

## **THE IMPACT OF GLOBALISATION AND THE INVISIBLE SELF IN A POST-COLONIAL INTERPRETATION**

### **O IMPACTO DA GLOBALIZAÇÃO E O EU INVISÍVEL NA INTERPRETAÇÃO PÓS COLONIAL**

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**Abstract:** Issues surrounding identity and globalisation have received insufficient attention, in part; this is because cultural issues are more delicate to talk about. This article wants to make clear that globalisation and its ambitious Occidental plan has more negative than positive impacts all over the world. Still, it has problems on the way it conceptualises and represents the identity of the other, and the lack of respect to someone's background. The current work aims at analysing the impact of the expansion of globalisation over some developing countries, which represent the voiceless, dominated individuals and groups. On this way, this article uses the post-colonial perspective, as concludes that the empowered discourse from globalisation towards the subaltern nations can be considered the continuation of the dominant relation that the post-colonialism proposes to study.

**Key-words:** Impact. Globalisation. Invisible Self. Identity. Post-Colonial.

**Resumo:** Temas que envolvam identidade e globalização têm recebido pouca atenção, em parte, devido ao fato de que temas culturais são mais delicados de se tratar. Este artigo pretende deixar claro que a globalização e o ambicioso plano ocidental têm mais impactos negativos do que positivos pelo mundo. Além disso, existem problemas na forma como conceitualizam e representam a identidade do outro, e a falta de respeito ao passado do outro. O presente trabalho analisa o impacto da expansão da globalização em alguns países em desenvolvimento que representam os que são silenciados, grupos de indivíduos dominados. Neste sentido, utiliza a perspectiva pós-colonial por acreditar-se que o discurso empoderado da globalização frente às nações subalternas pode ser considerado a continuação da relação de dominação que o pós-colonialismo se propõe a estudar.

**Palavras-chave:** Impacto. Globalização. Eu invisível. Identidade. Pós Colonial.

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## **Introduction**

There have been some periodisations about the history of globalisation as the trinomial type considered to be the most logical. According to Zinkina et al (2019), there is the Archaic Globalisation, Early Modern Globalisation and Modern Globalisation. The history of modern society is a history of Modern Globalisation and technological acceleration of data, commodities, making the world a smaller place mediating social relationships. The movement of information got a speed much faster and this accelerated the velocity of global flows of capital, power, and information, but, at the same time, it brought some damages as people's exposure to foreign cultures undermining their own cultural identity, bringing changes in local identities, values, and traditions. On this work, the authors see culture as an activity in which the social relations are possible and necessary, making and changing the world, it identifies us.

Policy-makers have not considered how to protect, for example, indigenous cultural identity and values as in many societies, particularly indigenous people and view culture as their richest heritage, without which they have no roots, history, or soul (Barlow, 2001). Indigenous cosmogony is not only complex, but has much to teach everyone.

This article wants to make clear that globalisation and its ambitious Occidental plan has more negative than positive impacts all over the world. Still, it has problems on the way it conceptualises and represents the identity of the Other, and the lack of respect to someone's background. In fact, the author believes that issues surrounding identity and globalisation have received insufficient attention, in part because cultural issues are more delicate to talk about. In this same sense, the socio-environmentalist Krenak (2019, p. 47) has affirmed about the dilemma that humanity currently faces the following: "we exclude from life, locally, the forms of organization that are integrated into the world of merchandise, putting at risk all other ways of living".

Considering these previous words, the current work aims at analysing the impact of the expansion of globalisation over some developing countries, which represent the voiceless, dominated individuals and groups, besides the authors will show the effects

of this expansion over the seduced subject and finally offer a post-colonial interpretation of the phenomenon.

So far, this work will try to answer the following question: what conceptual possibilities and challenges arise from a post-colonial perspective on globalisation critique? About this question, the authors' critique to globalisation is that it has created huge income inequality when inflation and falling living standards result in losing more than gaining. Taking this fact into consideration it is useful to outline that globalisation leads to worsening income gaps, not mentioning the lack of class mobility because globalisation is in favour of those elites with the required skills and attributes as is the case of United States of America, but also India and China.

In addition, the authors turn again to Krenak (2019, p. 70), who says with property about those outside the global system, which he calls *almost human*: “there are thousands of people who insist on staying out of this civilized dance, of technique, of control of the planet. And for dancing a strange choreography, they are removed from the scene, due to epidemics, poverty, hunger, directed violence”.

The authors believe that one of the best choices to answer the question above is through a post-colonial interpretation, once the discourse of globalisation power under the subaltern nations can be considered a manifestation of the continuity of domination relations that the post-colonialism proposes to study.

