

## HYBRIDIZATION OF CULTURES AS A CONSEQUENCE OF GLOBALIZATION: RISKS OF LOSS OF INDEPENDENCE

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**Abstract.** This analytical investigation is aimed at substantiating the phenomenon of globalization as a multidimensional model that has a significant impact on culture. Thus, the primary tasks that will be implemented in this article are: a) determination of globalization factors that lead to the hybridization of cultures; b) disclosure of the specifics of the cultures created as a result of copying each other's elements; c) delineation of the risks caused by unique cultural neoplasms. Theoretical basis. The basis for the formation of this intelligence is the contradiction between the ascertainment of globalization processes and the consequences it causes. Globalization, which is defined as one of the characteristics of «flowing modernity», distorts the understanding of reality too much, since simulacra are the key elements in this model. Scientific novelty. The author substantiates the opinion that the hybridized cultural forms that appear in the process of globalization are nothing more than simulacra, which, thanks to the copying and multiplication of false images or signs of individual cultures, replace the real objects and processes of a unique culture. Conclusions. Thus, the author concludes that thanks to the hybridization of cultures, there is a threat of the unification of cultures under the influence of dominant systems; traditional cultures face the threat of destruction.

*Keywords:* hybridization, globalization, simulacrum, identity, «global awareness», exploitation, consumerism, turbulence

## Introduction

Globalization, as a multifaceted process, has a significant impact on the hybrid changes that occur in cultures. This gives rise to both positive and negative consequences. As for positive trends, there is an opinion that globalization contributes to the spread of culture: its individual elements and identification markers. Informatization and consumerism only contribute to this. Easy access to information, goods and services from any corner of the world only stimulates the exchange of cultural components. This is fashion, music, art, food, etc. Gradually, this process leads to the adoption of certain cultural elements, their mixing, and thus the emergence of new cultural forms formed on the basis of various traditions. Based on the above, it can be argued that increasing intercultural interaction is considered a positive advantage of globalization.

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The growth of migration, tourism and international cooperation leads to closer contacts between representatives of different cultures. This component of the globalization process stimulates mutual understanding, tolerance, or cultural exchange. These phenomena are also strengthened by the rapid development of technologies. For example, information technologies provide quick access to cultural content: to the experience of other traditional cultural forms and to help strengthen your own.

Less positive trends emerge when we turn to changes brought about by globalization. Among them, in particular, cultural homogenization. The extreme is formed due to the fact that the dominant Western culture sweeps away and erases the unique features of local cultures. This is largely expressed through the spheres of mass media, or popular culture. Some types of culture, the so-called marginalized forms of culture, are under threat of extinction. If they fail to defend their uniqueness and originality against global trends, they lose themselves. Therefore, one more complexity of cultural life provoked by globalization and the hybrid forms generated by it should be noted here: the emergence of cultural and intercultural conflicts. Clash of different values, norms and beliefs can lead to misunderstanding, distancing, tension or even conflicts. Also, social isolation may be formed, which is experienced by representatives of those cultures that consider themselves inferior. Or those that are not recognized by the dominant culture.

**Goal.** Taking into account the above, the author aims to outline the plane of aspects of globalization that influence the formation of hybrid cultural forms. Based on this, it will be proven that: a) the impact of globalization on the hybridization of cultures is a rather ambiguous phenomenon; b) local cultural forms are in danger of disappearing; c) hybridized cultural neoplasms are more chimeras and simulacra than true counterparts of the traditional forms from which they are woven.

## Presentation of the main material

Hybridization of cultures is the process of combining disparate elements of different cultures. A number of factors can cause the hybridization process. Based on the current situation, which affects not only the Ukrainian space, but also spreads on a global scale, we can derive the top factors. This is migration, and therefore, demographic changes. Forced or natural movement of people from one country to another gradually leads to mixing of cultures. Dispersion of people from different cultural spaces brings with them their customs, language, taste preferences, etc. Today, we can observe how Ukrainians who left their own territory are actively assimilating to the conditions of their location. Learning a language, imitating traditions, mastering customs or reckoning with values are factors that gradually draw a person into the space of another culture and normalize it according to it. Of course, we can say that this does not deprive people of their own cultural assets, because you cannot get rid of what was formed over decades and passed down from generation to generation. However, let's not forget that there is currently a significant percentage of children abroad who adapt to the conditions much faster (for example, finding a common language with peers, learning a language, etc.), and also more dynamically adopt foreign cultural markers.

The above-mentioned factor is also closely intertwined with the establishment and development of economic ties. After all, economic cooperation between countries also promotes cultural exchange. Educational trends currently tending to international exchange programs, study abroad, cooperation between educational institutions also contribute to cultural exchange, and therefore to mixing and hybridization. Tourism, thanks to which people not only bring elements of their own cult to the countries they visit, but also bring with them what they liked from the customs and cultural heritage of other countries. A number of factors influencing the hybridization of cultures can be supplemented by religious or technological, informational and political factors, etc. But among them, we are particularly interested in globalization, which is not only a factor causing hybridization: it is a key means of its amplification and rapid, dynamic spread. It is globalization, thanks to the rapid spread of cultural elements through the Internet, the media, the activities of international corporations, etc., that is able to cause both the emergence of global cultural phenomena and to quickly level anything in order to replace it with any other trend. That is why the impact of globalization on the process of hybridization of cultures is extremely ambiguous.

Malcolm Waters [10] is one of the researchers who quite successfully substantiates the ambiguity of the process of globalization's impact on culture. Taking sociological analytics into account, the researcher tries to expose a number of controversial points regarding the globalization process. Thus, in his eponymous work «Globalization» we see the so-called «world of chaos» in which only those cultures that have the power, influence and tendency to stream adjustment to conditions, trends, fashion, etc. are able to maintain difference. It is about those cultures that have never experienced a feeling of inferiority alongside other cultures and have not begged for trying to adopt, intercept anything from other traditions. It is clear that European cultural assets have always been and remain the main cultural forces, because they have powerful economic systems, developed technological capabilities and the «will to dominate». Regarding the latter, it should be explained in more detail. It is probably undeniable that Eastern cultures are no less powerful than Western ones. At the same time, the culture of Japan is multifaceted, interesting and quite attractive. And the level of development, both economic, technological and informational, among the Japanese is even higher than some Western counterparts. However, this culture lacks the «gene» of dominance. And more than that. Being a balanced and traditional form of government that does not perceive current changes too much, this country cautiously admits «foreigners» to its cultural traditions, norms, and customs. Because they are the property and values of only their people.

But back to the arguments Malcolm Waters offers. The researcher defines the process of globalization as a multifaceted process that encompasses the intensification of relationships and interdependence between people, cities, and ideas on a global scale. He emphasizes that globalization is neither a new nor a homogeneous phenomenon. It has a deep historical basis and manifests itself in various forms. Therefore, the intellectual claims that the wave of globalization sweeps away any cultural differences in its path. Turning all the features of traditions, customs and cultural values into a pitiful likeness and

simulacrum. Here we have to emphasize the correctness of this opinion. For example, you can take the elements of Ukrainian vyshyvanka, which are currently quite fashionable aspects and collectible decoration. But is a European aware of the whole palette of traditional specifics that Vyshyvanka embodies? Probably not. The same can be said about the above-mentioned Japanese culture, whose representatives show considerable wisdom when they do not give away their values. And the spectrum of elements presented in popular culture is nothing more than part of an economic strategy.

Another theorist of the process of globalization and its critics — Roland Robertson (Robertson, 1992), claimed that all large-scale social processes, the active and effective beginning of which is a person, have the characteristics of global. Having a somewhat innovative approach and view of globalization (compared to Ulrich Beck or Sigmund Bauman), Roland Robertson believed that globalization compresses the world and leads to its awareness as an indivisible whole. Globalization fundamentally changes the architecture of the world, relationships between people, their way of life and the environment. Globalization dissolves borders to such an extent that the researcher sees the future only in one single culture and common living space. As he believed, it is time to look at humanity in a new way, as a planetary phenomenon that has become a single, integral and dynamically developing system. The world has reached a point worth defining as «global awareness». In this, we find agreement with Malcolm Waters, because the solution he offers as a «preserving» value of one or another culture is nothing more than a conscious approach to involving elements of another culture. Although, this is also an ambiguous approach, since one cannot be certain that a person who is outside the tradition is able to understand the full meaning of this or that cultural element. And yet, the conscious component at least does not immediately bring everything to nothing, leaving no chance for existence in a true form.

Timothy Brennan [1] saw «new cosmopolitans» working for the benefit of the world market in dominant cultures that seek to displace local ones. Today, the economic is more important than the political, as it is the determining force of national development. Therefore, all spheres of human existence become subject to the economy. Market forces and new technologies are able to destroy any borders and boundaries. T. Brennan compares these forces to the image of a hippopotamus or a train that has lost control. Being uncontrolled, these spheres do not go into the details and nuances of what they destroy on their way. Their regulation also becomes a rather dubious matter. It is worth noting that globalization itself for Timothy Brennan is a side effect of the policy of an unregulated economy. Although such a situation is quite convenient and profitable for the world's top economies. Because it allows them to extend their power even to those cultures that were far away from world market forces. Here, we can distinguish that economic globalization is accompanied by the cultural hegemony of the West, which leads to a sharp decrease in cultural diversity. Economic globalization has a profound effect on culture, changing the way cultural products are produced and consumed. Cultural products increasingly acquire signs of standardization and commercialization, which is an undeniable threat to local and national cultural traditions. Globalization sustains and reproduces colonial structures of power and subjugation, making it difficult for post-colonial countries to acquire individuality and cultural identity.

As an example of displacement of the global by the local, language can be. Thus, among Ukrainian researchers [8], we find a relevant example of the influence of globalization on language. Currently, there is indeed a tendency to turn the English language into a single global language of communication, and therefore it becomes a good illustration of the process of mass extinction of languages. What actually does not bypass the Ukrainian language. And the situation is only growing, no matter how much the process of global English-speaking is justified: the language of business, technology, science, everyday communication with anyone from other continents, the language of literature and art, etc. In any case, this indicates that the Ukrainian language has significance only on its own territory, and interest for the world community is manifested only in isolated cases. In contrast to English, which everyone should supposedly know.

We can trace the real impact of the above-mentioned factors on the example of the same loss of identity by the indigenous cultures of America. As a result of colonization, forced assimilation, the spread of European languages, religion and other cultural practices, many aspects of original cultures have been lost, or they have been transformed beyond recognition. This is the culture of the Aztecs and Mayans, and the culture of the Incas, the Indians of the North American plains. Despite the fact that certain elements of their cultural heritage have survived to this day and are of great interest to researchers, a significant part of their original traditions and knowledge has been irretrievably lost. Of course, there are other examples of indigenous cultures resisting and trying to preserve their traditions, language and identity. They adapt to new changes and continue the struggle for their own cultural revival in order to preserve the heritage. However, whether they can withstand the avalanche that carries them into the global economy is a big question.

## **Scientific novelty**

In the light of the research community, we can see different trends regarding global world changes. But common to all of them is that globalization is recognized as an inevitable phenomenon, as it corresponds to the dynamics of the modern world. Of course, one can mention the anti-globalist settings and their mostly interest in neoliberal values and political and economic subtext. When it comes to culture, it is worth being more careful, attentive and conscious before accepting these trends as a given, because there is a high probability of losing personal culture in the flow of the hegemony of the world's leading cultures.

Therefore, the article proves and argues the idea that the hybridization of cultures caused by globalization leads to the loss of cultural identity itself. The mixing of cultures is far from maintaining exemplary traditions and values, but the opposite. Hybridization of cultures leads to the erosion of unique traditions, customs, language or values that define the identity of each individual culture. And by the same token, it uproots a person from his roots. She loses contact with the authenticity of the value of her ancestors.

The article also argues for the significant influence of dominant cultures on the formed hybrid cultures, and as a result, the extreme ones are supplanted

and gradually diminished, or even disappear altogether. In order not to destroy their identity, representatives of different cultures defend their right to be consonant in a single global flow. Therefore, this leads to conflicts between representatives with different cultural and value outlooks. These conflicts not infrequently give rise to social tension, discrimination or violence. And in the end, resistance is suppressed by the dominant culture, which in this case is nothing more than a structure that commercializes or exploits elements of another culture for its own purposes.

Mike Featherstone, one of the leading modern sociologists, intellectuals and researchers, together with Scot Lash and Roland Robertson [3], departs from banal and simplified ideas about globalization. The book «Global Modernities» reveals the essence of the principle of globalization, which is not reduced to the simplification of models of closer countries and cultures. The analysis presented by the researchers is somewhat deeper and is rooted in the «triad»: social, cultural and spatial dimensions. Mike Featherstone emphasizes the procedural nature of globalization. It cannot be reduced to the state in which society or culture is: they are constantly changing. As a matter of fact, there cannot be an end point in this process, but there is an endless movement that transforms social relations, economy and culture.

Involuntarily, the research of another intellectual comes to mind, namely Francis Fukuyama, who believed that the state of globalization that exists today is far from a given of the present or the 21st century, but rather a long-term development over several centuries. Despite the strengthening of economic systems and their growth, globalization has contributed to the spread of democracy around the world. And in this, Francis Fukuyama sees a great benefit of globalization. However, in addition to this, in his work we find a reminder of how local native cultures defended their right to keep their uniqueness and identity. «The process of globalization began in earnest when European travelers in the 15th century began to sail and explore the land, and in parallel the development of colonialism took place, and unexpectedly all this led to contacts between entire continents. The confrontation between the indigenous, native societies of the world and Western culture and its institutions had profound and often fatal consequences. All this also meant that political development forever ceased to be something that happened mainly within the boundaries of one region or one society. Further, foreign models will be forcibly implanted or voluntarily adapted by local residents under very different conditions of the corresponding institutional development» [4, p. 143]. Thus, the process of globalization has gone through a long path of development and formation and is currently in constant transformation, which is why we are constantly faced with new challenges and the need to study new phenomena that are generated by this process.

Returning to the conceptual aspects of «Global Modernity», we should separately focus on the so-called «spatial» aspects of globalization. Thus, in the understanding of the everyday citizen, the perception of space is changing: the borders between countries are blurred and there would seem to be no obstacles to circulation. But only at first glance, and then only thanks to technologies. We find the concept of «compressed space-time» in Mike Featherstone. Thanks to it, the intellectual emphasizes that thanks to modern technologies,

distance ceases to be a significant obstacle for communication and interaction. Therefore, only thanks to the Internet and a gadget, a person can overcome the distance of the virtual dimension, overcome borders that actually do not exist anyway. However, as for the real, concrete border, especially of the countries of the «highly civilized» European world, which cares about its security, crossing one or the other is not so easy. Of course, we can ask ourselves whether it is necessary to be directly somewhere, or directly perceive anything, or whether remote interaction with objects is still enough to acquire specificity, features, etc.

And here another nuance that M. Featherstone draws attention to is cultural hybridism, which is gradually formed due to the combination of disparate mixed cultural elements. Extremes combine to form new forms of culture. However, they are not very stable neoplasms and cannot claim to interact on an equal footing with the global European tradition.

## Conclusions

From the above material, we should come to the following conclusions. Namely, to recognize that there are both significant advantages and considerable risks of globalization influences on the generation of new hybrid cultural forms. Because it is a conscious and balanced approach to this that can provide a number of tools that will act as identifiers aimed at preserving cultural identity and stimulate an equal dialogue between cultures. Since the hybridization of cultures is a natural process that can be observed at various stages of development, one should look for its valuable forms and avoid simulacra. After all, new cultural forms are not always parasitic. They can both enrich the world's cultural heritage and significantly devalue it. Since globalization always accelerates any processes and scales them, it is necessary to form a proven methodology for determining the characteristics that should be exposed to its influence.

Today, it is a fatal mistake to meekly adapt to everything that globalization causes. Acknowledgment and meek progress in accepting all the consequences can lead to an unexpected catastrophe behind the scenes of which is none other than the global economy. The extreme is a decisive moment in the development of the latest form of disorderly, anarchic capitalism, which is unable to overcome human forces and for which the person himself means nothing. And the point here is not at all conservative or traditionalist settings. The meaning of the catastrophic nature of the threat is that the dominant economic forces are capable of building another «Berlin Wall». Which will not just fence off, but rather absorb all the elements of different cultures and erase any differences in the canvas of a single wall.

That is why we exist in a situation of risk. And that is why the study of modern realities requires a socio-cultural approach. Because it can provide the necessary methodological basis for solving the modern complex of social management problems, the main component of which is the problem of risk management, the dynamics of which tend towards turbulence. The modern social system is capable of accelerating any destabilization processes. Therefore, there is a corresponding need for a qualitative assessment not only of the

current state of development, but also of the prospects and risks that they can cause. That is why the conscious approach that Malcolm Waters and others talk about makes sense. It is necessary to take a balanced approach to the assessment of the phenomenon of globalization and the consequences it causes. «Society is globalized to the extent that human relations and institutions can be built taking into account both practical experience and information; in which it is organized in a spatial dimension based not so much on the production of material values as on the consumption of immaterial values; in which values and orientations become the main distinguishing marks; the goal of whose policy is the formation of life; in which organizational constraints and political control give way to reflective introspection. These and other currents in culture have become so powerful that they are breaking through the dams built not only by national value systems, but also by industrial and political-territorial structures» [10, p. 156].

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