

HUMANITIES

GLOBALIZATION AND WORLD CULTURE OF XX – BEGINNING OF XXI CENTURIES: ACHIEVEMENTS, PECULIARITIES, PROBLEMS AND PERSPECTIVES**Andrii Shaikan**

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Abstract. The article is about the modern world cultural processes – globalization in the culture sphere of XX – the beginning of XXI centuries in the context of its achievements, peculiarities, problems, perspectives. A brief excursion is made into the formation history of cultural researches, being radically changed in the beginning of XX century. The characteristic features of cultural globalization, according to its directions: the popular (mass) culture, modern world currents in art, the counter-culture as the opposition to the official culture and also the contents, peculiarities, the points of touching and understanding, the tendencies of modern world cultures and civilizations: Christian, Confucian, Islamic, Indian, Japanese, - are lighted up and analyzed. We discuss separately the postmodernism estimations of the Ukrainian researcher Yaroslav Dashkevych, the influence of the postmodernist directions on the state of the modern global cultural process. The positive and negative aspects on the way to the formation of the new world social order, modern integration processes of the non-western cultures and the results of the world cultural integration today and also the concepts of “civilizations’ collision”, “civilizations’ resistance”, probable scenario of the world inter-civilization integration, the positive achievements and problems, the mankind perspectives on the way to the globalization of cultural processes are examined.

Keywords: appearance-phenomenon “globalization”, world civilization, world cultural integration, counter-culture, diffusion of culture, postmodernism, religious fundamentalism, “resistance of civilizations”, “collision of civilizations”, “techno-genetic super-civilization”.

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Introduction

The interest to the problem preceded the article, due to the educational courses on ‘History of World Culture’ and ‘Country Science’ for the students of higher educational institutions. The authors came to the conclusion that getting the students acquainted with the modern globalization processes in the mankind’s cultural sphere is of great importance. The

authors do not consider that the presented discoveries will bring some new vision into the problem's research, but they think that the general, though the brief examination in this field will be useful, considering the modern world cultural processes.

Modern world cultural processes

Thus, modern scientists present different definitions of the notion "globalization" and it's not amazing because this appearance-phenomenon is revealed in all the mankind's spheres – in Economics, politics, social sphere, culture in the whole, etc. Thus, the modern political science gives such generalized definition of globalization: "generally civilized process, making a great influence on the political and other spheres of human being" (*Skrypnikova, Tutyk, Grynychak, 2014:219*). The subject of study and presentation in this article is the cultural globalization of XX – the beginning of XXI centuries in the context of its achievements, peculiarities and problems.

In the opinion of Ukrainian historians L. Skrypnikova, L. Tutyk, M. Grynychak, the cultural globalization in the socio-cultural understanding means "involving" of the world nations, cultures into the global planetary communicational space (*Skrypnikova, Tutyk, Grynychak, 2014:219*). According to the fact that globalization as a whole is a process of the world integration and unification of the economic, political, cultural development of mankind, then, the main results of this process in the sphere of the cultural globalization should be the cultures' bringing closer of the world's different nations. Before starting to reveal this problem, we think it's necessary to make a brief excursion into the formation history of cultural researches at the end of XIX – at the beginning of XX centuries and to demonstrate those achievements that have radically changed the essence of scientific researches in the sphere of cultural problems. As it's known, at the beginning of XX century the scholars in culture have already made a great number of the field researches among the world nations – Africa, the Southern and Eastern Asia, the islands of the Pacific ocean, etc. and have studied the family systems and the culture of many nations. And if at the end of XIX century the line ideas on the historical process were still left dominating in this sphere of researches, according to which the nations obligatory pass such stages of cultural evolution as "savageness", "barbarism" and only after that the stage of the "civilized individual", then, at the beginning of XX century such opinions had already been denied by the leading scholars in culture of that time, that had already examined each human culture as the unique interaction product of physical surrounding, intercultural contacts and other factors (*Yemyelyanov, Skvortsova, 1996:87*), i.e. the views of scientists have been seriously transformed and were denied in the interest of pluralistic opinion. And we may present the names of tens of scientists, that have made a significant contribution into the research business of the world culture's formation and development with its joint and special processes, similarity: they are the French sociologist and ethnologist Bastide Roger, the American anthropologist Batison Gregory, the British anthropologist Gudi Jack John Renkin, the American anthropologist France Boas, the Indian anthropologist Bose Nirmal Kumar and others. We think it's necessary to remind the reader of the important scientific contribution of Bose N.K., who has been researching the interrelations between the social variety and cultural pluralism as the base of the Indian culture and also the caste system and the possibilities of its adaptation to the industrial development during 1936 – 1956 and has come to the interesting and valuable conclusions. But let's return to the transformation of scientific views, the bright example of which may be the work of the American anthropologist Ralf Linton (1893 – 1953) – "Un-

American” (Linton R. *The study of men.* – New-York, 1936), who characterizes in one of its fragments the usual morning of the “typical American” from the moment, when he woke up, till the end of his breakfast. The “typical American”, not recognizing himself, uses the things, food and all the rest, surrounding him and filling his life, at this deeply recognizing that all this is only the achievement of the American nation, and not even suspecting that his bed, sheets, pajamas, moccasins, soap, mirror, plates and dishes, galoshes, umbrella, hat, newspaper, coins and also food – from fruit to sugar, coffee, rum, cream, eggs, cigarettes and much-much of something else, - everything is the discovering, property, invention of many nations of the world – Indians, Hindus, Spaniards, Greeks, Egyptians, Chinese people, Croats, Germans, Englishmen, people of Africa, Latin America, etc. This fragment ends with a little of irony and not less interesting information on global cultural ties of the world nations: while the “typical American” is smoking a cigar, “he is reading the day’s news, printed, according to the canons of the ancient Semites’ arrangement, on the material, found in China, and according to the technology, invented in Germany. Tasting the information on disasters, having reached other countries, he will thank the ancient Hebrew idol (if he is a respectable conservative citizen, of course) in the Indo-European language for the fact that he is a one hundred percentage –American” (*Linton, 1996:89-91*).

