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MEDIA AND GLOBALIZATION OF CULTURE ON THE EXAMPLE OF JAMAICAN MUSIC

The text explores the impact of media and globalization on culture, using Jamaican music as an example. It begins by emphasizing the role of media in disseminating culture globally, leading to the emergence of the concept of globalization in the 1990s. The author discusses how globalization involves not only "McDonalization" but also various reactions to new cultures, ranging from complete acceptance to partial adaptation. In the context of Jamaica, a colonial country, cultural conflict arose as patterns imposed by colonizers clashed with local values. The text delves into the historical background, mentioning the importation of African slaves and subsequent cultural mixing. It introduces the concept of globalization, emphasizing its impact on interpersonal relationships, cultural exchange, and the formation of a universal culture. The text presents different models of globalization, highlighting its multidimensional nature. It explores the disappearance of cultural boundaries due to technological advancements and increased intercultural exchange. The emergence of new cultural combinations, hybridization, and creolization are discussed in the context of historical processes. The section on the globalization of culture explains its three models: extending social dependencies, compressing sociological and cultural processes, and increasing interdependence across various levels of social life. The text argues that economic power, particularly from North America, influences the direction of cultural flow, with media playing a key role. The concept of glocalization is introduced, emphasizing the adaptation of global ideas, values, goods, and services to local habits and needs. The text touches on cultural ecumenes, distinguishing between traditional and modern cultures, and discusses the global dissemination of cultural goods. The last section focuses on media globalization and its impact on cultural homogenization. It mentions the influence of popular TV shows, movies, and music in shaping global cultural standards. The text acknowledges the potential loss of local cultural nuances and context due to media's generalization for a mass audience. The summary concludes by emphasizing the complex relationship between cultural globalization and the media. It acknowledges both opportunities for cultural exchange and understanding, as well as concerns about the loss of cultural identity. The text underscores the importance of appreciating the authenticity and cultural roots of Jamaican music in the face of globalization.

Key words: media, globalization, globalization of culture, Jamaican music.

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МЕДІА ТА ГЛОБАЛІЗАЦІЯ КУЛЬТУРИ НА ПРИКЛАДІ ЯМАЙСЬКОЇ МУЗИКИ

У статті досліджується вплив медіа та глобалізації на культуру, використовуючи ямайську музику як приклад. Розпочинається наголошенням на ролі медіа в глобальному поширенні культури, що сприяє виникненню концепції глобалізації у 1990-х роках. Автор обговорює, що глобалізація охоплює не лише "МакДоналдізацію", а й різні реакції на нові культури – від повного прийняття до часткової адаптації. У контексті Ямайки, як колоніальної країни, виник конфлікт культур, оскільки зразки, закладені колонізаторами, зустрічались з місцевими цінностями. Текст розглядає історичний фон, згадуючи імпорт африканських рабів та подальше культурне змішування. Вводиться концепція глобалізації, наголошуючи на її впливі на міжособистісні відносини, культурний обмін та формування універсальної культури. Текст

презентує різні моделі глобалізації, виокремлюючи її багатовимірний характер. Досліджується зникнення культурних меж через технологічні досягнення та зростання міжкультурного обміну. Виникнення нових культурних поєднань, гібридизація та креолізація обговорюються в контексті історичних процесів. Розділ про глобалізацію культури пояснює її три моделі: розширення соціальних залежностей, поєднання соціологічних та культурних процесів та зростання взаємозалежності на різних рівнях соціального життя. У статті стверджується, що економічна потужність, зокрема Північної Америки, впливає на напрям потоку культури, а медіа відіграє ключову роль. Вводиться концепція глобалізації, з наголошенням на адаптацію глобальних ідей, цінностей, товарів і послуг до місцевих звичаїв і потреб. У статті розглядаються культурні екумени, розрізняючи традиційні та сучасні культури, і обговорює глобальне поширення культурних товарів. Останній розділ фокусується на глобалізації медіа та її впливі на культурну однорідність. Згадується вплив популярних телешоу, фільмів та музики на формування глобальних культурних стандартів. Текст визнає можливу втрату місцевих культурних нюансів та контексту через узагальнення медіа для масової аудиторії. Узагальнюючи, автор наголошує на складних взаємозв'язках між культурною глобалізацією та медіа. Визнає як можливості культурного обміну та взаєморозуміння, так і обурення втратою культурної ідентичності. У статті підкреслюється важливість цінування автентичності та культурних коренів ямайської музики на тлі глобалізації.

