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Radicals in the Globalization Debate

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Radicals in the Globalization Debate

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I. INTRODUCTION

Globalization is the first economic, social, cultural, ecological, social dimension and most importantly, the driving force comes to mind as technological developments. The intensive economic relations of the countries in the world of globalization to each other with mutual dependencies, increasing the speed of transport with the development of technology that creates this awareness of this interaction, expansion, unlimited free movement, thanks to the world who are caught in time and space, interact with each other by integration by creating public value in the country to gain citizenship as an identification can be made. In addition, radicals, skeptics and transformationists in the globalization debate, we see that it has a close relationship with globalization, giving it a new dimension. We will try to explain globalization through these relations by referring to the radicals, which are the dimension of globalization, but also to the skeptics and transformers by comparing them with each other.

On the one hand, the world economy is far from global, globalization is not a new phenomenon, similar economic relations in certain periods of history have

been even better, most international firms are nationally based, today's developments have been experienced in the century before, the radicals stating that the world has become completely without Borders, National states with international firms have lost importance, on the other hand, that there was a very different era in the economic sphere, the political power that appears as the main force behind globalization, the historical process of globalization alive to the contradictions of globalisation in the context of global civilization and the global market as they took their place in the global debate looked at who they are recyclers.

After the definitions, the aim of this study will be on the extremists, in other words, on the approaches of globalization. Firstly, globalization radicals, skeptics, donusumcu after the identification of the radicals took up the determination of the size of globalisation, and made comparisons with recyclers skeptic of globalization, the importance and contribution of radicals radicals we will complete the topic by trying to explain.

II. DEFINITIONS AND HISTORICAL PROCESSES

a) Definition of Globalization

Globalisation has been a subject of much debate since 1980, even though the process of globalization is mentioned in the explanation of all the developments in terms of social, economic and environmental aspects. The fact that there are different aspects of globalization also leads to diversity in definitions. Globalization in economic and political decisions of the states change, technological advances, the acceleration of communications and transport, the influence of society's cultural, economic, political, globalization can be defined as the integration of interaction deeper and more versatile. Globalisation is a new concept, even if the global definition is at its root four hundred years ago. Although this concept first came to light in the 1960s, it started to be expressed many times with the 1980s and became a word accepted by scientists in the 1990s and today, globalization is a common source. Globalization has become a topic of discussion in the political and scientific fields of today with rapidly developing political, economic, cultural and technological steps. In today's world, a new economic structure has emerged in which national cultures and economies have changed with globalization. As a result, cultural, sociological, economic and technological integrity is experienced. This huge scale of development and change, along with

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the developments in communication and transportation in the last quarter century, has spawned new approaches. (Cebeci, 2011; Celik, 2012) it does not seem possible to make a general definition of globalization. However, globalization is a new concept. Although globalization has experienced a historical process, it has become a dizzying dimension in the social, cultural, environmental and especially economic fields with the 1960s. It has achieved an economic, political, cultural and technological integrity throughout the world, and with these developments, new approaches to globalization have emerged.

b) *Historical Processes of Approaches to Globalization*

The formation phase of globalization is the 15th in Europe.18 from the early part of the century. it went on for half the century. At this stage, nation societies gradually emerged and the international structure of the Middle Ages disappeared. The area of activity of the Catholic churches expanded. The idea of individualism, views on human relations came to the fore. The second phase of globalization, the initial phase, is the 18th in Europe. it continued into the 1870s to the times after half the century. Initially, there were drastic changes of direction in the direction of unitary state structures. The idea of formal, transnational relations developed and the individualistic thought structure was formed, and more concrete human thought structures were established. Legitimate agreements on international codification and communication were made. Between 1870 and 1920, the rising phase of globalization, the problem of modernity began to be the theme for the first time. Ideas about national and individual identities emerged. A few non-European societies were incorporated into transnational society. The globalization of communication has increased and global competitions, organizations, competitions such as the nobel Prize have come into play. Beginning in the mid-1920s, the fourth phase, which lasted until the end of the 1960s, began the struggle for hegomania. However, the league of Nations and the United Nations were established afterwards. The principle of national independence was adopted. Conflicting views of modernity were introduced, and thus the third world began to become clear. The fifth phase of globalisation, a phase of uncertainty, started at the end of the 1960s and went into crisis in the early 1990s. In the fifth phase, when the Cold War finally came to an end, the themes of freedom and rights began to emerge. Global institutions have proliferated, and the number of communication tools has grown dizzyingly. Transnational culturalism and ethnic problems became more of a problem in the fifth phase of globalization. The international order has gained more fluidity. Human rights have become a global problem. (Dumanlı Kürkcü, 2013) we are witnessing a long historical process of globalization. With the first phase of globalization, the formation

