

COVID-19 AND ANTI- GLOBALIZATION ISSUES: A CULTURAL PERSPECTIVE

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COVID-19 AND ANTI-GLOBALIZATION ISSUES: A CULTURAL PERSPECTIVE

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Abstract

This article aims to critically elaborate on the issue of anti-globalization when the world is under attack by the COVID-19 outbreak. This study is directed to analyze critically with "cultural reflection" on the phenomenon of the COVID-19 outbreak. Several relevant primary and secondary literature are critically examined, with the hope of gaining a broader perspective on the issue of anti-globalization amid the COVID-19 pandemic. From the cultural aspect, the point of anti-globalization will change the view and perspective of humans in seeing unique cultural values. From a cultural perspective, the issue of anti-globalization will give spirit to the people of the world, that maintaining local culture and preserving cultural uniqueness is urgent. Besides, the issue of anti-globalization when an outbreak of COVID-19 is hitting the world, will also increasingly make people aware of the importance of family, home, protecting themselves, healthy lifestyles, and introspection.

Keywords: Coronavirus, COVID-19, anti-globalization, cultural perspectives

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INTRODUCTION

The spread of Coronavirus, which was then officially called COVID-19, has reached almost all countries in the world. Nearly no country in the world is not attacked by COVID-19. The virus that initially appeared in Wuhan, a city in Hubei Province, People's Republic of China, then very quickly spread to many countries in the Asian region, then to Europe, North America, Latin America, Australia, the Middle East, to other countries. Africa. The highly contagious characteristics of COVID-19 are a significant factor why the virus spreads quickly and then becomes a pandemic. The fact that most of the world tourists come from the People's Republic of China is another factor that causes this virus to spread very quickly. However, a factor that is no less important is the globalization of the world community, which makes the world like paper that can be folded. The distance of the world is so close—high-speed communication. Human movement has absolutely no obstacles. The support of increasingly sophisticated aircraft technology makes it easier to move people from one country to another. Information and communication technology support also makes it easy for people to exchange information, ideas, and experiences with one another.

Globalization is indeed a fact that is faced by all humanity throughout the world today. Globalization has become so phenomenal, mainly because of the powerful support of information and communication technology. For most people, globalization is not something that can be avoided or rejected. Avoiding or rejecting globalization is naive, ahistorical, and anti-reality. There is hardly a single aspect of life that can escape the current of globalization. Economic, political, social, cultural, educational, and even family life can never be separated from the effects of globalization. However, globalization is also full of motives for exploitation, greed, hegemony, and injustice. Therefore, merely accepting globalization without being accompanied by a critical attitude and prudence, especially for developing countries like Indonesia, is a hurry and rash attitude.

However, the rapid and widespread spread of Coronavirus cannot be separated from world globalization. Globalization is believed to have a significant contribution to the rapid range of COVID-19 throughout the country. Globalization, which makes humans more mobile, is thought to be an essential factor in the surge of people affected by this virus. Globalization, which removes human barriers to interact with one another very quickly, is thought to have had a profound impact on the acceleration of the spread of the COVID-19 pandemic.

That is why the issue of anti-globalization that emerged at the beginning of the globalization era, is now again loudly voiced by a number of people. People who used to reject globalization because they were afraid of its negative impact on the economy, politics, society, and culture, are now again making loud voices while ridiculing the supporters of globalization. People who in the early 2000s were very critical of globalization, now, as if they have a justification for their thoughts and beliefs, that globalization is more dangerous than its benefits. This article aims to critically elaborate on anti-globalization issues when the world is being attacked by a COVID-19 epidemic. To analyze anti-globalization critically, we use a cultural perspective.

METHODS

This study is a critical analysis of the issue of anti-globalization amid the COVID-19 pandemic. In addition to conducting critical research, this study is also based on a cultural reflection on the phenomenon of the COVID-19 outbreak. This study seeks to elaborate on anti-globalization ideas from a cultural perspective. Several relevant primary and secondary literature are critically analyzed, with the hope of gaining a broader perspective on the issue of anti-globalization amid the COVID-19 pandemic.

RESULTS AND DISCUSSION

The term globalization has no single meaning. Robertson states that globalization is an idea that refers both to the squeezing of the world and to the intensification of awareness of the world as a whole (Robertson, 1987). In line with Robertson, Giddens interpreted globalization as the "concept of compression of space-time" or the concept of compressing space and time (Henry, M; Taylor, S, 1997). Meanwhile, McLuhan and Bruce interpreted globalization as raising awareness about one world or the realization of a world village (McLuhan & Powers, 1992).