The hypothesis for this work is that post colonialism's concept explores the frontiers, the disruption of the true essences, so, it is a threatening and a challenge to globalisation because it destabilises the regime of truth and combats globalisation ideologies that keep the subaltern people on a frozen condition and invisibility. Scholars from post colonialism start from the assumption that domination and resistance continue after the colonial experience. Therefore, on this way, a phenomenon like the globalisation can be interpreted as an extension of colonialism dominance. In the list of investors, there are especially the United States of America and some European countries.

Initially this paper will conceptualise the word globalisation, its characteristics, actions, showing some authors' beliefs, and debates regarding the topic. In a second moment, there will be an analysis of the impact of globalisation on some developing

countries with a reflective question. Next point, there will be a historicisation and explanation about the existence of anti-globalisation movements.

Following, the text will try to understand the consequences suffered by the Other (that is going to be mentioned here as the invisible self) and recognise the necessity for a defense adding a reflective question to be answered.

At the last moment, the authors are going to have a post-colonial interpretation of everything mentioned before, answering our central question, raising, and the possible challenges that arise from a post-colonial perspective on globalisation critique.

These discussions are characterised by a post-colonial perspective as it allows to develop and retell the story of the subaltern marginalised subject based on cultural interactions taking into account the impact of globalisation representing the capitalism, the Empire, and power. Furthermore, the authors believe that Post-colonialism can recover the significance of colonised people observing the dominant Western thoughts and actions.

## **1. Conceptualising Globalisation**

Globalisation has become a very common word, best known among us for the increasing share of consumption of goods that are available almost everywhere in the world (although there are specific areas in which globalisation fails).

The technology used to produce these consumption goods is standardised. It may bring products that would otherwise be unavailable to underdeveloped countries, and while the international capital flows it can transfer savings from countries where the product of capital is low to those where it is high, increasing the world output. It has been crucial for economic growth over time. Therefore, it is expected that globalisation will influence the distribution of income and its level (WILLIAMSON, 1998).

In fact, globalisation brings a number of potential benefits to international producers and national economy with less strict regulatory regimes, such as those in under-developed countries. The possibility of a cheap, rapid, and reliable communication allows the globalisation as the key to the integration of capital market and the growth of multinational corporations once it enables to explore other locations without losing control from head office. This is important for the growth of

multinational corporations and for the spread of consumer knowledge encouraged by communication revolution. For example, a product is planned in Holland, drawn in Malaysia, manufactured in China, and commercialised in the USA. Added to this fact, some authors refer to the transformation in the structure of global economy using expressions such as *Made in World* (Campos & Canavezes, 2007).

There is dynamism and multiculturalism in the concepts of globalisation's significance based on the recognition of the world diversity. This can be easily understood as the continuation of imperialism, capital development and expansion (AKOH, 20108, p. 163).

According to Glatzer and Rueschmeyer (2005), globalisation is the result of technological development, derived from market economy and an outcome of the capitalist progress. Still, the rise of globalisation imbricates the free trades of goods and the international evolvement of neo liberal program.

For Appadurai (1990) globalisation can be portrayed as a glide of people, technology, finance, media, and political ideas and these “suggests a process of hybridization [...] give rise to a global *mélange*” (Pieterse, 1994, p.161). In fact, the author stresses that the electronic communication shows a seduction life and with the facility of having a friend or someone returning from the big centers selling imagination, and a better or different life makes a person start producing the idea of consumption, of proving a new different cultural and personal life, threatening the identity of a group.

Krishna (2009) emphasises the idea saying that globalisation refers to the combined economic and socio-political cultural changes. Collins (2015) affirms that supporters of globalisation argue it has the potential to make our world a better place to live and, at the same time, it solves some problems like the tax of unemployment and poverty, making companies more competitive and lowering prices for consumers. One should bear in mind that they state that the idea is to promote business without colonialist patterns. Clare Short, other great supporter of globalisation, (UK left-wing International Development Minister), says that globalisation would be more likely to alleviate world poverty, than anything else.

Hence, it seems that the process of globalisation has as one of its characteristics to provide a golden opportunity to the reduction of poverty world-wide. Nonetheless, despite these statements, there are some areas in which globalisation is incomplete, especially in migration and economic spheres, for instance, those without skills face obstacles in migrating to higher wages like exporting countries, as Sri Lanka, whilst economic pressures for migration are strong, legal migration is restricted.

