

Cross-cultural behavior (dynamics) in the view of global transformations*

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ABSTRACT. The cross-cultural aspect of globalization is studied in the article. There was conducted the theoretical analysis of the current cross-cultural transformations and there was assessed their influence on the worldwide dynamics within modern global paradigm. There was widened the analysis of cross-cultural peculiarities focusing on the future positive alternative to the civilization development.

KEY WORDS. Cross-cultural globalization, cross-cultural indicators, cross-cultural dynamics (behavior), cross-cultural asymmetry, cultural expansion, cultural pluralism, cross-cultural imperative.

Introduction

Predominating in the modern stage of human development globalization is reflected in different spheres of social life providing new opportunities and creating new challenges in demography, ecology, technologies, economics, geopolitics, culture. Since the beginning of the 20-th century globalization of cross-cultural transformations has become more crucial and actual covering simultaneously science, culture, ethics, ideology and religion.

The growth of cross-cultural meaningfulness of globalization is caused by the following factors: changes speed and scale; predomination of integral trends in culture; intensive cultural interaction in information society; growth of cultural industry-of-scale due to emerged transnational corporations in cultural products and service industry; western culture intrusion (in major cases via cultural intrusion westernization etc.)¹. In the process of social modernization it is apparent that globalization makes an increasing impact on the value background of national cultures. Cultural symbols are globalizing and, at the same time, problems of cultural identification are becoming more and more acute.²

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¹ Z. Bzhezinskiy Vybir: svitove panuvannya chy svitove liderstvo [The choice: global domination or global leadership / Trans. from English. A. Ishchenko. - K.: "Kyiv-Mohyla Academy", 2006. - pp. 126-127]

² www.elib.org.ua "Глобалізація як соціокультурний процес"

Taking into account the current concern of globalization, the most complex and contradictive aspect of it lies in cross-cultural sphere. Its complex analysis is apparently determined by cross-subject character. Thus, analyzing trends and peculiarities of cross-cultural interaction and modifications within global development it is very important that we should orient towards search of well grounded positive alternatives³.

Global nature of modern cross-cultural changes

The ambiguous reflection of globalization makes the process of its defining more complicated through universal characteristics, as there is identified a contradictive complex of cross-border interaction between different levels of social-political formations, economies and cultures. It mainly leads to the world wholeness, when globalization is referred to as “a philosophy-cultural integration concept, reflecting progress tendencies of the word history and culture at the modern stage of human development, when the modern society is viewed as a complete and interconnected world which constantly faces the necessity of cultural pluralism when tackling global modern problems”⁴. Understanding globalization as a complex cross-cultural process requires special approaches, because studying its only separate facets within certain science subjects without taking into the confederation the whole range of cross-cultural aspects leads to simplifying and one-way interpreting one of the most complex phenomenon of the modern life.

It is worth mentioning that today's views of cross-cultural dynamics differ greatly from the views that predominated in the 18-19-th centuries. Generally “cross-cultural change” is regarded as a multi-dimensional and complex process which forms a multi-subject approach to studying social dynamics. Retrospective cross-cultural changes were primarily based on the lineal (time and space) tendencies of development, which implied the general scientific approach viewing the society as a general phenomenon and strove to identify “dynamic laws of evolution and progress” which were aimed at determining the magisterial tendency of the human history.⁵

During the 18—19-th centuries the majority of scientists, — mainly representatives of social subjects— were solidly sure of existing timeless lineal tendencies of cross-cultural changes. They viewed the ground of the historical process as a complete realization of so called “tendencies of evolution and progress”, stable “historical tendencies” and the law of “cross-

³ Bazylev N. I., Mishkevich M. V., Bazyleva M. N. *Mirovaya ekonomika: Ucheb. posobiye*. [Global Economy: A Textbook. - Mn.: Book House “Misanta”, 2004. - p.39.]

⁴ Kolesnikov A. S. *Filosofskaya komparativistika i dialog kultur* [Comparative philosophy and the dialogue of cultures // In the book “Russia and Georgia: the dialogue of cultures, and close relatives” - St. Petersburg., 2003. - pp. 202-203.]

