
Cultural Security of the Transboundary in a Globalizing World: A Theoretical and Methodological Analysis

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Abstract:

This article presents the phenomenon of cultural security on the basis of "systematic unity" and "typological differences". This allowed to analyze the features of the manifestation of cultural security in Russian and Chinese society on the example of religious security.

Keywords: *Cultural Security; Globalization; Globalizing Culture; National Cultural Security; Religious Security.*

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1. Introduction

The globalizing world defines its rules and conditions of existence, because globalization, as a process, not only covers all levels of life (economic, political, social, cultural, religious, etc.), but also establishes between them not only the interrelationship, but also the interdependence of its subjects (Borisenko and Fomina, 2016a). The interrelation is expressed in the formation not only of international associations (Borisenko and Fomina, 2016b), the regionalization of forms of activity (Sukharev and Kuchinskaya, 2016), but also in the interpretation of historically formed cultural entities, such as Chinese Christianity (Zhang and Fomina, 2015).

According to Y.F. Abramova and I.I. Arsentieva (2005), a specific feature of the current state of the world is that the alternative to the further existence of civilization manifests itself in the struggle of two opposite tendencies. The first trend is the consolidation of the world community in front of the threat of global problems: the expansion and strengthening of world economic relations and relations, the creation of large inter-state associations to solve various problems; any knowledge becomes the property of all mankind for short periods of time. The second trend is an obvious confrontation of various social systems, exacerbating the entire aggregate of global problems and manifested in the arms race and the constant local conflicts threatening to transform into the world; in the aggravation of economic competition, both between different countries and various state groupings; In neocolonialist tendencies; nationalism, religious fundamentalism.

In connection with these trends, issues of cultural security become topical. As a sphere of national security, cultural security presupposes the protection of traditional values that are revealed through the spiritual, moral, historical, religious foundations of the spiritual sphere of society, as well as in the identity and identity of the national culture from external and internal threats that seek to destroy the identity and historical roots of the national Culture. If we consider cultural security as a condition for the life of society, then its interpretation can be expressed in preserving and strengthening its cultural and scientific potential, which can be possible with the ability of the state to solve the urgent tasks of the political, economic and social.

But if the globalizing world is a concept of an abstract nature, its components (globalized economy, globalized culture, etc.) not only reflect the real processes, but also shape, promote their development, formalize into concrete new formations and provide conditions for their existence in such forms as security.

2. Methodological Framework

The idea of "security" is not a modern education, but in the context of globalization, it begins to receive new content that reflects the existing processes from global security, to economic, cultural, religious, etc. of the security. If you approach the

study of cultural security from the standpoint of philosophical reflection of the "idea", relying on the theory of V.M. Mezhujev (2004) then its essence will be represented by "systematic unity" and "typological difference".

Systematic unity is the comprehension of various directions (forms) of manifestation of cultural security (from the preservation of traditional cultural values, to the formation of a new cultural identity). Typological education makes it possible to comprehend, compare, compare not only the manifestation of cultural security, for example, in Russia and China, but also within the framework of international associations (for example, the SCO), in the context of various religious associations (eg Orthodoxy and Protestantism). Thus, the systematic unity of cultural security is the focus on its content, and the typological formation of cultural security is its form.

Thus, we concluded that during this study we will analyze the form and content of cultural security in the context of globalization. Limiting the area of the research topic, we focus on the essence of cultural security directly in the context of the transboundary border. Today, trans border is not only a geopolitical formation, but also a sphere of interaction, interpenetration, mutual influence of border cultures (cultures of different peoples and civilizations). Therefore, the problem of cultural security is the spectrum of issues of the correlation of traditional and modern cultures, cultural identity, cultural identity, etc.

If we consider Russian and Chinese studies of the nature of cultural security, it is worth noting that the problem of security is for Chinese scientists central. Through cultural security, China's state and international policies are being built. It should be noted, as Hu Yanli (2016) notes, that it is the sphere of culture that is dominant in the decision of both state and international policy.

Culture is perceived and interpreted by Chinese researchers in the Marxist interpretation - as a combination of material and spiritual wealth of society (Batjargal, 2008). This corresponds to the state system that was defined in 2011 in the Resolution of the Plenum of the Central Committee of the Communist Party of China of the 17th convocation: "The CPC Central Committee on deepening the reform of the cultural system and the objectives of promoting socialist cultural development and the prosperity of a number of basic issues" (Authoritative release, 2011). Where, by the way, there was talk about cultural security (in the context of the consideration of traditional values, the influence of Western culture, the clash of cultures, the role of culture in competition, etc.). At the same time, cultural issues are considered for national security problems. Therefore, it is not accidental that in the Resolution the culture is treated as the blood of the nation, as the spiritual home of the people.

