

## Globalization and Technology

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Page | 84

### ABSTRACT

**English Abstract:** *Globalization, very complex phenomenon, involves overcoming the barriers between different states, which allowed the rapid transfer of capital, technology, information, and the "toxins" from one country to another. First, the technology formed the basis of rapid expansion of great ideas promoted by globalization. Undeniable progress in the field of technology and science, has conferred to the man extraordinary powers that have been used most often to the detriment of his spiritual progress. We must not deny that science and technology have brought many benefits to human, and he could expand the knowledge horizon upon the world in which he lives, exploiting information acquired and share them with others. Science and technology must become for postmodern man ways of talk and communion between human and divinity, all to the praise of God and the perfection of the creature.*

**Keywords:** *globalization, technology, science, spirituality, postmodernism.*

### INTRODUCTION

The term "globalization" is Anglo-Saxon and he expresses the tendency of enterprises to develop simultaneously the processes of internationalization and digitization. The increasing complexity of multinational organizations that operate in different countries who adopt from now flexible working patterns, which are not only standardized according to a unique pattern, becomes manageable only if, at the same time, increases the power and the centralization of the informational system. Globalization takes systematically overturn what "the first Modernism" had as the central premise, namely the possibility of coexistence between the borders of national states. Just this overcoming of national borders in various fields such as economics, computer science, ecology, technology, culture, is proposed to us by the globalization. What the globalization propose to us is something familiar at first glance, but if we manage to trace his implications, we conclude that our daily life is essentially modified and we are forced to adapt and to provide answers. Barriers between countries have been canceled and this has led to the rapid transfer of capital, technology, information and even of "toxins" from one country to another.

Globalization "is the way to things, people or ideologies, which governments may wish to lock them out of the country (drugs, illegal immigrants, criticism of human rights violations). Understood thus, the globalization represents the death of distances; abandonment transnational forms of life, often unwanted and misunderstood - based on the the definition of Anthony Giddens - the action and (co) existence beyond the distances (seemingly separate worlds of national states, religions, regions, continents)." [1]

### 1. The technology in the service of globalization

Of course, eliminating distance allowed orientation regardless of the point on the globe where there is a man. The possibility of globalization existence is due primarily to modern means of communication and transport, therefore to the technology development. Thus, globalization is an everyday experience for the entire population of the world. Heroes such as Odysseus or Robinson would be for today's world personages at least ridiculous, despite today's multicultural exchanges possibility, brotherhood among peoples from thousands of kilometers away are commonplace and protests against North Korea nuclear tests are organized all over the world, working very hard to imagine some time ago. [2]

"The countless eras of many regions of the world were compressed into a single standardized global time, which becomes normative. Not only because modern media can achieve «virtual» simultaneity of non-simultaneous events, so each non-simultaneous occurrence, maybe only local or regional, to become part of world history, but also because synchronic simultaneity switch diachronic non simultaneity and may cause in this way, artificial chains of cause and effect. He was born «the compact globe in terms of time»." [3]

It may readily be constant reference to a single temporal axis of events in terms of different significance and provenance. Thus, if we take as an example the stock exchanges and securities from Frankfurt, we see that the time when they are opened, the values closure of stock exchanges in Singapore, Hong Kong or Tokyo, are already known, as they are known also growth tendencies or decreasing of courses on European exchanges, at the opening stock exchange day in New York, on Wall Street. In fact, do not have to be physically present on the premises of any of exchanges, the Internet gives you the opportunity to trade shares and to profit from exchange rate differences, wherever you are. The possibility of communicative interconnection caused the earth to be, in economic terms, a compact space, and financial markets of distant countries to be as close to each other. This thing is facilitated by actual lower costs of financial transactions, they became paractic insignificant. [4]

Globalization does nothing more than to guide humanity into two directions extremes: can inspire people to see the earth as a prison where they are detained, or may arise the consciousness of unity of humanity, can make people be aware of the mission that they here and now. Globalization can offer to the man and history a finally sense. Globalization is just a product of technological development. [5] "Of course, it is not an accident that globalization is realized at the moment when man sank in two infinities: in the small infinite of the matter and in the large infinite of the stars." [6]

As one of the major causes of globalization, technology has provided world media and mass communication. Technology has made that ideas to circulate easily and quickly from side to side of the world.

