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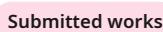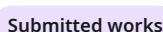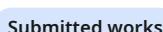
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GLOBALIZATION THROUGH THE INTERNET:
Norms Conflict and Compromise*]

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Abstract

David Harvey -- in the book The Condition of Postmodernity: an Inquiry into the Origins of into the Cultural Change [1991] - introduced the term "time and space compression". This is a term about the **internet that fundamentally changes the way a person experiences space and time**. **The Internet has broken down the physical boundaries of space and dissolved time differences**. **The Internet created globalization**. Since then capital and lifestyles have moved more rapidly on a global level. But **globalization also creates norms conflicts**. The daily lives of most people and businesses that are organized according to religious law, customary law, state law, or certain ethics are forced to conflict and compromise with a new way of life (based on new norms and ethics) to fulfill a new lifestyle that is in accordance with globalization. **This paper will discuss various conflicts and compromises of norms in daily life and government policies**.

Keywords: internet, globalization, time and space compression, conflict and compromise of norms

Globalization is the meeting and interaction between individuals, social institutions and governments at the global level. According to Paul James and Manfred B. Steger the term globalization began to be used in the 1990s to describe a social change at the global level.[1] However, according to them, globalization - as a social, economic and political phenomenon on a global level - had occurred several centuries earlier.[2] Trade between nations and colonialism since the 16th century are forms of globalization.

So globalization is not just an idea. It also occurs in social, economic and political practice. So globalization always creates political contestation and alignment of common

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[1] Paul James dan Manfred B. Steger, 2014, "A Genealogy of Globalization: the Career of a Concept", *Globalizations*, Vol. 11, No. 4, hal. 419.

[2] Ibid.

agendas to overcome this contestation. That is conflict and compromise in globalization.

On this subject Paul James and Manfred B. Steger state:

> As a concept integrated into the idea of global interchange, its emergence took multiple paths with different starting points and orientations. If it had just stayed at the level of ideas its future trajectory would have been rather limited. By infiltrating and reconfiguring existing ideological systems, however, it took hold because it was used to argue or project a particular political understanding of the world. Consequently, the use of the concept in its current generic meaning of expanding and intensifying social relations across world-space and world-time was always part of ideological contestation and codification of concrete political programs and agendas. 'Globalization' eventually became what Freeden (1996) calls a 'core concept' — one of few powerful signifiers at the center of a political belief system. Thus, it contributed to the articulations of the emerging global imaginary in new ideological keys that corresponded to the thickening of public awareness of the world as an interconnected whole. This meant, of course, that the conventional 'isms' of the last two centuries were coming under full-scale attack by 'globalization' — a phenomenon rendered visible by what could be called a 'proliferation of prefixes'.[3]

Globalization and the Internet

International trade and physical colonialism are the early and traditional forms of globalization. Immanuel Wallerstein (1930-2019), an economic historian from the United States, explains this in his 4 volumes of the book: The Modern World-System. According to him capitalism, which emerged in Europe in the 15th century **during the industrial revolution, required the unification of the global economic system for its survival. The global economic system – in the form of division of natural resources and labor** – eventually produces core countries, semi-periphery and periphery countries. Core countries have intensive capital and highly skilled manpower. While semi-periphery and periphery countries have more raw natural resources and low-skilled labor. Mastery of money capital, technology and human resource skills is realized through the "merging" of peripheral countries into the core country and this is colonialism. On this subject Immanuel Wallerstein writes:

> […] in order to maintain such a system, several things are necessary. **There has to be an axial division of labor,** such that there are continuous exchanges of essential goods that are low-profit and highly competitive (i.e., peripheral) with high-profit and quasi-monopolized (i.e., corelike) products. In order to allow entrepreneurs to operate successfully in such a system, there needs in addition to be an interstate system composed of pseudosovereign states of differing degrees of efficacy (strength). And there also have to be cyclical mechanisms that permit the constant creation of new quasi-monopolistic profit-making enterprises. The consequence of

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[3] Ibid., p. 423.

this is that there is a quite slow but constant geographical relocation of the privileged centers of the system. […] The cyclical processes within the capitalist world-economy led repeatedly to situations in which, **in order to maintain the low production costs of peripheral   goods, it was necessary to involve new regions within the worldeconomy —** that is to say, to "incorporate" them within the division of labor.[4]

James & Stegger and Wallerstein's thinking above shows that **globalization is not a neutral relationship of social, economic and political forces. Wallerstein even clearly shows, that the strategy of capitalism to develop is to establish an international division of labor and natural resources is the main cause of globalization. It is therefore important to consider the struggles and compromises of power in globalization.**

