

Philosophical Thinking on Cultural Globalization*

Haofan Fang

School of Northeast Asian Studies
Shandong University
Center for Northeast Asia Research
Shandong University
Weihai, China

Abstract—Along with economic globalization, cultural globalization has also become an important issue for the world. In the process of economic globalization, cultural exchanges and conflicts are inevitable. However, the academic circles hold different views on the existence of cultural globalization and its advantages and disadvantages. No matter in what point of view, in the process of globalization, there have been conflicts and dialogues between different cultures, and the coexistence of diverse cultures on a global scale has become a reality. There is also a problem of how local cultures make a choice of sublating elements of other cultures and creatively combine them with their own national cultures. The trend of cultural globalization or globalized culture is not based on people's subjective will, and it is just that globalization in different regions differ in ways, modes and speeds.

Keywords: *culture, cultural globalization, dialogue, coexistence*

I. INTRODUCTION

Cultural globalization refers to the mutual identification, mutual penetration and mutual absorption of different modes of production, consumption and concepts, thus presenting a certain homogeneous trend of cultural development. It is the common culture of human beings formed through the complementation and assimilation of different types of cultures in the equal world communication based on the culture of relatively independent nations and countries.¹ The trend of cultural globalization is driven by economic globalization. Cultural globalization means that the world culture is not simply made up of different national cultures, but the organic unity of culture's national and cosmopolitan nature. Cultural globalization is based on respect for the harmonious coexistence of diverse cultures. It is formed by the constant exchanges, fusion and innovation of different national cultures based on common interests and norms.

*Fund Project: Community Building for a Shared Future in Northeast Asia-China's Leading Role for Thoughts and Actions, Major Research Project funded by National Social Sciences Research Fund (No.:18ZDA129).

¹ Zheng Lili. Cultural Integration and National Cultural Innovation in the context of Globalized Culture [J]. Journal of Inner Mongolia University, 2005 (1), P68.

II. COMPATIBILITY BETWEEN CONFLICT AND DIALOGUE

Culture is created by human beings to meet their own needs, to get rid of environmental control and to achieve freedom. Therefore, the culture created by human beings should meet human needs, help human beings to get rid of environmental control and achieve freedom. But it does not evolve in accordance with the motives and desires of the human beings who create it. What's even more, it, in turn, stifles the motives and actions of its creators. From the very first day of their creation, all cultures created by human beings have irrationality, self-related incompatibility, contradictions and conflicts of value and function in their own. Cultural conflict refers to the state of collision and confrontation caused by differences in the nature, characteristics, functions and power release of different cultures.² The formation of cultural globalization is conducive to mutual understanding and communication among human beings and forming a common culture of human beings, but there is also a potential confrontation and conflict between different cultural traditions of different nations. Therefore, in the context of globalization, the challenges, frictions and conflicts between cultural globalization and marginal cultures are inevitable.

Globalization itself is an aggregation full of contradictions. It is a process of interlaced internationalization and nationalization, aggregation and marginalization and also a complicated process with pros and cons. Therefore, in globalization, cultures of different nations, states and regions absorb, merge, integrate and innovate with each other, and may even be assimilated. At the same time, there is friction, exclusion and even confrontation between different cultures. Cultural contradictions take different forms in different nations, countries and regions. In the process of cultural output and acceptance, the tendency of cultural hegemony and relativism should be especially overcome. This is because cultural globalization largely reflects cultural hegemony. The theory of cultural hegemony often uses the name of the universal humanity of a culture, but tries to control and assimilate other national cultures. Cultural hegemony sometimes seems to appreciate the

² Chen Ping. The Conflict and Mergence of the Pluralistic Culture [J]. Journal of Northeast Normal University (Philosophy and Social Sciences), 2004 (1), P36.

