

# **The Globalization of Everything or *Ge-stell* by Other Name: A Phenomenological Analysis of Information Technology**

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## **Abstract**

*This paper presents a phenomenological attempt at clarifying the relations between information technology (IT) and globalization. It relies on Heidegger's (1977) grounding notion of Ge-stell, as the essence of modern technology, and phenomenologically works it out in the realms of IT. I submit and hopefully show that within the ontological ordering of Ge-stell, IT reveals the earth as the globe. The globe, nowadays both a ready-to-hand entity and a constitutive element of being-in-the-world (Heidegger 1962), is a technological being in that literally and ontologically it is an outcome of the IT apparatus. This paper argues that the phenomenon of globalization belongs to the essential unfolding of IT and as such it is not a phenomenon of the markets, politics or of any other particular activity. Globalization is rather a fundamental stand on the basis of which each and every human activity gains its meaning in our epoch.*

## **Key words**

Technology, information technology, globalization, phenomenology, theoretical development, ontology.

## **The Globalization of Everything or *Ge-stell* by Other Name**

### **A Phenomenological Analysis of Information Technology**

#### **Introduction**

We all experience that information technology (IT) and globalization are phenomena deeply linked. Research in diverse fields has been pointing out this aspect as well (e.g., Angell 2000; Beck 1992, 1997; Dahrendorf 1993; Desai 2001; Dicken 1994; Featherstone 1990; Giddens 1999; Gray 1999; Walsham 2000, 2001). This paper presents a phenomenological attempt at clarifying the way in which IT and globalization relate to each other. In so doing, trying to address the planetary development and spreading of IT, I relied on Heidegger's (1977) grounding notion of *Ge-stell* as the essence of modern technology. This follows the Heidegger's (1981) clue in *Der Spiegel*'s interview (1966, published in 1976) in that his phenomenology of modern technology should be picked up and further developed.

The work of Heidegger (1977) on technology is a recognized turning point in Western thought on this theme, so it is likely that it might only be a matter of time before Heidegger's influence on research on the nature, contours and consequences of IT is felt more heavily. Heidegger (1977:6) stressed that although the tool character of technological objects is obviously correct by no means does it signify that technology is itself *essentially* a tool. The tool-ness belongs to the realm of appearances, that is, to particular and actual technological devices. In contrast, when phenomenologically investigating technology one needs to uncover the essential common-ness of appearances, which belongs not to actuality but to consciousness; not to existences but to essences. At this level of understanding, as I will briefly review below, for Heidegger the essence of modern technology is anything but a tool.

Before moving to the body of the paper, let me mention briefly one aspect on the developing of this investigation. The paper phenomenologically works out *Ge-stell* in the realms of IT. That it ends in the domain of globalization is just a result of the developing of the research. This is much in order with the phenomenological method of investigation, which does not start from any preconceived hypothesis or set of hypotheses, but instead fundamentally tries to clarify the phenomenon under inquiry (e.g., Heidegger 1962, 1977; Husserl 1995, 1964; Merleau-Ponty 1962). Hence, this paper shows how globalization is discovered when phenomenologically investigating IT.

#### **From Tradition to *Ge-stell***

At the center of our argument is the historical evolution of the notion of *the technological*<sup>1</sup>. Historically techniques were organized groups of movements, generally mostly manual, united to reach a particular end. As such, techniques mix with the

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<sup>1</sup> In general the term *the technological* is closely related to the term *the technique*; to the French expression *la technique* in Ellul's (1954) *La Technique ou l'enjeu du siècle* (*The Technological Society*, 1964); and to the German expression *die Technik* of Heidegger's *Die Technik und die Kehre* (1962b) – *The Question Concerning Technology* (Heidegger 1977).

origins of human history. “[I]n all civilisations technique has existed as a tradition, that is, by the transmission of inherited processes that slowly ripen and are even more slowly modified” (Ellul 1964:14). Before the arrival of industrial technology there was not the technological but rather there were techniques. People have their techniques for hunting, for fishing, for clothing, for fighting, for transport, for building, and so forth.