Now globalization takes place mainly through the internet. The internet provides websites and applications for various activities such as state politics, the economy, reporting (online newspapers and television), social advocacy, culture, art, culinary, fashion, lifestyle or entertainment. Unlike early globalization, the Internet has made it possible for individuals to travel all over the world by simply sitting in front of a computer or by snapping their fingers on their cell phones. That's why Ralph Schroeder – a senior researcher at "The Oxford Internet Institute", University of Oxford – **stated that the internet has the potential to change social, cultural, economic and political systems. However, the ability of the internet to change these systems is also determined by the power structure (country, religion, gender, sexual orientation, social class and so on) in society and in turn the internet will also change this power structure**:

> **the internet extends the reach and intensifies the penetration of media into society, but in doing so it shapes these orders or powers and is shaped by them. It can be added that the distinction between these orders or powers is not just analytical, but also applies to how media, including the internet, work – in practice**.[5]

The ability of the internet to change social, cultural, economic and political systems, according to David Harvey – a professor of anthropology and geography at the Graduate Center of the City University of New York (CUNY) is because **the internet has broken down the physical boundaries of space and time differences. The Internet has compressed time and**

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[4] Immanuel Wallerstein, 2011, *The Modern World-System III: the Second Era of Great Expansion of the Capitalist World-Economy 1730-1840s*, Berkeley, University of California Press, p. xiv-xv.

[5] Ralph Schroeder, 2018, *Social Theories after the Internet: Media, Technology and Globalization*, London, UCL Press, p. 7

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space globally. Since then changes in the public space (work, government) and private space (lifestyle) can take place quickly and have an impact on the global level:

> It has also entailed a new round of what I shall call 'time- space compression' (see Part III) in the capitalist world - the time horizons of both private and public decision-making have shrunk, while satellite communication and declining transport costs have made it increasingly possible to spread those decisions immediately over an ever wider and variegated space.[6]

Globalization: Conflict and Compromise of Norms

However, this global compression of time and space does not make life better and fairer. On the other hand, **the global compression of time and space will question the validity of various ideas that have been made within the borders of the country**. About this Franz von Benda-Beckmann, Keebet von Benda-Beckmann and Anne Griffiths noted: "This spatialization of social theory has been prompted by a critical social geography and a heightened interest in the effects of globalization and the challenges it has posed to notions of state-based territoriality".[7]

In other words, **the global compression of time and space will result in various political, economic, social and cultural conflicts and compromises; one of them is conflict and compromise of norms, because local norms will "meet" with norms from different parts of the world. Because various forms of social and legal customs, relations and institutions are formed and distributed in space (geography). Therefore a "meeting" between norms that were previously formed in different spaces is a conflict and or compromise of norms:**

> All social and legal institutions, relations and practices are located and distributed in space. Following Giddens (1984; 1985) we conceive of space, time and place as constituent elements of social life and organization that help to individuate people, interactions and relationships in time and space. This includes the processes of giving meaning to space and bounding it. It involves taking account of the ways places are carved out, and people, relationships and objects are located and bounded in space. At the same time, spatial structures are, like other structures, involved in the duality

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[6] David Harvey, 1992, *The Condition of Postmodernity: an Enquiery into the Origins of Cultural Change*, Cambridge, Blackwell, p. 147

[7] Franz von Benda-Beckmann, Keebet von Benda-Beckmann and Anne Griffiths, 2009, "Space and Legal Pluralism: an Introduction" in Franz von Benda-Beckmann, Keebet von Benda-Beckmann and Anne Griffiths (ed.), *Spatializing Law: an Anthropological Geography of Law in Soeciety*, Surey, Ashgate, p. 1

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of structuration processes, as Löw et al. (2007, 63), following Giddens, have argued. They form the environment, medium and outcome of social interactions.[8]

So according to Franz von Benda-Beckmann, Keebet von Benda-Beckmann and Anne Griffiths law will become an arena for meeting and negotiating space politics:

> [...] so law represents an arena in which the politics of space is enacted and negotiated, one that requires an understanding of the extent to which legal spaces are embedded in broader social and political claims.[9]

In contrast, space, apart from being a place of production for social activities, is also a place for exercising power over various different social activities: "Thus, space not only serves 'as a means of production but also as a means of control and hence of domination'. of power". [10]

Because of this, the "meeting" of norms due to globalization, according to Franz von Benda-Beckmann, Keebet von Benda-Beckmann and Anne Griffiths, is always a "meeting" (conflict and compromise) between state law, customary law, religious law, and can be added to non-legal social norms. So that the "meeting" of these social norms will at the same time reveal the ambiguity and contradiction of spaces and spatial boundaries:

> However, many people live under plural legal constellations. For example, they negotiate one set of rules relating to personal law, such as customary law, with another such as religious or international human rights law (reflecting a more transnational dimension), along with state law that also reflects a degree of heterogeneity (Benda-Beckmann et al. 2005). We argue that legal pluralism deserves a central position in the analysis of law in space. For it highlights the ways in which legal constructions of space in state and international law, religious and traditional law operate with their own spatial claims for validity. Under plural legal conditions, often a result of colonial rule, diverse and often contradictory notions of spaces and boundaries and their legal relevances come to coexist. The ways in which physical spaces, boundaries or borderlands are conceived and made legally relevant varies considerably within and across legal orders.[11]

Globalization in Indonesia: Conflict and Compromise on Norms

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[8] Ibid., p. 3.
[9] Ibid.
[10] Ibid., p. 4.
[11] Ibid.