The technique facilitated to human the amplification psycho-physical capabilities (television - the eyes, the radio - ears, car - feet etc.), and has managed to overcome natural barriers imposed by time and space. As argued John Mc. Luhan, man turns into a "super-man" and due to technical discoveries manages to conquer spaces, easily to impose his own ideas and his way of life. [7]

It was found that if you reduce the cost of communications, the new technologies enables the globalization of production and the financial markets. Financial markets, in

turn, plays a stimulus for technological progress, intensifying competition and accelerating the spread of new technologies through foreign direct investment.

In recent years, global telecommunications network (computers, televisions, telephones, etc.) has increased considerably the ability to transmit information. About 30 years ago, there were only 25,000 telecommunications providers worldwide; today, their number has exceeded 140 million, and it is in a continuous growth. In 1844, S. Morse gave the start of the era of instant communication through the invention of the telegraph, and in 1960 could be transmitted simultaneously 138 conversations through a transatlantic telephone cable. Nowadays, thanks to optical fiber cables, can be transmitted simultaneously 1,500,000 conversations. [8]

But the greatest achievement today, on communications, is the Internet, which has developed rapidly, the number of users at the end of 2015 will reach 3.2 billion, as shown in a report of the International Telecommunication Union (ITU). [9]

Progress in the area of telecommunications have made the international trade and financial transactions to have an impressive growth. Movement from one country to another of huge amounts of money is possible by pressing a single key.

Indisputable technical advances in the field of science has conferred to human extraordinary powers, but they do occur also self-destruct capabilities very dangerous. Therefore it requires careful reporting to the morality rules, in order to avoid a possible catastrophe caused by the transformation of technological progress into a curse for humans. [10]

We must keep in mind that technology "can serve after the fall: the good and evil; the life and death. It depends on our consciousness, on our spiritual condition that science to serve the life "[11].

## **2. Science, Technology and Christian spirituality**

We were talking before about technique as one of the major factors of globalization. We can say that science and technology have brought to the humanity many benefits and that if we think only a few, such as conquest by man of the macrocosm, exploring thorough world microcosm, the diminishing of human suffering caused by disease, the possibility to prolong human life, the emergence of a more civilized life and more, made available to man by science and technology. Thanks to science and technology man has the opportunity to expand their horizon of knowledge of the world he lives in, can exploit information gained and to share with others. This progress in the knowledge and exploitation of the world can not be stopped by worries such as the energy crisis that is looming as a result of achieving a maximum exploitation of oil reserves and hydrocarbon, the maximum that would imply that the level of consumption of these fuels can no longer grow. The man has managed to find other forms of energy like wind, solar, tellurium etc. So, technological progress is not, yet, in danger to stop because of some obstacle.

But it is equally true that the development of science and technology led to the disaster caused by humans in the two world wars, which were the most destructive, wild and bloody in the history of mankind. These have led to nuclear weapons, the worst environmental disasters and an accentuated spiritual crisis. [12] Therefore, it can be said that the moral development of the world is far behind the technology, and if things do not evolve so as to reach an ethical organization of everything that means scientific progress, then the total decline of humanity will become reality.

