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СЕКЦИЯ ТЕОРИЯ, МЕТОДИКА И ОРГАНИЗАЦИЯ
СОЦИАЛЬНО-КУЛЬТУРНОЙ ДЕЯТЕЛЬНОСТИ

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CULTURE IN CONTEMPORARY SOCIETY IN THE ERA
OF GLOBALIZATION

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Abstract. The paper discusses culture in modern society. Scientists are trying to define the concept of culture, but there is a great disagreement between the authors, which only confirms that this is a very complex phenomenon. The spread of cultural contacts in the modern world, communication and knowledge contribute to the rapprochement of nations. The globalization of culture has positive and negative sides. The possibility of losing cultural identity lies in the growing danger of assimilation - the absorption of a small culture by a larger one, the dissolution of the cultural characteristics of a national minority in the culture of a great nation.

Key words: culture, contemporary society, globalization, identity, multiculturalism

The word culture comes from the Latin *colera*, which means to cultivate. In the Middle Ages, this word first meant a progressive method of growing cereals, and also the term agriculture or agricultural skills. They began to use it in education in relation to people; therefore, if a person was characterized by manners and read a lot, he was considered a cultural person. Back then, the term was applied mainly to aristocrats to separate them from uncultured ordinary people. The German word *Kultur* also meant a high level of civilization. Today, that word is still associated with opera, excellent literature, and good upbringing. The modern scientific definition of culture has some aristocratic characteristics of this concept. It symbolizes the beliefs, values and means of expression that are common to a group, serve to guide the experience and regulate the behavior of members of this group. Today, in modern society, the globalization of culture is accelerating the integration of nations into the world system in connection with the development of modern vehicles and economic

ties, by the formation of transnational corporations and the world market, thanks to the influence of the media on people. [1]. The term globalization of culture appeared in the late eighties in connection with the problem of rapprochement of nations and the expansion of cultural contacts of peoples. The globalization of culture has positive and negative sides. The spread of cultural contacts in the modern world, communication and knowledge contribute to the rapprochement of nations. However, overly active rapprochement is dangerous due to the effect of losing cultural identity. The younger generation adopts from each other fashion, habits, addictions, customs, which makes them similar, and often simply without features. The possibility of losing cultural identity lies in the growing danger of assimilation - the absorption of one small culture by a larger one, dissolving the cultural characteristics of a national minority in the culture of a great nation, forgetting one's culture during mass emigration to another country and obtaining citizenship there. [2]. One example of the transformation of cultural features is the area of today's Kosovo and Metohija as one of the basic factors of Serbian state and national identity. It is a territory that was the center of Serbia, statehood and culture from the twelfth to the middle of the fifteenth century and where the most important monuments of Serbian cultural heritage were created. From the middle of the fifteenth to the beginning of the twentieth century, ie. during the Balkan wars, Kosovo was under Turkish rule and significantly changed its ethnic structure to the detriment of Serbs. During that time, it also gained significant outlines of oriental, Islamic culture [3, p. 109]. At the same time, the loss of cultural identity can be complete or partial. The openness of borders to cultural influence and the spread of cultural communication can lead, on the one hand, to the exchange of positive experiences, the enrichment of one's own culture, its elevation to a higher level of development, and on the other hand, to its cultural exhaustion due to unification and standardization, the spread of identical cultural patterns around the world. The globalization of culture should be distinguished from cultural imperialism, which represents the hegemony of developed countries in various spheres of public life and the forced spread of Western values. The globalization of culture is connected with two phenomena. The first is the spread of Western individualistic values among a large part of the world's population. These values promote social institutions that recognize individual human rights and efforts to protect human rights at the international level [2].

