# Intercultural challenges in the space of Globalization:
# How Muslims react to the global flows

**Essay assignment for course**
**New Media, Communication and Peace in the Global Knowledge Society,**

**Teacher: Professor Tapio Varis**

**Student: Khalil Gholami**

**Department of communication, Faculty of Social Sciences**
**University of Helsinki**
**December 2005**

To Professor Tapio Varis

1. In advance, I would like to express my gratitude for your very good and informative discussion during the course presentation.
2. As you may remember, I am a PHD student in education. My minor Subject is communication. I have to do 20 courses in **advanced studies**. This course is designed as basic, however, you promised me to make it advanced provided that I do a much in-depth assignment. I tried to do so.
3- Please attach or send a letter after evaluation for your assistance indicating that I did this course as an advanced course, if my essay value for that purpose. I will pick up the letter from department.

Khalil Gholami

Contents

## 1. Introduction

There has been increasing socio-economic flows in a global scale during few last decades. What is significant in such circumstances is to take away most local barriers to participate in the global games to find a place in the "global village". Some nations have got sustainable advantages from socio-economic global consequences of what is so called "globalization". The western nations, for example, because of their special historical, cultural, political, and economic characteristics, have been able to adjust with the new global condition in a sustainable ways. Many other nations are being faced with big challenges in term of how to balance between the new increasing global flows and their specific cultural, and even political and economic situations. For Muslims, such challenges are deeper and integrated. They have many problems in the local and global scales to bring new changes in their societies. In this paper, first I will talk about what is globalization, then I will generally discuss on Muslims' reactions to new global flows, and finally I will argue the coexistence of women rights and democracy, as two important consequences of new global flows, among Muslim nations.

## 2. What is Globalization?

Globalization can be defined as a process of integration local characteristics into global flows which are mostly done by means of new communication and information technologies. It is historically seen as a process integrating local economies into the world economy; it seems to refer to a space where the global and local interact, and the means of interaction is information and communication technologies (Tapper, 2000, p. 524). It refers to the increasing integration of economies around the world, particularly through trade and financial flows. The term sometimes also refers to the movement of people (labor) and knowledge (technology) across international borders (International Monetary fund, 2002). Giddings (1990) describes globalization as the rapid development in communication technology, information, and transport which bring the remotest parts of the world within easy reach. Globalization is not just a recent phenomenon. Some analysts have argued that the world economy was just as globalized 100 years ago as it is today. As a process it is of considerable historical depth, and as a theory it exhibits all nations of "system" and " system of growth" which distinguish its forerunner, world system theory. Castells (1996, pp. 66-67) has described the process of globalization in regarding to informational economy emphasizing "informational' and "global" features of new economy. He indicates the new economy is informational because the productivity and competitiveness of unites in this economy fundamentally depended upon their capacity to generate, process, and apply efficiently knowledge- based information. It is global because the core activities of production, consumption, and circulation are organized on a global scale.

One of the distinguishing and significant characteristics of the present period of the human being- as the era of information society, globalization, postmodern, and postindustrial societies- is the role played by improved systems of physical transportation, and by various forms of communication and information technologies in linking the different part of the world together. We are observing the role of geographical

distance in human affairs is mush diminished (Meyrowitz, 1985, cited Morley & Robins, 1995, p. 125), and that "time-space compression" is constitutive of our supposedly postmodern condition (Jameson, 1985; Harvey, 1989, cited Morley & Robins, 1995, p. 125). These also may be referred to the extrapolations of Marshal Macluhan's well-worn metaphor about the contribution of mass media to the construction of "global village.

Although media, and communication and information technologies have generally understood as very basic elements of globalization, today the emphasis has shifted and it is the cultural flows between nations which above all else seen to typify the contemporary globalization (Robertson, 1987, p. 24).  Muslim nations are among those communities which are faced with critical challenges in term of how to adjust with new global flows, modernity and their consequences such as how to establish a link between Islamic law with democracy, secularism, and liberalism. **Thus, in this paper globalization is not solely seen as interaction between local economies with global one. Rather, it is viewed as social, cultural, political, and economic flows that has diminished local boundaries and create new demands for local nations.** For Islamic countries demand rise to establish a democratic political system by which human rights including women rights is respected. Such new modern demands emanate from the process of globalization in a comprehensive perspective that is accelerated by means of new information and communication technologies.