⁵ Sorokin P. A. *Sotsiokulturnaya dinamika i evolyutsionizm* [The socio-cultural dynamics and the theory of evolution // American sociological thought. - M., 1996. - pp. 372-392.]

cultural development”⁶. Here comes the typical concepts by Gerder, Kant, Fihter and Gegel, who saw the main tendency of the historical progress in progressive elimination of wars and violence, stable extension of peace and increase of equity, intelligence and morale.⁷ We should take into the consideration the theory of “social dynamics” by Spenser, which holds that the social-cultural universe gradually transfers from the vague homogeneous state to the state of identified and agreed multiplicity with ever-increasing differentiation and integration of the human make-up, culture and society.⁸ Interpreting the character of cross-cultural changes from the point of view of lineal tendency, the majority of the scientists of the 19-th century identified the process of cross-cultural dynamics mainly in the context of the gradual evolving stages of development. The lineal theory of the social dynamics by Lester F. Word focuses on an ever-reaching theological, circular like, artificial, forward-looking and self-checking feature of human adaptation, as well as the derived “law of social entropy” by L. Vernadskiy — according to which the latter leads to increasing intercultural smoothing out castes, social groups, classes, races, individuals and, finally, cross-cultural balance which was devoid of life and till the end of the mankind. In this view F. Giddins divides the process of cross-cultural development into four stages: zoogenic, anthropological, ethnographic and demographic. The latter, in its turn, is divided into some lineal by-stages: military-religious, liberal-legal and economic-ethical⁹

At the beginning of the 20-th century the cross-cultural sphere was subject to tendencies which discredited the lineal theories of the human development; however it became apparent that: firstly, the lineal type of changes is one of the many variants, secondly, for the lineal movements and changes to happen, the object of changes is to be places in isolated environment, aside from the influence of the external factors. One is to follow such a balance, under which the objects might neutralize each other at any moment.¹⁰ It is apparent that the probability of these pillars is absolutely impossible in the rapid steam of cross-cultural changes, because an individual, society, culture are more complex “objects” sensing inherent constant impact of non-organic, organic and cross-cultural forces. Besides, if we take into the consideration the fact that each of these objects is separately ever-changing by nature; the classic lineal concept loses its value and content.

Taking into the consideration all above mentioned and other reasons, it becomes clear that only some cross-cultural phenomena can develop in a

⁶ Sorokin P. A. *Sotsiokulturnaya dinamika i evolyutsionizm* [The socio-cultural dynamics and the theory of evolution // American sociological thought. - M., 1996. - pp. 372-392.].

⁷ Matvyeyev S. O., Lyasota L. I. *Ekonomichna sotsiologiya: Pidruchnyk*. [Economic Sociology: A Textbook. - Sumy: VTD “Universytetska knyha”, 2006. - pp.55-89.]

⁸ www.abuss.narod.ru/Biblio/sorokin2.htm “General theory of social dynamics”

⁹ Sorokin P. A. *Chelovek. Tsivilizatsiya. Obshchestvo*. [People. Civilization. Society. / P.A. Sorokin. - M. Politizdat, 1992. - pp. 302-315.]

¹⁰ www.abuss.narod.ru/Biblio/sorokin2.htm “General theory of social dynamics”