particularity and difference of different cultures more than others, but often destroys the historical traditions and identities of other cultures with the help of such identity while acknowledging the individuality of different cultures.³ At the same time, cultural relativism and cultural exclusivity also flourished in some countries and regions. Cultural assimilation tends to be rejected by cultural relativity and advanced culture tends to be rejected by the uniqueness of local culture in these places. Cultural hegemonism and relativism are reflected in global culture and marginal culture, which inevitably leads to conflicts between global culture and marginal culture. It is because the global culture more represents the values of the western world led by the United States, while the marginal culture represents the values of the local people. Economic globalization makes the regional culture and regional culture of human no longer separate from each other. When national cultures are absorbed into the global culture, their development will not only follow inherent track and law of their national culture development, but also be influenced and impacted by the global culture, and even be dominated and decided by foreign culture and global culture in some aspects. At the same time, economic globalization and global culture are an interactive process.⁴ In intercultural dialogue and communication, various cultures jointly maintain some basic cultural values related to the common interests of human society through equal exchanges.

From the perspective of the history of human cultural development, cultural conflict and integration is a law, or it can be said that the real power of cultural progress and development comes from cultural exchanges. Without cultural conflict and integration, there would be no cultural development and innovation, and culture would become complacent and eventually perish.⁵ The relationship between cultural conflict and cultural fusion cultural conflict and integration are two contradictory aspects of dialectical unity in the process of cultural development. They are both opposite and unified, and are the source and direct driving force for the continuous development and progress of human culture. Cultural integration may include some conflicts, but the history of cultural development shows that even the absolutely fundamental conflicts cannot stop the process of cultural integration.⁶ The conflict between global culture and regional culture is also the inevitable form of cultural existence, and the best way to solve this conflict is not mutual exclusion and defense, but dialogue. Today's global cultural game is carried out in the form of cultural

"industrialization". The cultural industry carrying ideology can not only achieve economic benefits, but also exert important political influence. The global economic and value competition is being carried out around the cultural industry.⁷ Although the "span" between global and regional cultures is very large, such cultural conflicts and dialogues are also necessary. In the process of dialogue, cultural hegemony and relativism should be firmly opposed. Global cultural hegemony is a new form of foreign expansion of contemporary imperialism. It is an extension of capitalist political and economic expansion and a cultural colonization of the second and third world. However, behind this colonization, the confrontation between hegemony and cultural national identity has been going on.⁸ Neither forcing the promotion of "advanced" and "civilized" culture or sticking to the "traditional" and "national" culture is advisable. In the conflict between the global culture and the regional culture, it is necessary to find the differences and the common ground through dialogue. What is advisable is to overcome one's own backwardness through conflict and absorb other's advanced cultural values through dialogue.

III. THE COEXISTENCE OF PLURALISM AND MONISM

In the "What the Experts Say About Chinese Culture in the 21st Century", Zhang Dainian said, "the main cultural trend of the 21st century is neither the West prevailing over the East, nor the East over the West". He believed that the main trend of the new world civilization is the communication, dialogue and comprehensive innovation between the Eastern and Western civilizations, thus creating a new world civilization with the coexistence of diversification and integration and the co-prosperity of Cosmopolitan and national nature. Under the influence of economic globalization, the cultural monism model is taking shape and the cultural diversification pattern is disintegrating. Since globalization is fundamentally a new process of cultural integration based on economic action strategy, the final result is to be able to disintegrate any culture with special efforts of its own in a "universal" design, thus completing the "universal" construction of the world cultural prospect.⁹ But since economy and culture are fundamentally different concepts, "economic globalization" and "cultural globalization" can be intertwined, but not completely overlapping. If economic globalization is the inevitable trend of mankind, the formation of cultural monism is also a trend, but the reality of cultural pluralism cannot be denied.

Against the background of economic globalization, the integration of diverse cultures has become a trend. The communication and interaction among different cultures have prompted people to seek for some common cultural

³ Sun Jing. A Study on the Theory of Cultural Hegemony [M]. Social Sciences Academic Press, 2004. P189.

⁴ Sun Jingfeng. The Impact of Economic Globalization on World Culture With also a Brief Discussion of China's Cultural Development Strategy [J]. Thinking. 2002, (3). P109.

⁵ Xiong Lvmao. Characteristics and Impact of the Conflict and Integration of Chinese and Western Culture in Modern Times [J]. Journal of Central South University of Forestry & Technology (Social Sciences), 2007 (1), p140.

