Modernity in Multicultural World of the 21st Century

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Abstract: In this work we consider role of the culture in solving of the social problems of 21st century. We try to trace the influence of the modern era on the in the multicultural society formation. The role of the culture and national cultural features may be found in the different variants of the modernization of the countries. Features and problems of Modernity of 21st century, such as multiculturalism and transnationalism, effect of tradition culture, preservation of the cultural heritage are discussed. It is shown that not only the political but also the cultural context should be taken into account for successful multicuralism of 21st century.

Keywords: Modern, Modernity, multiculturalism, cultural exchange, 21st century

I. INTRODUCTION

The 21st century has a number of serious problems related to the cultural heritage and the development of society. For example, there is a problem of preservation of national cultural values in the aggressive impact of the environment on human media, primarily the Internet. Development of a contemporary society (Modernity) and the role of traditional culture in the process modernization; migration, multiculturalism and transnationalism are the real problems of the present 21st century.

The roots cause of these problems should be found in the modern era, which is the origin of the contemporary multicultural society. The modern era was a special time for humanity, time of great discoveries in science, culture, art, philosophy [Greenberg 1980]. Elements of the modern era present in our world today. You can find these elements in such concepts as, globalization, industrialization, modernization. Even the phenomenon of global (international) terrorism is considered as a side effect of the modern era [Semashko 2010].

Signification

The modern era has given so many changes in the life of humanity that there is an urgent need for its in-depth and all-round investigation. We suppose that a careful study of the world cultural heritage will provide clarity in resolving many issues of contemporary society. First of all, it needs to study the role of the culture in solving of the social problems of 21st century. In this paper, we consider the influence of the cultural heritage of the modern era and possibility of its use in solving specific problems of Modernity in the multicultural society of 21st century.

Modern, Modernization, and Modernity

Modernization is a well-settled technical term in the 21st century. English word modernization means to become modern [Stearns 2001]. A term modernization can be used with many meanings: economic modernization (industrialization and technological change in Agriculture), political modernization, social modernization (transition from traditional to modern society). In a general sense, modernization refers to all progressive changes in society [Stearns 2001]. The origin of the term modernization is directly related to the modern era. West culture of the modern era assumed the bright colorosf Eastern mosaics and ceramics, new ways of paintingand unusual materials, new rhythms in poetry and music. The philosophy of the modern era can be seen as very positive and humanistic philosophy, in which man and society are moving forward towards perfection through culture and art [Greenberg 1980]. According to the famous art critic Clement Greenberg, the Modern period in European culture began in late 19th century but has not finished [Greenberg 1980]. Clement Greenberg suggested using the term Modernism instead of the term Modern, where Modernism is defined as a “Definable phenomenon: something that began at a certain time, and may or may not still be with us” [Greenberg 1980:13]. The term Modernism has many meanings. You can find its roots in English word modernity, meaning a man of new times. The French word modern means something new or fresh whereas the English word modernization also means an improvement [Stearns 2001].

Clement Greenberg suggested that postmodernism was a new term rather than a definition of a new phenomenon [Greenberg 1980]. He suggested that the term postmodernism was specially introduced by art critics to identify the end of the modern era. Because of the high interest of culture and society in the modern and modernization, the shift to postmodernism was analyzed by the French philosopher Jean-Francois Lyotard [Lyotard 1984]. He introduced the term postmodernism into philosophy; however, he suggested that this term was not correct and postmodernism was not the end of modernism and rather was its reduction. Lyotard described the postmodern era as a period of slackening of experimentation in arts and elsewhere [Lyotard 1984:71]. According to Umberto Eco, postmodernity is just recognizing that modern is past. “The
postmodern reply to the modern consists of recognizing that the past, since it cannot really be destroyed, because its destruction leads to silence, must be revisited: but with irony, not innocently.” [Eco 1994: 67-68]. To distinguish postmodernism from modernism, Ihab Hassan suggested a table with its different features, among them, a paradigm (example) of modernism and a symtagma (combination) of postmodernism[Hassan 1993]. However, Hassanalsocould not namethe exact time of the beginning of postmodernism, or the end of modernism. He said: “Modernism and postmodernism are not separated by an Iron Curtain or Chinese Wall; for history is a palimpsest, and culture is permeable to time past, time present, and time future. We are all, I suspect, a little Victorian, Modern, and Postmodern, at once. And an author may, in his or her own lifetime, easily write both a modernist and postmodernist work.” [Hassan 1993:275].