Ключові слова: медіа, глобалізація, глобалізація культури, ямайська музика.

The media have a significant impact on the social processes taking place in our society. They are one of the main tools that enable the dissemination of culture. This is possible by expanding cultural content (through television, films, books and media platforms), creating global cultural trends, cultural exchange, promoting languages and culture, and the diffusion of technology and lifestyles. In the 1990s, the concept of globalization appeared, referring to trends dominating in culture and not only. We must remember that global processes involve not only "McDonalization", but also concepts that we may not be aware of yet or cannot name. Global culture creates multiplicity, which causes mixing of certain processes, creating new conflicts, but also new combinations. Socio-cultural changes have developed numerous types of reactions to the emergence of foreign or new cultures, e. g. complete acceptance, complete rejection, partial adaptation. Partial adaptation of the so-called Selective adaptation is partial acceptance and partial rejection or simply selecting specific factors that interest a given individual and ignoring others that the individual is not interested in. People from particular cultures are attached to them and to the values they convey. This attachment concerns values, certain norms and institutions to which they are accustomed. However, they very willingly, sometimes perhaps unconsciously, accept and adapt external consumption values such as fashion, entertainment or music (Wnuk-Lipiński, 2004, p. 318).

In colonial countries like Jamaica, there was a cultural conflict. Certain cultural patterns were imposed by the colonizers. Values, customs,

ways of life and beliefs were mixed. The present day evokes in us the need to reflect on the issues of cultural transformations in sociological, cultural and ethnological terms. This article presents a general outline of the concept of globalization of culture and attempts to explain how the media influence this process.

Globalization of culture – explanation of the concept

Globalization is one of the most crucial terms in the vocabulary of social sciences from the 1990s to the present day. The term has several levels, where the cultural aspect is not dominant, a stronger emphasis is put on issues of politics and economy.

Globalization (from Latin globe: meaning a round ball, solid, Globe) is a growing interdependence of events taking place in various corners of the world (Wnuk-Lipiński, 2004, p. 318). According to Andrzej Zachariasz, global is: *general, comprehensive, total, covering the entire Earth, but also integral and universal (...)* it is a set of various wholes existing side by side (Zachariasz, 2000, p. 8). According to Roland Robertson, it is: *the set of processes that make the social world one* (Sztompka, 2009, p. 582). Especially since the inventions of our times make it easier and maybe even impose it on us. The Internet and television support our participation in global events. For Marian Kempny it is: *A social process characterized by the weakening of geographical limitations that previously determined the forms of social and cultural organization* (Kempny, Woroniecka, 1999). Theoretical reflections on globalization may concern the process itself or refer to awareness of it. The communities in which we

grow up are interconnected on various levels, such as economics, culture, finances, and politics. Events on the other side of the globe can affect the most remote corners. This process may have larger consequences, such as a stock market crash, but also smaller ones, such as the fact that Caribbean music is listened to during a disco in a small Polish town. Criminal organizations are also subject to the processes of globalization (trafficking drugs, weapons, "human goods"), (Sztompka, 2009, p. 583).

Trying to define the concept of globalization, we can trace its origins to the times of great geographical discoveries at the end of the 15th century, when physical and mental continental borders were crossed. These processes were strengthened by the scientific revolution in the following centuries. The last decades marked by the IT revolution have provided a new tool, new methods for the activities of the globalization process. According to the author, globalization is *the formation of culture on a global scale, (...) a homogeneous (...) culture, at the basis of which remains a universal plane* (Sztompka, p. 283). Local culture, local folklore becomes a universal culture. The concepts of "globalization" and "hybridization" are often juxtaposed because they concern new connections between cultural norms. In this reference, a definition of "creolization" as "an invented tradition" began to be drawn up.

In the eighteenth century, slaves from Africa were brought to Jamaica, because people were needed to work on the plantations, they replaced the Indians. The island became a central place of human trafficking, which in turn led to revolts of enslaved people. I will discuss this issue in more detail in the next subsection. These events reflected in the future and *brought a real explosion of aspirations for independence in Africa and other parts of the world. Many of the peoples studied by anthropology have become entangled in post-colonial processes and the creation of a new ethnic order on new principles* (Zachariasz, 2000, p. 281).

Globalization in relation to the feelings of the human world can be seen in interpersonal relationships resulting from living together on one planet. These are holistic processes concerning people who treat the Earth as a common place to live, where cultural goods such as music can be exchanged.

