

CULTURE AND CULTURAL VALUES IN A GLOBALIZED CONTEXT

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SUMMARY: AS A PROCESS THAT GOES BEYOND NATIONAL BORDERS, GLOBALIZATION ENTAILS PROFOUND ECONOMIC TRANSFORMATION, SOCIAL, POLITICAL, CULTURAL AND MORAL. DEVELOPED OVER AND MULTINATIONAL COMPANIES, RUSH HIGHER PROFIT, THE NEED CONQUEST OF NEW MARKETS AS INCREASING COMPETITION ARE FACTORS THAT INFLUENCE SOCIAL LIFE, RELATIONSHIPS, RELATIONSHIPS BETWEEN STATE SOVEREIGNTY AND NATIONAL IDENTITY. CULTURE, LIFESTYLE, LANGUAGE, AS SYMBOLS OF NATIONAL IDENTITY, ARE SUBJECT TO INTENSE PRESSURE TO AMALGAMATION AND RELATIVISM, BY BORROWING FROM ABROAD. WORST BOMBING EXERTED ON SMALL CROPS, MOST UNABLE TO DEFEND THREATENED THUS EXTINCTION. THEIR DEFENSE MEANS DEFENDING THE MODES OF EXPRESSION OF HUMANITY, THE DIGNITY OF THOSE VALUES THAT MAKE UP THE HUMAN SPIRIT IN ITS VARIOUS FORMS. THE MOST COMMONLY ACCEPTED VIEW AMONG SCHOLARS IS THAT THE GLOBALIZED CULTURE IS NOT AND SHOULD NOT GLOBALIZE. IN THEIR VIEW, IT GLOBALIZES TECHNICAL MEANS OF COMMUNICATION, TRANSPORT, TRADE, CONSUMPTION, IE, THE MATERIAL DIMENSION OF CULTURE, CIVILIZATION.

KEYWORDS: GLOBALIZATION, SUSTAINABLE GLOBALIZATION, REGIONALIZATION, CULTURE, MASS CULTURE.

1. Introduction

The fact that there is a wealth of cultural values universally shared, created and reconstructed historical, not a global culture, they belong to humanity, the universality of the human spirit characterizes the essence. As have specific, distinctive cultures vote as always, national, will express the mode of being of a human community, traditions, customs, history, represents and distinguishes it from others. Poetry, literature, philosophy, arts, besides the universal values pertaining to that something profoundly human, will express specific manner, particularly, to feel, to think, to relate to the world of the nation to which they belong poet writer, philosopher, artist. This is the mode of being of the whole spiritual culture.

The unprecedented development of communication, movement of persons, goods, services and labor secured as tightly contact between the values embedded in the culture of different peoples lifestyle and loans between them. Globalization brings with it the danger of dictatorship, concern supranational and international financial institutions. This explains the emergence of Westernizing tendencies, threatening the way of life and transforming the world into a market. globalization "prevent" the national languages, different traditions, cultures and religions, but continues to favor deleting their specific differences, eroding their right to independent existence.

Opponents of globalization are those who believe that the world is not, however, a market that the interests of the market, individual rights must be defended, cultural rights, environmental quality and resources of the planet. Therefore, it requires reconsideration, defending and enriching the national spiritual values, lifestyle values that define different cultures, the fight against the tendency to transform cultural identity in a "commercial identity."

Thesis on unification of culture and the emergence of global culture does not justify the takeover and "loans". Global culture is not only impossible but also undesirable. Nations, peoples, local communities, ethnicities, defending their right to be different in their own style of life, culturally specific as trends' natural cultural dynamics. In fact, even takeovers from outside, when and where they occur, receive often "something" belonging spot adoption meaning and adaptation to local conditions, adaptive it even supports foreign company to sell the product. As French philosopher Roger Garaudy notice [1], and western supremacy "is not due to the superiority of culture" but trends westernization of lifestyles imposed by globalization.

