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The influence of globalization processes on the culture sphere

La influencia de los procesos de globalización en el ámbito de la cultura

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Abstract

The article is devoted to the problems of the influence of globalization processes on the culture sphere. It is emphasized that as the pace of globalization accelerates, the phenomenon of cultural globalization naturally occurs. It is noted that the globalization of culture is a process of integration of individual national cultures into a single world culture based on the development of vehicles, economic ties and means of communication. It is concluded that in the process of globalization objectively there are communications between representatives of different cultures or between subcultures. The main ways of interaction of cultures are singled out, as a result of which either the sociocultural experience of people and communities is enriched, or ethnocultural contradictions are aggravated. The main among them are: acculturation, cultural expansion, cultural diffusion, synthesis of cultures, etc.

keywords: Globalization; Culture; Globalization of culture; Interaction of cultures.

Resumen

El artículo está dedicado a la problemática de la influencia de los procesos de globalización en el ámbito cultural. Se enfatiza que a medida que se acelera el ritmo de la globalización, el fenómeno de la globalización cultural ocurre naturalmente. Se observa que la globalización de la cultura es un proceso de integración de culturas nacionales individuales en una cultura mundial única basada en el desarrollo de vehículos, vínculos económicos y medios de comunicación. Se concluye que en el proceso de globalización objetivamente existen comunicaciones entre representantes de diferentes culturas o entre subculturas. Se destacan las principales formas de interacción de las culturas, como resultado de lo cual se enriquece la experiencia sociocultural de las personas y las comunidades o se agravan las contradicciones etnoculturales. Los principales entre ellos son: aculturación, expansión cultural, difusión cultural, síntesis de culturas, etc.

Palabras clave: Globalización; Cultura; Globalización de la cultura; Interacción de culturas.

I. Introduction

At the end of the twentieth century, humanity has entered a qualitatively new stage in its development, which is determined primarily by globalization of all spheres of society. Its main difference from all previous stages is the ambiguity of the main vector of further development, which can lead to both material and spiritual prosperity, and to a global crisis that threatens the destruction of human civilization. Globalization of production, trade, financial and information flows, which significantly stimulates labour productivity based on high technology, at the same time increases the contrasts in the levels of development of different countries and in their demographic dynamics. These contrasts give rise to powerful waves of migration, resulting in a growing mix of races, peoples, and cultures, as well as their desire to assert their identity, which provokes sharp interethnic and interfaith conflicts that threaten the "clash of civilizations".

At the same time, in connection with globalization of the modern world, due primarily to the pace of implementation of information technology, the development of culture clearly showed lagging behind the civilizational progress from the scientific and technological one. Civilizational progress is subject to other laws, which are not associated with the braking down of all traditional, but with its cultivation. In this regard, the problem of harmonization of innovative and traditional forms of culture needs to be studied. One of the solutions to this problem could be the globalization of culture, understood as the unity of diversity, pluralism of cultural forms within a single universal cultural space.

However, it should be noted that the globalization of culture often takes the form not so much of the organization of the unity of diversity provided by the interaction of different cultural traditions, patterns and values, but as the unification of cultural models on the American one. In these conditions, 144there is a need to develop a worldview that would take into account the existing changes and dynamics of the modern world, but would not reject the fundamentals of the cultural past.

II. Methodology

The methodology of studying the impact of globalization on the sphere of culture involves the consistent use of general scientific, philosophical and special methods and approaches. This sequence allows to achieve the above goal.

At the first stage, a comparative analysis of the most significant scientific publications, which relate to various aspects of the impact of globalization on the cultural sphere has been made. The analysis of the considered publications allowed to draw a conclusion that there is no unified approach to the assessment of influence of globalization on sphere of culture. In addition, it was stated that the assessment of globalization and the results of its impact on the cultural sphere is often determined by the level of development of the country in which the research is conducted, and the ideological attitudes of the researcher (specialist).