The initial gatherings of people who appeared in a given area forced them to communicate with

each other and collect goods together that would help build cultural centers and the foundations of future civilizations. This process is exceptionally important in religious matters such as Rastafari, which also gained global significance. World religions went beyond the framework of tribal or national religions and cultures. I will touch on this topic when writing about Rastafarianism in the second chapter.

Culture itself seems to be a process of globalization as a result of human activities. The very phenomenon of the development of civilizational centers was not yet synonymous with the process of globalization (Zachariasz, 2000, p. 282). Globalization processes, as well as the resulting hybridization and creolization processes, which I will explain later in the text, have their sources or analogies in the past, but then they gain a new meaning. Changes in technical capabilities resulted in a change in communication between individuals. In the past, cultures remained cut off from each other, had the character of individual entities and were unaware of each other's existence. The people of Africa were not aware of the existence of the people of America. Yes, there have been such contacts of a commercial nature, but they have not yet had a global dimension. The exchange of information, the development of technology resulted in an increase in migration, which is followed by an exchange of culture and meaning. so-called the migration of peoples (e. g. through climate change) caused the mixing of cultures and the destruction, or better said, the transformation of civilization. New cultural hybrids and centers of civilization emerged from such mixtures.

Marian Kempny and Grażyna Woroniecka propose three models of globalization.

- Globalization as a mechanism of "extending" social dependencies beyond borders, removing local restrictions.

- Globalization as a mechanism of "compression" (in relation to sociological and cultural processes). At the non-national, local or regional levels, the strict boundaries of societies or forms of organization are broken. Political and administrative divisions occurring, for example, in large corporations, religious groups and even a virtual community are disappearing.

- Globalization as the increasing interdependence of various levels of modalities of social life (e. g. the political sphere along with culture). The point is general, but it is important to pay attention

to this issue because it highlights the rapidly growing relationship between polar categories (Zachariasz, 2000, p. 285).

Local realities meet other realities that interpenetrate and ultimately can "live side by side for some time. People are entangled in multidimensional systems of meanings between communities between which there is a constant flow of information. Differently placed cultures become interconnected, which can cause the culture to weaken. Another reason is that culture is paradoxically everywhere and at the same time divided. The identity of a community does not necessarily result from the awareness of belonging to a given group. Cultural boundaries lose their fluidity. The limits of borders began to wear away and there was an awareness of the weakening of the state framework. Contemporary discourses on this subject often burden globalization with the negative effects of modernity (Zachariasz, 2000, p. 8).

The barrier of distance has disappeared thanks to the technical and information technology development, thanks to which they educated and still educate: *new ways of being a cultural man* (Zachariasz, 2000, p. 284). Globalization is *the shaping of universal culture on a global scale* (Zachariasz, 2000, p. 286), it combines systems into larger semantic groups, but still only creates processes and does not resolve them.

Thanks to the development of transport, intercultural exchange has increased. Once distant cultures could begin to dialogue. However, the result of their interbreeding was the pluralization of black identity (Smardz, 2009, p. 14). *As a result, the descendants of slaves succumbed to European cultural influences, which, combined with the native traditions of the Dark Continent, shaped a new conceptualization called transculturation* – writes A. Smardz.

We can get cultural products from Jamaica ready with one click of the mouse. In the past, any knowledge on this subject could only be obtained from travelers. We choose whether we want to have access to classic reggae, to its hybrids or maybe we will add elements of our own Polish work. In the 1980s, only a few units imported knowledge about the distant island and brought it to our country.

Today, the media play a key role in the globalization of culture. With the increasing availability of the Internet, satellite television and other communication technologies, media content can be

easily distributed around the world. This enables people to access a variety of cultural and informational content from different regions. Contact of native cultures with the culture of the West led to cultural misunderstandings. This clash was particularly evident in the colonial countries, including Jamaica. The import of culture from Europe or North America was often imposed as the dominant pattern and permeated all areas of everyday life: way of life, values, religion, etc. Local cultures, willy-nilly, began to be assimilated to the cultures of the West.

We can look at this event in two ways, through the prism of a civilizing mission and cultural imperialism:

1. Civilization mission.

The colonizing countries wanted to displace local culture, imposing their own vision and spreading ethnocentrism.

2. Cultural imperialism.

Destroying local cultures, imposing one's own lifestyle, customs, consumer products, art, language, etc. (Sztompka, 2009, p. 585).