Today we are the witnesses of a paradox created by science: on the one hand, science has made the man master of the external world, material, but on the other hand she

turned the plane of the interior and spiritual life, into a slave of instincts altered by sin. "Feeding continuously the pride that through science and technology he dominate more like a god the external modern world, man has strayed so far from the truth by the illusory utopias of its autonomy as it got more and more dominated by their passions, more dehumanized, in fact increasingly demonized. In this degradation of secularised human being, we can see the consequence and the fruit of unbalanced conception about God, world and man, poisoned conception by her characteristic anthropocentrism." [13]

The spiritual crisis came with the scientific progress, but man needed in these times spiritual power to remove the danger that the technique no longer serve the life but the death. The technology is today, for many, a means of departing from God. They think that it gains its freedom, but it is lost and the man falls under the influence of evil that restricts him until suffocation. Caring for a more comfortable living for human, proves to be a dream so selfish that makes him forget the supreme purpose that we have to fulfill, namely, the deification. Way in which man do science today and "the approach of the world's resources as goods for human whims, considerably impede the access to higher meanings of the world and life. The instrumentalization of nature, the concern for progress, our way of living in the world are put across the way which man could move towards a spiritual life in communion with others." [14]

Theology has always held that science has a duty to serve the good. But for this to be achieved, it is necessary the communion with the Creator in everything that means act of knowledge, science, understanding of life. Everything must be based on God's will. God has never been against the act of knowledge, He did not put gates in the way of scientific progress. That paradisiacal commandment given by God, "of the fruit of the tree of the knowledge of good and evil you may not take" (Genesis 2, 17) has meant His care for the created being, as she does not suffer tear inward and not to fall into the unfortunate ambiguity of good and evil. [15]

So science and technology were not given to man to remove his Creator, because if this were to happen, he would suffer an infinite spiritual decay. Science and technology are meant to be ways to talk and communion between humanity and divinity, everything in praise of God and the perfection of the creature. Everything God created enables the man to dialogue and to meet God, to help spiritual and moral progress. [16]

### **3. Instead the conclusions - the hypermodern man and the technology**

The technology is not bad in itself, it is an instrument morally neutral. Evil comes from its wrong use by humans.

The technique, by rapid means of communication available to the people, made them interact from distance, faster and more frequently, but most often not in favor of creating a state of communion, but rather to emphasize competitive condition, quarrels, up to mutual destruction. [17]

Man acts today almost exclusively on material things, aiming its pronounced possession and accumulation of more material things. This inevitably led to a degradation of the soul which caused exacerbated depersonalization of hypermodern man.

The excessive technicization, the mechanization of operations that once were done through people, has most often dramatic repercussions on hypermodern man. Besides the undeniable advantages (such as speed, uniformity, perfection, saving energy, time and money), mechanization led to an increase of greed gone, so far as hypermodern man came to be regarded as omnipotent. This enables the man to trust the machines and make them an worshiping idol.

"Increasing and improving the means for rapid information led to a kind of delirium of information. Then, knowing everything that happens in the world, without wanting you actually participated to the suffering of others, you suffer more, or fall into a kind of indifference to the sufferings of others." [18] The fact that you're close to your brother who is suffering can not be wrong, since we have the duty to relieve his pain. Wrong is the attitude of indifference, lack of responsibility, noninvolvement in solving the problem of our neighbor. Jesus Christ did not extend the boundaries of the concept of "neighbor" beyond those we know?! There are people in the world that we do not know, but that we can help them only through a simple gesture to save even a drop of water that does not mean anything to us, but for others represent the hope to live.

"The speed of locomotion brought a kind of delirium of speed that makes the man of today to crush the pedestrians only to arrive a minute faster on target, in contrast to the modest claims and calm of the man who once was content with post chaise." [19]

We can talk today about desensitization of the hypermodern man, him being increasingly "intoxicated" through the technology, the size and the strong emotions. [20]

In **conclusion**, we can say that although we live in a society where communication has reached global dimensions, where distances have suffered a major contraction through the faster mobility, "people are increasingly alone, because all live less and less deeply and directly the personal mystery of other. The excessive technicization, the procedures mania, the formalization of individual and collective action in the the public space, the concern for improving human relations in the educational area or professional field, all these "objective constraints" impoverished the community space of initiatives, of mutual aid, by expressions of love for one another" [21].

We no longer have a dialogue face to face, the cyberspace replaced the real one, the people become alienated from one another believing, at the same time, that they acquired through modern means of socialization the fastest and most concrete form of closeness.

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