phase, the structure of the National Society has begun to show itself a little bit. Second, at the beginning stage, we refer to human ideas in the spiral of individualism thought. In the third rising phase of globalization, the problem of modernity began to emerge, and thoughts on nationalism and personal identity emerged. At this stage, we are witnessing the progress of globalization in the rising band, as various international organizations and competitions are seen to take place. We can now see that globalization has become more evident with the ascension phase, that the struggle for hegemony is now inevitable, in the fourth phase between the 1920s and 1960s. However, we have to state that the principle of national independence is accepted by the establishment of the league of Nations and the United Nations. In the fifth phase of globalization, we can say that human rights now appear to be a problem on a global scale while witnessing the increase of many global institutions, the increase of international culturalism, and the emergence of themes of freedom and rights.

c) *Definitions of Approaches to Globalization*

The approaches to globalization have been discussed by Anthony McGrew and David Held, who have conducted research in this direction, through a tripartite grouping. The first of these approaches has been described by researchers as hyper globalist approach, the second as sceptic approach, and finally as evolutionary - transformational approach (Transformational list). First, if we take the radical globalists, they say that in human history, nation states have become a model of a state that has lost its importance and has lost its function economically. Thus, state structures based on national economic foundations explain that nation states are put into a small pattern in the enormous economy offered by large globalized firms and companies that lose their functionality under the influence of transnational trade and market networks, with only a role in the transfer of trade transactions. According to the radicals, economic globalization has created social organizations in new areas, and through them they claim to have replaced nation states. Multinational financing companies now have far more effective positions than the states. Signs that national governments are beginning to have serious difficulties controlling their borders. With globalization, it is observed that states can easily achieve cooperation in the transnational sphere, people of different states have come to be aware of common interests through the blessings brought by the communication infrastructure of the increasing globalization, and that they have formed a common ground in the emergence of a global civilization. The radicals express that globalization is the truth and will have an effect everywhere as a result. They claim that global capital is now much more developed than in the 1960s and 1970s, and that this global market can be evaluated above the state. In this way, they state

that nation states have lost their sovereignty and political will seriously and that the policies of nation states have no capacity to influence the economic relations of international companies. They say that a new world order has been created for these reasons and that national governments cannot take part in this world order. (Dumanlı Kürkcü, 2013; Sonmez, 2006) researchers looking at globalization in different dimensions went to explain these dimensions through three approaches. One of them is extremists, also called extremists. According to the radicals, they say that globalization is a phenomenon that can no longer be given up. They state that globalisation affects and integrates all societies in a dizzying way, and that it is impossible to give up. With this integration, common cultural structures and common interests of people in different cultures have begun to emerge. They say that globalization is now a reality, that it is felt profoundly everywhere, that a global civilization is occurring. They claim that with globalization, international firms, and trade networks, nation states have become ineffective, dysfunctional, and even transnational corporations have replaced nation states. Now national states have become minimal states that take shape in the orbit of global corporations. Thus, according to the radicals, a new world order has been formed by globalization.

Second, skeptics, in other words, skeptics, are very opposed to globalization. They point out that globalization actually happened a century ago, that there were no economic limits at that time, and that what is happening now happened before. They claim that the damage of globalization destroys the welfare state, that its purpose is an act to replace the minimal state, and that it will not cause integration in these aspects, but to cause strife between various cultures, civilizations and regions. According to skeptics, today's international economy is not dissociated from its historical development. Although the international market today has no greater integrity than in the historical range of 1870-1914, transnational companies are now less numerous. Many institutions are national state-based and trade in terms of their production and sales force. Although the following is understood from the mentioned cases, such cases show that. It can be said that World Trade is far from globalisation. This is because market mobility is looking towards employment from developed states to developing countries. Commercial and economic activities are most concentrated around European countries, Japan and North America. For these reasons, it is possible to say that these countries have the will to exert serious administrative pressure on undeveloped countries. (Sonmez, 2006; DumanlıKürkcü, 2013). The sceptics of globalisation say that there is no globalisation or that it covers some regions and countries. It states that the phenomenon called globalization was experienced a century ago, and that there were no economic limits at

that time, and that whatever is happening now is happening at that time, and even more is happening. It states that there are very few international firms mentioned in the scope of globalization, and that they act under the direction of national States, and that the reason is a trade movement from developed countries to undeveloped countries, and that these aspects are regional axis. As a result, the phenomenon called globalization is seen as the product of the willingness of developed countries to exert serious political pressure on developing countries.