Today, patterns are no longer imposed but disseminated through the mass media. The development of tourism brings people from different cultures into contact, cultural dialogue, exchange of passions and experiences. All this is supported by technical and consumer innovations.

It should be noted that the direction of cultural flow is imposed by economic power. Therefore, North America dominates in this matter. Jamaicans migrate north to earn money, which is why they absorbed American culture and its products, or simply the way of being. The greatest opponents talk about the complete destruction of native cultures and content. Defenders of folklore appear, but it is not known whether folklore itself needs this defense. Two tendencies of a new tribal consciousness meet. The first, as broadening horizons beyond the closed space in which one has lived so far in matters of thought. The second, as a stronger identification with what is local. The language of international communication is English. Cultural goods that are created in this language become finished products, they are not relegated to local circulation (Sztompka, 2009, p. 586). It may happen that the global culture penetrates the local, which results in the creation of new cultural combinations. Then we talk about glocalization, i. e. the global production of ideas, values, goods and services

that are adapted to the habits and needs of the local population (Sztompka, 2009, p. 586).

Cultural ecumenes are different for traditional cultures and different for modern ones. Traditional ones are closed in specific frames, for specific members. Modern cultures, on the other hand, are open and interactions are intended for members of the whole globe. Piotr Sztompka writes about the global ecumene: *Cultural flows within the global ecumene are neither symmetrical nor reciprocal. Most are unidirectional, with a clear distinction between the centers that initiate cultural content and messages and the peripheries where they are taken over and adapted. Opposite flows, from the periphery to the centre, are rare and generally concern the more marginal aspects of culture.*

The global ecumene according to Ulf Hannerza: (...) *It refers to the interdependence in the world, through interaction, exchange and related development, affecting especially the organization of culture* (Hannerz, 2006, p. 19). The global senders of cultural goods and values are located in the center, while the peripheries occupy more or less that part of the cultural arena of globalization, where both the reception of values and cultural goods circulating globally and the emission of goods and values on a regional scale take place. The global cultural arena runs along the center-periphery axis. Edmund Wnuk-Lipiński claims: *The periphery consists of those parts of the cultural arena where the reception of cultural goods and values from the global and regional circulation prevails. This does not mean (...) that original cultural goods and values do not arise, but that their circulation is almost exclusively limited to the local cultural circle and is unknown outside this circle* (Wnuk-Lipiński, 2004, p. 49). Reggae music transcends national boundaries. Although it is produced on the outskirts, it becomes a creative center and goes beyond its own locality.

Globalization of culture and the media

Media globalization has led to a degree of cultural homogenization. Popular TV shows, movies, music and other content can influence cultural standards and preferences around the world. This can lead to aspects of local culture becoming less relevant or being replaced by more global trends. The media often convey content in a general way

suitable for a mass audience. This can lead to the loss of subtle nuances and cultural context. For example, reggae music may portray certain cultural stereotypes, but these stereotypes do not reflect the reality of the culture it depicts. The globalization of the media enables the dissemination of culture and values between different countries and regions. This can promote cultural exchange and understanding between people from all over the globe. Social media play a particularly important role in cultural globalization. People all over the world can easily communicate and exchange cultural content. This can lead to global trends in fashion, music and more. Media globalization can also cause cultural clashes. We often encounter situations in which cultural and religious differences are exposed or used to create controversial media content. In response to cultural globalization, some countries and communities are working hard to protect and promote their own culture. These can be legislative initiatives or programs to support local media creators. It is worth noting that the relationship between cultural globalization and the media is complex and will have different effects depending on different contexts and perspectives. For some it may be an opportunity to communicate and learn about other cultures, for others it may be a fear of losing their cultural identity.

Summary. The globalization of culture through the media affects various aspects of our lives. It was thanks to these processes that Jamaican music found its way to Poland. This pulsating musical form, rich in historical and cultural references, has gained fame around the world thanks to the global spread of media. Thanks to the Internet and international music platforms, Jamaican artists can share their work with audiences around the world. Fans of reggae, dancehall and other Jamaican music genres can discover new sounds from distant corners of the world. However, it is important to appreciate the authenticity and cultural roots of this music, so that globalization does not lead to the loss of its original meaning. In the next steps, this will enable the respect and cherishing of the uniqueness and heritage of Jamaican music. Especially in times when globalization and media are opening the door to international understanding and cultural exchange.

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