# Globalization and Industrial Design: Harmony or Conflict?

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**ABSTRACT**

Most studies of globalization tend to focus on global economic and political issues, however, globalization is also having a significant impact on local cultures habits and traditions and forces them to planned uniformity by its products and services. Global products are one of the main outputs of the global economy and thanks to the perfectly organized production and distribution of goods and services and hungry consumer all over the world, these products may accelerate local cultural change by the choice of consumers who access to products that they would not otherwise have. In this study, I will attempt to question first, what the global product is and then on what is the success of the global products based? And I will try to open a debate on the hegemonic cultural export and local response to the global products under the light of industrial design.

**Keywords:** Globalization, global product, industrial design, material culture.

## 1. INTRODUCTION

There is an interesting anecdote in the book *The Lexus and the Olive Tree* (2000) by Friedman. Friedman asked the owner of the Malaysia branch of Kentucky Fried Chicken (KFC), why there was so great an interest in the KFC in Malaysia. the owner expressed that the Malaysians felt themselves to be more modern as they ate from the KFC, moreover, especially the restaurants located in the rural areas were perceived by the people as the only and cheapest trip that could be made to the US. All right, just as in this example, how can many global brands, products, and services be put into use (display) by persons throughout the world based on perfect life examples? How can billions of persons from different cultures get the same satisfaction from the same product? In this study, I will open for debate the hegemonic cultural export and the response locally on the Global Products (GP) and design. In the first part of our debate I will treat the concept of GP that is the most visible of this capacity today and the consumption items, which have the capability to carry and canpass to communication with the cultural meanings, which are supplied in a different structure and abstract

thought from the traditional products (Douglas and Isherwood, 1978). In the second part,I will present in general lines the debates on the relationship with the culture of becoming globalized and globalization, which provides suitable conditions for the display of the capacities that are remembered by the GPs. Whereas, in the final part of the study, I will attempt to explain the economic-cultural expression behind the success of GPs, whereas, the market practices of the expression, the creation mechanism of GPs and the approach to the flow of cultural meaning (McCracken, 1986), which is the most important means of the global consumption culture. Since my predictions are about a fuzzy concept; globalization, surely there will be many minor errors remain. However, I believe that our modest effort will be the basis for many future discussions.

## 2. GLOBAL PRODUCT

The thought of the global economy with its most innocent condition is not only the goods it is based on, but the thought of capital and knowledge flowing freely to every part of the globe. In the present-day, it is really limited what national boundaries and national states can do in response to global industrial activities (Ohmae, 1989), because thanks to the astounding developments and decreasing costs experienced in the field of communications technology, a trend, style or lifestyle that emerges in any place of the world is also felt by the rest of the world and finds its supporters. Whereas, the capitalist order is organized according to some thoughts and becomes aware of this reality (Gane, 1991; Schor, 1998) and the multinational companies (MNC), which are the basic economic unit if this, is based on the foundation of expanding the target of the existing organized market opportunities at a global level and of continuously becoming a united whole to the system of the new market opportunities no matter where they are in the world. The fact of capital, which has no restrictions and profits that are the main engines of the system, attempt to create a system based completely on the principles of competition in which richnesses are re-evaluated, produced, distributed and consumed and in which the strength of competition comes to the forefront at every level.

GPs are one of the main outputs of the global economy. Global capital exceeds boundaries thanks to GPs and through these products, it presents the neo-liberal globalist ideology for which a need is felt in a hegemonic manner for the spread to every point it can reach and produces to the society the world view, philosophy, science/technology, cultural and moral values. Global exchange includes identity to the extent of the physical attributes of the goods and is made on the facts of culture and civilization and aims at establishing a world of symbols unique to itself. Consumption and culture in the modern world are being carried out in a complicated relationship that is intensive and deep to the extent that has never occurred before (McCracken, 1990).

Globalization has been able to accomplish the same goods being understood and receiving value and respect in the same manner in very different geographies and cultures and moreover, it has become an artefact of desire, which decorates dreams.