The involvement of man in his activities as they were delivered to him by culture and tradition, suddenly changed from the activities themselves to the way in which those activities were performed. This shift has the relevance of a changing of worlds. “[W]hat we talking about is a world once given over to the pragmatic approach and now being taken over by the method” (ibid.:15). Hence, in this passage from the realm of techniques and tradition to the domain of the technological there lies the origin of the relationship between industrial and information technologies. What precisely led from techniques to the technological no one knows.

The technological is a deliberate grasping as *a unity* of the ways, both manual and mechanical, in which activities are performed. The technological does not rely on the tradition of the many techniques. The *logos* of technology relies on the ever more efficiency it brings to human activities. The technical procedures must fit the criterion of being the most efficient way of achieving a result. This is the ordering process towards an ever more efficient relationship of man to his world; its tradition becomes its own path of efficiency. Heidegger (1977) indicates this course as the essence of modern technology.

Heidegger (1977) took Aristotle’s thesis of the *four causes* (Aristotle 1998) in order to de-construct causality, which reigns in the instrumentality that characterizes the toolness of technology. He asks what unites the four causes from the beginning? (Heidegger 1977:8) He shows that causality is grounded on a revealing, which in itself is a granting of the possibility of truth, of *Wahrheit* in German. This revealing is an already there that gathers the four causes of occasioning, letting beings come into unconcealment, to presence as beings to be preserved (*bewahren*), to endure (*währen*), to be watched over and kept safe (*wahren*), to be manifest (*Wahrnis*). “Technology is therefore no mere means. Technology is a way of revealing” (Heidegger 1977:12). This way of revealing is an ontological one because it does not only concern the beings that come into presence, a craft’s work or a machine, but also and fundamentally it is the disclosure of *is-ness* as such. The technological revealing is primarily and fore mostly the background against which appears that which *is*. This ontological revealing is the fundamental nature of technology.

Would this revealing be the essential nature of modern technology as well? Heidegger’s (1977:14) answer is unambiguous: “It too is a revealing”. “[A] tract of land is challenged into the putting out of coal and ore. The earth now reveals itself as a coal mining district, the soil as mineral deposit (...). The field that the peasant formerly cultivated and set in order appears differently than it did when to set in order still meant to take care of and to maintain” (ibid.:14-5). Modern technology changes decisively the coming into presence of humans, things, animals, tangibles and intangibles; of that which appears for man. A revealing not only reveals that which is differently, but also reveals and conceals differently. Truth, meaningfulness, thus being-in-the-world (Heidegger 1962) is differently grounded. There is nothing metaphorical here. Modern technology changes substantively that which is decisive in-the-world. It lets unfold a

whole conception of *is-ness*, engulfing *what-to-do/what-to-be*, and appearing as a challenging.

This challenging forth is a setting-in-order that *sets* upon nature. As a challenging-forth of nature, technology is always directed from the beginning “toward driving on to the maximum yield at the minimum expense” (ibid.), that is, towards efficiency. In this way technology reveals a world of resources. These resources belong to an already ongoing process, which essentially does not designate the dam, the hydroelectric plant, the machine, or any other typical technological object, because it rather chiefly designates “nothing less than the way in which everything presences” (ibid.:17). The unconcealment that the technological revealing brings about is a particular standing in which beings show themselves in their belonging to an efficiently ordering process. This is for Heidegger what is most essential about technology. He calls it *Ge-stell*, *enframing* in Lovitt’s (1977) translation.<sup>2</sup> In *Ge-stell* the real is revealed in the mode of ordering; that is, enframing reveals, that which it reveals is ordering. Thus, the essential ordering element of *Ge-stell* is the very technological nature of IT.

### ***Ge-stell* in Information Technology**

IT endorses its essential belonging to *Ge-stell* precisely because it is order about data and/or information; it is an efficient ordering process directed to data, information, and thus to meaning. Thus, essentially IT is order about meaning, which implies that within IT meaning is dominated by order.<sup>3</sup> But how can meaning be dominated? The answer has been given: IT dominates meaning in that *Ge-stell* is an ontological revealing.

