Self-searching, the Anchor in the River of Globalization

Simona Irina DAMIAN, Roxana Magdalena NECULA, Andreea HEFCO

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Simona Irina DAMIAN 1  
Roxana Magdalena NECULA 2  
Andreea HEFCO 3

Abstract:

When the soul is affected, the body suffers too. The fluctuations of the individual identity, determined by a feeling of uprooting occurred as a result of educational and labour migration, foreign cultural patterns, new corporate attitudes influencing the market, produce emotional disturbances, even pathological, among individuals affected by this phenomenon. Holding grudges, being corrupted by ancient resentments or uncertain pains, has an effect to soul similar to poison and manifests as diseases of the body.

Many diseases that we experience are caused by a lack of forgiveness. In general, we are reluctant to this diagnosis because we don’t want to believe that a certain pain, located in a part of our body, can be caused by something abstract and unaccountable in our laboratories. Forgiveness is a voluntary act that frees us from negative feelings or emotions that maintain the pain, therefore being an effective method for the treatment of depression.

Keywords:
globalization, migration, national identity, alienation, depression, forgiveness.

1 Simona Irina DAMIAN - University "Gr. T. Popa" Iasi, Post-doctoral researcher project: POSDRU/89/1.5/S/61879 titled "Postdoctoral studies in ethics of health policy" in the Department of postdoctoral studies and research at U.M.F. Iasi, Email Address: si_damian@yahoo.com.
2 Roxana Magdalena NECULA - University "Gr. T. Popa" Iasi, Post-doctoral researcher project: POSDRU/89/1.5/S/61879 titled "Postdoctoral studies in ethics of health policy" in the Department of postdoctoral studies and research at U.M.F. Iasi, Email Address: centrulprichindel@gmail.com.
3 Andreea HEFCO - Resident in Psychiatry, Psychiatric Hospital "Socola" Iasi, Email Address: aravis_2004@yahoo.com
The social existence of humans has already undergone several steps, as a process of becoming and as a constant reorganization due to the pressures that develop within it. Today we witness a process of restructuring, during which a new socio-cultural world hierarchy is being formed.

As you become aware of this globalizing process, it becomes the subject of a necessary diagnosis to evaluate in a pertinent manner the challenges created by the new social pressures and it also appears clearly depend on the attitudes the citizens and the social organizations adopt towards it. The complicated process of globalization is being hosted by various directions and interpretations arising from the localisation of many organizations, including political and administrative, on social positions of processing predominantly divergent information, especially ideological and religious.

For Elmar Altvater globalization is "the process of overcoming the boundaries appeared throughout history, thus being synonymous with the erosion (but not with disappearance) of the sovereignty of nation states and depicting itself as a "detachment" of the market economy from moral norms and institutionalized connections between the societies." The economic globalization is the dynamic process of growing interdependencies between nation states as a result of their expansion and deepening ties in various spheres of economical, political, social and cultural life. It implies an accelerated and universal communication with relevance for the political and cultural dimension, related with an increasing interdependence between individuals, nations and regions (Giddens, 2007:20). But since the process of globalization has an objective nature, with its own path regardless of what people think or want, we reach a contradiction between the effective realization of globalization and the human mind, less mobile, often even antagonistic.

The perspective is both provocative and disturbing, individuals communicate with each other without knowing themselves personally, which involve in a social life that belongs to them, but also to several other billion people, in a space that can not be further named only geographical. Those who travel can almost have all the elements that constitute a social relationship, less the physical presence; they can exchange impressions, information, ideas, establish different types of
relationships, many of them being more intense and more unrestrained as than those of everyday life. This type of relationship was defined as "tertiary".

