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**SITUATIONAL ANALYSIS OF THE IMPACT OF GLOBALIZATION
ON CULTURAL HERITAGE PRESERVATION**

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Abstract

The article deals with the potential of situational analysis in studying the issues of cultural heritage preservation that allows one to identify both negative and positive consequences in the solutions to these problems. The authors name the most significant situations of social interaction of subjects that are connected to cultural heritage: the situation of consent, the situation of confrontation, the situation of partnership and the situation of coexistence. The authors present the results of the study of this topic according to these situations. The authors outline the prospects for using the positive potential of globalization in the preservation of cultural heritage as well as the organizational conditions of this process. Particular attention is paid to the opportunities to transition from one social interaction situation to another within the framework of a single cycle of occurring destruction or cultural heritage preservation in the context of globalization. The analysis presented in the article can be of interest to a wide range of specialists and researchers associated with cultural heritage preservation. For researchers and various specialists, the authors put forward a comprehensive outlook on the problems of cultural heritage thanks to the interactionist approach that considers the interests of all parties invested in solving these problems.

Keywords

Interaction – Heritage – Situation – Globalization – Process – Culture

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Introduction

The worldwide process of globalization has led to both positive and negative consequences which have also affected the preservation of cultural heritage. On the one hand, globalization interactions made it possible to intensify many intercultural contacts, expand access to many objects of cultural heritage. On the other hand, these contacts and interactions are not always carried out with consideration for the equality of their subjects at the international level. The trend of "cultural colonization" of individual countries by states with significant information, economic and military capabilities compared to the colonized countries and peoples has become widespread. A result of this policy is the displacement of certain objects of national cultural heritage from the cultural space of dependent countries by foreign cultural heritage.

The developed information society that can be considered a product of globalization contributed to the replacement of equal cultural interaction with the dominance of stronger partners who dictate their own terms of cultural exchange and influence on the cultural identity of the "colonized" peoples and countries¹. In this case, it is becoming increasingly difficult to ensure the preservation of the cultural heritage in individual states under the onslaught of the global market for cultural products. This market has the appropriate information support in the form of calls for democratization in the production of cultural goods and services and their universal availability mainly through popular culture and the entertainment industry. This process is also becoming inevitable thanks to new information technologies that make it possible to broadcast to any part of the globe those cultural achievements that are available in all respects to any computer user, often replacing the achievements of elite culture with public and superficial cultural information².

The unilateral cultural influence of the "stronger" states on the "weak" ones has its downside, depriving countries seeking cultural domination of the opportunity to enrich themselves with the cultural achievements of other states. It leads to stagnation and degradation of the "stronger" states' own culture.

Consequently, it is necessary to further study the negative consequences of globalization on the preservation of cultural heritage on the example of Russia, which largely determines the national and cultural identity of Russian society³.

Methods

Methodological approaches to studying cultural heritage were developed by researchers of the Russian Research Institute for Cultural and Natural Heritage, the most noteworthy of whom are Yu.A. Vedenin, Yu.L. Mazurov, M.E. Kuleshova and others⁴. Equally important are the works by methodologists and culturologists who developed the conceptual framework for studying heritage problems significant for examining the impact of

¹ Z. Brzezinski, *The Grand Chessboard: American Primacy and Its Geostrategic Imperatives* (Moscow: Mezhdunarodnye Otnosheniya, 2005) y Z. Brzezinski, *The Choice: Global Domination or Global Leadership* (Moscow: Mezhdunarodnye Otnosheniya, 2004).

² W. Gay, "Processes of Globalization and The Discipline of Global Studies", *Vek globalizatsii* num 1 (2008): 23-30 y Yu. V. Kuzovkov, *Globalizatsiya i spiral istorii* (Moscow: Anima-Press, 2010).

³ A. I. Utkin, *Globalizatsiya: protsess i osmyslenie* (Moscow: Logos, 2001) y A. N. Chumakov, "O predmete i granitsakh globalistiki", *Vek globalizatsii* num 1 (2008): 7-17.