Globalization in modern society also affects local cultures, which is why it is important to consider the interaction of globalization and culture. But before we deal with this phenomenon, it is necessary to point out the unstoppable of globalization,

which Ulrich Beck explains with the following eight factors - geographical expansion and increasing density of international trade, as well as global networking of financial markets and increasing power of transnational corporations; the constant revolution of information and communication technologies; universal requirements for human rights - the principle of democracy; the flow of images from the global cultural industry; the emergence of a post-national, polycentric world policy, in which there will be transnational actors (corporations, NGOs, the United Nations), which are becoming stronger and more numerous compared to the government; the issue of world poverty; the problem of global environmental destruction; transcultural conflicts in one and the same place. Globality means that so far nothing that is happening on our planet is any more limited to the native population. All discoveries, victories and catastrophes affect the whole world and we must reorient and reorganize their lives and activities, organizations and institutions, on a global level. The term globalization of culture appeared in the late eighties of the last century, when there was a great spread of cultural connections among people. This, of course, had both positive and negative aspects. On the one hand, it allowed people to communicate more with each other and to learn from each other. The spread of establishing new ties in culture in the modern world bridges the great differences between nations through communication and education [4, p31-32].

The social system covers the totality of objectively formed communities of people and the relations between them. This is the primary, basic layer of civil society, which crucially affects the vital functions of its other subsystems. First of all, a block of relationships related to the continuation of the human race, human reproduction, prolongation of his life and raising children should be singled out. These are the institutions of the family and the relations, prescribed by its existence, which provide a combination of biological and social principles in society. The second block consists of relationships that reflect the purely social nature of man. It is a specific relationship of a person with a person, directly and in different groups (clubs, public associations, etc.). The third block is formed by the indirect relations of large social communities of people (groups, strata, classes, nations, races) [5]An economic system is a set of economic institutions and relations in which people enter the process of implementing the relations of ownership, production, distribution, exchange and consumption of the total social product. The primary layer is property relations, which permeate the entire economic relations and the entire cycle of social production and consumption. The relations of production of tangible and intangible goods are the second most important structural layer of the system of modern society.

The basis of production is the creative work of members of society, so labor relations are an integral part of economic relations. More indirect and abstract nature is production relations which, due to their specificity, become independent of the will and consciousness of a certain person. Structural elements of the economic system are private, municipal, joint stock, cooperative enterprises, agricultural farms, individual private enterprises of citizens. The relations of distribution, exchange, and consumption of the public aggregate product represent an important component of the economic system, although to some extent they operate within another system - the social system. The political system consists of integral self-regulating elements - the state, political parties, socio-political movements, associations and relations between them. An individual acts politically as a citizen, member of parliament, member of a party, organization [6].

If we return to the definition of cultural identity, we notice that it clarifies the fact of independence of members of a group that historically arises and develops depending on the criteria that this group establishes in relations with other social groups. Considering the symbolic-cultural criterion and / or the historical criterion (orientation of ethnicity towards the past), as a segment of cultural identity, the domain of the culture of memory of one social group can be singled out: nations, ethnic groups, families, and even individuals. Thus, the field of culture of memory encompasses a set of beliefs in the common origin of members of a certain social group, common myths and historical memories, theorizing towards the past. In that sense, the culture of memory consists of the mechanisms of social transfer of knowledge about the past, inventing, processing, maintaining, using, suppressing, forgetting and changing the past. The culture of memory contains patterns of processing the past within everyday consciousness, repression, relativization, invention, planned oblivion, etc., which make up individual and collective constructions, that is, images of the past that individuals and groups create in certain situations in order to interpret the present with the help of the past, create a vision of the future, and strengthen their own identities. The critical culture of memory contains not only the material remnants of the past, marked places of memory, various past symbols and meanings, but also ideologies, myths, prejudices and stereotypes present in the (current) use of the past [7].

When we talk about culture in contemporary society, we must pay attention to the importance of culture in general. What is culture, what does it deal with and why is it important are just some of the issues that we will deal with in this paper. Long before the founding of sociology, anthropology, and philosophy, various scholars

have tried to answer the question of what human nature, culture, and identity represent. Culture as a product of specifically human action can be defined as man's second nature. In that sense, culture and society are the basic factors of human identity. They are mutual, mixed, conditioned by each other, but at the same time they are relatively independent categories that exist separately.