## 3. Muslims and Global flows

The socio- economic changes that are happening under the term globalization indicates that the nations around the world tend to exhibit their social, cultural, and economic affairs in a global scale. There are many factors that influence the degree to which societies will to take part in such historical process, and could make a sustain relevance of that to their communities. Whether we consider such process as a historically natural event and as a consequence of human being tendency for development, or blame that as an occasion in which there are some players who deliberately drive that in favor of west or any thing else, it should be looked as a inescapable reality that can bring many depth impacts on societies. It is up to nations and of course states, in any corner of the globe to understand this reality, and take many advantages of that. It is clear that every historical event in the frames of human societies involves some inevitable prices that have to be pied. We should try to manage our societies in the best ways for reducing the prices. Denying, such global flows, and even resistance against that does not necessarily mean solving the dilemma, but the increasing and integrating chronic problems.

Muslim world in the new trend of global flows are significantly facing various challenges. On the one hand, they, many people, many politicians, religious leadership, and especially those are called as fundamentalism; tend to preserve Islamic traditions as an essential and stable lifestyle. According to a poll about global attitude toward globalization, the picture that emerges from the pattern of responses to the full set of survey questions among Muslims' countries is that they are relatively averse to change, instead favoring the maintenance of existing economic and social arrangements—

especially if the forces of change are regarded as emanating from foreign or nontraditional sources (Noland & Pack, 2004, p.5). Moreover some studies have suggested that there is a negative correlation between Muslims thought and economic prosperity. For example, in one of the world's most widely circulated series of economic working papers, three professors at prominent US and European institutions characterize Islam as being negatively associated "with attitudes that are conducive to growth," and on the basis of their analysis of the World Values Survey data, they assert that among adherents to the world's major religions, Muslims are the most "anti-market" (Noland & Pack, 2004, p.2). On the other hand, the social movements resulting of the process of globalization challenge the traditions, and willing to establish more modern societies. Moreover the ways through which Muslims should deal with international affairs are disputable as a result of crash between the western mentality and Islamists around the world. Lebeck (2005, p.293) argues that the current communal conflict among Muslims is determined by globalization including adjustment to post-Fordist economic structures, economic liberalism, and structural adjustment policies. Accordingly, there should be a necessity to look at Muslim identity not as an esoteric and marginal exercise but as something that concern the global community (Ahmed & Donnan, 1994, p.2).

## 3.1. Who are "Muslims", and what is "Islam"?

The Muslim societies hold a truly global nature, which totals more than one billion people living in about 50 countries with significantly some 10 – 15 millions living in USA and Europe (Ahmed & Donnen, 1994, p.2). Describing the whole tradition, cultural, political, economic, and social condition among Muslims deserve some books. I try to argue how Muslim community response to global flows and construct their identity. Islam consider itself as the blueprint of a social order, as a way of life based on set of rules, and principles that are eternal, divinely ordained, and independent of the will of its followers. Unlike Christianity which renders onto Caesar that which is Caesar's, Islam does not separate or distinguish between the spheres of the secular and the sacred, but retain both within control (Bagader, 1994, p. 114). Thus, the ideal in Islam is the kind of community that social, cultural, economic, and political issues is based on Islamic rules; there is no separate institution for church ,like that in Christianity, and state, but state's laws and plans should be regulated according to Islamic rules and principles. The challenging question is that: Islam's rules, traditions, and principles has established at bout 1426 years ago, where the social, cultural, and economic matters are very different with those of in current societies; so how well those rules and traditions can meet the new social demands, for example, how well Islam can response to the new global flows, how Muslims construct their identity in the light of global village.

Basically, there are four common resources among all Muslim for interpreting the new and current socio-economic affairs, and accordingly for managing, and establishing relevant orientations:
  - H*oly book "Qur'an"* that Muslims believes: it is divinely ordered; it contains complete rules for solving and managing almost all humankind problems; it is eternal, certain, and unchangeable. Muslim's community including state and people should follow that in their mundane affairs.

