GLOBALIZATION AND MULTICULTURALISM: CONCEPT’S AND FUNDAMENTAL’S CHANGES

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The article discusses the processes of globalization and the policy of multiculturalism, their interaction, and also explains the place of politics, economics and technology in these processes. An attempt is also being made to answer the question: what factors and in what processes strengthen multiculturalism in a globalizing world? It is suggested that technology, politics and economics in conflicting processes reinforce multiculturalism.

Keywords: globalization, multiculturalism, politics, economics, culture, technologies.

Introduction

Globalization is a concept that defines the process of changes in the world in the second half of the 20th century, of which we were witnesses. At this time, the importance of countries, peoples and local legislation decreased, but laws and processes of a global scale prevailed. This process has had an impact on the areas of domestic politics, local economies and traditional cultures. Within these areas, there is a clash of globalization with cultures and an impact on their importance in the societies under their influence.

At the same time, the relationship between globalization and culture is something more than what is indicated above, of course, it is not a certain imperative. It is necessary to pay attention to the fact that the significance of multiculturalism arises from the globalization of various aspects and includes the presence in the world of various cultures and various cultures within societies themselves. Thus, it becomes increasingly difficult to talk about the sovereignty of one world culture.

This article attempts to answer the question of what factors and processes promote multiculturalism in a globalizing world, with the assumption that technology, politics and economics in contradictory processes strengthen multiculturalism.

Globalization and Culture

Before starting a discussion on multiculturalism, it is necessary to pay attention to the sources of this phenomenon and their relationship with each other, that is, the connection between globalization and culture. When we talk about globalization, we are referring to the increasing role of these supranational factors in the politics of all countries and the world situation. However, this change has broader aspects. In fact, it also transforms a person’s connection with his environment.

According to John Tomlinson, this movement from a limited view to an open means not only a transition from a “local order” to a “global order”, but also a greater influence of communications, transport and, as a result, increased “interdependence” between people. An example is the fact that the expansion of communication and communication facilities, as well as the expansion of transport networks, in addition to the possibility of establishing long-distance communications, has also created various political and cultural unions (Tomlinson 1999: 30).
At the same time, theorists of the concept of “globalization” focus on strengthening the state of “global interdependence”. They are confident in the development of existing ties between different parts of the world, since globalization is developing in various fields (through exchange of goods, investments, services, communication between nations, knowledge, fashion, and even organized crime, etc.).

Increased interdependence and the manifestation of global interdependence in the world have led to the growth of transnational television channels. These channels blur the boundaries that arose as a result of the division of populated areas according to national, tribal, ethnic and other characteristics. If we consider globalization not only as “the transformation of the world into a single homogeneous whole” and “world unity” (Global studies ... 2003: 199–215), but also as “location within the world framework”, then in this case we will get globalization as an integral phenomenon (Moini Alamdori 2003: 26–27).

On the one hand, the reduction of state control over their citizens is the result of globalization in the full sense of this value. This inevitable control in the economic field is manifested in an increase in foreign investment at the international level. However, it was not limited to this area and spread to the sphere of culture. With the growth of satellite television channels, the Internet and mobile communications, the control of culture on the part of states has decreased, and there is an extremely intensive exchange of various political and cultural messages between societies.

On the other hand, globalization also has a contradictory effect on the balance between man, people and the world. That is, on the one hand, due to the presence of transnational forces, the balance between the state and peoples has changed, and on the other, the balance between a person, state, and people has been disrupted. Thus, separatist tendencies and the desire of an ethnos for ethnocentrism also damage state sovereignty.

According to E. Giddens, the process of globalization does not contradict rational tendencies and aspirations, although globalization itself is a contradictory phenomenon (Giddens 1996: 48). The process of globalization is manifested in making people more aware of the “differences”, so that they become more sensitive to them. Such a reaction on the part of people can have different assessments. Therefore, it is not necessary to focus excessively on the integration aspects of globalization, since one may not notice its disintegration features.

For example, the globalization of culture was not able to destroy the concept of border in the real world, on the contrary, it contributed to numerous conflicts in different parts of the world to strengthen existing borders and / or create new ones. Personality in many cases has gained more realistic significance. Now it is necessary to pay attention to the fact that between the process of globalization and culture, this kind of connection is being established in the broad sense of the word.

Explaining the foregoing, we can say that local life even today continues to play an important role in humanitarian societies, and this situation will continue in the context of globalization. J. Tomlinson in the book “Globalization and Culture”, according to R. Robertson, speaks of globalization in the context of local processes (Tomlinson 1999: 2). This is the very duality hidden in the concept of globalization.

