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## CULTURE AND GLOBALIZATION RELATED TO INTERNATIONAL RELATIONS

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### ABSTRACT

*International relations (IR) occasionally referred to as an international study is the study of relationships between countries. It is often considered a branch of political science especially after 1988 UNESCO classification, but an important sector of academic circles prefer to treat it as an interdisciplinary field of study. Culture is likely to be important in influencing values, world-views, and the structure of human relationships. culture can affect attitudes and social relations has already been verified in a wide range of areas, including varying patterns of individualism, masculinity, uncertainty avoidance, power distance and cultural complexity. Culture influences the decisions of leaders and restricts government action through popular pressure. Culture is certainly an important element which affects foreign policy. However, at a deeper level, we can also argue that international relations in its broadest sense are itself the product of the interaction of different cultures. In this sense, an international affair is also an intellectual and cultural phenomenon. Globalization and international relations have continuously altered culture both positively and negatively. Globalization links cultures and international relations on a variety of levels; economics, politically, socially, etc. Understanding culture, globalization, and international relations is critical for the future of not only governments, people, and businesses, but for the survival of the human race. Culture is considered the full range of learned human behavior patterns (Human Culture). This paper show that by multi-disciplinary approach how culture, globalization and international relations are becoming increasingly interdependent of each other.*

**KEYWORDS:** Culture, Cultural diversity, National Culture, Internationalism, Cultural Internationalism, Globalization and International Relations.

## INTRODUCTION

The globalization of the production and distribution of goods and services is a welcome development for many people in that it offers them access to products that they would not otherwise have. However, some are concerned that the changes brought about by globalization threaten the viability of locally made products and the people who produce them. For example, the new availability of foreign foods in a market—often at cheaper prices can displace local farmers who have traditionally earned a living by working their small plots of family-owned land and selling their goods locally. Globalization, of course, does more than simply increase the availability of foreign-made consumer products and disrupt traditional producers. It is also increasing international trade in cultural products and services, such as movies, music, and publications. The expansion of trade in cultural products is increasing the exposure of all societies to foreign cultures. And the exposure to foreign cultural goods frequently brings about changes in local cultures, values, and traditions. Although there is no consensus on the consequences of globalization on national cultures, many people believe that a people's exposure to foreign culture can undermine their own cultural identity.

International relations (IR) occasionally referred to as international studies is the study of relationships between countries, including the roles of states, inter-governmental organizations (IGOs), international nongovernmental organizations (INGOs), non-governmental organizations (NGOs) and multinational corporations (MNCs). It is both an academic and public policy field, and can be either positive or normative as it both seeks to analyze as well as formulate the foreign policy of particular states. It is often considered a branch of political science (especially after 1988 UNESCO nomenclature), but an important sector of academia prefer to treat it as an interdisciplinary field of study.

## MULTI- DIMENSIONAL APPROACH

Apart from political science, IR draws upon such diverse fields as economics, history, international law, philosophy, geography, social work, sociology, anthropology, psychology, women's studies/gender studies, and cultural studies. It involves a diverse range of issues including but not limited to: globalization, state sovereignty, international security, ecological sustainability, nuclear proliferation, nationalism, economic development, global finance, terrorism, organized crime, human security, foreign interventionism and human rights.

## CULTURE AND INTERNATIONAL RELATIONS

'Culture' is difficult to define but an easily understood and important concept in international affairs. At the basic level culture is 'the human made part of the environment' which can be communicated, and which provides the patterns, meanings and knowledge of human activity socially and in relation to the world. Part of the problem with culture is that it is so inclusive that it is hard to know what to exclude (Hudson 1997b, pp2-4), and therefore it is very hard to 'operationalise' the concept and make exact behavioural experiments about it. It tends to be an unclear concept that is hard to usefully define.



## POLITICAL, STRATEGIC AND ORGANIZATIONAL CULTURES

Rather than try to cover all the meanings of 'culture', we can start this discussion by briefly outlining three areas where culture is often found useful in discussing international affairs. They are the related areas of political, strategic and organizational cultures, suggesting that different societies may structure these three areas of human activity in different ways.