If for China the solution of issues of cultural security goes into the context of the "soft power" effect, thanks to which the level of influence of Chinese culture on the world arena will be increased, in the domestic interpretation cultural security is an

internal sphere of national security. Therefore, it is no coincidence that in recent years, when Russia's geopolitical situation has become more complicated, cultural security is treated in the context of threats (a threat to cultural security). Thus, already here we see the specifics of both systemic unity and typological education in the theoretical interpretation of cultural security. In today's world, culture, which is the cornerstone of the formation and development of countries, is given special attention.

It is no coincidence that A.N. Chumakov (2014), analyzing the Declaration of the Forum "Shanghai Consensus", notes that "the intensification of cultural exchange (the strengthening of cultural interaction based on "soft power"), the strengthening of mutual understanding and trust among the peoples of all nations in order to encourage wider international political and economic cooperation, peace consolidation and development" - the main activities of Chinese cultural policy.

In this context, the problem of national cultural security includes: the security of language, customs and morals, values and way of life. Language is the most fundamental and lasting component of civilization, with the loss of which the national culture loses its significance. Customs and traditions of the nation are formed during a long process of historical development, remaining in various forms of manifestation, even with the loss of language. An example is the Russian old residents who inhabited the border areas of China. Against this backdrop, values are an intrinsic and profound aspect of culture. Lifestyle refers to the patterns of everyday life in a culture, from clothing to food, with any transformation, preserves its historical image in various elements.

Consequently, the main task of cultural security is to guarantee cultural sovereignty and eliminate hidden cultural threats. From the effective policy of power, the level of culture and its preservation depends, the possibility of transferring to another generation. Thus, Chinese Culture Minister Cai Wu says: "China has chosen the path of peaceful development, thus trying to form a harmonious society within the country and a harmonious world outside of it" (Trenin and Lihua, 2013). Recognition of culture in China as an effective tool of "soft power" and modern statehood is an example of pragmatism that characterizes modern Chinese foreign policy.

3. Results and Discussion

Modern Chinese literature on soft power attracts attention with an ideological focus and a pronounced emphasis on culture. Therefore, Chinese identity is characterized by the fundamentals of the philosophy of Confucius, and is aimed at not only building, but also pursuing a policy of injecting new globalization trends. The changes that have taken place in China's economy since 1978 have proved that closer ties with the rest of the world and participation in the global market have exacerbated China's competitiveness. China, speaking of cultural security, stresses

that it is not necessary to close the door behind itself and say "no" to the rest of the world. Sometimes, it is much safer to "open" this door wider. Therefore, China creates a new identity, balancing its traditions with foreign influence, and the historical legacy with modernization.

As the Chinese analyst Guanqun Wang (2011) noted in an interview with Tsinghua in 2011, when a densely populated country like China wants to spend more resources on cultural development, it not only benefits its people, but also creates opportunities for foreigners who have such qualities as Understanding, will and patience to participate in this process.

In the era of globalization, culture has become an important component of national comprehensive power. As Fengyan Jiang and Shuxia Wu (2011) wrote that along with the process of globalization, the problems of the national security of culture rise to the same level with soft power. Ideology is the basis of national culture security (Wen, 2005). This is due to the fact that Fengyan Jiang and Shuxia Wu (2011), wrote that in the era of cultural globalization, the capitalist countries intensified their spread and penetration of ideology into the socialist countries. They promote Western democracy, freedom and human rights. Advertising of the political system, and style of life, destroys the guiding channel of Marxism in the field of construction and development of China. And as Fengyan Jiang and Shuxia Wu (2011) noted, some people with weak will, even face a crisis of faith.

In the process of cultural globalization, traditional Chinese culture suffers from serious problems. On the one hand, the reform of openness, with a significant introduction of cultural products of Western countries and material wealth. This has contributed to the fact that Western values and life relations have spread among the population. The traditional culture of China, based on kindness, loyalty, manners, wisdom, is destroyed to a certain extent. As Xiao Anlu (2007) writes that the young worship lacks morality and there is spiritual emptiness. After traditional culture loses its independence and subjectivity, it loses the basis for independent survival in acute competition. On the other hand, China's traditional culture with deep meanings is supposed to build its own culture of soft power.

According to Xiao Anlu (2007), Hollywood has taken advantage of China's traditional cultural resources and the production of popular films, such as *Mulan* and *Kung Fu Panda*. Thus, Chinese traditional cultural resources were transformed into the US media. But at the same time there is a trade deficit. For example, from 2000 to 2004, China imports 4,332 films, and half from the United States. Only a few Chinese films are exported.

More than 3000 US universities, only about 800 have a Chinese language course. However, according to Jiabao Wen (2005), in China, English is studied in primary schools and even in kindergartens. This is because Chinese culture retains ancient features, taking into account the changes.

