

GLOBAL PROCESSES AND SOCIAL MYTHOLOGY: THE MAIN LINE OF INTERSECTION

Alisa Vusatiuk. Global processes and social mythology: the main line of intersection.

This article analyzes the social mythology in the context of global processes. Author examined peculiarities of understanding of globalization as a holistic process. The author has analyzed the concept of a new world order and the related theory of Immanuel Wallerstein and Francis Fukuyama as the brightest representatives of the cyclic and linear approaches. The author has considered the approaches to the issue of global hegemony, as the myth-making idea of the era of globalization. The author identified some myths that arise based on the concepts of the world order and the ideas about globalization. The author has analyzed the way the influence of economic globalization on the process of cultural globalization. The author investigated the effect of globalization on modern information space and personality.

Keywords: globalization, social mythology, hegemony, the global system.

А.О. Вусатюк. Глобальные процессы и социальная мифология: основные линии пересечения.

Статья посвящена анализу социальной мифологии в контексте глобальных процессов. Рассмотрены особенности понимания глобализации как целостного процесса. Проанализирована концепция нового мирового порядка и связанные с ней теории И. Валлерстайна и Ф. Фукуямы как ярких представителей циклического и линейного подходов. Рассмотрены подходы к вопросу о мировой гегемонии, как мифообразующей идеи эпохи глобализации. Выделены отдельные мифологемы, возникающие на основе концепций о мировом порядке и идей о глобализации. Проанализированы пути влияния экономической глобализации на процесс культурной глобализации. Исследовано влияние глобализации на современное информационное пространство и личность.

Ключевые слова: глобализация, социальная мифология, гегемония, мировая система.

Стаття присвячена аналізу соціальної міфології в контексті глобальних процесів. Розглянуто особливості розуміння глобалізації як цілісного процесу. Проаналізовано концепцію нового світового порядку і пов'язані з нею теорії І. Валлерстайна та Ф. Фукуяма як яскравих представників циклічного та лінійного підходів. Розглянуто підходи до питання про світову гегемонію як міфостворюючої ідеї епохи глобалізації. Виділені окремі міфологеми, що виникають на основі концепцій про світовий порядок та ідей про глобалізацію. Проаналізовано шляхи впливу економічної глобалізації на процес культурної глобалізації. Досліджено вплив глобалізації на сучасний інформаційний простір і особистість.

Ключові слова: глобалізація, соціальна міфологія, гегемонія, світова система.

Introductory part. Raising of problem. Modern society is in a state of the multidirectional unsustainable transformation. Under the influence of a plurality various factors – economic, social, political, religious – are formed a new (sometimes, just different) sociocultural system. Transformation processes in any of the spheres of public life, one way or another, affect the condition of all other

spheres. However, modern society considers its main priorities the changes in the socio-economic and socio-political spheres, while many important issues, literally tearing apart the sphere of culture, represented something of little importance, untimely and often solved by a residual principle or they are simply ousted in shade.

Most of modern transformational trends, movements and «lines» in one way or another, joined into the process of global changes in the world of people, globalization. Within each of the spheres of public life, globalization takes on special features and facing special (at first glance) problems that affect the general course of its flow. Globalization in general, as well as its individual components, moving in tight environment and accompanied by a wide variety of scientific and philosophical forms, theoretical constructions and outright myths that not only reflect, but also largely corrected the original process. Social mythology, as least investigated response to global changes, seen especially in the areas of public life, where globalization is facing the greatest difficulties, and is accompanied by large-scale shocks. Hence the problem of research is to identify the main sources of the emergence of social mythology in a globalizing world. Aim of the article – based on the analysis of the features of globalization flowing and the global community to consider the basic approaches to the issue of global hegemony as myth-maker idea of the globalization era.

Issues of the nature of the phenomenon of globalization and processes associated with it and the value of globalization, raised in the works of Ukrainian researchers as a T. Andruschenko, V. Vlasov, Y. Pavlenko O. Stryzhak, V. Shkonda and others [2; 6; 10; 11; 15]. Modern Mythology considered by O. Andrienko, Z. Denisyuk, N. Zhulynsky, O. Jaremczuk et al. [1; 7; 9; 16].

