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AXIOLOGICAL PRINCIPLES IN THE NEW GLOBAL SPACE

Theoretical
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Abstract

The paper aims to propose a perspective to rethink the global space in terms of understanding the ways in which it can achieve appropriation of cultures. In this regard we propose the concept of proxemics culture that centers on cultural space theory and axiological implications that it generates in relationship identity - otherness. We are talking about the establishment of fundamental experiences for the human subject that occasioned his meeting with the other, with the otherness. In this context, the human being participates in a global cultural space to take away that dependence on certain variables, among which the most significant are education, needs or trend. This distancing is part of an attempt to build a human subject's identity, which is formed by search, by self-definition and self-discovery. The construction of individual human identity is accompanied by fragmentation and divisions of cultural space to which it refers, which is in fact investing its significance.

INTRODUCTION

The term *proxemics* was first used by anthropologist E. T. Hall, in a study published in 1963 in which the author associates this term how the individual structures unconsciously the space, interpersonal distances in daily transactions, the organization of the space and its configuration. Proxemics is in the vision of its creator, "study of the perception and use of space by man" (Hall, 1981:191), which is correlated with behavioral activities related to territoriality ethologists. E. T. Hall was concerned about the research of "social space as bio-communication" and was influenced in his research by the studies on language of B. L. Whorf and E. Sapir and he considers that their thesis on the existence of unwritten codes, but understood by all, is applicable to all cultural patterns. In this respect, Hall aims to address those aspects of culture that operate on "a secret and complex code, unwritten nowhere, unknown to anyone, but understood by all" (Hall, 1981:194), namely how different cultures structure space, perceive it and experience it differently.

Hall has identified a number of proxemics constraints strictly codified by the grammar of the community that an individual belongs to. Thus, in some cultures the spatial relationships are dominated by opposition between superior social status and inferior social status, while in others between the distinction family and non-family or caste and non-caste (as for example in India). This implies problems of proxemics acculturation, the inadvertent violation of the proxemics code or of communicative failures due of the ethnocentric interpretation of other cultures.

Human interventions in the physical space facilitating or shielding of interpersonal communication due to spatial structures generates interdependence of the type fixed space - human behavior - cultural pattern. The space establishes a fundamental experience for the human subject, namely its meeting with *the other*. Space defines the identity of the human subject, which is formed by search, by self-definition and self-discovery. The fragmentations and divisions of the space are investing its significance. In this respect, we can say that space acquires objecthood, which means that it can be a social, political or cultural object.

The emergence of conceptualization of space involves its symbolic representation. In this respect, B. Lamizet notes: "Since it is structured, subject to a ordering to score its representation in the structures of social systems, space becomes symbolic" (Lamizet, 1992:258). The space becomes a field of communication in which the individual is found by social affiliation. Thus, B. Lamizet brought to attention "the importance that space has in understanding and mastering the

subject of his status in the social field" (Lamizet, 1992:258).

PROXEMICS CULTURE - PRINCIPLES OF CONSTITUTION

In its sense of communication through space, proxemics in the sense of E. T. Hall, involves spaces with fixed organization (like home), spaces with semi-fixed organization (like banks, seats waiting rooms, restaurants, etc.) and informal spaces (the personal distances). Furthermore, E. T. Hall believes that the perception and use of space are induced by cultural models, and on the other hand they differentiate different types of cultures. But beyond these issues, we can talk about a communication through cultural, socio-cultural distances understood as informal spaces and constitutes a cultural proxemics.

The study of cultural proxemics is focused on theory of cultural space and of axiological implications that it generates in the relationship identity - otherness. In this regard, we are talking about a global cultural space to take away the human individual depending on certain variables, including the most significant being the education, the needs or the trend.

Two phenomena meanwhile retain attention, when we closely reporting on informal space as it is understood in the idea of a cultural proxemics. On the one hand, the globalization with its many facets and, on the other hand, the phenomenon of migration, understood in its various meanings.