- *Tradition* includes all words, speech, and deeds that had been done by Prophet Mohammad. Muslim should also obey from tradition in regulating their social and cultural matters.
- *Gathering* refers to consensus of opinions among "Ulama" who are expert in Islam's issues. In this case, if there are some problems that can not be interpreted in the first two resources, Ulama should in every especial community come to gather their joint opinions, and make decision.
- *Intellect and wisdom* that pass on a decision-making procedure in current and new social, economic, cultural and political affairs in each society based on intellectual processes. The last two recourses are very important in solving new Muslim's dilemmas.

Considering these interpreting resources, there are different movements with distinguished interpretations and orientation toward new global flows regarding to Muslims' Identity. In following I argue how these movements response to the globalization, especially from a cultural point of view. Actually, I will try to show how Muslims construct their identity in contrast the new global flows.

### 3.1.1. Fundamentalism: Ignoring, denying, and fighting against globalization

There is a depth debate on the degree to which "Islam itself " including its texts, principles, and tradition is open to differing interpretations; this is a point that is too often obscured in discussion, by Muslim and non Muslims alike. For example, whether or not, Islamic societies can ever be democratic; is there some especial links between "Islamic mind" and terrorism; how can women become free in their life for choosing matters; and so forth. The first trend that answers such questions is "fundamentalism". Many Islamist groups presuppose that there exists one, unified, and clear tradition to which contemporary believers and political forces may relate; these all involve an assumption that there is one "true" interpretation (Bagader, 1994, p. 96). Here, there is one "essential Islam" with clear rules, and holds unchangeable traditions. Some of current groups among Muslim communities can be included into such trends:

- **Spiritual group**: the followers of such group usually disregarded this worldly matter and emphasize instead spiritual and other worldly concerns. Most of these spiritualist groups today adapt a folklorist stance as preservers of cultural identities which are otherwise likely to disappear (Bagader, 1994, p. 118) In regarding to new global flows , this group resists, they believe that engaging in worldly issues is an obstacle for developing spiritual world, and closing to lord. For this group, any fast change in the life is denied, and accordingly they do not want to accept global flows. Basically, such group does not take part in any new social and political activities.

- **Ritualistic group**: the followers of this group emphasize "Islamic appearances" or what is called "sunnah" ,such as having a beard, dressing modestly, using the souak ( a traditional tooth brush) and , in the case of women, wearing a complete veil. They insist moral issues and social conduct. Such groups share their

appearance with other Islamic groups, especially radical ones (Bagader, 1994, pp. 118-119). This group, which takes in a vast majority of ordinary population among Muslim, strongly disagrees with new social changes. They are generally worried about their identity which has held from a thousand of years, and will now be changed, and even is in danger of being wiped out (Ahmed & Donnen, 1994, p.13). The followers of this group are not engaged in political issues, thus, they do not have any significant impact on socio-economic changes. However, they strongly try to block any penetration resulting from the process of globalization from a cultural point of view. For example, they are powerfully against the new feministic trends, and believing in keeping women in "walled city".

- **Revolutionary or radical group**: this group demands an immediate and fundamental change in contemporary Muslim society. They do not believe in peaceful and gradual religious reforms. They feel that it is only through violent and extreme confrontation that a truly Islamic order will be established. They believe that, since Muslim societies have abandoned Islam, it is acceptable in Islamic terms to fight against them (Bagader, 1994, p. 118). The members of this group, accordingly, have arranged a few international organizations around the world for establishing what they call the "real Islam". This ultra extremist group believes that west, and what has been developed by west under the term of globalization is the direct enemy of Islam's values; they are being blamed for suppression of Muslims' communities.

- **Muslim brothers' groups**: this category includes many different groups, but all in one way or another take the teaching and aspiration of AL-Banan as their starting point. These groups believe that Islam could offer the alternative social order needed for welfare and progress of Muslim society. Al-Banan presented a new vision of the role of Islam in the modern nation- state notion without losing of the dream of pan-Islamism (Mitchell, 1996 cited Bagader, 1994 p.117). This movement refers to Islam as not a revival of religious beliefs, but an assertion of the relevance of this belief, selectively interpreted, to politics. the Islamic movement has had a strong religious character: but it has not involved a movement of conversion, from other religious, or a return to belies by formerly Muslim communities who had abandoned their faith., Rather, it involves the assertion that, in the face of secular, modern, and European ideas Islamic values should play a dominant role in the political and social life, and should define the identity of Muslim peoples (Hallidy, 1994, pp.93-94). The central concern of this movement is the state: how to resist what is seen as an alien and oppressive state, and how through a variety of tactics to obtain and maintain control of the state. The leaders and members of this group deny establishing any state based on western societies such as liberalization, and globalization; the state and its socio-economic plans must be based on Islam rules and traditions.

