

UDC 321.7

MULTICULTURALISM
AS AN IMPORTANT FACTOR OF THE SOCIETY
DEVELOPMENT IN A GLOBALIZED WORLD

Biletska Oksana

*Candidate of Cultural Studies, Associate Professor,
Kyiv National University of Culture and Arts,
Kyiv, Ukraine
ORCID: 0000-0003-1785-9607
bel_o@ukr.net*

Надіслано:

31.03.2019

Рецензовано:

09.04.2019

Прийнято:

04.05.2019

The upcoming globalization exacerbates the existing problems of multicultural societies, provoking the emergence of new conflict situations. In addition, fear of Americanization (Westernization), globalization most often associated with, as well as fears of losing their cultural identity comes to the forefront. In these conditions, it becomes necessary to rethink the role and importance of multiculturalism, ideally designed to ensure the conflict-free multicultural societies.

The article presents an analysis of the multiculturalism phenomenon as a phenomenon of the modern society development in the context of globalization; multiculturalism is studied as a theoretical source of multicultural globalization. The purpose of the study is to identify the content of multiculturalism and the features of its models in the modern world. Methodology of the study is complex and is determined by the specificity of the subject of research, its purpose and objectives, as well as an interdisciplinary approach to the problem under study that is polar in analyzing the scientific issues of multiculturalism; the formation of an alternative culture; the creation of post-traditional paradigms of political and cultural philosophy. The study highlights key issues of the multiculturalism discussions that affect the formation of multicultural globalization.

Key words: society; globalization; multiculturalism; cultural diversity.

*Білецька Оксана Олександрівна, кандидат культурології, доцент,
Київський національний університет культури і мистецтв, м. Київ, Україна*

Мультикультуралізм як важливий фактор розвитку суспільства в глобалізованому світі

Прийдешня глобалізація загострює існуючі проблеми мультикультурних суспільств, провокуючи виникнення все нових конфліктних ситуацій. Крім того, на перший план виступають страх перед американізацією (вестернізацією), з якої найчастіше асоціюють глобалізацію, і побоювання втратити свою культурну ідентичність. У цих умовах виникає необхідність

переосмислення ролі та значення мультикультуралізму, покликаного в ідеалі забезпечувати безконфліктність мультикультурних суспільств.

У статті представлено аналіз явища мультикультуралізму як феномена розвитку сучасного суспільства в умовах глобалізації, досліджується мультикультуралізм як теоретичне джерело мультикультурної глобалізації. Мета дослідження полягає у виявленні змісту мультикультуралізму і особливостей його моделей в сучасному світі. Методологія дослідження є комплексною і визначається специфікою предмета дослідження, його метою і завданнями, а також міждисциплінарним підходом до досліджуваної проблеми та полягає в аналізі наукової проблематики мультикультуралізму, яка охоплює формування альтернативної культури; створення посттрадиційних парадигм політичної філософії та філософії культури. Виділено ключові проблеми в дискусіях мультикультуралізму, які впливають на формування мультикультурної глобалізації.

Ключові слова: суспільство; глобалізація; мультикультуралізм; культурне розмаїття.

Белецкая Оксана Александровна, кандидат культурології, доцент, Київський національний університет культури і мистецтв, м. Київ, Україна

Мультикультуралізм як важний фактор розвитку общества в глобалізованому світі

Грядущая глобалізація обостряє існуючі проблеми мультикультурних обществ, провокуючи виникнення всіх нових конфліктних ситуацій. Крім того, на перший план виступають страх перед американізацією (вестернізацією), з якою частіше за все асоціюють глобалізацію, і побоювання втратити свою культурну ідентичність. В цих умовах виникає необхідність переосмислення ролі і значення мультикультуралізму, призначеного в ідеалі забезпечувати безконфліктність мультикультурних обществ.