1. Globalization and consumer culture

The concept of globalization emerged in late 60s, his name being linked to Marshall McLuhan, a professor at the University of Toronto and a specialist in problems of communism Zbigniew Brzezinski, a professor at Columbia University. Since globalization is a complex process that takes place on several levels, specialized studies identify five key areas at which it operates: economy, politics, society, environment and culture (Stiglitz, 2005:12).

One of the defining features of globalization is the integration. In this sense the world becomes increasingly interconnected place. We affirm this either in the context in which it is a country or a company, or when we consider the political, cultural, technological, military or geopolitical aspects. Establishment of communication network covering the entire globe, speed operations of transmission and relatively low cost of distribution, the amount of information transmitted, overwhelming influence of the means of mass communication, abandoning attempts to restrict the countries that belong to forms of political

organization they are some of the most important aspects that had a fundamental contribution in changing the contents and forms of expression of world culture.

The association between globalization and culture primarily involves identifying their essential characteristics, which seem at first sight that differ substantially. Such elements have a specific local culture, while globalization is a process aimed at generally; culture sends us to tradition, while globalization requires emancipation from tradition; culture is associated with the identity of individuals, groups and communities and globalization aims to creating a bridge between these identities: the process of globalization ... is just one of the two inseparable poles of humanity: that of homogeneity. In contrast it is the heterogeneous trend, its own culture. In a simple scheme, civilization homogenized, aiming the universality, while fractional cultures grown the differences and the specificity" (Malița, 2010:20). Approached through these features, globalization can generate a process of homogenization and standardization of culture. It refers to the production of goods and services, rules and legal norms, lifestyles and social behavior.

The dynamics of cultural homogenization and standardization posed by globalization has been associated most often with "American cultural imperialism": "If you discuss frequently a global culture that seems to be the American highlighted many elements of which include: distribution of American products like: Nike, Coca Cola, Pepsi Cola, Burger King, Apple Mac; long-reach of US television stations, which can be perceived in different parts of the world; ensured the domination of Hollywood film production studios in the world market of films; network of American restaurants and hotels extended in almost all countries, etc. The frequency with which these products meet US worldwide was considered relevant to demonstrate that the new global culture is based on American cultural hegemony in the world" (Săgeată, 2009:38).

Cultural globalization must be understood as an expression of generalization of intercultural exchanges and the emergence of a global culture of consumption "when it comes to global culture we must have regard to the outcome of a cultural globalization, which means a combination of cultural re-regionalized (including even the rediscovery of their own culture) and not an expansion of a foreign culture, as the American type and its dominance" (Săgeată, 2009:38). As a result, some theorists, including Thomas Friedman campaigning for custom affirmation of cultural globalization forces for the provision and increasing the autonomy and cultural specificity. Thus, we can talk about a regional globalization, which means that people can use

information networks to know, promote and transmit the values of their culture, regardless of where they live.

Globalization has a decisive impact on cultures and national identities. It does not always involve a high degree of communication between different cultures and exchanges between them. But most often there is a tendency to impose a dominant culture over the others, implying a cultural process of homogenization. This homogenization is closely related to the economic strength of a nation and it involves the birth of a *global culture* whose products tranced cultural spaces and necessary. According to R. Dawkins, there is certain unity of cultural transmission, *memes*, corresponding to genes in cultural field (Dawkins, 2001:181-193) that work like patterns to be taken, not only in culture but also in the horizon of those with whom they come into contact with. Thus, "people tend to dress alike, eat alike, to listen to the same music, have the same habits, believe in the same values and moral norms" (Săgeată, 2009:38). We can say that so the idea of a cultural model was born, which is taken up by individuals from different nations depending on certain variables that can penetrate social life at some point. Among the most important of these there are the needs of a society or a social group faced at any given time, the degree or level of education of individuals or trends prevailing at a given time in certain social spaces, in accordance with certain required trends.