Third, they express that they see globalization as the driving force on the axis that shapes and transforms modern societies socially, politically and commercially. The historicity of globalization is contradictory and fraught with ambiguities. According to other views, the Transformers do not have a claim to the future nor do they draw a forward map for it. They do not consider globalization as part of global civilisation or global trade. They state that globalisation has experienced a long-standing historical process with its own uncertainties. While they do not express that globalization has gradually transformed the world into a single society, they mention that some societies are similar to each other through globalization. In the global context, transformationists view States as a new regime of sovereignty, defined by less geographical boundaries and shaped by more complex international networks. They say that globalisation is the power behind the rapid social, political and economic changes in the reformation of civilised societies and the world order, and that there can no longer be a clear distinction between countries in terms of internal-external or transnational-national relations. Signs that sovereignty is defined by more partial geographical boundaries and shaped by transnational networks. They say that the world is not seen as a monolithic society, that some countries have similar qualities, but that some countries have become more marginal at a new global level. (Cebeci, 2011; DumanlıKürkcü, 2013) the other dimension of globalization is also transformational. The Transformers see globalization as a trigger force that transforms modern societies commercially and politically, not only do they address the very complex and long history of globalization, but they do not draw a forward-looking map. They state that globalisation does not offer integrity, that there are contradictory changes between regions, only that some countries are partially similar to each other. The Transformers state that a new sense of sovereignty has also been adopted in the states within the scope of globalization.

III. COMPARISONS

a) Instructions

First of all, if we take the issue through the mentioned radicals, it is understood that not only have

national States lost their importance with globalization, but their national policies have no value in the face of international financial forces. With globalization, transnational markets began to function as stronger and more rational than national States, and local and regional formations within the scope of transnational markets also weakened the power of the national state. Given that, according to the radicals, national States had many prior powers in their commercial and economic activities, these powers began to flow into transnational finance through globalization. The phenomenon of globalization is now creating a world society that makes the existence of a nation state forget. With integration between states, a global civilization is being established by providing us with awareness of common interests.

Skeptics, on the other hand, stand in front of all these thoughts and approach every issue with suspicion. They claim that globalization is not a new phenomenon and state that the developments experienced by the radicals are being exaggerated. 19. they express that there is more trade and money mobility in the century than today. They claim that the commercial and technological innovations that are happening now, called globalization, are not a phenomenon that is finally being revealed, but rather an ideological attitude. As a result, they say that the power of the state in the field of trade continues and that it is the strongest actor in the market. The purpose of the radicals is to demand a minimal state in the context of globalization. According to skeptics, globalization has not brought a civilization, but rather it has riveted radical religious and ultranationalist ideas and laid the groundwork for their emergence. (Kartal, 2012) if we take globalization through the mentioned radicals and skeptics, it is immediately clear that the skeptics do not approach globalization in a sincere way. What should be mentioned here is that the sceptics approach globalisation from a cursory perspective. The reason is that globalization is so intertwined with today's world that technological and commercial developments have reached enormous heights. For example, 19. all of the goods and products introduced to the market in the century have now become producible in a week. These dizzying developments have not only rendered the skeptics' claims unfounded, but have become fully accepted by all sections of society. Although it is claimed by skeptics that international firms neutralize national states, nation states should not consider their own economic policies and commercial developments independently of transnational companies. Moreover, the policies of all transnational corporations have to be kept up with the nation states, so to speak, otherwise they would be deprived of their share of the global pie as a society. It should also be noted that nation states, referred to as minimal States according to skeptics, will show progress in areas such as education, health,

trade, technology and employment if they can integrate with globalization. With the investment of an international finance company in the nation state, it is obvious that the country will achieve a complete transformation.