Craig Calhoun is the author of this term. He referred to it as being "... typical of societies dominated by cyberspace. Their characteristic is that of being entirely mediated by the machine with binary logic, i.e. the computer. Individuals may maintain long contacts in real time without their physical presence in proximity to each other and what assures a human character to this type of relationship is that individuals mutually recognize themselves; they come in contact and can identify each other. By means of computer or computer-mediated technologies large masses can be in more or less contact with each other. The social relationship becomes part of a database, where customers are enrolled with their consent." (Calhoun, 1992:13).

In spite of the greater proximity and the disappearance of the distance and time barriers, as the result of an unprecedented increase in the flow rate of information, we are in an impossibility of communicating deep emotions. We can talk anytime, with anyone from anywhere in the world. We cover today in a few hours’ distances for which once were necessary several years. However, instead of being easier to find partners, loneliness has become a serious social trait. We live increasingly a kind of aloneness which appears as a reality, without having a clue that it can be a slow disease, sometimes fatal.

This is an isolation that determines us to use all possible methods of communication that mimic reality. Our fingers become the keys of a keyboard, our eyes are replaced with screens, our meetings and trips are just a planned event like a contract we photograph with the purpose to live it later. Connected to cables or wireless circuits we don't realize that these mimic something real and transform our tastes and desires similar to "natural identical flavours."

The following quote is relevant in this context: "There are two major implications of globalization on human relations: the instant/permanent contact and the social alienation of those in contact. Of course, these traits do not always occur simultaneously, but these effects-features of communication affect social relationships as well" (Baltasiu).
The person no longer sees others, he/she can not follow their reactions (body language and other nonverbal communication components) and communication with them is not personal, for he/she can access channels of communication with an infinite number of other interlocutors. The inevitable result is alienation, in other words, the common things communication is based on become falsified in virtual space. "Individuals are together, usually as a result of instantaneous communication, but are perfectly separated, even if they interact functionally." (Friedman, 2006:74).

The revolution in communication makes the world to become smaller. The power to create islands and to issue interdictions is cancelled dramatically. It happened with the phone, the video and the fax. The new interactive technologies take a big step forward by allowing people to know their points of common interest with others outside the community." (Gardels, apud Gates, 1998). The huge funds that are allocated to research and development of global telecommunications, the Internet, of what ICT means, is with the purpose of transforming them into an absolute global network and almost mandatory for everyone. The idea is that man can be, in a depersonalized and digitized existence, by the means of the digital world, perfectly transparent and fully controllable at all times.

Even outside control, it becomes clear that globalization modifies the intimate structures of human networking. Communication restricts its meaning to verbal or nonverbal transfer of ideas, mostly concerning the individualistic self-interest. Although in the era of globalization is more often heard the slogan "I communicate, therefore I exist", communication has become, in fact, a simple exchange of information, the information being nothing but an effective weapon in a fight with the other, in a world where the principle of competition prevails. The nature of human communication changes, moving from the context of the word to the context of the image; seeing prevail over speaking and the image matters more than the content of the message that is intended to be sent. The conceptual, abstract language is gradually replaced by a perceptual one, but much poorer. There is a dramatic shift of emphasis from the culture of the book that has become elitist to the audio-visual culture – of the crowd. The consequence is a continuous atrophy of the reading stimuli, of knowledge transmitted through written
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culture. Unfortunately, the image of a man just released from a prison
can not explain the concept of "freedom". The word has lost its sacred
connotations, including in Romanian, now living the drama of the
transfer from the communist „wooden tongue” to the so-called
European language. Few think about it now, for example, that when we
say "communication" we should think of "communion" which is more
than the transfer of ideas, is sacrifice, abnegation, self-abandonment
(Mariescu, 2010).

The anguish of contemporary man remains connected to the
materialistic crisis, but is also a spiritual one, more acute, which we feel
now as a crisis of interpersonal communication.