Thus, the world culture is a multi-thousand experience of the mankind, the properties’ totality of ancient and modern civilizations in the spheres of material and spiritual production. The wide definition of the world culture is given by the modern Ukrainian historian Vitaliy Kosmyna: “the world culture is a totality of civilizations’ achievements in the systems of cultural-informational nets, scientific and educational knowledge, “industrialization” of the spiritual production’s sphere, which in the world space gives “the standard ideas on the necessary style of behavior, the way of life, carrier, relations between people, ways of their aspirations’ realization (*Kosmyna, 2002:70*). V. Kosmyna refers “the industry of knowledge”, “the industry of entertainments”, “the industry of cinema”, “the industry of sport”, etc. to the sphere of spiritual production.

The characteristic features of the mankind’s cultural globalization of the second half of XX – beginning of XXI centuries is the extremely active widening of cultural products via Internet and the digital, satellite television, international tourism, international sport, international congresses, symposiums, conferences on the problems of science, technics, ecology, medicine, art, etc. The cultural globalization today is marked both at the material and spiritual levels, when the social relations are formed and enriched, but the active formation process of generally spiritual joint behavior norms of people, belonging to different nations, cultures, countries of the world, is also taking place (*Globalization, 2019*). The cultural globalization widened the possibilities for entertainments as it spread the pop-culture (popular culture), the generally accessible art (“the open art”) –the pop-art, etc. via Internet, satellite and digital television. The available idea of today is the idea on the fact that the popular (mass) culture, in contrast to the high culture (the elite one, which is always oriented at the intellectual public), is oriented at the “average” level of mass consumers, does not require any losses of mental energy, “creates the parody on the high culture, parasitizing on it” (*Dyedkova, 2009:300-305*). Melodramas, detective novels, westerns, fantasy, comedy musicals, mystical novels and films, sentimental (women) novels, horror films, porno films and also the mass musical culture: rock-music (rock’ n’ roll, hard - rock, punk – rock, electronic rock, baroque – rock, jazz – rock, folk – rock, etc.), video clips; cinematograph and its variety – TV-serials (“soap operas”), etc. are referred to the genres of the mass culture. At the same time the defenders of the mass culture – modern scholars in culture - note that the

mass culture should not be examined simply as pseudo-culture, because this appearance-phenomenon is, firstly, complicated and contradictory, secondly, the modern technical-informational means give an access to any forms and types of culture, only promoting the integration of the culture processes in the world, and thirdly, the interest to the mass culture causes in any case the interest to the highly-professional culture, increasing in the whole the general-cultural level of the mankind (*Dyedkova, 2009:304*). Besides, the contents diapason of the mass culture today is great too – from kitsch (melodrama, “soap opera”, pop-music, comics, western, mystics, etc.) to the complex and contents-filled forms – “intellectual” detectives, scientific fantasy, mythological realism, rock-music, etc. – and has a great auditorium. The music sphere of culture and sport might suffer the most powerful integration processes, beginning from the second half of XX century. Some music spheres have been transformed long ago into the international phenomenon. It concerns jazz and raggy, being developed from the local national genres to the international ones. The world of XXI century today is familiar with such genres of the world mass music as the ethnic fusion (fusion from English means interflow; direction in the rock-music, appearing on the ground of jazz-rock in 1970-s, the synthesis of rock and jazz improvisation), the global fusion, the world fusion, the world big-bit (Big-Bit) and others. According to the data of the British Encyclopedia, the sportsmen from more than 200 countries of the world participate in the Olympic Games at the end of XX – at the beginning of XXI centuries; the World Championship of football collects most of all the spectators at TV screens - the 9-th part of the whole world population was watching the Final of the World Championship in 2006 (*Globalization, 2019*). Fashion is a component part of the modern mass culture. The fashion “industry” has already won the confidence of billiards of people to its masters: the modelers G. Versace, C. Klein, V. Zaitsev, V. Yudashkin, C. Dior, I. Saint Loran and others, and also ‘the models’ C. Schiffer, N. Campbell, H. Gertsygova and others have become the world idols.