All right, how has this happened? In this study, the concept of GP has been opened for debate in the context of the GPs. However, first, our debate starts with the definition of the concept of GPs. The basic subject today of the international merchandise exchange has become the *GP*. GPs have become separated from the *local products,* from those formed for many country markets (Subramaniam, et al., 1998). There are many debates about what would be the attributes of the GP in the global market that contends with the national interests. The fact that the global markets are gradually becoming based on culture (Hofstede, 1980) has opened to debate as of the 1980s to the pre-acceptance of *the supply of the GPs being the standard.*

The identical approach of standard GPs, which was defended previously by Buzzel (1968) and later by Levitt (1983), was based on the thought of marketing in an identically designed of high quality and inexpensive products and the thought of the scale economy. This method, which was applied due to costs according to Kotler (2000), was both decreasing the costs of product development (Salerno and Dias, 2002) and was presenting accessible products due to the low costs to the final consumer (Levitt, 1983)and was providing for the establishment of consistent relations with the customers located in different countries (Laroche et al., 2001). In time, together with standard products not presenting the profitability to the extent expected (Samiee and Roth, 1992), the approach of global, but personalized products for different markets started to come to the forefront. In this approach, it shelters in essence a global core, a *modified GP*(Takeuchi and Porter, 1986), however, for the acceptance of the product in the local market (Kotler, 2000), it was changed for the target-based markets (Cooper and Kleinschmidt, 1985), both for the local regulations and the regional taste, needs and preferences (Bruce and Bessant, 2002; Ohmae, 1989; Jain, 1989)and for dividing the markets into target-based markets.The differentiation of products in the literature was presented with empirically-based studies of different dimensions. The sectoral differences (Sorenson and Wiechmann, 1975), the approaches of the manufacturing companies (Vrontis, 2003), the different marketing approaches (Garrido-Rubio and Polo-Redondo, 2005) and the levels of differentiation of products (Whitelock, 1987; Samiee and Roth, 1992) were treated in these studies. It is impossible to define every product that emerges in the international market as a GP. The classification system developed by Bartlett and Ghoshal(1998) presents a satisfactory definition of the attributes of the GP(Figure 1). According to this definition, the companies, which have the intention of

entering international markets, are under the influence of two constraints. The first of these is local sensitivities, whereas, the other is global integration.
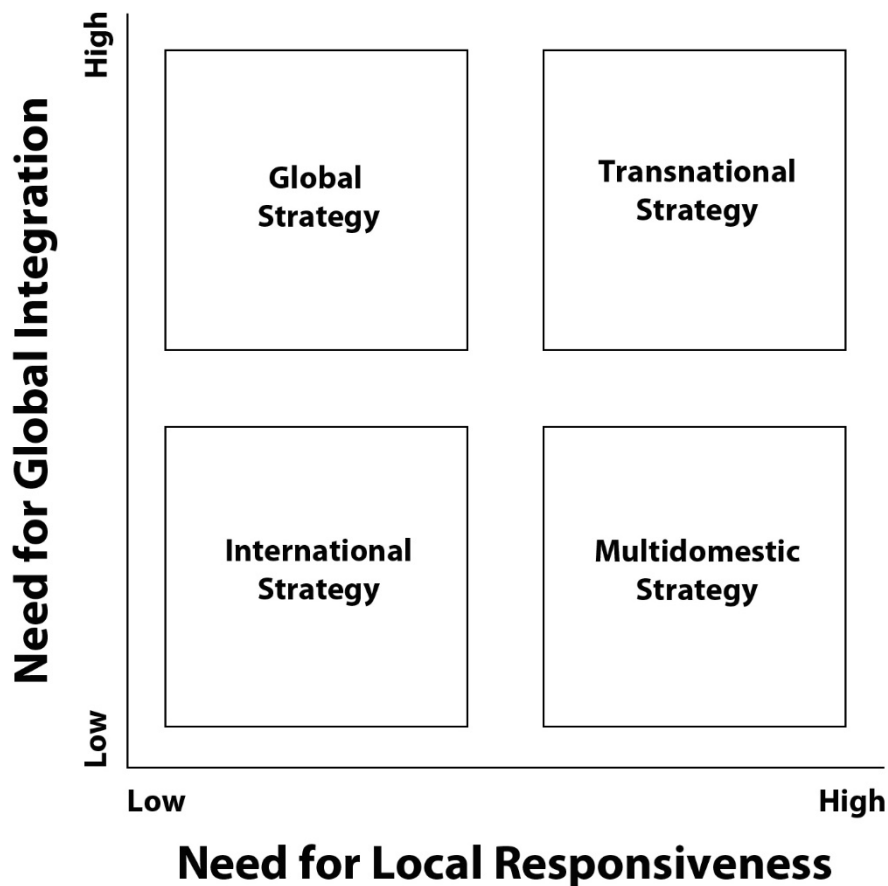