Globalization has disrupted the idea of survival through a
continuous effort and also the belief that future generation will live
better, replacing it with the obsession for speed: there's no time to wait,
we have to move faster in order to get rich. The „End of History” is the
absence of future. This lack causes fear to anyone, even to children.
There's no career, loyalty to the company, our neighbour, there are no
fixed "jobs", just connections without a "tomorrow". When future
implies just a random sequence of "jobs", "hits" and ephemeral
meetings, the rule of survival consists in non-employment: especially in
non-involvement. Just like in the world of finance, you have to be
„liquid” and restless arbitrate according to immediate offers provided

A comfortable life will be a wish that man would hope to achieve
by his own forces or by any other means, including emigration, frequent
job changes, renouncing family life and a lack of character, a goal
constantly “promulgated” through media. The side effect of
globalization resides in the contrast between human desire to accumulate
material wealth and its need for community and identity, more
specifically, we are witnessing today a clash between economic and
financial interests on the one hand and socio-cultural entities on the
other.

While globalization has provided many benefits, it also affected
the middle class, both in local communities and in the international
system. There are apparently only two ways to survive the current global
market: people and countries must be competitive in an economy of
knowledge, that rewards skills and institutions that promote high
technology and innovations, or in a market with small wages, where an average technology is used for the execution of routine work at the lowest possible cost.

The obsession to work or spend without measure is highly appreciated and sometimes regarded as a mandatory requirement in a society so heavily based on consumption.

These obsessions do not occur randomly. If we think of bacteria, we know that they graft only on permissive territories; to us they are based on a chronic lack of affection that we try to materially compensate. We are born with this need and act in life led, often unconsciously, by a vital necessity and because many do not know what love means, it's easy to confuse it with the pleasure brought by money and material objects, that make us feel good initially, but unfortunately fails to be permanent, not even by the latest discoveries of the image industry. Excess work gives us an identity and importance, through which we actually want to get admiration, approval, acceptance; order gives us the feeling that if we know where everything is situated, lined up, counted, checked, or if we can count every calorie that we swallow and dictate on this small part of life, the inner chaos is tamed by our obsessive work. Any feeling of pleasure and comfort is in our minds as a promise of happiness, which we seek to re-enact it, to make it permanent, doing again and again what in the past worked, with the hope to find the lost paradise. This repetition, hanging and control can turn into obsession, which can be a symptom of depression more difficult to identify. The term "depression" comes from the Latin *depressio,-onis*, which means "descent", "dip", "immersion", describing the sense of pressure on the soul, of fall, of dissipating ideals. From a holistic perspective, depression is a disease of the soul that is reflected in the flesh, “it is the cry of the soul: I do not want to live without God!”, a cry out of the need for meaning, truth, love, stability and safety built on something real, that does not change with time, society or people and is not lose with death. This basal need, apparently violated constantly by the changing and stressful events of our life, manifests as pain called depression, which is in fact a cry for help, a call for real living and connection with the Truth in us. For this reason the Mysteries of Church are the treatment with the required qualities to directly address the cause, through its effects, being also free of charge and enough for everybody.
The new ideological-religious basis of globalization includes also the source of normality embedding it in a solution which offers "generously" the unity of all religions. In this view, although apparently the existence of different religions is allowed, each religion is seen as teaching about the same central truth, namely: human divinity. In light of this broad but essentially false ideology, Christianity is reinterpreted and redefined as an "esoteric Christianity". Religious unity in the river globalization seems to be absolutely necessary if you want the "unity of mankind" to become reality!

Robert Muller, former Deputy Secretary General of the United Nations, said about the unity of religions: "For the first time in history we find that the planet we inhabit is one. All is left now is to find that we are also one human family and that we should transcend all national, linguistic, cultural, racial and religious differences representing our history. We have the chance to write a completely new history" (Muller, 1983).

In Christian countries, the Church in the classical meaning becomes increasingly unacceptable, so the young is searching for syncretic religions, or, for the more rebellious, doctrines of Lucifer, Satanism and esotericism. The offer is wide, for all tastes. The tendency toward relativism and changing perceptions about traditional values are the reasons why the man of the globalized society, in the attempt to find himself or an answer to a question that doesn't belong to him, often accepts new religious experiences.

