

## Racist or Racish - Part 2.

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### GLOBALIZATION

In the previous edition of the TA Times I wrote a paper titled, "Racist or Racish" which gave a perspective on some of the reasons for events like the Bali Bombing occurring. This current article is a continuation of that process. It is contended here that a further explanation for why such events should occur is because we now live in a globalized world not a world of separate nations or societies.

We regularly here about a term called 'Globalization'. Usually it refers to global economics, but there is an equally interesting topic of social and political globalization. I have briefly addressed this topic before in a TA Times, (November, 2001) with the following comment:

"With globalization here already, we are now one big country rather than the discrete entities (countries) we used to be. If one examines the discussion on globalization it largely refers to the world economic situation. It would seem also that there is as much political and social globalization as well."

The following two quotations are from a person named, Geza Feketekuty. Unfortunately I do not have any more details of the reference.

"Globalization is a phenomenon involving the integration of economies, cultures, governmental policies, and political movements around the world. Internationalization is nothing new. Many of the large empires and religious movements represented forms of globalization. Trade and investment between countries have promoted interdependence of the world's economies for centuries. What is now called globalization, however, represents an exponential acceleration of the integration process. As early as 1962 the Canadian visionary Marshall McLuhan wrote that the electronic age was turning all humanity into a "global tribe," and the term global village is attributed to him."

"Clearly, the reality of globalization has outstripped the ability of the world population to understand its implications and the ability of governments to

cope with its consequences. At the same time, the ceding of economic power to global actors and international institutions has outstripped the development of appropriate global political structures. As a result, probably many more years of public confusion and unfocused protests can be expected as the stable new global world order takes shape." (End quote)

### PHENOMENOLOGICAL GLOBALIZATION

It is arguable that the Bali Bombing and September 11th represent some part of that public confusion and unfocused protest. On what basis do I make this statement?

To begin I would like to add one extra point to the notion of globalization. It is usually spoken of in terms of political, social & economic globalization. It is possible that globalization has now reached a point where there is psychological or phenomenological globalization. I think it was a Tuesday evening at 8.30pm when I was called to the television on September 11th. For the next few hours I watched a live broadcast of the second plane hitting the second tower, people jumping from the towers, the towers falling down and so forth.

It became apparent over time that I and others had perceived that attack as not an attack on them, but an attack on us. It was experienced not as an attack on a distant far away place, but experienced by many individuals as an attack on us personally. It was not someone else's village that had been attacked, but MY village had been attacked.

It is possible that September 11th had demonstrated to the globe that many individual's personal sense of globalization had reached them. It is no longer just an economic or political theory.

### LOOSING A SENSE OF SELF

One of the arguments against globalization is that it has a homogenising effect. If we stop being a collection of nations and become one nation then we will all become the same. Whilst this argument has some merit it also has some serious flaws.

However it is this point that I wish to follow.

Where I live there is a lake and park where I, and many others regularly exercise. People walk, run, cycle, roller-skate and so forth. People come in all shapes and sizes in their exercising. Also at this park there is a large area for picnics and BBQs. On the weekends and holidays you get many people for all walks of life and from all cultures, some of them being middle

eastern cultures. Whilst I have never seen anyone wearing the Burkha one does regularly see women wearing clothing that would comply with such a dress code as one finds in places like Iran. Under such dress codes women must cover their hair and wear long loose garments to cover the shape of their bodies in public.

At this park at the same time, there are many women exercising and some of them are quite fit, with very fit bodies and wearing the latest in exercising gear. Much of this trendy fitness wear leaves very little to the imagination and one can see every curve and shape of their bodies and this is all out in the open in public view. The incongruous part is that these women in the fitness clothing stand side by side with the other women in the long loose garments that cover all their shape and hair. So there we have the men, children and women of middle eastern extraction standing in and amongst the men, children and western women who hide nothing of their bodies and hair. It makes a mockery of that particular middle eastern dress code. Western women have the same bodies as middle eastern women.

So what is the point of all this anthropological observation? Well you do not need three guesses to work out which side of the dress code the youth of these two particular cultures will tend to dominate over time, (homogenization). It seems reasonable to assume that over time the middle eastern dress code is going to become more westernised rather than the westernised dress code becoming more middle easternized. So in this sense that middle eastern culture is under threat of becoming obsolete or loosing some of its identity.

The other difficulty is that this mixing of cultures it would seem is just going to become more so as globalization increases. One can understand why some of those of the middle east are going to feel threatened and experience a loss of identity. They need a sense of not racism, but 'racishism'. Its seems that westernised democracies cater for the needs of the Free Child ego state more so than most other societies which are more restrictive and Parent ego state. The same was the case for capitalism and communism. The Berlin wall was not there to stop those in West Berlin fleeing to East Berlin. People did not flee from capitalism to communism.

### WE WANT TO BE WHO WE ARE

The following are portions from an IPS news report in Iran

"RIGHTS: Women's Dress Code for Iran Anti-Racism

## Meeting Stirs Row

*By Yassan Taqibeigi*

TEHRAN, Feb 23 (IPS) - A controversy over a dress code for women at an international conference in the Iranian capital, has given a handle to conservative critics of reformist President Mohammad Khatami on the eve of the country's presidential polls.....

The controversy was kicked off when two conservative Tehran dailies printed the photograph, taken from behind, of the three foreign women with their heads uncovered.....

However, some 100 Iranian clergymen staged a protest demonstration in the holy city of Qom, holding up newspaper copies with the pictures of the three young women without headscarves. They condemned the "lack of respect" for Islam....

The NGOs apologized for the slip, but also expressed unhappiness at the enforcement of a dress code on the foreign delegates."

(End quote)

Whilst the NGOs may be unhappy one can understand why foreign delegates were forced to adopt the dress code. You can not have a dress code that applies to only some. If you do it makes the dress code absurd in the first place. In the country where I live we have a dress code where you are not allowed to wear anything that might incite racial hatred. For instance one cannot walk around wearing a nazi uniform. However if some from other countries came to my community and wore such things then it makes a mockery of the dress code currently in vogue. You cannot have half the people in a community agreeing to a particular dress code and the other half not. Such a dress code would be meaningless.

Obviously this and other dress codes represent much more than just how people dress. It is representative of the whole political, religious and social structure of a society. Once the dress code has gone, what's next? Clearly this homogenizing effect of globalization is going to frighten and upset some very powerful people in some very powerful ways. Even enough to kill for?

It seems that modern westernised democracies are insidious things that get their power base not through coercion but through temptation and

seduction. They win the popularity contest which of course is what the democratic voting system is all about. Mind you I am not condemning it. I am very glad that I live in such a society.

To quote again from Geza Feketekuty:

"Clearly, the reality of globalization has outstripped the ability of the world population to understand its implications and the ability of governments to cope with its consequences..... As a result, probably many more years of public confusion and unfocused protests can be expected as the stable new global world order takes shape."

To date our government has coped with the consequences of globalization with a policy called multiculturalism. The goal is to get people to live in harmony with one another. This may now be failing in part, because it does not take into account the need for groups to have a sense of their own identity, that is to be - 'racish'.

New policies will have to facilitate different cultures living together and yet allow them to still remain who they are and have a sense of their own identity. This of course may be impossible with globalization, as the homogenizing effect may be just too strong. It seems only time will tell us that.