Any complex appearance - phenomenon causes the counteraction with time and evokes the appearance of other occurrences – phenomena of the world meaning. The world culture also hasn’t become an exclusion. The counter-culture as the idea current and the public movement appeared in the second half of XX century (60-70-s), the aim of which became to be the opposition to the official culture and to fight with the official values. The counter-culture is the moral contradiction to the world of “satisfied, sated, spiritually deaf”, it is the criticism of Philistinism material welfare and accumulation, it is the special challenge to the life success, social conformism. The counter-culture is considered to appear in the environment of hippy, “new left” and even dissidents in the times of the USSR. The history of the world culture of XX – beginning of XXI centuries also witnesses the unique interaction of artists and art with old and new styles, when new directions in culture appear in the world scale on the basis of the style pluralism development, when masters unite the elements of the mass and elite cultures and a new type of culture appears, when the master subjects the traditional artistic norms, forms, styles to ruination and becomes himself a creator of both style and rules. Dadaism is referred to such modernist world currents in art (its appearance was dated in the First World War). It’s clear that not everything was taken by a society, not everybody liked a new style or artistic forms, but the masters – poets, artists, writers, sculptors - had the right to private vision of the world problems: they hated war, protested against the enemy reality and therefore they chose the cult of absurd, via which they demonstrated all the nonsense of the surrounding world to people, creating the art of different rubbish; surrealism came instead of Dadaism in 1922 (the escape from the world of unfairness to the world of subconscious and the liberation of human “I” from irons of mind, logic,

morality). The new styles, having been already mentioned – pop-art (generally accessible art) and op-art (optical art) – appeared at the beginning of 60-s of XX century. Beginning from the end of 60-s of XX century and till the present time, the West civilization is in the whole under the influence of postmodernism with its achievements and disadvantages, the characteristic feature of which is the radical re-estimation of the avant-garde values, being for the “open art”, for the interaction of the old and new styles. Due to this, we think it’s necessary to remind of the position, concerning the postmodernism and its results for the world culture today in the whole, of the Ukrainian historian of XX – beginning of XXI centuries professor Yaroslav Dashkevych (1926 – 2010), whose scientific inheritance is invaluable for the historic science, because he determined the actuality of national approaches in the epoch of globalism and the negative circumstances of the postmodernism’s development and influence (Ya. Dashkevych: “Postmodernism II”) in the modern historic science of Ukraine (*Dashkevych, 2011a:329-346; Dashkevych, 2011b:245-297; Dashkevych, 2011c:298-319; Dashkevych, 2011d:320-328*). The scientist investigated the negative influence of postmodernism on the modern Ukrainian science too. “Postmodernism” or “Postmodernization” – appeared in 70-s of XX century, it is “the term to mark the new model of modernization, where the economic development is closely connected with the role of cultural factors”. The structurally - similar phenomena in the world social life and culture of the second half of XX century are marked by this term, when quite another situation had already existed in the postindustrial states: breaking away the rationalistic schemes, refusal from the dogma of the unique for all the states capitalist way of development, recognition of pluralism, different cultures, unity with nature, defense of the surrounding environment. Postmodernism does not deny any consensus with a certain culture, but it denies any totality in art, etc. And at the same time, postmodernism denies the possibility of trustworthiness, objectiveness, for this “new philosophy” such notions as “fairness”, “correctness” lose their meanings. Postmodernism today is determined as the marginal kitsch philosophic discourse with the characteristic anti-rationality. Under such circumstances the loss of valuable landmarks for the followers and theorists of postmodernism is taken positively and being abnormal, in the opinion of professor Ya. Dashkevych. It’s clear that the historians cannot perceive anti-historism, descientisation of postmodernists. According to Ya. Dashkevych, the postmodernists devaluate historic investigations by their discourses. In his life he had discussions with the modern postmodernists: professor of the English University E. Gellner, the researcher of the Russian postmodernism, the scholar in literature and philosopher M. Epshtein.

The results of those discussions were the conclusions, to which Ya. Dashkevych had come. Here are his remarks, concerning postmodernism:

1. The term itself appeared in 1917, i.e. during the World War I, but not after the World War II, as the scientists mainly consider .

2. “The most expressive” and at last the terrorist reaction to modernism became totalitarianism (Leninism-Stalinism, fascism, national-socialism). That is why the reference of totalitarianism to modernism looks very strange, by the way, as somebody is propagating”.

3. The period of 30-s, according to Ya. Dashkevych, is the prosperity period of anti-modernism or “postmodernism I”. This period ends differently: in Italy, Germany – in 40-s; in Russia – in 60-s; later on – in China, but in Korea (the professor might mean the Northern Korea), dictator regimes are still existing. In Ukraine modernism, according to the understandable reasons, had no opportunities to develop, but postmodernism was tied on by

the forcible way. The Russian philosopher Mykhailo Epshtein considers, and professor Dashkevych agrees with him, that postmodernism is the epoch of Stalinism.

4. The new phase of postmodernism of 70-s received the name, according to Ya. Dashkevych, - "postmodernism II" – and is marked by the globalization of economic, political, cultural processes, according to the principle: "those who are against us, will be eliminated": they are: "currency domino", "balkanization" of the Southern-Eastern Europe, "chechenization", "transition of Iraq into the missile shooting-range".

5. Today, to Ya. Dashkevych mind, the world observes how gradually "postmodernism II" is being transformed from the direction or tendency into "the ideology, the way of thinking, being intolerant, according to its essence". Anti-postmodernism became the answer to widening of "postmodernism II", this process started neither in politics, nor in the economy, but in art, literature, humanitarian sciences (at the same time, Ya. Dashkevych indicates that their meaning is still insignificant in the modern "postindustrial" society). Liberation of thinking, independency of thoughts, ideas of progress – for the postmodernists the speech is excessive and denied; there are examples to confirm that: displays of postmodernisms I and II in architecture: "the return to the Middle aged castles with arrow towers and roots or the appearance of pompous architecture of Stalin epoch; in literature – to realism, even with the additions of "socialist" or "pornographic"; in the image-making art – to hyperrealism, in philosophy – to Marxism or nitsheanstvo. All this is with denying of any achievements of modern literature and art, and also philosophic thought".