In fact, not only the globalization of various societies takes place, but at the same time the localization of globalization, that is, the societies into which globalization has penetrated, “digests” it within themselves, or, in other words, localization “digests” globalization.

Arjun Appadurai, speaking of globalization, separates political, economic and cultural areas from each other, and then for these areas he develops five areas - ethnicity, technology, finance, communication and ideology. In the area of methnos, he points to tourists, emigrants, refugees and other social groups who are “on the move”. The field of technology arises as a result of the interaction between new and old technologies, the
development of communication technologies and the interaction of people and communications.

The financial sector indicates the free movement of capital outside the control of states. Among them, the most difficult are the areas of communication and ideology. In the field of communications, Appadurai points to the ability to transmit information, which during the globalization of culture is an important factor.

The sphere of ideology also, by virtue of ideologization, has an element of power and is interfaced with the axis “state - people”. Appadurai is convinced that every person, every ethnic group, every society and state explains differently what globalization is, and it is unclear how such definitions correspond to the real concept of "globalization."

Thus, globalization is highly localized. From this it is clear that people and societies are not in a passive state with respect to globalization, but with a different understanding of globalization, they can show its reality in various manifestations (Appadurai 1990: 295–310).

Contrary to theories about the purity of the message, the power of the transmitter and the passivity of the recipient of the message, the receptive theory and the determining importance of the receiver of the message convince us that globalization is not necessarily accompanied by the cultural expansion of producers of cultural texts and messages.

Because, firstly, messages and texts are transmitted under conditions when they contain conflicting information, secondly, the recipients of information do not show passivity in relation to it and do not necessarily remain hostages to the original ciphers when decrypting texts, and thirdly, in the world, which implements transformations within the framework of ideological concepts with their claims to be connected with objectivity, truthfulness and avoiding blindness, emphasis on differences, and the strengthening of “marginals” is considered to be a defining feature of the new climate for dialogue, The conditions for the withdrawal of legitimacy in the political sphere as a result of dialogue and opens the way for a variety of "voices" (Moshirzade 2003: 331-332).

At this point, it became clear that the process of globalization implies the possibility of resistance to globalization processes, as well as a mixture of cultures. Thus, we return to the starting point.

Globalization and Multiculturalism in Interaction with Technology

Globalization and communication are very closely related. M. McLuhan establishes the connection between the media and globalization, comparing the world with the "global village." Many researchers have examined the link between globalization and the media. Most theorists are sure that there is no globalization from the practical point of view of the scientific nature of the media and communications. T. Rantanen emphasizes the role of the media and communication in globalization, since they explain globalization as a process during which, through time and space, global economic, political, cultural and social ties are created in the form of corresponding processes (Rantanen 2005: 4–8).

T. Flow says that the media play a major role in globalization for three reasons. Firstly, many media outlets operate globally compared to the past. Secondly, the infrastructure of global communications facilitates global information flows. Thirdly, the global media play a key role in how we will see events taking place in different parts of the world and in developing closely related social and political blocs (Movius 2010: 8).

The destruction of time and space occurs through electronic media, and this process has led to the emergence of new manifestations like affiliate journalism, online society and transnational organized activities through online channels (Meenakorn, 2019). The ICT revolution has led to a change in the form of the media environment and the creation of new media, for example, local information channels based on digital technologies (Ibid. :
At the same time, we see that all these preconditions leading to globalization have not yet led to the formation of a unified world culture, but even strengthened the manifestations of multiculturalism.

The connection between globalization and multiculturalism is very complex. Under multiculturalism, people belong to different and diverse cultures, and cultural differences exist to the extent that they manifest themselves between different states, as well as within one country between different regions, ethnic groups, cities and villages (King 1990: 409).

In reality, the world flows of thoughts, ideas, lifestyles and especially people have changed many societies to one degree or another in terms of the presence of diverse cultures, coexistence and cultural mixing. At the same time, one of the most obvious examples of coexistence and cultural mixing is the life of people and groups who, for various reasons, leave their homeland and places of birth and live in new territories. Such people, although forced to make concessions and coexist with new cultures, however, they retained the memory of their belonging to their homeland. In fact, they, not mixing completely with the culture of their new society and not entering into conflict with it, revive the primary culture. These people learn to live in at least two cultures (Hall 1996: 310).