Modernization also means to remodel a cultural system into a new structure. Famous modernist painter Salvador Dali said: “Don't bother about being modern. Unfortunately it is the one thing that, whatever you do, you cannot avoid.” [Dali 1976:42]. The fundamental positions of modernization theory are the conceptsof modernity(modern society) and tradition (traditional society) [Stearns 2001]. Modernity is another term which appeared after the modern era. The sociological concept of Modernity can be used for a definition of the particular type of society and civilization, as well as an additional set of normative and ideological orientations [Lytotard 1984:4]. According to sociologist Supriya Guru, classical Modernity has a different meaning. Guru names four classical theorists of modernity of 20th century, Karl Marx, Max Weber, Emile Durkheim, and Georg Simmel. Karl Marx’s Modernity is commodification and commercialization; Max Weber decides that Modernity is rationality; Emile Durkheim says that Modernity is differentiation—the more a society is stratified, the greater the level of modernity; Georg Simmel proves that city and economy make modernity. That is, money is essential in human life and is manifested through Modernity [Guru, S.]. According to Robertson, globalization is the necessary accompaniment of Modernity (Robertson 1996). For classical theorists, the term Modernity largely meant industrialization. The German sociologist Ulrich Beck, in his book, Risk Society: Towards a New Modernity has written extensively about risk and globalization [Beck 1992]. Beck says that modern society has created a large number of risks for the general public. He said that the old definition of Modernity is no longer relevant today, and that the old modernity has witnessed dramatic changes [Beck 1992]. According to Habermas, Modernity is guided by rationality. He hopes that the final product of the modern society would be a fully rational society in which both system and people are allowed to express themselves fully without destroying one another [Habermas 1988: 177-192]. Famous German sociologist and philosopher Jurgen Habermas called modernity an unfinished journey, stating, “I think that out of the confusion that accompanies the project of modernity, out of the mistakes of the extravagant programs of abolition culture, we should rather get lessons than admit defeat of the modern and modernist project” [Habermas 1988:181].

Unlike to Habermas, many researchers forget or do not take into account that the concept of Modernity introduced by the modern era contains cultural aspects as well.

Modernity today is a global phenomenon. Moreover, our 21st century and our society are described as “being modern: at the peak of modernity” [Schmid 2007:10].

Modernity in its ageneral concept, (not only as a type of society) is also defined as a commitment to the European rationalism, individualism, social equality and personal freedom, the pursuit of growth of material wealth, the desire and the willingness to change the person [Fomina 2003:7]. Giddens, in his book, The Constitution of Society, has argued that modernity cannot be explained by a single term only [Giddens 1990]. Modernity is in all respects multi-dimensional. It incorporates capitalism, industrialization, coordinated administrative power focused through surveillance, and military power.