Figure 1.  The classification system for the global products

Products based on standardization that have low local sensitivities and that have high global integration strategies are the intention from GPs. These products are based on the scale economy based on competitive advantages, decreasing fixed costs with high-volume production and the scope economy, which shares the investments and costs with more than one value chains. The entire world is the analysis unit of GPs. In this logic, it supplies products that are under a centralized coordination and control, that homogenize all the local preferences and tastes that are low-cost and independent from the local and at an acceptable quality to all consumers in the world. The clearest attribute of GPs is that they keep the local sensitivities low. The effort to homogenize the local preferences and tastes due to the costs of GPs brings some debates together with it. In a sense,

these debates are nourished from the relationship of globalization andculture. The relationships of globalization and culture are treated in the next part.

## 3. THE RELATIONSHIP OF GLOBALIZATION AND CULTURE

There are many supporters of the expression that globalization created a homogeneous culture. When becoming homogeneous is mentioned within globalization, it is understood that a single culture, a single economic thought, and policy have become dominant. Even if the debate on becoming homogeneous continues at the centre of the MNCs and brands, in the cultural meaning it is continuing the elimination of cultural differences among countries, and together with the supply of Western or even more on the American-style standard lifestyles, nations are emerging from the local in which they are found and are becoming a part of the global relations. In Ritzer's reconceptualization (1993), the form of organization of the McDonald's chain (efficiency, accountability, projectability, and control), which spreads to the entire global society, comes to the condition of an organization model, which advances in the direction of homogenization. In a similar manner, many authors indicate a process reflected the world of the sociocultural, economic and political perceptions in line with mainly the west (Giddens, 1990) as Americans and Anglo-Saxons.

There are also many clashing approaches on the expression that what is global sets forth what is local and later it attempts to eliminate it by approaching homogenization with circumspection. In the book *Orientalism* (1979), Edward W. Said defends that the West has produced its own identity by positioning it opposite to the East and consequently, that it establishes relations on the Oriental image that it produced itself, not directly with the existing Orient. According to Said, Orientalism is a Western style, which was formed for having authority over the East, for destroying it and for being dominant over it. Furthermore, in time, those who are not Western (Asia in general and the Middle East in particular) have also formed parallel dichotomies about the West. Thus, Said presents the global culture as a clash between these two opposite, theoretical cultural stereotypes. Whereas, Samuel P. Huntington (1997) in the book titled *The Clash of Civilizations*, which he made into a book due an article that he published previously in 1993 and the interest it received later, defined civilization as the broadest culturally created thing and defended that the probable great divisions and clashes among civilizations would take their place on the fault lines among civilizations as culturally sourced. According to him, this clash would be nourished by the religion-based identity and by becoming aware of the world, which became smaller with these historical, cultural differences. Although Said also envisaged polarization like Huntington, he violently opposed Huntington. According to him, Huntington, as a "Western" member with the intention of igniting the angry feelings

of the reader, hostile *West is the West*, also defends the *Islam is Islam* thesis, but he ignored the bewildering reciprocal devotion to each other of the peoples (2011). Another approachabout polarization belongs to Benjamin R. Barber. Barber (1995) also created two sides as suitable to the spirit of the concept of polarization. It is the universality of an American-like MNC, which is placed on the foundation of the globalization of the economy of the side defined as McWorld. McWorld, with a power that even nations do not have, crosses borders and does not take an interest in regimes, its only focus is the consumer and commerce. Whereas, the opposite side is Jihad. They are the entire local and radical rebellions, which are against McWorld.According to him, in a paradoxical manner, the capitalism based on consumption at a global level, while joining the different cultures in a single impersonal market, rapidly burns up the international social and economic walls, and gradually divides into smaller pieces the political picture of effective, religious and racist clashes. In a similar manner, especially, the theoreticians of the Dependence School, such as Amin, Mandel, Frank, and Baran, do not view the situation of backwardness, which comes prior to capitalism as underdevelopment in the broadest meaning, on the contrary, they defend that it produced under development by creating imbalances opposed to capitalistic imperialism.

