option that is desirable to cultures going into extinction in the light of globalization.

The second components of the theoretical framework consist of Salo-Lee's theory on intercultural competence. She defined the concept of competence in terms of "skills, abilities and preparedness. It can also mean the authority which comes from mastering something."[55] Associated with the concept of competence is the term effectiveness which to a large extent determines how competent a person or cultural groups or institution could be. Her theory of intercultural competence is associated with four major aspects; the expatriate aspect, the immigration aspect, the inclusive local aspect and the inclusive global aspect. Among these aspects, the inclusive global aspect is spectacular in our study of cultural globalization and cultural synergy. This fourth aspect is also called 'we all here and there', it involves mutual influence of cultural groups in their relationship. It is antithetical to cultural imperialism and as such prefigures cultural synergy that facilitates

---

[54] Samuel P. Huntington, *The clash of civilizations and the remaking of world order* (New York: Simon & Schuster, 1997), 74.
[55] Liisa Salo-Lee, "Intercultural Competence Research: Focuses and Challenges" in *Bridges of Understanding. Perspectives on Intercultural Communication,* ed. Dahl, Øyvind, Iben Jensen and Peter Nynäs (Oslo: Oslo Academic Press, 2006), 130.

participative competence in international cultural knowledge transfer in accordance with the principle of equality. In our application of this theory, no culture is seen to be of higher value than the other but 'we all here and there,' as a precursor to cultural synergy. Embedded in all, Salo-Lee's theory of intercultural competence are the various level of intercultural competence; individual intercultural competence, intercultural competence of institutions and intercultural competence of cultural groups. It is the intercultural competence of cultural groups that accentuates cultural synergy.

3.2 CHOICE OF SUBJECT AND PRECONCEPTIONS

Cultural globalization was chosen as the topic for this because of the need for cultural synergy amid the demise of several cultural values in the contemporary globalization epoch. The choice of cultural synergy is aimed at cultural renaissance of essential values that are shrinking in the light of the dominant culture of the world.

It is important to note that cultural synergy is an aspect of intercultural competence that much research have not been done, especially with regards to globalization. The possibility of cultural synergy on global scale is something that would take long time, if it is to be considered, more research is needed to restructured the psychological impact of cultural imperialism entrenched in globalization. The common positions on cultural globalization seems to be one sided; the examination of the extent those who criticize globalization as cultural imperialism are right or wrong would be essential to determining the crux of cultural synergy as an objective position.

3.3 RESEARCH APPROACH

Basically, there are three research approaches; quantitative research approach, qualitative research approach and mixed approach that involves the combination of qualitative and quantitative contents of the research approaches. The determinant of the approach to use in any research is the question that the research is out answer. The chosen question this research is out to answer do not necessarily requires quantitative research approach because the source of data collection of the topic in question demands professional opinions on the topic from scholars in different parts of the world. To attain a higher grade of understanding of the chosen topic, qualitative research that dwells on hermeneutical and analytical approaches are suitable for this research. The reason for

the choice of this approach is the kind of data needed to answer the research question. This approach can generate novelty in the topic because analysis and interpretations from textual studies can be approached with ideas that have ability of making sense of complex practical life situations. Hence the interpretive analyses approach is unique. "Within qualitative research, emphasizing *hermeneutic* or interpretive analyses, are most strongly devoted to capturing the uniqueness of events."[56] The uniqueness of cultural synergy is better captured via qualitative research with emphasis on hermeneutics.

3.4 RESEARCH DESIGN

This thesis is made up of Seven Chapters. The first chapter presents the general introduction by outlining the general overview of the topic of the thesis, the research question, the aim and objectives, the scope and the definition of terms, by so doing it creates direction and the expected focus of the entire work. The second chapter delves into brief explanations of some selected literatures that would be relevant to answering the research question. The literature review concentrates on three major aspect of the work; the cultural globalization aspect and the arguments of both western and non-western scholars, intercultural competence and cultural synergy. In the literature review, what has been done by other scholars in this topic were presented and the contribution of this thesis is stated.

The first two chapters set out the direction and the materials that are to be used in the given direction of the work. Having a direction for the work is of no use if it is devoid of scientific method, it is this method that places the work within a certain realm in the body of knowledge. To this end, the third chapter sets the pattern of this research within the hermeneutics and analytical methods of qualitative research. The reliability of the thesis and the ethical consideration are given due attention in this chapter.

It is from the fourth chapter that the arguments for and against globalization as westernization or Americanization is presented based on the relevance of cultural globalization as the crux of discussions on globalization. The fifth chapter would evaluate the dimensions of cultural globalization inherent in the previous chapter through the lens of intercultural competence. The

---

[56] Robert K. Yin, *Qualitative research from start to finish* (New York: Guilford Press, 2011), 8.

sixth chapter outlined the prerequisite for cultural synergy and the models of cultural synergy. The final chapter presents the final remarks on the world process and arguments presented in the thesis.

3.5 DATA COLLECTION AND ANALYSIS

Qualitative research is identified by its little or absence of quantifications, as such, this research places emphasis on the experience of globalization and how different region and people have more ways of viewing the experience as positive or negative. To this end, the data collection for this work is primarily based on medium used by various authors in presenting the importance, limitations, advantages and disadvantages of globalization. The medium that our data concentrated on are selected scholarly text books, encyclopedia, journals, case studies and scholarly internet sources.

The collection of data was primarily based on the understanding that a lot of persons and region are going through different experiences of globalization that are devoid of quantification. Hence the mode of data collection explores the experiences and opinions on these experiences of globalization as source of our data. The pattern of data collection in this is in accordance with the view of Brymen and Bell regarding qualitative research and its pattern of data collection and analysis, they described qualitative research as "a research strategy that usually emphasizes words rather than quantification in the collection and analysis of data."[57] The collection of qualitative data in this thesis would aid in the achievement of presenting cultural synergistic approach to globalization as a viable option to cultural imperialist approach.

The data derived from the outlined sources above, were analyzed with not on empty slate but in compliance with the selected theoretical framework chosen for this thesis. The analysis is based on the selected theoretical framework of this thesis, aimed at achieving the goal of this thesis; the presentation of a viable model of globalization that is devoid of the demise of minority cultures in the global village.

---

[57] Alan Bryman and Emma Bell, *Business research methods* (Oxford: Oxford University Press, 2007), 731.

3.6 RELIABILITY OF THIS THESIS

Validity and reliability of research work are equally important to quantitative research and qualitative research. However, reliability of qualitative research can be check carefully by an assessment of the data for such research. In the words of Guba and Lincoln identified two sets of criteria for judging the validity and reliability of qualitative research, these are trustworthiness and authenticity. Trustworthiness is associated with four indicators; credibility, transferability, dependability and confirmability. These indicators therefore encompass validity and reliability of qualitative research. "The trustworthiness criteria of credibility (paralleling internal validity), transferability (paralleling external validity), dependability (paralleling reliability), and confirmability (paralleling objectivity)."[58] Hence, validity and reliability of thesis are applicable to qualitative research as in quantitative research.

Concerning the transferability indicator of qualitative research, the possibility of transferring the contents of cultural synergy beyond the given examples abounds. In this regard, the extensive description and contents of cultural synergistic approach are not mere utopia but pragmatic, it is therefore an idea that can be replicated in any cultural group opting for cultural renaissance in the face of the dominating cultures of the global village.

The dependability and confirmability indicators of this thesis is established by the obvious elements of cultural imperialism in globalization and reference to the practice of cultural synergistic approach. These indicators were not based on mere speculations but detailed arguments in this thesis laid it bare.

In conformity with the credibility criterion that is tantamount to validity, the credibility of the contents of this thesis entails the approval of cultural synergistic approach and the steps taken by certain cultural groups to emphasize cultural synergy as an ideal approach to globalization that emphasizes western culture. The Chinese and Japanese concepts of western technology Chinese or Japanese culture are some of the evidence of the credibility in question.

---

[58] Egong G. Guba and Yvonna S. Lincoln, "Competing Paradigms in Qualitative Research" in *Handbook of Qualitative Research*, ed. Denzin, Norman K. & Yvonna S. Lincoln (Thousand Oaks: Sage Publications, 1994), 114.

2.7 ETHICAL CONSIDERATION

Just as quantitative research takes into consideration ethical issues; qualitative research also has ethical considerations. Gathering of data through interviews for example demands consent and approval of the information from the focal persons of the interviews. Since this research is primarily based on text study, this aspect of the ethics of research is embedded in the roles insisting on zero tolerance for plagiarism. To this end, the guide lines provided for referencing were given due attention in all ramifications. The use of derogatory terms was avoided in the presentation of several arguments.

<h1 style="text-align: center;">CHAPTER FOUR</h1>

<h2 style="text-align: center;">APPROACHES TO GLOBALIZATION TO CULTURAL GLOBALIZATION</h2>

4.1 GENERAL OVERVIEW OF GLOBALIZATION

There are several definitions of globalization in different disciplines amongst different scholars, the multiplicity of definitions can easily be made clearer by an analogy of the Indian tale of four blind men that gave different descriptions of an elephant. Their various descriptions were information about certain part of an elephant. The recourse to the analogy does not necessarily mean that the complexity of globalization cannot be grasped, it shows the level of how several definitions to a certain extent present the reality of globalization. Despite the numerous definitions of globalization, one certain fact about globalization is that the concept of global village is embedded in the various definitions in one way or the other. For example, the definition of globalization as "all those processes by which the people of the world are incorporated into a single world society, global society."[59] The term world society and global society is embedded in the concept of global village. Another definition of globalization that regard it as the "intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa."[60] This definition also entails the concept of global village, inherent in the term 'link distant localities.'

David Held and his crew viewed globalization within the concept of global village to be too simple, they therefore presented a definition of globalization devoid of the perceived simplicity of most definitions that can easily be seen within the concept of global village. Their view of globalization involves a continuum of local, national and regional with social, economic relations and networks organized in such a way that crystallize on wider scale of regional interactions. To this end, globalization is thought of "as a process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions – assessed in terms of their extensity, intensity, velocity and impact – generating transcontinental or interregional flows and networks of activity, interaction, and these exercises of power."[61] Despite the attempt to avoid the so-called

---

[59] Martin Albrow, *Globalization, knowledge and society: readings from International Sociology* (London: Sage, 1990), 9.

[60] Anthony Giddens, *The consequences of modernity* (Cambridge: Polity Press, 1990), 64.

[61]David Held et al., *Global transformations: politics, economics and culture* (Stanford, CA: Stanford University Publication, 1999), 16.

simplistic notion of globalization, the attempt to present a detailed definition also has the notion of global village inherent in it.

The distinct nature of the last definition is rooted in further explanation of the definition that made expansive spatial connections as the summit of the definition. Furthermore, the criteria of satisfactory definition entrenched in extensity, intensity, velocity and impact has made it the most comprehensive definition of globalization. "Growing extensity, intensity and velocity of global interactions may also be associated with the deepening enmeshment of the local and global impact of distant events is magnified while even the most local developments may come to have enormous global consequences." The undertone of the local and global impacts therefore blur the supposed boundary between the domestic and the global affairs which signals the importance of the notion of global village in all definitions of globalization, be it simple or detailed. The criteria for satisfactory definition of globalization given by David Held and his co-writers made their definition the most cited and most probably the most accepted because it is not limited to the speed or impact or the amplitude or the concentration but encompasses all.

Another attempt to present a satisfactory understanding of globalization, viewed globalization from different dimensions. "Globalization refers to a multidimensional set of social processes that create, multiply, stretch, and intensify worldwide social interdependencies and exchanges while the same time fostering in people a growing awareness of deepening connections between the local and the distant."[62] The dimensions of globalization are identified as economic, political, cultural, ecological and ideological. With the previous definition of globalization and this definition which lay bare the dimensions of globalization, the scope of our view on globalization is established for this thesis. One of the dimensions that lie beneath the whole is the cultural dimension of globalization, this we shall give more attention in our effort to present cultural synergistic approach to globalization.

Global village is one fundamental defining term that is intrinsic in most definitions of globalization. "The notion of a 'global village' is that of a community across borders. It is one

---

[62] Manfred B. Steger, *Globalization: a very short introduction* (Oxford: Oxford University Press, 2007), 13.

version of the idea of transnationalism – interactions, interest, and loyalties beyond the tribe and nations that encompass the globe. The distinctive character of global village is based on communication and assumes that global information creates global consciousness."[63] Other distinctive feature of the global village concept involves increasing connectedness, communication, and cosmopolitanism. These features necessitate relations that have been variously conceptualized as 'global civil society,' 'world civic politics,' 'transnational networks,' and transnational social movements.'[64] The notion of global village is therefore and enduring feature of globalization to a large extent.