The latest meaning of the concept of globalization is following the empirical reality of the world today, where the world seems to be folded on a piece of paper. Whereas, as a concept, globalization has been used since 1944 and then practiced by economists since 1981. In 1983, for the first time, this concept was popularized by Theodore Levitt (Levit, 1983), a professor at Harvard Business School. If traced in the historical stage of human civilization, the actual process of globalization has begun since several centuries ago, namely since the establishment of the Dutch East India Company in the 17th century, which is the first multinational company. The establishment of this multinational corporation continued to

15
the emergence of the concept of liberalization in the 19th century, often called the Early Era of Globalization, an era marked by the acceleration of investment growth and international trade. Globalization of the First Era experienced a significant setback during World War I, then collapsed during the economic crisis of 1920-1930. Since World War II ended, globalization has come to be in its true form thanks to the rapid technological developments that have relied on the information and communication industry.

The complete meaning of globalization is stated by J.A. Scholte, who concluded that there are at least five classifications of understanding of globalization that are commonly found in the literature (Scholte, 2000). The five types of definitions are related to each other and sometimes overlap, but each contains a unique element. First, globalization as internationalization. In this sense, globalization is viewed 'as simply another adjective to describe cross-border relations between countries. It describes the growth in international exchange and interdependence. With growing flows of trade and capital investment, there is the possibility of moving beyond an inter-national economy, (where 'the principle entities are national economies') to a 'stronger version, the globalized economy in which,' distinct national economies are subsumed and rearticulated into the system by international processes and transactions. Second, 'globalization' refers to 'a process of removing barriers created by governments to interstate mobility to create an 'open' and 'borderless' world economy. Those who argue the importance of removing trade barriers and capital controls usually hide behind the coat of 'globalization.' Third, the word 'global' is used with the understanding that the process of 'global' and 'globalization' is the process of spreading various ideas, objects, goods, services, and experiences to all people throughout the world. The classic example of this concept is the spread of computer technology, television, and others. Fourth, globalization is understood as a dynamic, where the social structures of modernity (democracy, capitalism, rationalism, human right, industrialism, bureaucratism) are spread throughout the world, which in the process tends to damage the established local culture and seize the right to determine the local people themselves (Scholte, 2000). Fifth, 'globalization' entails a 'reconfiguration of geography, so that social space is no longer wholly mapped in terms of territorial places, territorial distances, and territorial borders. Anthony Giddens' has thus defined globalization as 'the intensification of worldwide social relations which links distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa, globalization as a 'process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions— assessed in terms of their extensity, intensity, velocity, and impact —generating transcontinental or inter-regional flows and networks of activity (Scholte, 2000). Globalization is driving geographical reconfiguration so that social space is no longer merely mapped with the national territory, territorial distance, and national boundaries. In this context, globalization is also understood as a process (or series of processes) that gives birth to a transformation in the spatial organization of social relations and transactions in terms of extensity, intensity, speed, and impact, which plays inter-continental or inter-regional mobility and activity network.

When the epidemic of COVID-19 plagues the world, we rethink the meaning and usefulness of globalization for the world (Jaffe, Vera, & Jaffe, 2020). Culturally, globalization has brought people together with different cultural backgrounds. People from diverse cultural backgrounds and customs can interact very easily. Globalization has made China a very prosperous country so that its population is confused, spending its wealth (Jenny, 2020). The easiest and most fun way to spend money is to travel to various cities and corners of the world. When a COVID-19 outbreak then struck China, it was straightforward for this virus to spread across the globe (Sutkowski, 2020).

Therefore, people who interpret globalization only from profit and definite value are now facing a severe challenge to reinterpret their thinking. They very merely understand globalization as a unification of the world economy and culture, without thinking about the adverse effects of that unification. The meaning of globalization is simple, and as if without contradiction, it received many critical responses from contemporary thinkers, especially from post-modernism thinkers. Derrida, for example, states that the whole concept of globalization or internationalization is inherently loaded with contradictions. On the one hand, globalization exists because of the support of instant communication, but on the other hand, the promises of globalization about justice and democracy will never come true (Derrida, 2003). Jorge J.E. Gracia refers to globalization as a "pocket," in which it is loaded with positive and negative potentials (Gracia, 2002). For Gracia, globalization is an activity. Being global (globalized) means worldwide or influencing the world. But according to him, the world today remains vindictive among humanity as a result of the history of colonialism.

The paradox of globalization is cleverly outlined in a novel titled Lexus and the Olive Tree by Thomas L. Friedman. In his book, he stated that the current threat of globalization is globalization (Friedman, 2000). In other words, globalization itself holds the potential for destruction, which begins with the clash between new values and old values. As a result, there are winners and profits, but there are also losers and losers. The rapid rhythm of globalization determined by the superpowers, in turn, then creates a new dichotomy in multilateral relations, namely the central and peripheral countries. Countries that do not follow the rhythm of globalization globally are included in the category of 'primitive' states (Moghadam, 2020).