In Zambia, for instance, there are earning gaps between formal and informal workers, between rural and urban workers, between unskilled and skilled. About women, do they stay in unproductive Agriculture? There are gaps between public and private sectors and rising quality reflects these earnings. The country has been less successful in reducing poverty than several African countries whose economy has grown slowly (Krishnan & Peterburs, 2017). Zambia needs a stable macro-fiscal framework and a business environment to encourage creation of new firms.

So far, globalisation justifies its necessity, keeping the idea of being a global need within global hierarchy to make the world a better place, while developing countries (periphery) generally sacrifice their social responsibilities to face global challenges.

Regarding this aspect, Rodrik (2011), economist from global political economy analysis, starts his discussions from the productive sector evidencing the contrasts between qualified and non-qualified workers besides the wage gap, and raises the problem of immigration originated from developed countries to developing countries or vice-versa. He illustrates that the economic integration process demands from the countries some changes in the economic and social politics, so that it can promote free market to increase the commerce flux and investments.

One can observe that the capacity from the governments to implement social programmes has been reduced as the economic integration program advances putting at risk the national sovereignty (Cunha Leite & Mota, 2015, p. 55). The authors' arguments about economic integration are up to date if we think about an attempt of overcoming an economic crisis that has caused an unemployment tax and social dissatisfaction in developed and non-developed countries.

According to Hamdi (2015), the health and education system in developing countries has benefited from globalisation, as it has created new jobs that require education. It has helped to improve the rates of illiteracy and life expectancy.

The positive point in all this is that the World Bank (2014) affirms that more than 85% percent of the world's population can expect to live for at least sixty years bringing hope to humanity. Another positive point is the case of Zambia's economy, which has been growing to create job for the youth population, but it is failing to create enough jobs in high productivity sectors (World Bank, 2017).

## **2. The Impact of Globalisation is coming**

Nowadays, it is possible to see and witness the resurgence of academic interests and the intensification of protests and critiques about how we have been facing and accepting globalisation's impacts and consequences. Problematising the discussion, it is true that globalisation is bringing dangers as the East Asian crisis and its vulnerability to external and internal shocks.

A question often raised is whether or not the distribution of gains is fair and if the poor ones benefit proportionately. Most of the time, the poor countries are often not in a good economic position to take advantages of new opportunities opened up by the flow of information worldwide (Nissanke & Thorbecke, 2004).

The benefits of globalisation in the Indian industry are that many foreign companies set up industries there (pharmaceutical, petroleum, manufacturing, and chemical). Besides these apparently positive aspects, European countries and the USA take advantage of India's lower cost labour, but high talented, to explore its people and lower their own costs base, to keep a competitive position in the market.

The impact of globalisation in India, for instance, has many dimensions; it has a wide range impact and massive problems. Unemployment has risen, not to mention the deterioration in the quality of the jobs and long hour's journey. This can be an uninvited life-style because it can mean loss of livelihood for those who have lost their jobs (STIGLITZ, 2002).

Piketty's calculations strongly disprove any illusion in the reduction of inequality. Neoliberal globalisation has enhanced social distances in all countries at an unknown pace since the 19<sup>th</sup> century (Piketty, 2014; Katz, 2016).

Moreover, it can mean millions of people with denied access to basic services, because they cannot afford them. It occurs when those without skills or education find it difficult to compete in the global economy and so, being left out of the economic growth. It is the case of the rural peasants and small farmers in China, India, and Brazil, that cannot compete with global agriculture business, as they do not have the capital (STIGLITZ, 2002). This scenery shows that the principal aspects of globalisation are time-space compression, deterritorialisation and supra-territoriality.

Furthermore, Indigenous people are losing their lands and heritages to the monetary world. Globalisation has negative impacts on participation, transparency, and accountability. The point is that it has different impacts on different categories of people and countries in the periphery (WANI, 2011, p. 34).

Costa Lima and Oliveira (2019, p. 16) understand that Agriculture is at the heart of the change brought about by globalisation. An entire food production complex based on *latifundia*, monoculture, pesticides, deforestation and soil deterioration is being pushed to stimulate commodity exports. Within this context, illegal land acquisitions are the most prominent phenomenon that embodies all the mentioned changes. It is through this *grilagem* that, currently, traditional peoples are expelled from their lands, in addition to all the resulting environmental damage.

Karl Marx, 150 years ago, said that capitalism produces subjects for the objects. The emphasis is not only in India, but also in everywhere, once the humanity is creating human beings who are capable of consuming certain products (Wani, 2011). Human beings will consume the products that capitalism produces. The world are witnessing a world economy where politics is losing its cognition and culture is fragmented, losing its roots and history. It seems that people are hurled together instead of being integrated, benefiting the dominant rich ones.