IT brings efficiency directly to the domain of language, that is, to man’s essence (Heidegger 1962, 1971, 1978), to human fundamental coupling in/with/to the world. Acting in language IT affects horizontally each and every kind of human activity. Castells (2000:70) mentions that it is because information is an integral part of all human activity that all processes of our individual and collective existence are directly shaped<sup>4</sup> by IT. Language is that which adjusts us to environment and to others. We are what we are in language. Affecting our structural coupling, in autopoietic terms (Maturana and Varela 1980, 1992), IT substantively affects us. Fundamentally acting in language IT is a part of being-in-the-world, opening up a way for the ontological decisiveness of *Ge-stell* further to unfold.

Heidegger pointed out that the typewriter reveals the intrusion of technology into the domain of language (Zimmerman 1990:206). Yet, nor the typewriter neither handwriting provides the efficiency of the production of texts as successfully as the

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<sup>2</sup> In the ordinary usage *Gestell* means some kind of apparatus, frame, shelf, or skeleton. Hyphenating the word—*Ge-stell*—Heidegger both wants to bring forward the gathering that the prefix *Ge-* denotes, and to open us to the whole realms of meaning addressed by the family of verbs centered in the verb *stellen*, and in the noun *Stell*. The noun means place, spot, location. The verb *stellen* means to place, to set, to put, to stand, to arrange, to regulate, to provide, to order, to furnish or to supply, and in a military context, to challenge or to engage (Lovitt 1997:15 fn.14; Ciborra 1998:318). *Ge-stell* is translated by Lovitt (ibid.) by *enframing*, trying to suggest through the use of the prefix ‘en-’ “something of the active meaning that Heidegger gives to the German word” (ibid.:19 fn.17).

<sup>3</sup> Literally, ‘order about’ means domination (OPDT:522).

<sup>4</sup> Castells adds: “(although certainly not determined)”.

contemporary word *processor*. In *processing* words, language enters the ordering process of technology: “In the technological world, even language becomes an instrument serving the production process. Heidegger argued not only that German dialects are being pushed aside by standardized German (promoted by radio and television, as well as by schools), but that the German language itself is being replaced by Anglo-American—the universal language of modern technology” (ibid.:215); indeed we might say the same as far as it concerns all languages touched upon by IT.

Hence, IT essentially is a background against which that which is appears. Within IT the real shows up as an environment overloaded with detailed and towards-ordered information (McLuhan 1987). Ontically the domination of IT is linked to this planetary spreading of technological information and technologies of information; ontologically that domination is the very spreading of the essence of IT. As more and more IT devices penetrate every corner of the earth *Ge-stell* unfolds, enframing *enframes*. To confirm this we only need to make a thought experience.

Let us think, how would we all live without IT?

A formally correct answer is that that world would indeed be *another world*, which means that IT is a world. The kind of possibilities, thus of intentions, aspirations, and actions, that these two worlds reveal are evidently substantively different. For example, without IT we would never have seen images of the earth taken from the moon, because man would never have gone there. The moon would still stand in the sky above us, as the mystery it still is, although no longer recognized as such. The possibilities for being that IT has brought to us, and the way in which these possibilities address the whole earth and the all of human activities, is *per se* de dominating character of *Ge-stell* as an essential element of the essential way in which IT unfolds in the world. It is in accordance with the possibilities revealed by IT as background that man nowadays is experiencing the real.

Hannah Arendt (1958) argues that modernity is founded, besides the discovery of America and the Reformation, on Galileo’s invention of the telescope, which firstly made possible to consider the nature of the earth from the perspective of the universe. Our analysis is consistent with this view. Not only is *Ge-stell* fundamentally linked to the Renaissance and Enlightenment, but also the telescope might indeed essentially be understood as an IT device. This fundamental perspective began to come to actuality as its distinctive sign when the project of landing a man on the moon shows its factual possibility in the 1960s. By landing on the moon it was the earth and not the moon that was mainly discovered in a new way. The pictures of the earth taken from the moon, offer us a concrete push for the historical theme of the globe to enter its own epoch. Thus, man’s landing on the moon might have not brought a new fundamental perspective on human experience, but having relied on an opened perspective, to which Arendt claim the invention of the telescope belongs, it might have recovered and strengthened that same perspective, so that it is in our epoch what is more typical and decisive.