Main part. Foremost, we note that the concept of «globalization» sounded as early as the letters of Marx to Engels, in one of which the philosopher wrote: «Now the world market actually exists. With going of California and Japan into a world market globalization was done» [3, p. 192]. The brightly expressed economic character has a concept «globalization» in this context. To economic globalization in XVIII – XIX strong economic growth and industrialization in the countries of western Europe led, that served a shove for adjusting and development of trade, and also to growth of investments between the European countries, their colonies and USA. However two world wars, «Great depression» and other factors largely braked (though did not stop finally) world market development and globalization. After the Second World War the process of economic globalization was again accelerated, generating such international organizations as International Monetary Fund (IMF), World Bank (WB), World Trade Organization (WTO) etc., within the framework of which accepted decision about economic relations, and a world market is controlled. The influence of these organizations on the domestic economy of the state affects whether various international processes.

The modern understanding of globalization, as the single associate world, changes initial maintenance, although economic factor and given as fundamental. From point of political science, the process of globalization is closely related to world distribution of democratic institutes; Cultorology sees distribution of

western culture and American expansion in globalization. In principle, globalization can be interpreted from point of most modern sciences, however much this term still remains diffuse. Follows, however, to remember that «globalization» is a term, giving birth within the framework of the western world, and therefore and he is examined, above all things, from positions of the «West». Therefore «correct» globalization is possible only during the concentration of attention on the problems of the western world, on making decision, advantageous above all things to the western states et cetera. And this trend is maintained regardless of whether within the public, «linear» or «cyclical» approach, it is carried out. The following identify features of globalization in various spheres of public life, as well as the changes that are entailed in a society, or the tendency to possible changes in terms of education environment for the new mythology of the globalized world.

Initially, the concept of «globalization» is invested economic content remaining in our time fundamental. Economic globalization is a process of transnationalization of financial markets, during which formed a single world economic and information space, thereby accelerating the turnover of capital and accelerates the emergence and development of new ideas. In the course of economic globalization is formed concept of a new world order, subordinate interests of transnational capital and international economic institutions subordinate to it. The aim of the new world order was supposed to be prevention of global catastrophes and regulation processes in the global system. Key challenges were identified in 1972-1974, the first report of the Club of Rome – an independent international non-governmental organization that attracts the world's attention to the global problems of humanity. The report of J. Tinbergen «Review of the international order» (1975) presented a project to restructure the global economy, key policies, the creation of new institutions, etc. [12].

The idea of a «new world order» – it is one of the original, myth-building, the idea of the modern world. A scientific and pseudo-scientific theory generated by this idea of passing through human consciousness, as a rule, grows a variety of myths that are no longer in need of a rational approach.

The economic constituent of globalization generates mythologems, related to omnipotence of economic processes. Political globalization and the accompanying myths almost inseparable from the myths of economic globalization. Among similar mifologem it is possible to name the «Washington consensus» – one of western globalization project, really directed on inhibition of development of the non-Western states. Its realization meant not simply going of the «backward» states into a world market, but also actually waiver of economic sovereignty, as it was assumed to give development of state economy the «invisible hand of market». One of features of this myth (as however, and other) is that the «Washington consensus» was positioned as an absolute blessing, and that implementation of terms of this consensus, allegedly undoubtedly, will bring a benefit and prosperity any state. However in the Perestroika USSR, accepting many settings of the «Washington consensus», resulted in strengthening of separative motions, taking form western institution, that accelerated disintegration

of the state only. Here we can see another myth, accompanying the political constituent of globalization – about omnipotence and absolute loveliness of democratic liberal institutes. Example of the end USSR 80th testifies to destructive properties of similar sort of myths, accompanying globalization of western type, placed in high-quality other geopolitical and institutional environment.

In the global economy there is a certain hierarchy, which significantly affects the situation of the world economic order. Within this hierarchy, some countries have greater power and influence than the rest of the state included into this hierarchy. The idea of economic globalization is closely linked with policy questions.

In the context of ideas about a world order, in 80th XX arose the theory of the world system of Wallerstein – the American sociologist and one of founders of world-system analysis. According to Wallerstein, «... the capitalist world-system is a set of world-economy, defines the relationship between center and periphery and political structure, consisting of members of the international system of sovereign states» [4, p. 49]. A center is the developed industrial states, and periphery is a supplier of cheap raw material. Also there is semi-periphery, possessing social and economic descriptions of both center and periphery. In obedience to this theory, the center (core) of the world system are postindustrial countries – USA, Canada, countries of Europe and Japan. Industrial countries behave to semi-periphery, such as Russia and countries of the CIS, China. Technically the backward states with a weak economy, such as countries of Latin and Central America, Asia and Africa, form periphery.