Under this scenery, there comes a reflective question: does the rise of globalisation threaten world stability stimulating the gap between rich and poor? De Soto published a book called "The Mystery of the Capital: Why Capitalism Triumphs in



the West and Fails Everywhere Else” (2000) in which he argues that the poor have never been allowed to try. He talks about the total wealth of the poorest people in the world and comes to the surprising figures of US\$ 9.3 trillion dollars. However, they do not have any legal title of the land they possess; likely they are prevented from having legal titles by repressive governments.

In other words, the geographical scale of global capitalism, associated with the phenomenon of financial capital has expanded, as well as its negative forced penetration into daily life with negative results, bringing as consequence an alert and the intensity of resistance to this phenomenon (Podobnik & Reifer, 2004).

Moreover, the dissemination of global and cultural economy has its basis on a liberal paradigm, but that must be seen with local cultural roots based on a traditional paradigm. That is, globalisation makes use of the tension between homogenisation and heterogenisation, from open frontiers to new border spaces. In cultural terms, globalisation would be a crossroad mediated by trans-culturation (WALTER, 2008).

The author continues affirming that cultural elements constitute the difference like subalternisation/domination process bringing cultural rupture. The economic global dissemination must pay attention to cultural local roots based on conservative paradigms. That is, globalisation has the basis on the tension dispersion/cohesion, fixed roots, and rhizomatic roots. He continues that globalisation is an inter-section mediated by trans-culturation, raising impacts on the figure of a subject identity, and its citizenship.

According to Gibbins, Yougman, and Stewart-Thoth (1996, p. 271), “citizenship is the status of an individual in relation to his country, the State and themselves”. It means that the construction of a formal citizenship has to do with the affection for his community, the feeling of belonging. Keeping this idea in mind, one may ask where is the liberty of choice of a subject inside a society that declares itself as democratic. It seems that the political liberty is rising while the individual one is decreasing (WALTER, 2008, p. 40).

Facing the situation presented above, one may comprehend that globalisation is a significant factor with a huge impact on cultural, social, monetary, political, and,

mainly, into personal lives. Furthermore, it is accompanied by a liberalisation of markets and the privatisation of productive assets.

Henceforth, the next topic seeks to historicise the anti-global movement, so that one can understand its aim for the dissolution of free market, the radical economic privatisation measures, but advocating participatory democracy, and seeking to increase popular control of political and economic life.

### **3. Anti-globalisation Movement**

The anti-globalisation name became popular after the Seattle demonstration accusing governments of being anti-democratic (Graber, 2002, p. 63). Many activists contest the term and it seems that most of them have focused on the economic globalisation (the neoliberal policies and privatisation) producing social and environmental destruction, cultural homogenisation.

The authors understand that anti-globalisation movement operates and reflects globalised economic, gendered, geopolitical powers, bounded up and reflecting their relation (Eschle, 2004, p. 7).

The waves of protests include the global North and South and, since 2011, movements are occupying more spaces, spreading their principles all over the world, for example critiques to the production practice of multinational corporations.

Under this perspective of frontiers closed, anti-globalists claim that globalisation is not working for the majority of the world. The United Nations (2001) reports that the richest 20 per cent of the world's population consume 86 percent of the world's resources while the poorest 80 percent consumes just 14 percent. Globalisation promised profits, but it did not accomplish the promises, and because of its expansion nowadays, humanity is suffering lethal epidemics.

In what follows, the authors think appropriate to briefly sketch out in this work some of earlier anti global movements' antecedents. If one looks into history and examine the period from 1870 to 1914, one can observe that the world system faced a particularly intense phase of financial globalisation and transnational movements that contested elite-projects. During this time, the most important anti-systemic movement was the labour movement in which workers mobilised to form unions at national level.

The First International Organisation, formed in 1864, revealed that European workers adjusted to the need to organise at an international level. At that time, emerged a variety of international human-rights organisations, as women's rights from Europe and North America, demanding equality in legal and political realms (1888).

After these events, there was the Congo Reform association to publicise depredations occurring in the rubber industry of the Belgian Congo. Through media and campaigns in Europe and in the United States of America, it was possible to bring about reforms in the colonial administrations of Congo (Podobnik & Reifer, 2004).

It is important to mention that in spite of the concerns over people from Asia, Africa, and Latin America, North American and European activists dominated transnational organisations, some of them with paternalist and racist ideologies and, hence, limited the expansion into the colonial world.

