GLOBALIZATION IMPACT ON NATIONAL CULTURE

Elena Slepneva¹, Venera Bogdanova², Leysan Fatkhullina³

¹PHD, Kazan National Research Technological University, Russian Federation, elenaslep@mail.ru
²PHD, Kazan National Research Technological University, Russian Federation, bogdanova@mail.ru
³PHD, Kazan National Research Technological University, Russian Federation, foxredfox@rambler.ru

Abstract

Globalization contributes to the process of hybridization culture. This process stems from the rapid development of information and communication technologies in recent years, vehicles that facilitate interaction between millions of people who come from completely different cultures, thereby blurring the boundaries of ethnic differences and propagating the universal values and the products of mass culture. These processes translate into a homogeneous culture taking shape whose products add to the deformation and destruction of national cultures aggravating cultural-identification issues through information networks regardless of human desire.

The way out of this situation which is developing can be found through the microidentity of man, i.e. his identification with the immediate surrounding environment, a feeling of closeness with the main primary communities of contact leading to a single perception of the world.

Keywords: globalization, national culture, identity, hybridization, ideology.

INTRODUCTION

The world today is marked by growing interconnectedness and interdependence among different countries, peoples and cultures. This process, which has permeated various fields of public life across all countries in the world, has been termed “globalization” by modern science.

As it stands now, the term “globalization” and the history of its origin are interpreted in various ways. While some authors trace the emergence of globalization back to the period of blooming prosperity of the Roman Empire, others contend that the roots of its origin harken back to the age of Antiquity. Anthony Giddens believed globalization to go hand in hand with modernization representing in and of itself the product thereof. He referred to the XVII century as the time when the globalization processes were set in motion [1]. There are also opinions attributing the emergence of globalization to the turn of the XIX — XX centuries, a time characterized by burgeoning international trade, developing industries and an emerging financial market [2].

To many, the word “globalization” is synonymous with the name of R. Robertson, an English scientist. In 1983, he used the term “globality” in the title of his paper “Discussing globality” and went on to outline the underpinning of his concept in 1992 which is premised on the idea of global integrity, a phenomenon which stems from the achievements of the Western civilization spreading across the board. According to Robertson, globalization represents a process in which various factors of international significance are seen
producing an impact of growing magnitude on the social realities of individual countries extending to economic and political relations along with cultural and information exchange [3].

The scale and impact of the globalization as we know it today makes it an absolutely unique phenomenon. First and foremost, globalization, being the product of the expansion of the Western European civilization, covers the inhabited portion of the planet in its entirety thus becoming universal in nature. Secondly, it takes over spearheading through space and time via state-of-the-art technology bringing together different countries and cultures to the greatest possible extent. Thirdly, it is systemic in nature as it covers almost all things related to the economic, technological, political, sociocultural aspects of life of modern societies [4].

Globalization is an objective process, a qualitatively new stage in the integration of various domains of human life. It is marked by interconnection and interdependence between countries and peoples, a global financial and economic space taking shape, an information revolution and knowledge being transformed into a basic element of social wealth. The core development vector of globalization is geared towards the building of a holistic world, a global community, a human civilization of brand-new quality. Cultural globalization is among the aspects which are the core of this process. This kind of globalization comes down to the process of enhancing interconnectedness and interaction between cultures unraveling on a global scale.

**NATIONAL CULTURE IN THE CONTEXT OF GLOBALIZATION**

Culture globalization has been associated with two phenomena. The first phenomenon is seen in the Western individualistic values increasingly spilling over to the vast majority of the world’s population. These values are promoted by social institutions which recognize individual human rights and attempts to uphold human rights at the international level.

The second trend can be observed in the whole world borrowing the Western “rules of the game”, as it were. Bureaucratic organization and rationalism, materialistic views, values of economic efficiency and political democracy have been spreading throughout the world since the times of the European Enlightenment with the Western values of rationality, individualism, equality, efficiency gaining in influence in other parts of the world with each passing year [5]. The author [6] points out that globalization results in the unification of cultural worlds having a deleterious impact on the basic values of national cultures, promoting the spread and establishment of the American mass culture as the leading culture playing first fiddle in the ensemble of post-industrial society cultures.

Scientists have highlighted the likelihood of the former diversity and national identity of the cultures of different peoples being lost while looking into cultural globalization as a potential basis and opportunity to deal with the current adverse effects on national and ethnic cultures. National culture is understood to mean the core spiritual values and behaviors which typify the people of a country, as well as group values, beliefs, traditions and norms of behavior which shape people’s perceptions. The starting point for identification of national characteristics is the tracing and recording of distinctive elements in language, culture and everyday behavior. It is only natural that it would be impossible to create ideas for one national culture through ideas generated in another national culture.

