

GLOBALIZATION: CULTURAL IMPERIALISM: DEVELOPMENT IMPLICATIONS

The idea of globalization was confined only within economic scales and motives before the World War II. Gold, US Dollar and Sterling Pound were the forms of global applications. Later, when the world was divided into North and South, West and East or the third world, the notion of globalization changed into a political agenda mediated by Western world on Third world through the development hegemony. Although, the term 'globalization' has a long history, aftermath of post world war, globalization came with new dimensions and scales. The new dimension was rather tended to be politically inclined. A new connotation of a word 'democracy' spread from global to local scale. In this paper, I will discuss how globalization theory in terms of development in the third world countries was penetrated through promoting NGOs within the state structure. I will discuss on those processes shortly and will try to argue that Northern NGOs are the other facet of hegemonic representation of cultural imperialism.

Schuurman, F.J. (2001) argues that globalization introduced the idea of nation state to address the societal problems. In the past, nation and state structure role was driven by economic purpose; however, the new role is identified as political drive. The new political role has left a gap between state and locals. Meanwhile to address the local, NGOs as democratic institutions were promoted. These NGOs mainly relied on donors. To sustain itself, NGOs have to compromise with the values of donors rather to its own values. Local NGOs have formal identity by its values, and Northern NGOs imposed its values during the development process that led local NGOs lost credibility in the globalization process. They are still sufficiently influenced by donors and their ties. Adhering to the ties, NGOs are more donors centered than the constituents. Kilby.P (2006) maintains that NGOs play in providing mechanism for strengthening civil society and with it local governance, to lift marginalized communities in developing countries out of poverty. But Kilby focuses on values (world view) that play a part in their approach to 'downward' accountability. He stresses that NGOs have lost the accountability since they need to focus more on donors.

AGENDAS OF DOSTANGO SYSTEM: IMPASSE TO THE DEVELOPMENT

In the development system, there are interrelations between donors, states and NGOs. It is called "Dostango System". My argument is here that Northern NGOs have haphazardly imposed their values without understanding the values and cultural background of the locals, in which, they put the ties when giving the development aids. If the first agenda of the donors is to strengthen the marginalized people in the constituents, they shouldn't impose the structural approach (conducting the projects in their desired way) to the NGOs approaching the downwards. It has been experienced in third world NGOs who erode their values just because of aid. The erosion from the values that NGOs come across in the process of negotiations, it usually loose the trust among their constituents and consequently the development projects fail. Instead, the NGOs which primarily aim to strengthen the constituents, it has to open an inclusive approach to the member of the society where they approach. It has two benefits, strengthen the constituents by bringing in the mainstream development practice and the other maintains

the extending good relationships with the targeted people. Moreover, it also helps to identify indigenous approach.

Let us take an example of education. Since MDG has targeted to achieve the goal of education for all by 2015 seems to be proximity by the data however, there is still lack of quality education. Still many girl children have given up school going due to the economic and cultural bounds. This problem can only be addressed if the problem is understood locally. As Escobar (1991) also indicates:

“Development experts and agencies, having become discontent with the poor results of technology and capital intensive top down interventions, developed a new sensitivity towards, the social and cultural factors in their programs. Moreover, they began to realize that the poor themselves had to participate actively...Projects had to be socially relevant, to be culturally appropriate, and to involve their direct beneficiaries in the significant fashion” (663).

My conclusion is that since the globalization basically is an imposition of imperialism and always have top down process in the development, it is sure that the millennium development goals are unattainable. It is unattainable in a sense that development targets have been imposed without respects to local norms and values. It has to be classified what is quality education and also has to be defined with expected parameters. So, those complicate agendas of donors for example attaining a hundred percent primary education by 2015 is ambiguous. Northern NGOs have to understand how the state is functioning and how local NGOs are approaching the locals down in the grass root reality. It is true that the irrelevant agendas of donors are certainly impasses to the development so are agendas of NGOs and States. They are to be appropriate to the context, shouldn't be politically embedded but have to be originally beneficiary centered.

References:

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