A technical definition of political culture can be given: 'Political culture is all of the discourses, values, and implicit rules that express and shape political action and intentions, determine the claims groups may and may not make upon one another, and ultimately provide a logic of political action' (Hudson 1997b, p10). However, as Valerie Hudson has noted, this is very hard to distinguish from general notions of culture (Hudson 1997b, p10), since politics is deeply concerned about power and human relationships.

There is no denying that leaders can often be empowered when they seem to embody or symbolise deeply held cultural beliefs of a nation (Hudson 1997b, p13). Numerous individuals or groups have staked a place on the world stage through linking cultural aspirations with political action. Strategic culture overlaps with many of the features of political culture. Strategic culture essentially concerns the methods nations and other groups choose to achieve their goals, and the cultural factors which affect the way they seek cooperation or competition in the international scene.

Organizational culture refers to typical ways societies structure power relations in institutions, organize groups to achieve goals, and promote economic activities. Patterns of leadership, manager-worker relations, styles of cooperation and conflict, patterns of openness and secrecy, can be affected by broader cultural conceptions. The overlapping of these three areas, however, suggests that 'culture' often has a very broad, background affect on behaviours and institutions, and does not determine all aspects of its legal or economic operations. Instead of looking at these three concepts separately, we will look at how culture is used in international affairs, using a wide range of examples.

## CULTURE AND VALUES

Culture is likely to be important in influencing values, world-views, and the structure of human relationships. In general, 'culture tells us what to want, to prefer, to desire, and thus to value.' (Hudson 1997b, p8). The way culture can affect attitudes and social relations has already been verified in a wide range of areas, including varying patterns of individualism, masculinity, uncertainty avoidance, power distance and cultural complexity. (Hudson 1997b, p8). In summary, cultural variables can be shown to affect a wide range of social, political and business behaviours. However, it is less clear whether a particular culture in general can ever be used to predict an individual response, the way a government may act in a particular case, or the outcome of a specific negotiation. Furthermore, individuals may utilize chunks of culturally acknowledged behaviour to meet their own ends, often in an individual or creative way (Hudson 1997b, p9). Culture and knowledge systems can also be competitive and contested; they can empower some and exclude others. There is thus 'a darker side to knowledge: the fear of failing to master it, of being excluded from it, of becoming its object' (Hobart 1995, p49).



## **CULTURE INFLUENCES THE DECISIONS OF LEADERS AND RESTRICTS GOVERNMENT ACTIONS**

We can, of course, look at the way that culture influences the decisions of leaders and restricts government action through popular pressure. Culture is certainly an important element which affects foreign policy. However, at a deeper level, we can also argue that international relations in its broadest sense are itself the product of the interaction of different cultures. In this sense, an international affair is also an intellectual and cultural phenomenon, 'of which changing ideas of war and peace are important aspects' (Iriye 1997). Just as to some extent national communities must be 'imagined' and created (Iriye 1997, p16, following Anderson 1983), so too international relations can be imagined and re-invented. Akira Iriye would argue that 'the internationalist imagination has exerted a significant influence in modern world history' (Iriye 1997, p16), e.g. the vision needed to create the League of Nations and the United Nations, as well as to create hundreds of diverse international organizations (IGOs, International Government Organisations and IGNOs, International Non-Government Organizations, which perform diverse international roles).

There is another crucial way in which culture shapes international affairs. The culture itself has to acknowledge that there is some sort of 'world-system' or world society, and to support the idea of reaching out into this broader world. Different societies took very different views on how models of this world should be constructed. China, in the imperial past, developed a system of Asian international relations based on the tribute system, with a core civilized area, surrounded by frontier states linked by tribute, then a more distant 'wild' region (Iriye 1997, p20). This state system has become dominant in the last one hundred years, but is also challenged by the needs of states, cultures, economies and civilizations to interact. What is paradoxical is that at the same time as the state system has strengthened, so too has the need to interact internationally, thereby supporting trends towards internationalism. We can sample this by a glimpse at some international organizations and related development.

Today, there are thousands of key International Government and Non Government organizations (IGOs and INGOs) performing hundreds of tasks (see for example National Standards Association, 1993; Henderson 1998). At first these organizations were largely focused on Western nations. Internationalism itself is therefore an attitude and has cultural features, which found expression in new and vigorous institutions. What was emerging through these trends was:

1. A pragmatic need to coordinate international activity as global interactions expanded
2. The creation of a vision of international community interests and ideals, an imagined world order in which these interests and ideals would overcome differences and antagonisms among nations' (Iriye 1997, p32) .