In its ordering in information, IT shows up the real as a systematic way of rendering meaning, which equals saying that IT shows up as a *system of information*. The meaning of the world revealed in/within/through IT, for example, is in exact science identifiable through calculation so that it remains orderable, i.e., so that nature and

humanness be kept under the essential revealing of *Ge-stell*. It is because technology unfolds in this way that *enframes*:

“that nature reports itself in some way or other that (...) it remains *orderable as a system of information*” (Heidegger 1977:23; our italics).

In this paragraph Heidegger addresses indirectly the essence of IT that we are indicating by suggesting that ordering meaning is the evident nature of a *system of information*. The meaning of the real, in the sense of the world in which we always already find ourselves, is identifiable as to remain orderable. As a systematic way of rendering meaning—as a system of information—IT changes the perception of the real, which is equal to say that it changes reality. “[R]eality, as experienced, has always been virtual because it is always perceived through symbols that frame practice with some meaning that escapes their strict semantic definition (...). Thus there is no separation between “reality” and symbolic representation” (Castells 2000:403). The perception of reality depends upon the structure of information, which is substantively affected by IT.

Revealing the real, forming the background, establishing itself as a world, IT determines the relation of man to that which exists. “Through technology the entire globe is today embraced and held fast in a kind of Being experienced in Western fashion and represented on the epistemological models of European metaphysics and science” (Heidegger 1984:76). This all inclusive human experience of reality was first concretely unveiled in the sixteen century by the ‘Memory Theater’ of Giulio Camilio (Borgmann 1999:175), in which all information about reality would be gathered in one well-ordered information-space (ibid.). The prototype of this space is today the Internet and its logic of navigation, hypertext, and search engines (ibid.).

This power of *Ge-stell*, concealed in modern technology, “rules the whole earth” (Heidegger 1966:50). Ruling the whole earth, it logically and necessarily reveals what is the earth as such. The earth, our world, is now *enframed*, that is, united, and thus it appears as something, as the *globe* for the case of our age. *Ge-stell* reveals the earth as a *globe*. As the earth is ITised it becomes global. This globe as such, hanging suspended in space, is a technological being because it relies, depends, and appears only on grounds of a world previously revealed by *Ge-stell*. Phenomenologically we confirm this by describing rigorously the event of the globe in space, which it is not something *we perceive directly with the eyes*, much in the sense Aristotle (1998) used this expression to refer to knowledge, and Parmenides (quoted in Heidegger 1985) used it to indicate thinking as such. On the contrary the globe hanging suspended in space is a photograph, a picture, or a video. Only a very few men actually saw, with their eyes, directly and *naturally* I would say, the globe in space as such. Hence, this globe in space, the icon of our epoch, is a technological being.

By making the earth global, IT makes all human activities globalized. Hence, the globalized world is that on the basis of which the possibilities for being are now revealed in our lives. This revealing is everywhere, not only as a present-at-hand entity (Heidegger 1962), that is, as something to be observed, fragmented and analyzed, but also and more significantly as a ready-to-hand being. Globalization is thus the human dwelling upon this earth being globalized. In globalization all of our activities and involvement in-the-world make sense against a ready-to-hand globalized background. This signification was somehow captured forty years ago in McLuhan’s expression ‘global village’ in which the world is understood, taken, presupposed, absorbed, as one

whole community in which distance and isolation have been dramatically reduced by information technologies (McLuhan 1995). Still, there is a difference in the distinction we are pointing out: the global village is nowadays a ready-to-hand entity. A crucial way in which the essence of IT *essences* is thus this substantive transformation of earth into the globe. The globe hanging suspended in space is nowadays the most common and ready-to-hand equipment of our daily coping. The globe is now part, a constitutive element, of being-in-the-world. As such it is an *a priori* present meaning of what we are and it contextualizes, shapes, forms, develops, materializes every and each one of our activities.