Historically, the various dimensions of globalization were simultaneously established over time. However, the origin of globalization lacks unanimous acceptance amongst scholars on globalization. Certain school of thought place the origin of globalization within the modern era, others scholars by their understanding of the precursors of contemporary globalization, trace its history to the third millennium. Even though the concept of globalization does not exist at that time, the activities that defines globalization today are identified as having their origin in that epoch of history, the origin of globalization is established in their view within the ancient area. In any way the origin of globalization is traced, evidence of activities that sustain it are verdicts of these views. Economic historian Kevin O'Rourke and John G. Williamson are of the view that the edifice of the current era of globalization is inherent in the 19th century transportation revolution that made possible large scale trade and migration; "globalization began when large-scale trading brought about convergence of commodity prices all over the world."[65] Alongside trading that triggers globalization, religion is also an important factor that triggers globalization in different historical epoch.

The connection of people through the processes of globalization has created fear based on differences that globalization process presents. For example, the ancient times globalization processes inherent in the growth of trade and religion led to protectionism and xenophobic reactions, these reactions are not absent in modern and contemporary eras of globalization. One

---

[63] Alison Brysk, "Global Village", Encyclopedia of Global Studies 2: 748 – 750.
[64] Alison Brysk, "Global Village", 748.
[65] Nayan Chanda, "Global Historical Antecedents", *Encyclopedia of Global Studies* 2: 684 – 691.

thing that cultural synergistic approach can do, is the elimination of such fears by focusing on the contemporary contents of globalization in the context of the culture each society is familiar and comfortable with.

Globalization in all its ramification is entrenched in movement and the effect of the movement on several factors. Movement of people have been made easy through the advanced technology to the extent that the term global village describe globalization in this regard because of easy access to different parts of the world within a short time tantamount to the time required to move from end of a village to another. Movement of people also entails all forms of tourisms, migration for different purposes like education, transnational marriage and their likes.

Another aspect of movement that is essential to globalization is the movement of information. The cyber space via the internet and several means of telecommunication have made the world a borderless society analogous to the easy access in communication obtainable in a village setting. This movement also includes global journalism which could be regarded as news style that "makes it into an everyday routine to investigate how people and their actions, practices, problems, life conditions etc. in different parts of the world are interrelated."[66] The happenings in one end of the world is made available in another end of the globe in a twinkling of an eye, liken to how fast an information are passed on in a village setting. Movement of information is a vital aspect of globalization that bear witness to the fact that the world is a global village.

Movement of goods and services is entrenched in an aspect of globalization called economic globalization.

> Economic globalization refers to the intensification and stretching of economic interrelations across the globe. Gigantic flows of capital and technology have stimulated trade in goods and services. Markets have extended their reach around the world, in the process creating new linkages among national economies. Huge transnational corporations, powerful international economic institutions, and large regional trading systems have emerged as the major building blocs of the 21stcentury's global economic order.[67]

---

[66] Peter Berglez, "What Is Global Journalism?," *Journalism Studies* 9, no. 6 (2008): 151.

[67] Steger, Globalization: A Very Short Introduction, 37.

This aspect of globalization has been spurred by trade liberalization, privatization and the host of others. In as much as these policies are captivating in making the world a global village, it has several disadvantages for the less developed parts of the globe.

The movement of people has made it possible for some persons to have dual citizenship and multiple nationality in some cases. At this level of movement, political globalization is involved, this aspect of globalization "refers to the intensification and expansion of political interrelations across the globe. These processes raise an important set of political issues pertaining to the principle of state sovereignty, the growing impact of intergovernmental organizations, and the prospects for regional and global governance."[68] It also signals the possible realization of global citizenship, a kind of membership that is not limited to nation-state jurisdiction. Globalization in this regard evolves political organization beyond the traditional nation-state concept. Supranational institutions like, United Nations, African Union, European Union, International criminal court and their likes tend to replace the powers of the nation state in this aspect of globalization.

The powers of supranational organizations are inherent in intergovernmental forces which transcends that of nation-state. "Intergovernmentalism is one of the last bastions of the beleaguered and troubled nation-state in guarding and defending its territorial sovereignty."[69] The effect of supranational and non-governmental organizations on the existence and the sovereignty of national state have been subject of debate in contemporary era of globalization. One of the points of the debate is what defines the identity of the people? The nations-state or the dominating culture of globalization? The domination culture of globalization is capable of equating globalization to homogenization; a situation whereby the association of nation-state with a given culture would give way to the dominant culture of the globe in different ramifications. This point necessarily entails a very important aspect of globalization called cultural globalization; this aspect is the crux of globalization.

---

[68] Steger, Globalization: A Very Short Introduction, 56.
[69] Peter Van. Ham, *European integration and the postmodern condition: governance, democracy, identity* (New York: Routledge, 2013), 79

4.2 CULTURAL GLOBALIZATION

Global village as a defining term for globalization encompasses conquest and unification of the global space. One of the dangers of the unification is the devaluation of the diversities and dynamism of the different cultures of the world. It was with this understanding that Tomlinson defines cultural globalization as "the particular effects which the general social processes of time-space compression and distanciation have on that realm of practices and experience in which people socially construct meaning."[70] Globalization therefore involves a common construction of meaning based on the uniformity it tends to create. However, "the most valuable feature of the concept of culture is the concept of difference…"[71] With the construction of common meaning, difference as a valuable concept that defines cultures of the various groups are devalued in favour of the dominant culture.

In a more specific term, cultural globalization is described as the process of the world turning towards the creation of a cultural unit for all:

> Economic and technological transformations since the 1970s have led to an unprecedented flow of capital, goods, ideas, and people across state and continental borders. These flows, in turn, have contributed to the demise of institutions of power, notably the state. Our times are thus marked by the incapacity of state-built or state-sponsored boundaries (borders, citizenship, ethnicity) to regiment populations and affect cultural practices and identities. In short, the world is fast turning into a single cultural unit.[72]

This single cultural unit is based on the five dimensions of the global cultural flows that defines cultural globalization in Appadurai's analysis. These are ethnoscapes; the flows of people, technoscapes; the flows of technology, mediascapes; the flow of information, financescapes: the flows of capital, ideoscapes; the flows of ideologies.[73] These dimensions of global flows that defines cultural globalization justifies the argument that culture is the crux of globalization. With

---

[70] John Tomlinson, "Cultural Globalisation: Placing and Displacing the West," *The European Journal of Development Research* 8, no. 2 (December 1996), 22- 23.

[71] Arjun Appadurai, *Modernity at Large: Cultural Dimensions of Globalization*, 3rd ed. (Minneapolis, MN: University of Minnesota Press, 1996), 12.

[72] Michel-Rolph Trouillot, "The Perspective of the World: Globalization Then and Now" In *Beyond Dichotomies: Histories, Identities, Cultures, and the Challenge of Globalization*, ed. Elisabeth Mudimbe-Boyi (Albany, NY: State University of New York Press, 2002), 4.

[73] Appadurai, 33- 36.

this understanding, the various dimensions of globalization; the political, the economical and others are subsumed in cultural globalization. This point is buttressed by Tomlinson as follows; "globalization lies at the heart of modern culture; cultural practices lie at the heart of globalization."[74] The place of culture as central to globalization is further supported by an economic Marxist Fredric Jameson's view that "today even economic has become cultural."[75] This understanding of culture as the crux of globalization signals a more complex understanding of culture that transcends arts, image, clothing, music and their likes. "The huge transformative processes of our time that globalization describes cannot be properly understood until they are grasped through the conceptual vocabulary of culture; likewise, . . . these transformations change the very fabric of cultural experience and, indeed, affect our sense of what culture actually is in the modern world."[76] The sense of what culture is can be identified in the various flows that defines cultural globalization.

Cultural globalization is epitomized in cultural imperialism which promotes and justifies a culture as a world culture. The description of globalization as being tantamount to Americanization or Westernization hinges on fact of their dominant and the concept of a global village where its culture is the Western or the American culture. Even though one can easily argue that it is not only American or western culture that has exhibit global outreach in the contemporary world; it is important to note that the determinant of the global outreach is the influence on other cultures and the policies that government of other nations are inculcating into their system based on this influence. This influence has been explained in these terms:

> United States has unparalleled access to the means of producing and disseminating its ideas and life-style around the world, and in part because the United States possesses a unique set of cultural and historical attributes that are enablers of this dissemination…that in more and more corners of the world American culture must be reckoned with on a regular basis, as an element alongside local culture. [77]

---

[74] John Tomlinson, *Globalization and Culture* (Chicago: University of Chicago Press, 1999), 1.
[75] Chamsy El-Ojeili, and Patrick Hayden, *Critical Theories of Globalization* (Basingstoke, United Kingdom: Palgrave Macmillan, 2006), 134.
[76] Tomlinson, *Globalization and Culture*, 1.
[77] Neal M. Rosendorf, "Social and Cultural Globalization: Concepts, History, and America's Role" In *Governance in a Globalizing World, eds.* Joseph S. Nye and John D. Donahue. (Washington, D.C.: Brookings Institution Press, 2000),112.

On the view of globalization as being tantamount to Americanization, several claims exist in this regard; Henry Kissinger, a former secretary of the state in his lecture at the trinity college in Dublin held that "what is called globalization is really another name for the dominant role of the United states… The world had no alternative but to accept American ideas, values and way of life."[78] This position is one among several positions that portray globalization as Americanization. It in this regard that several scholars regard cultural globalization as the western cultural imperialism. To those who regard globalization as homogenization, Walcolm Waters do not view such understanding as erroneous: "The concept of globalization is an obvious target for ideological suspicion because, like modernization, a predecessor and related concept, it appears to justify the spread of Western culture and of capitalist society by suggesting that there are forces operating beyond human control that are transforming the world."[79] On this basis of the contents of globalization that encompasses homogenization, it signals the enthronement of lack of intercultural competence on a large scale. A cultural competent mode of globalization would necessary entails cultural synergy and not cultural imperialism.

It is worth noting that several views exist as to why globalization is neither Westernization nor homogenization but the glaring evidence of the demise of several cultures in the wake of globalization remains one of the major undeniable factors that reviews the realities of the globalization. One must also admit that culture is not static but when a changing culture is towards a direction then it is no longer the necessary change of culture over a long period but a cultural imperialism.

4.3 DIMENSIONS OF CULTURAL GLOBALIZATION

There are three major dimensions of cultural globalization; the homogenization dimension, the hybridization dimension and the polarization dimension. These dimensions emerged because of scholarly reactions to the perceived negative impact of globalization as moving towards the unification of the world cultures under the auspice of Westernization, Americanization or neo-

---

[78]Lecture at Trinity College, Dublin, October 12, 1999, as cited by Girish Mishra, Girish Mishra, "Globalization and culture," *An Online Journal of Radical Ideas* (April 18, 2008), available at http://www.stateofnature.org/?p=6292 site accessed 15 September 2016.

[79] Malcolm Waters, *Globalization, Second Edition*, 2nd ed. (New York: Taylor & Francis, 2001), 6.

colonization. As a reaction, these dimension entails the various position upheld by different schools of thought.

4.3.1 HOMOGENIZATION DIMENSION

This dimension is the most commonly held view about cultural globalization; its proponent regard globalization as a force that is driving the world towards uniformity of the various cultures of the world in favour of the Western culture or American culture. O'Connor defines cultural homogenization the ubiquitous view of cultural globalization as "the process by which local cultures are transformed or absorbed by a dominant outside culture."[80] In this regard, the dominant outside culture is often identified as Western culture, thus, the components of globalization are often associated with the various forms of cultural flow identified by Appadurai; technoscapes, financescapes, ideoscapes, ethnoscapes, and mediascapes.

The cultural flow that turns globalization into homogenization according to the proponent of this dimension of cultural globalization are encapsulated in terms like McDonaldization, Coca-colonization, Americanization or Westernization. McDonaldization is defined "as the process by which the principles of the fast-food restaurant are coming to dominate more and more sectors of American society, as well as the rest of the world…McDonaldization is a force in global cultural homogenization."[81] The aim of McDonaldization is cultural imperialism through its effect of eclipsing human creativity and the dehumanization of social relations. Moreover, McDonaldization is a form of Westernization and Americanization, all in the name of globalization. However, "consumer capitalism of this type has been built upon a standardized brand image, mass advertising, and the high status given by many Third World populations to Western products and services."[82] By giving such status to western product, the focus is on western product and its culture, not their own product nor culture because the mass advertising has worked on their psychology to the point of having low value for their culture and locally made products.