⁴ Yu. A. Vedenin y P. M. Shulgin, *Nasledie i sovremennost: informatsionnyi sbornik* (Moscow: Institut naslediya, 2006)

globalization on cultural heritage processes. This refers to such scholars as O.I. Genisaretskii, T.M. Dridze, E.A. Orlova, A.G. Rappaport and others. The issues of cultural policy in the context of the influence of globalization have been investigated by A.V. Kamenets, A.P. Sadokhin, E.A. Orlova, E.N. Selezneva and other researchers⁵. At the same time, the processes of the actual impact of globalization on Russian cultural heritage have not been sufficiently researched which was taken into account in this study.

The actual negative consequences of the impact of globalization on preserving cultural heritage should be considered according to the constructive viewpoint of turning "negative" into "positive" rather than by themselves. This means to identify possible interest in preserving the heritage of the globalization subjects that allow one to build an integrated international cultural environment according to the famous principle of "unity in diversity"⁶.

The most promising strategies for studying the impact of globalization on the cultural heritage include the use of situational analysis which consists of correlating the issues of cultural heritage preservation with certain problematic situations generated by the specific conditions of place and time in intercultural interactions between different countries, ethnic groups and peoples.

This approach allows one to consider heritage problems in the context of globalization processes, not abstractly but according to the features of an aspect of globalization, which is important in relation to the situational tasks solved by countries and peoples in a given historical period, in a particular environment of global interactions.

The situational analysis allows one to study the situations of intercultural interaction under the influence of globalization that are important not only for preserving heritage in a particular country but also for the survival of entire peoples and ethnic groups, as well as within countries experiencing certain consequences of globalization processes.

These situations can be categorized based on their attribution to a particular level of social reality. In the theory of social interaction that is currently being developed, the following levels are proposed⁷. There is an informal micro-level of interaction, the main subjects of this level are communities in which and between which mostly informal contacts occur. There is also a meso-level of interaction (middle level) that entrails a relative balance of informal and formal contacts. The main subjects of interaction here are representatives of social movements, scientific production collectives, business circles, non-profit organizations, etc. The next macro level is the interaction of individual countries, peoples, ethnic groups, where the system of international and domestic legal norms prevails (formal legal interaction)⁸. Finally, at the mega-level of social interaction, contacts of entire civilizations, denominations, ethnic groups, representatives of various religions and political parties occur on an international scale.

⁵ E. A. Orlova, *Kulturnaya (sotsialnaya) antropologiya* (Moscow: Akadem Proekt, 2004) y G. V. Osipov, *Sotsiologiya. Osnovy obshchei teorii* (Moscow: Norma, 2003).

⁶ J. Habermas, *Democracy. Reason. Morality* (Moscow: AO "KAMI", 1995).

⁷ A. V. Kamenets, *Vvedenie v teoriyu sotsialnogo vzaimodeistviya: a monograph* (Moscow: Izdatelstvo RGSU, 2015) y A. V. Kamenets y I. A. Urmina, *Tekhnologii sotsialnogo vzaimodeistviya v reshenii aktualnykh problem molodezhi: uchebnoe posobie* (Moscow: Izd-vo RGSU, 2011).

⁸ T. Hobbes, *Leviathan* (Moscow: Mysl, 2001).

The importance of distinguishing between different levels of social interaction is that it allows one to explore various problematic situations of heritage preservation under the influence of globalization. These situations are attributed to a corresponding level as having their own specific nature and their own class of corresponding organizational and managerial tasks.

In view of this, it is of particular interest to distinguish between the processes of interaction and communication, which are often confused in research practice⁹. For example, a well-known research field called symbolic interactionism reduces the latter mainly to communication processes, although interactivity also includes interaction processes. The need for this distinction is also purely practical if one considers the observed discrepancy between "word and deed", which, quite often, reaches catastrophic proportions.