⁶ Chen Ping. The Conflict and Mergence of the Pluralistic Culture [J]. Journal of Northeast Normal University (Philosophy and Social Sciences), 2004 (1), P38.

⁷ Cao Haifeng. Research on the Construction of Cultural Identity and the Development of Cultural Industry from the Perspective of Globalization [J]. Journal of Dalian University of Technology (Social Sciences). 2019 (1), P58.

⁸ Zheng Xiangfu. Global Cultural Hegemony and Chinese Cultural Self-improvement [J]. 2018 (3), P98.

⁹ Wang Desheng. Cultural Imperialism: the Trap of "Globalization" [J]. Orient, 2000 (5), P37.

values and evaluation criteria. However, due to the difference of different countries, nationalities and regional cultures, cultural diversification and monism also encounter many troubles and conflicts. Cultural globalization is a process and phenomenon of both homogeneity and heterogeneity, and cultural heterogeneity and diversification is long-term and realistic. This is because a "cultural district" united by a group of "cultural clusters" forms cohesion due to the common language, and a dominant national religion or culture of ideas. Some people believe that the globalization of culture means the colonization of culture, because some developed Western countries forcibly sell their cultural products and values, so as to influence and assimilate the cultural values of relatively backward countries in terms of culture and ideology. However, in the "regional culture" with strong cohesion, it is not easy for the cultural globalization of "Western culture" to dominate. The characteristics of regional culture, such as nationality and integration, determine that regional culture is not to yield and be encroached in the face of global culture. Regional culture's adhering to their own cultural characteristics does not mean advocating narrow regionalism and xenophobia. Instead, it is conducive to learning from excellent cultures of other nations and regions so as to spread their regional culture to the world. It is not possible for globalized culture to drown the growth of regional culture, and it is not able to. Instead, the globalization culture is more conducive to the innovation and development of regional culture, and puts forward higher goals and requirements for regional culture. Globalization culture and regional culture are not completely opposed and in conflict. With the strengthening of the trend of cultural globalization, regional cultural characteristics become more prominent.

There is a recognized paradox in economic globalization and cultural globalization. That is, while yearning to be involved in economic globalization in order to develop their economy and culture, people worry about losing their inherent traditions and cultural characteristics. This has put forward a new major task and challenge to the development of regional culture. Regional cultures should not only adhere to their own characteristics, but also take an active part in the construction of a new international cultural order under the conditions of diversified cultural development. From the perspective of the relationship between the core concept of globalization and the internal structure of culture, it is found that culture exists and develops in a paradoxical way in the process of globalization. On the one hand, globalization has not changed the inherent structure of each national culture, and each national culture still exists and develops with its unique features. On the other hand, as human beings are facing more and more common problems, they will merge and recombine into a new type of culture — "world culture", which is accepted by all nations in the world through multi-cultural exchanges, dialogues and collisions. As two interactive aspects of cultural globalization, cultural diversification coexistence and monism trend not only lives with each other, they also influence and develop each other.

¹⁰Therefore, cultural globalization is just a process and the formation of monoculture is only a trend. Globalization cannot be a complete westernization, nor will it be a domination of western culture, but a new cultural pattern formed by conflicts and dialogues among different cultures. Monism is relative, while multiculturalism is absolute. The formation of regional culture is one example of multiculturalism, and regional culture itself is "multiculturalism". Cultural diversity records the track and particularity of each nation's historical development, which is reflected not only among different cultures but also within the same culture. That is to say, even for the same civilization or cultural phenomenon, there can be divarication. ¹¹ Cultural globalization and regional culture should seek common ground while reserving differences, and make regional culture go global through the dialogue between the two cultures. It is necessary to adhere to cultural globalization and regional culture complementary and co-prosperity. If the tradition of regional culture is abandoned, it is difficult to make a correct judgment and realistic interpretation of foreign culture. In dealing with the relations between cultural globalization and regional cultural , it is necessary not only establish the global consciousness of culture, but also establish the special consciousness of regional culture, constantly absorb the excellent world culture, and integrate it into the formation and development process of regional culture, so that regional culture can have more advanced cultural value.