Previously mentioned, it has been said to transformers that globalization is the political force behind social, political and economic changes. The Transformers declare that there is no difference between domestic and foreign policy anymore. In these aspects, they are understood to hold a similar view to radicals rather than skeptics. Countries and societies are becoming interconnected in a way that has never happened before. Because of their great transformation, it is understood that every state in the world is becoming re-structured with their interdependence and the powers, functions and structures of national states. By addressing the importance of technology in the rapid dissemination of information, the transformers express that countries' interdependencies are emerging more in the economic sphere. They agree that the powers of countries need to be reshaped. In this respect, they are separated from radicals and skeptics as opinions. They are also known to be close to radicals rather than skeptics. (Kaypak, 2011, p. 21; Elyay, 2014, p. 8) he does not completely reject globalization like the skeptics, considering that the Transformers have similar aspects to the radicals. However, in the context of globalization, there are differences in the perspectives of the radicals and the Transformers on the states if the differences between the radicals and the transformers need to be addressed. Transformationists argue that states should be economically restructured in the global age. From this point of view, it is understood that the Transformers cannot break from the understanding of the national state to the consciousness of the nation. Global movement does not take place in countries where nation is conscious, and globalization cannot be evaluated within the scope of localisation. In this respect, the more widespread the understanding of the national state in a country, the more distant the global trade, the global markets can say that these countries. Because with globalization, countries are firmly integrated into one another with a phenomenon of interdependence. This phenomenon and interdependencies will cause the break-up of interdependence and interaction, as integration will disintegrate if separated by a new policy. Given the temporal phenomenon that covers the world, where globalization is so intense, each state will not be able to gain a place in the new world order within the context of local understanding if it approaches the subject with its own economic perception. The final result of this will be that they are transformed into statesmen who break away from globalisation who cannot benefit from global blessings.

b) *Defence of Radicals Against Skeptics and Transformers*

According to the radicals, the nation state, which is a product of industrial civilization, loses its importance with globalization. International capital replaces politics and works more rationally than national governments. The development of international capital brings with it higher rationality within society. Politicians and their fields of activity continue to be effective on a local or transnational scale, but they do not have the importance of influencing the movements of international trade. In many states, the fact that politicians cause despair over the people and that citizens have started to stay away from politics is a result of globalization. International markets are now far more effective than nation states. The weakening in the power of nation states is causing other regional powers to have more space and increase their effectiveness. According to the radicals, they state that the world society has started to take the place of national States and has begun to pave the way for new social formations. The group that opposes the radicals are skeptics. Skeptics regard globalization with suspicion in every aspect and declare that nothing is different in our lives now. The sceptics, looking at the previous century, say that at that time there was also a serious circulation of capital, goods and money. In spite of the strict national border controls put into operation by many states at the present time, they also say that citizens did not even use passports a century ago. According to skeptics, the current developments in removing international economic barriers 19.they say that it is a return to the developments of the century. They state that globalization is not a new process, it is a product of the ideology of the time we live in, it is nothing more than a term often used by some factions who aim to create the minimal state. (Sharp, 2016, p. 155) globalization is such an effective phenomenon that in today's world we can evaluate this process like a cascade that cannot be stopped in front of it. Therefore, it is impossible not to understand that the skeptics are mistaken about the approach of globalization. Because the technological, economic, social and cultural developments in the global process were experienced in what century ago, so that it can be seen that the interdependence of production increases the interaction. In today's world, every state wants to take advantage of the benefits of globalization in its own measure. It is impossible to explain how much States had interacted with each other in previous centuries, except in states of war and emergency. In previous times, the non-application of the passport between countries should not be seen as a reason for anti-globalization. In this respect, the lack of passport application remains to an individual extent, and the fact that this is a measure of the enormous economic relations between the countries shows the inconsistency of the skeptical approach.

The radicals point out that the market has gone global, that politics has substituted, that international capital works more rationally than national states. It means that national states are now dysfunctional and that today social structure is shaped according to the policies of international capital. The skeptics who oppose the radicals are precisely against globalisation. The sceptics claim that there is no change or innovation in today's world, and that globalization, which has emerged with economic and technological developments, is not a phenomenon, but an ideological view. On the other hand, the Transformers consider globalization as a derivative of the human mind in individual and community life with the idea of enlightenment as the re-transformation of national states. Globalization is the main force behind the social, political and economic developments that shape the new world order. (Günder, 2013, p. 192) the phenomenon of globalization is so important that transnational markets work with a rational system that is more systematic than national States and more accepted by society. National states lose importance by staying out of globalization on this axis. As national states lose importance, it is seen that international markets determine the transformation of the global world. The fact that skeptics refer to globalization as an ideological stance is due to their inability to see this huge transformation in technology and the economy as part of the globalization. However, technological and economic developments do not cover the whole of globalization, but can only be considered as dimensions to be dealt with in one aspect. Globalization covers so many areas that these are social, cultural, environmental and physical areas. Sceptics do not accept its technological and economic dimensions, nor do they consider its social, cultural, environmental and physical dimensions globally. The way Transformers handle globalization is an indicator of localisation. Globalization can only be considered in the direction of national consciousness in the thinking of the Transformers. This shallow point of view can be cited as a phenomenon that harms local states rather than globalization. Because it is obvious that local governments, acting with the national consciousness, will be weak and weak in the face of the totality of globalization.