---

[80] David E. O'Connor, *Encyclopaedia of the Global Economy: A Guide for Students and Researchers*(New Delhi, India: Academic Foundation, 2006), 391.
[81] George Ritzer and Paul Dean, *Globalization: A Basic Text* (Chichester, United Kingdom: Wiley-Blackwell (an imprint of John Wiley & Sons Ltd), 2015), 223.
[82] Robert Holton, "Globalization's Cultural Consequences" *The Annals of the American Academy of Political and Social Science* 1, no. 570, (July 2000): 142

The underlining function of homogenization terms like McDonaldization and Coca-colonization is the creation of global consumerism, the American film industry; Hollywood plays the same rule. Information technology as evidenced in internet is one of the strength of these agents of global consumerism. "The main consumers are young, mostly under thirty. The messages are complex, sometimes subliminal. They offer an idea of freedom and disdain of authority. They catalyse consumption; reinforce 'we are the world' identity."[83] In all the homogenization via consumer's goods create a new form of identity alien to the original identity, aimed at establishing a common culture.

The adoption of certain languages by different countries of the world is another area of this dimension of cultural globalization. This process has led to the demise of several languages, the place of language as a means of identity amongst different cultural groups cannot be emphasized. The logic of common language is that once people of different cultural background can adopt the foreign language then they can easily accept the value of the origin of such language. However, acceptance of a language is not synonymous to the acceptance of the values and practices associated with the native speaker of such language. To the unlearned, the acceptance of other language as the primary means of communication encompasses the absolute acceptance of all the carriers of such language can offer. The acceptance of a common language is also connected to the education system whereby a network of the elite is created based on western society's values.

Ultimately, the homogenization dimension of cultural globalization signals the creation of a new form of identity whereby decisions, institutions, values and structures of most culture are focused on becoming like or even changing totally to the western culture.Several scholars have echoed their voices on the homogenization dimension of cultural globalization, most of these scholars are from the third world countries. African scholars are well known for their contribution on this dimension of globalization based on empirical evidence within their locations. The contents of their arguments regard globalization as Americanization, Westernization, cultural imperialism and neo-colonization.

---

[83] Nahavandi Firouzeh, "Globalisation and Homogenisation of Culture: The role of Mass Media in Developing Countries" *Journal of Human Ecology*, no. 12 (2004):237.

In identifying the place of Africa in current globalization trend, Maduagwu opined that "Africa is uncertain of its place in this American global hegemony… Africa seems to have no place in the globalizing New World Order."[84]By this declaration of African uncertainty and the description of globalization as American global hegemony, globalization is by implication tantamount to Americanization in Maduagwu's view on globalization. In regarding globalization as Americanization, Nicolaides argued that in the light of globalization as Americanization, inferiority complex has been introduced to Africa on a large scale; "American norms, values and practices are being conveyed across the Atlantic as the suitable mode of behaviour for Africans. As a consequence of this cultural migration, Africa's rich culture is being degraded and is viewed as inferior by many Africans"[85] Another effect of Americanization noted by Nicolaides transcend degradation of culture to absolute loss of African cultural values to Americanization. He further opined that;

> Americanisation is undoubtedly leading to the cultural homogenisation of African society and to a global culture of consumerism in which the poor become poorer and the richer become richer. Africa has in a sense been robbed of the opportunity to define their own socio-political and economic choices.[86]

One of the means of robbing Africa of the opportunity to define her own identity as identified by Omoregbe is the mass media: "Another danger of globalization is that it could become a subtle form of neo-colonization. America is already aggressively doing this through the CNN, and through its control over the United Nations Organization (UNO)which she mobilizes to fight her enemies who refuse to submit to her"[87] In this regard, there is an element of force being used primarily for the Americanization of the world.

Furthermore, some African scholars have argued that globalization is tantamount to westernization of the world. Some of their arguments for this position are as follows:

---

[84] Michael O. Maduagwu, "Globalization and its Challenges to National Cultures and Values: A Perspective from Sub-Saharan Africa," in *Globality versus Democracy?: The Changing Nature of International Relations in the Era of Globalization*. ed. Hans Köchler (Vienna: International Progress Organization, 2000), 221- 222
[85] A Nicolaides, "Globalization and Americanization: The Hijacking of Indigenous African Culture" *Global Advanced Research Journal of History, Political Science and International Relations* Vol. 1, no. 6 (2012 August): 118
[86] Nicolaides, "Globalization and Americanization", 123.
[87] Joseph Omoregbe, *Social – Political Philosophy and International Relations* (Lagos: Joja Press Ltd, 2007), 156.

The forceful integration of Africa into globalization through slavery and colonialism has led to the problem of personal identity and cultural dilemma for the African. Africa has had to be dependent upon Europe and America ever since for its development…Arguably, globalization is purely an attempt to spread Western culture with its attendant capitalist socio-economic political nuances.[88]

Nicolaides' argument in this regard can be compared to a mirage, whereby globalization is the mirage that has westernization as its reality.

The problem arises that while globalization imparts an image of itself as an all-encompassing ideology which will inevitably lead to a cultural global rainbow, it is in practice homogenizing popular culture by inculcating an ethos of a Western, mainly American, cultural industry, which also has roots in Britain and western Europe.[89]

Maduagwu in his argument regarding globalization positing that globalization is the same as westernization argued against Malcom Waters, which to him is a typical representation of the idea of globalization as being tantamount to westernization. "The concept of globalization, as it is generally being propagated in the West, namely, as [invisible] forces operating beyond human control that are transforming the world", is deceitful. Propagated in this form, globalization might be an attempt to justify the spread of Western culture and of capitalist society"[90]Hence, globalization as presented to Africans is devoid of its essence, westernization is not the essence of globalization as presented. Ultimately, Maduagwu argued that globalization is the latest version of westernization which has gone through colonialism, imperialism and now globalization. Hence, globalization is tantamount to westernization.

Another position upheld by some African scholars regarding globalization is the view that equated it with colonization. In re-echoing the words of Martin Khor that globalization is called colonization in Africa, Afisi argued along with others that globalization is more of a curse than a blessing for the African continent; "what this indicates is that globalization is indeed the engine room for the propagation of neocolonialism and new imperialism on the African soil"[91] To this

---

[88] Oseni Taiwo Afisi, "Globalization and Value System," *Lumina* Vol. 22, no. 2 (1999): 5.
[89] Nicolaides, "Globalization and Americanization", 123
[90] Maduagwu, "Globalization and its Challenges to National Cultures and Values", 219.
[91]Afisi, "Globalization and Value System," 4.

end, Africa remains an underdog because of the planned cultural erosion designed to install western culture as the ultimate and the failure of African to take up the challenge through cultural synergy.

The arguments of African scholars regarding globalization as Americanization, Westernization or colonization is primarily based on the experience of Africa in the globalized world. Even the western scholar's approach to globalization as Americanization or westernization is primarily based on the massive influence of the western world. Neither of the positions is without error. To eliminate the error of the extreme views regarding globalization based on the experience of the dominant culture and the cultures influenced, cultural synergy could be the appropriate approach devoid of the imperialist components of globalization. Positive aspect of globalization abounds despite its drawbacks.

4.3.2 THE HYBRIDIZATION DIMENSION OF CULTURAL GLOBALIZATION

This dimension of cultural globalization views globalization not from the perspective of cultural imperialism whereby it can be synonymous to Americanization or Westernization. Here globalization is viewed with the lens of mixture of cultures that would promote cultural encounter and interaction. The focus is "on the intercultural exchange and the incorporation of cultural elements from a variety of sources within particular cultural practices."[92] The intermixing of cultures focused on by the proponent of this dimension of globalization tends to render archaic the notion of any dominant culture or an existing distinct or pure culture that has not undergone transformation. Under this dimension, cultures do not necessary evolve by itself but transform into under forms based on mixture. "Cultures are transformed by the incorporations they make from other cultures in the world…a bit of this and a bit of that is how newness enters the world."[93] Cultures are therefore regarded as a conglomeration of ideas gathered from the various encounter at different levels of cultural encounter.

---

[92] Holton, "Globalization's Cultural Consequences", 148.

[93] Kevin Robins, "Encountering Globalization" in *The Global Transformations Reader: An Introduction to the Globalization Debate*, ed. David Held and Anthony G. McGrew, 2nd ed. (Malden, MA: Polity Press, 2003), 243.

The cultural encounter triggers combination and mixture of cultural elements not domination as upheld by proponents of homogenization dimension. The process of mixture that yields transformation of culture is according to Akbar Ahmed the result of communication flows and human flows:

> The mixing of images, interlocking of cultures, juxtaposition of different peoples, availability of information are partly explained because populations are mobile as never before. The mobility continues in spite of increasingly rigid immigration controls. Filipino maids in Dubai, Pakistani workers in Bradford, the Japanese buying Hollywood studios, Hong Kong Chinese entrepreneurs acquiring prime property in Vancouver testify to this. The swirling and eddying of humanity mingles ideas, cultures and values as never before in history. [94]

In this regard, the mixture of ideas, cultures and values "…resolves the tension between purity and emanation, between the local and the global, in a dialectic according to which the local is in the global and the global is in the local."[95] This dimension therefore entails a new concept that redefines globalization with the terms such as glocalization and creolization. The interpretation of the global and the local as creating a unique outcome in different environment is called globalization, while creolization entails the combination of languages and cultures that were formerly regarded as unintelligent to each other. In the words of George Ritzer and Paul Dean, "Hybridization is a very positive, even romantic, view of globalization as a profoundly creative process out of which emerges new cultural realities, and continuing, if not increasing, heterogeneity, in many different locales."[96] In the words of Holton, hybridization portrays cultural forms that are somehow transcontextual but less cosmopolitan in scope thereby retaining the view of culture that is not cosmopolitan hence the purity of culture is implicated by the mixing which hardly create space for pure authentic culture distinct from others.

Even though the hybridization dimension of cultural globalization is regarded as something positive, for Pieterse it has its drawback with regards to boundaries and by implication identity: "Hybridity is unremarkable and noteworthy only from the point of view of boundaries that have

---

[94] Akbar S. Ahmed, *Postmodernism and Islam: Predicament and Promise* (New York, NY: Routledge, 1992), 26.

[95] Jan Nederveen Pieterse, *Globalization and Culture: Global Mélange*, 2nd ed. (United States: Rowman & Littlefield Publishers, 2009), 59.

[96] George Ritzer and Paul Dean, *Globalization: A Basic Text*, 2nd ed. (Chichester, United Kingdom: Wiley-Blackwell (an imprint of John Wiley & Sons Ltd), 2015), 215.

been essentialized. What hybridity means varies not only over time but also in different cultures, and this informs different patterns of hybridity…The importance of hybridity is that it problematizes boundaries."[97] By implication, if boundaries are problematized, then the differences can become superficial thereby creating an identity that is fuzzy. To this extent, the hybridization dimension does not capture the reality of globalization in all its ramifications as the homogenization dimension also fails to cover the reality of globalization in all its ramifications.

4.3.3 THE POLARIZATION DIMENSION OF CULTURAL GLOBALIZATION

This dimension of cultural globalization is neither based on the domination of one culture other the mixture of several culture but it emphasizes the point of divergence of cultures on the platform of globalization to the point of antagonism. Benjamin Barber captured this antagonism as Jihad versus McWorld while Samuel Huntington tagged it the clash of civilizations.

Benjamin Barber[98] opined that cultural forces in the wake of globalization are undergoing cultural polarization as embedded in the global consumer capitalism which metonymically encompasses McDonald's, and Jihad, denoting cultural fundamentalism and fight for justice on the part of the downtrodden in the global capitalism. McWorld is based on the promise of uniting the world through the consumption of cultural commodities while Jihad is based on the fight to liberate the downtrodden from capitalist features of consumption and greed by tribal pursuit of justice. Kevin Robins succinctly present this dimension of cultural globalization as it "concerns developments that apparently involve a rejection or turning away from the turbulent changes associated with global integration. These developments express themselves in a turn, or return, to what are seen as traditional and more fundamental loyalties."[99] It is these loyalties that defines the rejection of the perceived dominant participant of globalization by antagonistic response that Barber described as Jihad.

The polarization dimension of cultural globalization was given due attention by Samuel Huntington who regard civilization as the broadest form of cultural identity. With his identification

---

[97] Pieterse, *Globalization and Culture: Global Mélange*, 96.
[98] Benjamin R. Barber, *Jihad vs. mcworld: terrorism's challenge to democracy* (London: Corgi, 2003), 155.
[99] Robins, "Encountering Globalization", 244.

of eight types of civilizations, he argued that there is a clash of civilization with the end of cold war. The strongest conflict would be based along cultural lines in his view, Islam stand as a strong opponent of the west. In this mode of approach to cultural globalization, "the polarization thesis tells a vivid, morally loaded story, easy to translate into one or another version of the struggle between good and bad, sacred and profane, depending on the location of the storyteller in time and space."[100] The major problem attached to this view by Holton is that it is too simplistic and pessimistic. This dimension in all rejects the view of a dominant culture and hold unto a multiplicity of cultures clamoring for relevance on different pedestal.