lineal way during a particular period of time, but in the face of globalization cross-cultural changes acquire features of non-lineal development. Such aspects of cross-cultural changes are analyzed as: isolation, contact, interaction, conflict, alienation, differentiation, integration, disintegration etc. Thus, researches of the 20-th century covered tendencies of ever-changing cross-cultural processes, which affected the works of L. Weber, A. Weber, O. Spangle, Arnold D. Toynbee, P. Sorokin and others. The same trends also predominate in researches of national scientists, especially in O. N. Astaphieva, who claims that globalization contributes explicit non-lineal features to the modern cross-cultural development; but a space-time approach, “globalization maturity “ of the cross-cultural process enable to assess it not only through a comparison of former and following stages, but also to analyze the “volume” spectrum of globalization development as a whole. Mainly, the non-lineal interpretation principles open opportunities of comparing real retrospectives with possible alternative perspectives on the basis of the synergy affect.¹¹ Besides, the emergent character of cross-cultural process development considerably widens opportunities and ways of transmitting to another stage of the development. It is worth mentioning that in the face of globalization not only may prospect horizons of these or those cultures widen but also they narrow. Thus, the fundamental behavior principle of non-lineal systems is based on periodical changing of evolution stages and involution, unfolding and folding; it implies upsurge in activities, change of passive and active activities, integration and disintegration etc. That’s why the integrative dominant of globalization — the intensive development of information-communication technologies, cross-country expansion and cross-civilization interaction, the system internationalization of the financial sphere not only hamper the tendencies of differentiation and diversification but also they sharpen them. In other words the processes of cultural interaction in the world primarily can’t be forecasted and anticipated.¹² Research of the global current trends which do not take into the consideration human attempts to achieve a civilized synthesis in the condition of preserving the variety of nations and cultures are regarded to be inefficient.

Cross-cultural contradictions of globalization

The contradictive phenomenon of globalization was studied by many world known scientists such as I. Vallerstine,¹³ J. Stiglits,¹⁴ W. Bekon¹⁵, Z.

¹¹ www.kraslib.ru Official site of the State Scientific Library of Krasnoyarsk Krai - “Globalization as a socio-cultural process”

¹² www.revolution.ru/sociology/00009696.html. “The interaction of cultures in the context of globalization”

¹³ *Vallerstain I. Sotsialnoye izmeneniye vechno? Nichto nikogda ne izmenyayetsya?* [Social change forever? Nothing will ever change? // Sotsis. - № 1. - 1999. - pp. 8-21.]

Bjezinskiy¹⁶, G. Soros¹⁷, A. Utkin¹⁸, M. Delyagin¹⁹ etc. They stressed the objective character of integration and differentiation which justifies a dual vector of the civilized process — the development of unification trends and preserving cultural identity. On the one hand the world marked is being formed, supply and demand are being internationalized, the influence of democratic-liberal views is being widened, information communications are being generalized, social measurements of the lifestyle are being standardized. On the other hand, instability and vulnerability of the world business activity are increasing; the gap between the South and the North is expanding; the process of handing over expertise and new technologies from the centre to regions is being hampered; migration floods are being deformed, the difference in living standards and levels of the well-being in rich and poor countries is increasing and getting more vivid²⁰. The main bearers of globalization — transnational corporations — enhance their economic and political influence practically on all countries in the world, the interaction between the state and the public institutions is being complicated; the predominating mass culture threatens the natural cultural variety; the ecological situation is becoming more and more complicated.

In the future extremely complicated cross-cultural relationships between countries in the face of their economic and political independence will lead to new synthetic forms of cultural identity. In other case, due to global informatization and corporatization values of one culture will be imposed on the global community that, in its turn, may cause unprecedented unification and slackness of cultural variety²¹.

It stands for reason that the global economic space consists of different cultures with their inherent social traits, methods and rhythms. In this view the most important fact lies in their adaptability to conditions of the open information-innovative activity, as to resist the pressure of global unification of national cultures is rather difficult. Taken together, a rapprochement of social-economic levels of countries and the universal nature of common cultural practices prevent from typical generalizing²².

¹⁴ *Sthlits Dzh. Globalizatsiya ta yiyi tyahar: Per. z angl.* [Globalization and its burdens: Trans. from English. - K.: "KMA Akademiya", 2003. - 252 p.]

¹⁵ *Bek U. Chto takoye globalizatsiya? (Oshibki globalizma — otvety na globalizatsiyu)* [What is globalization? (Errors of globalization - the answers to globalization) / Trans. from German. - Moscow: Progress-Tradition, 2001. - 304 p.]

¹⁶ *Z. Bzhezinskiy Vybir: svitove panuvannya chy svitove liderstvo* [The choice: global domination or global leadership / Trans. from English. A. Ishchenko. - K.: "Kyiv-Mohyla Academy", 2006. - 203 p.]