In Indonesia, the conflict of norms due to internet globalization is a conflict between Universal Human Rights norms versus customary norms, religious norms and state law. The following are some examples of these conflicts and compromises of norms.

On October 11, 2012 the judges at the Muaro Sijunjung District Court, West Sumatra, sentenced Alexander Aan to 2.5 years in prison, because he, a civil servant, declared himself on Facebook as an atheist. The judges considered the self-declared atheist on Facebook it is a violation of the Information and Electronic Transactions Law, which is insulting religion. Meanwhile, the prosecutors charged him with "spreading information that causes hatred and hostility towards certain individuals or groups based on SARA".[12]

Thus the prosecutor's indictment and the judge's verdict contradict Article 18 of Law No. 12 of 2005 concerning Ratification of the Covenant on Civil and Political Rights. Because Article 18 paragraph 1 of this law guarantees everyone's freedom to express their thoughts, beliefs and religion in public. Thus declaring oneself an atheist is a form of freedom of thought; not a statement of hatred towards religions in Indonesia.[13]

Prof. Arief Hidayat—while taking the feasibility test to become a Constitutional Court judge in 2013—also made a statement that contradicted the Universal Declaration of Human Rights, to be precise with resolution 17/19 (the first resolution of the UN Human Rights Council on Human Rights, Sexual Orientation and Gender Identity) which asked the government Indonesia as a member of the United Nations to recognize, respect and protect LGBT human rights. Prof. Arief Hidayat stated that human rights are particular, because they are determined by community values in Indonesia. He stated

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[12] "PNS Atheis Dihukum 2,5 Tahun Penjara", www.tempo.co, 12 Occtober 2012; downloaded from https://nasional.tempo.co/read/435212/pns-atheis-dihukum-25-tahun-penjara; at 1st July 2023.
[13] Article 18 paragraph 1 of Law No. 12 of 2005 concerning Ratification of the Covenant on Civil and Political Rights: "Everyone has the right to freedom of thought, belief and religion. This right includes freedom to determine a religion or belief of his own choice, and freedom, both individually and together with other people, whether in public or private, to practice his religion and belief in worship, observance, practice and teaching."

this when he rejected the possibility of homosexual marriage in Indonesia. According to him:

> Human rights in Indonesia must be placed in a particular Indonesian context. It is not possible for a man to marry a man and a woman to a woman to marry the same sex, that is a universal human right. But in Indonesia, according to religious principles, local wisdom does not allow same-sex marriage. [14]

Prof's statement Arief Hidayat's statement is a rejection of a human rights norm that should enable the Indonesian government and society to respect, recognize and protect homosexuality as a sexual orientation that is recognized in global society.

In mid-March 2016 around 6,000 legal taxi drivers such as Blue Bird and Ekspres demonstrated online taxi companies: Uber and Grab. They consider these online taxis to be illegal, because they do not have a business license, do not pay taxes and do not take a vehicle feasibility test. [15]

The demonstration against online taxis took place 7 years ago, but now Blue Bird has joined the online taxi company: gojek. This shows that internet globalization produces conflict and compromise of norms.

On June 5, 2023 Mark Walters sued OpenAi, a company that owns ChatGPT, for defamation. The lawsuit stems from reports made by a journalist who sought information with the help of ChatGPT about the case between The Second Amendment Foundation vs Robert Ferguson. According to ChatGPT in this case Mark Walters had embezzled some money. Mark Walters considers the information from ChatGPT to be erroneous and defamatory.[16]

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[14] "Calon Hakim MK: Kawin Sesama Jenis Hak Asasi Universal", _www.merdeka.com_, 4th March 2013; downloaded 7th May 2018).

[15] "Demo Taxi Lumpuhkan Jakarta", www.dw.com, 22-3-2016; https://www.dw.com/id/demo-taxi-lumpuhkan-jakarta/a-19132868; downloaded 1st July 2023.

[16] "Menguji Netralitas AI di Mata Hukum", www.koran.tempo.co, 28-6-2023; https://koran.tempo.co/read/digital/482900/chatgpt-digugat-pencemaran-nama-baik; downloaded 1-7-2023.

The lawsuit against ChatGPT is a matter of whether Artificial Intelligence is a value-free machine or is it formed by and following the values of its creator? This is a new normal form of conflict, because it raises questions about machine ethics.

Closing

Globalization through the internet has broken down the boundaries of time and space. Because of that it generates conflicts and compromises of norms in any given space and time. Now this form of conflict is increasing with the involvement of Artificial Intelligence which is being questioned about its moral status as a machine.