Jiabao Wen says that, the culture was influenced by the policies of various leaders and acquired different shades. If Mao Zedong pushed the Confucian teachings to the background during the Cultural Revolution (1965-75), the subsequent generation of leaders adopted Confucianism almost passionately. Whether it is Jiang Zemin's "rule to force" or the idea of Hu Jintao's "harmonious society", Confucian ideals are embedded in the state vision of modern China, which emphasized the achievements of various national goals. Mao's vision of cultural exclusivity gave way to a more receptive worldview in relation to cultural diversity, with an emphasis on coexistence and harmony during the Hu-Wen period (2003-13).

According to Jiabao Wen (2005), the Premier of the State Council of China Hu-Wen said: "Cultural diversity is an objective reality in the world and when the diversity of cultures is observed, civilization will progress." Therefore, the Chinese leadership remains wary of the influence of the Western "cultural onslaught" in the search for Truth. This explains why one of China's priorities is to expand the global cultural presence.

One of the vivid examples, the policy of cultural security, is the Confucius Institute with the "mission to protect national culture and enhance the national soft power and the international influence of Chinese culture" (Benavides, 2012). Confucius' institutions spread throughout the world. Confucian teachings and principles, with their unequivocal emphasis on humanity, education and harmony, unite ethnic Chinese around the world and attract people from other countries to China.

Therefore, it is no coincidence that the rise of China is accompanied by concern from the international community. Beijing is aware of the need to ensure its alternative perception by eliminating the tension around it. In March 2013, after the annual session of the national legislature Premier Li Keqiang, said: "Even if China becomes stronger, we will not seek hegemony" (Global Public Opinion Poll reveals an increasingly negative view of China, 2013). Thus, in China, culture was defined as one of the main tools for communicating messages of peaceful development and harmonious coexistence. And this is not accidental. The culture of different peoples is a way of identification.

In the conditions of a transforming society, identification, which is carried out on an ethnic, religious and ethno-confessional basis, is important for an individual and an ethnos in general. Religious identity can be represented as a system expression of the person's worldview, the quintessence of issues that are born of his "life world" It is the life world of a person that is determined by its cultural consistency and value aspiration. It is not accidental that in China the identification of the Russian people is carried out at the expense of the concept "Russian Orthodoxy, and for the Chinese this factor is Confucianism.

If we talk about religious identification, it is worth noting that it is different from ethnic and cultural. Adherents of the same religion, even if they live on different

continents, identify themselves in most cases uniformly (Buddhist, Christian, etc.) regardless of the country of residence. This commonality is a good condition for religious figures. They easily find a common language with people in different parts of the world. It should be noted that history has examples of religious fanaticism and intransigence.

In the modern world, political and business elites turn to religious doctrines, as they are a powerful tool (political technology) of influencing mass consciousness and behavior. Therefore, it is no coincidence that not only in modern conditions, but also historically, religion has been and is a powerful tool of social, political, cultural mobilization. But it is not only an element of man's spiritual practice, forming its values, answering the questions of being, but also an effective tool in geopolitical space, in the struggle for resources and territory.

M.P. Svishchev (1999), analyzing the research N.A. Trofimchuk and M.P. Svishcheva notes that today in the scientific field a special term has appeared that denotes the interaction and interpenetration of geopolitics and religion. This is "geopolitical missionary work". Its meaning is revealed in the activities of members of religious associations, which aims at erasing political, geographical, social and religious boundaries for the realization of one goal. Its meaning is to bring people to their faith through the dissemination of values that are "brought" into the historically formed spiritual space, transforming and modernizing it. This is how the existential and territorial expansion begins in opposing cultures and states. And these are issues of cultural and religious security.

It is no coincidence that, by directing their activities to the formation of Chinese Christianity, Chinese ideologists take the step to not only "Sinisterize" Protestantism, which has great influence on the youth, but also create a new type of Christianity that will propagate the Chinese values spreading in the world. It is not accidental, spreading in Russia in the 1990s of the 20th century, Protestantism, including followers, considered in the sermons an economic, social, unstable situation in society. And if China is looking for a path to religious security, Russia is still at a dead end, since historically established Orthodoxy, unlike Confucianism, is not the basis of life. And the understanding that Russian Orthodoxy is the cultural identification of Russians is common both at the state level and in the minds of the Chinese.

4. Conclusions

Paying attention to cultural security, it can be stressed that the formation of an extensive network of religious organizations, charitable foundations, along with a change in the world outlook, is a factor in the formation of a positive attitude towards the country that sent the missionary through religious teachings and sympathies. This, of course, will be reflected in the future. And the consequence of this is that in business and politics there will be a generation with a religious

orientation that is far from traditional values. It is possible that joining the new religious orientations will become one of the priorities for international cooperation. In a globalizing world there are no more "pure" cultures, since every ethnic culture, being in the system of intercultural interaction, not only perceives but also projects values in other cultures. Therefore, the problem of cultural security of transboundary borders is a problem of preserving identity.

5. Acknowledgements

The article is executed within the framework of the state task 35.9234.2017/БЧ

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