As for loans between cultures, they are positive phenomena, more or less spontaneous, that there were always as openings and exchange between them. Integration can not mean cultural dialogue of cultures, because this phenomenon will lead to the dissolution of the peoples, which would be a great loss for world culture. It can be said that "cultural identity is an obstacle" globalization of culture. [2]

Expanding interdependencies, communications, trade, made possible the development of a global mass culture, which can be significant and may have spread, but is only partially culture. In addition, there is in every culture, traditional forms of living, a certain way of thinking about the world and life, institutional structures, legal forms, specific technological models. Also, the spiritual creation of value, according to reflect the national character of the place that gave birth to the creator. It can not be ruled out even a certain relativism, therefore, acceptance of influences running, but is and remains important in this case, resistance to outside pressure.

2. Tensions in culture

Globalization makes it possible tension between the tendencies of homogenization, uniformity and counter-trends differentiating between global and local. On the other hand, modernization is used frequently as a means of imposing forms and structures of living of less developed communities, making it possible disappearance of recoverable values ever. In the context of increased interdependence, which require the weakest models, forms of life, foreign values their expected a reduplication ethnic conflicts, religious, politically motivated, economic, containing an important cultural component as an expression of opposition to globalization. The dialectic of globalization and customization generates, inevitably some obvious underlying phenomena.

Although it is itself a way of globalization, regionalization is specifically that of a geographical, political, cultural, which distinguishes it from the rest of the world. Thus, there is more and more confrontation between cultures and regions of the globe. It should be recognized that Europe integrated into a more extensive EU has supported programs promoting European culture, particularly of Asian and American. In the U.E. initiated, for example, a strategy to production and distribution of television programs and films worldwide, with emphasis on European information space and expanding the influence of national cultures. Without

exaggeration, we believe that trends Americanization of lifestyles and cultures of the European peoples represent a threat to national cultural identity, their own educational values.

European Spirits militate against confusion amalgamation of values and cultures, highlighting the European specifics. "Europeans are not Americans or Asians or Africans, and Europe existed for centuries," says Stéphane Courtois, French historian. 'Europeans there is a unity of ideas, spiritual, building on Greek-Roman civilization, and Christianity. The latter is present everywhere in Europe, and its churches. Catholic Churches, Lutheran, Calvinist, orthodox, but churches. And two thousand years, the Church has shaped European civilization "[3]. Compared opinion, that second element that unified Europe was the company consider that, in reality, European unity, torn after 1917 after the second world War begins to recover, since 1989.

Reunification political, legal, economic Europe should follow, showing St. Courtois, spiritual reunification of the West with the East, which means, according to his conception, a reunification of memory and history, that the European vision of the twentieth century, recognizing the conflict between democracy and totalitarianism. The proof is, however, a French historian nihilism evident on socialism, as socialism would have only negative aspects reprehensible. Currently require a critical reassessment of socialism with pluses and minuses of, and this the more so as the scenarios of globalization moral "human face", like those of social development sustainable, globally bring talks principles as fairness, justice, decent life for every man who has pursued socialism without managed to solve the most satisfactory.

It is true, however, that any regionalization is not without its tensions with national cultures. Although in the case of Europe, supranational level management culture and communication, is based on a cluster of shared values is not responding, often specific needs and aspirations of national cultures, local produce. Ignoring the complex ratio between national identity and European cultural approaches, especially in the direction of the media, audio-visual, is counterproductive. In fact, the latter should facilitate communication centered on community values, and culture-specific national, ethnic, religious etc.

On cultures asunderdeveloped countries surrounding an acute threat that stems from their poor "equipment" to resist packer unifying the Western model. Globalization and regionalization are produced by following the institutional structures, political, legal or securities from the Western world , its culture, in the broadest sense. However, integrating into them unconditionally as a condition of acceptance in the integrative causes profound changes that are not only positive. For example, as can be seen, are restricted values sovereignty State and national enter into ridiculous own traditions to be imported from elsewhere others are abandoned traditional forms of organization of life, work and society in favor of outsiders and modern.