В статті представлено аналіз явища мультикультуралізму як феномена розвитку сучасного общества в умовах глобалізації, досліджується мультикультуралізм як теоретичний джерело мультикультурної глобалізації. Мета дослідження полягає у виявленні змісту мультикультуралізму і особливостей його моделей в сучасному світі. Методологія дослідження є комплексною і визначається специфікою предмета дослідження, його метою і завданнями, а також міждисциплінарним підходом к досліджуваної проблемі і полягає в аналізі наукової проблематики мультикультуралізму, яка охоплює формування альтернативної культури; створення посттрадиційних парадигм політичної філософії та філософії культури. Виділено ключові проблеми в дискусіях мультикультуралізму, які впливають на формування мультикультурної глобалізації.

Ключевые слова: общество; глобализация; мультикультурализм; культурное разнообразие.

Introduction

Globalization is a concept that defines the process of change in the world in the second half of the XXth century. At this time, the importance of countries, peoples, and local legislation declined, but global laws and processes prevailed. This process has had an impact on domestic policy areas, local economies and traditional cultures. Within these areas, globalization collides with cultures and influences on their importance in the societies been under their impact. It is necessary to pay attention to the fact that the value of multiculturalism arises from the globalization of various aspects and includes the presence of different cultures in the world and existence of different cultures within the societies themselves. Thus, it is becoming increasingly difficult to talk about the sovereignty of one world culture. This article attempts to answer the question of what factors and in what processes strengthen multiculturalism in a globalizing world, with the assumption that technology, politics and economics in contradictory processes strengthen multiculturalism.

Analyses of previous studies and researches

The scientific issues of multiculturalism are very diverse and include a wide range of problems. Due to the diversity of multiculturalism research issues, it is difficult to identify a single conceptual structure.

In its turn, the multiculturalism discourse has been going on for more than three decades and all this time is accompanied by fierce controversy. In recent years, multiculturalism has often been a subject to sharp criticism, which, however, does not diminish the interest of scholars and politicians in this phenomenon. The mainstreaming of issues, related to cultural pluralism, a multicultural society and, in particular, education, is largely conditioned today by the economic and political transformations under the slogan "globalization".

The problem of multiculturalism, first posed in the second half of the XXth century, is actively discussed in contemporary works on political science, sociology, philosophy, and cultural studies. Many scientists looked into various aspects of multiculturalism in their works, for example, J.-L. Amsele, K. O. Apel, A. Giddens, R. Castel, M. C. Taylor, J. Habermas, and others. Of particular note are studies in the field of cultural philosophy and the theory of culture, essential for the analysis of modern a situation in which, in fact, multiculturalism develops. These are, above all, the works of J. Baudrillard, G. Griffin, J. F. Lyotar, J. Ortega y Gasset, A. Toynbee, F. Fukuyama, M. Heidegger and other authors.

Specifying the purpose of research

The purpose of the study is to analyze the emergence and development of the multiculturalism concept, to identify the relationship of globalization and multiculturalism as a factor in the modern society development.

Presenting the research material

The end of XX – the beginning of the XXI century became a time of serious changes in the history of human civilization. At this time, in the highly developed countries a new society – post-industrial with its characteristic postmodern culture – replaced the former industrial one. Due to the development of transport in the XXth century, most of the areas of the Earth where people live have become easily accessible, the possibility of mass movements of people (tourists, business, migrants, etc.) has arisen, and globalization processes in the field of economics, politics and culture made such contacts increasingly necessary and frequent. However, contacts with other cultures often lead to a “culture shock” and a “clash of cultures”.

“Collision of cultures” became a serious problem for developing countries, where contradictions between national traditional culture (with its value system, religions, social stratification, traditional forms of life, etc.) and that one brought from the West – industrial, now being a post-industrial culture. The most important role in the post-industrial culture is played by mass culture (mainly in its Americanized version), which is now spread throughout the world, and, above all, through television and cinema. The fear of westernization is one of the most significant causes of anti-globalization movements throughout the world – both in underdeveloped countries and in highly developed countries of Europe.