---

[100] Robins, "Encountering Globalization", 244.

CHAPTER FIVE

INTERCULTURAL COMPETENCE VERSUS DIMENSIONS OF CULTURAL GLOBALIZATION

Intercultural competence entails the interplay that exist between the diversities of cultures, communication and competence; competence in relation to culture hinges on the embodied meaning inherent in the components of communication which can either be signs, actions, symbols or language. Y. Reisinger and L. Turner defined culture as "patterns of human behavior and people's values that determines their action."[101] In accordance with this definition, it is therefore certain that for someone to be interculturally competent a knowledge of values that determines actions are required. The required knowledge differs, ranging from individual intercultural competence to intercultural competence of institutions and intercultural competence of different cultural groups.

The major institutions that drives globalization may not necessarily lack the required knowledge to qualify them as being competent but the lack of the applications of these knowledge is synonymous to being incompetent. In accordance with Deardorff's definition of Intercultural competence as "the ability to develop targeted knowledge, skills and attitudes that lead to visible behaviour and communication that are both effective and appropriate in intercultural interactions."[102] The absence of the practicable manifestation of the ability to develop the targeted knowledge, skills and attitudes amongst the most powerful international corporation and nations presupposes the absence of intercultural competence on global scale.

Salo-Lee's subdivision of intercultural competence into four aspects is a necessary tool for understanding the implications of cultural globalization for intercultural competence. Hereafter we shall focus on these aspects in outlining the implications.

---

[101] Yvette Reisinger & Lindsay Turner, *Cross-Cultural Behaviour in Tourism: Concepts and Analysis* (New York: Butterworth-Heinemann, 2003),12.

[102] Sabine Mckinnon, "*What is Intercultural Competence*?" available at http://www.gcu.ac.uk site accessed 1 February 2016.

5.1. THE EXPATRIATE ASPECT

This aspect is also termed 'We there', this aspect is championed by Daniel Kealey who defined intercultural effectiveness along with Ruben as an ability to live and work effectively in an overseas assignment in an intercultural environment. In his view, effectiveness consists of professional expertise, interaction and adaptation.[103] Kealey in Salo-Lee regarded organizational and environmental issues as factors that enhance the constituent of effectiveness. Kealey's understanding of intercultural competence is reflected in "Profile of the Interculturally Effective Person" (IEP) produced by groups of international group of researchers that defines interculturally effective person based on three attributes;

- an ability to communicate with people in a way that earns their respect and trust, thereby encouraging a cooperative and productive workplace that is conducive to the achievements of professional or assignment goals;

- the capacity to adapt his/her professional skills (both technical and managerial) to fit local conditions and constraints; and

- the capacity to adjust personally so that s/he is content and generally at ease in the host culture.[104]

Contrary to this aspect of intercultural competence, homogenization dimension of cultural globalization to an extend implies lack of respect for other cultures, the absence of respect and trust from the minority cultures of globalization remains prelude to clash of cultures opined by proponents of polarization dimension of cultural globalization. On this basis, the global institutions and the world powers has failed to pay attention to skills that would enhance a synergy of cultures.

Concerning lack of intercultural competence on the part of multinational corporation's activities in many third world countries that are marginalized and crushed to the point that "globalization is not moving to the desired global village but to 'global pillage.' Instead of the dreamed global village,

---

[103] Daniel J. Kealey & Brent D. Ruben, "Cross-Cultural Personnel Selection Criteria, Issues, and Methods" in *Handbook of Intercultural Training*, ed. Dan Landis & Richard W. Brislin (New York: Pergamon Press, 1983), 161.

[104] Liisa Salo-Lee, "Intercultural Competence Research: Focuses and Challenges" in *Bridges of Understanding. Perspectives on Intercultural Communication,* ed. Dahl, Øyvind, Iben Jensen and Peter Nynäs (Oslo: Oslo Academic Press, 2006), 131 – 132.

many have experienced globalization as a nightmare."[105] The activities of these multinational corporations are detrimental to one of the basis of differences associated with culture; that is land and stipulated boundaries. Oil pillage remains a problem in most of the third world oil producing states like Nigeria and others.

THE CASE OF NIGER DELTA

The case of Niger Delta States in Nigeria buttressed how the global village has become the global pillage in the light of incompetence of the multinational oil companies. The zone is inhabited by more than 27 million people in the South-eastern part of Nigeria.[106] They are one of the minority groups in Nigeria, their limited number coupled with other factors has made them prey in the hands of Nigerian government and multinational companies like Royal Dutch Shell, Chevron and other companies in oil and gas exploration which have made the area their permanent abode. The Niger Delta area is endowed with massive fertile land suitable for agriculture. Before the discovery of crude oil in the area, the primary source of living in this area is agriculture. The discovery of oil and the exploration and exploitation of crude oil has made the air, water, soil and forest resource a shadow of their essence in face of devastation via gas flares and oil spills. The situation of the Niger Delta has been rightly described as "exploited, misused, abused, polluted, underdeveloped, and almost completely dead; like a cherry fruit sucked and discarded."[107] Globalization can be regarded as the paradox behind the rape of Niger Delta by multinational companies in their own land.

Factually, the people of Niger Delta were among the foremost agitators against the colonial rule with its servitude. Prominent icons like Jaja of Okpobo, Nana of Itsekiri are known for their objection against the colonial servitude. The continuation of servitude through the military regime were demurred by prominent icon like Ken Saro Wiwa. he was executed by the military regime of General Sani Abacha. Of recent, several activist groups have risen in protest of the inhumanity of

---

[105] Eleazar S Fernandez, *Burning Center, Porous Borders: The Church in a Globalized World* (Eugene, Or.: Wipf & Stock Publishers, 2011), 31.

[106]Milieudefensie, "Oil Spills in the Niger Delta in Nigeria", available at https://milieudefensie.nl/publicaties/factsheets/oilspills-in-the-niger-delta site accessed 30 April 2017.

[107] Nnimmo Bassey, "Trade and Human Rights in the Niger Delta" in *From the Slave Trade to Free Trade: How Trade Undermines Democracy and Justice in Africa*, ed. Patrick Burnett & Firoze Manji (Nairobi: Fahamu, 2007), 136.

multinational companies. The problem of Niger Delta have been rightly stated in the following terms;

> What has exacerbated the problem of the Niger Delta is the question of oil. Oil, which is the mainstay of the Nigerian economy, contributing about 90% of the nation's foreign exchange earnings and revenue, is produced in the region. However, the Niger Delta region remains grossly underdeveloped, pauperized, marginalized, and largely a poverty zone. The basic facilities and infrastructure of a modern society like potable water, electricity, health care facilities, good roads, cottage industries and employment are lacking in the area. It is this paradox and apparent tragedy of poverty in the midst of wealth of the Niger Delta people that forms the political economy of human rights violations in the area.[108]

The primary source of the devastation of Niger Delta, the citadel of treasures that sustain the Nigerian economy have been inaction of the multinational companies and the Nigerian government. "According to available statistics, in the last 30 years more than 400, 000 tons of oil have spilled into the creeks and soils of southern Nigeria. Some 70 percent of the oil has not been recovered. The vast majority of the spills are a consequence of aging facilities and human errors."[109] For example, in January 2008, the Nigerian National Oil Spill Detection and Response Agency declared that it had so far located more than 1,150 oil spill sites abandoned by various oil companies with the Niger Delta region.[110] In 2014, Royal Dutch Shell and the Itialian Multinational oil giant ENI accepted more than 550 oil spills in Niger Delta, in comparison to Europe, in accordance with Amnesty International analysis of companies, there are only 10 spills a year across Europe between 1971 to 2011.[111]

The inaction of these multinational companies and the Nigerian government over these pernicious acts have been expressed as follows: "In any other country, this would be a national emergency. In Nigeria it appears to be standard operating procedure for the oil industry. The human cost is horrific – people living with pollution every day of their lives."[112] The inactions of the

---

[108] Victor Ojakorotu & Olaopa Olawale "Understanding the Niger Delta conflict: Matters arising" in *Contending Issues in the Niger Delta Crisis*, ed. Victor Ojakorotu (Florida: JAPSS Press, 2009), 5 – 6.

[109] Milieudefensie, "Oil Spills in the Niger Delta in Nigeria".

[110] Milieudefensie, "Oil Spills in the Niger Delta in Nigeria".

[111]Amnesty International, "Nigeria: Hundreds of Oil Spills Continue to Blight Niger Delta" available at https://www.amnesty.org/en/latest/news/2015/03/hundreds-of-oil-spills-continue-to-blight-niger-delta/ site accessed 25 April 2017.

[112] Amnesty International, "Nigeria: Hundreds of Oil Spills Continue to Blight Niger Delta".

multinational companies and the Nigerian government is so disheartening to the point that the dwellers are now seeking solutions beyond the shores of Nigeria since the Nigerian laws against oil spills are redundant.

The unpleasant nature of the Niger Delta would necessarily demand questions on the status of the Nigerian law regarding oil spills. The Nigerian law regarding oil spills are in clear terms; for instance, the Federal Environmental Protection Agency Act of 1988 demands instantaneous response by the oil company in cases of oil spill; "begin immediate clean-up operations following the best available clean-up practice and removal methods."[113] In similar mode, the Oil Pipeline Act of 1990 orders oil companies to pay compensation to anyone suffering damage resulting from any breakage or leakage from pipelines or associated installations.[114] It is worth noting that there is a lacuna in this law that some of the oil companies are holding unto. Since the law do not state what ought to be done by the oil company in cases of spills caused by a third party, most of the companies blame majority of the spills as actions of the third party, thereby refusing to act in compliance with the stipulated law. Furthermore, the Nigerian Petroleum Act of 1969 orders that oil and gas exploration and production must conform to good oilfield practice.[115] In response to these laws, the multinational oil companies have vehemently refused to decipher these laws and their implications in eliminating gas flares and oil spills by best practices.

Legal actions taken by individuals and communities against multinational companies are not effective; more than 500 oil spill-related cases have been filled against Shell in Nigerian courts.[116] Delay statics are often their strategy for continuous perpetration of the pernicious acts on the communities, thereby conserving pending cases on matters that demand urgent response. Prince Chima Williams, barrister and Head Legal Resources of Environmental Rights Action (Friends of the Earth Nigeria) reports:

---

[113] Fidelis Allen, *Implementation of Oil Related Environmental Policies in Nigeria: Government Inertia and Conflict in the Niger Delta* (Cambridge Scholars Publishing, 2012), 10.
[114] Allen, *Implementation of Oil Related Environmental Policies in Nigeria,* 10.
[115] Allen, *Implementation of Oil Related Environmental Policies in Nigeria,* 10.
[116] Milieudefensie, "Oil Spills in the Niger Delta in Nigeria".

In Nigeria getting justice from multinational corporations by communities is a Herculean task. Because of cost implications, such as for lawyers and for environmental surveys to gather evidence, communities often can't afford to keep a case going. On the other hand, corporations capitalise on every opportunity to delay definite judgments with the aim of wearing out the community litigants and rendering them vulnerable. In the process most of the litigants die off, abandon their cases, receive peanuts from corporations and in some cases fight themselves.[117]

The ineffectiveness of the Nigerian laws regarding the citadel of her treasures in her own territory affirms Jeremy Brecher's view that "national governments have lost much of their power to direct their own economies."[118] The lack of control of the Nigerian government over the affairs of the activities of the multinational companies has resulted in several litigations against the multinational companies abroad.

The leader of Ogale people of Niger Delta; Emere Godwin Bee Okpabi has deemed it necessary to seek for solution regarding the environmental cum cultural erosion resulting from Shell activities in Niger Delta by a lawsuit in London. This king presented bottles of water from his homeland to testify how his subjects' lives are endangered by Shell in their activities. He passionately held that, "Let the shareholders of Shell who are residents of the advanced world, like Britain, let them see a representative of a kingdom that is being destroyed for them to have money…That's blood money."[119] More than 40,000 Nigerians in support of this move, demanded that Shell should clean up oil spills in Niger Delta area. However, the high court in London declared her lack of jurisdiction over the case.