6. Professor Dashkevych concentrates an attention on the fact that the postmodernism powerful invasion into science, humanitarian and non-humanitarian (he recollects the Stalinism aggression with its historic materialism or speeches against the latest currents in linguistics, biology, against cybernetics, etc.), should not be taken positively, because such invasion-intrusion today results in descientisation – anti-scholarship, especially in the branch of history. By the way, mass strikes of students at the American Universities were taken place against the professorate, actively introducing the vocabulary of the postmodernists (modern terminology) into the educational process.

7. In 1992 the English philosopher Ernst Gellner in the book on postmodernism presented the definition of that direction as the form of relativism, guiding to the moral nihilism and "falsely presenting the method of understanding societies and cultures". According to Dashkevych, there is almost no difference between totalitarianism and anti-modernism, but the falsification methodology of the past and modern for the benefit and in the interests of the former Soviet and Communist party-members dominated, due to supremacy of that anti-scientific direction. Postmodernism II didn't deny and didn't reject those falsifications.

8. The followers of this current understand "the defects and weak sides" of postmodernism II, therefore with the purpose of rehabilitation they often impute to the postmodernists everything that does not belong to them: synthesizing of historic process, the appearance of structuralism is not their business, - on the contrary, the modernists avoid synthesizing; comparativism is a discovery of ethnology of the middle of XIX century, but postmodernism II has no attitude to it too as to the new methods of historic investigations.

10. Today we see the results of the postmodernists' activity in politics, economy: they are the formation tendencies' restoration of the new empires or the restoration of the old ones (even in the global dimensions), the attempts to enforce the world empire discussions and thoughts on the historic and non-historic nations, i.e. the nations, among which there are such

ones, able to have the state, and the other ones, - not able to independently “decide their fate and to form independent states” (*Dashkevych, 2011a:329-346*).

Thus, you may differently treat such estimations of Ya. Dashkevych, concerning the influence of the postmodernist directions on the state of the modern global cultural process, but as to our mind, you cannot but see the negative results from the postmodernists’ widening of the ideology on the world history: gripping and ruining of the border between the scientific research, from one side, and fiction, pseudoscience and propaganda literature, from another side; ignoring of historic sources and the right for the free interpretation of all the historic events in the interests of the political regime, using different falsification methods: reticence, twisting of the historic facts and processes; discrediting of macro-history in the interests of micro-history, when there is no need to conduct the analytic-synthetic investigations any more, but a pseudo-researcher (to our mind, faster - a propagandist) may manipulate the idea by any way, constructing the non-existing history “from the point of view of the modern ideology and politics”, being in the whole the very dangerous tendency in modern science.

The force of cultural processes, and among them the religious ones, in the first turn, is great in the history of mankind. Especially actual today are prevention, warning of the interfaith conflicts, the artificial delivering of the religious confrontation on conditions of hybrid aggressions. Today the fact, that at the beginning of the Soviet totalitarian system’s formation on the sloes of the former Soviet Union – in 20-30-s of XX century, - the process of the so-called “skhizmagenez” – the process of the religious disunity among the Ukrainian population and accumulation of negative phenomena, the final aim of which was the total destruction of Orthodox traditions of the Ukrainian ethnos, inclination for separatism, is not a secret any more (from the interview of Roman Dodonov, professor of Kyiv University of Linguistics named after B. Grynchenko, from September, 19, 2018). And if a person is deprived of the critical component, his (her) consciousness may be manipulated by any way.

We think it’s opportune to present also some facts, being the example of the unsuccessful measures of some reformers of XIX –XX centuries or to use the ancient religious traditions in our interests or, on the contrary, to bring changes into people cultural traditions against their will. It’s known that at the beginning of XX century the relations between the Indian population and British colonialists were in the state of escalation in the spheres of economy, politics, culture in the whole. Moreover, all the population of India stood into opposition to the British colonization power, which, in its turn, kindled the religious and caste conflicts. The colonial power, basing on the portion support of national betrayers – rajas (princes), great land owners, - stepped out against the national - liberation movement, headed by Mahatma Handy. The movement ideology was Handism, uniting in itself the philosophic, political, moral-ethical concepts, on which the Indian culture was based. The wide totality of peasantry, the local poverty religiously believed in creation of the fair society, according to the principles of “Sarvadaia” doctrine (the doctrine’s main idea is the return to the “gold age”, when the Indians lived in harmony with nature, when the peasantry community and mutual assistance, social equality and justice were leading) – the base idea of Handism. The struggle methods, being propagated by Mahatma Handy, did not also foresee any violence and united the protest with patience and tolerance to the colonialists, non-violent methods of struggle (and they were, according to the principles of “Satiyagraha” and foresaw the faithfulness to the religious, philosophic, cultural national traditions). In spring, 1930, when, due to the result of the natural strike “The Salt Trip”, 60 thousands of its participants had been arrested together with the leader M. Handy, the mass demonstrations began and the strikers, faithful to Handy wills, religious traditions, did not use any force, even when the police was