Concerning the impact of globalization processes on preserving the cultural heritage of a country, ethnic group or people, there is a gap between communication and real interaction. This gap is manifested in the form of a discrepancy between the declarations of states competing for world leadership, of their intentions to make cultural goods and valuable objects more accessible to all countries and peoples through globalization and the real policy of replacing national cultural heritage with cultural achievements, values and meanings of the globalizer country pursuing its own economic and political interests.

The differentiation of communicative and interactive processes makes it possible to timely detect "double standards". These double standards mean that when the countries that position themselves as more civilized subjects organize certain intercultural communications with the formal observance of the right to preserve each subject's culture these countries carry out cultural colonization of less economically developed states.

The study of communication processes carried out by the "colonizer countries" in the development of such a plot as the "enemy image" that is given to the colonized country, primarily in the cultural environment, has great research and practical meaning. The colonized country is declared a "pariah country" in modern civilization and the country's cultural heritage is considered archaic, conservative according to the modernization scenario proposed by the "globalists". Through a variety of information channels, an appropriate attitude of the "world community" to this country is formed that presents the country as a real danger for all "civilized humanity". In reality, the communication environment built in this way is an informational cover for the expansionist policy (the real interaction with the colonized country) of the "globalizer countries" concerning the states declared to be the "setback" and "enemy" of general civilizational development.

The aforementioned distinction between interaction and communication, in this case, is extremely productive for recognizing the true intentions of "globalists" in relation to the cultural heritage of countries that do not fit into the interests of developed "civilized" countries according to some criteria.

As previously mentioned, we propose the situational analysis of the impact of globalization on cultural heritage preservation which allows one to address different levels of social reality, at which the corresponding interaction and intercultural communication occur. It makes sense to consider these levels in more detail based on the results of the research.

⁹ P. L. Berger y T. Luckmann, *The Social Construction of Reality* (Moscow: Medium, 1995).
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Results

As previously noted, informal relationships are formed at the microlevel of social interaction accompanied by feelings of sympathy, emotional attractions, friendship and love as the dominant elements of the corresponding content of this process. We defined this situation as the "situation of consent", in which psychophysiological aspects are particularly important.

Regarding the task of cultural heritage preservation, traditional family values and the culture of inter-sex relationships that are necessary for the existence and self-preservation of all mankind become particularly significant at this social level of interaction. Without this cultural heritage, a country or people cannot preserve their own national culture, the achievements of literature and art, national identity, cultural traditions, etc. At the same time, it is the cultural heritage that is formed and preserved at this micro level that is subject to particular globalization pressure that leads to the destruction of the national and cultural mentality of many countries and peoples.

The apparent side-effects of "juvenile justice" can be attributed to the phenomena of the same order in the form of destruction of the traditional family morality, mechanisms for the generations' development of their own cultural heritage related to the world of feelings and family relationships.

We define the mesolevel of interaction considered above as a "situation of confrontation". At this level, a lot of non-profit organizations function as one of the main subjects that determine the population's attitude towards its own cultural heritage. This process is also not without the influence of globalists who strive to politicize the process of respecting cultural heritage objects as much as possible. In Russian society, this politicization is manifested, for example, in the attitude towards the Soviet cultural heritage, a lot other historical periods that do not fit into the context of the cultural attitudes of globalism, cultural and art monuments that do not correspond, in the opinion of globalists, to "universal" values, etc. In the same vein, under the influence of globalism, the confrontation between "conservatives" and "modernizers" is escalated in the formation of a country's social and cultural environment. This confrontation poses a serious threat to the established cultural traditions and the preservation of the existing cultural heritage. This trend is a manifestation of the organized "color revolutions" that destroy not only national cultures but also the established statehood.

The macro-level of interaction between cultures and intercultural communications highlighted above is realized in the form of the "situation of partnership" with the potential for a reasonable compromise in the interconnection of cultures at the international level. This compromise without damage to either side is possible in the case when it does not require rejection of traditional spiritual values, cultural traditions, the existing mentality of peoples, countries and ethnic groups.