Advocates of globalization believe that the globalization of poverty in developing countries will significantly decrease. But amidst the beliefs of its supporters, globalization also carries severe risks for developing countries, especially with regard to the issue of increasing socio-economic inequality at various levels and the risk of cultural uniformity. Concerns about the impact of globalization are acknowledged by the World Bank, an international financial institution that is a symbol of globalization (Collier & David, 2002). More massive information and communication technology may be able to drive economic growth and community development, both horizontally and vertically. However, fears of uniformity of culture through pop culture promoted by globalization are challenging to avoid.

2
The next paradox of globalization has to do with the concept of universality and particularization. On the one hand, globalization is driving the world community to move towards a one-world system. But on the other hand, the unique culture of the people and nations leads to exclusivism. Borrowing Robertson's term, "...hence globalization is a form of institutionalization of the two-fold process involving the universalization of particularism and the particularization of universalism" (Robertson, 1992).

Homogeneity, on the one hand, and diversity, on the other, also become the paradox of globalization on the other. Homogeneity means the movement of people, society, and nation towards the unification of culture and various social systems, which in the context of globalization is supported by the power of pop culture that colors mass and electronic media and information and communication technology. For some people, globalization means an increase in the homogeneity of society (Kellner, 2007) or the promotion of homogeneous world culture (Suárez-Orozco & Qin-Hilliard, 2004). But on the other hand, globalization leads to the development of a society's cultural diversity.

As a result of the emergence of various paradoxes that accompany globalization, it is not surprising if then two diametrically opposite poles emerge, namely those who support (pro-globalization) and those who reject (anti-

globalization). Pro-globalization groups, also called globalists, believe that globalization is a reality that has real consequences for the movement of people and state institutions. They think that state institutions and local culture will be lost in the homogeneous culture and the global economy. This group is also very confident that globalization will produce a tolerant and responsible world community.

For them, globalization is believed to be able to improve the welfare and prosperity of the world community economy. They are grounded in the theory of comparative advantage coined by David Ricardo (Arief & Sasono, 1984). According to Ricardo, interdependence, especially in the economic field, between one country and another will benefit each other. Both countries can carry out exchange transactions following their comparative advantage (Freistein, Gadinger, & Unrau, 2020). However, various restrictions and protection policies of a country can be a significant obstacle to economic cooperation between countries.

On the one hand, this policy can protect domestic production. Still, on the other hand, this will increase the cost of producing imported goods, making it difficult to penetrate the target country's markets. Globalists are certainly against protection and prohibition. They called for a free trade policy so that the prices of various goods could be reduced. As demand increases, prosperity will increase, and so on.

However, some pro-globalism groups also criticized the World Bank and IMF, which incidentally are instruments supporting globalization. For globalists, both bodies only control and flow funds to a country, not to companies. As a result, many of the loans they give fall into the hands of dictators who then misuse and do not use the funds as they should, and leave their people in a state debt bondage, which then results in declining levels of prosperity.

Opponents of the globalists are a group often referred to as the anti-globalization group, a term that is less accepted by this group. They are more likely to identify themselves as the Global Justice Movement (Burke & Puty, 2004) or the Movement of Movements (Bove, 2004). For this group, globalization is a negative phenomenon, because globalization is nothing more than a form of Western colonialism, especially the United States, which is forced through efforts to the

homogeneity of culture and consumption patterns (Mertes, 2004).

For them, globalization in the economy and the current global trade system, in practice, has eroded the environment, local culture, labor rights, national sovereignty, and third world society (Buckley & Ashai, 2020). They see globalization as an effort to promote neoliberalism, which, according to Mansour Fakh, contains hidden myths, namely: (1) free trade will guarantee cheap food and starvation will not occur; (2) the fact that free trade increases food prices; (2) WTO and TNC will produce safe food. In fact, over-use of pesticides and genetically modified foods endanger human health and ecological balance; (3) women will benefit from the free food market. In fact, women farmers are increasingly eliminated both as producers and consumers; (4) that patents and intellectual property rights will protect innovation and knowledge. In fact, patents actually slow down technology transfer and make technology expensive; and (5) free trade in food will benefit consumers because of low prices and many choices. In fact, it actually threatens food security in third world countries (Fakh, 2003).

Culturally, globalization not only contains hidden myths but also causes the world to be threatened by its uniqueness and uniqueness. Globalization also has encouraged diseases, including COVID-19, to become very easy to spread. Globalization has made a virus, which is almost local, but because of the unification of the world, the virus has become viral and spread across the globe. Without globalization, it is very possible COVID-19 can be localized in Wuhan City and not spread globally.