According to Marota (2004), on November 1999, ten thousands of workers, students, environmentalists, and activists curbed the streets of Seattle to shut down a meeting of the world trade ministers. They opposed to the use of child labour by multinational corporations in developing countries, against the agri-business use of genetically modified seeds, the destruction of tropical rainforest, and climatic transformations.

Considering that the crisis is beyond economic field, nature awareness is necessary for analysis by activists' dissatisfaction about depletion of forests, global warning from some closed, capitalist, self-centered governments. About this, Chesnais (2006) affirms that the impact on weather change has been visible in places such as the Southeast Asiatic islands, the African continent.

Sassen (1996) says that an important question here is that global capital has made claims on national States. The territories used for economic globalisation have to be defined, including the requisite infra-structure and legitimate new legal regimes. The deregulation is a loss of control by the state. Sassen (2014) continues that the huge transactions of lands in Africa and Latin America are connected to the 1980's reform imposed by World Bank International Monetary Fund in the negotiation of the called *land grabbing* (Borras Jr. et al., 2011).

Still, the early manifestation movements came in covering an extensive range of anti-colonial and nationalist activism through the periphery and semi-periphery – from the late 1940s through the late 1970s. It is interesting to say that by late 1970s these movements provoked important transformations in the relations of power between elites in the global North and South (Podobnik & Reifer, 2004). These activisms were subjected to counter offensives from domestic and international sponsors of neoliberal globalisation policies (Ozkazanc-Pan, 2014, p. 6). These policies involved the intensification of military attacks against people as well as the imposition of austerity throughout the developing world. In addition, the pressure by US, UK and the International Monetary Fund, the World Bank reverted to nationalist initiatives.

Hamdi (2015) follows this line of thought when he says that globalisation has increased the inequality in developing countries between rich and poor ones. Globalisation is making the rich richer and the poor poorer. For decades, the movement groups like the “Jubilee coalition” has campaigned for debt relief for poor countries. The G8 agreed to an accord canceling debts owed by 18 of the world’s poorest countries (periphery), to the IMF, the World Bank, and the African Development Bank (Engler, 2007).

Currently, there is a resistance movement and there are efforts and campaigns for stronger labour, human rights and environmental protection. Under-developed countries share a set of social, political and economic characteristics that turn these countries more susceptible to environmental problems, facing their economic dependence to the Occidental world. These underdeveloped countries try to attract international investments as a way of promoting job opportunities. However, this search for investments neglects the environmental aspects (Campos & Canavezes, 2007).

According to the World Bank, in 2013 one billion people were living in more extreme poverty than in 1990. In 2015, about 10 percent of the world’s population lived on less than US\$ 1.90 a day. In 2015, 736 million people lived on less than \$1.90 a day, down from 1.85 billion in 1990 (Ozkazanc-Pan, 2014). On 24 September 2019, there was an up to date publishing about global poverty. A revised data observed minor changes in the most recent global poverty rates. The number of poor people increased from 731.0 million to 743.5 million (Spicker, 2020).

In this context, Polanyi (2000) criticises the globalisation system and its effects allowing the market to be the one who controls the destiny of human beings, as well as his capacity of purchase. In that term, there is a claim that the increase in the incentives for foreign trade and market economy are global needs, and this shrinks the stability of domestic economies. Still, he adds that the market system based on the principle of self-markets is portrayed as a system of ideas formulated by Classical Economists that cannot be transformed into a reality.

“Market economy implies a self-regulating system of markets; in slightly more technical terms, it is an economy directed by market prices and nothing but market prices” (Polanyi, 1944, p. 43). Basically, the creation of what Polanyi names self-regulating market implies land, labour, and money subjected to the market principle, and, hence, be transformed into commodities.

Globalisation can wide spread the modern forms of Western life but on the other hand, it can lead to the formation of Empires and colonial politics. If portrayed as a flow of people, technology and business relies on a set of interconnection and exchange between people and places “it is a process of hybridization ...that gives rise to a global *mélange*” (Pieterse, 1994, p. 161).

#### **4. The invisible self**

As a second reflective question in this issue, one may ask: With globalisation, where is located the self? The fact is that the dominant globalisation capital and its development come from the west to the rest of the world without questioning the “other” needs and location, overwhelming identities and cultural differences. In this sense, the globalisation discourse is characterised by the problematic self-identity fragmentation and the cultural displacement that deals with the self without memory (Ozkazanc-Pan, 2014).

