

CHANGE IN CULTURE IN THE CONTEXT OF GLOBALIZATION

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Abstract:

The article "society of network structures" describes the world order that arises under the influence of the factor of the development of the global Internet, as well as issues such as the flexibility of network structures, the lack of significant control and publicity of actions, and disregard for traditional institutions. Keywords: globalization, culture, independence, macrostructure, technological principles, social.

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For the countries of Western civilization, globalization creates significant economic and socio-cultural advantages. Despite the fact that the existing gap in the levels of socio-economic and cultural development of various countries of the world persists and deepens, Western countries, led by the United States, support and strengthen consumer society. This is due to the sophisticated exploitation of human intellectual and irreplaceable natural resources of the weakest countries. The imposition of the American value system in consumption, politics, and management leads to the undermining of the national identity of other peoples.

The dominant functions and processes in society, in the conditions of the information age, are increasingly organized according to the principle of networks. According to a number of researchers (M. Castels, M. Delyagin, A. Davydov, etc.), the formation of a "society of network structures" is taking place. [5]

In our opinion, the "society of network structures" is the macrostructuring of the world order, which occurs under the influence of such factors as the development of global mass media, transnational corporations, and the global Internet. Network structures are characterized by flexibility, significant lack of control and non-publicity of actions, and disregard for traditional institutions. They are able to expand indefinitely by including "new nodes" if they, in turn, are ready to communicate, to use various information codes (for example, values). Networks as "institutions" contribute to the development of a number of areas: economics, labor, politics, education, etc.

There are "switches" connected to the networks, which allow switching from one network to another (for example, when it comes to the transfer of financial structures of a particular empire of information media that influence political

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processes). They act as instruments of exercising power. Whoever controls such a "switch" has the power.

M. Castels rightly argues that the institutions and organizations of civil society that were built around a democratic state, around a social contract between capital and labor, have turned into empty shells. The concept of "power" is no longer definable in the traditional sense. Power rises above the law. In fact, we are faced with a new type of global governance - an impersonal transnational system that consists of numerous multinational corporations, over the diversity of which sits a faceless generalized capitalist, woven from financial flows controlled by electronic networks." Thus, global monopolies, and we are talking, first of all, about large TNCs, "divide and remake the world in their own way." [1]

So, there is a fragmentation of activity - a new global division of labor. Thus, according to M. Delyagin's fair statement, each country is in its own "technological niche", on which the degree of its influence (in the economic and political sense) depends. According to M. Delyagin, the United States and partly the United Kingdom are located on the top floor, which directly implements the development of technological principles. The processing of technological principles into practically applicable "know-how" is carried out by branches of multinational corporations located in almost all countries of the world. The rest of the countries, in general, are only able to perceive and implement technologies developed at a higher level. [2]

Moreover, the latter risk remaining forever on the "third floor" of global development. "Influencing consciousness turned out to be much more effective," M.G. Delyagin notes, "(including in the narrow commercial sense of the word) than on traditional materials." The influence, the formation of individual or mass consciousness means, in fact, the introduction of a certain standard, image, system (technological principle) into it: a standard of behavior, a way of thinking, a system of values - a certain cultural code. A skillfully developed standard is always endowed with motivating properties, an attractive image, and meaning. Its implementation is effective and took place when a person positions and identifies himself as a person, as a member of society with a certain standard of behavior. Culture is deeper, more fundamental than, say, politics or economics. "Historically established cultures of national and social communities," G.G. Diligensky notes, "represent the main source from which a person draws life meanings, forming the basis of his self-consciousness, building a hierarchy of his values and norms, the spiritual content of his being. A person who has lost his cultural roots is in danger of psychological disorientation, loss of internal rules governing and ordering his aspirations and goals, ... mass culture is becoming homogeneous all over the world ...". [4]

Therefore, the transformation of culture (way of thinking, behavioral standard, value system), in turn, gives fundamental, profound and almost irreversible results, since consciousness itself is transformed and formed. The competitive advantage belongs to the one who first implements a particular standard. From the point of view of ensuring national, corporate competitiveness and security, the leadership in this area belongs to the United States. They are the first to define and implement the formula for achieving personal and professional success, since their developed standards are always endowed with motivating properties, attractive image, and accessible meaning.

The implementation of such standards through strategic programs is primarily carried out by multinational corporations (mainly of American origin). It is impossible not to agree with the beliefs of some researchers who claim that the creation of a "single economic and information space", an "open society", a "world market", are all euphemisms, a smokescreen.

"In fact, we are talking about building a global state with a single government and a single army, common finances, laws and culture."

Thus, we are faced with the process of transforming the "culture of the subject".

By "culture of the subject" we mean a single integrity, which includes a way of thinking, mentality, value orientations, spiritual and moral principles, behavioral and activity attitudes, and the genetic potential of a person.

- Creation of an artificial language environment in TNCs (understanding the role of the integrating factor of the language of globalization);
- formation of a socio-psychological model of choosing a profession;
- formation of the structure of human needs through the creation of an image;
- control over the human population through genetic manipulation, under the slogan of improving heredity;
- control in the areas of decision-making, individual thinking under the slogan "guarantees of personal security and safety".[6]

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