Association between modernization, Modernity, and culture can be traced in the Durkheim’s works “The Division of Labor in Society” [Durkheim 1893]. He proposed to consider the modernization by changing the types of social ties (solidarity) in society. According to Durkheim, solidarity is based on the social division of labor. Durkheim proposed two types of social ties (solidarities) such as, mechanical and organic. In mechanical type of social connection, all individuals have the same function and do not have individual traits. In organic type of social ties, individuals have the specific skills and depend on society [Durkheim 1893:4]. In modernization theory; the organic modernization has been prepared by the whole course of the preceding development of the country and begins to change its culture and social consciousness. Inorganic modernization occurs under the external influence of more developed cultures and does not begin with the culture of the country [Stearns 2001]. In the second case, we are dealing with so-called model of catch-up of civilizations, which was recognized earlier as an idealized form of the modernization process of non-European countries [Fedotova 2012]. Variety of successful modernization of the Asian countries (China, Japan, Singapore, Malaysia) in 20th - 21st centuries, closely related to the preservation of traditional culture without the strict imposition of Western values, allow us to recognize the existence of several types of communication between modernization and culture [Fedotova 2012]. Today, there are sometypes of communication between modernization and culture and formulated it as follows: organic, partial (modernization in some areas of human activity, without affecting the culture in general), contrary to the traditional culture, associative (combining the Westernization with the national culture) oriented (oriented toward the type of national culture) [Fedotova
2012:146]. Flier [Flier 2013] proposed other variants of cultural modernization, such as evolutionary, cultural, diffusion, functional, structural, synergetic, that corresponding to the main methodologies of knowledge society and culture. Ermahanova added new terms for the different variants of the modernization, like counter-modernization, which means an alternative option for the non-Western modernization; anti-modernization, which is an open opposition to modernization; super-modernization, which is defined as an attempt to achieve excellence over a civilization leader [Ermahanova 2005:246]. Ermahanova, like Fedotova, indicated the existence of types of modernization including national cultural values such as, Westernization without modernization (Egypt, Philippines) and modernization without Westernization (Japan) [Ermahanova 2005: 246].

II. TRADITION CULTURE AGAINST MULTICULTURALISM OF MODERNITY

Concept of Tradition (Traditional society) is the second important category of the modernization theory [Stearns 2001]. In the initial stages of the theory of modernization development, these two categories were opposed to each other. Today, it is believed that these two categories are related to an asymmetric case and cannot be regarded as dichotomy [Ermahanova 2005]. The concept of Traditional society is closely associated with the concept of Traditional culture. According to the definition given by Kostina [Kostina 2009], the concept of Traditional culture is directly associated with the tradition society and is considered as a system, which reproduces samples of past social activities. The term Traditional culture refers to all human activities that have been preserved, learned and transmitted in a given community or group over a long period of time [Naumkin 1983]. These activities include religion, philosophy, moral standards, laws, politics, economic, society, history, literature and art. Culture is not just a set of material and spiritual achievements, but a way of being human, related to its materialization in various spheres of life [Paniotova 2014].

Problem of the conflict between Western culture and traditional culture values is one of the widely studied problems of modernization theory [Ermahanova 2012]. However, significant cultural variation and numerous traditional elements can be stored under modernization [Ermahanova 2012: 247]. A feature of our modern world of the 21st century is the interpenetration of cultures, which promotes the formation of a single world community of transnational culture [Bondarenko 2014].

The concept of multiculturalism includes theory, practice and policy of non-conflict coexistence in the same living space a plurality of diverse cultural groups [Naumkin 2011]. Multiculturalism is usually described as the evolution of cultural diversity within a jurisdiction and it deals with migration and immigration problems [Naumkin 2011]. The term multiculturalism has been used to describe both a culturally diverse society and a kind of policy that aims at protecting cultural diversity.

Migration multiculturalism and transnationalism are the real problems of the present 21st century. Today, according to the UN’s report, migrants represent 3% of the world’s population [Cherbakova 2016]. In contrast to the internationalism, transnationalism is associated with the idea of a global world government, actions that are not taken into account the national interests of individual states [Prohorenko 2015:27-29].

Problem of the multiculturalism in the Europe Union probably concern thereplacement of the multiculturalism by the transnationalism. However, there are some very successful variants of the multiculturalism including the features of the national culture of the migrants and immigrants.

Oliver Schmidke explains the success of Canadian multiculturalism by the assignation of the immigrants’ recognition and participation in social and political life [Schmidke 2012: 9]. The idea of preserving the cultural identity of migrants and immigrants is the main feature of the Canadian approach to serve the Canadian national identity, any cultural (ethnic or religious) identity of migrants or immigrants is permitted only so long as it falls under Canadian law and its framework [Schmidke 2012].