The colonial discourse and its theories promoted the fragmentation of the colonised identity compelling him to see himself as the Other of himself. This loss of identity is seen by many post-colonial theorists as a disruption, almost physical resulting in a facility to be dominated by others.

One day I learnt,  
A secret art,

Invisible-Ness, it was called.  
I think it worked  
As even now you look  
But never see me...  
Only my eyes will remain to watch and to haunt,  
And to turn your dreams  
To chaos  
M.Jin (Bhabha, 1994, p. 46)

The self is silenced from an Occidental thought that imposes rules; the result is the unfeasibility of subaltern voices, in the reproduction of the other as the “forgotten”.

So far, globalisation exposes the social welfare states once found on the principle of high profit (Deacon, 2007). The authors expand the problem focusing the negative response by self/identity and cultural minorities, including gender, and religious aspects.

One of the ways in which in this work address “identity” is to conceptualise it as a “formation” interested in the way people live, develop, believe, who they are and listen to what they say. The authors believe that the self exists in relation to the Other, believing that one differentiates from the other.

Bearing in mind that globalisation evolves the dissemination of capitalism and the subjugation of peripheral societies with its hegemony, this movement provokes a rupture into culture and the history of a nation. There is a special implicit issue that needs to be highlighted and studied in this work through a post-colonial perspective: the threatening of losing one’s self-culture, which in this case, is portrayed as the constitution of the self-silenced by the empowerment discourse of the elites. According to Spivak (1998), following Derrida’s ideas, there is the danger of the other’s appropriation by simulation. The probability of convincing the weak one that the truth to be accepted is the one stated by the dominant nations is real.

There is a self-evident individualism in which a person exists, *cogito ergo sum* (Descartes – “I think, therefore I am”) that should at least be respected. Based on this assumption the individual has a consciousness, the self must exist in relation to the other and be respected. In this sense, one can notice that globalization, most of the time, does not respect the other’s point of view and voice.

Within globalisation, the self has become invisible to society, with no right of making his own personal choices in life, but he/she is forced to cross their borders of all kinds and produce new cultural practices (not always welcomed by Western society and Imperialism). In this process, the dominated self is represented through the discourse of someone in the past, forgotten or invisible. Once one goes further in this perception, it can be noticed that globalisation will show a negative impact into national cultures, as well as negate cultural boundaries. Hence, people and cultures will be dislocated giving way to unipolar world within a framework defining center power (Akoh, 2008), and a present that makes one existence stands on a tenebrous spirit of survival (Bhabha, 1994, p. 1).

One important feature of globalisation is that Western culture (mainly during imperialism and colonialism), underlines the hegemony of the West. The commercialisation of culture (music, clothes, sports, masculinity) is sold causing a disturbing impact on people. The invisible voiceless self is bombarded with images of success, and, therefore, the old cultures are discarded. In Ghana, affirms Kamara (Ecumenical Training and Consultancy Centre), “traditional values have been overtaken by Coca-Cola culture. The Michael Jackson style of music and culture is taking over and we do not have the values to cope with it”.

It seems to be what Bhabha (1994, p. 1) calls disturbance of direction as “we find ourselves in the moment of transit where space and time cross to produce complex figures of difference and identity, past and present, inside and outside inclusion and exclusion”.

By thinking of ourselves as part of a globalised world, one can say that over time one’s identity has been challenged and changed. According to the authors, people aroused to realise globalisation through the prism of the nation state forgetting the self. It is important to emphasise that globalisation and its expansion can transform the identity of a nation into a hybridity in a discourse of subalternity. Moreover, in multi-ethnic societies, the question of identity explains how many social determined factors interact to define the vision of a nation, how they see themselves and the world. This includes the position of the self-inside society in a determined place and time (Walter, 2008).

In fact, Western knowledge has been constituted in difference from “others”, by representing them invisible, what would happen “if those others were to speak back? [...] What if these others were to reclaim their own specificities, away from the dualism embedded in Western discourses of knowledge?” (Calàs & Smircich, 1996, p. 238).

The following reflective inquiry can be raised: with globalisation do the (ex) colonies continue serving to the elites? It seems they do, as there is nothing left, but consumers from Africa, Asia, and Latin America accept the Western tradition consumption in a speechless way as if they were still subordinated colonies, when colonialism is more than the occupation and exploration of one region by another, but the practice of transforming people in “others” unknown (Calàs; Smircich, 1996).