In the second stage, the study of the phenomenon of globalization as a general civilizational process of planetary unification of various spheres of human activity has been carried out directly. The application of a systematic approach has confirmed the idea that globalization is an objective process that is systemic in nature, i.e. covers all spheres of society. The use of the dialectical method allowed us to conclude that the globalization of culture in the modern world is a dialectically contradictory process in which trends of integration and differentiation, conflict and cooperation, universalization and articulation are not mutually exclusive, but are mutually anticipatory trends. Analytical-synthetic method, as well as methods of comparison and analogy provided an opportunity to compare theoretical and methodological concepts of understanding the essence of globalization of culture, as well as to identify features of individual trends in cultural globalization. A logical addition to previous approaches and methods was a functional approach, which allowed us to consider ways of interaction of different cultures in the process of globalization.

At the final stage, in substantiating the prospects of the impact of globalization on culture, the methods of all three levels were comprehensively applied, as a result of which it was concluded that the culture of any society is a complex system, elements (subsystems) of which are traditional and innovative cultural forms, subcultures, various social communities, groups, ethnic groups, religious denominations, etc. In addition to certain features of unity, between elements of the socio-cultural system, as well as between cultures in general, there are certain differences that in the interaction of actors in the process of globalization can take different states: from integration (interpenetration) to conflict.

III. Literature Review

In modern scientific discourse, the topic of the influence of globalization on the sphere of culture is becoming increasingly relevant and at the same time it remains insufficiently studied. Thus, it should be admitted that the problem of globalization of culture and trends in its implementation is considered by experts in different ways.

Chinese researchers Chen Cheng; Wang Xuecheng and Chen Fei, analyzing the impact of globalization processes on the sphere of culture, conclude that as the pace of globalization accelerates, the phenomenon of cultural globalization naturally arises. In the wave of the processes of cultural globalization, as well as the increasing influence of foreign culture on other countries, intercultural contradictions and conflicts often arise. Therefore, in the context of globalization, the problems of the survival and development of national culture are becoming more and more relevant and involve the search for a mutually beneficial compromise[1].

Another Chinese specialist, Yan Shufang, examining the elements of China's cultural compatibility with other countries, concludes that the development of interstate relations depends on a number of factors, among which the cultural ones are of particular importance. Now, the researcher concludes, a fundamentally new model of the relationship between two cultures becomes possible - mutually beneficial cooperation with the preservation of the specificity of each of the cultures[2].

A number of scientists (Ivanova, Romanova & Romanova), analyzing the impact of globalization processes on culture, focus on the problem of preserving the identity of ethnic cultures, on the threat of people losing their identity. In their opinion, to overcome this threat can only be possible by preserving ethnic identity, which is the core of the national mentality and includes knowledge of the native language, customs and traditions, norms and values of the people. This is possible only taking into account the dialectical interaction of globalization and localization in specific spheres of human life, that is, through glocalization as a process of balancing the multidirectional development trends of the modern world - globalization and localization (regionalization)[3].

Russian researcher Olga Odegova focuses on such an aspect of the influence of the globalizing world on the cultural sphere as the formation of a new type of mass information culture. She also analyzes the problems of the origin and specifics of mass culture, its influence on the formation of mass consciousness in society, and also explores the modern

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[1] CHENG, Chen; XUECHENG, Wang; FEI, Chen. (2019). «Countermeasures of national culture in the context of cultural globalization». 5th International conference on social science and higher education (ICSSHE). Problem and opportunity of higher education and social science development. Xiamen, PEOPLES R CHINA, Vol. 336, 808-811. https://www.atlantis-press.com/proceedings/icsshe-19/125915824

[2] SHUFANG, Yan. (2019). Interaction of cultures of China and Russia on the basis of mutually beneficial cooperation in the conditions of globalization. *Revista Dilemas Contemporáneos: Educación, Política y Valores.* Vol. 6. Edición Especial. Nº 24, 1-15. file:///C:/Users/Philosophy/Downloads/1498-Texto%20del%20artículo-1635-1-10-20200414.pdf
[3] IVANOVA, Iraida; ROMANOVA, Maria; ROMANOVA, Svetlana. (2020). Ethnic cultures in the era of globalization. 33rd International-Business-Information-Management-Association (IBIMA) Conference. Education excellence and innovation management through vision, 2575-2580. https://www.researchgate.net/publication/337160120_Education_Excellence_and_Innovation_Management_through_Vision_2020

mechanisms of involving people in mass culture, as a result of which the so-called "mass personality" appears[4].