## **ROLE OF CULTURE IN INTERNATIONAL RELATIONS**

The key element which was revolutionary was the idea of a mindset which used a vision of international order in transnational debates, and also went beyond narrow national culture. From this point of view 'the modern hero went out to conquer his enemy through creating a mutual understanding', which could only occur by developing 'a group culture which shall be



broader than the culture of one nation alone' (M.K. Follett in Iriye 1997, p60). However, the currently used notion of a truly universal, integrated global culture, i.e. a universal civilization, is very much the product of Western civilization (Hobart 1995, p50), and tended to develop as West nations expanded and reached out to control much of the globe. In the second half of the 20<sup>th</sup> century, 'the concept of a universal civilization helps justify Western cultural dominance of other societies and the need for those societies to mimic Western practices and institutions. Universalism is the ideology of the West for confrontations with non-Western cultures' (Huntington 1996, p66). It is not surprising, therefore, that the interpretation of the role of culture in international affairs is a highly controversial and highly contested area. Furthermore, such a claim to global dominion has a down side, since such self-confidence is 'likely to ignore what people are actually doing somewhere in the world' outside the preconceived mind-set (Hobart 1995, p68).

### USE CULTURE IN FOREIGN AFFAIRS

Since the 1920s, however, governments have often tried to use culture in foreign affairs; promoting their own languages, music, media and views overseas (this in the past was usually a promotion of 'high culture'). It was thus recognized that there were cultural borderlands where different cultures interact, and of the usefulness of cultural diplomacy. Britain and France have been willing to promote their own language and culture as part of nation-to-nation diplomacy, e.g. the operation of the British Council throughout the world, e.g. in India. Likewise, Turkey has tried to benefit from its position was a culture borderland between Europe and the Central Asia, trying to capitalise on its access to European trade and technology, as well as a tradition cultural connection with the Turkish speaking people of most of central Asia. Culture has had a complex interaction with questions of political legitimacy in Asia, and has had a complex impact on countries in Eastern Europe, America, and the Middle East (for examples, see Alagappa 1995 Hudson 1997a; Chay 1990). Today, many proponents of Western-led globalization can also be accused of Western 'globalism', i.e. supporting the dominance of a particular 'rationalistic' culture from which they benefit (Saul, 1993).

### CULTURAL INTERNATIONALISM AND CULTURAL DIVERSITY

International organizations have also tried to benefit from cultural diplomacy and by developing cultural internationalism. Other organizations have made a positive use of culture. Aside from the heritage and retrieval roles of UNESCO, the ASEAN organization (Association of South East Asian Nations) has been quite successful in promoting a consensus-based system of inter-state relations based on the principle of non-interference. This has led to a certain sharing of styles of diplomacy and business practice, at least among elites in Southeast Asia. ASEAN itself provides a nuanced example of how trade, cultural patterns, and dialogue can mix to create a successful international organization (see Dellios & Ferguson 1997). ASEAN itself has largely been able to impress the wider international environment with these values through its central role in the extended dialogue groups of the ASEAN Regional Forum, and through the Asia-Europe meetings that have proceeded since 1996. In spite of numerous criticisms, some system of shared values in Southeast Asia does seem to be influencing foreign affairs, and to some extent resisting certain Western claims (Dupont 1996; Hitchcok 1994).



There are several key issues which emerge from the enormous cultural diversity of civilizations, societies, and sub-communities around the world. Cultural extinctions have been occurring at a rapid rate over the last three thousand years, especially as small societies are destroyed or incorporated by more powerful groups. In the past, the formation of kingdoms and empires was the main driving force for this. Today, the main driving forces seem to be the formation and maintenance of nation-states, and the forces of globalization. We can glimpse of these problems by the way that languages carried by these cultures are in some cases undergoing extinction, e.g. some 200 languages in Africa are in serious decline and may soon no longer be living languages, while 17 languages in the former USSR are in danger (Brenzinger et al. 1991; Kibrik 1991). One estimate suggests that of 'the 5,000-6,700 extant languages, more than half will probably be extinct by the end of the 21<sup>st</sup> century' (Kellman 2001).