Syncretic religions are trendy, especially those coming from the Orient, because they offer freedom, not compelling people to believe in a personal God, as long as they can substitute themselves to divinity, and salvation becomes a problem they can solve alone, by their own choice and inspiration (Adeney, 1981:29)

Matthew Fox is the creator of the concept of “profound ecumenism”: "Profound ecumenism is the movement which will deeply exploit the wisdom of all world religions: Hinduism, Buddhism, Islam and Judaism, Shintoism and Taoism, Christianity in all its forms, the native religions and the gods from worldwide. Exploiting this wisdom represents the last hope for survival of the planet we call our home" (Fox, 1988:288). Man went from a purely religious conscience to a moral one, trying today to re-emphasize the accent on religion, but based on
external evaluations, as an ordinary fact of life, an aspect just like any other. All these profound implications in the religious and moral life are the consequences of the lengthy process of man turning away from God, a process started in the Garden of Eden to the present phase of human existence—globalization.

However, we believe that man's desperate attempt to promote himself as the "divine consciousness" will not succeed, on the contrary, human decay seems to grow and our need of faith in the One who redeemed us, Jesus Christ, seems to become more acute. Only freedom in Christ can move man beyond compulsion and necessity.

For Hegel, human life has two components: one which is immanent, immediate, daily, and one transcendent, which acts as a goal above the individual or the group, over their limitations, creating a sense of ethnical and national belonging. If you want to kill this transcendent purpose and transform the humans into selfish beings, you must alter the immediate component of everyday life, meaning that you need to change the visual, auditory and tactile perceptions, specific to prior generations, so that we don't perceive this "overthrow of values". In this way was created the materialistic man, earthly oriented, based on consumerism, without national consciousness, living only for himself and for his growing needs. Nothing matters anymore.

It is said that anyone who wants to destroy a nation, to make it lose its identity, he must first attack its creating and forming factors—culture and tradition: "To subject a nation, you have to annihilate its moral forces, by deforming its past, denigrating its heroes and true leaders by using the most infamous lies; all these you can accomplish with the help of the most degenerate and unscrupulous elements, chosen from among the people to lead" wrote Lao Tse, the wise Chinese 2500 years ago.

To do this, to the people is inoculated, in a sinuous and a subtle manner, a low self-esteem. Although almost everyone is able to say some words about what self-esteem is, we are amazed how differently is built for each person.

People with low self-esteem have a fragmented mental, emotional, motivational and behavioural framework, which leads to varying degrees of social maladjustment. Studies have shown that, in identical situations, when faced with failure, people with low self-esteem
have more pronounced negative reactions than people with high self-esteem. This is initially based on a series of negative and discouraging messages, from parents or from media, which promotes non-values. The healthiest way to build your self-esteem is a good relation with yourself. The balance of our existence is not given by external elements or the appreciation of others, but by a good communion and communication with our inner self. The role of the mirror belongs to our own consciousness, which confirms, once again, the veracity of the oracle's statement that the answer to all the great questions and desires, lies only in self-knowledge. Know yourself and you have everything! This statement, although impossible to refute, is also impossible to accomplish without continuous reporting to an undeniable truth, meaning to the One that is confirmed in all and everyone, who is Alive and which is "the Way, the Life, and the Truth."

In this era of masked aloneness we can speak of a type of aloneness that is good to the soul, one that is vital as the air we breathe, which allows us to make peace in the turmoil of thoughts and emotions, thus we can speak to ourselves and maybe hear His silence. But that is real and intentional and does not imitate truth. Used correctly, it is an aloneness- silence- listening, consciously chosen to bring us into contact with who we are. The only solution is not lose ourselves in the dissolving river of globalization of our present days, to know ourselves, our essence, as individuals or as a nation, to know what we want, what brings us joy and what hurts us, to know our values and roots, so that nothing could deceive us by offering lethal lies in shiny packaging.

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