This conception of the earth made global, and of the globe made an object hanging suspended in space, has for long been prepared, particularly by Renaissance and Enlightenment's quests for man to be the master of his destiny. This perspective is the History of Western civilization, and its origins go back to the Romans, and to a less extent to the ancient Greeks as well.<sup>5</sup> The Romans understood the world as the empire of Rome (Crane 2001: entry *terra*, particularly the references to Cicero Balb. 6.16, and to Agr. 2.13.33). Wherever Rome reached, the world was revealed against the imperial presence of Rome. IT and globalization currently rely on this same perspective.

### **Globalization as Meta-Discourse**

*Ge-stell* unfolds in globalization. In globalization the essence of IT addresses the real. Thus, globalization is not a phenomenon of the economy, of the markets, of politics, of culture, or of any other kind of human activity. Globalization is an aspect of the essence of IT, which, as ontological, has primacy over all the other aspects characteristic of the present epoch—it is how man is making sense of the world today. It is the basic and fundamental perspective on the basis of which each and every human activity in the world now gains its meaning. The global perspective is the background against which the several arenas of human activity are being addressed.

Almost wherever we look now we find the picture of our age, the globe: on the TV channels' logos and news bulletins (e.g., CNN, BBC, CBS, ABC, TVE, TF1), on a significant percentage of the advertising material that runs in magazines and newspapers, in the material of international organizations (e.g., UN, OECD, WB, IMF, Greenpeace). Yet in this appearance of the essence of IT, it is not the picture as such before our eyes that is most relevant for us. What matters, because it is what changes our lives substantively, is the globe hanging suspended in space as background of our action in-the-world. What is at stake is the collective appropriation of the meaning of that image and perspective in human activities. This human embodiment of the globe in space is what is most decisive in globalization.

Globalization as a setting that establishes possibilities and the contours of the analysis, has been an explicit or implicit assumption for much of the research of recent years in several areas of interest besides economy, markets, finance, and world power,<sup>6</sup> which

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<sup>5</sup> For example, refer to Crane (2001) to the entries of the Latin words *terra*, *sphaera*, *orbis*, *globosus*, *globo*, *con-globo*, and to Greek entry *sphaira*; Strabo in 2.3.1. refers explicitly to the earth as the “terrestrial globe”.

<sup>6</sup> Markets and technology, e.g., Barnett and Cavanagh 1994; Ohmae 1990, 1996; Woods 2000; financial system, e.g., Gray 1998; Hutton and Giddens 2000; politics and world power, e.g., Baylis and Smith 1997; Beck 1997; Nye and Donahue 2000.

might be considered the ones most obvious; for example the law (e.g., Borchgrave 1996; Braithwaite and Drahos 2000; Evenett, Lehmann, and Steil 2000; Gessner and Budak 1998; Wiener 1999); culture and social issues (e.g., Albrow 1997; Appadura 1996; Doheny-Farina 1996; Fearherstone 1990; Jameson and Miyoshi 1998; Postman 1993; Stromquist and Monkman 2000; Rash 1996; Wresch 1996); the individual versus the collective (e.g., Angell 2000; Friedman 2000; Davidson and Rees-Mogg 1999); sports (e.g., Bairner 2001; Miler, Lawrence, McKay, Rowe 2001). As the earth turns into a globe, and man assumes the role of the subject observing, analyzing, and intervening upon this globe, everything is in the process of being globalized.

The tragic events of September 11, 2001, in the USA, the terrorist acts in Bali and in other places also are examples of the unfolding of this globalization of everything. The underlying logic of that new kind of terror is imminently global. Its global operational reach is a corollary of something more important and previous to it: the global perspective. Global terror is conceived and unleashed against a background in which human action, even when that action is inhuman, makes sense within this global ready-to-hand perspective.

Let me briefly explore the CNN's globe (CNN 2001). The globe appears in CNN's homepage and in its TV channel's programs, contextualized by other type of signs. While many signs disclose the subjects in which CNN is involved, the globe provides the perspective in which those subjects are addressed: globally. To address an issue globally is to cover it anywhere on earth; it is to consider the whole earth as the relevant arena. CNN surveys the whole world as if from outer space and offers us the relevant news. Headline news, political news, financial news, sports news, cultural news, and so forth, are the issues that matter; global, is the perspective in which all of them matter, and are revealed to matter.