However, diversity can be a crucial human resource. There is an argument from biology which suggested that a minimum number of viable species is required to maintain a stable ecosystem. Likewise, unique plants and animals once lost are almost impossible to resurrect, and their unique natural function, as well as chemical, medical and industrial uses can also be lost. The bio-diversity argument is paralleled by an argument concerning cultural diversity. For example, the European Union has argued that its diversity of languages is both a problem and a resource, and that economic efficiency can be developed while protecting a range of different subcultures and unique heritages in Europe (Attali 1997). The cultural and linguistic diversity of Europe, alongside its contesting states, may have helped drive forward the Renaissance and the Industrial revolution, in contrast to the more unifying and ultimately more stagnant state of knowledge in Imperial China (Ridley 1998). From this point of view, linguistic diversity is also a resource (Muhlhausler 1994). Likewise, the emphasis in European languages on causality and instrumentality make it difficult to really view 'nature' as more than a resource (Muhlhausler 1994), rather than a living entity with its own place in the human order.

Biological, philosophical, linguistic and cultural diversity are all important aspects (Sangalli 1996) of living in a wider and more adaptive society. Already, business groups and corporations have tried to turn around this 'problem' of diversity into a resource, though sometimes dealing with cultural diversity in a rather functionalist way. Terms such as 'human resources' and 'social capital' recognise the vast array of human skills needed to create functioning large-scale modern societies. Likewise, governments, including those of Australia and the US, have tried to use the skills and knowledge of minority and ethnic groups to improve their foreign relations and trade competitiveness. Another problem is that cultural theory can sometimes be interpreted to suggest that certain cultures are so unique that they therefore cannot readily take part in any national or cosmopolitan mix. Taken to extreme, cultural essentialism can feed conceptions of an exclusive nationalism, xenophobic conceptions of superiority, or fears of culture pollution and identity-loss (Iriye 1997, p8). Even at a more moderate level, the contrast between national culture versus internationalism can complicate foreign relations. In this sense culture can also be an assertion of both national unity and national independence. Culture, cultural diplomacy and particular institutional cultures can therefore form important parts of national strategy.

The main trend recently has been to recognise that the world consists of hundreds of different subcultures and cultural groups, operating at the level of the village, tribe, local region, city, nation, state, and civilization groupings. Diversity of cultures has been actively recognized as



the counterbalance to the quest for a core set of human values (Iriye 1997, p141), and the push towards some sort of integrating global geo-culture. Agencies such as UNESCO have actively taken on this diversity of cultures as one its key resources, and even transnational corporations, though pushing for a specific material and economic culture, are now trying to utilize cultural understandings and local cultural symbols for their own benefit. Here there is a major issue about how far regimes, governments, and systems of international governance can cope with widely diverse cultural systems. This has led to tensions in globalization, in the pursuit of human rights, the maintenance of concepts of a truly just international law, and even within countries serious debates about pluralism, multiculturalism and national culture (Iriye 1997, p171). Alternative models of cultural accommodation, ranging across options such as multiculturalism, political pluralism, the promotion of cosmopolitanism, and the creation of a core national culture, remain passionately debated.

Cultural internationalism has been an important trend in the 19<sup>th</sup> and 20<sup>th</sup> century, especially after the end of World War I and again in recent years. Cultural internationalism is 'the idea that world order can and should be defined through interactions at the cultural level across national boundaries' (Iriye 1997, px). From this point of view, an alternative view of world order has often been created by artists, writers, thinkers, and popular movements which is often in contrast the view of a world system dominated by great powers (Iriye 1997, p2) and the realist demands of geopolitics. Some of the main trends of the new internationalism have been summarized by Akira Iriye in his important book, *Cultural Internationalism and World Order*, who argues that international cooperation goes well beyond relations between nation states. This internationalism 'aspires to a more peaceful and stable world order through transnational efforts' on several fronts: -

- 'legal internationalism, with a stress on international law and arbitration'
- 'economic internationalism, envisaging a global network of economic exchanges; and socialist internationalism, promoted by those who believed that world peace must be built upon the solidarity of workers everywhere'
- 'Cultural internationalism, the fostering of international cooperation through activities across national boundaries' (Iriye 1997, p3).