There are those who defend that the global culture is not a homogeneous culture, but that everyone, every country, every civilization and every group will create a hybrid culture within the relationship with this global culture. In this construct, that is named *synchronization* according to some persons, are found at the center of the partnership between the intercultural change and the cultural elements that arise from various sources (Holton, 2000). In this situation, which is called *creolization* by Hannerz (1997), globalization by being put into reciprocal influence with the cultural codes of the avant-garde societies of the local cultural elements, it also contributes to the formation of new cultural practices and perceptions in the final analysis. According to Hannerz, this reciprocal influence is based on meaning and he defends that this field of meanings is not completely met by the global culture, because in reality, those are without historical origins, but new cultural formations are emerging, which are the result of global contacts. Robertson (2000) rejects the thesis of cultural homogenization and sees as globalization the global and local complicated reciprocal influence that emerges as the result of cultural exchanges. According to Robertson, globalization is the shrinkingof the world. Together with this shrinking, the local ones will come in contact. Robertson, who used the term *glocalization* for showing the meshing of globalization and localization, defends that globalization built localization. According to Robertson, the localization produced against globalization is not a new stand, on the contrary, it is a new face of

globalization and a situation of humanity, which provides for differences to come together.

## 4. ON WHAT IS THE SUCCESS OF THE GP BASED?

The GP is one of the most concrete outputs of globalization. As a requirement of the nature of GPs is its condition of clash with those that are local. The gradual acceptance in all societies of these products, which normally should clash with local products, is sometimes based both on the individual and on the cyclical justifications in being transformed into artefacts of desire.

### 4 a. The Economic-Cultural Dimensions of the GP

Veblen (1898) he stated that in contrast to the rational, neoclassical economics, economic activities were shaped on manner of conduct and force of habit, consequently, economics, which was depicted as rational, was distant from the realities of humans. Finally, Veblen criticized the collecting of value in the hands of a single class and emphasized that this situation paved the way for the creation of a leisure class in the economy (Veblen, 1899). Since the leisure class did not participate in production, they spent the income obtained on random and conspicuous consumption. The motive behind this according to Veblen was to make the advertisement of superiority with excessive spending and to receive pleasure from receiving the vagabondage of the people, which is a basic attribute.Veblen did not limit this motive for spending to the leisure class and said that every individual of the society had the tendency to show a "looter" strength by wanting to imitate this leisure class. The essence of the nineteenth century capitalism was the development of consumption. The approach of the economy, which was based on production, gradually started to place emphasis on the concept of consumption. A consumption revolution was created by becoming aware of the diversity of goods by taking the desires of persons as the basis (Bocock, 1993) and broad-scaled industrial production provided for the development of consumption (Porter, 1990). When consumption became the means for an important role and social status in life, it triggered the war of an awareness on the Veblen-style consumption. Capitalism, which is the basic institutional concept for the analysis of the societal structure, was treated not with more work, but from the aspect of the behaviour models in the spending of a certain income obtained thanks to labour. The necessities, which felt a need to emerge in the forefront of the consumer aspects of individuals, provided their own dynamics to capitalism. In any case, the first of these, which was making the buying capacity continuous was taken under guarantee with the approach by Say, because all goods produced have a cost and every cost constituted the income of a person.The cost, whether it is a wage, or unearned income or profit, which is formed as the result of the

production costs or operations costs, would constitute the income of someone's sales price. The second necessity, that is, consumption on the foundation of basic needs, for being transformed into new experience-based symbolic consumption, forms the cultural foundation for which a need is felt and provides for societal stratification. The new stratification, which is provided for with income levels, while it puts consumption goods in front of individuals as new targets and rewards, at the same time, it provides for becoming the condition of the system of the symbolic meanings beyond consumption requirements.

Now the goods of modern capitalism have been packaged, organized, created and designed previously and coded for awakening the desired reaction in the consumer, whereas, the modern consumer is physically passive, but has been transformed mentally into the condition of individuals busy with forming an identity with consumption. Whereas, the final dynamic is to provide for there not being any limitations on consumption. According to Baudrillard (1998), we always want to consume more and more. This irresistible desire for consumption is neither the result of a number of psychological factors nor a simple competitive strength. If consumption appears like an insuppressible emotion, then the reason for this is a complete idealist application, which is to satiate the necessities or that the relationship with the principle of reality has not remained. The meaning of this is that what is consumed is not artefacts, it is thoughts (Bocock, 1993) or the design concepts. Consequently, where thoughts are started to be consumed instead of goods and services, then it is expected that all the desires would reach satiety for complete satisfaction, but it appears impossible for this satiety to be in the new consumption fact established on this deficiency.The leisure class, which was defined by Veblen, is finally global and there are billions of viewers in the world, because thanks to the development of communication technologies, just as the consumer of the present-day can reach a greatdiversity of goods and services, the other consumers also have the opportunity to observe the consumption practices of the other consumers.

