

Cultural Advantage as a Postcolonial Resistance: Outline of a Paper

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Introduction

In accordance with Edward Said's *Culture and Imperialism* [3], it has become more obvious that culture is a vehicle of imperialism all over the world through globalization. Or, in the context of postcolonial studies, there are dominance and resistance movement around everything in this world's history [16]. Similarly, there are cultural dominance and cultural resistance. In this paper, I argue that the term of Cultural Advantage which I and Prof. Florentin Smarandache coined back in 2008 [1][2], can be a postcolonial resistance, i.e. a method which can be used by developing and under-developing countries (especially in Asia) to resist the globalization of culture brought by the First World Countries. In this paper, I first discuss why Postcolonialism matters.

Why does Postcolonialism matter?

According to the established modern society, history moves from East to West, leaving behind Africa as non-history. But is that true? Early church history noted several church fathers from Africa, including Augustine from Hippo, Africa [14]. Similarly, there was a treasurer from Ethiopia to whom Philip spoke about Jesus Christ, as recorded in the Acts of the Apostles 8:27-36. It seems from the text that the treasurer then returned to his country

and brought the Gospel back to his homeland. History also recorded that Ethiopia became a fertile ground for early church.

Such a study which takes into account the difference between assumptions made by First World scholars and the actual history is called Postcolonial studies. Over time, the postcolonialism has moved beyond the confines of both history and literature to become a “general” theory about what Ania Loomba et al. call “the shifting and often interrelated forms of dominance and resistance; about the constitution of the colonial archive; about the interdependent play of race and class;...; and about the ethnographic translation of cultures.”[5]

Now it seems we are ready to answer the question raised above: Why does it matter? There are some reasons, including:[5]

- a. First, it matters because it is a matter of one’s identity.
- b. Second, Postcolonialism matters because Africa has become a postcolonial space is made up not of one coherent ‘public space’,
- c. Third, Postcolonialism matters because colonialism has morphed into new forms.
- d. Fourth, Postcolonialism matters because it fosters the otherness and difference, which find their source in the revelation of the Trinity. For example, the West has tended to focus on oneness of the Trinity, while East, following Cappadocian Fathers, focuses on the threeness within the Trinity. These two perspectives yield different worldviews. Where the oneness is emphasized, sameness is fostered as virtue and universality as ideal. Yet, where the threeness is emphasized, one discovered that the Trinity is ultimately about being in communion (fellowship).

- e. Fifth, Postcolonialism matters because it is in keeping with the spirit of Pentecost.

Cultural Advantage as Resistance

According to Mabilia Justin-Robert Kenzo from Congo, the ideal of Babel of one language, one thought, and one project echoes the ideal of the project of the Enlightenment of one humanity adhering to a set of universal truths and engaged in the one project of technological progress [5].

Similarly, the very concept of 'competitiveness' coined by Michael Porter around 80s takes technological progress as a key for survival, both for companies and also for nations. It is assumed that every company or nation compete each other in order to become the most cost efficient, top quality or different over the others. In a sense, it sounds more like *social darwinism in marketplace and international economy*.

But is it true that competing is the only way to survive? We all know that there are other modes to play, which are called cooperation and co-opetition, from the mathematics of game theory. Therefore, in the context of postcolonialism studies, competition is the language of First World nations because they want to maintain their hegemony over the world. Their vehicle is globalization of culture, that is the culture of competition. In harsh word: you should compete with everyone until you die!

But the Third World has different language to keep alive, they put family first, they cooperate and they have cultural diversities, much more than KFCism, MacDism and so on.

That is why I believe that the key for survival for the Third World countries is to keep on playing based on their CULTURAL ADVANTAGES. I know this language is quite strange, but Third World companies and nations as well should learn how to keep their cultural diversity not being beaten by the globalization of culture. By doing so, there is hope to argue in favor of 'culture as resistance.' [17]

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This paper is not finished yet.

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