Some experts, analyzing the impact of globalization processes on culture, focus primarily on the negative consequences and results of globalization. For example, South Korean scholars Ju Young Jin and Jae Roe describe the impact of globalization processes on the cultural sphere as literally "monstrous consequences and results". According to them, such global forces as neoliberalism and reactionary nationalism, modern technologies, climate change, migration and population displacement are leading to increased instability and an increase in the number of problems, which provoke fear and anger in people[5].

The same point of view is defended by researchers Mikail Ibrahim Kawuley and Abdullah Ainuddin Iskandar Lee, who argue that globalization has a detrimental effect on African culture and politics, education, religion and the socio-psychological sphere. In their view, Africans must safeguard their culture, norms and values, as well as strengthen their national borders and sovereignty in order to face the challenges of globalization[6].

A more balanced position is taken by Hong Ying-yi and Cheon Bobby K., who devoted their research to a relevant problem - the adaptation of people to the processes of globalization and multiculturalism. In their opinion, people's reaction to the phenomena of multiculturalism and intercultural contacts is not universal and is itself formed by the cultural experience of a person. It follows from this that culture itself provides the basis for reconciliation and harmonization of the influence of other cultures and peoples. Therefore, in some cases, meeting with foreign cultures can broaden a person's worldview, thereby enhancing his/her creativity and reducing prejudice, while in other cases, intercultural contacts can cause disgust and defensive reactions[7].

A similar position is defended by Ukrainian legal scholars Dmytro Lukianov, Volodymyr Steshenko, Hanna Ponomarova, who argue that in the modern globalized world it is necessary to take into account religious traditions and the understanding of freedom of expression by representatives of other confessions[8].

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[4] ODEGOVA, O.V. (2019). The phenomenon of a new type of mass culture in the context of globalization: transformation of mentality. *Vestnik Tomskogo gosudarstvennogo universiteta Kul'turologiya i iskusstvovedeniye.* № 36, 104-117. https://cyberleninka.ru/article/n/fenomen-novogo-tipa-massovoy-kultury-v-kontekste-globalizatsii-transformatsiya-mentaliteta

[5] YOUNG, Jin Ju; JAE, Roe. (2019). Introduction to The Monstrous Global: the Effects of Globalization on Cultures. CLCWeb: *Comparative Literature and Culture,* https://docs.lib.purdue.edu/clcweb/vol21/iss7/1/

[6] KAWULEY, Mikail Ibrahim; LEE, Abdullah Ainuddin Iskander. (2017). The impact of globalization on African culture and political. *Jornal of international stadies-jis.* Vol. 13, 1-13. http://repo.uum.edu.my/24095/

[7] HONG Ying-yi; CHEON, Bobby K. (2017). How Does Culture Matter in the Face of Globalization?. *Perspectives on psychological science.* Vol. 12. issue num 5, 810-823 . https://journals.sagepub.com/doi/abs/10.1177/1745691617700496

[8] LUKIANOV, Dmytro V.; STESHENKO, Volodymyr M.; PONOMAROVA, Hanna P. (2021). Freedom of expression and islam: Charlie Hebdo's lessons. *Journal of the National Academy of Legal Sciences of Ukraine.* Vol. 28, No. 1. P. 61-70. http://visnyk.kh.ua/uk/journals/visnik-naprnu-1-2021-r

In recent years, scientists have begun to study the influence of globalization processes on various components of the cultural sphere, and above all, its spiritual components, more and more actively. For example, Diego Felipe Arbeláez-Campillo, Vasyl Tatsiy, Magda Julissa Rojas-Bahamón and others in their studies focus on such important issues as the impact of globalization processes on human rights and universal citizenship[9], on the functioning and contradictions of modern political systems[10], as well as on the formation of critical thinking in the context of globalization[11]. Ukrainian experts (Oleg Danilyan, Alexander Dzeban, Yury Kalynovskyi and others) are studying the impact of globalization processes on the formation of legal awareness of the population[12], as well as on international cooperation in the field of environmental protection [13].

The analysis of the considered positions shows that there is no single approach to the assessment of the influence of globalization on the sphere of culture. In addition, it should be borne in mind that the dynamics of the modern world always brings new points to the content of the issues discussed in the article, which makes particularly relevant the research on the analysis of the problems of the globalization of culture.

This allowed the authors of the article to formulate the purpose of the study - to study the features of the influence of globalization on culture and to identify specific ways of cultural interaction.