**4 b. Promotion of the GP**

There are persons, before money and other factors within the capitalistic system. The behaviour of persons, both as an individual, and as a social class/group, and nation and as an international society forms the essentials in the operation of this system. One of the basic provisions for being able to provide for the continuity of the system is to observe human behaviours and even beyond, to manipulate and regulate them. Consequently, in the present-day, it has become indispensable to make the advertisement in all kinds of media for making it a continuous system based on profits to

the extent of producing a GP, to carry out all kinds of promotional activities in a manner that would provide positive contributions to sales and briefly to engage inconsumption.

Therefore, one of the attributes that distinguishes modern – or postmodern – capitalism the most is that it has become a chaotic system that overlaps the production and circulation processes with each other (Wernick, 1991). According to Wernick (1991), culture, art, history, intellectual or academic life, politics and moreover, economic activities have entered under the influence of a widespread promotional process and as the modern individual engages in consumption, he/she gradually starts to resemble even more the consumption goods. Even the commodization of the individual has transformed him/her at the same time into a new "promotional individual" type, who designs and presents himself/herself as merchandise. The system, which sees the citizens of the world as consumers, not producers, and which is shaped in that manner, has been transformed into a condition that presents all kinds of incentives about being a consumer (Bauman, 1998).

Let us imagine a young person, who uses the internet in that tiny room in any corner of the world. The astounding technology that this young person has, affects the interest, actions and behaviours of the young person, the form of perceiving reality, in short, it directly affects his nature. Our youth are designating, learning and longing for new consumer knowledge and new consumption artefacts by benefitting from technological opportunities and for this, they are benefitting from all kinds of technological providers. Within billions of contents, they are being rescued from the limitations of the local and by observing the new life practices presented by the cultural icons, trendsetters, and other world citizens, they make a behaviour practice belonging to them and make consumption plans included within their opportunities, because the technology and application means are used as a hegemonic means, an element of power, either directly or subliminally, on the consumer societies, who want to benefit from the possibilities of technology through MNCs, which are their concrete output by the countries that produce and market technology. The persons of today are defined by the dominant system according to what they consume, not according to what they produce. Moreover, most of the time, it is those who produce, that is, the MNCs, who are the decision-makers about what they will consume or what they will not consume or how much they will consume (Ritzer, 2010). It paves the way for billions of world citizens to engage in the same behaviours and the guidance of the popular culture elements is seen as a directive force and because of this, there is a unity and a becoming closer together in the consumption values, which are shared among persons.

**4 c. Global Citizenship**

Generally, in the present-day citizenship has the meaning of being attached to/member of/belonging to a nation-state from one of the types of being, belonging to many (or member). However, as of the rapid demographic mobilization speed, dimensions, intensity, and attributes, which are being experienced in recent periods, the debates on "*global citizenship*" have been brought onto the agenda, by breaking away from the nation-state context of citizenship, because persons finally have many more opportunities and networks for showing activities in the new international context and field and consequently, the attribute of citizenship is also changing (Vimo, 2010). Today, with the assistance of mass communications media and technology, this network is realized at the local, national, regional and global levels.

Global citizenship is not physical, it is a situation belonging to a sensitivity at a perceptual and global level. Every individual in the world, expands efforts for becoming integrated with what is global within the opportunities that he has. Whereas, a dimension of the contact that is global is to be included in the global consumption system. Even though this modern contents of the global citizenship are basically egalitarian and universal, at least as an expression, in practice, this situation is not very valid for those who do not have economic sufficiency. While in every society there is a certain elite group who have become integrated with the global, the remaining large mass is deprived of these opportunities.

