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DOMINATION OF CULTURE AND ECONOMICS AS SOCIOCULTURAL PHENOMENA OF THE GLOBALISM

The article considers the issues of compatibility of axioms of economics and culture at the stage of transformation from "Homo culturalis" to "Homo economicus". This problem has entered into the center of mass consciousness and the world scientific discourse since the most fashionable aspects in globalization processes are the processes of cultural and economic globalization.

Keywords: globalization; culture; economics; homo economicus.

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ДОМІНУВАННЯ КУЛЬТУРИ ТА ЕКОНОМІКИ ЯК СОЦІОКУЛЬТУРНИХ ФЕНОМЕНІВ ГЛОБАЛІЗМУ

У статті розглянуто питання сумісності аксіом економіки та культури на етапі трансформації «людини культурної» у «людину економічну», з'ясовано також, яким чином процес глобалізації впливає на динаміку соціокультурної та економічної складових суспільства. Дана проблема опинилась у центрі масової свідомості та світового наукового дискурсу, оскільки наймоднішими аспектами глобалізаційних процесів є процеси культурної та економічної глобалізації.

Ключові слова: глобалізація; культура; економіка; homo economicus.

Літ. 10.

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ДОМИНИРОВАНИЕ КУЛЬТУРЫ И ЭКОНОМИКИ КАК СОЦИОКУЛЬТУРНЫХ ФЕНОМЕНОВ ГЛОБАЛИЗМА

В статье рассмотрены вопросы совместимости аксиом экономики и культуры на этапе трансформации «человека культурного» в «человека экономического», выяснено также, каким образом процесс глобализации влияет на динамику социокультурной и экономической составляющей общества. Данная проблема оказалась в центре массового сознания и мирового научного дискурса в силу того, что самыми модными аспектами в глобализационных процессах являются процессы культурной и экономической глобализации.

Ключевые слова: глобализация; культура; экономика; homo economicus.

Introduction. Never before the mankind has reached such level of technological development of the civilization, as in the 21st century. This process is connected with the scientific and technical knowledge becoming a powerful factor, the catalyst of acceleration and of intensification of social, cultural and economic changes. All scientists face the task of defining the development prospects for society, identification of trends which would share the future of the mankind. The importance of information, economy and culture is rapidly increasing. Mankind in the 21st century makes an essential breakthrough; processes of an urbanization develop promptly, the economy turns from the agrarian into the industrial one. D. Bell (1999) revealing the general development trends of the contemporary society noted: "When there are such changes, they do not allow us predict the future, but only define the list of the problems the society is facing and demanding the decision which can surely be predicted".

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Scientists and publicists are especially excited by the question of what impact globalization has on the dynamics of sociocultural and economic components of the society.

Explaining it, we need to understand that currently globalization in its sociocultural aspect is represented as two fundamental processes. Firstly, it is the increase in production, economic potential, market sales and services diversity. Inevitable standardization of the majority of goods and services stimulates noticeable unification of elements of material civilization and the way of life. Secondly, due to formation of all-planetary information space, rigid information expansion from producers is observed (Chumakov, 2005). That is, information expansion results in unification of pictures of the world, in lowering the level of cultural diversity of life on the Earth and in the decrease of adaptive potential of mankind to living conditions (Arzoyants, 2002).

Today it seems possible to state that globalization means, first of all, "cultural and economic Americanization" of all mankind. Certainly, the USA takes a leading place in some areas of production, but it is impossible to forget that France and Italy are the centers of fashion, and the most prestigious cars are German, the main centers of youth culture are in Hamburg and London. Therefore, it is impossible to attribute the USA total cultural and economic expansion in the world (Giddens, 2004).

Latest research and publications analysis. In the light of the listed perspectives of sociocultural development of the mankind the humanitarian community of the UNESCO and many scientists have recently researched and planned the complex of reciprocal steps, capable if not to prevent but at least to smooth the influence of the coming "ecological, economic and cultural apocalypse". These countermeasures demand, first of all, massive development and promoting of sciences about culture, that are capable of opening basic regularities of sociocultural development of the society and of developing technologies on the basis of this knowledge as well as planning and managing similar development. However the science in this process will be only the theoretical basis; education will become the field of "decisive battle" where the main "fights" will be between culture and social degradation. Many scientists argue that globalization in cultural and economic area represents unique innovations of our era.

The culture makes the basis for society development. Many problems of our economics have non-economic roots. Therefore, there are constant collisions of interests between various participants of civilization process, and the reason for the opposition of the two worlds is not only ideological, cultural, political divergence, but also a very important factor – the economic one. Today it is impossible to say that economics is developing according to a single scientific doctrine. Contemporary economists formulated theoretical postulates, each of which answers certain practical questions.

They also revealed the essence of the economic theory of the 21st century – "economics" which gets distribution and recognition when the industrial revolution is succeeded by scientific and technical revolution. There was a possibility of production of a huge number of goods for satisfaction of vital needs. The key postulate of "economics" is that central "figure" for economics is Homo economicus – "the economic man", or the consumer.