Results of Research
The term "globalization" is firmly entrenched in modern scientific lexical circulation and is used to explain the changes taking place in various spheres of human activity.

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[9] ARBELÁEZ-CAMPILLO, D.; TATSIY, V.; ROJAS-BAHAMÓN, M., & DANILYAN, O. (2021). Discourse on the categories of "universal citizenship", "human rights" and "globalization". *Visnyk Natsional'noho yurydychnoho universytetu imeni Yaroslava Mudroho. Seriya: Filosofiya.* № 1 (48). C. 11-33. file:///C:/Users/Philosophy/Downloads/224374-Текст%20статті-515615-1-10-20210309%20(2).pdf

[10] ARBELÁEZ-CAMPILLO, D. F.; ROJAS-BAHAMÓN, M. J., & ARBELÁEZ-ENCARNACIÓN, T. F. (2019). Apuntes para el debate de las categorías ciudadanía universal, derechos humanos y globalización // Notes for the debate of the categories universal citizenship, human rights and globalization. *Cuestiones Políticas.* 34(61), 139-161. Recuperado a partir de https://produccioncientificaluz.org/index.php/cuestiones/article/view/30192

[11] ARBELÁEZ-CAMPILLO, D.; TATSIY, V.; ROJAS-BAHAMÓN, M., & DANILYAN, O. (2020). Contributions of critical thinking as a form of participation and political deliberation. *Amazonia Investiga.* 9(27), 5-12. https://doi.org/10.34069/AI/2020.27.03.1

[12] DANILYAN, O. G.; DZEBAN, A. P.; KALYNOVSKYI, Y. Y.; KLENINA, K. (2021). The influence of historical traditions on the formation of legal consciousness of the ukrainian people. *Revista Notas Históricas y Geográficas.* Issue 26 (Enero–Junio). P. 144-165. https://revistanotashistoricasygeograficas.cl/carga/wp-content/uploads/2021/04/5-Oleg-et-al-Notas-1-2021.pdf

[13] GETMAN, A.P.; DANILYAN, O. G.; DZEBAN, A. P.; KALYNOVSKYI, Y. Y.; CRESPO, J.E. (2021). International legal environmental protection: historical aspect. *Revista Notas Históricas y Geográficas.* Issue 27 (Junio–Disiembre). P. 389-413. https://revistanotashistoricasygeograficas.cl/carga/wp-content/uploads/2021/07/13-Anatolii-et-al-Notas-HyG-2-2021.pdf

Globalization, as a rule, means the general civilizational process of planetary unity of various spheres of human activity, which includes production, technology, finance, trade, culture, political and state institutions. Globalization is a macro-trend of modern world development - it is a natural process that is impossible to stop and difficult to adjust, it reflects a kind of "equal" of various and diverse globalization forces of the world [14].

Considering globalization as a multilevel spatio-temporal process, modern researchers agree that structurally it develops in three spheres: economic, cultural and political. From this we can distinguish cultural globalization, political globalization and economic globalization. This study focuses primarily on the analysis of the problems of globalization of culture.

Globalization of culture is a process of integration of separate national cultures into a single world culture on the basis of the development of vehicles, economic ties and means of communication. This is a dialectically contradictory process in which the tendencies of integration and differentiation, conflicts and cooperation, universalization and particularization are not mutually exclusive, but are mutually predictable development trends. The globalization of culture and its contradictions can be considered in two dimensions: on the scale of society, as well as on the scale of the system of societies.

Considering the problems of globalization of culture in the first dimension, we must remember that the culture of any society is a complex system, elements (subsystems) of which are traditional and innovative cultural forms, subcultures of different social communities, groups, ethnic groups, religious denominations and more. In the conditions of globalization, innovative cultural forms are usually the product of the influence of leading countries, which impose their cultural norms and patterns on less developed countries.

All socio-cultural elements of a particular society are united in a single system on the basis of universal for a given society values, which represent a certain foundation on which cultural diversity is based. The most important consolidating principles of society, which unite its subjects into a single socio-cultural organism, are: the commonality of their history, economic life, mental qualities, language, religious and moral values, and so on. Universal sociocultural systems also have universal values. These dozens of common features, properties of cultures of different peoples, ethnic groups, which allow us to conclude about the globalization of human culture, are called cultural universals [15].