At the mega-level of social interaction, fundamental spiritual values come to the foreground and the main role belongs to the religious culture of a particular country or people. First of all, this can refer to the culture of world religions (Christianity and its denominations, Buddhism, Islam), as well as worldview values demonstrated as an alternative to the system of any religious values (for example, the values of postmodernism). At this level, a "situation of coexistence" is formed, which has an extraterritorial nature and requires indifference in relation to the spiritual values of a particular national and ethnic

culture. The danger of such a situation is the loss of the distinction between the "sacred" and the "secular" within a national culture under the influence of globalism which could mean the loss of national and cultural identity and spiritual markers of entire peoples and societies.

A more detailed analysis of the problematic situations arising at every level of social interaction considered above under the influence of globalization for the preservation of cultural heritage allowed us to obtain the following results.

The results include the identified main mechanisms of a possible transition from one level of interaction to another which make it possible to predict and assess many negative consequences of globalization processes for cultural heritage.

The "situation of consent" (microlevel). At this level, the "globalists" are actively seeking informal interaction between representatives of different cultures, proclaiming the need for mutual trust, striving for mutual understanding and equal cooperation. The corresponding communicative behavior in this case often conceals the globalists' aggressive cultural policy in relation to the culturally conquered countries. The success of this aggression is determined by the ability to use global information means of influence: advertising information, mass media, Internet space, etc. The products of mass culture are being replicated replacing national cultural heritage, which is gradually becoming less and less significant, especially for young people, in a country undergoing cultural colonization.

A vivid illustration of this trend in Russian society is the expansion of Hollywood products that displace the works of domestic filmmakers, many of whom could exist in the form of national cultural heritage; the products of foreign musical industry that serves as the main reference point for many music lovers instead of Russian popular and classical music that are worthy of being the cultural heritage of modern Russian society; exhibitions of contemporary post-art advertised in the global mass media with a negative assessment in the global information space of classical painting which is part of national heritage, etc.

There is also no unity among the supporters of globalism. European globalization leads to cultural discrimination of many countries (mainly from Eastern Europe) by the developed countries of the European Union. Europe itself is under the pressure of American culture ("American globalization"). Within individual countries, there is an eternal confrontation between "Westernizers" that realize the interests of transnational corporations, individual "developed" countries and supporters of the priority of the national cultural achievements.

The "situation of consent" formed at the micro-level is quite treacherous and dangerous because it is based on the organized relationships of "love and friendship" that turn out to be close to any of its participants and interacting subjects. It seems that these relationships should promote intercultural dialogue and mutual understanding. In reality, however, these relationships often become a "Trojan Horse" capable of destroying cultural heritage by means mainly through mass culture, which can speculate on love, sexuality-oriented themes in various forms. This is fully or almost pornographic cinema, emphasis on sexuality at rock concerts focused primarily on adolescent and youth audiences, etc.

The result of this process is the reformatting of the mass consciousness towards the physicality of the world of love and friendship with the destruction of spiritual traditions and corresponding cultural heritage objects as the embodiment of the culture of feelings that was broadcast earlier from generation to generation, including many Russian works of literature

and art, Russian cinema, folk art. creativity, etc., glorifying the spiritual content of the relationship between a man and a woman.

The increased attention to the "physiology of love" has led to the loss of gender awareness in various modern societies as a cultural universal, expressing the ancient cultural archetypes of the male and female principles present in the cultural history of mankind. The proposed concept of "gender" used in the global information environment cannot fully compensate for the concept of "sex" in its traditional cultural interpretation, referring rather to social reality than the real designation of innate biological differences in accordance with primary sex characteristics and the corresponding psychophysiological differences of sexes.

In this regard, a very symptomatic trait is the introduction of the principle of "androgyny" into the theory and practice of postmodernism, according to which traditional sex differences are regarded as an obsolete anachronism.

The elimination of the traditional division of humanity into male and female representatives according to innate natural characteristics has become an inevitable consequence of the requirement imposed by globalists to demonstrate physicality as the basis of inter-sex interactions. This physicality invalidates such gender characteristics as male and female psychology, traditional patterns of female and male behavior according to innate sexual characteristics, the formed cultural experience of the elevated attitude towards women, especially fully represented in world literature and art.

