

Globalization: a non - Western perspective:the bias of social science/ communication oligopoly

Shelton Gunaratne¹

This essay asserts that the discourse on globalization—as filtered through the social science oligopoly of Britain, France, and the United States—is an extension of the classical modernization / development paradigm traceable to Weber and Hegel whose views contributed largely toward what critics identify today as Orientalism and Eurocentrism. The cultural and philosophical biases of the secularized Judeo-Christian-based Western society are ingrained in all social science, including communication. Anthropocentrism and the belief that progress involves following the West (center) by the rest (periphery) are part and parcel of social science, which tends to project its European universalism as universal universalism. This essay argues that an alternative view of globalization is possible through the perspective of Eastern, particularly Buddhist, philosophy. Eastern philosophy starts with the quantum-theory backed premise that everything is interconnected. But the Buddhist / Daoist view goes further to assert that everything is also impermanent. Thus globalization is an ongoing dynamic process involving the entire environment in which humanity is only one actor. Daoism sees globalization as increasing diversity (engendered by the interaction of *yin* and *yang*) in perpetual interaction within unity, which the ineluctable Dao represents. The social science oligopoly is an impediment to restructuring the social sciences to accommodate non-Western perspectives.

Key words: Buddhism, Daoism, Social science, Globalization, Orientalism

¹Minnesota State University Moorhead, 1104/ Seventh Ave. S.Moorhead, MN 56563, United States