In addition to certain features of unity, between the elements of the socio-cultural system, as well as between cultures in general, there are certain differences that in the interaction of actors in the process of globalization can take different states: from integration (interpenetration) to conflict.

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[14] HERASINA, L. (2015). Globalization. Political encyclopedic dictionary. Kharkiv: Pravo, 146-148.

[15] MURDOCK, George P. (1945). The Common Denominator of Culture. The Science of Man in the World Crisis, Ralph Linton (ed.). New York: Columbia University Press.

The most typical kinds of conflict in the field of culture in the context of globalization are: the collision between traditional and innovative forms of its development, cultural anomie, cultural trauma, culture shock, cultural backwardness (cultural gap), intercivilizational (intersociocultural) conflicts and others (Danilyan & Dzeban[16]; Cheng, Xuecheng & Fei; Dyurkgeym [17]; Pohribna [18] [19]; Khangtington [20]).

Consideration of globalization processes in the field of culture on a human scale involves the analysis of the very concept of "globalization", which, like the concept of "culture", belongs to the number of polysemantic and multifaceted. As it is rightly noted by V.I. Samokhvalova, "Speaking of globalization, we should take into account that this concept can have not only different meanings, but also different goals, which determines the different value vectors of these different meanings, and different strategies for achieving goals. In one case, globalization is understood as the organization of the unity of diversity, provided by the interaction of different cultural traditions, patterns and values, guidelines for their preservation to enrich the content of cultural life of mankind and its cultural space. In the other case, globalization is understood as the unification of cultural models, which will inevitably mean the homogenization of the cultural space of mankind. At the same time, cultural unification, as it quickly became clear, should follow the American model, and homogenization would mean "structuring" the space in accordance with the American values. In other words, in reality, the second variant was chosen as an instrument of globalization - a one-sided monologue dictatorship, in which there is a displacement, suppression by the culture taken "as a model" of all other cultures"[21]. We can agree that the essence of globalization, at least now, is more accurately referred to as "unification" than "unity of diversity".

Some Western researchers, considering the processes of globalization of culture in the modern world, characterize its essence even more rigidly as the concepts of "cultural imperialism", "cultural totalitarianism" and so on. For example, the American scholar J.

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[16] DANILYAN, O. G.; DZEBAN, A. P. (2017). Globalization of culture: contradictions and development trends. *Visnyk Natsional'noho universytetu «Yurydychna akademiya Ukrayiny imeni Yaroslava Mudroho»*. Seriya: Filosofiya, filosofiya prava, politolohiya, sotsiolohiya, num. 2 (33), 29-41. https://www.researchgate.net/publication/321282758_GLOBALIZATION_OF_CULTURE_CONTRADICTIONS_AND_DEVELOPMENT_TRENDS

[17] DYURKGEYM, E. (1991). On the division of social labor. Sociology method. Moskva: Progress. https://www.yakaboo.ua/o-razdelenii-obschestvennogo-truda-1536670.html

[18] POHRIBNA, V. (2015). Cultural trauma. Political encyclopedic dictionary. Kharkiv: Pravo, 375-376.

[19] POHRIBNA, V. (2015). Culture shock. Political encyclopedic dictionary. Kharkiv: Pravo, 376-378.

[20] KHANGTINGTON, S. (1994). Clash of Civilizations? *Polis*, num. 1, 33-48. http://filosof.historic.ru/books/item/f00/s00/z0000648/index.shtml

[21] SAMOKHVALOVA, V.I. (2002). Metaphysics of Globalization. From utopia to dystopia. Materialy Kluba uchenykh «Global'niy mir». Moskva. http://www.perspektivy.info/history/metafizika_globalizacii_ot_utopii_k_antiutopii_2007-01-01.htm

Tomlinson in his famous work "Internationalism, Globalization and Cultural Imperialism"[22] argues that capitalism plays a leading role in the globalization of the cultural process, that global markets pose a threat not only to the nation state but also to national culture. And global capitalism, which emerged in the late twentieth and early twenty-first centuries, seeks not so much to destroy national cultures as to form a global capitalist culture, leading to the establishment of a Western version of sociocultural reality: ontological, epistemological, and ethical. Therefore, it is no coincidence that they say that globalization does not just come from the West, it is essentially a Western project. This means that globalization is a continuation of a long historical process of Western expansion and is a variant of global hegemony.