The approach of the multinational oil companies in Nigeria buttressed absolute lack of competence by negligence of their duties concerning the effect of their activities. The expatriate aspect of intercultural competence demands communication between the host community and the professionals in such a way that their respect and trust are upheld. The exploitation and the effect of multinational companies in the Niger Delta region in medical, social and cultural aspect are

---

[117] Milieudefensie, "Oil Spills in the Niger Delta in Nigeria".
[118] Jeremy Brecher, "Global Village or Global Pillage? after NAFTA," *The Nation*, December 6, 1993, 685.
[119] Aljazeera, "Shell Sued in UK for Decades of Oil Spills in Nigeria", available at http://www.aljazeera.com/news/2016/11/shell-sued-uk-decades-oil-spills-nigeria-161122193545741.html site accessed 20 April 2017,

devoid of respect for the people. The lawsuits against the multinational companies are also cry against disrespect for their persons, environment, culture and religion. The relationship between the multinational companies and the Niger Delta region is devoid of this requirement that could qualify them as being competent. The Niger Delta people like other African community value land in cultural terms, hence the destruction of land as a major component of culture entails cultural erosion through the instrumentality of globalization.

Another prerequisite of competence of professionals relocating to an environment for work is ability to adapt the professional skills to fit the local conditions and constraints. The endangered environment of the Niger Delta people portrays lack of willingness of the multinational companies to adapt their professional skills to fit the local condition of the people which entails deep feelings of natural vegetation. It the same multinational companies can carry out oil exploration in other parts of the world little or no spills and gas flares, then the multiple spills and gas flares are absolute display of competence.

Another requirement for intercultural competence is the capacity to adjust personally to enhance being at ease with the host culture. The incompetence of the multinational companies has resulted in violent attack on the oil companies' facilities, riot, kidnapping of oil workers and other unfriendly activities by the host communities. It is lack of insensitivity and absence of the required amicability necessary to create a conducive environment for work that has yielded multiple lawsuits against the multinational companies.

THE CASE OF MINING ACTIVITIES IN MADAGASCAR

The experience of different parts of Madagascar where mining activities are taking place with little or no benefit for the people, is another example that present strong evidence of globalization as Westernization. The multinational companies in operation for different mineral resource based their activities on manipulative approaches that has led to the erosion of cultural values. Like any other African society, the value placed on land transcends mere consideration of land as a map. The Madagascan proverb; "the earth is God's chief wife: she maintains the living and guards the

dead"[120] buttressed the importance of land in terms of religion and socioeconomic development. Additionally, "land for the Malagasy is of particular importance as it also straddles the boundaries between the here and now and the hereafter. This is what makes Madagascar significant as a terrain to understand the extent to which international and local treatment of land can be problematic."[121] The centrality of land in Africa hinges on its position as resources to cultural and traditional practices. Despite significance of land, the taking over of land for mining activities by multinational companies has rendered the values ineffective. "Ownership, control, distribution and access to land have historically been used to dominate and empower different nations, races, genders and classes in Africa…, land was used to create and destroy empires and nations."[122] It is the taking over of land, the activities of some Western companies in Madagascar that have been used to destroy the cultural values and the pernicious impact of these activities that form the basis for the description of globalization as either neo-colonization or Westernization.

Madagascar's is well known for her rich deposits of gemstones and precious stones since the late 1990s. The presence of these minerals has attracted some investors in mining industry; the major mining investors attracted are Qit Minerals Madagascar (a division of Rio Tinto), Dynatec and Majescor(Canadian mining company). Despite the richness in mineral resources, Madagascar is one of the poorest country in the world. "The government of Madagascar, with international actors such as the World Bank and USAID, has argued that if gem mining were properly regulated and carried out by international mining companies, the revenue could be used to invest in economic development for the benefit of Madagascar as a whole."[123] In accordance with this view, it is evident that multinational companies' activities are exploitative in nature. One of the regions that the mining activity is affecting so much is the region of Anosy in Southeast Madagascar. "The remote region of Anosy in Southeast Madagascar has been undergoing significant and rapid change due to mining-led development that has been clashing with local culture, stimulating

---

[120] Sandra Johanna Theodora Maria Evers, Gwyn Campbell, and Michael Joshua Lambek, *Contest for Land in Madagascar Environment, Ancestors and Development* (Leiden: Brill, 2013), 1.
[121] Ibid.
[122] Edmore Mufeme, "Land and Spirituality in Africa", available at http://www.wcc-coe.org/wcc/what/jpc/echoes-16-05.html site accessed 14 February 2017.
[123] Rosaleen Duffy, "Gemstone mining in Madagascar: Transnational Networks, Criminalisation and Global Integration," *The Journal of Modern African Studies* 45, no. 02 (2007): 189.

dramatic shifts in the relationship that local communities have with their land."[124] This shift is embedded in the mining effect on farmers, fishermen and the disruption of other sources of livelihoods through pollution.

One of the pathetic incidents, is the exploitative way the land of the Anosy people was taken: "Rio Tinto/QMM purchased land at comparatively low price; territory was bought for USD 1.7 per square metre, markedly less than the average price of land in the Malagasy highlands (with no mineral contact or biodiversity value), at USD 10 per square metre."[125] Even though the QMM is 20 percent owned by the Malagasy government, the lack of benefit from the land has been made known as the supposed earnings from these lands are meant for payment of national debt.

The testimonies of the people of Anosy speak of how the activities of the western companies has made their experience of globalization a pathetic one. Here are some of their expressions concerning the mining activities:

We put our lives in God's hand because he is the one who can let us live or die. Besides, we cannot argue with or fight against foreigners… We remain powerless. We cannot find any alternative [livelihoods]. Our rice fields, ancestral tombs and agriculture lands were taken over… We tried to oppose this but were not successful. We did not approve of the action, but they insisted….
Lambo, male, 72 years, Petriky[126]

QMM announced that they only needed one place. But then, to people's surprise, QMM appropriated most of our land… [In addition] the Malagasy government spread news that QMM would take our land anyway, so people became fearful and accepted the deal... If it was only QMM taking the land, I am sure people would do anything in their power to fight against these foreigners, even to the death. But people thought that the government is the owner of all the land, so once the government got involved people lost confidence. People said that the government should have protected them; instead it was helping QMM…
Paulette, female, 37 years, Ilafitsignana[127]

Objections over the harmful impact of the mining activities has led to public protest before the company and the government, however such protest were accompanied by brutal beatings. Even

---

[124] Environmental Justice Organizations, Liabilities and Trade, "Rio Tinto: Compensation Manipulation in Southeast Madagascar", available at http://www.ejolt.org/2013/11/rio-tinto-compensation-manipulation-in-southeast-madagascar/ , site accessed 5 May 2017.

[125] Caroline Seagle, "Inverting the impacts: Mining, conservation and sustainability claims near the Rio Tinto/QMM ilmenite mine in Southeast Madagascar," *Journal of Peasant Studies* 39, no. 2 (2012): 450.

[126] *Madagascar: Voices of Change: Oral Testimony of the Antanosy People* (London: Andrew Lees Trust, 2009), 86.

[127] *Madagascar: Voices of Change: Oral Testimony of the Antanosy People*, 87

the compensation claimed by the affected communities are not paid. Claims to safeguarding the communities by the company is accompanied by devastation of precious natural habitats. In accordance with the experience of most African countries that have mineral resources, it is rightly concluded that "African continent are being treated as mere enclaves, subservient to a global economy that favours business and the super-rich, ahead of ordinary people and our fragile plant. Africa's wealth in natural resources is being seized by foreign, private interests, and ther is no sign of stopping anytime soon. This is the 'new colonialism."[128] The activities of the mining companies engaged in exploitative activities are portrayals of cultural imperialism, lack of intercultural competence on the part of the companies (and their allies in the government), and absence of cultural synergy on all the parties involved.

5.2. THE IMMIGRATION ASPECT:

This aspect of intercultural competence is also called the 'They Here' perspective, it is contrary to the expatriate's as it involves permanent relocation, competence at this stage regard the world as a home for all. One of the major proponents of this aspect, Young Yun Kim did not only study this aspect but lived her life by this aspect. Environmental factors like receptivity of the host, their conformity to pressure; predisposition factors that entails the proximity of the ethnic group, their preparedness for change and communication factors.[129] This aspect calls for more research on the part of the host community.

Another dimension of the implication of this aspect of intercultural competence for globalization entail the political tension that is leading to higher rate of immigrant on the global scale like never. In this regard the ability of the immigrant to relate without being a threat to the peaceful co-existence of the host nations is an important factor. Cultural globalization encompasses certain level of competence based on the location and the level of acceptance.

---

[128] Fighting Global Poverty, "The New Colonialism: Rio Tinto in Madagascar", available at http://www.waronwant.org/media/%E2%80%98new-colonialism%E2%80%99-rio-tinto-madagascar site accessed 10 March 2017

[129] Salo-Lee, "Intercultural Competence Research: Focuses and Challenges", 133.

5.3. THE INCLUSIVE LOCAL ASPECT:

This aspect is also called 'We All Here', it is not based on either temporal or permanent relocation but dwells on the consciousness of multiplicities of cultures by seeking a consensus on how to live together amid cultural differences in various human society. It demands an understanding and an open-mindedness for a consensus to be reached, to this end knowledge, understanding and open-mindedness are necessary factors for the local inclusive aspect of intercultural competence.

Ability to recognize the multiplicities and accord rights to these multiplicities of culture in the world is what this aspect of intercultural competence stands for. The hybridization dimension of cultural globalization does not necessarily meet this requirement because it is not aimed at recognizing the difference but the mixture of this difference to the point of being devoid of identity in a unique manner. The homogenization dimension of is devoid of the consciousness of multiplicities of cultures by its imperial practices. The polarization dimension of globalization seeks to reclaim this consciousness of multiplicities by cultural renaissance and violent actions agents the perceived enemies stripping them of their identity.

5.4. THE INCLUSIVE GLOBAL ASPECT:

The focus of this aspect is not on the local society but on the global human society, it is also called 'We All Here and There' it entails mutual influence, it does not focus on cultural imperialism but on cultural synergy that facilitate participative competence in international knowledge transfer. This aspect of intercultural competence also focuses on intercultural dialogue for mutual understanding. To this end, cultural sensitivity defined as "the motivation to accept and respect intercultural differences"[130] is of higher importance to this aspect than other aspects.

What is required in the globalization epoch is neither dominance or mixture to the point of lacking content or antagonism as embedded in the three dimension of cultural globalization but cultural dialogue that would enhance global cultural renaissance to the point of presenting the participants cultures of world like the rainbow whose attractiveness lies in the multiplicity of its colours. The

---

[130]Stephen M. Croucher, *Understanding Communication Theory* (New York: Routledge, 2016), 122.

beauty of human culture can therefore be reclaimed by cultural dialogue as a way of overcoming the loopholes inherent in the various dimensions of cultural globalization.

CHAPTER SIX

CULTURAL SYNERGISTIC APPROACH TO GLOBALIZATION

The homogenization, hybridization and polarization perspective of cultural globalization lay bare the impact of dominant culture of globalization and how the minority cultures are responding. Ultimately, the cultural pressure on several minority cultures of the world to become like the western world clash with the proprietary pull of cultural identification, traditional values, and conventional practices of cultural life. Amid the pressure generated by cultural globalization, the need for cultural competence on the part of the major players of globalization that would establish a global inclusive perspective of intercultural competence 'we all here and there' has become a *sine qua non*. To introduce an ideal approach to globalization, whereby the cultural imperialist contents would be substituted with cultural synergy, intercultural dialogue is therefore an unavoidable prelude to a cultural synergistic approach to globalization.

6.1 INTERCULTURAL DIALOGUE AS PRELUDE TO CULTURAL SYNERGY

To overcome cultural imperialism and establish cultural equality between different cultural groups and organizations, intercultural dialogue is a fundamental need for cultural synergy. Intercultural dialogue creates unity in diversity of worldviews and practices as a means of fostering mutual understanding and participation that entails freedom of choices, respect for others, tolerance and transformation in the globalized world. It is so important that 2008 was declared as the year of intercultural dialogue in Europe. Under the auspice of this declaration, the Council of Europe defined intercultural dialogue as "a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding and respect."[131] In furtherance of this process, freedom and ability to express oneself, the willingness and capacity to listen to the views of others are some of the major requirements outlined by the Council of Europe for the attainment of cultural dialogue.

Intercultural dialogue is a tool for creating equality and human dignity. Its goals are "to develop a deeper understanding of diverse world views and practices, to increase co-operation and

---

[131] Council of Europe, "White Paper on Intercultural Dialogue: Living Together as Equals in Dignity" available at http://www.coe.int/t/dg4/intercultural/source/white%20paper_final_revised_en.pdf site accessed 10 March 2017

participation (or the freedom to make choices), to allow personal growth and transformation, and to promote tolerance and respect for the other."[132] With these goals, intercultural dialogue broadens one's worldview, and offers a more humane and decorous tactic to cultural diversity by fostering of cultural equality.