As for developed countries, they live concern increased relativity of values, their cultural identity, due to an increased immigration. In reality, forms of regional integration and world will avoid tensions, conflicts scales variable, if the result of restructuring, revaluation of old structures, values states, a process that help all participants in regionalization and globalization, defending interests, including of the cultural, everyone - developed or less developed. Strengthening of material culture and spiritual institutions of developed neglecting the interests of other parts of the world, means preserving the right of the stronger over the weak. Here is the origin of the protests, appeals and grievances about regionalization and globalization, cultural globalization as impossible explanation.

There are even American intellectuals, academics and practitioners in various fields, concerned about the future development of world future generations, recognizing that US models of production and consumption as the values of American society, the dominant are the values of business, profits and financial institutions no more are to follow. "Our current patterns of production and consumption are unsustainable and we must change course," said Maurice F. Strong, the Earth Council President at the World Bank to debate it, or "the question is whether values should be institutionalized guide our society in the future "asks Willis Harmon, the same debate. For other authors, nor Westernization developing world that no longer recognized. In the conception of Ismail Serageldin and Richard Barret, for example, senior officials at the end of last century, the World Bank, a new development paradigm becomes possible when they operate systems evaluative values as respect for all life, the priority of the common good, responsibility for which which will undertake the promotion of equality and care put, today's world not responding to such demands [4].

The tension between Western culture that wants to be generalized and national cultures which make efforts to resist the trends of uniformity can not be overcome outside a dialogue of cultures based on their respect each other, the mutual willingness to learn and to consult. In the absence of such a dialogue is possible establishment of a culture of omnipotence, omnipotence derived from economic, political, military, or of a State other.

In the different cultures, including our culture national, appeared a split among intellectuals between globalists any price - those who bowed to everything that comes from the West, usually the other label, unless that extremists, even as nationalistic. Compared to this phenomenon, it is necessary to promote a responsible attitude to national values and lucid, communication and synchronization with progressive values of other cultures, from different historical eras. With respect to our national culture, we believe that defending and enriching its activities to make it known abroad, in the dignity and depth of her creations representative must constitute an integral part of a national strategy supported.

The multiplicity of cultures, cultural diversity must remain, the source, the wellspring of enrichment of universal culture, which includes everything peoples of the world have created more valuable and most representative of their creators. The only culture that seems to globalize, not without receiving some "fingerprint" specific cultural area is consumer culture, the result of practices of transnational in food, fashion, music, entertainment, leisure. National Cultures must resist the trends of globalization , growing interdependencies between national systems through trade, military alliances, domination, and in the culture of so-called "cultural imperialism" (Malcolm Waters).

Adherents of globalization, unification of culture, argue that we shall persevere, since they contain new elements worthy of notice, on future crops. American sociologist Malcolm Waters, highlights two key consequence of globalization, namely relativization and deterritorialization embodiments of social policy in particular, like to the European Union, that preference positive possibilities of western capitalist, then, blurring borders and the proliferation of "varieties over and infra-nationalism "[5].What 'disturb' the world and moving toward reducing the authority of old values and organization, as the national territory are not only post-industrialization technologies microelectronic rapid movement of people, the decline of the nation state, the new and powerful sub-collectivities , better education and adult reflexive capacity etc. but also the

development in international relations, a "transnational practices" that foster, primarily economic, but extended to taste, fashion and ideas between companies, firms, NGOs, etc.

In turn, Roland Robertson [6] notes that unification overall was hindered by discontinuities religious and, more specifically, of the cultural dividing the world in two dimensions: East (ex. China) separately West (ex. US) in religious terms and law, and North (ex. USSR) outside South (ex. Ethiopia), in diplomatic terms and industries. "Religion, in the most general sense of the term, resume Waters Robertson, is the critical factor in globalization". [7] Concerned at cultural globalization, Robertson, aims at "intensifying global consciousness". In his view, all the more acute awareness that the planet is a whole, "a place" of all and everyone that its economic problems, political, military, religious, etc. involve thinking globally, with the redefinition of each person, the whole panel rather than as a member of a community localized internationalization of interdependence, recognizing the role of the nation-state "modern" and humanity as a whole without distinction by race, class, gender, opportunities and rights, are aspects of the entry of humanity path growing unit. In connection with the above data, we believe that they form "global consciousness" does not lead to harmony and integration, as he author. The fact that the world is "moving" to peaceably for global projects, does not mean they disappeared tensions, economic disparities that cultural differences do not matter.