A. D. Smith, considered one of the founders of interdisciplinary studies on issues of nationalism, theorizing about the possibility of global culture to becoming cosmopolitan and avoid imperialism, wrote: "It can become [global culture] truly cosmopolitan? Is not English, for example, increasingly the "lingua franca" overall? They have reached the European institutions (especially the French and British) and the American way of life to define what passes for international culture, Dallas culture, pop music and jeans-building, but also computer technology, democracy and constitutional law, local justice?" (Smith, 2000:18).

The system of cultural and behavioral standardization specific of globalization is promoted through Internet, media and advertising. This brings to a mass culture mostly of American origin, which acquires planetary dimensions and becomes a subculture embraced globally. "Through the media there are collapsing borders: cultural, religious, ethnic, linguistic. The difficulty for any form of law will be comprehensive but to decide what cultural code will adopt. Creating a standardized international community brings with it such a process to frustration and disapproval due to the reduction of culture to a common culture, low" (Săgeată, 2009:67).

Understanding the idea of cultural model and the way of perceiving and assuming it has suffered and suffers transformations over the years. Thus, if

until a few decades underdeveloped societies wanted to become similar to those Western "taking over their cultural model values and institutions, lately stands increasingly decoupling modernization of Westernization. Thus, non-Western civilizations will modernize, but reject Westernization, how far they wanted to modernize through Westernization through imitation and taking over Western values. This leads to a process of *indigenization* of peripheral societies as they move their modernization and augmentation involves extreme events such as terrorism and fundamentalism". (Săgeată, 2009:39). We are talking about conflicts arising from this confrontation of individuals with paradigms of their own culture or different cultures, which generates in terms of the philosophy of culture, so-called *cultural maladies*: "religion and ethnic conscience are part of the culture. ... Cultures also have their diseases. In Europe, extremism has grown historian monsters. Ethnicity, racism stormed a nation in economic crisis and sickened until the product of its doctrines created a world war. ... At the root of any conflict can be identified an irrational and passionate eruption of extremism" (Malița, 2010:113).

2. The phenomenon of migration and cultural markers

The emergence of cultural conflicts, of cultural maladies at the international level, also called *transnational delinquency* were associated of idea of "perverse connection" of globalization (Castells, 1988). The phenomenon may be related to population migration waves.

International experience in tracking and control of migration demonstrates the close intertwining of legislative institutional dimension with the socio-cultural. Development and adoption of laws, institution building, policy formulation and appropriate policies are major components of this process, but their success can't be separated from how the actors involved: the state administration, NGOs, the media, communities, individuals generally responding so-called behavioral challenges related to participation, communication, mentalities and attitudes.

Globalization and internationalization of markets have generated new migratory behaviors, increased fluidity of territorial movements, temporary migratory phenomena having a special significance. Inter-country exchanges of people have played and play an increasingly important role, essentially defined on two levels: intercultural transfers between states and political impact of migration flows, both the countries of origin and on the receiving.

The migration phenomenon manifested itself since the beginning of mankind. But while has changed and acquired new forms. The causes of migrations

have been complex, based on the movements of populations for political, economic, social, demographics or climate reasons.

Along the time the international migration known different issues and were manifested in various forms. Thus, migrations are dated from V-IV a. Ch., when populations migrate from west to south and east, to Gaul, Britain, Italy, Greece and Asia Minor. Later, in centuries III - IV p. Ch., population such as Franks, Anglo-Saxons, the Goths, Longobards and Vandals followed direction from east to west or northeast to the southwest (Goffart, 1981:277). Other waves of migration were the Hungarians who came into Europe and came to Burgundy in the X-th century, followed by Pechenegs, Uzi and Cumans. For Romans, migration represented a common phenomenon; they call them "Gets" the Goths, "Scythians" the Huns or "Sicambri" the Franks, considering that peoples outside the empire were as "barbarian", whether they were Celtic, Germanic and Asian migrants. Period of the centuries III - XI is characterized by migration of populations of Germanic, Slavic or Asian in Europe. Between 1500 - 1800 we talk about migration of Spaniards and Portuguese to the New World, namely territories of South America; in the period 1640 - 1880 about migrating of Europeans British and Irish to North America, and the period 1815 - 1930 is in the same line of the phenomenon migration, thus becoming more European continent leaving and heading for the United States, South America or Australia.