Therefore, these four "essentialist" groups resist against new global flows in a few different ways: the first two groups "ignore", and "deny" the intellectual consequences of

globalization; protecting essential tradition against new social changes is their main concern, however they do not will to participate in very pure political issues. The third fundamentalist group "fights" with the products of globalization as products of materialistic western society. They justify terror and violent for their purposes. And the last category, believe that Muslims can establish an Islamic state that meet the new demand of Human being much better than that of has established in western societies.

### 3.1.2. The progressive movements: Globalization is a reality, try to ….

The second major trend emphasizes what is happing in the world is an inevitable reality; social, economic, and technological changes are inescapable. They should, and can be understood by the principles of Islam; and there is no contradiction between Islam and new global flows from a developmental point of view, that is, Muslim need to integrate new global flows that are essential for development of society. As Mohammad Khatami, the Iranian thinker and the former president of Iran suggested that Islam is a sea in which it is possible to catch almost any fish one wants. It is like all great religious, a reserve of values, symbols, and ideas from which it is possible to derive a contemporary politicos and social code. This trend also includes some different movements with distinguished orientation and strategies for running the Muslim communities in contrast with new global flows.

- **Islam as politics**: the basic assumption of this movement is to emphasize accommodation the process of globalization into Muslims' nations in such a way that they get many advantages. From this point of view, it is believed that there is no such a "depth contradiction" between Islam and new global flows that Muslim nations want to resist against that, although there are some differences between Islam's traditions with new global flows; having difference does not necessarily mean having contradiction. For example, two important global flows that have challenged Muslims' countries are "human rights", and "democracy"; how Islam can establish a democratic society within which the human rights are placed. There are at least three different strategies: one is to establish "religious democracy" that has been proposed by Mohammad Khatami the president of Iran during 1997-2005. By this theory, the state should be based of values and rules in religion for developing the "inspiration" sphere of society alongside "worldly" issues. However, all democratic rules should be considered in these circumstances. For example, the president of country, parliament members, and all other authorities must be elected by people. This strategy leads to establishing a kind of state so called "Islamic Republic". The second form of Islamic politic is where Islam is used by a state itself to legitimate and consolidate its position (Hallidy, 1994 p.94). On the other hand, the penetration of global flows in such nations has brought many social and economic changes. The rises of feminist and democratic movements over the recent years are considerable. The third strategy is to establish a state that Islam is not formally and directly declared into governmental orientation; however, religion legitimates mush of the state's actions and policies, and transposes many of the interests of its population onto a sacred plan. In the contemporary Malaysia, for example, this happen to be a

"thoroughly modern form of Islam"; Malaysia mode of Islamic country, and its definition of globalization shows how they can be Islamic culture without being an Islamic state (Nagata, J, 1994, pp. 63-90).

**- Intellectual group**: the members of this group are mainly intellectuals from outside of the traditional Islamic leadership. Although some of them are nationalist and leftist, they also write and campaign on Muslim issues. The members of this group are not usually accepted by the traditional groups, who either consider them to be opportunities wishing to take advantage of the popularity of Islam among the masses, or who disbelieve them when they claim to have relinquished their former ideological positions (Bagader, 1994, p. 118-119). This groups believe that Islam as a politics can not meet the demand of new society and its new generation; they suggest that it is not the duty of religion to intervene in politic and running the country, but it should have a completely separate institution for developing the spiritual affairs in society. Still the members of this group regard globalization as a paradigm shift from which there is no escape. This shift requires changes in life style, value system, and cultural and mental attitudes toward local, national, and the universe. The proponents of this view argue that Islam is growing as a religious identity, but it is also in need of a paradigm shift (Monshipouri, 2005, p.2). The thinkers of this group believe that the new societies are very complex, and should be administered by the means of new intellectual human knowledge.