Figure 1 - **The Globe Hanging Suspended in Space**  
(from <http://www.cnn.com/CNN>, 17/04/2001)



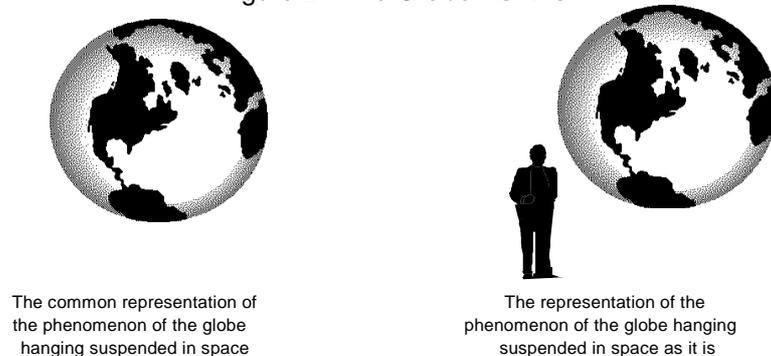
The global perspective means an addressing of the world from space, that is, man's activities in the world disclose their meaning while addressed, so to speak, from outside the world. Yet, as it is obvious that man is not in outer space, that picture of the globe might point to other matters as well. The out of the world perspective is primordially a statement of the totality in which reality makes sense today. The world is the globe. A globe is a "spherical object" (OPDT:319), as such it is something delimited—it is spherical—and objectified. The globe is an object because it was previously delimited. It matters the least if the world turned out to be a globe or a parallelepiped. That the

world is delimited is what matters here because while *enframing* IT necessarily limits, reduces, restricts, regulates, controls. Within the essence of IT the world turns into an object surveyed, scrutinized, monitored, controlled, dominated by man. This rationale of IT is fully disclosed in the global perspective. Constrained to this earth by our condition we have found a way of acting as if we had it at our disposition from the outside (Arendt 1958).

Revealing the world as an object man reserved for himself the role of the subject. Thus, in globalization the Cartesian dualism is thriving. Yet, what holds correct is not that globalization supports the dualist subject/object model, but rather the reverse. It is on account of the path that Cartesianism has had in the Western world for the last centuries that globalization comes into presence. Grasping the Cartesian temper of globalization, and stripping out the words and signs of the picture of the globe suspended in space, we can more rigorously access what is at stake in globalization. Is the globe hanging suspended in space the full representation of globalization? The answer is ‘No’, because everything said is said by someone, everything surveyed is surveyed by someone, any perspective is the perspective of someone (Merleau-Ponty 1962).

When putting man back into the picture the representation of the globe discloses quite easily the subject/object model, but at the same time it becomes untenable. Man is simply not in space. Man is in the world always already involved. Man has taken himself out of the representation of the globe because this approach is based on a Cartesian epistemology, in which man, as the subject, assumes himself as the final and objective court of reason (Palmer 1969, Zimmerman 1986). Globalization and IT draw on this stand, and strengthen it as well.

Figure 2 - The Globe As It Is



IT and globalization go hand in hand. In some cases IT is pointed out as an enabler or as a promoter of globalization. In other cases it is just indicated as a result of the spreading of IT. This investigation aims at uncovering a deeper relation that links both phenomena. Our argument is that the essence of IT holds in itself as a logical corollary the unfolding of globalization. *Essentially* IT and globalization are the same phenomenon: *Ge-stell*. “Informatization is globalization”<sup>7</sup> (Anderson 2001:205)

<sup>7</sup> Our translation from the original “Informatização é globalização”.

because what firstly and primordially Ge-stell enframes is man's relation with a world in which he is what he is:

“Now that modern technology has arranged its expansion and rule over the whole earth, it is not just the sputniks and their by-products that are circling around our planet; it is rather Being as presencing in the sense of calculable material that claims all the inhabitants of the earth in a uniform manner without the inhabitants of the non-European continents explicitly knowing this or even being able of wanting to know of the origin of this determination of Being. (Evidently those who desire such a knowledge least of all are those busy developers who today are urging the so-called underdeveloped countries into the realm of hearing of that claim of Being which speaks from the innermost core of modern technology)” (Heidegger 1972:7; parentheses from the original).