About this, Bhabha says that hybridism is a threatening to the colonial and cultural authority. One of the most problematic characteristics is the ambivalence that does not allow finding solutions to the tensions of culture. Consequently, local’s culture is in danger; it will get lost because consumerism is the norm and destroys the opportunity to sustain decent human life. One common aspect from globalised culture is that there is a dream of living a better life and this causes thousands of people to move as in Nigeria from 18,000 in 1901 to 12 million in 2001.

At the end, the majority of the immigrants live in an economic uncertainty and in poverty and more; the market offers no social solidarity. It is a kind of unconscious discipline imposed on the colonised by coloniser that dictates the world, and Bhabha, on his work, tries to emphasise this role of a powerful seductive nation and its behaviour.

To the globalization, there is nothing wrong in destroying the others and its culture as globalisation considers itself something necessary to humanity. There is nothing to do, it is here, everywhere. Once taken into consideration that globalisation and its expansion can negatively transform the identity of a nation into a hybridity, or diaspora, that is, transform in a discourse of subalternity and it seems that nothing can change it.

Regarding this aspect, as put by Jaeger and Kvist (2003), in this competition, developing countries or those which are at the lower end of global hierarchy mechanism pays the price and sacrifice their social responsibilities, while developed countries focus on increasing their profits to attract capital into their markets. The dominated states



suffer and accept the pressures while, for instance, the United Nations increases its relation with social issues giving the excuse that provides a dignified life for the ones who need most.

## **5. A Post-colonial Interpretation**

Starting from the beginning, colonial thought was based on the notion that non-Western populations were in need of Western intervention as they were supposed to be less developed, incapable of making their own political, economic, and social decisions and in need of someone superior to them.

In this sense, the Western authority invaded their lands, establishing military control justifying that, as they represented the powerful metropolis, they should administrate non-Western lives, “so much that most Africans have come to believe as truth, the myths and lies about them as being primitive, history-less, mindless, cursed, lazy, inherently evil and corrupt, third world, underdeveloped” (Akande, 2002, p. 2).

In summary, the periphery was not able to “articulate” voices, but on the opposite way, was seduced and obliged to obey the dominant powerful countries. In fact, the colonialism from XIX and XX century portrayed power conflicts and the subaltern perspectives from the voiceless ones besides, it worked with state violence, domination, and inclusion/exclusion dialectic (Melo & Costa Lima, 2014).

As Césaire affirms (2006, p. 17), colonisation is the apex of Barbarism in one civilisation, in which it can reach at any moment the pure and simple negation of civilisation, facing the exclusion of subjugated people.

It is necessary to say that colonialism internalised cultural and ethnical inferiority with the belief that cultural values of the coloniser are the superior ones. The practice of colonialism remounts a pre capitalist period known as imperialism in which the nations used cheap labour, explored other people’s lands and its sources (Dias, 2008, p. 01).

After a brief comparison between what was said above and what the authors studied, it seems that the essence of colonialism machine continues existing during the globalisation era. One can observe that to assure its interests, colonialism, and globalisation machines believe to be necessary to continue their existences, certifying

that they keep the iniquitous distribution of income, and challenging the traditions in which non-Western countries appear to be imbibing materialistic and individualistic values associated with Western identity formation, the called Westernisation.

Colonialism and Globalisation's interests and their flood of goods dumped poor countries (colonised) using a seductive advertising, but successful in creating desires and so threatening the self/identity what turns the periphery countries hostages tight to the international movements from capital and subject to their crises (Costa Lima, 2007). This challenge may bring oppression on old traditions. The fact is that Western world makes great efforts to undermine the cultural heritages around the world (Akande, 2002).

At this moment comes the post-colonial thinking trying to understand this entire arena. Its approach intends to break the unique conservative Occidental voice and history, supported by meta-narratives that legitimate the colonisation ideologies. It is linked to the periphery necessities and demands many critiques about knowledge, hegemony, and international politics. The domination of the man by the man through the hierarchised racial differences as an explanation for the civilisatory process deals with questions of loss of identity, banalisation of life, domination, and others (Banad & Mahadevi, 2011).

Post-colonial studies can offer another way to conceptualise the formation of international business identities inside globalisation based on historic colonial relations between nations (Ozkazanc-Pan, 2014). It is a fact that globalisation, as envisioned by imperialism, is the economic re-colonisation of under developing countries.

It is important to say that post-colonial approach demonstrates the continuity of imperial/colonial domination after decolonisation, affirmed and exemplified in the colonialism and globalisation system with Western philosophical traditions. This is something that neither the nationalism nor Marxism could break free from the Eurocentric discourse (Prakash, 1994, p. 1475).