## 4. Democracy for Islamic countries as fundamental new global flow

Before discussing about compatibility of Islam and democracy I like to present a description of democracy. Democracy is generally, accepted as a mode of governance which evolved as an alternative to despotic regimes prevailing in both traditional and modern societies. In fact, as it is stated by Lincoln "democracy is the governance of people by people and for people. The most fundamental values of democracy are human rights, liberties, respecting to rights of all minorities and individuals based on the rule of low. Periodical elections, constitutional government, majority rule, the accessibility of media and the free market economy, multiparty system, separation of powers are all ultimately intended to protect fundamental rights and liberties. By means of social contact democracy limits the absolute autonomy enjoyed by state on the basis of societal will and principle of the rule of law (Caha, 2003, 107). Authoritarian and totalitarian regimes are opposed to democracy. Both types of regimes are based on a coercive and despotic state in which the state is everything whereas the citizens are nothing.

By this general perspective to democracy, there are two extremist groups among Muslim and non-Muslim who see Islam and democracy incompatible.  Many non-Muslim see the fact there are few democratic states in Islamic world as proof that Islam is not compatible with democracy. They forget to search in historical background of Muslim world and also look at e.g. Indonesia, the country with largest

number of Muslim with democratic system, and some others. On the other hand, some Islamic movements think that democracy is the product of west, which has nothing to do with Islam. Others believe that only God is the sovereign and there is no sovereignty of the people (Chiristian and Hoffmann, 2003, 2). It seems both Muslim and non-Muslim who reject coexistence between Islam and democracy are not deeply engaged in the important influencing factors around the discourse.

Islam addresses primarily to the human person. Its entire message is deigned to guide human beings into the true faith and to teach them right from the wrong. Most of verses (text in Muslim holy book Quran) address the human being to mobilize in the nature to think, reason, and search. In Islam, Human being has full responsibility to perceive and transform religion into everyday life. All these suggest that Islam does not speak to supra-human collective entities, however, it places "human being at the center of society (Caha, 2003, 114). The social construction of democracy, as it is well known, resets on liberalism. Liberalism, meanwhile, puts the individual at the center of social and political life. In Islam, the basic rights are accorded to the human person, and not to collective entities. In other words, rather than identity rights, Islam gives rights to the individual as a human being. Liberalism justifies this preference by the virtue of individual's status as human being. We may see in this context a strong resemblance between liberalism, which  exalts human being and Islam, which see them as "the pearl of creation"(*ashraf-I mahlukat)(*Caha,2003,116). There is nothing in Islamic sources to deny Muslims' freedom of action to improve their individual and communal lives. On the contrary, individual are regarded as responsible for the salvation and well being of themselves, their families, and their communities (Abootalebi, 1999, 17). Moreover, concerning the position of man on the earth term "khalifa" ,that is used twice in holy book Quran, is of vital, by which God denotes the human being responsible for keeping order and carrying out the law(Chiristian and Hoffmann, 2003, 12)In Islam, individuals are allowed to perform all sorts of activities in their properties provided that they do not infringe on the rights of others.

Moreover the notion of equality according to Islam is very similar to the notion of equality by liberal democracy. Chandra Muzaffar (Malaysia, born 1947) quotes Sura (an special classified parts of Quran) 49, verse 13 of Holy book Quran "we created you from a single pair of a male and female, and made you into nations and tribes, that may know each other, not may despise each other" (Kurzman, 1999, 12). In this case, Islam has abolished the legal hierarchy between human beings, put them under equal status, and granted equal rights under design of God. There is no distinction between the ruler and ruled, neither can such distinction be made between the slave and his/her owner. Both have the dignified privilege of human beings. One can only speak of the superiority of a person up to the extent of his/her fear and obedience of God (*takva)*, i.e. goodness (Caha, 2003, 217).