According to Sklair (2000), he defended that as the result of globalization, first the administrators of the transnational companies, the bureaucrats, politicians, and professionals who have become globalized and the consumer elites in the media and trade sectors became integrated with the system and this group constituted the transnational capitalist class. Individuals who understand and used the global system and the bourgeoisies who became integrated with this, became the important "national" representatives of a transnational capitalist class. Besides the development of communications opportunities with the contacts, which are global of this class, most of the time, were on consumption, together with the increasing prosperity. The global elites of the society, due to their avant-garde roles in consumption, were the first consumers of the GPs presented by the MNCs and sometimes, were the advertisers, that is, they became the visible face in their own societies. Especially in the context of the developing countries, the masses who did not have the chance to become integrated with what was global, follow the leisures of their own global elites through the media, which is organized on this subject and at the first stage, to provide adaptation to what is global, target to raise to the level of their own elites. In situations where the current income is insufficient

for realizing such a target, then different methods come to the forefront. The first of these is the imitation merchandise sector. This sector, which has located in countries like China and Turkey and which has constituted a considerable portion of the world trade and whose volume has exceeded billions of dollars, attempts to satisfy with imitations the passion for brands and designs of the masses whose real buying power is insufficient. In the second method, the patient masses wait in principle for the decrease in accessible prices of the products consumed by the elites, in a sense, "for them to become for the lower classes". However, as these products "become more for the lower classes", then the *show-off effect* becomes a part of the activity and as the number of requests by the elites for these goods decreases, the number of consumers, who use those goods increases. In this situation, the global capitalistic system, by presenting to the global elites new Veblen goods aimed at showing off and whose price is high, according to the law of demands, it provides for these products to receive an intensive demand in an exceptional manner. Under this vicious circle, new targets are formed for the follower-masses.

The GP has been accepted by the basic target system at the local level and it is the global elites at the local level, who bless the global citizenship by consuming in this manner and who provide for the recognisability of the goods as they are consumed and who make efforts for conformity. Whereas, those who make these products widespread and who provide for the supply of new products, the media organized to exceed the boundaries, which are displayed by the lives of these elites and it is the desire of the follower-masses at the local level to raise to the level of their own elites.

### 4 d. Development and Design of GPs

The essence of the development of products for consumers is first to develop utility value. Utility is the total satisfaction received from consuming a good or service. The importance is placed on goods or services or even beyond worth, whereas, the measurement of utility provided by goods or services is called value. Enterprises, through the goods and services they provide, transfer value to the consumer. Enterprises either struggle to satisfy a value on the market or for creating an uncompetitive field by creating a new unequalled value. Naturally, it is a more difficult course than the others to create a new and successful value, but the profits promised by this course are higher. Due to the high costs of creating a new value, in general it is a routine of enterprises at a scale that can bear the brunt of these costs.

The fact that the connection with the local of the GP construct is weak, presents great advantages to enterprises, which present GPs and to the markets, because a value

system, which takes care of the local sensitivities, is a system that is difficult to administer due to its complexity and is also a costly system. Consequently, rather than designing a product that would satisfy the high global consumer with the best method differences for many of the MNCs, isfirst to design a product that would be consumed by the homogeneous consumers. According to LeFeber (1999), the MNCs do not stop at changing the buying habits in a society, at the same time, they intrinsically also cause change the structure, which is brought by the society. The producer creates a "consumer mass" that can be controlled and exploited for completing the control and exploitation of mass capitalism (Gane, 1991). The sensitive point here is the necessity to be similar in the context of the strength for becoming homogeneous of the capitalism of the consumer mass that would be created due to operation costs. According to Ritzer (1993), this situation brings together with it the result of the homogenization of the consumption habits and the resemblance to each other of human communities. Becoming an economic structure, which carries the high productivity of the system in a proportional manner with the monopolist and homogeneous restructuring, has made it possible to say that it has been the cause of young persons, who have the same lifestyle, even in cities that are quite distant from each other in the world of global consumption (Naisbitt andAburdene 1990). Finally, this potential homogeneous mass, rather than the consumption, which is established on the concept of "need", to prepare with the opportunity of all types of media for potential products, has become the foundation of the logic of GP to present products over the easily manipulated concepts based on "desires" and "requests" in the period called the late modern or postmodern.

In our globalized world of the present-day, the strong global companies of capitalism have a need for consumers and investors that would be drawn to their sides and strong brands that they would keep on their sides (Friedman, 2000). The gradual building of products on the world of meaning has radically changed the traditional product creation processes. The effects of the marketing and promotion processes have gradually increased in the development of products, which is a technical issue most of the time. The thing, which is marketed over products, is the feeling for belonging to a place, a thing to the extent of the function of the product. The envisaged user profile to the extent of the technical functions of an automobile is presented with the cultural indicator value of this profile. In conclusion, the capitalist culture and the GP extensions of this, by uniting the pleasures of the consumers beyond the local and national boundaries, produces a GP culture and a user identity.

