

O.F. Samoylov

*assistant of International Relations and Foreign Policy department of
Kyiv International University, post-graduate student of Kyiv
International University*

DIFFUSION OF CULTURE IN TIME OF GLOBALIZATION

This article deals with the peculiarities of contemporary globalization processes, influence of globalization on the development of modern culture. The influence of globalization of culture on international relations is also studied.

Key words: diffusion, globalization, neo-globalism, expansion, culture, civilization, “golden billion”, international relations.

Topicality of the article is based on the necessity of examining of contemporary globalization processes and their influence on culture.

The aim of the article is to study the process of culture in time of globalization and its influence on foreign and external policy of the main participants of international relations.

Among *the literature* used while writing this article, works by R. Robertson [1], M. Bolkhovitinov [4], J. Kelly [10], Manuel Castells [9], Samuel Philipp Huntington [17], Oswald Spengler [19], Jose Ortega y Gasset [18] and others should be mentioned.

Since last decades of the 20th century, the peoples of the planet and their cultures have been exposed to a strong global process that is known as globalization (this term was firstly applied by R. Robertson, the American sociologist in 1985) [1]. The scale and multidimensionality of this process shows that humanity has entered a new era of development, which will become a planetary change. In its nature globalization is in the spotlight not only of politicians and economists, but also of philosophers, sociologists, writers, journalists, and representative of various social movements. Its implications and prospects get mixed interpretation, which

corresponds to the most radical contradiction of this epoch-making event.

In the context of modern civilizational evolution globalization is a relatively new and the highest stage of a long and well known process of internationalization (transnationalization) of many aspects of public life. To rephrase a famous saying of Russian historian M. Bolkhovitinov [4, P. 48] that international relations in terms of the reunification of the Eastern and the Western hemispheres began with opening of the New World and the politics of the big states, we can argue about the meaning fateful turn of the 15th – 16th centuries in establishing of globalization. After its development in a number of steps related to the creation of the international capital, colonialism, scientific and technical communication, new communication technologies etc., globalization now reflects the objective process of start of interpenetration and interdependence of modern socioeconomic and social and political processes on a global scale. These processes not only cross national barriers, but also combine the seemingly dissimilar phenomena.

The modern concept of "culture" as civilization emerged in the Western Europe in the 18th – early 19th centuries. Further, this concept on the one hand, included the differences between different groups of people in the world, on the other – the difference between mother countries and their colonies around the world [19, P. 251].

According to J. Kelly, modern globalization sharpens and reveals the specific aspects of the problem in not new correlation of European and American cultures and cultures of the rest of the world, mainly in the developing world [10]. However, he said, together with the necessary technologies, the Western, mostly American culture, came there, which confronted the local traditional spiritual culture [10].

The response to this expansion of mass culture was diverse – from freedom of its dissemination to a sharp resistance. With the advent of satellite television and the Internet, possible penetration of Western culture in all countries increased so that it challenged the very existence of not particularly strong cultures that could not resist to the expansion of an alien culture [12]. In this context it should be

noted that Ukraine has been under a strong pressure of “not premium” American and Western culture.

Analyzing mass culture and the situation in today’s globalized world, we have concluded that mass culture is the basis on which a transnational culture was formed [12]. Transnational culture is the closest to mass culture among all levels of culture. Transnational culture is based on and includes certain layers of mass culture of national cultures, it is a culture that integrates those cultural products which are formed on the upper levels of local cultures, the most mobile and standardized to some extent. Transnational culture is achieved through unification, generalization of human values and interests. On the other hand, transnationalization of cultural space leads to penetration of individual cultures of new values and semantic content and of some model of globalization into this space. Currently, millions of people in the world endure the impact of transnational culture as a result of the dynamic distribution of transnational culture. Modern communication means formation of some international style of international norms of behavior, standards of judgment, taste etc., that cross borders and are favourably perceived by representatives of different cultures. As a result, transculturation becomes a new episteme of global outlook [12].

In today's world the possibility of cultural exchange has dramatically increased, but in real cultural influences, as well as informational are unilaterally directed, and their nature of pressure contradicts the very nature of healthy cultural relations, because cultures organically and productively absorb only what is needed internally and what is prepared by previous development and potential.

Enlargement of the world information space, strengthening of language and cultural interaction of the common person’s access to information and global intellectual property should primarily be noted among the positive effects of globalization. At the same time, globalization promotes the establishment of powerful civilizations systems that gradually drive back weaker systems, imposing their own values and laws of development.