Before starting the discussion on multiculturalism, it is necessary to pay attention to the sources of this phenomenon and their connection with each other, that is, to the connection between globalization and culture. When the globalization is talked about, we mean an increase in the role of these supranational factors in the policies of all countries and the world environment. However, this change has broader aspects. In fact, it also transforms the relationship of a person with his environment. According to J. Tomlinson, this movement from a limited view to an open one means not only a transition from the “local order” to the “global order”, but also the greater influence of communications, transport and, as a consequence, the strengthening of “interdependence” between people. As an example, the fact that the expansion of communication spheres and means, as well as the increase in transport networks, in addition to the possibility of establishing long-distance communications, also created various kinds of political and cultural unions (Tomlinson, 1999, p. 30).

At the same time, theorists of the concept of “globalization” emphasize the strengthening of the state of global interdependence. They are confident in the development of existing links between different parts of the world, since globalization is developing in various areas (through barter, investment, services, communication between nations, knowledge, fashion, and even organized crime, etc.). The increase in interdependence and the manifestation of global interdependence in the world led to the growth of transnational television channels. These channels blur the boundaries resulting from the division of populated areas on national, tribal, ethnic, and other grounds. If globalization is viewed not only as the transformation of the world into a single homogeneous whole and world unity (Mazour, 2003, p. 199–215), but also as

positioning in the world framework, then in this case we will get globalization as an integral phenomenon (Moini Alamdori, 2003, p. 26–27).

On the one hand, the reduction of state control over its citizens is the result of globalization in the full sense of this meaning. This inevitable control in the economic field is manifested in an increase in foreign investment at the international level. However, it did not restrict itself to this sphere and spread to the sphere of culture. With the growth of satellite television channels, the Internet and mobile communications, there has diminished state's control of culture. There is an extremely intensive exchange of various political and cultural messages between societies. However, all these changes do not mean the formation of a single "world culture" (Moini Alamdori, 2003, p. 27–28).

The second consequence of globalization is the strengthening of local and global interconnection. In the sense any event that occurred in one place on the planet can become known to the whole world and, thus, strengthen global social ties. At the same time, globalization and the strengthening of world social relations bring distant points closer to each other with such force that any event taking place in the distance almost instantly affects all other points as if it happened in a given place (Giddens, 1998, p. 3). On the other hand, globalization also has a controversial effect on the balance between men, the people and the world.

According to A. Giddens, the process of globalization does not contradict rational tendencies and aspirations, although globalization itself is a contradictory phenomenon (Giddens, 1996, p. 48). The process of globalization is manifested in the fact that people feel more "differences", so that they become more sensitive to them. Such a reaction from people may have different ratings. Therefore, one should not overly focus attention on the integration aspects of globalization, since one can overlook its disintegration features. Now it is necessary to pay attention to the fact that such a connection is established between the process of globalization and culture in the broad sense of the word. The presence of differences and various forms of their distribution allows us to distinguish three types of links between culture and globalization or the reaction of culture to this process (Golmammadi, 2003, p. 82–89):

1. Cultural compatibility. This reaction to globalization consists of some kind of metamorphosis. In this connection, cultures usually do nothing before globalization and, taking a new form, lose their peculiarities. Such a reaction is usually considered the result of economic globalization because of the capitalist order and transnational companies hegemony.

2. Cultural particularism. This is another kind of connection between globalization and culture. Unlike opinions on cultural compatibility or the formation of a single culture, some theorists are convinced that cultural response does not give up and does not become passive in relation to the process of globalization. In most cases, resistance and even intense opposition accompany the reaction of cultures to the process of globalization, which usually manifests itself in the use of distinctive cultural elements, such as language, religion, ethnicity and nationality. In other

words, the process of globalization, which unites various aspects of the life of modern society, also strengthens and revives cultural differences.

3. Cultural mix and change. In fact, one cannot view the world with a complex and diverse culture solely as an arena of struggle or inaction. The process of globalization from the point of view of culture with the presence of cultural globalization puts culture and self-identity in one row, resulting in relativism, coexistence and competition. This type of reaction is commonly called hybridization, change, and onset. There is a conviction that cultures in the process of globalization do not disappear and do not return to their origins. But they can, mingling with each other, continue to exist.