The period of 1950 - 1970 is characterized by labor migration to post-war reconstruction of Europe, and the late of '80s by increasing the number of asylum seekers, refugees and ethnic minorities and diversification of host countries, and those of origin. In the late of '90s we identify the "preferential" labor migration and increasing of illegal migration (Garson & Loizillon, 2003). The illegal migration is intensifying since 2007 (BBC News, 2014), and in April 2015 we witness to the great crisis of migrants and the invasion of Europe by the population comes from countries in North Africa and the Middle East, as a result of conflict, the degree of poverty and human rights violations recorded in these states. (BBC News, 2015).

All these types of migratory phenomena have made their mark in terms of size and cultural evolving. Thus, evolution of the migration phenomenon has produced effects as regards the emergence of multicultural societies, and in the redefinition of the concepts of citizenship or national state. The migration movements have assumed movements originating in least developed countries to the most developed, that why the latter company became diversified, multi-ethnic (Massey, Arango, Hugo, Kouaouci, Pellegrino & Taylor, 1993:431-466).

One of the important aspects in the relation between the migrations is about cultural markers. Cultural markers are events or facets of our society that illustrate or reveal cultural or societal norms. That means it shows who is most likely to have said or done something. Cultural marker is an identifiable characteristic that identifies members of a particular ethnicity. This can include language, structures or artifacts (such as buildings, places of spiritual, architectural styles, signs, etc.), dress, rules of marriage and customs, all reflecting the culture and history of those who built them or used them.

The migration phenomenon involves two aspects when we relate to cultural markers: on the one hand we talk about how migrant reporting to, in close conjunction with the possibilities for the understanding, acceptance or assimilation, on the other hand, we talk about influence that the migrant may have on certain cultural markers, causing a change or even a evolution in this development. No matter which of the two aspects we relate, we are faced with identifying certain cultural distances that either migrant or citizen of the country of destination to adopt them, through which each of the two strengthens its position on the map of own cultural determinations assumed.

CONCLUSIONS

The idea of a cultural proxemics is formulated in close connection with the reference to informal cultural space, which establishes the idea of cultural distance. To understand how that constitutes the idea of cultural distance, they are considered two phenomena: on the one hand globalization with its many facets and on the other hand migration, understood in its various meanings. Globalization has a decisive impact on cultures and national identities. It does not always involve a high degree of communication between different cultures and exchanges between them. But most often there is a tendency to impose a dominant culture over the others, implying cultural homogenisation process. This homogenization is closely related to the economic strength of a nation and it involves the birth of a *global culture* that products tranced cultural spaces and are required. Thus, we talk about cultural globalization, which must be understood as an expression of generalization intercultural exchanges and the emergence of global consumer culture.

Regarding migration, it must be analyzed through the prism of cultural markers, which are an expression of their cultural determinations made by an individual. International experience in tracking and controlling of migration demonstrates the close intertwining of legislative institutional dimension with the socio-cultural.

The elaboration and adoption of laws, institution building, policy formulation and appropriate policies are major components of this process, and their success can't be separated from how the actors get involved: the state administration, NGOs, the media, communities, individuals generally responding so-called behavioral challenges related to participation, communication, mentalities and attitudes. They point to a cultural or ideological referential, a system of fundamental representations and attitudes whose assumption of the human individual is not aware, which he does not confess, but follows them. These representations and attitudes govern "silently" every culture and thus any ideology.

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