Attributing globalization the character of fundamental cultural process, as shown Waters, Robertson gives culture a particularly important role. Awareness of the need for solving problems, to avoid phenomena of the importance of media and cultural borrowings, issues important evidence remains secondary in relation to development of the economies of developed countries, with their entry into the era of "post-industrial" information and subsequent expanding force companies over and multinational and global trade. The phenomenon of consciousness, in this case the global consciousness, is only one element of the culture, for the most resistant culture, is the creation of values. What characterizes the creators of literature, art, philosophy, science, is that they will belong always an area more or less stable, their works will express the values that space.

Like their authors have universal cultural values, in each case, a national reference framework or a specific area, belonging to a nation or adopted it. The various attempts to make globalization which is called "denationalized homeland peoples' success today and tomorrow's technologies will not be able to annihilate the national, local traditions of cultural works of the future.

Globalization consumption, preferences, tastes, due to the media, migration, tourism, travel, can shake can affect the internal dynamics of culture, but can not displace culture, leaving the area an abstract universalism, existing or coming anywhere, since globalization on the way media consumption is far from meaning the culture as a whole. This conclusion is based on the observation of some authors distinguish between globalization means, media technologies, values of consumer culture on the one hand, and major crops, high humanity, on the other hand.

Affirming phrase relativity national and individual benchmarks, the implication of globalization, Robertson shows specific neutralist spirit of positivism, that globalization is neither good thing or bad, necessarily, her moral character to be ruled by the planet's inhabitants. This view is contradicted, on the one hand, the reality of our world, the underprivileged the consequences of globalization, and are quite many, and on the other hand, the author himself,

who notes that mentioned relativism is not always positive given because there may be conflicts harder to treat than before.

Continuing Robertson's analysis, according to which cultural divisions that prevent globalization were closed and globalization has its own logic "inexorable" contradicted idea J. Saul, Mary-Delivanis Negroponte and others, M. Waters show that also, the idea of relativity individual benchmarks, national and supranational some general, globalization is criticized by some authors as V.Kavolis [8], then this version is a purely Western concept of culture, the religion is seen as a subset subsidiary, increased crop.

According to Kavolis, to the extent that religion causes moral and cultural sphere to the extent that religions offer different moral codes can be identified different civilizational structures that constrain individual conscience. In his view, global culture is divided into at least seven civilizational systems: Christian Chinese, Islamic, Hindu, Japanese, Latin American syncretism and non-African Islam. The reason criticizing Robertson's theory is that it is an argument for desecration in favor of ecumenism humanist.

To those shown, we believe that openness to other values in order pacification world of international understanding, even at the risk of weakening some of their values, not a bad thing. As for ecumenism, this has already begun, but as importantly, keeping the specifics of various religions, they, by their own means, to contribute to building a better and fairer world. Cultures and religions, will specify in the future nations, peoples over the world, despite globalist theorists deems critical factors of discontinuity, serving to prevent globalization.

In the situation of culture in the process of globalization, the idea that should prevail is the need to respect, defense and development of the cultural diversity of the world. What is globalized civilization and no culture is. There will be a variety of cultures, each with its own characteristics and its contribution to enriching the spiritual life of the world. Intercultural relations should be based on the principle of equality, diversity and tolerance, to bridge cultures and foster development, not to identify them. Sharing common values must not destroy specific values, combining originality and universality and could strengthen and enrich them both.

3. Conclusion

While a global culture is undesirable ethics meet growing global consensus. Followers global ethic have regard to the existence of that set of rules universally recognized as the human rights, adding the UN Charter principles, norms of international relations, namely the existence of traditions and practices shared among states, forming the so-called "morality" of States .

On the other hand, opponents of global ethics, says that different companies have different values, the values differ from state to state and from culture to culture.

What should be noticed is that in conditions of great threats in the living world as a whole, above national interests and cultural differences between countries, we need a global ethical, containing a number of values consensus, values agreed the entire community of states

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