The world system, according to Wallerstein, dates back to the XVI, and in the XIX it included the whole world. It tends to endless accumulation of capital and has a cyclical development. In each cycle, there are certain contradictions, such as, for example, the struggle for hegemony. This struggle, lasting about 25 – 50 years can be divided into several stages: the war for hegemony, the hegemony of victory in the war powers, the weakening of the hegemonic, accompanied by the emergence of new contenders for hegemony and the preparations for war, which brings together two of the most powerful country centers. Such hegemons, according to Wallerstein, there were three: «United Provinces in the middle of the XVII, United Kingdom – in the middle of the XIX, and the United States – in the middle of the XX» [5, p. 29]. Any world system is not eternal, and as a result will be replaced by another system, or multiple systems [4, p. 51]. Similar changes are associated primarily with the replacement of one type of historical system on historical system of another type.

In contrast to Wallerstein and others academics who believed that the world hegemony replace one another as part of the same is not the eternal world systems (cyclic approach), some scientists see the history of the world is already completed. These researchers should include, for example, the American philosopher Francis Fukuyama. As early as 1989, in his article «The End of History?» He calls the events of the late XX obvious and indisputable victory of economic and political liberalism, which does not remain any viable alternatives. Moreover, Western liberal democracy for him – is the pinnacle of mankind's

ideological evolution and the search for alternatives is no longer relevant and in principle is a matter of meaningless. As one example of the triumph of liberal ideology Fukuyama cites the example of the worldwide spread of Western consumer culture – in fact it is one of the aspects of globalization in its understanding [13].

A more cautiously about the idea of the end of history and the final distribution of forces in the world, led by the West, Francis Fukuyama expressed in the «Gap» – a collection of articles devoted to the economic problems in Latin America. Actually, Fukuyama talks about pointlessness of any political, economic and even cultural management in countries, if it other, what in the USA, whose control system proved the success already. Thus, such indexes as geographical features, presence of one or another resources, level of financial development or cultural features is all departs on the second plan and does not explain the presence of lag [14, p. 427]. Nevertheless, Fukuyama puts a question not about overcoming of lag, but about his reduction, as a world order, with his leaders, is already certain.

As it was stated before, without depending on that, what approach – the cyclic (as Wallerstein) or linear (as Francis Fukuyama) is used, world hegemony and its concrete historical examples are invariably attributes of Western civilization. This kind of political theories based on economic performance and (directly or indirectly), putting an example around the world Western economic model, open the way for a political ideology that to achieve their goals is actively using social mythology. So, taken for basis idea about the end of history, allows to create world ideology, supposing inadvisable searches of new ways in history. Moreover, events in world history that did not lead to the establishment of liberalism, also leveled as they are incorrect and failed. The myth of the final victory of liberalism has been subjected to a thorough critique; In the article of renowned researcher K. Mahbubani of Singapore's «The End of Whose history?»[17] published in 2009 by the newspaper «The New York Times», the author points to a fundamental fallacy of ideas in the essays of Francis Fukuyama about the final triumph of the West, and the absence of viable alternatives to the west liberalism. On the contrary, the events of recent decades in some countries of Asia have shown that you can succeed using the Western experience, but not adopting Western political liberalism. In the XXI century, according to K. Mahbubani, the world will observe the revival of Asia and the «retreat of the West». However, despite the development of countries in Asia, the myth of the «end of history» continues to exist. There are many examples of modern myths that have arisen due to such contemporary socio-political and economic theories. These myths are particularly evident in those countries, which is inherent in a low general educational culture and geopolitical ignorance [8, p. 91]. For example, in post-Soviet countries is still not weakened a tendency to operating concepts such as «friendship of peoples», «brotherly assistance» etc.

Globalization, once emerged as an economic process, eventually spread to other spheres of social life, including culture. Economic globalization, held under the auspices of the strongest economic countries entails cultural globalization. So often the process of globalization is called Westernization or Americanization,

because it is the Western countries, led by the United States, dictate the rules to the rest of the world. For the successful functioning of the economic system of the world market, it is necessary that the population of the state was the most involved in its processes. And, first of all, the successful consumer market needs. Exactly a culture, together with education and level of scientific development, becomes one of strategic factors not only in the processes of world development but also in global confrontation. However, if the processes of economic and political globalization flow sufficiently successful, globalization in the field of culture runs into where by large problems. The difficulties associated with cultural globalization, lead to the fact that some Western thinkers propose to exclude from the analysis the systemic factor of culture. For example, according to Fukuyama, culture should not be an independent and due to the variable [14, p. 428], in extreme cases, to explain the results of the development of peoples should use a narrower term «political culture».