In the 21st century the process of achievements realization of the scientific and technical revolution and the orientation of Homo economicus to stable expansion of

material products consumption volume lead the mankind to the threat of resources exhaustibility and to a series of crises: power, food and ecological ones. Only combined creative efforts of scientists capable of developing ways and means of overcoming these threats can rescue us from the universal catastrophe.

The research object refers to economics as a sociocultural phenomenon of globalism.

The goal of the article is the development of the concept of global solidarity. It will reorganize the consciousness, forms a new "global ethnos" in which standards of behavior and norms of state policy are defined by the "new standard of humanity". This standard is based on the main objectives:

1) global development is focused on high-quality growth, namely improvement of life quality, social justice in distribution of material and spiritual benefits (Galutsky, 2013);

2) global safety – the termination of arms race, stopping wars and conflicts, refusal from violence;

3) solution of the food problem on the global scale – hunger elimination, creation of the world system allowing to satisfy the need for food of all people on the Earth;

4) the global control of energy and raw material resources use – development of rational and ecologically safe power use, control over technologies, economically effective environmental management.

Key research findings. The basic objectives of the mankind are survival and ensuring human dignity. Possibility of the world transformation opens the concept of "innovative training" understood not only as education, but also as a broad general approach to behavior and human personality.

Representatives of different countries of the world participating in mankind management have come to the conclusion that Homo economicus has to give way to Homo culturalis.

Scientists recognized the necessity for reorientation of the post-industrial economic system to the development of personality. They defined the essence of their scientific search as "economic approach to social problems" and included in a subject of scientific researches such non-market forms of activity as discrimination, education, crime, marriage, family planning. They tried to explain irrational and altruistic behavior that seems to be alien to "economic man".

There was an attempt to pass from the traditional problem set studied within the economic theory to the issues of human life study in which the subject covers various areas of knowledge. We define this branch as "the theory of economy of culture".

The main objective of the economy of culture is to develop "recipes" and ways of activity arrangement which would allow the mankind to develop further without shocks.

The economy of culture has to be a cultural space within which the activity of a person is leading to changes in the ecosystem and its elements including the spiritual essence of the person itself. These changes can affect both ecosystem subjects, and the person in the field of goods production, as well as the activity which is followed by changes in spiritual development.

But it doesn't mean that "economics" has to be rejected. The economy of culture as a science has the opportunity to use in its assessment of changes that are happen-

ing to culture, separate theories and postulates of economics and their combination, various methods and tools of knowledge developed in other sciences.

Rooting in material and economic processes, globalization represents not only purely economic process, but also achievements in other aspects of the mankind. Therefore, the right system decisions couldn't be received studying global problems separately.

Thus, the interest in new conceptual and methodological approaches indicating the direction to the solution of all global problems on the way to sustainable development is obvious.

In globalization, unlike global problems, scientists see not only threats to the future of our civilization, but also some positive results and consequences. In the processes of globalization it is possible to find aspiration to the unity of economics and of all mankind which is necessary for the solution of most of the global problems.

Intensive development of the world leads to increased dynamism and interdependence, caused by those tendencies of sociocultural development in the 21st century which are connected with the increase of speed and scale of cultural, economic and social changes.

In political and scientific literature this process was named globalization.

Globalization today appears to be in the center of mass consciousness and of a scientific discourse.

Skeptics claim that globalization is an "empty word": national state is still the chief actor of the world politics and the system of international relations, and state interests are more significant than the actions of international organizations.

Optimists, in contrast, point to the impressive results of the integration: introduction of the common European currency, creation of European and American free trade zones etc.

Considering the social heat of this discussion – it starts the taking shape of scientific knowledge and is supposed to make positive impact on the theory and practice of reality development, and thus on economics and culture.

Today's world is characterized by rapid changes, economic and cultural in particular. Politicians and scientists note the fact that the most "fashionable" aspects in globalization are the weakly controlled and contradictory processes of economic and cultural globalization.

Cultural globalization in the 21st century becomes stronger and can reach the cultural apocalypse in connection with such phenomena as:

- spontaneous nature of sociocultural processes development on the planet;
- the increasing gap between the levels of development of various societies (with the deepening division of labor);
- the demographic crisis accompanying the ecological crisis, sharp limitation of actually used power sources as well as radical violation of natural processes in the human environment clue to many interventions, including medical ones;
- mass degradation of the human gene pool under the conditions of ecological disasters, "epidemics" of alcoholism, drug addiction, AIDS etc., the actual growth in the number of the people that are not biologically capable of any social competition;
- worsening of the "educational" climate of the world and illusions of shared prosperity of the mankind because of common culture.