cruelly killing them. The newspaper "New York Times" wrote on the fact that in May, 21, 1930 in Djarharasan the local police posse attacked the demonstrators and started to beat them by the iron-covered cues, and at that "none of the demonstrators even rose hands to protect themselves from beating". Though later on many participants of the national-liberation movement already went away from the principles of "Satiyagraha" and entered the clashes with police in towns Sholapur, Aligarh, Peshavar (*Gisem, 2003:264-267*). The British colonialist power could not manage to cancel the caste system in India, because the Indians understand the principles of social justice and equality very specially. It's known that the doctrine of saving is absent in Indian religions Brahmanism and Hinduism, but there is the principle of Dharma's (duty) following with the rules and norms, strongly supporting casting. Hinduism, as a renovated Brahmanism, also stresses on the world order and the law of Dharma, according to which a certain behavior of each person is obligatory, according to her (his) caste, being blessed by God Brahma-Creator. A person's "saving" lies in the "escape" from this world and therefore any violation of the caste dharma brakes or obstructs the way to saving. In modern India, as thousands years ago, the caste system continues to influence deeply on all the life activity spheres of Indian society without any exclusion. The culture of India in the whole is pierced by the caste system – its norms. Therefore the attempts of the English colonialists to eliminate the caste system in India, "to reconstruct" India, according to the European norms, met misunderstanding and voiceless resistance of all the Indian population, divided into four castes – varns: brahmans, kshatries, vayshiyis, shudres. The caste system of India, which force hasn't been appreciated by the colonialists in their time, is thoroughly blessed by the religion, is untouched, this system traditionally decided all the main problems of society life. The British colonialists tried "to draw the caste system to capitalism and democracy" by involving to the entrepreneurship, political, cultural, educational activity of those Indians, whom the caste membership allowed to exercise it. As it's known, in 30-40-s of XX century the democracy could not manage to overcome completely the incompatibility of the caste system, as the most characteristic feature of Indian civilization, and the Western capitalism with its market system. This problem could not be also solved by the leader of the independent India Djavaharlal Neru (1889-1964). And today casting in modern India keeps its great influence on the Indian society, testifying its civilization disunity (*Kosmyna, 2002:24-29*) and is left to be the problem of the world level. As it was mentioned, the secretary and companion-in-arms of Djavaharlal Neru, the Indian anthropologist Bose Nirmal Kumar (1901-1972) had been investigating the caste system and the possibilities of its adaptation to the industrial development during 1936-1951 (*Yemyelyanov, Skvortsova, 1996:38-39; Mondal, 2018*). In the scientist's opinion, in order to understand the peculiarities of the Hinduism Indian civilization, the anthropologist should go out of the borders of the applied aspect and to unite the approaches of Indology and ethnology for the reconstruction of this civilization's structure. While investigating the division of labor in the traditional Indian village, traditionally being the relatively independent economic subdivision (and everything, that was not produced in the village, might be bought in the weekly markets, etc.), the scientist came to the interesting conclusions: firstly, even the Moslem leading didn't change the main structure of the village's economic organization, and didn't influence the casting in the whole; secondly, at the beginning Buddhism in the ancient times, the movement Bhakty Chaitaniyi in the Middle ages period also made the challenge to the basis of Hinduism social organization – casting, denied the rating of castes, but could not make any influence on the existing social order, didn't change the organization of production, left the caste system without changes; thirdly, under the influence of the British leading in XIX – the first third of

XX centuries the structure of the Hinduism society started to weaken and to change under the pressure of “the new economic forces”, being introduced during the British leading, when the traditional division of labor, based on caste (Mondal, 2018), had been undermined during two - three generations. Bose granted a great meaning to the economic factor as a source of stability, changes in the society and also to the importance of the new technologies, being introduced into agriculture, gradually leading to narrowing of the Hinduism society’s variety (Mondal, 2018).

For the problem’s whole understanding, we think it’s opportune to recall the cultural elements, being the first to start globalizing – the religions that widened the mission’s activity of the followers of Christianity, Buddhism, Islam, the sects (Mormonism) throughout the world, due to such phenomena as migration, trade, development of capitalist relations. The exclusion maybe is only Hinduism with its special world understanding and creed, stating the caste immobility and being widened mainly on the territory of modern Republic of India, what has been already mentioned. According to the Constitution of India Republic, in 1950 the equality of castes and the juridical competency of the lowest caste of the “untouched ones” was recognized, but the caste system even at the beginning of XXI century continues to exist, and for the majority of modern Hindus it’s left to be the moral-ethical landmark in the “earth life”. Though the ancient history testifies on the existence of special casting in Ancient Egypt (the social order was like the pyramid, which was formed of the representatives of the high, middle and low states – correspondingly pharaohs, then – priests and ministers of the military chiefs, further – clerks, tax collectors, after them – peasants, then – craftsmen and traders, but the footboard of the pyramid was occupied by the slaves without rights), Peru (the civilization of Aztecs – 1200-1521 – represented the special casting, according to which the population was divided into the high ones and usual ones; there were almost no chances for the usual ones to change their status into the high one during their life).

From all the religious doctrines, in our opinion, Christianity, being characteristic mainly for the West civilization, presents the most part of freedom to a person. Christianity made an influence on the formation of the free individual, his (her) culture, mentality and morality, etc., because the Christian creed orientates a person not at “the escape from the world”, but at “the correction of the world” and therefore it makes a positive influence on the formation of the person’s active life position, presents the possibility to the person himself (herself) to choose “the correct way”. For every Christian the possibility of choice is the state of the constant and continuous freedom. Christianity, besides ten Commandments, being the way of saving, does not determine other norms and rules of behavior for a person; the person himself (herself) realizes, estimates, comprehends his (her) way of life (Kosmyna, 2002:40-53). The modern scholars in culture agree with the American political scientist Samuel Huntington, who states that the West culture in the whole “actually crossed the rest of the world” and at the same time, “at the depth level the west notions and ideas fundamentally differ from those, being appropriate for other civilizations” (Kosmyna, 2002:13). Today too, nobody finds, in the whole, the western ideas of individualism, liberalism, constitutionalism, supremacy of law, free market, church separation from the state, etc., in the Islam, Hinduism, Confucian, Buddhist, Japan, Eastern Orthodox cultures, being the great obstacle on the formation way of the optimal cultural model for every nation.