## 5. GLOBAL PRODUCT AND MATERIALISTIC CULTURE AND PRODUCT/LIFE STYLE DESIGN

Culture makes visible our life and our lifestyle to a great extent. However, we rarely perceive this attribute in a conscious manner (Herskovits, 1955). In the content of the homogenization created by global brands and products, even if the opportunity leads to the opportunity to create a new culture, and even some cultures, which suppose that they are in a sound process of adaptation, and sometimes, due to insufficiencies of perception that are slow from the cultural aspect, also shelter the threat of things being lost secretly. According to Friedman (2000), the examination, which waits for countries and individuals within the age of globalization, is to preserve a type of identity, homeland and community feeling, between making things that would provide for surviving in the globalization system and being able to establish a sound balance.

In fact, and in practice, the strength of the local to struggle with the global is limited. This limitation is based on a few causes. I will open to debate below these limitations in the context of the materialistic culture.  In the general meaning, the materialistic culture is related to daily life and artefacts. Whereas, artefacts reflect the thoughts being formed by large communities. Consequently, artefacts are signs that convey meaning and the materialistic culture is meaning more from a result (Prown, 1982). Whereas, due to the spreading and destructive strength of GPs, this field of meaning is damaged and reshaped by the global artefacts.

The field of meaning of GPs are damaged, both at the stage of creation and at the stage of consumption. Firstly, the process or design and development of GPs is indefinite and finally it is not belonging to one culture. Millions of creative intellects and labours, by gathering under the protection and direction of MNCs, give support to a creative process, without having the opportunity, most of the time, to add something from their own cultures. Finally, the products are shaped under the pressures of the determined forms and production methods of a global consumption culture (Athavankar, 1997). Secondly, in general the GPs are not an equivalent of the traditional cultural products and not an equivalent for the places they have taken that would make the struggle in the local more difficult. Especially, this situation in the technological products is observed to be even more obvious, because when technology constitutes the materialistic culture of a society, then the technical knowledge it applies is complete and the destructive influence of what is new to the societies that have a low technology of the GPs having a developed technology can be penetrated easily with cooperation of the consumer masses, who demand the new. In the contents of GPs, which is found as *sui generis* and most of the time, an idealized global meaning is shown and that is placed as a target in front of

societies. There is no equivalent in the local of the global expression sheltered in these products. Since what is global or being global is presented and marketed as an upper hierarchy of the local from the aspect of meaning, then its alluring strengths come from here. It is for this reason that in the standardized global advertisements, for example, even for a simple kettle having a modern design, it is related to a modern and prosperity-filled kitchen and home, whereas, with a modern home it is an idealized family filled with love and happiness. In the advertisement, which promises for a kettle and beyond a functionality based on a perfect product, is a happy life that has been placed as a target in front of them most of the time by the longing for by all persons in the world and that is constructed on a water heater. The GPs, from the aspect of the design and marketing construct, is the door opening to that ideal life, hypothesized as being lived in a place of the world.

These products are the idealized artefacts of the world and in a sense, the *epiphany* objects (Woodward, 2001).In this world and perhaps in heaven as well, it is friendship and sharing, it is not KFC chicken; it is a successful career and a peaceful trip made by the family, it is not a Mercedes automobile; the De Beers diamond is perfect love and fidelity. They say that they have the right to a selection from the GPs, which have come into the forefront at a universal level, as of the knowledge and accessible materialistic conditions, the GPs have a developed feeling of good taste to the potential consumers and have in their cultural meaning rich, universal and super local accumulations.

Glassie, by stating that is a material that appeared with the culture of the materialistic culture, defines the materialistic culture as an internal intellect that appeared with the labour in the world (1999). Consequently, the materialistic culture contains the aim and intention of the creator of the artefact and it represents the brain of persons and communities of persons. The lofty intentions, which are the truths within GPs themselves and which pay insufficient attention to the local sensitivities, are evident. No matter how empty and outworn the ideas of an approach to attack with an *ethnocentric* viewpointthe GPs on this intention, it is wrong to the same extent to turn a blind eye to the pressure and threat applied to the local materialistic culture by the GPs. Consequently, what is important is to attempt to eliminate the asymmetric threat appearing due to the strength and activity of the GPs, not to struggle in a conservative manner with the GPs. At the foundation of the concept of asymmetric threat is lying the superiorities in a relative manner in response to the weakness of the person who is aggressive and the person addressed. Asymmetric aggressions generally are realized by benefitting from the weaknesses of the persons addressed. I mentioned above in a detailed manner these weaknesses based on the consumer. Consequently, what is important would be to

provide for the reform of the system, by remaining within the system and by taking care of the weaknesses and expectations of the consumers.