One fundamental question concerning intercultural dialogue is, how do parties or entities needing intercultural dialogue with the aim of reaping the benefits of cultural synergy converge for dialogue? For example, to synergize western culture with a culture of a country could be a problem because of the difficulty in bringing the western entities to a roundtable discussion and the possibility of the representatives of these entities to work with the conditions for successful intercultural dialogue. Dialogue involve in intercultural relations ought to be viewed from two perspective of dialogue; inner dialogue and outer dialogue. The traditional notion of dialogue demands face to face meeting, listening, empathy on the part of the parties involved, openness, understanding and responsible action; this notion of dialogue is called outer dialogue. The problem of intercultural dialogue proceeding to cultural synergy is associated with the outer dialogue perspective. Another dimension of dialogue called inner dialogue is a remedy to this problem. Inner dialogue may be defined as a constructive act of human mind and a tool for discovering knowledge and decision making, it entails reflective action of sensory awareness. Inner dialogue has similar attribute with outer dialogue but it is based on internal reflection on the object or situation that requires face to face discussion. In its superlative form, inner dialogue starts with statements of problem or statements about matters of fact and proceeds with logical rigour until a solution is achieved.[133] An approach to intercultural dialogue based on inner dialogue or internal dialogue of the culture experiencing cultural imperialism is the key to achieving a cultural synergistic approach to globalization.

---

[132] Council of Europe, "White Paper on Intercultural Dialogue: Linving Together as Equals in Dignity".

[133] Duco A. Schreuder, *Vision and Visual Perception: The Conscious Base of Seeing* (Bloomington: Archway Publication), 174.

The importance of intercultural dialogue based on inner dialogue cannot be overemphasized in the globalized world where cultural diversities is ubiquitous:

> Intercultural dialogue is important in managing multiple cultural affiliations in a multicultural environment. It is a mechanism to constantly achieve a new identity balance, responding to new openings and experiences and adding new layers to identity without relinquishing one's roots. Intercultural dialogue helps us to avoid the pitfalls of identity policies and to remain open to the challenges of modern societies.[134]

In all its importance, intercultural dialogue is not all about accepting divergent views and culture but demands critical approach with certain conditions for its possibility. "Critical intercultural dialogue is possible only if the participants satisfy three criteria: they must adopt an attitude of openness towards each other's cultural perspectives; they must come to understand each other's perspectives; and they must communicate under conditions which they mutually can accept as fair."[135] Critical approach is needed in intercultural dialogue because deeper reflections are needed to identify cultural practices that are due for change and the direction of the required change. Culture is therefore not static.

The attitude of openness as a condition for intercultural dialogue is anchored on the need for the parties involve in dialogue to believe in the inherent capacity of other cultures as subject to be understood regardless of the divergent nature. Openness entails "fusion of horizons…by which the interlocutors gradually come to achieve mutual understanding through the transformation or extension of their value criteria."[136] The fusion of horizons in this regard does not mean the parties involve in dialogue should pay more attention to the value they share because such focus would risk devaluing diversity between cultures to the point of creating a false impression of cultural homogeneity which is an erroneous perspective regarding globalization issues. It is timidity between parties involve in intercultural dialogue is likely to yield homogenous perspective of viewing globalization. Hence, the parties to be engage in dialogue ought to trust each other, each party ought to present reasons why they should earn trust from each other. To this end, "openness and trust are prior to but necessary for intercultural dialogue. The history of oppression

---

[134] Council of Europe, "White Paper on Intercultural Dialogue: Linving Together as Equals in Dignity".
[135] Michael Rabinder James, "Critical Intercultural Dialogue," *Polity* 31, no. 4 (1999): 590.
[136] Ken Tsutsumibayashi, "Fusion of Horizons or Confusion of Horizons? Intercultural Dialogue and its Risk." *Global Governance* 11(2005): 105.

experienced by many minority cultural groups may mean that trust and openness are not forthcoming. But without them, intercultural dialogue, critical or otherwise, is impossible."[137] Openness is an indispensable condition for intercultural dialogue in all ramifications.

The validity of intercultural dialogue depends on understanding, this level of understanding can be focused on by reference to Gadamer's view that we ought to avoid our fore-having, foresight, and fore-conception presented to us by fancies and popular conceptions, but by making effort towards scientific understanding of cultural milieu and by working out structure of things in terms of the things themselves.[138] Approaching cultural settings in dialogue in this way, is capable of yielding mutual agreement. When a culture is understood out of context and there is not willingness to come to an understanding, it makes intercultural dialogue inaccessible. With understanding of each other's culture within its context with critical approach, intercultural dialogue becomes easy.

Furthermore, the validity of dialogue depends on the condition under which it is done, it must be in an atmosphere that both parties are satisfied that the conditions are free and fair. Human right is one of the fundamental conditions that validates intercultural dialogue. It is worth noting that "No dialogue can take place in the absence of respect for the equality of all human beings, human rights, rule of law and democratic principles. These values, and in particular respect for freedom of expression and other fundamental freedoms, guarantee non-domination and are thus essential to ensure dialogue is governed by the force of argument rather than the argument of force."[139] In as much as equality ought to be the prerogative of all human beings, equality of cultures is of equal footing in the consideration of equality as a condition for intercultural dialogue. "Equality and mutual respect are important building blocks of intercultural dialogue and essential to remove the barriers to its realization. Where progress towards equality is lacking, social tensions may manifest themselves in the cultural arena, even if the root causes lie elsewhere, and cultural identities themselves may be used to stigmatize."[140] If the point of meeting for intercultural dialogue is not based on equality of both parties, there cannot be intercultural dialogue, it would either be a master-slave relationship or a colonial decree.

---

[137] James, "Critical Intercultural Dialogue," 590.
[138] Hans-George Gadamer, *Truth and Method* (New York: Continuum, 1989), 269.
[139] Council of Europe, "White Paper on Intercultural Dialogue: Linving Together as Equals in Dignity".
[140] Council of Europe, "White Paper on Intercultural Dialogue: Linving Together as Equals in Dignity".

The labelling of globalization as synonymous to neo-colonization is to an extent based on the colonial model of intercultural dialogue which is devoid of the above conditions for critical intercultural dialogue. Colonial model of intercultural dialogue does not recognize the aspects of the cultural view point of others. "Colonial cultural dialogue lays down the rules and climates that constitute the definition and meanings of words and terms, which the cultures that hold those viewpoints must imbibe and use to displace and disown their viewpoints as a precondition for the permission to participate in the dialogue with the dominant culture."[141] Any approach to intercultural dialogue that is based on the attributes of the colonial model of intercultural dialogue is not worthy of the name intercultural dialogue but cultural imperial instructions. Intercultural dialogue ought not to be based on a preconceived idea of a colonial leader but on equality basis with each group ready to accept the loopholes of their cultural practices.

Once the stipulated criteria for intercultural dialogue are met and there is a fruitful intercultural dialogue, intercultural relations are established based on the ability of intercultural dialogue to pave way for descriptive analysis of culture. The descriptive analysis in turn yields an understanding of self-awareness and cross-cultural awareness. It is within the scope of the awareness function of intercultural dialogue that it serves as a prelude to cultural synergy. "As people, we can go beyond awareness of our own cultural heritage to produce something greater through synergistic actions. Cultural synergy builds upon similarities and fuses differences, resulting in more effective human activities and systems. The sharing of diverse perceptions and cultural background can be used to enhance problem solving and improve decision making."[142] Beyond the awareness as the fruitful outcome of intercultural dialogue lies cultural synergy.

6.2 CULTURAL SYNERGY

Etymologically, the word synergy is derived from the Greek word that means working together or cooperation. It is a powerful concept that embraces dynamic process, creative integrated solution, adaptation and joint action by which the total effect is greater than the sum of effects when acting

---

[141] John Igbino, "Intercultural Dialogue: Cultural Dialogues of Equals or Cultural Dialogues of Unequals?,"*Policy Futures in Education* 9, no. 1 (2011): 57.

[142] Philip Robert. Harris, Robert T. Moran, and Sarah V. Moran, *Managing Cultural Differences: Global Leadership Strategies for the 21st Century* (Amsterdam: Elsevier Butterworth-Heinemann, 2006), 143 - 144

independently. Essentially, in true synergistic process nothing is given up or lost. Synergy may be defined as cooperative or combined action that occurs when diverse or disparate individuals or groups collaborate for a common cause. The objective is to increase effectiveness by sharing perceptions and experiences, insights and knowledge.[143] Culture as a very important attribute of man necessarily needs synergy in the globalized world where the world is shrinking through the effect of advancement in technology, transportation, economic relations, cultural and sociopolitical relations. It is the realization of the shrinking world amid cultural diversity that has given rise to the need of cultural synergy at different levels. To this end, "global leaders are concerned with not merely managing cultural differences, but with ways to foster cultural synergy."[144] Cultural synergy is an approach to managing cultural diversity that creates contextual unity in diversity amongst cultures that are engaged in the process.

The concern of global leaders is in accordance with the premise cultural synergy is based, it asserts, "we are not all the same – that the various groups within society differ, with each maintaining its cultural distinctness. Appreciating a pluralistic, rather than a homogeneous, society underlies the synergy approach. In addition, rather than assuming that the similarities among people are most important, cultural synergy assumes that similarities and differences share equal importance." [145] The fundamental basis for cultural synergy is the equality of all cultures. The universal declaration of human rights can be the basis of a group opting for cultural synergy by a cultural group, on the premise of equality of all cultures. Equality of culture is not antithetical to right reason, important in any demand for equality is its essence embedded in right reason. With much attention to right reason as the basis of equality of culture, cultural synergistic approach reflects the best aspects of all cultures' in their strategy, structure, and process without violating the norms of any single culture.[146]

Cultural synergy has its prerequisites, Adler and Gundersen's view in this regard is instrumental for any cultural group willing to undergo cultural synergy. Cognizance of a problem, interpretation

---

[143] Harris, Moran and Moran, *Managing Cultural Differences*, 141.
[144] Ibid.
[145] Nancy J. Adler and Allison Gundersen, *International Dimensions of Organizational Behavior* (Mason, OH: Thomson, 2008), 110
[146] Ibid.

of the situation and creativity are the three major steps in achieving cultural synergy. "The first step in the process of creating cultural synergy involves recognizing that a problem situation exists."[147] For such recognition to yield fruit, willingness to tackle the problem is a vital step entrenched in this first step. In this step, recognition of the different perspectives of the culture involve are taken into cognizance but avoiding an ethnocentric approach which is antithetical to cultural synergy. This steps entails fundamental questions regarding cross-cultural dilemmas and the capacity of the parties to seek solution.

The second step in creating cultural synergy entails answering fundamental questions regarding the assumptions of the different cultures involve in the synergistic process, reasons for their actions and their historicity. An understanding the reasons for different cultural practices are keys to cultural synergistic process, this also entails interpretation devoid of sentimental approach. "The second step in the process of creating cultural synergy, therefore, involves identifying and interpreting the similarities and differences in thoughts, feelings, and actions among the cultures involved."[148] The purpose of identification and interpretation of cultural practices is to get the best out of the cultures that are out to create synergy. Hence, to get the best out of any synergistic process, unbiased interpretation ought to be the key, not interpretation that is out of context but within the context of the cultural practices and how it can be improved through the components of other cultures that they are to be synergized with.

After a proper recognition and interpretation steps in creating cultural synergy, the essence of the cultural synergy is established by the creativity that are derived based on the understanding arrived at in the previous step. In the third step, a cultural synergistic approach is created through the creativity for effective functioning. At this state, the combined effect of the cultures involves creates a solution to the problem identified in the first step, its possibility lies in adequately description and interpretation of the contents of the cultures involve from a cross-cultural perspective. Synergy can never be attained if the description and interpretation of the components of cultures are based on a dominant culture. Descriptions and interpretations based on a dominant culture would simultaneously yield cultural imperialism. Cultural synergy therefore "develops

---

[147] Adler and Gundersen, *International Dimensions of Organizational Behavior*, 114.
[148] Ibid.

new solutions to problems that leverage the cultural differences among all cultures involved while respecting each culture's uniqueness. Culturally synergistic solutions always go beyond what would be needed in a purely domestic situation."[149] In this contemporary globalized world, a globalized approach to cultural synergy is required as purely domestic approach to situations and problems can hardly be as effective as cultural synergistic approach that encompasses combined effort.