If we speak on the peculiarities of the modern China (Confucian) culture and civilization as a whole, then, in our opinion, the decisive role of the state and bureaucracy in the life of such modern countries, as Hong-Kong, Taiwan, Singapore, the Southern Korea and, understandably, China itself, should be referred to the main peculiarity. The state, its

apparatus, officials are blessed by the religion and social ideology. The religious consecration of the state has been enrooted into the culture and mentality of the modern bearers of the China civilization for not less than three millennia. At the same time, there is an essential peculiarity in its two main religions – Daoism and Confucianism: if the main slogan of Daoism, basing on the ancient beliefs, is the complete submission to power for the usual people, - not the actions, but passivity, then, in Confucianism, on the contrary, a person should be socially active, should aspire to the participation in the state life and should try to follow five main virtues – humanity, duty, norms and rules of behavior, should have knowledge, should be faithful to the Emperor, chief, parents. To our mind, both Daoism and Confucianism propagate the special conformism, the essence of which is the passive implicit acceptance of the existing orders, leading ideas and values, standards of behavior, norms, rules, the devout attitude to the state, its officials, to communities, clan, family, national traditions, China history, unconditional bending before those who have the power only with one difference – for Daoism followers – before the nature force, but for Confucianism followers – before the society (*Kosmyna, 2002:29-34*). In spite of the millennia China traditions and special mentality features of this civilization's bearers, this culture among all the Eastern cultures is, in our opinion, the very one, which takes everything it considers to be rational in the world. And there is also an explanation to it: the main majority of Chinese people is extremely active in the perception of the mankind's inventions, because though Chinese people were having the pantheon of gods for the thousands of years, they didn't have priests, castes, states and the important functions of the priests were fulfilled by the scientists. Maybe that very factor promoted the sacral ethics, sobriety and rationalism to have become the usual norm of the Chinese social-family life, and the very Chinese people take the first place for the number of the epoch inventions of mankind.

The Japan civilization, as the scholars in culture note, has much in common with the China one, to confirm and testify it there are such characteristic features as anthropologic and ethnic affinity, cultural contacts from the ancient times, hieroglyphic writing, perception of the state as the authoritative and the demigod institution and also the community, which does not go against the state's power, according to its meaning for the Japanese people. Such an equilibrium of the state and community, in the opinion of scientists, is the very feature of Japan culture in the whole, due to which it brings it nearer to the Western one, simplifies the Japanese people to borrow the positive experience and some elements of the Western civilization and not only that. The peculiarity of Japan civilization is the fact that it has the ability to the assimilation of the borrowed cultural experience and its transformation into the private traditions. It concerns at least Buddhism, being borrowed by the Japanese people from the Chinese people, which made an influence even on the mentality formation of Japanese people and brightly displayed in Zen-Buddhism – a special feeling of all the nature's beauty by the Japanese people. Daoism and Confucianism affected the mentality formation of Japanese people, and especially Syntoism - the Middle ages national religion of Japanese people, being not a classical religion as it's not based on the private religious-philosophic system, at the same time being the totality of the ancient national animistic, totemistic, fetishist beliefs – which powerfully affected the mentality formation of Japan nation and was transformed into the cult of the Emperor dynasty: that cult from the IX-th century has the statues of Syntoistic gods, but the head-dresses, clothes, coiffures of which have completely become the Japan national features (*Dyedkova, 2009:110-116; Kosmyna, 2002:34-36*).

Today the European people are trying to understand the cultural development's peculiarities of the Islam states and also to find the points of touching and understanding,