Another researcher of this problem, K. Thompson, also concludes that the concept of cultural imperialism has become the concept of globalization of culture, as it was found that it is an objective inevitable process, not a temporary phenomenon associated with the "Cold War". Therefore, in his opinion, "cultural imperialism presupposes the existence of hierarchy and dominance of one cultural identity - in this case – the American one" [23].

It can be stated that cultural imperialism is rather common concept, which is based on the idea of the dominance of the "cultural hegemon" as a separate national culture, namely American. Such considerations allow the followers of this approach to define the process of cultural globalization as the process of creating Americanized culture by absorbing all peripheral cultures into a homogeneous globalized culture based on cultural imperialism and the omnipotence of Western cultural models and media.

At the same time, the notion of globalism as a process that unifies cultural models contradicts the widespread notion of the pluralistic nature of our time and the advent of the era of multiculturalism. As, for example, S. Khoffman[24] argues, globalization of world culture causes the inevitable process of creating cultural diversity, i.e. a pluralistic synthesis of different cultures, which is aimed at the renaissance of customs, values, norms of national cultures (locoglobalization). We can assume that this contradiction is superficial. In the boundless pluralization of cultural patterns and norms, the fragmentation of culture into dispersed particles, its disintegration and transformation into assimilation material is expressed. Individual culture, when each individual has his or her own notions of good and evil, fair and unfair, personal conscience, which always justifies its person, deprives the meaning of its social functions, thus leading to extinction, which is involuntarily recognized by the very adherents of extreme multiculturalism.

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[22] TOMLINSON, J. (1997). Internationalism, globalization and cultural imperialism. Media a culture regulation. London. https://academic.oup.com/screen/article-abstract/39/3/313/1685998?redirectedFrom=fulltext

[23] THOMPSON, K. (1997). Regulation, de-regulation and re-regulation. Media a culture regulation. London. https://academic.oup.com/screen/article-abstract/39/3/313/1685998?redirectedFrom=fulltext

[24] KHOFFMAN, S. (2003). Clash of globalizations. Russia in global affairs. Tom. 1. Moskva, 78-91. https://globalaffairs.ru/articles/stolknovenie-globalizaczij/

An important issue for understanding the complexity and contradictions of the process of globalization of culture in the modern world is the problem of megatrends, i.e. the directions in the development of the global social process. Well-known culturologist P. Malinowskiy, analyzing the process of cultural globalization, identifies four socio-cultural megatrends: "cultural polarization", "cultural assimilation", "cultural hybridization" and "cultural isolation" [25].

Describing the process of locoglobalization, he notes that it is realized primarily in two megatrends – "cultural polarization" and "cultural isolation". Cultural polarization is an interdependence generated by the fear of mutually guaranteed destruction, a major staple in the global world for decades of the last century. Polarization and segmentation of the political and geoeconomic map of the world is the main mechanism for implementing this megatrend. The reason for the emergence of cultural polarization may be a gap in the degree of economic development, lack of disappearing natural resources, a claim to a dominant influence on the world situation, and others. The next main megatrend, according to P. Malinowskiy, is cultural isolation. This process is manifested in the isolation or self-isolation of states, countries, cultures, and so on. Most often, such measures are used to protect interests from internal or external enemies.

The beginning of the process of cultural isolation can be the growth of nationalist tendencies, cultural fundamentalism, the power of authoritarian regimes, and so on.
Indeed, in a globalized world, culture, like its bearers, must be protected from leveling or even extinction. To do this, society develops special mechanisms for protection against extinction, primarily supporting the trends of localization and identification.

To understand the essence of globalization of culture as a contradictory, multifaceted social phenomenon, it is necessary to understand that the dialogue of cultures historically arises in the process of communication between different cultures (national and ethnic) or between subcultures within a clearly defined spatio-temporal continuum. Such interaction takes place in accordance with the norms of culture, which are traditional for the subjects of communication. These norms of culture, as a rule, have a symbolic, iconic character (Osypova & Sadovs′ka)[26]. In the process of globalization, the ways of interaction of different cultures are quite diverse. According to the authors of the article, the analysis of the ways of interaction of cultures in the process of globalization is the most promising approach, because it allows to systematize all possible variants of dialogue of cultures, including those that were considered earlier.