In this case, the sexual need as such comes to the foreground, and the sex of the partner with the corresponding system of cultural norms of attitude towards them is no longer important. Consequently, everyone has the right to appropriate any gender, many genders, to renounce a gender, etc.

Due to the imposition of various non-traditional practices of manifestation of sensuality through global information channels, the inheritance of the culture of feelings presented in the global artistic culture as a universal cultural norm, is under threat. For example, how can one deal with a male person playing the role of Juliet in the famous Shakespeare tragedy?

The "situation of consent" in social interaction is very convenient for the supporters of the active imposition of "physicality" according to the requirements of complete sexual freedom as a globalist norm that allows the rejection of any signs of spirituality in the relationship between men and women. The dominance of the aggressive demonstration of sexuality in the information space leads to a sharp confrontation of the values of "teachers of lack of inhibition" and supporters of preserving traditional spiritual values in the modern culture.

As a result, the "situation of consent" is replaced by the "situation of confrontation" which is interpreted by globalists as the desirability of protesting any form of established identity as a manifestation of a cultural tradition where experiments with gender identity are one of the wider trends in the formation of a global type of "common human" who is not associated with any culture, place of birth, the morality of a society, etc. Consequently, there is a devaluation of cultural heritage objects, the preservation of which as the embodiment of traditional values and meanings, becomes senseless.

The postmodern paradigm in the sphere of culture, which allows for a variety of innovations without regard to cultural traditions, is used by globalists to implement globalist market relations which promote the broadcasting of primarily mass culture products rather than the preservation of the national cultural heritage.

Postmodernists consider even the modernism that preceded the postmodernist theory and practice an obsolete conservative phenomenon that allows the existence of a transcendental reality that is significant for the processes of cultural heritage. Instead of any transcendence, postmodernism offers immanence in the form of a free play of creative innovations and practices that lack any kind of spiritual aspect. At the same time, it should be noted that it is due to many successful postmodern experiments in culture and art that the creative actualization of many cultural achievements of the past takes place in modern society.

Non-observance of cultural traditions inevitably leads to the rejection of the form as such in any kind of creativity, authorities and traditions in creative and any research activity. One begins to appreciate the process of creating a work of art rather than the result. Hence, the popularity of performances and happenings which are often not just creative experiments but a way of displacing completed creative works from the cultural environment.

The "situation of partnership" organized by globalists helps to alleviate the conflict between traditions and innovations and find a compromise between the culture introduced by the globalists and the national cultures of certain countries, ethnic groups and peoples. This compromise does not always meet the requirements of taste, turning into an eclectic combination of cultural heritage objects and cultural patterns imposed by the globalists.

Lack of taste can manifest itself in the monuments being created, wherein traditional spiritual and cultural meanings are lost; in toponymy, in the names of shopping venues in the form of bizarre combinations of the national language and English loan words; in the postmodern interpretation of performed works of art that distort their main content under the pretext of following "universal" values, etc.

So that the recoding of national cultural identity does not gain provoking momentum, the globalist scenario is implemented according to the "situation of coexistence" we outlined above in compliance with the concept of multiculturalism declared by globalists. According to this concept, an outwardly decent image of tolerance and democracy in the cultural environment of the colonized society is created.

Discussion

Researchers' focus only on the encountered and possible negative consequences of globalization for cultural heritage preservation is one-dimensional and unpromising. In reality, there are objective prerequisites for using the positive potential of globalization processes for the preservation and development of national culture. It is reasonable to consider these possibilities using the example of the social interaction situations that we outlined that arise during intercultural communications as a result of the globalization process.

The situation of consent. This situation involves a search for solidarity by all the interacting parties, the possibilities of caring for the national cultural heritage which is considered part of world culture that is significant for modern civilization. The potential for

globalization in this respect is impressive. This refers to Internet technologies, mass media, international exhibitions, festivals, international cultural tourism programs, etc. The solution to this problem entails the refusal of all parties of social interaction to derive their own one-sided material benefits from the process of preserving and using heritage objects in the international cultural environment and to sell heritage objects abroad which is detrimental to national culture. There is a need for a non-economic, non-politicized approach to the preservation and use of the cultural heritage of any country and appropriate protection by international organizations and the global community.