The term culture originally referred to art and science, and later it referred to a wide range of artifacts. At the end of the 19th century, Taylor offered the definition of culture as that complex whole which includes knowledge, attitudes, art, lessons, law, customs and all other abilities or habits that a person has acquired as a member of society [8]. The ontology of contemporary society is most pronounced in its multicultural structure. Of the nearly two hundred states, none has a homogeneous ethnocultural structure. It is estimated that today we have about six language and about five hundred ethnic groups in the world. This makes multiculturalism, both from the point of view of current social relations and from the point of view of historical tendencies and perspective, the most significant phenomenon of the modern age. In the context of culture in contemporary society, the issue of cultural identity remains an important development issue for all countries, because it includes the problem of human freedom, the conditionality of human action, the needs and values that drive it. Every multicultural society has its own history of emergence. However, two most important modalities of cultural diversity can be singled out: cultural diversity arises from the incorporation of previously self-governing, territorially concentrated cultures into a larger state, and in the second case, cultural diversity arises as a result of individual and family immigration [9, p. 471].

The search for identity presupposes a re-examination of not only ethnic and national, but also universal cultural values. Namely, the term “culture” as well as the term “identity” cannot be considered separately, as two separate categories. They intertwine, and certainly demand to be considered together. In all these efforts to define the term of culture, a very great disagreement of the authors is noticed, which only confirms that this is a very complex phenomenon. This complexity, most often, arises from different ideological views of the world and different levels of understanding of culture [8, P. 39-40].

The meaning of the word culture has expanded in contemporary society, so it referred to any nurturing and improvement, both nature and a human being. This has conditioned that culture is identified with what is noble, humane and spiritual wealth in human existence and development. There are also definitions that see culture as a set of processes, changes and creations that have arisen as a result of material and

spiritual intervention of human society. Culture is a broader concept that is not only focused on the past and the use of cultural values, but is also focused on the future and the creation of new cultural values. In general, it can be said that cultural heritage is a static concept, while culture is a dynamic concept. In order to explain these two phenomena in the best possible way, the importance of these two mutual phenomena must be understood, which, although different, cannot do without each other. They intertwine and complement each other. Scientific knowledge of cultural heritage is an important factor in building and preserving national identity. A nation may have distant and deep roots in the origin of its cultural heritage and it may be rich and diverse, but although it is not truly scientifically known, then its cultural value is negligible and its practical application is inadequate. Scientific knowledge should be aimed at discovering general connections and relationships between the phenomena and processes of cultural heritage and the construction and preservation of national identity. Since national identity is a permanent development category, several different components of cultural heritage participate in its constitution [9, p. 472].

The debate on what the European Cultural Community does, what is the relationship between natural and controlled processes in an attempt to preserve the identity of national culture, to avoid its disintegration into an impersonal stream of popular culture that knows no barriers.

This is especially true of high art, which is largely based on universally known principles. The position of non-national mass culture and mass consciousness with its stereotypical preferences and tastes is stronger and more efficient than the traditional way of life and skills. The fact is that mass culture, as a rule, is based on archetypal images and collisions dating back to the dawn of humanity. Moreover, both classical and archaic folk music of various nations entered mass consumption. At the same time, the anthropology of culture confirms the closeness of the folklore of different peoples, thus determining the place of *rolling* identity.

As globalization undoubtedly causes cultural change, the question arises as to whether there is a chance to change anarchic cultural models in countries where they clearly represent a brake on development and progress. Opening borders to cultural influences and increasing communication in culture, leads, on the one hand, to successful experiences, enriching one's own cultures and raising them to a higher level of development, on the other hand, global cultural influences also lead to unification and standardization, establishing the same cultural patterns around the world. In considering the numerous positive and negative effects of globalization on national cultural changes, we will cite an example of artistic cooperation.