The essential way in which IT unfolds appears in globalization. IT/Globalization is now part of being-in-the-world, and, thus, it potentially alters many aspects of what we are and of what we do. Always and already in a globalized networked world, now a consummated part of the primary phenomenon of being-in-the-world, we can read with deeper meaning Heidegger's (1984:57) words: “[m]an has already begun to overwhelm the entire earth and its atmosphere, to arrogate to himself in forms of energy the concealed powers of nature, and to submit future history to the planning and ordering of a world government”. This world government relies on the metaphysical contours of globalization. It is surely a set of bodies whose concerns are the global addressing of issues (e.g., UN, WTO, WB, IMF, World Economic Forum, NATO), but above all, it is a global logic of acting. This global logic, for example means in economic competitive terms, that companies instinctively and intuitively take the whole planet as their typical arena. Morita, the leader of the Japanese company Sony, described globalization as ‘global localization’ (in Angell 1995). The planet is taken as a whole and at once, and the managers locate each function and each process, from R&D, software development, raw materials, and customer care, to finance, management, taxation, and markets, wherever on earth a higher output/input ratio is detected. Global efficiency drives the action in an ITised reality.

Once one has experienced the real-ness of IT our sense of reality changes as it cannot anymore not take into account the possibilities disclosed in IT. The IT reality is not a mere way of adjusting ourselves to the real. IT is the real and as such it is human action that adapts to IT. For example, a mobile phone indicates the possibility of reaching and being reachable by every other person on this planet. As this possibility is grasped, and appropriated on a societal basis, it not only cannot be reversed, but it imposes itself as a new mode of being and acting.

Action is now global, that is, the referential whole (Heidegger 1962) in which each one of us always and already is immersed, is global. In this action that globalizes, that is, in globalization, the world shows up as a planetary IT system. The real appears as a planetary system of communication, that is, as a fundamental mode of coupling and adjusting ourselves to and in the world. In this world turned into a ‘village’, a properly shaped and appropriated language—needed for the coupling of the entities of this new community—is emerging as global: a new English, the “Anglo-American the universal language of modern technology” (Zimmerman 1990:215). In/with/through IT is now the mode in which many of us in the Western world experience ourselves in-the-world.

In this light it is interesting to note that the contemporary scientific and professional communities call the Internet central routers *the truth* (Village Voice 2001).

## Conclusion

The paper has showed, hopefully, that IT and globalization essentially are the same phenomenon; an ontological phenomenon that addresses being-in-the-world. IT/globalization addresses human on going adjustment to the world and thus it features domination over meaning in that it is the essential unfolding of the ontological revealing that rules our epoch. As an appearance of *Ge-stell* globalization is the *logos*, the ground for action, against which what appears appears. Globalization means, rigorously, the globalization of everything. As such, as a phenomenon with metaphysical contours, globalization holds complete domination over all the phenomena of our times.

We should mention that this domination is not equal to social, political or economic uniformity whatsoever. Although by the logic of this investigation that kind of event cannot be put aside, it cannot be taken as inevitable as well. What is at stake in here is a much deeper disclosure of the real against which uniformity and multiformity, themselves, show up. For example, the ontological background of *Ge-stell* is that on the basis of which the Western world is “developed” and many Asian and African countries are labeled “developing”. IT and globalization, as the background of our times, are becoming the implicit criteria against which countries, regions, and cities will be further and further classified (Heidegger 1972:7). In its grounding of an age, we could say of IT, and thus of globalization, what Heidegger (1977:115) synthesized about the fundamental way in which metaphysics unfolds: IT/globalization “grounds [our] age, in that through a specific interpretation of what is and through a specific comprehension of truth it gives to [our] age the basis upon which it is essentially formed. This basis holds complete domination over all the phenomena that distinguish [our] age”.

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