¹⁷ *Soros Dzh. Kryza globalnogo kapitalizmu (Vidkryte suspilstvo pid zahrozoyu)* [The Crisis of Global Capitalism (Transparent Society threatened) / Trans. from English. - K.: Essentials, 1999. - 259 p.]

¹⁸ *Utkin A. I. Globalizatsiya: protsess i osmysleniye.* [Globalization: the process and reasoning. - Moscow: Logos, 2002. - 254.]

¹⁹ *Delyagin M. G. Mirovoy krizis: Obshchaya teoriya globalizatsii: Kurs lektsiy.* [The Global Crisis: General Theory of Globalization: A course of lectures. / Institute of problems of globalization (IPROG). - 3rd ed., Rev. and add. - Moscow: INFRA-M, 2003. - 768 p.]

²⁰ *Sidenko S. V. Sotsialni problemy hlobalizatsiit* [Social problems of globalization / economic development strategies in the context of globalization. - Kyiv: Kyiv National Economic University, 2001. - pp. 38-54.]

²¹ www.kraslib.ru Official site of the State Scientific Library of Krasnoyarsk Krai - "Globalization as a socio-cultural process"

²² www.revolution.allbest.ru/sociology/00009696_html. "The interaction of cultures in a globalized world"

Integrating the external cultural space globalization processes enhance internal differentiation, lead to profound changes in the system of relationships between social, supreme and mass cultures. The former, by the way, brings down the status not only of the first two cultures but the culture as a whole which is transferred into the means of achieving global standards of the societal welfare. We should emphasize that nearly all countries in the world are experiencing “the identity crises”, but more acutely it is reflected in the former soviet republics, where for a long period of time all basic structures of national identity were deliberately abused; the ideas of national inferiority were convincingly impose by mass media; real national values were ignored whereas vague, illusory, general values were represented.

At the modern stage of the human development globalization covers “the kernel” of culture, its value background, when national culture weakens its “anthropient” function performance failing to find adequate perspectives of interaction in the globalized civilized process²³. The aggression of western tangible, social and spiritual values, norms, living standards, mass culture going under the slogan “penetration into the world civilization” is gathering space.

Under such circumstances the problem of preserving cultural identity is sharpening, traditional values collide with new ones; on the one hand countries-nations are based on cultural universals, on the other hand extreme signs (religious fundamentalism, terrorism and chauvinism) are being stimulated. Consequently, positive globalization as a human attempt to achieve the civilized synthesis under the condition of preserving cultural identity can't be completed without changing the common paradigm of the human development and qualitative renewal of cross-cultural values.²⁴

In our view, it is apparent, that the global cross-cultural antagonism can be overcome by the equal cultures' dialogue aimed at sequencing value views in the face of an objective increase of cross-cultural interdependence²⁵. In this aspect the idea of “humanism globalization” as an alternative to the contradictive process of cross-cultural globalization should be taken into the consideration. Its integrative nature lies in implementing the idea of establishing the multi-polar community of countries, nations and cultures, which is viewed as an alternative to so called “confrontational

²³ Snegovaya O. A. *Vliyaniye globalizatsii na tsennostno-normativnyye osnovy natsionalnykh kultur* [The impact of globalization on the value-normative framework of national cultures // News of high education institutions. North-Caucasian region. The main aspects of modern philosophical - culturological research. Social Science. Special edition. - Rostov-on-Don SKNTS VSH, 2007.].

²⁴ Leo Mayer *Yak globalizatsiya vede do kryzy svitovoi ekonomiky* [The way globalization leads to a crisis of the global economy / L. Meyer // Economic Journal. - 2004. - № 2. - pp. 8-10.]

²⁵ Kalandiya I. D. *Sistema obshchechelovecheskikh tsennostey v dinamike i dialoge tsivilizatsiy* [The system of human values in the dynamics and the dialogue of civilizations // Individual: The ratio of national and universal. Mat. of intl. Symposium (Zugdidi, Georgia, May 20). / V. V. Partsvaniya. - St. Petersburg. St. Petersburg Society, 2004 - Issue #2. - pp. 111-123.]

polycentrism”²⁶. People should join together on the basis of sequencing their interests, interpenetration of techno genetic and traditional worlds’ values, when the global consensus is achieved through the dialogue of cultures.