According to the radicals, globalization is an irresistible and self-acquired process. In this process, States are unable to apply a policy towards protecting their trade and culture. The only thing that needs to be done is they need to find methods that can economise those in existence. It should be able to make the state's facilities an instrument of competition. If the state can meet these criteria, its prosperity will increase and it will be able to achieve peace. According to the radicals, the free international economy that provides globalization will bring prosperity, peace, mutual exchange and a stable legal system, ensure compliance with

international conventions, States will end wars with capitalistic and liberal democracy, and ensure interstate peace. The sceptics oppose the radicals, saying that countries are divided into blocs by globalization, that blocs such as the European Union, the Asia-Pacific Partnership and North America are forming, and that these blocs are making undeveloped States increasingly powerless. According to Transformers, globalisation creates a multifaceted bond among citizens, creating a tremendous interaction when the framework, speed and depth of these bonds are considered. Social, political, and economic institutions had to change, finally something to explain this that it is not possible for now, that should not be considered as one dimension of globalization, as integration implies uniformity and separation and differences that occurred. On the one hand, transnational societies such as the United Nations are formed and on the other hand, new national states are formed by separatist ethnic conflicts. Therefore, although ties and interactions are linked all over the world by a single global method, as a result, it is necessary to consider that the allegiance between these countries leads to a great degree of inequality in wealth and power. (Özkul, 2007, p. 623-624) as the radicals mentioned, national States should prepare themselves for the economic, political and cultural environmental organizations that are built on a huge scale without imposing restrictions on their economic and political structures such as national economy and national culture. Considering that globalization is an irresistible process with the limited perspectives of skeptics and transformers, it is obvious that countries will not be able to take part in these massive organizations. The rationality of the global market, increasing competition in production, and considering the interdependence of countries on one another, States in the global dimension need to find ways to become a cog in the Big Wheel.

IV. CONCLUSION

Globalization is an indispensable phenomenon of the world civilization that we face with all its dimensions in today's world. States should address their policies, economic relations, cultural structures, physical conditions and environmental conditions within the scope of globalization. In international competitive markets, countries should have a place for themselves in large-scale trade relations. Globalization and interdependence relations that are based on this interaction which is the driving force of globalization with the development of technology and the speed of developments, the benefits that arise with the free movement afforded by the possibility of unlimited time and space, shrinking the world and with jam it is obvious that the result of integration is inevitable for all countries of the world. Considering the benefits of globalization, mutual economic relations are seen as the interests of

countries. Economic prosperity gives rise to happiness no matter what country or region lives in. It is the phenomenon of globalization that will sustain this prosperity. With globalization, as the prosperity of countries increases, poverty will decrease in society, and individuals will be allowed to live a freer, more spacious life. The countries living on the world, which are integrated with their economic, social, cultural, physical and environmental dimensions, can overcome many problems through globalization. Common problems can be discussed and common solutions can be produced. In this respect, it shows that the whole world is a livable place for humanity, bringing prosperity and happiness. In this respect, radicals give a different dimension in understanding and supporting globalization. Thanks to the radicals, it is understood that with globalization, the world has become a small village with no borders. Globalisation takes an approach that embraces the whole world like a spider's web, integrates States, intensifies their relations, makes them dependent on each other, is far from separatist ideas, and is based on prosperity and development. To perceive events in one direction through the eyes of skeptics or transformationists and take a accordingly approach can be explained by not seeing or ignoring globalization. Globalization is not the same as what happened before the century, nor is it such a huge phenomenon that nation states cannot determine national policies and put them into practice in the form of national consciousness. The fallacy of displaying a national understanding of the state or integrating international policies into the national understanding of the state contradicts the vision of a transnational mindset and brings about a shift away from the phenomenon of globalization. In this respect, the integrity of the views of the radicals with globalization is seen as a point of view in terms of how necessary globalization is. In terms of radicals, the welfare level of the countries integrated with globalization is high, economic, social, cultural, physical and environmental contribution to the world and also consists of a whole of organizations that benefit as much. For all these reasons, when the thoughts of the radicals are taken up with the dizzying developments of globalization, it is obvious that they will be better understood and utilized in the future.

Authors Declaration

I declare that this study is an original research and I agree to publish it in the journal.

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