The term “multiculturalism” – now very popular and widely used – appeared in the 60s of the XXth century in Canada. At the end of the last century, the frequency of its use began to grow rapidly: if in 1981, in leading American mass editions, it was met only 41 times, in 1992 it was already about 2000 times. At the turn of the 80s – 90s of the XXth century, this term began to be included in the dictionaries of sociology, political science and philosophy, and the concept behind it has become one of the most important categories of modern social sciences. The 90s of the XXth century can be considered the heyday of multiculturalism, when it seemed almost like a “panacea” for all “social ills and diseases”. At the beginning of the XXI century, it was time for a more critical understanding of it, when more and more often they began to point out its essential shortcomings.

The well-known American ethnopolitologist Nathan Glazer defined multiculturalism as “a complex of diverse development processes, during which many cultures are revealed as opposed to a single national culture” (Glazer, 1997). This is the broadest interpretation of multiculturalism. In its turn, A. A. Borisov described the current practice of multiculturalism as an ideology advocating the primacy of “cultural diversity” over the cultural homogeneity of a particular country, when the ideals of the nation-state are being questioned, and its corresponding practice (Borisov, 2001). Thus, the main uses of the “multiculturalism” term encompass several meanings that include multiculturalism as an ideology, as a discourse, and as a sphere of politics and practice. The synonym of the term is the concept of “diversity”, which refers to the situation of representation of numerous groups in the prescribed reality.

The modern theory of multiculturalism refers to the most diverse social groups considered as carriers of independent cultures / subcultures, which makes it possible to talk about the equality of cultures, but in practice, the most acute problems are the interaction of ethnic cultures. That is why the problems of multiculturalism are especially relevant for poly-ethnic societies and states.

Despite the existence of a certain “ideological core” of this concept, among its theorists there are significant differences on a number of substantive issues, but even more problems arise when pursuing a policy of multiculturalism. It has become a definite answer to the next “challenge” of civilization, or, in other words, to a social request formed in modern conditions, and the introduction of official

multiculturalism policy, designed to solve practical problems on the agenda in various states (“internal aspect”), and, moreover, in the field of international relations (“external aspect”), especially closely connected with the processes of globalization. However, even considering only the “internal aspect” of the problems of multiculturalism, we see that they, with significant similarities, also have significant differences in different countries and regions of the world.

When analyzing these problems, it is necessary to take into account that behind the problem of multiculturalism there is a much more general problem of integrating various societies into a single one, and multiculturalism itself turns out to be one of the forms of such integration. At the same time, this integration problem has two aspects – “internal” and “external”. The “internal” is first of all the problem of integrating all citizens of the state and various social groups into a single state “organism” that is harmonious enough and able to function normally, and “external” is a problem of integrating various states into a single international community that can peacefully exist and solve problems facing humanity.

However, when considering multiculturalism, for both of these groups, the key word is the fear of confusion. Both sides insist on the recognition of differences of cultures. Even the tolerance required in this context towards others, in general, is an attempt to avoid cultural interference. Naturally, the possibility of mutual influence with this approach seems unlikely. The position of the conservatives in relation to the “cultural mix” looks very controversial. They are primarily opponents of the so-called “melting pot”, as they insist on “distinctiveness” of differences. At the same time, they recognize the presence of foreigners as an integral part of the society and require them to assimilate into culture in order to prevent the disintegration of society.

Undoubtedly, one of the main reasons for dissatisfaction with multiculturalism as a complex of ideas and notions is extremely excessive demands on it. In addition, the “ideal” multiculturalism implies the legal equality of representatives of the dominant culture and migrants, which is not always achievable in modern conditions. Another important element of multiculturalism should be mutual cultural exchange between representatives of the dominant culture and migrants, and not just peaceful coexistence.

