

The Cultural And Public Diplomacy In The Digital Age

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Abstract: The article describes such concepts as culture in the globalization system, public and cultural diplomacy, as well as some aspects of their implementation in the digital era. Separately, the connection between the decision of the elites and what measures will be taken in the future is mentioned.

Index Terms: Public Diplomacy, "Public Diplomacy 2.0", culture, globalization, cultural diplomacy, digital technology, China, USA, Confucius Institute, "soft power".

1. INTRODUCTION

The cultural diplomacy, being an integral element of public diplomacy, is an important tool for building predictable international relations and digital technologies contribute to this in many ways. Not all countries understand this, but, nevertheless, states make great efforts to establish dialogue with various communities and attach importance to this area. It is also an element of "soft power", the use of which in isolation from classical power is not effective. To modify the running headings, select View | Header and Footer. Click inside the text box to type the name of the journal the article is being submitted to and the manuscript identification number. Click the forward arrow in the pop-up tool bar to modify the header or footer on subsequent pages. IJSTR staff will edit and complete the final formatting of your paper.

2 THE MAIN RESULTS AND FINDINGS

Culture as a concept draws a person's attention to the non-biological, non-racial, non-instinctive foundations of something more magnificent, what is called civilization: its values, techniques and ideas in all spheres of life. Simply put, culture is part of the human behavior that we study. In this vein, cultural anthropology more than any scientific discipline has determined that it is precisely the cultural foundations that underlie human behavior and consciousness, as such. Culture is important because it reflects values, the community's perception of the world, and its comprehension helps people of different countries to better understand each other, i.e. cultural interaction is an integral element of mutual understanding between states. In turn, cultural globalization can be called a phenomenon through which our daily life, being influenced by the interaction of goods and ideas, reflects the standardization of cultural expression throughout the world. Spurred by the effectiveness and in many ways the attractiveness of wireless communications, e-commerce, popular culture and international tourism, globalization is seen as a trend towards universalization, which will make the lives of entire communities in many ways similar and identical.

However, this statement would be controversial, at least. Although some aspirations to achieve homogeneity are indeed observed, they are very far from creating anything even remotely similar to a single world culture. Here is an example of a prominent representative of globalization - the world famous McDonald's chain of fast food restaurants. The menu at McDonald's in Mumbai, Tokyo, New York and Almaty is strikingly different with the seemingly uniform design of restaurants and other attributes (Eazydiner.com; Restolife.kz; Delishaby.com). Indian McDonald's doesn't sell beef hamburgers, because the cow is sacred in Hinduism, and all food is cooked with seasonings in Almaty. In Tokyo, the menu includes Teriyaki McBurger, Tamago DoubleMack, and in New York - no, and the size of Japanese glasses for drinks is much smaller than in an American restaurant. Thus, in the context of globalization, cultural characteristics and national values remain unchanged, although minor modifications (the so-called glocalization phenomenon) can be thrown (Sharma, Chanchal, 2009; Habibul Haque, 2004).

Once, the German philosopher Friedrich Nietzsche acquired a typewriter and quickly learned to work on it: "After a week of typing on a typewriter, I no longer needed my eyes", I could work "even with my eyes closed" (Kittler F., 1986). And this was very useful to him, because he was inexorably losing his sight. The acquisition of a typewriter from now on forever changed Nietzsche's discourse, making his works more aphoristic, he switched from endless reasoning to a more concise presentation of thoughts. And when these changes were pointed out to him, the philosopher agreed, noting that "the instrument with which we write participates in the work of our thought" (Unser Schreibzeug arbeitet mit an unseren Gedanken) (Nietzsche F., 1882). Why this example? In conditions of rapidly changing and globalizing, or if you wish - glocalizing, peace, in the absence of new ideas or their crisis, the cultural aspect of public diplomacy comes to the fore. And a significant role in this is played by modern communications and technologies related to the Internet. In the cultural advancement of the country, the promotion of its values and ideas, such traditional tools as television, radio and cultural centers are hopelessly outdated. Television and the radio center assume a one-way flow of information, leaving no room for feedback from the target audience. Cultural centers are not everywhere, often they exist at the embassy of the country only in the capital, and ordinary citizens who are interested in the culture, scientific and other achievements of the country need to get to it from the regions, spending a lot of time. Another thing is the Internet, but rather websites (Web 1.0) and social media (Web 2.0). At one time, the Barack Obama