IV. THE COMBINATION OF SUBLATION AND INNOVATION

Compared with economic globalization, cultural globalization is a historical process with more complicated situation and whirling prospect. A unified world culture exists only in the superficial sense. In real life, the world culture can only be the complex of specific national cultures. There would be no world culture without specific national cultures. ¹²Therefore, cultural globalization does not exclude cultural differences and the existence of national characteristics, but builds on the basis of cultural diversity, because only diversity requires communication and integration, and resource sharing. Yet there is no such thing as communication and integration for monism. At the same time, cultural globalization also requires national cultures to be able to adapt to this process, and to learn from and learn from reasonable factors in other cultures while prospering their own cultures. In this wave of cultural globalization, it is impossible for each nation to be isolated, closed and conservative, but it needs to sublimate its own traditional culture. ¹³The change and development of culture means the

¹⁰ Zhao Yiliang, et al. Cultural Globalization: the Paradox of Pluralism and Monism [J]. Journal of Ocean University of China (Social Science Edition), 2005 (5), P25.

¹¹ Chen Ping. The Conflict and Mergence of the Pluralistic Culture [J]. Journal of Northeast Normal University (Philosophy and Social Sciences), 2004 (1), P35-36.

¹² Liu Xiaoying. Unity of Opposites Relation Between Economic Globalization and Pluralism [J]. Study & Exploration, 2004 (2), P25.

¹³ Zhong Chongdong. Some Thoughts about Issues Related to Cultural Globalization [J]. Thinking, 2002 (3), P104.

metabolism of some cultural factors and sublation in the process of cultural integration. On the whole, the marginal culture is in the weak position. The weak culture should adapt to the trend of globalization, and should not stay at the simple repair of the original culture, but consciously make adjustment, transformation and integration, and make sublation and innovation of elements unsuitable for the development of one's own cultural system.

Against the background of economic globalization, the sharing and common ownership of cultural in the global scope has become inevitable, and it is impossible to stick to one's own traditional culture. In such a global cultural environment, regional culture is faced with new inevitable challenges and rare opportunities. Its way out is to take the initiative to confront globalization and face global culture with a positive attitude. On the basis of maintaining regional cultural characteristics, it is necessary to actively absorb the advanced and scientific nature of global culture so as to promote the healthy development of marginal culture. It is not advisable to blindly refuse to accept the ideas of foreign cultures, which is not only not in line with the reality of cultural development under the influence of globalization, but also not conducive to the introduction of marginal culture into the world. In the process of absorbing the advanced global culture, regional culture should strive to make the best of the advantages and avoid the disadvantages, and absorb and integrate the global culture on the premise that its main value remains unchanged. Adhering to the advantages regional culture and seeking a closed development only will lead to the abnormal development of regional culture, or the atrophy and decline of regional culture. However, it should not rely too much on global culture, which will lose the intrinsic particularity of regional culture and the cohesion of regional culture.

Cultural sublation should go hand in hand with innovation. The vitality of culture lies in innovation, without which, any culture can only weaken and perish. Cultural innovation, as the name implies, refers to the creation of a new culture, which may refer to a new cultural spirit, or new cultural values, or a new knowledge and knowledge system, or even a new cultural structure. Innovation is one of the essential conditions for the survival and development of marginal culture. Without innovation, marginal culture will either fall behind the advanced global culture or be completely assimilated by other foreign cultures. Only by absorbing and possessing the world's advanced scientific culture can regional culture be innovated from the commanding height of scientific culture. In the process of regional cultural innovation, the globalized culture cannot become the main body of cultural innovation, and the main body must be the regional culture itself. Regional cultural innovation cannot be separated from its inherent cultural foundation, nor can it simply combine various cultural factors. Cultural innovation is a dynamic development process. In this process, cultural structure needs to be constantly restructured, the status and role of various cultural factors are constantly adjusted, and new cultural factors emerge as the times require. Against the background of

globalization culture, regional culture should persist in the sublation and innovation of its own culture, and be revised, supplemented, enriched and developed healthily in the process of opening up and exchanges with the world culture.