With the globalization of culture, with the speed of its course, it is closely related to not only the level of the economy, but also the level of development of science and technology. And as the level of development of science and technology in various countries differ, the participants in this process initially find themselves in an unequal position. Is of great importance the commercialization of the cultural sector and strengthening the cultural dependence by large financial investment. On the background of the financial superiority of Western countries there is a reduction the value of national cultural projects and national specificities, in principle, because it is designed for a relatively small audience (by international standards), and is not competitive in the global media market. These trends lead to the erosion of cultural diversity in the world and to the standardization of all cultural projects. Given the dominance of the West, these standards – also western and designed for the broad masses.

For cultural globalization characterized by the tendency to dominate popular culture, which is formed by means of the mass media: television, media, movies, social networks, etc. – predominantly American or pro-Western type. Therefore, cultural globalization, the spread of mass culture and Westernization – are, in fact, one and the same process. Cultural globalization leads to the crowding out a high elite culture by mass culture. And especially noticeable cultural westernization in the former Soviet countries. For example, current Ukrainian film industry is just beginning to revive after a long period of stagnation and unable to compete with Hollywood movies for the foreseeable future. Opinions about the importance of cultural globalization in the modern scientific world divided. Some scientists believe that the cultural globalization is a positive development, but there is also the opposite view. According to this view, distribution of products of mass culture leads to the degradation of society and the loss of its fundamentals.

Information space period of globalization appears to open and public. With the advent of the global network «Internet» almost any information becomes available. However, today we see that the Internet is full of not only useful information, but the entertainment content, often of poor quality. Moreover, in the last few years there was a tendency to a significant simplification even

entertainment content. For example, the emergence of so-called «memes» – images with a few words – is suggestive of degradation of the modern culture of communication, as defined in a sustainable manner in these memes designed to trigger an appropriate response, regardless of the rest of the content of the information.

One of the challenges in an era of globalization, it becomes continuously increasing number of information, which is quite difficult to find quality information. The idea is that the supply of quality information can be expected by professional media, which still remain to a high level of confidence compared to non-professional sources. In circumstances where the information became available and a simple layman has an opportunity to create media content is becoming increasingly important question of the competence of the media, because the media have lost their monopoly on information dissemination. The objective of a professional media is to create quality content that people could trust. However, in practice we see that television channels and newspapers are transformed into commercial structures, which could be considered to the service sector because they do not adhere to an objective point of view, as far as possible. Information becomes a commodity. Media depend on the sources of their funding and the information fed to it in a positive (source) light. With ever-increasing number of media also increases number of informational choices, which is not conducive to public confidence. In addition to the focus on quality work that should be expected from professional media, another important point is to adapt to modern conditions, which greatly simplifies the possibility of dialogue with the consumer. Openness and focusing on the contact with the audience contributes to the prestige and the level of confidence to its source.

Dissemination of mass culture in modern society has a huge impact on the person. Exactly in popular culture actively develop modern myths. Under the influence of mass culture occurs a process of destruction of the traditional worldview, as well as a change and the destruction of the moral and ethical standards, as a sign of elite culture, which is actively displaced by mass culture. The personality is a reflection of society and the environment in which it was formed. Culture affects the formation of personality, its interests and priorities in life, on creativity, etc. However, in terms of mass culture formed a mass man who soon set to satisfy their needs, mainly material, which does not need further spiritual development and only the standard rules of behavior in society. As mentioned above, modern society does not need a creator, but first and foremost the consumer. Popular culture destroys the fundamentals of society, forcing media elite culture – the custodians of cultural memory and traditions – to the periphery of public life. Thus, society loses its historical potential, lost the «depth» of national cultures, which is replaced by a superficial reproduction of «global» – mass standards. Therefore, modern man, especially noticeable among young people – ceases to be a full-fledged carrier of their national culture, and accustomed to the established standards, loses the ability (and desire) to creativity. In this context it should be noted that the loss of national identity is not definitively. It is quite perceptibly dominates society. Therefore, there is a «return

to roots» – the attempt of national revival. Unfortunately, these attempts do not lead to a full revival and still occur at a superficial level, where the most actively manifests itself modern mythology, which «fills» a vacuum emerged in the cultural memory and traditions.

Conclusions. 1. Globalization, initially emerged as an economic process, remains the backbone factor, which entails changes in all spheres of public life.

2. In today's world the process of globalization is increasingly manifested as a kind of expansion, realized in the course of economic, political, cultural and others interactions between different regions of the world. This path of the globalization's development demonstrates, in fact, the implementation of the tasks of preserving the West's geopolitical and economic dominance in the world.

3. Globalization in culture sphere meets with insurmountable obstacles, which leads to the formation of a consumer society and turns the cultural degradation.

4. Mass culture is the main source of the emergence of social mythology, since embedded in the mass ideas are popularized and are not subject to rational analysis, but taken for granted.

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