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[25] MALINOVSKIY, P. V. (2002). Globalization of the 90s: A Time of Choice (introductory article). Globalization - the contours of the XXI century: abstract collection. Moskva: RAN INION, 5-35. https://cyberleninka.ru/article/n/globalizatsiya-90-h-godov-vremya-vybora-vstupitelnaya-statya
[26] OSYPOVA, H.; SADOVS′KA, N. Culture and dialogue of cultures in the context of globalization. (2010). *Skhid,* num. 3 (103), 105-107. http://dspace.nbuv.gov.ua/handle/123456789/20862

Researchers identify, as a rule, several main ways of interaction of cultures, as a result of which either the socio-cultural experience of people and communities is enriched, or ethnocultural contradictions are aggravated.

The most common way of interaction of cultures is acculturation, during which one cultural system takes over the properties of another cultural system. At the first stage of this process there is a kind of acquisition of communicative abilities to the new culture, and at the final stages the result of acculturation can be both the perception of new cultural elements and the denial of new influences, leading to protection and idealization of original culture. The main variants for acculturation are: assimilation, separation, marginalization and integration, and so on [27].

The next way of interaction of cultures in the process of globalization is cultural expansion, which is the expansion of the sphere of influence of the dominant culture beyond the original boundaries of functioning or state borders. By its nature, this process is one-directed, it is controlled "from the outside", has a violent nature and does not require coordination of actions and principles with another culture. It should be noted that today cultural expansion is a consequence of economic and political expansionary actions, which result in cultural and ideological homogenization of the world, which not a single country seeks but a unified system of different national sectors, prone to a specific form of socio-economic organizations.

The next way of interaction of cultures in the era of globalization is cultural diffusion. Cultural diffusion is a way of interaction of cultures, which is the mutual penetration of cultures or the borrowing of cultural features and complexes from one society to another. In the process of cultural borrowing between different cultures, which is mostly selective, there can be an exchange not only of material culture, but also of scientific and technological ideas, social institutions and organizations, customs and traditions, religious dogmas and practices, values and norms of life. The condition of cultural diffusion is the readiness of the accepting culture to perceive new elements of another cultural system. Within the framework of intercultural communication, the processes of cultural diffusion are conditioned, first of all, by the mutual historical development of the cultures which are in contact with each other.

The most constructive way (form) of intercultural communication is considered to be the synthesis of cultures, which is a combination of culturally different elements: benchmarks, values, norms, types of behaviour, in which there is a qualitatively different cultural phenomenon. Synthesis occurs when "the sociocultural system accepts and assimilates the achievements of other societies in areas that are underdeveloped in itself, but

[27]   DANILYAN, O.G.;   TARANENKO, V.M.   (2015).   Culturology.   Moskva: INFRA-M. https://znanium.com/catalog/document?id=262840

retains its own, its inherent basis, which allows us to speak of its certainty and identity, the ability to maintain integrity and stability" [28].

Conclusions

Thus, we can conclude that globalization is a multifaceted phenomenon in terms of its impact on the processes of cultural development. Undoubtedly, the positive side of the impact of globalization on modern culture can be called the opportunity to go beyond ethnic or national identity through familiarization with other cultures, which contributes to the interpenetration and mutual enrichment of cultures. It can also be noted that in the modern world, the expansion of cultural contacts contributes to the rapprochement of countries and peoples.

On the other hand, under the influence of globalization processes, the process of transformation of individual original cultures into a single global culture began. This leads to the domination of the pro-Western and pro-American culture over other cultures, to the leveling of the values of national cultures. There is also no doubt that globalization is contributing to the rapid deepening of cultural inequalities between countries and peoples. The globalization of culture also sharply exacerbates the problem of national and cultural identity, which today has become one of the most important problems for many countries. The threat of the global spread of Western mass culture, the tendency to create a universal supranational culture instead of traditional national cultures, in turn, caused powerful opposition in many countries, which was expressed in the growth of national consciousness and the development of national cultures, the desire to preserve national identity.

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[28]   DANILYAN, O. G.; DZEBAN,   A. P.   (2018).   Filosofiya.   Kharkiv: Pravo.   https://pravo-izdat.com.ua/image/data/Files/392/3_Filosofija_pidruchnik_vnutri.pdf