Globalization enables artists from all over the world to exchange experiences and present their works on the world stage. It is important for us that the globalization of culture contributes to changes in the cultural values of different countries, which hides hope for backward cultural stereotypes, which, if they prove to be a brake on progress, can change [4, p. 35].

Today, the parameters and characteristics of popular culture through the autochthonous cultural tradition and the characteristics of the stored national consciousness, behavioral skills, specificity and psychological characteristics, lead to the goal which is denoted by the word "Mentality". The great goal of humanization of contemporary social life can be achieved only through the development of communicative behavior. This is the basis on which different forms of representation are created and differentiated in the communicative space. The notion of subjectivity and the idea of the role of art as a producer of subjectivity are fundamental in the numerous works of theorists [9, p. 472].

Today, Art is defined as a process of nonverbal semiotization as a way of thinking, as "possibilities of thinking about life" (Nietzsche). The ultimate goal of subjectivation is individuation, which must be constant. Artistic practice has the privilege of shaping the surfaces of individuation, and of supplying the human community with potential models of human existence in general. The new modalities of subjectivization are the same as the artist creates new symbols that form a palette of meanings that are itself. In today's world of electronic media, communication spaces, amusement parks, where interpersonal communication has been replaced by symbols of consumption, the individual experiences a kind of vacuum of subjectivity. Not only does it not feel its own cultural identity, but he also becomes a kind of object, deprived of any stable characteristics of cultural identity. [10, p. 192-200].

Another phenomenon characteristic of modern society created as a result of the process of industrialization and urbanization, is mass culture, which is considered a special type of culture that has replaced the traditional forms of folk culture. Theorists interpret mass culture as the ultimate expression of the spiritual lack of freedom, the social mechanism of alienation and the oppression of a person's personality, so that the phenomenon of mass culture receives a negative assessment. The rapid population growth in cities and the narrow professional specialization that shaped the "mass man" weakened the cultural potential and spiritually undermined modern civilization, leading to instability and the collapse of culture as a whole. [11]. On the other hand, the foundations of an ethnic community are most often cited as a common culture, history or tradition, while there are also those understandings

according to which an ethnic community represents “a group of people who cultivate subjective faith in a common origin”. What ultimately distinguishes ethnic identity from other forms of collective identities is the fact that it is past-oriented. Belief in a common origin, as a feature of the past, is a characteristic feature of identity [9, p. 473]. We are witnesses that the contemporary world is shaken by numerous national conflicts, while the position of immigrants, indigenous peoples, the place and role of other cultures call into question many assumptions of the Western world. After the Cold War, ethnocultural conflicts became the largest source of political violence in the world. Sociologically, it is important to note that liberals neglect two important facts: the individual is not a mere abstraction but a concrete social being with his ethnocultural identity - societal culture, in which he finds the meaning of his choice and commitment, group life is a special reality of social life to which each individual is inextricably linked [12, p. 66-67].

When it comes to the interaction of globalization and culture, the fact is that there are basically two approaches. One is conservative which resists all the influences of global culture, although it is quite so, it is certain that the spread of global influence cannot be stopped for the simple reason of globalization, as we have already stated, the irreversible process and its impact can only increase, not decrease. Another approach, which would be especially desirable for countries where cultures are dominated by static cultural models, ie. cultural values that do not affect development and progress. Lagging behind in development and democracy would be followed by a re-examination of their systems of traditional values and assessments of which should be changed and harmonized with the requirements of globalization and modern times, to open up opportunities for economic and social progress, at least in some perspective. [4, p. 36]. Common values are the guarantor of cultural harmony in modern society and should be supported, seek and nurture. Cultural dialogue, legal society, strengthening mutual trust and searching for common goals and interests will enable the existence of different cultures. The meaning of the word culture has expanded in contemporary society, so it refers to the nurturing and improvement of both nature and man, which has conditioned that culture is identified with what is noble and humane in human existence and development.

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