An important prerequisite for cross-border communication is to choose the language in which it occurs. Several so-called world languages especially English may play the role of this communication. According to various figures, it is now used by 400 to 800 million people: those for whom English is the first (native) language, and those who constantly use English in the areas of information, education and international communication [6]. The choice of English for the role of first language of international communication is caused by both internal and external factors. The researchers point out its rational structure, rich vocabulary, which allow to create branch terminology. However, English is associated with English-speaking world (dominated by freedom and democracy) in which the most powerful modern State – the United States – is a leader. All this provides English with high prestige in the eyes of speakers, encouraging them to study it. The function of international communication is also served by French, Spanish, Arabic, Portuguese, Russian, spread on separate continents and serving several national associations. Given the increasing globalization, the natural pressure of languages of international communication leads to vanishing of less used languages. It turns out, in particular, that the increasing number of people seeking to master the "world language", especially English, and there is a high level of bi and multilingualism. Therefore, in our opinion, this aspect of the apocalyptic nature of the extinction of languages concerns minorities and with the linguistic concept of the world taking pictures of human language to one or two colors blur, which would be disastrous for spiritual impoverishment. Socio-political sphere is characterized by concentration of power and energy solutions in the conceptual world centers and, thus, by limits of possibilities of the world periphery, increasing alienation from human society, oppression of local initiatives and traditional forms of social life, up to power, the armed imposition of Euro-Atlantic model of democracy as if universal for all people.

Weaker influence of traditional religion in society can be considered as one of the most important trends of contemporary globalization. It is truly an epochal phenomenon called secularization, and it has a European origin.

The process of secularization and loss of spiritual and cultural identity of the leading countries in the world is, perhaps, the most important trend, which, unfortunately, is too often ignored or glossed over in discussions of global problems.

Secularism, which is rapidly gaining momentum in Europe, is also a pseudo-religion that has its own values and unchanging moral norms, its cult and its symbolism. Like communism in the early 20th century, secularism today tends to consciousness monopoly and does not tolerate competition.

"Moral code of a builder of the new Europe" can be considered humanistic manifestoes that have now become a moral compass of the Western Europe and America. The first Humanist Manifesto was issued by a small group of humanists in 1933. Firstly, as an alternative to modern religions, it advocated atheistic religious humanism and, secondly, the principles of public and social planning [13].

The ideology of secular humanism is anthropocentric, because it perceives a human being as the measure of all things, as an absolute value and a measure of truth. In the Western liberal sense the concept of human rights is not always associated with the concept of moral responsibility. A person should not be guided by moral principles in religious life, because the ideological support of secular humanism is the idea of the absolute dignity of a human being, liberty and the existence of universal, human values, which have to become the basis of a single global civilization. From the perspective of humanistic morality, the only restriction of human freedom is freedom of others: everything that does not infringe upon interests of others is moral; everything that infringes their freedom is immoral.

It is interesting to note that humanism expresses itself as a worldview that is based on principles of anthropocentrism and liberalism, and moreover one of the main role is assigned to scientific and technical progress and scientific knowledge. There is a paradoxal trust in something primitive, vulgar or even religiosity (occult, esoteric, new-fashioned movement «New Age», astrology, UFOlogy etc.) in modern European society, including ours, along with believe in humanity and scientific progress.

So, it's not surprise that the prominent American politician, candidate for U.S. president in 2000, Patrick Buchanan in his book "Death of the West" calls Europe a "living corpse" [5]. In his opinion, retrieve from traditional Christian values led to leveling of family values in the West. Europe itself has signed a death sentence – it is simply suffering from depopulation, there is a national aging and catastrophic extinction of the European nations [5, P. 301].

Although globalization raises high the banner of freedom, but actually sphere of human freedom shrinks, like shagreen skin, under the influence of not always noticeable, but powerful manipulators – economic, political, mass culture, mass media and others. What place will remain for the individual under the pressure of global factors which they rely on, which root will it have?

Assessing European cultural history, we usually pay attention to enhancing of military sphere, development of civilization, social mechanisms of determination, learning and concentration of ideas, i.e. objective results of creative activity.

Now when international cooperation prevails over self-isolation people need to consider themselves as representatives of a single humanity. This approach allows to consider culture as a process and outcome of mental convergence of cultures, which opens peoples and provides for their mutual enrichment thus for self-development. That is why different vectors of interpretation of the concept of global culture, which, along with the necessity and irreversibility of globalization, especially of economic life, get more and more backers and become more actual.

So, there is no wonder the world now addresses the issue of multiculturalism [10], as evidenced by the different names of one (seemingly) phenomenon: multiculturalism, international culture and cultural diversity etc. There is a problem of self-identification of a free person. A free person is free to choose almost any culture.

In a globalized world of mass media culture effects the sector of the economy, making it a mass culture. Thanks to mass communications it covers the vast majority of society through a single mechanism of fashion and subordinates all aspects of human existence [12].

Today, serial mass production has several features: primitive characteristics of human relations, triggering social and class conflict, clashes of "good" and "bad" people, whose purpose is to achieve personal happiness at any cost.

"Popular culture" affirms the identity of the material and spiritual values that equally serve as products of mass consumption. In this aspect "mass culture" era of globalization is characterized by emergence and rapid development of a specific professional staff, whose purpose is to use the content of goods used, techniques of production and distribution to subordinate the interests of the mass consciousness to the monopolies and the state apparatus and suppress of protests [12].