The other fundamental characteristic of democracy is the fact that it is based on a social contract. The notion of contract takes on a deeper meaning and a more elaborate function in Islam. Islam organizes all aspects of life on the basis on contracts ranging from the relationship of the individual with God to the relationship

with each other: the Quran (holy book of Muslim) also envisions that Muslim should regulate their relations on the basis of a contract. The contract in Islam begins with an oath of allegiance (**beat)** to the ruler. This oath implies the conditional submission of the ruled to the authority of the ruler. Its principles are explicitly laid down in the verses of the Quran, in the words and deeds of the Prophet, as well as in the jurisprudence of Islamic scholars.

Those, mostly Orientalist, writers who claim that Islam and democracy are not reconcilable, generally base their arguments on two points: Islam is not a secular religion, and Islamic canonical law (Sharia) is an immutable, and therefore absolute, dogmatic and despotic system of law which is far from being applicable for all times and places (Caha, 2003, 118). Some authors have recently alleged that there is no tension between Islam and secularism on the supposition that Islam has a high regard for human reason and for the cultivation of the world. The real quarrel between Islam and secularism lies in the fact that Muslim rulers tend uncritically to imitate the west which Muslim intellectuals find unacceptable. The Muslim expansion in three continents from Turkistan in Asia, to Europe and Africa in a century or two after the birth of Islam must be related to Islam's capacity of motivation for cultivation of this world. Islamic law system also displays a human rather than a divine character; from four sources for Islamic law, which are ,**Quran, sunnah**, **consensus of Muslim (icma), and analogy(kiyas),** three are human constructs and have a cultural character. In other words, sources than the Quran are not revelation from God, but are human-orientated. Moreover, in the Islamic history, a distinction was always made between the sovereign's law (**Orf-I Hukuk)** and religious law (**shari-a),** and the rulers could enact laws which met the needs of their age.

## 4.1. Failure of democracy in Islamic countries

Although, the teachings of Islam are not opposed to democracy, most of Islamic countries are governed by authoritarian rather than democratic systems. It is generally believed that there is no inherent contradiction between Islam and democracy and that democratic ideals and principles are also Islam's Ideals and principles. The principle of Shura in Islam clearly requires Muslim have to have consultation before take any decisions. These consultation are called Shura in Quran ((Chiristian and Hoffmann, 2003, 13) and refer to legitimacy of people's governance. Thus, the explanation of why so many Muslim countries are not democratic lies in historical, political, cultural, and economic factors, not religious ones (Smock, 2002, 2)  Even though, the socio-economic indicators of modernity such as GNP per capita, rate of literacy, level of media consumption and so forth are seen as the factors that prevent to establish a democratic political system in Islamic countries by some thinkers, there are two other fundamental issues related:  historically, there have not been economics and social classes to act as an intermediary between society and state to develop civil society, instead, this function has been performed by the central authority in the Islamic societies.

In addition to this historical background the colonization of Islamic world at the beginning of twentieth century seems another fundamental factor lying behind the

deficiency of democratic system in Islamic world (Caha, 2003, 127). The experience of colonialism in the Islamic world reinforced the centralistic political culture, which had solid foundation in the tradition Muslim societies. The charismatic political power of the rulers who are presented themselves as the representative of God on the earth was sadly reinforced in the post-colonial era of the twentieth century Hence, both authoritarian regimes and Muslim intellectuals with a first hand experience of colonial domination completely refused the west, and sought to set up alternatives systems, which are authoritarian in character (Caha, 2003, 129). Additionally, most Muslim countries are at an impasse. Dysfunctional, corrupt, repressive states are neither willing nor capable of reform (Smock, 2002, 3).