New movements towards recognizing cultural diversity have broadened the intellectual space in which people and societies operate. It has also tended to 'enlarge the spheres in which peoples and nations' can cooperate' (Iriye 1997, pp96-97). However, the leading question remains whether cultural diversity and cultural internationalism can work together to help define 'a stable world order' (Iriye 1997, p175), or whether other, more explicit patterns of 'governance', based on norms and rules, need to be developed. Culture is a real force in international relations, but is no magic cure to conflict. Put another way, cultural factors may be much too dispersed an influence to deal with major economic, environmental and social problems unless expressed directly through powerful institutions. We will look in more detail at some of these institutions and their limitations in later weeks.

As more nations, people, and cultures become accustomed to the ever changing international community, diplomats, politicians, and representatives must get together and deal with accordingly to the needs and wants of nations. Diplomacy can be exerted in many forms; through peace talks, written constitutions, field experiences, etc. Culture is a familiar term



and remains unmoved by definition. However, globalization and international relations have continuously altered culture both positively and negatively. Globalization increases universal technology, and the readability of fast, effective communication and consumption of popular products. Globalization links cultures and international relations on a variety of levels; economics, politically, socially, etc. International relations have used globalization to arrive at its goal: of understanding cultures. International relations focus on how countries, people and organizations interact and globalization is making a profound effect on International relations. Understanding culture, globalization, and international relations is critical for the future of not only governments, people, and businesses, but for the survival of the human race. Culture is considered the full range of learned human behavior patterns (Human Culture). Over time, cultures have clashed and created better, stable cultures. Cultures are always adapting to the situations and issues it is presented with. Through various levels, culture can take on different meanings and contexts in areas such as biology, arts, mathematics, etc. Cultures always adapt to the better, thriving culture. When dealing with globalization, understanding cultures is becoming easier, but in some instances, is threatened by the popularity of existing cultures. Languages, foods, arts, and ethics are being passed from one culture to another, making indigenous cultures extinct. International relations have to remain current, up to date with the struggling for peace; the demands and needs of culture change. Long standing traditions and customs are becoming discredited and new customs are enforced. Even though globalization makes diplomacy easier, the problems and issues of the world still exist and remain unsolved.

### **GLOBALIZATION IN INTERNATIONAL RELATIONS**

Globalization is defined as a process of increasing the connectivity and interdependence of the world's markets and businesses, however, many people and governments interpret globalization differently. Depending on the status of a country or nation, globalization can have a positive or negative effect on the international relations and the host culture. Internet, telecommunications, a variety of products and services, has contributed to stable economies, governments, and households. Easy, fast, effective communications make it easier for people to travel, communicate, and do business on an international scale. Negatively, globalization has demonstrated that certain people, governments, and nations are exploited for resources and experience competitive pressure with other nations or people. It clearly is a double-edge sword; one side benefits, one side suffers. Culturally, globalization may connect some cultures or people, but it often pressures or ignores culture boundaries world, and shows little or no acknowledgement of less common, sometimes rare cultures. many areas (Culture Relations). Globalization draws attention to the economic and technological aspects of life, and the change of culture or identity (Associated Content). Globalization emphasizes capitalism and corporations, rather than small businesses and socialistic (or according to western cultures, communism) ideals. Globalization favors the rich, powerful, and influential while ignoring the needs and demands of whom the successful depend. It is a balance between the developed and the poor, and does not create equality or harmony for all. International Relations are concerned with the study foreign affairs and relations of countries (The Free dictionary). It has many different complexes such as economic, social, and cultural relations and all are crucial in diplomacy. Diplomats and representatives aim to preserve national communities and heritage in various ways, from issuing passports to drafting peace talks. Globalization has demonstrated the importance of interdependent governments and economies. Even though globalization has benefited strong countries and cultures, it can make it difficult for other nations and countries to compete globally. Foreign policy is





becoming more aware of how globalization affects its government and people. Diplomats still compromise and support their home countries views and actions, and globalization, in terms of communication and accessibility. Culturally, diplomats have always represented their governments and their people, and this makes for a stronger, international community.

## CONCLUSION

Culture, Globalization, and International relations are becoming increasingly interdependent of each other; mastering all three enables a country or people to be powerful and influential. While rare cultures are becoming increasingly diminished, certain cultures and traditions are being preserved. The popular cultures are used to benefit the majority and create solutions to various issues. Globalization has been desired by relations depend on what a country has to offer and continue the constant struggle for harmony and prosperity.

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