Negative aspects of cross-cultural expansion

Global transformations lead to qualitative changes in the system of cross-cultural relationships actualizing a wide range of problems connected with forming a new worldwide culture. S. Huntington highlights “civilization collision”²⁷, F. Fukuyama’s theory threatens “the end of the history”²⁸, A. Toffler is working out the concept of “clip culture”²⁹ etc. Thus, in the framework of optimistic and pessimistic forecasts a certain range of scenarios is looming: from alien takeover of weak cultures by strong ones to establishing the model of the worldwide culture.

Today the notion of “social stratification”³⁰ offered by P. Sorokin, the famous sociologist of the 20-th century, is becoming of current concern; this idea implies “differentiating a particular community into hieratical classes.” If the economic status of the members in a particular society is different, and among them there are members who possess and who don’t possess, the society then becomes socially stratified, which is inherent to a globalized society. In this view features of stratification (differentiation, division, inequality) in the sphere of cross-cultural relationships are also inherent to separate countries and world regions. The exception to the rule might be the USA or a new American imperialism, which imposes the monopole economic system. The positive aspect of this paradigm, to some extent, may have an ambiguous reflection. The worldwide country- empire in theory represents an institution aimed at solving worldwide problems concerning organizing the worldwide development on its territory.³¹ The world is offered the idea of the single worldwide order, adapted to its own internal conditions and standards which are viewed as universal ones.

In modern conditions the idea of the monopole economic development is implemented in the framework of geopolitical ideology of American

²⁶ Pakhomov Y. N., Krymskiy S. B., Pavlenko YU. V. *Puti i pereputya sovremennykh tsivilizatsiy*. [Highways and byways of modern civilizations. - K.: Foundation for the promotion of economic science and the humanities “International Business Center”, 1998. - pp. 343-348.]

²⁷ Khantington S. *Stolknoveniye tsivilizatsiy*. [The Clash of Civilizations. - Moscow: AST, 2003. - 603 p.]

²⁸ Fukuyama F. *Konets istorii i posledniy chelovek* [The End of History and the Last Man / Francis Fukuyama, Trans. from English. M.B. Lewin. - Moscow: AST: AST MOSCOW: THE KEEPER, 2007. - 588 p.]

²⁹ Toffler E. *Tretya volna: Per.s angl.* [The Third Wave: Trans. of English.- Moscow: “Publisher AST” Plc., 2004. - 781 p.]

³⁰ Sorokin P. A. *Chelovek. Tsivilizatsiya. Obshchestvo*. [Human. Civilization. Society. - M. Politizdat, 1992. - pp. 302-303.]

³¹ Katchenko T. V. *Globalna ekonomika: metodolohiya systemnykh doslidzhen: Monohrafiya* [Global Economy: A Methodology for System Research: Monograph. - Kyiv: Kyiv National Economic University, 2006. - pp. 67-68.]

globalization,³² when the USA claiming to bear the sole responsibility for the universe security intervenes directly into internal affairs of other independent countries, carries out an explicit expansion as well as a cultural one.

In theory, the cultural expansion represents extending the sphere of dominant culture influence beyond the country's boundaries, unlike modernization, when the country-recipient directly tries to adapt foreign patterns.³³ The modern cultural expansion can be an organic process. Under current circumstances "the cultural export" is implemented at the level material culture. In future when films, books, goods made by a country-exporter become more attractive, a more deep export of behavior patterns, lawmaking patterns and ideology is activated. On the contrary, in the process of non-organic cross-cultural modernization the expansion begins at the level of ideology.