The post-colonial perspectives emerge from the colonial testimony from Third World countries and from "minorities" discourse inside some geo-political divisions from East and West, North and South. They intervene in those ideological discourses from modernity that try to give an hegemonic "normality" to the irregular development

and the differentiated history from nations, races, communities, and people. They formulate their critical revisions about cultural differences questions, social authority, and political discrimination, to reveal the antagonic moments and ambivalences in the interior of the “rationalisations” from modernity (Bhabha, 1998, p. 239 – Authors’ translation).

Hence, the post-colonial thinking try to promote self-questioning and open the possibilities of favorable contexts to those marginalised societies based in the construction and knowledge production (Melo & Costa Lima, 2014, p. 168). It is a testimony of uneven forces. The authors still believe that post-colonialism comes to strengthen the image of a fragile, forgotten self, to break the frozen Western concepts and to contradict globalisation’s pressures.

Said (1978) outlines how colonial representational forms and material structures are connected. On “Orientalism: (1978), he examines Western representations of the Middle East and the connections to Western economic, political, and military institutions. In his reflections, he tries to deconstruct the definitions of truth implanted by Western knowledge about modernity who believes to know what is better to the rest of the world. The author evaluates the anti-imperialist resistance making use of Chomsky (1982), which has to do with the globalisation and its imperial inequalities.

[The conflict] North-South will not lay, and the new forms of domination will be sorted to assure the privileged segments from industrial society, the preservation of a substantial control of human global resources and materials, and from the profits derived from this control [...]. But it is absolutely indispensable to the Occidental ideological system that a big pit be established between the civilised Occident, with its traditional commitment with human dignity, the liberty and self-determination and the brutality from those that, for any reason – maybe defective genes – cannot appreciate the profundity of this historic commitment, so well revealed by the American wars in Asia, for example (*apud SAID, 1978, p. 351 – Authors’ translation*).

The arguments raised above are critiques about Western philosophical traditions and belong to the position of post-colonial studies known as non-Western critiques of Western epistemological claim.

Bearing this in mind, Bhabha’s contribution is an expansion of Fanon (1965, 1967), psycho-analytic lens engaged with concepts as the creation of cultural differences and hybridity. The authors agree with Bhabha’s moment of transition in

which it is expected that post-colonial perspective would help to find an agreement point between center and periphery, exploitation and domination, the North and the South, master and slave. He goes through a psycho-analytical perspective of domination based on his concept of mimicry, conceptualised as the attempt of the coloniser to transform the colonised into a copy of the coloniser's culture (Ozkazanc-Pan, 2014).

Memmi, in his sociological work on human oppression, *Portrait du colonisé* (1957), analyses the situation of both coloniser and the colonised and their roles. To the author the colonised people represent the entire negative abominated by the coloniser besides there is a centrality in which there is no possibility of a change. There is a colonialist fascism in which oppressive and reactionary governments need to keep so that they can manage economy and politics, represented by globalisation power.

Spivak (1998) deconstructs the notions that allows Western writing to construct the history of the non-West: she emphasises that each half needs the other to exist. Based on her assumptions, she underlines the way binaries are created based on marginalised narratives. Spivak's most important material is concerned with gender division of labour developing Gramsci's (1971) notion of subaltern.

Gender aspects in Globalisation create a problem of inequality within and between nations. It is important to say that women workers make up the overwhelming majority of the work forces and tend to be concentrated in the most vulnerable jobs of global production systems. Women are positioned differently in the economy, perform different responsibilities and face different constraints.

## **Conclusion**

This work tried to analyse the impact of the expansion of globalisation over some countries, such as China, India, and Zambia, conceptualising the word globalisation, its characteristics, actions, showing some authors' beliefs and debates regarding the topic. On this sense, the authors realised that, through globalization, the self has become invisible to society, losing his rights to make his own personal choices, due to Western society and Imperialism.

One aspect to be taken into consideration is that post-colonial studies, as a theoretical area, question culture and people, highlighting the relations between self and nation, trying to uncover the ethnocentrism.

In its essence, post-colonialism concepts search to reinterpret the globalisation history of the dominated ones, as an opportunity to replace and empower the native voice, opening space to the acquisition of an agenda. It promotes possibilities of self-questioning favourable to the marginalized societies (Darby & Paolini, 1994).

At the same time, the authors understand that the post-colonial perspective in some way has been set aside because it intends to add into the social sciences a new way of looking into an oppression, dominance and power.

Finally, facing the debate throughout the text, one might consider that the free market can become a threatening to social stability as it affects the internal norms of a country at the same time offering risks to domestic politics and its institutions.

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