6.3 TOWARDS A CULTURAL SYNERGISTIC APPROACH TO GLOBALIZATION

In achieving a cultural synergistic approach to globalization, the essential features that led to the description of the world as a global village are worth considering. This consideration hinges on the fact that Americanization or Westernization are perceived to be the culture of the global village by some scholars. The world as a global village, based on the impact of the advancement in technology, transportation, trade and mass communication is not likely to be tantamount to Americanization or Westernization. Moreover, the insinuations are based on the dominant role and influence of America and the western world in contemporary globalization process. The supposed dominant role presupposes cultural imperialism.

Cultural synergy regards the diversity of cultures as a resource while cultural imperialism regards cultural diversities as an obstacle. Cultural synergy in an African context entails the cooperation of African culture with other cultures of the modern world in the spirit of Africa to produce a combined effect greater than the present effect of Westernization or Americanization on Africa. The main objective of cultural synergy is to increase effectiveness by sharing perceptions, insights, and knowledge. It is an asset because the power of synergy rests in the reality of genuine effect a group can make in solving problems, groups are often smarter than the smartest people within them provided there is a combined effort. Synergistic approach shows that creative problem solving is a significant benefit of cultural synergy. Accordingly, problem solving is contextually enhanced when globalization reflects the values of cultures in their strategy, structure, and process without violating the norms of any culture encountering the West or America in globalization process.

---

[149] Adler and Gundersen, *International Dimensions of Organizational Behavior*,120.

The fading of genuine African culture in the globalized world could be restored by cultural synergy. The multiple perspectives derived within a culturally synergistic approach to the socio-political cum economic problems would provide solutions in Africa. With the open and trusting environment created by cultural synergy challenges affecting the human society can easily be resolved. Cultural synergy recognized the fact that culture function in quite unique aspects and are incomplete and in need of perfection. This perfection however, cannot be achieved if they remain isolated and hostile or indifferent to other cultures. Cultural synergy also recognized the dynamism of human nature, with these qualities of cultural synergy, what needed in Africa and other third world countries that have tag globalization neo-colonization is not Westernization but modernization of our cultural values. This approach is antithetical to cultural imperialist notion that Westernization is tantamount to modernization therefore what is needed in third world countries is Westernization. Not Westernization but cultural synergy is the way forward from the negative impacts of globalization on third world countries, especially Africa.

Huntington pointedly attacks the cultural imperialist notion that modernization equals Westernization. He placed the west in its right perspective by arguing that while all cultures experience certain similarities in the modernization process, cultures still retain their unique characteristics. Even after modernization, societies can be quite different from each other. The differences between cultures around the world remain real and important even though societies are undergoing a common process of modernization. Huntington asserts that "modernization involves industrialization; urbanization; increasing levels of literacy, education, wealth, and social mobilization; and more complex and diverse occupational structures."[150] This list could be expanded to include the following "1) technically rational modes of thought, 2) economic structures consistent with producing high technology goods, and 3) socio-political institutions that allow a society to participate in the global economy and modern technological development."[151] Modernization the life wire of globalization is a product of combined and tremendous

---

[150] Samuel. P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (London: Simon and Schuster Inc, 1996), 68.

[151] Professor Florig, "Democratization in the Pacific Research" available at http://www.dflorig.com/CHAP2.html accessed 10 January 2017

advancement of scientific and engineering knowledge commonly associated with the eighteen century.

Virtually all scholars of civilizations agreed that Western civilization emerged in the eighth and ninth centuries and developed its distinctive characteristics in the centuries that followed. It did not begin to modernize until the eighteenth century. The West, in short, was Western long before it was modern. Cultural synergy therefore calls for modernization devoid of westernization. "This spirit is captured in the Chinese slogan ti-yong, roughly translated as Chinese learning for fundamental principles, western learning for practical use, and the Japanese slogan of woken, yosei, roughly translated as Japanese spirit, western technique."[152] Huntington argues that the pattern of borrowing without assimilating is much more common throughout history than complete cultural transformation, this is evident in Buddhism which was absorbed into Chinese society without transforming Chinese culture, another evidence is the Greeks' incorporated into Islamic scholarship without altering essential beliefs, also Chinese writing and culture were borrowed by the Japanese without erasing the uniqueness of Japanese culture. In compliance with these evidences, African would benefit more from globalization by synergizing the modern attributes of globalization in the spirit of African culture.

Many African nations are yet to come up with their mission statements of cultural synergy. Cultural synergy is therefore an imperative for Africa in this globalized world where their cultural identity in all its ramifications are undergoing erosion in a rapid way. Africans are lost in the globalized world by almost total alienation from many of their cultural values. One obvious feature of the globalized world is the celebrated triumph of capitalism. The quest for profits often accompanied by negligence of other spiritual human values characterizes capitalism. The values inherent in African culture could be restored through cultural synergy; it calls for honest attempts aimed at bridging the gap between modernization and African cultural values.

The Chinese and the Japanese effort to uphold their culture amid the influence of Westernization and Americanization in the global epoch may be regarded as models of cultural synergistic approach to globalization. In this manner, the Chinese ti-yong and the Japanese yosei are worth

---

[152] Huntington, *The Clash of Civilizations and the Remaking of World Order*, 69.

studying as template for minority cultures of the world to establish cultural synergistic approach to globalization. Cultural synergistic approach is not all about terminology, pragmatic manifestations of the cultural synergistic term is what counts in recognizing a culture as approaching globalization from synergistic perspective.

In Africa, there are terminologies that signals cultural synergistic approach to globalization, since most of these terminologies are devoid of practical impacts, there are not synergistic approach. In Nigeria, the term 'wazobia' which is the combination of the same word from three major ethnic cum cultural groups could be regarded as a precursor to having a practical cultural synergistic approach to globalization. 'Wa' means in Yoruba, 'Zo' means come in Hausa and 'Bia' means come in Igbo. The combination of these words that means the same, can simply be interpreted as a clarion call to come together. By analogy, the concept of 'Wazobia' encompasses synergy literally. The clarion call inherent in the concept 'Wazobia' is a call to work together in making Nigeria a better place. The working together necessarily signals inculcating that values that once made the various cultural groups great into the modern world in the spirit of Africa.

An attempt to establish a cultural synergistic approach to globalization in Africa can be found in Tanzania. 'Ujamaa' a Swahili term that means familyhood introduced by Julius Nyerere in his social and economic development policies encompasses a cultural synergistic. The concept is based on the notion that the essence an individual personhood is established via the community. In this attempt, the cultural practices that defines the community could be regarded the defining culture of the group amid the influence of Americanization and Westernization. The proponent of the concept of 'Ujamaa' established certain policies under this concept as a means of sustaining certain cultural values after much influence of colonialism. The beauty of cultural synergy in a world of diverse cultures is the fact that it recognizes the existence of the various cultures and makes use of the strong elements. Cultural synergistic approach to globalization cruces on strong cultural values amid modernization.

In African politics for example, cultural synergy entails the modernization of traditional African political values in the spirit of Africa. Dr. Geo'Ben Ezeani shared an experience he had in a conference at University of Brighton in UK when he mentioned the name African Democracy. He

was immediately challenged by some Africans in that conference; "what do you mean by 'African democracy?' Has African any democracy? What is your African democracy all about? Tell us the difference between your African democracy and Western democracy."[153] Despite the manifestation of ignorance of some of these scholars, it was surprising that the Western scholar that organized the conference Mr. Frank Bex, affirmed the existence of African style of democracy and explained that basic characteristics that distinguished it from western style of democracy is the "consensus element."[154] The difference between these scholars is knowledge, that is why self-awareness and the awareness others is key to cultural synergy.

For there to be cultural synergy, a deep knowledge of the two or more cultures that are to undergo this process must be known in details. Knowledge of cultural values in Africa is necessary for the proper process of cultural synergy. It is in terms of knowledge that intercultural competence is well pronounced. Intercultural competence of individual, institutions, and cultural groups are needed for effective cultural synergistic approach to globalization. Ezeani's knowledge of the values inherent in African democracy and the modern knowledge of democracy has yielded a cultural synergy in the political realm which he called; Collegial Consensus Democracy. This form of democracy suitable for Africa overcomes the present political crisis in Africa. The principle characteristics of this form of democracy are; "It is the most peaceful and fair version of democracy, monetarily the cheapest democratic system, rigging –free model, guarantees the emergence of choice leadership, satisfies just desires of majority and minority groups, checks corruption, ensures accountability and a nation-family democracy."[155] It is therefore evident that "African democracy, transcended the realm of politics; it constituted an integral part of the peoples' culture, which allowed everyone a sense of belonging."[156] The synergistic approach to globalization is possible in different aspects of the globalization, the validity of cultural synergistic approach is not the theoretical views but the practical observations of the contents of these theories.

---

[153]Geo Ben. Ezeani, *Partisan Democracy and Conflict in African Nations* (United Kingdom: Veritas Lumen Publishers,1998), 9.

[154] Ezeani, *Partisan Democracy and Conflict in African Nations*, 9.

[155] Ezeani, *Partisan Democracy and Conflict in African Nations*, 4.

[156] Ethiopian Think Tank Group, "Democracy and Democratization in Africa Concepts and Practices" available at https://ethiothinkthank.com/2013/10/02/democracy-and-democratization-in-africa-concepts-and-practices-2/ site accessed 15 January 2017

It is pertinent to note that cultural synergistic approach to globalization as a problem-solving process amid cultural erosion, is not a quick fix style. It is entrenched in systematic process for increasing the opens open to all cultures in the globalization epoch. The synergistic approach works effectively in an environment with rich cultural values undergoing cultural erosion based on the influences of the Western and the American cultures as the dominant cultures of the global village.

CHAPTER SEVEN

CONCLUSION

In moving towards a cultural synergistic approach to globalization, the essential features that led to the description of the world as a global village are worth considering. This consideration hinges on the fact that Americanization or Westernization as argued by proponents of the homogenization thesis as the operating cultures of the global village. It is pertinent to note that, even though the advancement in technology has turned the world into a global village, it can never be the same with the conventional notion of village. The dominance of Americanization and Westernization cannot be overlooked, any other culture with such opportunity would have likely dominate the world like they are doing. The history of the world has a lot to do with the dominance of one culture over all.

The proverbial saying 'do not blow your trumpet' is relevant in this epoch of history for all cultures who are very much interested in cultural synergistic approach as a way out of the perceived shackles of dominant cultures of the globe. To this end, every culture ought to blow their trumpet because if they do not blow it, no one would blow it for them. The Chinese and the Japanese are likely to exert much influence in the nearest feature because they are blowing their trumpet already. The dominant culture of the globe has a lot to gain from their influence, expecting them to champion cultural synergistic approach would be a mirage.

One of the major exclamations against the dominance of the western world in the globalization era implies a static notion of culture, proponents of such static views of culture are best described as gatekeeper.

> They stand at the gate and announce 'our identity must be kept as it is; we have no need of foreign influences'; all those who speak of 'cultural imperialism' or the pernicious influence of foreigners. Watch out for the se 'gatekeepers'. What they want, for the most part, is to imprison communities and individuals; but it is their camouflage in in the colouring or costume of culture, which makes them very dangerous.[157]

---

[157]Ghassan Salamé, "Epistemology of Intercultural Dialogue" in *Cultural diversity and globalization the Arab-Japanese experience, a cross regional dialogue: Proceedings of the International symposium* (Paris: Unesco, 2005). 131 – 132.

In as much as this extreme ought to be avoided, the other side of the extreme that upholds every foreign culture as excellent or the standard of judgment should not be taken as well. In avoiding the two extremes, one must realize that "culture is certainly an ingredient in and a constraint upon individual or collective behaviour, but it is not a static constraint or ingredient: it is forever being constructed and deconstructed, and in the watches of the night each of us rearranges the various ingredients of what we think of as our identity – which is our culture."[158] A more neutral way to approaching cultural diversity and the influence of western culture is by cultural synergy which would give one a sense of identity amid cultural influence from the western world. Cultural differences ought to be used to our advantage through cultural synergy.

The importance of cultural synergy in a multicultural world is the ability to recognize the point of convergence despite the differences:

> The only thing in common is our difference and once we understand that–we discover our oneness…As we continually search for ways to get along together as human beings sharing this one planet, the need to transcend boundaries, to bridge and transform our differences, to be in relationship with one another, to join in the oneness of our humanity while accepting our differences–these needs will continue to drive us as we seek to overcome differences that may divide us, differences that lead to misunderstandings and conflicts, and even in some cases, to the point of war.[159]

That cultural imperialism exist in the contemporary globalization cannot be denied but it does not define globalization in all its ramification, as globalization cannot be tantamount to cultural imperialism. Essentially, struggle over our differences would continue but as for the possibility of globalization becoming homogenization is not a likely to happen.