In general the West cultural expansion into other countries is ambiguous. Sometimes it has inherent features of "cultural aggression", when the process of ruining traditional forms of culture, moral norms and values becomes impossible without substituting them with new ones. It stands for reason that such an expansion leads to a social resistance, especially from the side of the conservatively prepared part of the society. Some countries even have special legislation restricting a foreign cultural expansion (so called cultural protectionism).³⁴ Key features of "cultural imperialism" are transferring living standards and values inherent to the western society; imposing western culture as a universal one excluding other cultures' contribution; attempts to achieve economic and political goals via cultural connections; one-way information communication — from "the center" to "regions" (from large western companies in the sphere of entertainment and mass media to massive audience in other countries).³⁵

Cultural expansion is transferred through communication processes. Information of cross-cultural space opens new wide opportunities in the sphere of communicating knowledge with the perspective of progressive human development³⁶; it represents the creation of a new worldwide civilized type of culture. At the same time, such external the 20-th century's attributes as television, radio, personal computers and global computer nets, satellite television to a great extend transfer the internal essence of culture — values and mental structures of society. That's why more crucial is the problem of overcoming consequences of reinforced and one-vector cross-cultural

³² Z. Bzhezinskiy *Vybir: svitove panuvannya chy svitove liderstvo* [The choice: global domination or global leadership / Trans. from English. A. Ishchenko. - K.: "Kyiv-Mohyla Academy", 2006. - pp. 162—163.]

³³ *Promyshlennaya politika i mezhdunarodnyye otnosheniya: Sb. statey* [Industrial policy and international relations: Coll. of Articles / V. Kuznetsov. Book #2 Int. relations in 2005. - p. 754.]

³⁴ Z. Bzhezinskiy *Vybir: svitove panuvannya chy svitove liderstvo* [The choice: global domination or global leadership / Trans. from English. A. Ishchenko. - K.: "Kyiv-Mohyla Academy", 2006. - pp. 158—159.]

³⁵ *Promyshlennaya politika i mezhdunarodnyye otnosheniya: Sb. statey* [Industrial policy and international relations: Coll. of Articles / V. Kuznetsov. Book #2 Int. relations in 2005. - pp. 755—756.]

³⁶ Nikolayev YE. *Nehlobalizovana globalizatsiya?* [Nonglobalized globalisation / Y. Nikolayev // Human and politics. - 2004. - № 1. - pp. 117-126.]

processes which do not share a similar rhythm and equal degree of intervention into the cultural space³⁷. Due to complex worldwide interactions the uniqueness and wholeness of regional cultures are being transferred, and a rapid growth of one cultures and a slow-down of others are the reason of global cross-cultural contradictions. That's why preserving the variety of local cultures is viewed as an important condition for cultural integration through understanding the objective nature of diversified tendencies as equal (movements towards wholeness and variety), which lies in the basement of a dialogue in view of rapid and indefinite trends. Reinforcement of cross-cultural contacts contributing to integration creates new contradictions and fosters differentiation of guises of cross-cultural human unity.

Conclusions

On diverting the worldwide development into a qualitatively new level of economic, political, social, ecological, scientific and other changes, globalization, as an overwhelming process, determined the re-orientation of society's perceptions of conditions and perspectives of safe life activities. Opening new huge opportunities of scientific development, education, exchanging cultural values, globalization, at the same time, creates significant cross-cultural threats.

The contradiction of modern cross-cultural processes is represented in creating different trends — integration and differentiation, which, in their turn, identify the dual-vector character of civilized processes — unification and preserving cultural identity. A new global worldwide order is being established, which enjoys features of a community with asymmetric interaction.

Globalization viewed as human attempts to achieve a civilized synthesis under the condition of preserving the variety of nations and cultures can't efficiently fulfill its positive without altering the common paradigm of development of qualitative enrichment of the system of human values and cross-cultural practices. The current geopolitical order requires an alteration, which, due to its institutional essence, responds to modern challenges and the character of global processes.

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³⁷ *Kalandiya I. D. Sistema obshchechelovecheskikh tsennostey v dinamike i dialoge tsivilizatsiy* [The system of human values in the dynamics and the dialogue of civilizations // Individual: The ratio of national and universal. Mat. of intl. Symposium (Zugdidi, Georgia, May 20). / V. V. Partsvaniya. - St. Petersburg. St. Petersburg Society, 2004 - Issue #2. - pp. 111-123]

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