One of other challenges in Islamic nations to bring democracy is radical and extreme interpretation from Islam. These movements emphasize on the sovereignty of God rather than human beings, in the world. However, it is obvious that God never acts as the sovereignty. Since these radical approaches are primarily reactive movements, they have a propensity for wholesale rejection of everything that comes from the west. Many Islamic thinkers believe that the development of Islamic law (shari'a) need not to be looked upon as a move away from Islamic principles, but, on the contrary, as a necessary stepping-stone towards reaching an ideal Islamic society, a materially and spiritually developed utopia. An indispensable element in building such society is freedom of thought and expression (Abootalebi, 1999, 17).  The verse of Quran, which is all too often cited by radical Islamic movements, that "sovereignty belongs to no one save God", does not in any way imply legal, legislative or political authority. The verses, which speak of "God's sovereignty", are expression of God's creative role in entire universe (Caha, 2003, 131). There are numerous verses in Quran which hold that believers, in conducting their affairs on the basis of consultation among themselves, or else, they will entrust an able person with task of resolving the problem. There is no model better than democracy to sort things out in this way. So, in Islam sovereignty lies in the people (the source from which the authority emanates), and those who exercise sovereignty should act in accordance with the commands of God so as to enjoy legitimacy. Regardless of where sovereignty is placed theoretically, in practice it is the state which exercises it and not God. Even though, God was supposedly sovereign in Taliban's Afghanistan, it was in fact the Taliban that was sovereign; Mula Omar ruled, not God. Sovereignty in fact is always human, whether in a democratic or an Islamic state (Smock, 2002, 4).

## 5. Women rights as an exclusive demand in Muslim nations

From a traditional point of view in Muslim societies, there is historically a curtain separating the world of men and women; in such view women are restricted in their social and economic activities; they are mostly under supervision of men for doing every thing outside of home. Weiss (1994, p.134) argues" we can see that multi-faceted systems of norms and controls which has served to constrain women activities and mobility in traditional Muslim society; it does not exist mainly out of concerns regarding "female promiscuity". Instead as a form of social control, it is notion of what is accepted as respectable and what is not- perhaps initially tied to the matters of sexuality but no

longer- which is the fear which drives most people to suppress their women's freedom. The challenging question is that how women can accept such tradition as what is called as Muslims' cultural identity regarding to the roles of women in society; is it a right assumption to claim new global flows regarding to women rights is related to western culture, and capitalistic; do Muslims' society still restrict women in walled city? The answer to such question is that the socio-economic condition in Muslim's communities defers from that many other nations, Muslim need to evaluate their cultural identity, and construct a new modern society with authentic human values that also can be found in Islam. We should catch our own fish for our era in the sea of Islam.

The process of globalization has brought such consequences for women in Muslim communities; actually they are constructing a very new and valuable identity; as a human being equal to men engaging in social activities. The renegotiation of gender images and expectations appear fall into three categories: first women being allowed. And in some cases they are encouraged, for example, studying in higher education. Second, expanding labour opportunities for women resulting in the perception of gendered work; third, the renegotiation of personal power and mobility within the family. The first two categories are direct outcomes of the social changes under the notion of postmodernity and global village. And the last area is direct result of the first two. (Weiss, 1994, p.135)

## 5. Conclusion: how Muslim response to new global flows

Monshipouri (2005) argues at the dawn of the twenty-first century, the Muslim world faces many challenges, but none more formidable than the issue of how to strike a balance between maintaining cultural integrity and religious identity on the one hand, and absorbing changes associated with a globalizing world on the other. Broadly speaking, three reactions to globalization and its consequences can be discerned in the Muslim world. Some Muslims view globalization as a power game from which great powers draw immense gains and to which the rest of the world is subjugated. To them, Muslims have two choices: either resist by means of "denying", "Ignoring", "fighting", and "establishing an alternative Islamic state" or be marginalized and integrated. The new era of transformation, so runs the argument, is "an old wine in a new bottle". They argue that social movements, Islamic or otherwise, represent a collective form of resistance to globalization and that they are invariably intertwined with the rise of counter-hegemonic consciousness. Others see globalization as an evolutionary and irreversible process to which all human societies must adjust. Monshipouri (2005) states that today's technological changes have become the so-called "a tail that wags the dog", That is, individual members of the society have no choice but to adjust to modern times and its accompanying changes. The key to protecting one's security and balance vis-à-vis the onslaught of globalization is accommodation-not resistance. From this point of view, concepts such as democracy, modernity, secularity, liberalism, and human rights including women rights can be compatible with Islamic law and principle.  And the other Muslim's scholars suppose the process of globalization has brought the new social demands that are not defined in, and in some cases contradict with Islamic traditions. So, there is a comprehensive need to evaluate the Muslims' orientation for running the society. Such scholars strongly oppose with interfering religion in politic, and they reject

having any Islamic state; they believe that the "religious democracy" is a confusing paradox.