V. CONCLUSION

In a word, the development of cultural globalization has obviously become a general trend, and no one can be immune from it. However, the academic circles hold different views on the issues of cultural globalization, the existence of cultural globalization, and the pros and cons of cultural globalization. Some scholars believe that some people in the West advocate "cultural globalization", which is essentially to sell Western culture represented by the United States to the world. They also hold that, culture, as a method of acquiring and maintaining control over other countries is not obvious, not direct, yet quite effective.¹⁴ However, globalization and deglobalization are two sides of the same coin, not two paths. The establishment of a community of shared future for mankind is the only way forward for the development of the world today. The destiny of the whole human race is bound together as never before, and it is impossible to completely separate different countries, nations and cultures.¹⁵ Whether or not cultural globalization exists is important, but it is a visible reality that cultural conservatism has no market. It may be hard for cultural globalization to take shape, or even impossible according to facts, but people cannot therefore deny the mutual learning, acceptance and integration of different cultures.

REFERENCES

- [1] Zheng Lili. Cultural Integration and National Cultural Innovation in the context of Globalized Culture [J]. *Journal of Inner Mongolia University*, 2005 (1), P68. (in Chinese)
- [2] Chen Ping. The Conflict and Mergence of the Pluralistic Culture [J]. *Journal of Northeast Normal University (Philosophy and Social Sciences)*, 2004 (1), P36. (in Chinese)
- [3] Sun Jing. A Study on the Theory of Cultural Hegemony [M]. *Social Sciences Academic Press*, 2004. P189. (in Chinese)
- [4] Sun Jingfeng. The Impact of Economic Globalization on World Culture With also a Brief Discussion of China's Cultural Development Strategy [J]. *Thinking*. 2002. (3). P109. (in Chinese)
- [5] Xiong Lvmao. Characteristics and Impact of the Conflict and Integration of Chinese and Western Culture in Modern Times [J]. *Journal of Central South University of Forestry & Technology (Social Sciences)*, 2007 (1), p140. (in Chinese)
- [6] Chen Ping. The Conflict and Mergence of the Pluralistic Culture [J]. *Journal of Northeast Normal University (Philosophy and Social Sciences)*, 2004 (1), P38. (in Chinese)
- [7] Cao Haifeng. Research on the Construction of Cultural Identity and the Development of Cultural Industry from the Perspective of Globalization [J]. *Journal of Dalian University of Technology (Social Sciences)*. 2019 (1), P58. (in Chinese)

¹⁴ Bian Hengran. Thoughts and Opinions on Globalization Turning to Cultural Imperialism [J]. *China Market*, 2018 (21), pp. P14.

¹⁵ Xing Tingting. The Possibility of Cultural Separation and Integration in the Era of Globalization — "Globalization and Dialogue" by Fan Lizhu and Chen Na [J]. *China Religion*, 2019 (9), P80.

- [8] Zheng Xiangfu. Global Cultural Hegemony and Chinese Cultural Self-improvement [J]. 2018 (3), P98. (in Chinese)
- [9] Wang Desheng. Cultural Imperialism: the Trap of "Globalization" [J]. *Orient*, 2000 (5), P37. (in Chinese)
- [10] Zhao Yiliang, et al. Cultural Globalization: the Paradox of Pluralism and Monism [J]. *Journal of Ocean University of China (Social Science Edition)*, 2005 (5), P25. (in Chinese)
- [11] Chen Ping. The Conflict and Mergence of the Pluralistic Culture [J]. *Journal of Northeast Normal University (Philosophy and Social Sciences)*, 2004 (1), P35-36. (in Chinese)
- [12] Liu Xiaoying. Unity of Opposites Relation Between Economic Globalization and Pluralism [J]. *Study & Exploration*, 2004 (2), P25. (in Chinese)
- [13] Zhong Chongdong. Some Thoughts about Issues Related to Cultural Globalization [J]. *Thinking*, 2002 (3), P104. (in Chinese)
- [14] Bian Hengran. Thoughts and Opinions on Globalization Turning to Cultural Imperialism [J]. *China Market*, 2018 (21), pp. P14. (in Chinese)
- [15] Xing Tingting. The Possibility of Cultural Separation and Integration in the Era of Globalization — "Globalization and Dialogue" by Fan Lizhu and Chen Na [J]. *China Religion*, 2019 (9), P80. (in Chinese)