remembering about such indisputable facts that has taken place and occur in the history: the cultural contacts between the Islam society and the Western culture have been lasted during thousands of years, firstly, historically the Islam culture took the intermediate position between the civilizations of the West and classical civilizations of the East, therefore the similarity in the social structure of societies is observed; secondly, today the political system in the majority of Islam states is built, according to the west examples (there are democracy, parliamentary, constitution, etc.), at the same time the state cannot ignore the functioning of Sharia norms (the correct way to the main aim – is to the Paradise after the Terrible Court): government of the state, all the legislation, jurisprudence and the system of punishments are based only on Sharia; thirdly, the world understanding in Islam, in Judaism, in Christianity is monotheistic (God – is Allah in Arabian) and in the whole is based on the Bible picture of the world. At the same time, the Islam culture-civilization has its peculiarities, which, if do not slow down, then generally deny the way to the cultural integration in the world scale: it's the hard regulation of a person's life, all the society, according to the principles of Sharia, patrimonial state, Moslem community, millennia traditions; they are the special mentality features of the Moslem population: inclination for the implicit submission to both the religious and the world Moslem power; it's the powerful objection to the non-Moslem influences, the fatalist reconciliation with fate; it's the collective suppression of the sinful behavior of others and the implicit following of numerous religious prohibitions and instructions; it's the following of the Moslem duty – Zakiat – the payment of the annual 2,5% - tax on the property and profits in the interests of poor Mussulmen, which, in our opinion, fairly effects the interests of the most equal re-division of wealth in the Islam society; it's the objection to usury and loan's per cent, etc. (*Islam State, 2019; Dyedkova, 2009:98-104; Kosmyna, 2002:36-39; Fundamentalism or Extremism, 2003*). The private ownership in the Islam states is allowed, at the same time the development of the capitalist relations, being one of the main reasons of the appearance and widening, in the opinion of the scholars in culture, of the Islam fundamentalism, directed at the counteraction of the capitalist western model's widening, is denied and made impossible (*Islam State, 2019; Fundamentalism or Extremism, 2003*). Today the Islam fundamentalism divides the whole world into three main zones – “lands”: “dar-al-Islam” – “the land of Islam”, to which the Moslem countries are referred; “dar-as-sulh” – “the land of agreement”, the non-Moslem countries are referred to it, where the Moslem rights and traditions are respected; “dar-al-harb” – “the land of war”, or the country, where the rights of Moslems are cruelly violated. Thus, according to such classification, the states, propagating Islam fundamentalism, build today its foreign policy, which in the whole objects to any processes of the world's global integration. At the same time, it's worth remarking that the fundamentalists exist among different religious confessions: Moslems, Hebrews (Jews), Christians, and all of them, from one side, state that they “are the children of the Ancient Bible patriarch Abraham” and, from the other side, - they provoke the inter-confessional conflicts, due to the religious impatience, considering only private religious convictions to be unique and correct. We think it's expedient to present some thoughts of John Esposito, the Director of Washington Center of Christian – Moslem Understanding: “the fundamentalists of all the religions are similar in one thing – all of them are sure that only they are right”, and also: “I think that, if we look at the Islam fundamentalists, Christian or Jew ones, - all of them have the same views, referred to the tradition, conservative, puritan ones. Their view on the world is very one-sided: “I am right and, if I am right, others are not” (*Fundamentalism or Extremism, 2003*). Valuable are the conclusions of the famous researcher of Islam, the Afghanistan scientist Abdulla Djalali to

confirm the fact that “confession of his religion’s bases does not make the religion extremist of the Moslem” and that “Extremism in Islam is not a part of fundamentalism and it cannot be. I’d say that generally Extremism is not connected with Islam. It is a political problem, being created by people, having political and secular motives” (*Fundamentalism or Extremism, 2003*). The researchers also consider such tendency to be equally legal both for the Saudi Arabia and for the United States of America. We completely agree with such conclusions.

One more aspect deserves for the attention, we speak on “the world-system theory”, according to which the global integration will lead earlier or later to the appearance of the world economy, the world imperia, the world culture, i.e. such an unification of the whole world in future – the transformation of all the non-western part of the world, according to the western samples, in other words – the cultural-civilizational “westernization” of the world. At the same time, the negative and positive aspects on the way to the formation of such new world’s social order are spoken about by the scholars in culture, historians, scholars in politics – futurologists, - among whom are the American scientist Samuel Huntington – the author of the conceptions “waves of democratization”, “collision of civilizations”, the American philosopher and scholar in politics Francis Fukuyama as the follower of the “the end of history” conception (*Fukuyama, 2006; Fukuyama, 1990*), the American philosopher and futurologist Elvin Toffler – the author of the conception on “the civilization of the third wave” (*Panphilov, 2015*). In the opinion of the scientists, mankind in future may become the witness of “the disappearance of all the non-western cultures and civilizations”, the world-wide “widening of the organizational forms, ethical and spiritual norms and principles of the West civilization” (*Kosmyna, 2002:70*). Such scientific positions make us to look attentively at the integration processes, taking place already today, and also at the “westernization” results of the non-western cultures. The results of the world cultural integration gave the scientists an opportunity to make the interesting conclusions and such forecasts already today: firstly, the total and even partial “replacement” of the non-western civilizations by one western civilization is scarcely probable (M. Danylevsky in his time also stated that “the cultural-historical types” are not passed to the nations of the other types); secondly, each culture (civilization) is the complete system, being enrooted in the mentality of the certain nation, but the mentality, in its turn, for each ethnos is the mostly established and conservative product of its life activity (they are behavior, consciousness, thinking, etc.); thirdly, in the opinion of the Ukrainian historian Vitaliy Kosmyna, “to change their mentality would mean for them “to cancel the private nature, the private essence and to receive the principally new, culturally unfamiliar for them, nature and essence” (*Kosmyna, 2002:70*). We have already mentioned of the conception on the inevitable “collision of civilizations”, the author of which is S. Huntington, and according to which, the civilizations, as the cultural communities of the higher level, will conflict in future: already today the non-western world does not take the Western-European ideas, that would become the basic ones for “the world super-civilization”, - moreover, the non-western civilizations not only don’t want, but don’t have “any cultural grounding” in order to take the western ideas on individualism, liberalism, constitutionalism, the supremacy of law, the church separation from the state, the free market, etc. The peculiarities of the moral-ethical and spiritual values of every culture (civilization) stand on the way of the world’s social “westernization”, having the millennia history and traditions, are passed from generation to generation and therefore commit the powerful “resistance of civilizations”, denying the changes of their traditional, national moral-ethical and life landmarks, but the collision (conflict) with the other cultures, as the Ukrainian researcher –

professor Vitaliy Kosmyna states, only “stimulates the ethnos cultural self-identification” (*Kosmyna, 2002:71*) of all cultures, including the eastern one, - we and you are the witnesses of it today. At present such powerful industrial countries of the non-western civilizations as China, Japan, India and several “small dragons” of the Eastern, Southern Asia as Taiwan, Singapore, Indonesia and others are already the economically powerful competitors of the West, keeping at this their national traditions and the millennia cultural properties.