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administration was very successful in this: during the election campaign, supporters were able to track events through Myspace and YouTube (Podcastingnews.com, 2008). There was also a campaign to raise funds through the mass mailing of SMS. In the future, the use of these communication technologies, or, as they are now called, applications - which encourage cooperation, interaction and contribution - was transferred to the administration of President Obama, in many ways to the White House and public diplomacy programs of the US Department of State (Iosifidis Petros & Wheeler Mark, 2016) However, the idea itself was not new. At the initiative of James C. Glassman, Under Secretary of State for Public Diplomacy and Public Affairs, the Public Diplomacy 2.0 program (Glassman J., 2008) was launched in the State Department in the last days of the George W. Bush administration. His principal idea was to use technology and social media to promote dialogue where the United States would broadcast its views. At the same time, the lack of absolute control over the platform for exchanging views and ideas is one of the characteristic features of Public Diplomacy 2.0. Experts note that if there is fear that it is impossible to control the message, the best and more preferable approach is that it would be much more convenient to influence the message, since the technology itself is not the answer, but there are always risks associated with this tool. This aspect of diplomacy arose precisely in the last days of the Bush administration, because Washington finally realized and recognized that the voice of the US government no longer arouses trust in the world arena - they no longer believe it. Therefore, Washington began to search on the Internet for opinions that would generally be in tune with US policy, meet national interests and not belong to the government, and tried to give them a platform for speaking out, since another feature of the process is a bilateral exchange of views. Thus, as noted by Russian researcher A. Marchukov, the term "Public Diplomacy 2.0" most accurately defines the means by which foreign policy activities are carried out (exclusively Web 2.0 programs), indicates the interactivity of communication (using Web 2.0 programs implies feedback), indicates proximity to public diplomacy (based on the name of the term) (Marchukov A., 2014). In other words, with the help of Public Diplomacy 2.0 it is possible, if not to change world public opinion, then at least to influence it. What is happening today? What is the role of public and cultural diplomacy in US international practice? The impact of Internet technology on politics is of particular importance. The ability to directly influence the public, even to its smallest groups, broke the previous consensus on the priorities of the agenda, thereby making it possible to raise specific issues and public aspirations. Political leaders of countries, under tremendous pressure from small-town issues, are deprived of the opportunity and time to think or reflect on the context itself, thereby limiting the space for maneuver in developing a common vision. As Henry Kissinger wrote in The Atlantic magazine: "The emphasis on speed in the digital world impedes reflection ... here values are formed by subgroup consensus rather than introspection. For all its [digital world] virtues, there is a risk of the opposite effect, since its conventions outweigh the benefits "(Kissinger H., 2018). Compared with the United States, Chinese cultural diplomacy has only recently gained momentum and is an important factor in promoting Beijing's interests, especially in the context of the One Way Silk Road initiative. Chinese Prime Minister Hu Jintao in his address to the 17th Congress of the Communist

Party of the People Republic of China devoted a separate chapter to his speech on the need to invest strength and resources in harmonious development through a scientific approach to development - i.e. into "soft power." In particular, he said that in order to build a developed society, the Chinese will demonstrate high ethical standards to the world, and China will strive for great cultural achievements. According to him, China will have the best institutions in all areas, and Chinese society will demonstrate exceptional vitality and will open up to the world and be friends with it in order to make a great contribution to human civilization (Official website of the PRC Government, 2007). Following this political course, which was developed by the current Prime Minister of China Xi Jinping, the work of the Confucius Institute, which was first opened in Seoul in 2004, was further developed. So, it is planned to increase their number to 1000 by 2020. This institution itself is managed by the State Chancellery for Spreading the Chinese Language Abroad of the Ministry of Education of the People's Republic of China (Hanban for short), and is also the hallmark of Chinese cultural diplomacy. Its main task is "to provide an opportunity for everyone to learn Chinese, Chinese literature, as well as deal with problems associated with China" (Confucius Institute at Al-Farabi Kazakh National University, website), which, according to the plan of the Chinese side, should contribute to improving understanding of China and its culture as a whole, as well as strengthening Beijing's ties with foreign countries and the diaspora. According to experts, Beijing is strategically choosing the location of the Confucius Institutes in order to advance its interests. So, in countries with a large Chinese diaspora and a high level of conflict, the most Confucius Institutes are opening. In addition, countries with more Chinese companies are more likely to vote with Beijing at UNGA sessions and have fewer military disputes with China and open more Confucius Institutes (Custer, S. et al, 2018).

Thus, we can distinguish the following features of modern public diplomacy:

- 1) Modern communication technologies facilitate the establishment of interconnections within social networks and online communities;
- 2) Public diplomacy today is largely dependent on user-generated content (that is, it depends on comments on social networks and blogs to uploaded videos);
- 3) Public diplomacy operates within the framework of horizontal networks built on the exchange of information, and not on the transmission of information messages from top to bottom, as is typical for vertical networks in the era of traditional public diplomacy.

What awaits public diplomacy in the future? It is obvious that public diplomacy, as well as its integral cultural element, will greatly contribute to the general democratization of international relations. Culture, being an integral and important element of the so-called "soft power", will help different communities to understand each other (hence the relaxation of tension in the international arena), and digital technologies, being a relatively low-cost tool, will be an important help in this (Sayfullayev D., 2016). When we say "soft power", we do not mean a certain postulate of international law. On the contrary, it is an opportunity to influence others and get what they want through the attractiveness of society and persuasion, rather than intimidation or direct payments (Nye J., 2004). When

Joseph Nye, a political scientist and theorist of soft power, talked about it in his books, he did not propose replacing it with the usual power in our understanding, namely, tangible, something that can be thrown into a chest or a city. At least, Kenneth Waltz and the rest of the neo-realists, who became extremely popular in the 70s, saw this power (Waltz K., 1979). On the contrary, as practice shows, “soft power” must be combined with “hard power” and only then can it show its effectiveness. American culture in itself, with its universalistic values and other aspects, from Hollywood and country music to the Iron Man comics and the elite Ivy League universities, does not guarantee that the whole world will like the USA. At least the Iranian mullahs and Chinese comrades would agree. The administration of George W. Bush, and, in particular, the Secretary of Defense Donald Rumsfeld, did not understand the concept of “soft power” and hence the whole tragedy that erupted after the events of September 11, 2001.

4 CONCLUSION

Cultural diplomacy, skillfully carried out using digital technology and one of the elements of public diplomacy, is an alternative to the use of force in international relations, and will remain so. It is naive to believe that only a cultural dimension without economic development indicators, as well as the deep value development of a society that keeps up to date, modern and open, can somehow influence the decisions made by other countries in the international arena. At the same time, public diplomacy along with cultural and digital aspects will remain the most attractive instrument of international politics. Perhaps this is the only thing that remains to be hoped for.

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