The impact of globalization processes on national cultures is difficult to determine due to its multidirectional nature. The international nature of globalization, while narrowing the scope of the national aspect on the one hand, replenishes it with cultural, foreign and standardized things thereby broadening its scope. However, this process cannot be designated solely as globalization as it reflects a general trend of development across national cultures, which fosters tolerance for differences, on the one hand, contributing to the perception of universal values on the other.

Socio-cultural unification results in the loss of spiritual values inherent in man, in particular, and in society in general, with material values which transform culture into civilization coming to the fore. The author [7] mentions that “cultures are given no impulse for self-development and fade away as a result. Cooperation does not contribute to the evolution of countries, but unifies them instead. The outcome is that people wear the same clothes, eat the same food and sing the same songs with Disneyland and McDonald’s in all parts of the world.” From this perspective, the issue of preserving the diversity of cultures and their equality is growing in urgency in the modern world, as each of the cultures on Earth has an inherent value, originality and uniqueness to it.

Scientists are now seen taking interest in the impact of globalization on the existence of ethnic groups and national cultures, the question of whether the world will preserve cultural diversity and, on the other hand, whether this diversity is needed in the modern world, where consumption has come to be the overarching value. This problem is rather complex as cultural equality is next to impossible to achieve and
multiculturalism, the ideal of globalization, is likely to remain an ideal. Globalization is perceived as a need to sacrifice national identity in the name of uniting peoples and cultures. However, the loss of one's roots and the forfeiture of national cultures will not automatically give one the status of "a man of the world", so the rational way out of the situation lies through the integration of national unique features and traditions with universal values.

Being part of a particular ethnic group, society and state comes through the spiritual integrity and emotional stability of an individual. This is due to the fact that the foundation of each person is his or her mother tongue, which is learned from birth coupled with the never-ending understanding of his or her own historical experience, artistic and scientific achievements, identity and cultural heritage. The fundamental elements here are religion, traditions and mentality.

The consolidation of society has always come through identity i.e. a common perception of the world. The development of identity is influenced by a number of factors, among which the most persistent ones (geographical environment, religious affiliation) and unsustainable ones (geopolitical situation, economic, cultural and other factors) are worth singling out. It is by virtue of relying on the native language, cultural heritage (traditions, religion, mental constructs entrenched in the norms and customs of everyday life), a thorough understanding of own historical experience, artistic and scientific achievements that identity makes individuals acquire spiritual integrity and emotional stability, forming a system of value benchmarks which lay the groundwork for one to become part of an ethnos, society or state. Identity is defined as a means to perceive the world and categorize it which develops social responsibility through assigning meaning and form to everyday existence. It serves as the premise for a sense of "we/us" emerging in the form of an awareness of our involvement in the national culture, patriotism and love for the Motherland. This is what makes identity quite stable, on the one hand, and mobile, and on the other. Throughout the history of mankind, identity has been an essential prerequisite for the consolidation of society. Globalization processes destroy identity at its core plunging it into a state of crisis in addition to creating a situation of uncertainty and unpredictability across all areas of public life.

Overcoming the crisis calls for a solution to the specific challenge of globalization which lies in conflicts growing more exacerbated in nature between people who feel part of the global world whilst leading their lives within their local cultures in this world. It points to a conflict between people who think in global terms and people who think locally. Therefore, the following principle should be put into practice: "Think globally and act locally." However, modern civilization, being the product of the cultural activities of mankind throughout its history, is unable to put in place a new framework for social integration or to establish social institutions that would mitigate conflicts resultant from the transformations and challenges of this new stage of civilizational development.

CONCLUSION

Contemporary researchers of the globalization phenomenon point to the intricate process of intertwining global trends toward social development and local, regional particularities of cultural development. This being said, the global culture, while accepted at the local level, is still significantly modified. This pattern provides insight into the intermixing of cultures and peoples resultant from cultural hybrids and new global cultural networks.

By now, globalization has virtually effaced the cultural boundaries between countries without, however, bringing standardization into the lives of people in different parts of the world, as there are still very striking and salient cultural differences. Some researchers believe, however, that identity is no victim of globalization, but rather it is the product thereof. Globalization has made protest movements in defense of ethno-cultural identity all the more relevant and urgent. The ongoing global processes have prompted identities to reinforce their presence and representation in a bid to fend off the onslaught of ethnic equation.

Globalization adds structural complexity and substantial enrichment to identities ensuring their hybridization, a process which results in them becoming multilayered, combining the ethnocultural and global levels within a single structure. Now it can be seen that globalization actually multiplies identities as opposed to destroying them. It is essential to note that cultural globalization makes for a complex and profound process as it is not confined to merely cultural colonization, but an intense, albeit not always equivalent, cultural exchange between human societies.
REFERENCE LIST