The process of cultural globalization has a dual effect on the world as a whole: on the one hand, the world is becoming more and more homogeneous, on the other hand, it is becoming more and more heterogeneous. The homogeneity lies in the fact that we increasingly present our cultural differences in the same ways that are more accessible to understanding. For the coming epoch, organized cultural diversity is a characteristic, providing the emergence of a global culture. Cultural features are taking shape against the background of a global culture, a new cultural reality. The new global cultural system produces and reinforces differences, instead of suppressing them, but these are special types of differences. Their hegemony concerns not the content, but the form ... The system of global culture is a common code expressing differences and boundaries (Wilk, 1996, p. 118). However, today it is

becoming obvious that not all cultural differences will become part of the global culture, it is necessary to fight for it, including at the social and political levels.

So, global culture is represented as a certain system of categories within which cultural differences should be defined for mutual recognition (Breidenbach, 1998, p. 209). This means that ideas become global first. Even fundamentalism in this context bears the features of globality. Such an interpretation of global culture seems to be very realistic and fully correlates with the ideas of multiculturalism, at least with regard to the peaceful coexistence of cultural differences. In the global culture – the structure of common ideas and ideas – multiculturalism can also become global.

Economic and social globalization is accompanied by not only cultural, but also linguistic processes. Multiculturalism and inextricable multilingualism have long been a reality for many regions of the world. U. Beck says that it is not the tendency towards language unification, but the confusion of languages and identities that the Babylonian heart of the world community beats (Beck, 1998, p. 57). Waiting for the globalization victory is accompanied by the emergence of myths filled with pessimism about the future of multilingualism. H. Haartman identifies two of the most common ones: 1) globalization is a process that greatly changes the communicative conditions of our world; 2) in the process of globalization, linguistic diversity will greatly decrease, the era of mass extinction of languages is coming (Haarmann, 2001, p. 11). The existence of these myths is justified by many factors, including conflicts caused by intercultural contacts at all levels and the language policy of different countries.

Conclusions

In the context of globalization, the formation of a multicultural identity is becoming increasingly important. Cultural identity can be an obstacle in the process of communication – and above all, because it contains a certain restriction based on the characteristics of a particular culture. Multicultural identity should help an individual to go beyond his culture, not to feel like a stranger in new cultural conditions. In the formation of multicultural identity, there arises the following problem: on the one hand, the right to cultural differences should be preserved, i.e. there can be no talk of unification, on the other hand, multicultural identity requires the existence of multicultural values. And here the question arises: which values should be considered multicultural? Moreover, the globalization process makes people need for cultural self-affirmation and a desire to preserve their own cultural values.

References:

1. Beck, U. (1998). *Politik der Globalisierung*. Frankfurt: Suhrkampf.
2. Breidenbach, J., Zukrigl, I. (1998). *Tanz der Kulturen*. Muenchen: Kunstmann.
3. Giddens, A. (1996). *Beyond Left and Right*. Cambridge : Basil, Blackwell.
4. Giddens, A. (1998). *The consequences of modernity*. Tehran: Nashre Markaz.
5. Glazer, N. (1997). *We Are All Multiculturalists Now*. Cambridge, MA: Harvard University Press.

6. Golmohammadi, Y. (2003). 'Globalizatsiya i kul'tura' [Globalization and culture]. *Kul'tura v vek globalizatsii: vyzovy i vozmozhnosti* [Culture in globalization era: challenges and opportunities]. Tehran: Luch.

7. Haarmann, H. (2001). *Babylonische Welt*. Frankfurt: Campus Verlag.

8. Mazour, I. I., ed. (2003). *Globalistika. Entsiklopediya* [Global Studies. Encyclopedia]. Moscow: Raduga.

9. Moini Alamdari, J. (2003). 'Globalizatsiya kak moment novoi tsivilizatsii' [Globalization as a moment of a new civilization]. *Kul'tura v vek globalizatsii: vyzovy i vozmozhnosti* [Culture in globalization era: challenges and opportunities]. Tehran: Luch.

10. Tomlinson, J. (1999). *Globalization and Culture*. Cambridge : Polity Press.

11. Wilk, R. (1996). 'Learning the Lokal in Belize: Global Systems of Common Difference'. *Worlds Apart – Modernity Through the Prisma of the Local*. London: Routledge.

© Biletska O., 2019