The situation of confrontation. The identification of the positive potential of globalization, in this case, should not be considered a clash of different interests of "globalists" and national heritage defenders but an opportunity to search for a reasonable compromise, from which all parties benefit. The information resources of the globalization processes can even contribute to a country's demonstration of its cultural achievements and its cultural heritage at the international level. A vivid example is the organization of various international festivals and exhibition events, in which the situation of confrontation can be transformed into creative contests, competitions, where everyone benefits from participation.

The situation of partnership. This situation entails the presence of opportunities to search for common cultural interests of a particular country and other states that are involved in the processes of globalization. When looking for these common interests, state protectionism in the preservation of cultural heritage is important. This protectionism will be efficient if there is a consensus in society regarding basic national values and meanings. In this case, a new respect for the society's own cultural heritage appears in the consciousness of society along with the respect for cultural traditions, historical past and features of the national mentality^{10,11}. In this case, the country and society acquire their own subjectivity in intercultural interactions using the information capabilities of globalism.

The situation of coexistence. This situation is significant for the preservation of cultural heritage, provided that there is no intrusion as the main economic interests in the processes of involving this heritage in the reality of global interactions. In the foreground are the creators of culture and art, specialists in the dissemination and popularization of cultural heritage and researchers. In this case, the work of cultural heritage experts, regardless of their place of residence (for example the activities of "Russianists" in foreign countries), becomes particularly significant. Then it becomes possible to use many of the new advantages of current globalization for cultural heritage preservation in individual countries.

These advantages include the possibility of forming international expert communities that influence not only international cultural policy but also the state bodies of individual countries that are forced to reckon with the international experts' opinions and assessments on issues related to cultural heritage sites.

To do this, it is necessary to reject the connection between the task of preserving the heritage and any political or ideological climate and consider this task in the context of its importance for the global cultural environment. Consequently, an important task is to limit the powers of many civil servants seeking to monopolize the solution of problems significant for cultural heritage preservation.

¹⁰ L. N. Voevodina, *Mifologiya i kultura* (Moscow: Institut obshchegumanitarnykh issledovaniy, 2002).

¹¹ G. W. F. Hegel, *Philosophie des Geistes*. *Entsiklopediya filosofskikh nauk* (Moscow: Mysl, 1977).

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To prevent this trend, it is necessary to solve another, larger problem of awareness by all members of a society of their national and cultural identity as citizens of their own country with its own history, cultural heritage sites that one can be proud of, sustainable development prospects¹².

Conclusion

The study of globalization in the aspect of its impact on the preservation of cultural heritage objects allows one to conclude that the situational analysis of this process is quite promising. The situational analysis allows one to study the main factors and dynamic characteristics of the impact of globalization on a particular national culture according to the topic of this research.

We studied the situations of social interaction between globalization processes and the processes of preserving the national cultural heritage: the situation of consent, the situation of confrontation, the situation of partnership and the situation of coexistence. Each of these situations has its positive and negative aspects.

To use the positive aspects, a public consensus is required regarding the preferred priorities in preserving the national cultural heritage that takes into account the existing cultural traditions, historical memory and the features of the national and cultural mentality of one's country.

Cultural isolationism, as well as the dissolution of national interests in the globalization environment, turn out to be equally destructive for Russian culture. Consequently, the search for a reasonable balance between the national and global cultural interests of all mankind remains relevant. These interests presuppose the preservation of maximum diversity in the global cultural environment in the presence of general humanistic values and landmarks.

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¹² M. E. Kaulen, *Muzeefikatsiya istoriko-kulturnogo naslediya Rossii* (Moscow: Eterna, 2015) y A. Schweitzer, *Kultur und Ethik* (Moscow: Progress, 1973).

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