Today, the rates of scientific, technical and technological progress and social transformations, the dynamics of sociocultural innovations generation, the change of sociocultural norms, traditions, cultural motivations of social activity etc. will increase as well as social and information loads on human mentality. People start losing the system of valuable orientations, social adequacy and cultural competence (it is possible to call it postmodernism, but the essence of it doesn't change anyway). This situation is sometimes called "cultural corrosion"; and there is no guarantee it will not spread on other spheres of life (Arefyeva, 2008).

Very indicative is the fact that we continue to understand some masterpieces of spirit and creativity as culture, but not the social solidarity of people which is accepted around the world, the set of historical experience of their collective life, specific modality of human group existence – the most general form of human sociality implementation. Social sciences will be lost soon, this already occurs with traditional humanities sciences, within which we still work and which are very for social realities of our days (Bogatyeva, 2002).

The problem studied has a number of unresolved issues, therefore the intensified globalization in the 21st century has to receive a new impulse and strategic orientation on the sustainable development, becoming not spontaneous but socially oriented the post-industrial movement of the unified mankind.

Thus, it is necessary to establish communications between various countries for the global economic activity and world trade; it is possible to consider all this as the beginning of natural globalization. At the same time, economic activity as the form of human self-organization is to establish connection with others not only for economic matters, such as trade, but also for communication. Obviously, the kernel of globalization is economics. And the more economically centered the society becomes, the stronger is the influence of economic globalization on the other components of this process. In general, such great influence of globalization on all spheres of life is connected with economic opportunities of industrially developed countries of the world.

No other community of states possessed or possesses such considerable economic opportunities of influencing international events, has no such global coverage as the industrially developed countries of the world have now. Hence there is a resonance which influences the world in the attempts of these countries to universalize the principles of market and liberalism. Such economic globalization among other forms of globalization is natural, as the western society is an economically centered society. It doesn't mean that for complete understanding of globalization as a new factor of the world history, only economic globalization is important, we should not underestimate technological or financial forms of globalization. Society is a complete system, and economic globalization is strategically effective only when it is supported by other forms of globalization. The question therefore is in the understanding of globalization structure, its decisive determinants and the influence of various factors on the logic of globalization as a difficult and non-uniform phenomenon.

With all the importance of economic factor in the life of the society it necessary to keep in mind that in real life all globalized subsystems of the society – politics, technology, international relations, science, culture etc. are closely interconnected and sometimes it is hard to say, what is more important for globalization – deepening culture or economics?

At the same time the defining factor of "globalization race" will be economics and competition, as the process of the neoliberal values universalization pursues the aim to satisfy the increasing needs of the people living in the global world. This is the internal logic of the consumer society which is taking global forms. In such a situation economic wellbeing has become a valuable paradigm of the society: "economic growth began to be equated to progress, and it started to show a sign of successful society" (Savitskaya, 2004).

There is no exaggeration in the statement that globalization is caused by further expansion of the world capital in its intention to open all borders, increasing profits of multinational corporations.

Conclusions. Today economics remains the main driving force of the globalization to which other subsystems of society "serve" – science, education, politics etc. At the same time it is methodologically important to remember that the integrity of social reality is in the fact that without science, technologies, education relevant to contemporary financial and political culture, the economy itself can't function effectively.

Economics, connecting all social realities, acts as the kernel of civilization development and by that increases interdependence of the countries involved in the world historical process. U. Beck (2001) is obviously right stating that "globalism reduces complexity of globalization to one – economic – measurement which besides is thought linearly as any continuous expansion of dependence on the world market". The same definition of globalism as a sociocultural phenomenon is connected with the fact that "all other measurements – ecological globalization, cultural globalization, polycentric policy, emergence of transnational areas is systematized only in the assumption of economic globalization domination. World society, thus, is doomed to be the world market society.

Due to increasing globalization processes, it is necessary that all its components work in the direction of a new civilization paradigm, "escaping" from the old model of development and instead of the spontaneity – this process has to be controlled. Creative opportunities of the integral intellect focusing the world processes on the formation of new quality of civilization, and its interaction with environment have to be added to this management.

Culture and economy don't follow the logic of economic efficiency or the logic of technological process. They insist on the fact that economic and technological determinism under globalization generate problems by concealing considerable dangers related to them, underestimation of innovative potential value in various cultures, some of them not being the most technologically progressive ones. Perhaps, they keep the necessary "margin" of public culture as well as economic development which can be demanded at any time in order to resist new destructive tendencies (Yakunin et al., 2009).

Perhaps, researchers should work on the creation of the ideal model within the strategy of sustainable development which has global and at the same time social and natural orientation from the very beginning.

Therefore, it should be noted that the role of philosophy as a means of the total vision on the world increases in this situation. Thus, cultural, economic, religious etc. factors of civilization's development keep the influence on social and individual va-

lues of the people around the world, and in the future they will take new forms following the changes and the new interests of the globalizing world.

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Стаття надійшла до редакції 28.11.2014.