Recognition of science, reducing influence of the church, and transition from the agrarian to the industrial society led to a change in people's minds. Biblical truths are questioned, women become equal with men. The end of the 19th – early 20th century (mainly in Britain and the United States) saw suffrage movement that aimed to give women equal voting rights at men had [15]. A logical extension of this movement was feminism. The First World War also played a significant role in formation of feminism, since men were mobilized to the front, the role of women in the rear markedly increased.

Since the appearance of globalization information technology is internally related to processes of information society, it is evident that according to M. Castells it supports culture and people as its representations [9, P.434]. Post-industrial information society is defined as "knowledge society", which opens up broad prospects for development and creativity of the human being [9, P. 435]. But this very characteristic means that the emphasis is done on the intellectual component of culture. On the other hand, it is extremely dangerous and unacceptable to leave the intellectual culture without spiritual culture. Moral ideals, norms, feelings, humanistic values, ideas of justice, freedom and human rights involve moral culture in the field of goals and interests of globalization. Therefore, according to M. Castells, one of the most important conditions for the existence and further development of mankind involves achieving of harmony in the relationship of intellectual and spiritual culture [9, P. 435].

Modern culture, in our opinion, is determined, first of all, as integrating of various cultural configurations in a single unit.

Globalization of culture leads to an intensification of the processes that, in the words of Jean Baudrillard, formed the so-called "culture of excess", which is characterized by oversaturation of values and lack of value judgments, transcoding, rewriting of all familiar things with new terms [3, P. 210].

Cultural globalization can be based on the Western values i.e. values that generated the current crisis in the world, or it can lead to a new system of values as a result of new spiritual revolution, and then it will be based on this new value system.

One of the striking features of the modern world is its ethnic and national diversity. At this stage there are more than 200 independent States, five thousand ethnic groups and more than 600 communities whose representatives speak the same language [6]. However, in recent years under the influence of globalization, the structure of the international community has pretty quickly deformed. For example, according to some forecasts, by the end of the 21st century more than half of the existing current ethnic languages may disappear altogether [6]. This means that cultural values and the knowledge presented in these languages may be lost for future generations.

In order to understand and adequately and objectively evaluate the current trends and implications of globalization of culture and society, we should, in our opinion, clearly distinguish two main phases of globalization as ideological foundations of globalization. Globalism as an ideology originated in the early 1970s, when the first results of quantitative studies of a number of problems that were performed under the auspices of the Club of Rome were published [14]. The results greatly influenced the consciousness of the elite of the international community, which faced a dilemma: either to define a new strategy for the development of civilization, or accept the inevitability of a global environmental disaster, which, as predicted, is to happen in 2025 – 2030 [14, P. 95]. According to K. Colin, the feature of globalization of the 20th century was the problem of consolidation of the international community in face of rapidly

approaching general threat and that questioned the existence of human species [11]. In response to this threat, there was a number of representative international forums devoted to a systematic analysis of global issues of further development of civilization and attempts to develop a joint strategy of the international community to prevent global environmental catastrophe. Among these forums, we should mention International Congress on Environment held in Rio de Janeiro in 1992 [8].

However, today, over a dozen years after this forum, the ideology of globalization has changed dramatically. Now mankind has to deal with neoglobalism that has very different strategic goals. The essence of these objectives is to get access for a limited number of population, namely the population of the developed Western countries (the so-called "golden billion") one way or another to raw materials and energy resources of the planet [16]. Most of these raw materials are located in the territory of so-called "third world", which further doomed the States to beggarly existence as colonies and raw materials stockpiles of industrial waste. That is the strategy of further development of civilization, which according to some modern apologists of neoglobalism provides an opportunity for the population of the developed Western countries, and especially for the United States, to continue their course of economic development based on the principle of unrestricted development.

Thus, the unification of culture is becoming a more global problem, which conceals a serious threat. The world, in which we must live, is becoming not so bright. Many customs, ceremonies, rituals, forms of behavior that made mankind's folklore and ethnographic diversity in the past, are gradually disappearing, the bulk of society is acquiring for new standard and forms of life.

Cultures, based on history, are the main source from which a person takes the meaning of life. A person that has lost their historical roots, is threatened with psychological disorientation, loss of internal rules that govern and regulate human aspirations and goals.

But globalization of culture leading to unification bears the risks and threats not only for individuals but for the society in general.

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У статті розглядаються особливості сучасних глобалізаційних процесів та аналізується вплив глобалізації на розвиток сучасної культури. Досліджується вплив культурної глобалізації на міжнародні відносини.

Ключові слова: дифузія, глобалізація, неоглобалізм, експансія, культура, цивілізація, «золотий мільярд», міжнародні відносини.

В статье рассматриваются особенности современных глобализационных процессов и анализируется влияние глобализации на развитие современной культуры. Исследуется влияние культурной глобализации на международные отношения.

Ключевые слова: диффузия, глобализация, неоглобализм, экспансия, культура, цивилизация, «золотой миллиард», международные отношения.