Concerning the pernicious impact of multinational companies through globalization, it is important to know that their uncontrollable influences in different ramifications are primarily in alliance with the leaders and greedy individuals in the affected communities. The intercultural competence needed entails the relationship with those concerned, it necessary the focus on our very survival as

---

[158] Salamé, "Epistemology of Intercultural Dialogue", 133.
[159] Darlak K. Deardorff, "Intercultural Competence in the 21st Century: Perspective, Issues, Application" in *Creating cultural synergies: Multidisciplinary perspectives on interculturality and interreligiosity,* ed. Birgit Breninger and Thomas Kaltenbacher ((Newcastle: Cambridge Scholars, 2012), 17.

human race and work together in addressing the paramount issues by treating the environment of the community of their operations the same way they treat people in their own country. "Multinational organizations have a special role not only in building cross-cultural bridges. But in innovating synergies through their practical knowledge of putting together human and natural resources with the know-how of managing both in the most effective ways ..."[160] The extent of their effectiveness would depend on the level of cultural synergy they inculcate into their practices. African leaders and people have a role to play, a cultural based development through its culture and inculcating cultural rights in their various policies. Cultural equality should be emphasized through the establishment of cultural institutions capable of addressing cultural problems facing the society.

The required intercultural competence as a prelude to cultural synergy entails an understanding of intercultural competence as "a choice of continual learning, of being curious about the unknown…intercultural competence involves going beyond our voice and situating our identity with a broader context."[161] It is in this context that cultural synergy the remedy to the ills of globalization is established.

---

[160] Philip Robert. Harris, Robert T. Moran, and Sarah V. Moran, *Managing Cultural Differences: Global Leadership Strategies for the 21st Century* (Amsterdam: Elsevier Butterworth-Heinemann, 2006), 140
[161] Deardorff, "Intercultural Competence in the 21st Century: Perspective, Issues, Application", 8.

BIBLIOGRAPHY

BOOKS

Adler, Nancy J., and Allison Gundersen. *International Dimensions of Organizational Behavior*. Mason, OH: Thomson, 2008

Albrow, Martin. *Globalization, Knowledge and Society: Readings from International Sociology*. London u.a.: Sage, 1990

Allen, Fidelis. *Implementation of Oil Related Environmental Policies in Nigeria: Government Inertia and Conflict in the Niger Delta*. Cambridge Scholars Publishing, 2012

Barber, Benjamin R. *Jihad vs. Mcworld: Terrorism's Challenge to Democracy*. London: Corgi, 2003

Bryman, Alan, and Emma Bell. *Business Research Methods*. Oxford: Oxford University Press, 2007

Bassey, Nnimmo. "Trade and Human Rights in the Niger Delta" in *From the Slave Trade to Free Trade: How Trade Undermines Democracy and Justice in Africa*, edited by Patrick Burnett and Firoze Manji, 136 - 140. Nairobi: Fahamu, 2007.

Chincharauli, Mariam. "Musical Arts and Globalization in the 20th – 21st Centuries," in *Multidisciplinary views on popular culture proceedings of the 5th International SELICUPC conference*, edited by Eduardo De Gregorio-Godeo and Ramón Torrijos María Del Mar, 123 – 133. Cuenca: Ediciones de la Universidad de Castilla-La Mancha, 2014

Deardorff, K. Darlak. "Intercultural Competence in the 21st Century: Perspective, Issues, Application" in *Creating cultural synergies: Multidisciplinary perspectives on interculturality and interreligiosity*, edited by Birgit Breninger and Thomas Kaltenbacher, 7 – 21. Newcastle: Cambridge Scholars, 2012

El-Ojeili, Chamsy, and Patrick Hayden. *Critical Theories of Globalization*. Basingstoke: Palgrave Macmillan, 2006

Evers, Sandra Johanna Theodora Maria, Gwyn Campbell, and Michael Joshua Lambek. *Contest for Land in Madagascar Environment, Ancestors and Development*. Leiden: Brill, 2013

Giddens, Anthony. *The Consequences of Modernity*. Cambridge: Polity Press, 1990

Guba Egong G and Lincoln Yvonna S, "Competing Paradigms in Qualitative Research" in *Handbook of Qualitative Research*, edited by Denzin, Norman K. & Yvonna S. Lincoln, 105 - 117. Thousand Oaks: Sage Publications, 1994.

Gullestrup, Hans. *Cultural Analysis: Towards Cross-Cultural Understanding*. Aalborg: Aalborg Univ. Press, 2006.

Ham, Peter Van. *European Integration and the Postmodern Condition: Governance, Democracy, Identity*. New York: Routledge, 2013

Harris, Philip Robert., Robert T. Moran, and Sarah V. Moran. *Managing Cultural Differences: Global Leadership Strategies for the 21st Century*. Amsterdam: Elsevier Butterworth-Heinemann, 2006

Held, David, McGrew Anthony, Goldblatt David and Perraton Jonathan. *Global Transformations: Politics, Economics and Culture*. Stanford, CA: Stanford University P., 1999

Hill, John S. *International Business: Managing Globalization*. Los Angeles, CA: Sage, 2009

Huntington, Samuel P. *The Clash of Civilizations and the Remaking of World Order*. New York: Simon & Schuster, 1997

Kealey, Daniel, Brent D. Reuben. "Cross-Cultural Personnel Selection Criteria, Issues, and Methods" in *Handbook of Intercultural Training*, edited by Dan Landis & Richard W. Brislin, 155 -175. New York: Pergamon Press, 1983

Kothari, C. R. *Research Methodology Methods and Techniques*. New Delhi: New Age International Publishers, 2004

Madagascar: Voices of Change: Oral Testimony of the Antanosy People. London: Andrew Lees Trust, 2009

Maduagwu, O. Michael. "Globalization and its Challenges to National Cultures and Values: A Perspective from Sub-Saharan Africa," in *Globality versus Democracy?: The Changing Nature of International Relations in the Era of Globalization*. edited by Hans Köchler, 213 – 224. Vienna: International Progress Organization, 2009

Mentan, Tatah. *Africa: Facing Human Security Challenges in the 21st Century*. Bamenda, Cameroon: Langaa RPCIG, 2014.

Ojakorotu, Victor, and Olaopa Olawale. "Understanding the Niger Delta conflict: Matters arising" in *Contending Issues in the Niger Delta Crisis*, 1 – 19. Florida: JAPSS Press, 2009

Ritzer, George and Paul Dean. *Globalization: A Basic Text*. Chichester, West Sussex: John Wiley & Sons, Inc., 2015

Salamé, Ghassan. "Epistemology of Intercultural Dialogue" in *Cultural diversity and globalization the Arab-Japanese experience, a cross regional dialogue: Proceedings of the International symposium*. 131 – 135. Paris: Unesco, 2005

Salo-Lee, Liisa. "Intercultural Competence Research: Focuses and Challenges" in *Bridges of understanding: perspectives on intercultural communication,* edited by Øyvind Dahl, Iben Jensen, and Peter Nynäs, 129 – 140. Oslo: Unipub forlag, 2006

Schreuder, Duco A. *Vision and Visual Perception: The Conscious Base of Seeing*. Bloomington: Archway, 2014

Schröter, Harm G. *Americanization of the European Economy: A Compact Survey of American Economic Influence in Europe since the 1880s*. Dordrecht: Springer, 2005

Steger, Manfred B. *Globalization: A Very Short Introduction*. Oxford: Oxford Univ. Press, 2007**.**

Tripathy, Priyanka , and Pradip Kumar Tripathy. *Fundamentals of Research: A Dissective View*. Hamburg: Anchor Academic Publishing, 2015

Trouillot, Michel-Rolph. "The Perspective of the World: Globalization Then and Now" in *Beyond Dichotomies: Histories, Identitities, Cultures, and the Challenge of Globalization*. edited by Mudimbe-boyi, M. Elisabeth, 3 – 20. Albany: State University of New York Press, 2002.

Yin, Robert K. *Qualitative Research from Start to Finish*. New York: Guilford Press, 2011.

JOURNALS

Afisi, Taiwo, Oseni. "Globalization and Value System" *Lumina* vol. 22, no. 2 (1999): 1 – 12

Berglez, Peter. "What Is Global Journalism?" *Journalism Studies* 9, no. 6 (2008): 845-58

Duffy, Rosaleen. "Gemstone Mining in Madagascar: Transnational Networks, Criminalisation and Global Integration." *The Journal of Modern African Studies* 45, no. 02 (2007): 185 - 206

Firouzeh, Nahavandi. "Globalization and Homogenization of Culture: The Role of Mass Media in Developing Countries" *Journal of Human Ecology*, no. 12 (2004) 228 -238

Igbino, John. "Intercultural Dialogue: Cultural Dialogues of Equals or Cultural Dialogues of Unequals?" *Policy Futures in Education* 9, no. 1 (2011): 57-65

James, Michael Rabinder. "Critical Intercultural Dialogue." *Polity* 31, no. 4 (1999): 587-607

Levitt, Theodore. The Globalization of Markets," *Harvard Business Review* 61, no. 3 (Summer 1983): 92 – 102

Nicolaides, A."Globalization and Americanization: The Hijacking of Indigenous African Culture" *Global Advanced Research Journal of History, Political Science and International Relations* Vol. 1, no. 6 (2012 August): 118 -131

Seagle, Caroline. "Inverting the Impacts: Mining, Conservation and Sustainability Claims Near the Rio Tinto/QMM Ilmenite Mine in Southeast Madagascar." *Journal of Peasant Studies* 39, no. 2 (2012): 447-477

Tomlinson, John. "Cultural Globalisation: Placing and Displacing the west." *The European Journal of Development Research* 8, no. 2 (1996): 22-35

Tsutsumibayashi, Ken. "Fusion of Horizons or Confusion of Horizons? Intercultural Dialogue and its Risks." Global Governance. 11 (2005): 103-114

MAGAZINE
Brecher, Jeremy. "Global Village or Global Pillage? after NAFTA." *The Nation*, December 6, 1993

ENCYCLOPEDIA
Anheier, Helmut K. *Encyclopedia of Global Studies*. Los Angeles, Calif: SAGE, 2012

O' Connor, David E. *Encyclopedia of the Global Economy*, Vol. 1. New Delhi: Academic Foundation, 2006

INTERNET SOURCES

Aljazeera, "Shell Sued in UK for Decades of Oil Spills in Nigeria", available at http://www.aljazeera.com/news/2016/11/shell-sued-uk-decades-oil-spills-nigeria-161122193545741.html site accessed 20 April 2017

Amnesty International, "Nigeria: Hundreds of Oil Spills Continue to Blight Niger Delta" available at https://www.amnesty.org/en/latest/news/2015/03/hundreds-of-oil-spills-continue-to-blight-niger-delta/ site accessed 25 April 2017.

Council of Europe, "White Paper on Intercultural Dialogue: Living Together as Equals in Dignity" available at http://www.coe.int/t/dg4/intercultural/source/white%20paper_final_revised_en.pdf site accessed 10 March 2017

Edmore Mufeme, "Land and Spirituality in Africa", available at http://www.wcc-coe.org/wcc/what/jpc/echoes-16-05.html site accessed 14 February 2017

Ethiopian Think Tank Group, "Democracy and Democratization in Africa Concepts and Practices" available at https://ethiothinkthank.com/2013/10/02/democracy-and-democratization-in-africa-concepts-and-practices-2/ site accessed 15 January 2017

Fighting Global Poverty, "The New Colonialism: Rio Tinto in Madagascar", available at http://www.waronwant.org/media/%E2%80%98new-colonialism%E2%80%99-rio-tinto-madagascar site accessed 10 March 2017

Lecture at Trinity College, Dublin, October 12, 1999, as cited by Girish Mishra, Girish Mishra, "Globalization and culture," *An Online Journal of Radical Ideas* (April 18, 2008), available at http://www.stateofnature.org/?p=6292 site accessed 15 September 2016

Environmental Justice Organizations, Liabilities and Trade, "Rio Tinto: Compensation Manipulation in Southeast Madagascar", available at http://www.ejolt.org/2013/11/rio-tinto-compensation-manipulation-in-southeast-madagascar/ , site accessed 5 May 2017

Milieudefensie, "Oil Spills in the Niger Delta in Nigeria", available at https://milieudefensie.nl/publicaties/factsheets/oilspills-in-the-niger-delta site accessed 30 April 2017.

Professor Florig, "Democratization in the Pacific Research" available at http://www.dflorig.com/CHAP2.html accessed 10 January 2017

Sabine Mckinnon, "*What is Intercultural Competence*?" available at http://www.gcu.ac.uk site accessed 1 February 2016