From the cultural aspect, the issue of anti-globalization will change the perspective and perspective of humans in seeing unique cultural values. From the cultural point, the question of anti-globalization will give spirit to the world humanity, that maintaining local culture and maintaining cultural uniqueness is urgent. From a cultural perspective, the issue of anti-globalization when the epidemic of COVID-19 plagues the world will increasingly make people aware of the importance of family, home, protecting themselves, healthy lifestyles, and introspection.

The following table shows the cultural perspective between pro-globalization and anti-globalization in the Coronavirus era pandemic.

Table. Cultural Perspectives of Pro-Globalization and Anti-Globalization in the Pandemic Era COVID-19

Cultural Aspects	Pro-Globalization	Anti-Globalization
The nature of life	Profession; position; career; competition	The family; household; nurturing; harmony
The nature of natural resources	Be subdued; exploited; controlled; source of life	Protected; maintained; nurturing; life partner
A view of the forces of nature	Humans can conquer nature	Humans are powerless in facing the mighty forces of nature
Work culture	Competitive; rivalry; ambitious	Justice; friendship; humble
Perspective	Open-minded, outward-looking	Closed-minded; inward-looking
How to achieve happiness	Profession; office space (work environment)	The family; home
Views on healthy living	The importance of a healthy lifestyle; strongly believes in the science and technology of health, medicine, pharmacy, and humans can deal with all kinds of disease outbreaks.	The importance of a healthy lifestyle; believes in the science and technology of health, medicine, pharmacy, but believes in the helplessness of humans in facing a disease pandemic

Pro-globalization views the nature of life like work, position, career, and competition. They tend to place the issue of work as something fundamental, prominent, and above all things. On the contrary, anti-globalization is more concerned with family, household, nurturing, and harmony. For this last group, the nature of life will only be meaningful if it is centered on the family or home, not on work or career.

Natural resources for pro-globalization can, in essence, be defeated, subdued, exploited, controlled, and used as a source of livelihood. Meanwhile, anti-globalization views natural resources as partners that must be protected, nurtured, and nurtured. Pro-globalization people tend not to care about the destruction of natural resources due to exploitation. Still, on the contrary, anti-globalization always fights against any policies that threaten the preservation of nature. The forces of nature for pro-globalization can be faced and conquered by

humans through science and technology developed by humans. However, the anti-globalization view of the forces of nature is sometimes compelling, and no human is powerless to face the awesomeness of nature.

The work culture of pro-globalization is more concerned with competition, rivalry, and ambition. For them, only those who win in the competition will gradually compete in the fierce and sometimes cruel competition. However, for anti-globalization people, work culture should prioritize justice, friendship, and humility.

Pro-globalization people have an open perspective and tend to look outside. Meanwhile, anti-globalization is much more closed and tends to look inward. The acceleration of the spread of COVID-19 is one of the impacts of the wide openness and outward-looking world community. So, one of the efforts to reduce the acceleration of the spread of COVID-19 is to close down, stay at home, and stay away from the crowd.

Pro-globalization people have the belief that one's happiness can be achieved by working hard, competing in the workplace, and lingering in the office space. Conversely, people who tend to be critical of globalization believe that happiness can be achieved by having a family and placing the family at the center of life. They are not anti-work and anti-profession, they like work and profession, but they love their family and home more.

Concerning views on health, people who are pro-globalized and those who are anti-globalized have a relatively similar look, that both aspect important healthy living patterns believe in the science and technology of health, medicine, and pharmacy. But whether humans can deal with all kinds of disease outbreaks, the two groups disagree. Pro-globalization people believe that humans can deal with all types of disease outbreaks. Still, anti-globalization people believe that human helplessness in facing a pandemic of a vicious disease such as COVID-19.

CONCLUSION

At present, almost no country in the world is not attacked by COVID-19. The virus that initially appeared in Wuhan, the People's Republic of China, then very quickly spread to several countries in Asia, Europe, North America, Latin America, Australia, the Middle East, to African countries. The highly contagious characteristics of COVID-19 are a significant factor why the virus spreads quickly and then becomes a pandemic. The rapid spread of COVID-19, one of which is due to world globalization. Globalization has had a significant impact on the spread of the Coronavirus pandemic. That is why the issue of anti-globalization, which had receded, is now heard again. From a cultural perspective, anti-globalization will change the attitude and outlook of humans in seeing unique cultural values. From the cultural aspect, the issue of anti-globalization will give spirit to the world humanity, that maintaining local culture and maintaining cultural uniqueness is urgent. Also, the issue of anti-globalization is now increasingly making people aware of the importance of the meaning of family, home, protecting themselves, and a healthy lifestyle.

CONFLICT OF INTERESTS

The author declares that the provided information has no conflicts of interest.

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