And In the final metacritical analysis I believe that the process of globalization for Muslims' cultural identity has positively been as an " awaking shock" that they could evaluate their cultural identity, and construct the new identity that still includes many authentic Islamic values. Many of chronic problems related to Muslims are rooted in misinterpretation of Islam's rules, and tradition. In this circumstance, constructing new cultural identity not only is not the negative, but it can bring many positive consequences. *The Muslims' problems is not "changing the cultural identity", but it is "**not changing**" many old misunderstanding of Islam under the concepts of tradition and cultural identity. This is a great fact that Muslims need to develop their communities, and for this, they should understand the international socio-economic language. And in this historical phase of human being, this language can not be understood, unless you can understand* the process of globalization in comprehensive point of view: economically, culturally technologically, and politically.

## 4. References

Abootalebi, R. A. (1999), Islam, Islamists, and democracy, Middle East review of
      international affairs, **Vol. 3, No. 1,** 14-24.
Ahmad, A. S., & Donnan, H. (1994), Islam in the age of post- modernity, Islam
      Globalization and postmodernity, London: Rutledge.
Bauman, Z. (1998). Globalization: The Human Concequences.Cambridge: Polity press.
Bagader, A.A (1994). Contemporary Islamic movement in the Arab world, in
      Ahmad, A. S., & Donnan, H. Islam Globalization, and postmodernity,London:
      Rutledge.
Caha, O. (2003), Islam and democracy: a theoretical discussion on compatibility of Islam
      and democracy, Turkish Journal of international relations, **Vol.2, No.3&4,** 106-134
Castells, M. (1996). The Rise of Networked Society, Oxford: Blackwell Publishers.
Castells, M., & Himanen, P. (2002), The Information Society and Welfare State: The
      Finish Model. New York: Oxford University Press.
Castells, M. (1997). The power of Identity, The information Age: Economy, society
      ,and culture.VOl. II, Oxford: Blackwell.
Christain, H. A. ( 2003), Islam and democracy. Presented at the international symposium
      on Islam and Sweden: Civilization and human relations. The organization of Islamic
      Conference in conjunction with European Islamic conference, Malmo, December
      Giddens, A. (1990). The consequences of Modernity,Cambridge: Polity Press
Halliday, F. (1994). the politics of Islamic fundamentalism Iran, Tunisia  and challenge to
      the secular state, in Ahmad, A. S., & Donnan,H. Islam Globalization, and
      Postmodernity. London: Rutledge.
Kurzman, C. (1999), Liberal Islam: prospective and challenges. Middle East review of
      International affair**, Vol. 3, No. 3**, 11-19
Lebeck, P. M. (2005). Islam responses to globalization: cultural conflict in Egypt,
      Algeria and Malaysia. http://repositories.cdlib.org/cgi/viewcontent.cgi?article
       =1065&context=uciaspubs/research
Morley, D., & Robins, K. (1995), Spaces of Identity: Global media, Electronic

Landscapes, and cultural boundaries. London: Routledge.
Monshipor, M. (2005). Identity and Human Rights in the Age of Globalization,
      http://www.globalpolicy.org/globaliz/cultural/2005/0502identity.htm
Nagata, J. (1994). How to be Islamic without being Islamic state, in Ahmad, A. S., &
      Donnan, H. Islam Globalization, and postmodernity, London: Rutledge
Noland, M., & Pack, H (2004), International Economics Policy Briefs: Islam,
      Globalization and Economic Performance in the Middle East Marcus,
       http://www.iie.com/publications/pb/pb04-4.pdf
Robertson, R. (1987). Globalization theory and civilization analysis, Comparative

Smock, D. ( 2002), Special report on Islam and democracy, United States Institute of
     Peace, www.usip.org
         Civilization review, 20: 20-30
Tapper, H. (2000), The Potential Risks of the Local in the Global Information society,
       Journal of Social Philosophy, 31 (4), 524-434
Tomlinson, J. (2003). Globalization and Cultural identity, http://www.polity.co.uk/
      global/pdf/GTReader2eTomlinson.pdf
Weiss, A. M. (1994). Challenges for Muslim women in the post-modern world, in
        Ahmad,A. S., & Donnan, H. Islam Globalization, and postmodernity,London:
Rutledge