As the scientists state, “the resistance of civilizations” may lead to the dangerous for the whole mankind scenario of the world inter-civilization in future – the conflict (collision) of the non-western (eastern) civilizations and the western ones, and the probability of such a scenario today is, unfortunately, testified by the following: the sharpening of the old armed conflicts and the appearance of the new ones on the lines of the civilization delimit and the widening of the religious fundamentalism, the activation of the international terrorism: the East of Ukraine, the North Caucasus, Zakavkazzya, the Middle East, Balkans, the Southern Asia, Africa. Thus, according to the Reuters report from January, 3, 2019, due to the sharpening of the interethnic clashes in Burkina-Faso (the West Africa), 46 persons died only within one week. Due to the territorial expansion of the unrecognized Moslem state IDIL, the religious wars are lasting in Nigeria, the Second civil war started in Libya (2014-2017), the civil war in Syria, the war in Iraq; the terroristic groupings of the “Islam State” continue to confess and widen the radical Islamic views (IDIL is planning to expand its influence on all the Globe, not taking into account the victims, and to unite the former Moslem countries in Europe, the Middle East, Africa to the Islam State and is having some claims to the Ukraine territory, because the Islam State has announced itself to be the direct successor of the former Osman empire and is pretending to own the Crimea, the South and the East of Ukraine, Podillya together with Kamyanets-Podilsky, etc.). It’s known that in June, 2015 the Islam State announced on the territorial pretensions to many countries of the world and on the creation of the World Halifat (*Islam State, 2019*), being the threat to the whole world, as the Ukraine minister of foreign affairs Pavlo Klimkin indicated.

There is another scenario of the world’s inter-civilization integration, being also dangerous for the existence of people – it is the war of civilizations or the Third World War, due to the result of “the confrontation’s deepening on the inter-civilization grounding” (*Kosmyna, 2002:73*).

“The third way is the only clever and optimal way for the whole mankind – it is the way to decide the global and regional problems by the peaceful civilizational method and to create “the techno-genetic super-civilization”, on which today is spoken by the Ukrainian scientist Vitaliy Kosmyna, at which there will be no destruction of the existing today cultures and civilizations, but each of them “will be built” into “the super-civilization” as “the special, international sphere of the material provision with the corresponding cultural filling” (*Kosmyna, 2002:74*).

Conclusions

Thus, in the whole it’s worth indicating that, being the positive achievements of mankind on the way to the globalization of cultural processes, both: the XX-th century and the beginning of the XXI –st century confirmed that the cultural integration had taken place before and is occurring on the civilizations’ borrowing basis of the cultural achievements, according to such a tendency: the cultural achievements’ borrowing of the West civilization mainly by the non-western societies. The modern level and state of the nations’ cultural

integration demonstrate already the tendencies to the inter-civilization integration of the modern world and the formation of “the unique world civilization”, being still actually the riddle for the mankind, and at the same time already today you may note on the tendencies of the cultural integrations as those that have occurred and are indisputable or have occurred only partially: the widening of the electiveness’ democratic principles of the authority, parliamentary, constitution, etc., as the elements of the West political culture, is often only external, formal; the widening of such economic culture’s elements, as the right for private ownership, market relations, etc., is partial and also often inconsequent; the widening of the western and eastern industrial, informational technologies, the technical-cultural experience; the widening of the western system of knowledge; the creation and the world-wide introduction of the highly-standard technologies of the cultural information’s distribution – press, radio, cinema, television; the appearance of the global informational systems – Internet; people communication’s activation of different cultures (civilizations) and the active imitation of the western spiritual values, the modern western standards in labor, everyday life, leisure, the way of living, - in the non-western societies; the internationalization of the non-western cultures’ achievements; the formation of the unique world’s informational and cultural space (Kosmyna, 2002:65). Thus, we come to the conclusion that the world cultural integration or, in other words, the cultural globalization is the formation of the unique world (planetary) cultural space by the tolerant widening of the important cultural achievements both in the Western and Eastern civilizations: the internationalization of the cultural-political, economic, scientific, educational, sport, artistic achievements; it is the imitation of the high spiritual values, better standards in labor production, everyday life, the way of living, leisure, etc., widening in the whole and mutually enriching the cultural relations of mankind. The world culture is formed in spite of the contradiction, conflicts of different times, national cultures, artistic currents, and, moreover, the world community today is the witness of the fact that the cultural achievements of mankind, somewhere slower, somewhere faster, but conquer the countries and continents, adapt in the wide civilized space, but at the same time, not quite according to the principles of the total cultural unification, but, according to the principles of the spiritual needs of each nation, each people, each social group, taking from the world cultural treasury everything that satisfies their needs. Maybe, it is the only correct way of the world culture’s formation as the component part of the future modern civilization: not the mechanical unification of the local cultures and civilizations, but their active interaction, mutual penetration, taking into consideration of peculiarities, values of all the world nations and the creation of the optimal cultural model on the basis of this grounding for each nation.

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