The desire to use new technologies, especially in the field of communications, although erodes the importance of borders and distances, however, a single culture in the world has not yet become dominant, and in some cases globalization has caused the opposite effect. Globalization and multiculturalism: the effects of economics and politics Although globalization is widespread in the economic and political spheres, the subject of this article is the impact of economics and politics to achieve multiculturalism and, in this sense, the main one of the cultural reactions to globalization, which has the same cultural particularism. This particularism is manifested primarily in ethnocentrism, nationalism and religious phenomena.

Of course, ethnic and national particularism is too veiled and interconnected. Now we can point to ethnic particularism. Sociologists of the twentieth century. described ethnic and racial nature as one of the options for backwardness and historical disorder, which, under the influence of communism and / or liberal democratic institutions, transforms and disappears (Esman 1999: 260).

However, the changes and events of the late twentieth century. confirmed the incorrectness of these forecasts. Thus, the world community entered the third millennium according to Christian chronology under conditions when it faced movements and numerous ethnic divisions that spread in the territories of undeveloped societies of Africa and Asia, and world progress, which seemed to solve the issues of nationalism and ethnic separatism, collided with tension and violence motivated by ethnocentrism. Statistics show that many countries of the world are multinational; two or more social ethnic groups live in them.

These social groups compete with each other peacefully or violently in order to gain independence, autonomy and / or assimilation in order to achieve a better position in society. From a historical point of view, nationalism is more than 200 years old, and it can be called the most powerful force in the modern world. This phenomenon, like etnocentrism, due to the influence of the ideologies of Marxism, liberalism and the theory of modernization manifested itself as if it was gradually dissolving and disappearing in the processes of change, improvement and renewal of society.

E. Giddens considers the recent rise of nationalism within the framework of local nationalist movements; he considers nationalism to be a product of new opportunities that are created in the process of globalization for the reproduction of local identity (Giddens 1996: 3132). Some works also talk about the third wave or the third form of nationalism,
which was formed with the end of the Cold War, and although it resembles previous forms of nationalism, it also differs from them.

In previous forms of nationalism, emphasis was placed on political national movements, in which some layers of internationalism, liberal and anti-imperialist movements were manifested. Modern nationalism has anti-liberal, chauvinistic and monopolistic features. In other words, the third wave of nationalism is based on identifying and distinguishing opposing positions (Holton 1998: 136).

Findings

This study is primarily an attempt to explain the situation of multiculturalism that has developed in the last decades of the twentieth century, and the beginning of the XXI century. Thus, given the presence of numerous influential factors in the manifestation of multiculturalism, we examined the impact of technology, as well as politics and economics on the globalization process until the multiculturalism stage is reached. Studying the processes of globalization and multiculturalism, you can see that in the first phase of technology are an accelerating factor in the globalization process, however, this factor cannot be considered accelerating the creation of a certain world culture, a culture that has not yet been manifested to this day.

On the contrary, this significance, together with the significance of globalization under the conditions indicated above, has become a reinforcing factor in multiculturalism. This manifestation of the mild form of multiculturalism ends with a reaction to the globalization of culture, which is a cultural metamorphosis and is characterized by excessive resistance in it. In addition, during the economic and political crises in the world, all minorities were under pressure, and this causes their corresponding reaction.

Thus, a certain desire was formed for cultural difference in racial, religious and national characteristics, the amplitude of which varied from positive to negative values, which influenced the globalization process.

Influence, which today is at least at a level when it is impossible to say with certainty that globalization is a factor in the formation of a single world culture, and this is manifested even within a fully developed society. Therefore, over time and with the loss of former optimistic ideas, today a different consideration of multiculturalism is not unusual. Thus, from the very beginning of the development of globalization, fundamental changes have occurred in the basic theories that determine this value, as well as its attendant ones. Metamorphoses and resistance, which once formed two common reactions to globalization and are reflected in the relevant literature of this phenomenon, are faced with multiculturalism, which is also directly related to globalization. Thus, it is indisputable that the process of globalization is due to the way in which people create cultures, traditions and their local identities within the framework of comprehensive globalization.

The process of globalization, undermining the roots and origins of traditions and national cultures, stimulates the revival of traditional identity, and also creates new sources and opportunities so that everyone can use them to reconstruct their national identity. Such an identity, contrary to that created in traditional society, is very mobile, changeable and closes the path to fundamentalism. Ultimately, all this creates the necessary conditions and opportunities for people to think in global categories and live in the real world, measured on a local scale.

References: