



## **Cultural Globalization Between Vision and Objectives**

### **La mondialisation culturelle entre vision et objectifs**

**CHFIRA Bahija**

Direction de l'Enseignement Supérieur et Développement Pédagogique- Rabat

Maroc

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## Abstract

Culture is the heritage memory based on the interaction of ideas, beliefs, knowledge and arts on which human values and sciences are based. However, the globalised system imbued with technology and electronics has trivialised this heritage memory, calling for the introduction of cultural globalisation, which some critical perspectives see as a currency, if not a factor of cultural alienation and alienation : One supports globalisation as a civilisational tradition, and the other opposes it because of the civilisational trap embedded in globalisation.

This study sought to monitor the perception of cultural globalisation and its objectives in the international environment in general and the Arab world in particular. I explained the principles of each position separately, highlighting that for intellectuals, cultural globalisation is a violation of values, an invasion of cultures, the appropriation of identities, and the domination of peoples and societies through cultural hegemony, the commodification of culture, and the cultural penetration of cognitive memory despite its intellectual richness, and this identity cultural richness may result from socio-cultural realities and the collective cultural commonality. This cultural richness results from socio-cultural realities and the collective cultural commonality that bets on the formation of a cultural identity through cultural debate between civilisations and cultural interaction that aims to establish a common civilisational act while respecting the specificity of each cultural identity to avoid its obliteration or bullying. This study sought to monitor the perception of cultural globalisation and its objectives in the international environment in general and the Arab world in particular.

**Keywords :** heritage memory ; globalisation ; cultural hegemony ; value conflicts ; intellectual poverty ; cultural alienation.

## Résumé

La culture est la mémoire patrimoniale fondée sur l'interaction des idées, des croyances, des connaissances et des arts sur lesquels reposent les valeurs et les sciences humaines. Cependant, le système mondialisé imprégné de technologie et d'électronique a banalisé cette mémoire patrimoniale, appelant à l'introduction d'une mondialisation culturelle, que certaines perspectives critiques considèrent comme une monnaie, voire un facteur d'aliénation culturelle et d'aliénation : L'un soutient la mondialisation en tant que tradition civilisationnelle, l'autre s'y oppose en raison du piège civilisationnel qu'elle recèle.

Cette étude cherche à suivre la perception de la mondialisation culturelle et ses objectifs dans l'environnement international en général et dans le monde arabe en particulier. Nous avons expliqué les principes de chaque position séparément, en soulignant que pour les intellectuels, la mondialisation culturelle est une violation des valeurs, une invasion des cultures, l'appropriation des identités et la domination des peuples et des sociétés par l'hégémonie culturelle, la marchandisation de la culture et la pénétration culturelle de la mémoire cognitive malgré sa richesse intellectuelle, et cette richesse culturelle identitaire peut résulter des réalités socioculturelles et de la communauté culturelle collective. Cette richesse culturelle résulte des réalités socioculturelles et de la communauté culturelle collective qui parient sur la formation d'une identité culturelle à travers le débat culturel entre les civilisations et l'interaction culturelle qui vise à établir un acte civilisationnel commun.

**Mots clés :** mémoire du patrimoine, mondialisation, hégémonie culturelle, conflits de valeurs, pauvreté intellectuelle, aliénation culturelle.



## Introduction

Globalization among sociologists is defined as : an interaction between cultural and value systems in the context of creating a balance between heritage and civilization as a foundation for knowledge and scientific advancement that benefits all in their diverse civilizations. Globalization refers economically to the expansion of capitalism in order to avoid international financial crises. Globalization refers politically to the development of poor countries so that they are not excluded from the international system through their conventions and legitimacy. Globalization refers culturally to: the interplay of ideas, values and knowledge; cultural globalization is one of the most dangerous forms of globalization, which, according to Hans Petromartyn, is a trap that aspires to attack democracy and prosperity (globalization trap, p. 34). However, we oppose this perception as long as globalization seeks to interact ideas, meanings and values among nations that reinforces social relations and distances them from their cultural assimilation and obliteration of their cultural identity.

Within the limits of their scientific and technical development, the Arabs are obliged to participate in the Club for Globalization. Today 's global and globalized reality requires the Arab States and the Islamic nation to adopt globalization within the limits of the preservation of intellectual and valuable privacy as a means of cultural alienation, which results in disturbing awareness of cultural identity, lack of intellectual security, especially in third world countries, weak cultural security in the context of the spread of cultural globalization, cultural alienation, cultural assimilation and cultural dependency.

They all contributed to the formulation of the main question for research : how to define cultural globalization from vision and perception to the touch of those who do not internationalize and cultivate it, especially in the intellectual circles of the Arab and Islamic homeland.

The importance of this study is the following :

- 1.Sets out the objectives of the internationalization of cultural globalization.
- 2.Identification of the qualitative shift of cultural globalization in thought, knowledge and values
- 3.Monitoring some of the disadvantages of cultural globalization and its cultural alienation, intellectual poverty and values-conciliation.

This study sought to monitor the perception of cultural and changing globalization in the international community in general and in Arabic in particular by :

1. Definition of the concept of culture
2. Definition of the concept of globalization
3. Highlighting the impact of cultural globalization on the individual and society



4. To highlight some of the disadvantages of cultural globalization in thought, knowledge and society.

I followed a scientific approach to the establishment of this study 's meat, where I defined both linguistically and linguistically, globalization and culture, and then monitored the definition of culture by polishing different definitions, such as historical, structural, normative and psychological... I have also defined cultural globalization by monitoring and identifying the types of globalization from year to year, from political and economic globalization ... With a view to cultural globalization, I have sought to identify the views that support cultural learning and the other that oppose cultural learning. I have updated the study by monitoring the results of the study as points drawn from a scout of the sources and references from which the scientific material of the study has been drawn from books and articles.

### **1. Definition of globalization :**

The public argues that the definition of globalization is to become universal in the context of the interaction of the world ' s cultures with all their knowledge, heritage and values. However, some of them translate globalization into cosmology, some of them by cosmopolitanism, but an analysis of the word in a philosophical sense means that something is generalized, culturally globalized and extended to the whole world.

The culture of globalization is the knowledge framework that makes the capitalist system acceptable to all peoples, giving rise to the possibility of anticipating the spark of engagement in the global economic enterprise as part of communication, interaction and deliberation. In a culture of globalization, words are elegant and complex; but one can say: the intellectual framework of capitalism always seeks to lead institutions and peoples and opens the doors of economic power to what one is unable to achieve socialization against the globalized forces. In sum, the phenomenon of globalization is complex and has a eloquence of expression to its dominant connotation of the intriguing behaviour of ideas.

The definition and characterization of globalization are reduced by two things:

➤ First order:

Religions are excluded from the proponents of globalization, i.e., those who advocate globalization refuse to penetrate the sensitivity of existence into transparency in politics, economics and culture in their knowledge and heritage.

➤ Second order:



It is to support the superior American model and to adopt its dictates by using its military, political and economic power, despite its differing starting points in the political thinking of nations.

Thus, the concept of globalization differs in different positions between supporters and opponents, and hence there were those who embraced the vision of globalization and dealt with its philosophy, and another group who resented it for its dangerousness to cultural identity.

## **2. In favour of globalization**

There is no doubt that those who support the idea of globalization regard it as a qualitative and quantitative leap in all fields of knowledge, betting on modernity, in order to achieve interaction among civilizations; and in order to establish a culture of nations.

Globalization, therefore, is the process by which disincentives among nations and peoples are eliminated, so that all manifestations of fragmentation and conflict are right to form a global awareness of shared values.

On the basis of the above, globalization is among those who support it: a process of convergence of societies, cultures, institutions and individuals worldwide in a rapid, complex and unshakeable manner, and the process of developing our daily social relations from local to global levels, and therefore involves the pressure of time and distance to make the world small and human closer to each other (Radie, 1996, p. 4).

### **2.1. Against globalization :**

Opponents of globalization build on their perception of the transformation of the cultural structures of socio-economic and political-cultural origins that globalization brings; hence, an anti-globalization discourse and thought has emerged, with the participation of intellectuals from around the world, where they see globalization only as an attack on all different cultural civilizations but a capitalist civilization as a proof of its domination of peoples; "The first manifestation of globalization is the globalization of politics in the sense of subjugating everyone to the politics of the world's single super-Powers and pole; it is the United States of America (Curgatory, 2000, p. 21).

Globalization, therefore, is a serious omission of weak States, from American domination, which has become the guardian of the continuation and political and cultural extinction of States. That's what made dr. Mohammed Abed Al-Jabri, who defines globalization, says: " The

promotion of a civilizational pattern for a country in which the United States is the United States of America in particular, is also the world 's world-wide one, and is also an ideology that directly expresses the will to dominate the world and its power " (Jabri, 1998, p. 37).

### **3. From a culture of globalization to a culture of globalization**

#### **3.1 The concept of culture :**

Culture is a language: to preach a derivative of culture, to learn something that is crippled by it, to speak for itself, the word culture means in anthropology the legacy of social norms in which the individual drinks from the structure of his society in which he lives. Thus, cultural and other knowledge means a definition of ways of life, and we can consider culture as a unifying and at the same time isolated factor, which contributes to the process of understanding among people as it establishes the boundaries and separations between the children of different cultures.

Therefore, different definitions of the concept of culture are provided, including:

#### **\*Description**

This type of definition includes elements of physical and physical culture, and it is considered that culture involves the production of human activities formulated within a particular group.

#### **\*Historical definition**

Culture is defined in its context as the elite chosen from a particular social structure.

#### **\* Psychological definition**

Through this perspective, culture is focused on solving traditional problems that consist of responses that have proved successful. The purpose of culture according to this definition is to satisfy the needs of individuals and to overcome their problems, within the framework of their fusion with the principles of other cultures.

#### **\* Normative definition**

This recognition confirms that culture is only the way of life defined by a particular cultural environment through its social norms.

#### **\* Constructive definition**

This cultural recognition is described as a historical pattern that transcends the geography of borders, the diversity of languages and the specificities of cultures. These differing definitions of culture may be due to the multiple connotations of the term to the different angles of view of its concept, and therefore each definition of culture has ideological



and intellectual reference, coupled with value, tradition and belief systems. Culture is not just ideas, behaviours, customs and beliefs, but is a moral and psychological profiling that enriches the universe, society and life as a whole.

### **3.2 Cultural globalization**

Cultural globalization is a universal formulation, covering various aspects of human activity; it is a new phenomenon that draws its specificity from a number of intellectual, value and behavioural developments. Cultural globalization is based on the homogenization of the capitalist culture into a culture shaped by electronic and information networks, which achieves the understanding of the heritage and social memory of nations.

This seeks to remove the individual privacy and self-identity of societies, with a view to uniting the global culture with multiculturalism in order to achieve the three patterns of globalization :

- \* Political globalization means the emergence of a new political system that seeks to bring the world under the control of the political decision-making of the world ' s nations.
- \* Economic globalization refers to the economic forces that control the world economy and direct its output and entry.
- \* Cultural globalization means the imposition of cultural hegemony to govern one global civilization.

Thus, cultural globalization is one of the levels of globalization. It refers to a world of Western and American values, ideas and beliefs, particularly the triumph of the values of the Principality. It aims to standardize and unify culture by exploiting modern means of communication and the media and thus to create thought and soul for the acceptance of everything directed at them at all economic, political and cultural levels.

On the basis of this, globalization is not sufficient for the politicization of a culture, but rather for cultures in principle, because the culture that is being politicized expresses strong hostility towards any form of discrimination. Cultural globalization seeks to destroy all religious origins, intellectual constants and moral values in an effort to build a marginal human being suffering from cultural alienation.

### **3.3 Cultural harmony between supporters and opponents**

Proponents of this position believe that culture is a loyalty to a single global culture in which people and nations are equal, without prejudice and intolerance to a nation, civilization, religion,



logic or ideology. Thus, the globalization of culture seeks to embrace the rationality of science and the neutrality of culture, in order to achieve a fertile cross-fertilization of civilizations, in order to establish a culture of creative human diversity.

In the light of the fact that cultural globalization has not eliminated privacy, it has contributed to the strengthening of cultural and civilizational specificities under the guise of cultural globalization, which has led the American world to say: "Chomsky's softness is only a qualitative change in the history of information, which strengthens the control of the American centre over the parties, i.e., the whole world." (Hans Pitts, 1998, p. 125).

Opponents of globalization base their perception that globalization is a cultural war that favours values, obliterates cultures and takes identities, to rid the universe of all cultures and civilizations but of capitalism; (The first manifestation of globalization is the globalization of politics in the sense of subjugating everyone to the politics of the world ' s great powers and single pole; the United States of America, (Turkie 2000, p. 135).

The opposition to cultural globalization rejects its many facets, including the following:  
- The negative impact of cultural globalization on the individual and society:  
The effects of cultural globalization have affected society as a whole, affecting its members in all fields, particularly in the cultural sphere, where the individual ' s culture and values have been transformed, replaced by alien and hybrid values that have removed him from his identity and privacy, and adopted cultural models that call for the acquisition of new lifestyles based on individuality and personality.

At the social level, many good social values have changed among the individual and have replaced such values as calculus and irresponsibility. At the community level, cultural globalization has become one of the most important means of cultural invasion through intellectual manipulation, cognitive hybridism and linguistic invasion.

### **3.4 Cultural alienation :**

Cultural globalization is culturally alien in societies where the power of belonging is weakened by the breakdown of social, cultural, heritage and historical privacy standards. Thus, the individual finds himself or herself alien and his identity, leading to the rejection of all cultural data of society, which has a negative impact on the structure of the Arab personality and leads to its alienation.





The manifestations of cultural alienation can be identified in :

- \* Social isolation : moving away from social and customary activities as a result of feelings of alienation and incoherence in value, psychological, social and intellectual terms
- \* Self-deficit: refers to the individual 's lack of belief in the ability of his or her actions to achieve his or her aims, leading to a loss of confidence in the cultural identity, whether individual or community.
- \* Irstandardity: is achieved through the destruction of social norms governing individual behaviour within society.
- \* Separation means an individual 's rebellion against his or her social reality and his or her rejection of the values of society and his or her indifference to his or her customs and traditions.

#### **3.4.1 Intellectual poverty :**

The term " intellectual illiteracy " means the absence of education, parenting and community awareness. This affects the individual 's intellectual and scientific composition. The causes of intellectual poverty are attributed to: religious reasons due to lack of religious and moral motivation and psychological reasons such as low self-confidence, feelings of failure and social causes, and manifest through pressure and poor socialization.

#### **3.4.2 Valuable condensation :**

It is an imbalance in individuals ' good moral system, a weakness of their moral motivation and deterrence in their actions and actions, while neglecting all the values that satisfy society and its members. Perhaps one of the reasons for the ambivalence is the inability of educational institutions to deal with the reality that is magnified by the crisis of values and also alters the values and ethical standards of society.

- \* Behavioral manifestations, such as the disintegration of social ties, the absence of social cohesion and the prevalence of moral vices.
- \* Intellectual manifestations : tyranny of individual values, lack of respect for the ownership of others, prevalence of competition and conflict values.



On the basis of the above, cultural globalization is a knowledge system that translates into the penetration of values and methods of cultural development and the alienation and legacy of the behaviors that change the socio-cultural structures, which inevitably eliminates local and country-specific cultural differences, but which necessarily lead to the primacy of the values and norms of the Western and American world.

### **Conclusion :**

This study highlighted several points and results, the most important of which are:

\* Globalization is a phenomenon based on the idea of universality with a view to reaching a culture, and it incinerates the exchange of cultures or the crushing of privacy.

\* Globalization is the manifestation of universal values by uniting the world into a cosmic village. It has enabled peoples to benefit equally from the fruits of scientific and technological progress. In addition, it has succeeded in replacing colonial relations between States with economic and political cooperation and integration.

\* There are supporters of globalization because it has brought about a qualitative shift in the information world in all fields of knowledge,

They are opposed to the resulting change in the basic structure of all components of life at the political, economic, social, media and, in particular, cultural levels.

\* There are positions in favour of cultural globalization because it removes the barriers between States and peoples that move them from a state of inequality and differentiation to a state of uniformity and uniformity. Here, a global awareness and common values are formed based on general human charters. There are also positions in opposition to which globalization has always been able to penetrate cultural boundaries from the industry and the promotion of the prevailing culture of the Westernist nature of the United Nations, which seeks to depersonalize Arab and Muslim peoples, namely, religion, language, history, traditions, customs, morality and values.

\* The multiple causes of the disadvantages of the globalization of culture are attributable to religious and social causes, resulting in cultural alienation, intellectual poverty and a fundamental crisis.

\* Universality is a cosmic project aimed at opening up to civilizations and cross-culturalization within the framework of dialogue and knowledge, where values are shared among the human



race. Globalization is a cosmopolitan domination that seeks to suppress and rob national privacy through the fall of borders and the disappearance of geographical and intellectual distances.



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