Some elements of successful multiculturalism can be found in Russia. Except immigrants today in Russia there are two different types of migrants: residents of the former Soviet Union countries who have received university education and are fluent in the Russian language; citizens of the former Soviet Union countries, who have come to Russia willing to do any type of work for money. The last type of migrants are called gastarbeiers [Vasiluk 2009]. These two groups also differ in their attitude towards Russian culture. Multicultural elements, which are operating in Russia, include a number of constitutionally legislation. For example, the Russian Constitution of 1993 provides freedom of choice of national language and nationality for the persons from multinational families [Article 28, The Constitution of the Russian Federation]. Russian law prohibits promotion of national or racial superiority and provides special rights for minorities [Article 29, The Constitution of the Russian Federation]. Russia is inhabited by different ethnic and religious groups, which have the same civil rights and liberties, including the right to maintain and develop their own culture, to profess and practice a religion, or to reject religion (atheists and agnostics). According to the Constitution of 1993, Russia is constructed as a secular federation with equal subjects existing within a single legal space [Article 5, The Constitution of the Russian Federation]. The elements of multiculturalism can be also found in the law "On national-cultural autonomy" of 1996, which provides the preservation of identity, language and culture of the federation and the regions [Federal Law, N 74, June 17, 1996]. 14 national-cultural autonomies were established.
in 2002 in Russia. In 1998, the Assembly of Peoples of Russia was created to encourage the acceptance of multiculturalism [Naumkin 2011].

The concept of multiculturalism also has a cultural context and we should not forget about it if we want to have success of multiculturalism. Multicultural elements require intercultural dialogs and national tolerance. Multicultural exchange is manifested in the enrichment of the traditional elements of art of other cultures. The positive experiences of Canadian multiculturalism are a failure of the over-commercialization of culture in order to preserve its ethnic diversity and traditional values [Schmidke 2012]. Establishment in Canada in 1993, the Ministry of Canadian Heritage was a way to avoid integration, which for the multi-ethnic state is regarded as the loss of their identity [Schmidke 2012].

However, if we consider the concept of multiculturalism only as political, economic, and migration contexts we do not have success of multiculturalism. We suppose that it is the main problem of European Union. Crisis of European Union, as we suppose, is related to impossibility of preserving of national identity and negotiation of multicultural exchange.

Multiculture is the next acquirement of modern era. We understand the term multiculture as possibility of coexistence of equitable different cultures in one society. Multicultural elements require intercultural dialogs and national tolerance. Multicultural exchange is manifested in the enrichment of the traditional elements of art of other cultures.

We suggest that cultural context of multiculturalism is especially important in our multicultural 21st century. The easy translation and preservation of information on the tiny magnetic flesh drives allows us to have quick access to the original sources and save it as the culture treasures of any country. Intercultural problems are relevant to the entire world community. The “Millennium Declaration” of the United Nations Organization, adopted by the General Assembly of the United Nations Organization, noted that globalization can acquire a fully inclusive and equitable means of a shared future based on “our common humanity in all its diversity”, namely, the formation of a common human culture, new cultural forms of human existence [UNO Millennium Declaration 2002].

Limitation of study
In this study we are limited by the analysis of the modern era and its influence on the contemporary society. First of all, we try to emphasize cultural changes in society of 21st century. However, we understand that successful solutions of many serious problems of contemporary society require a deep analysis of the world cultural heritage.

III. CONCLUDING REMARKS AND DIRECTION FOR FUTURE RESEARCH
Modernity of the multicultural society of 21st century has different tasks. The research of new ways of being human and multicultural values in the globalized world, the search for ways of living together are the main tasks. Our aim was to show the cultural achievements of the modern era, such as the national culture, which formed the multicultural society and could be traced in the different variants of the modernization of the countries. Finally, we may say that not only the political but also the cultural context should be taken into account for successful multiculturalism of 21st century.

For a more comprehensive understanding of the ways to solve the problem of the society of 21st century, it needs to include successful experience of the different periods of the human development. Therefore, further work is needed to analyze in detail the cultural approaches used by humanity to achieve specific outcomes such as peace, harmony, stability, and prosperity. The answer to these questions may lie in a secret of Golden Age of humanity that was observed in different countries such as Ancient Greek, Ancient India, Ancient China, and Ancient Egypt. Of course, Golden Age was analyzed by many researchers. However, we suppose that comparison between the cultural achievements of Golden Age and analysis of the problems of contemporary society highlights a possible avenue for future research.

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IV. REFERENCES

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