## 6. GLOCALIZATION, INCLUSIVE AND ATTENDANT DESIGN CULTURE AND DEBATE

Despite the threat of some things being lost culturally, the multi-filters that could be developed by societies are important for eliminating these negative effects of globalization and for protecting the local materialistic culture. According to Friedman, "glocalization" is the most important filter capability (2000). The entire aim of glocalization is in the form of contributing to the different aspects, growth, and diversity of globalization and to be able to bring the country to its own piece without permitting the country and culture to be walked all over.

The structure that gives the opportunity for glocalization emerges from the intelligent use of these two main weaknesses found in the nature of globalization. The first of these weaknesses is the fact that every variable of globalization is a general balanced model that is dependent on all the other variables. In this balance model, it is not only from the centre to the surroundings, there is a flow from the surroundings towards the centre in a manner that would balance this. The success of globalization, perhaps together with it appearing as a contradiction, is connected to its only being carried out together with the localization process. This flow sets forth the second weakness of globalization because the flow from the centre directly to the surroundings is not homogeneous culturally and while becoming globalized, it also brings together clash-loaded heterogeneity (Berger, 2003). In a similar manner, Hannerz (1998) believes that it is impossible for what is defined as surroundings and that which is marginalized to completely die and at the most, it becomes hybridized due to heterogeneity. In the process of hybridization, the local is added to the new cultural unions in a creative manner to those that are global, what is inharmonious is dropped and the remaining is transformed in a manner that would suit the local culture and lifestyle (Miller, 1998). Berger gives an example of this transformation with the eating and drinking culture in India and Japan. According to Berger, the entrance of the western-sourced fast food chains into India and Japan paved the way for the catching up of the fast food sales points based on the traditional cuisine (2003). On the other hand, according to many views, becoming hybridized is impossible. While Said (1979) defends the view that only a naïve culture could become hybridized; according to Eagleton (2000), every one of the cultures is interconnecting; none of them are unique and naïve; they are all hybrid, heterogeneous, have differentiated to the final degree and none of them are a single piece.

In my debates, I do not see glocalization as a struggle between weak naïve (local) and dominant spoiled (global), but as a Friedman-style process of articulation, which exalts each other. According to me, glocalization is not a hierarchy between naïve and spoiled, it has the meaning of reproducing a dialectic relationship. Whereas, the process of legality of such a production effort is unavoidable in its nature and is taking from heterogeneity open to struggle. For example, is *Chicken with Curry*, chicken or curry? Or is chicken with curry an independent, separate and special thing, which shelters all the naiveties and hybrids in the spirit that constitutes it, that is transformed by articulating in a dialectic manner of the local structures that formed it? Furthermore, if a customer who is served chicken with curry dumps hot pepper on the food, then would he/she eat chicken with curry or chicken with hot, peppery curry? According to me, the result is that every content of the product contributes to a new synthesis. What is important here is that if there is no content, then that special taste would not be lost in response to a dominant and to catch the sound balance, forms the mechanisms that would create the opportunity to struggle for balance. One of the most effective courses for the creation of this balance from the aspect of the materialistic culture would be to develop an *inclusive and attendant* design culture.

Many provisions and legality and in the causes, that set forth globalization and in their results, is found that could be possible in practice to have an *inclusive and attendant* design culture. It is stated as follows in Friedman's (2000) definition of the *Spirit of the Laws*: "A reciprocal dependence forms between two nations, which engage in trade with each other, because if one of them has the self-interest to buy, then the other has the self-interest to sell. Consequently, there is a unity established between them on reciprocal absolute necessities." In the nature of globalization, this reciprocal dependence found recognizes the right to power and say remarks to those who supply and to those who demand. On the other hand, the global system itself recognizes the opportunity to become a group which has an organizational structure to make things and to strengthen in the collective meaning or to those being buffeted about by the system, whether in the local or in the global meaning. What is important above all else is that the global feels a need for the local for the heterogeneity that it shelters within itself. The disappearance of the local, which is the source of heterogeneity, would transform the system to a homogeneous and what is more important, a lifeless system.

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