Universal values and democracy

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Abstract

The current polemic revolves around many concepts that are involved in the shaping and remodeling of the world and its priorities. They are overlapping each other and most of the time are found controversial, if not the diametrical opposite of what is supposed to be humankind's evolution towards the best. This paper aims to elucidate through scholars' different analyses and points of view, a valid definition of this very term of democracy. Democracy under American values and globalization is an attempt to subdue obliquely the rest. These values are important issues raised by superpowers of politics, and most of the time, they are but arguments, cues by which they exercise their will upon the very discreet nation-states as they are evolving.

Keywords: Democracy; globalization; human; universal; values.

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1. Introduction

To understand the concept of globalization, a need to scrutinize its bases is to be deeply and seriously held through a solid observation of the phenomenon (Krick, 2022). By the same token, the bases in question should be the American values, perhaps structured upon a whim on the route of the evolution of the world; another straw taken to certify the dead men's path and the death sentence that lies in the corridor most of the afternoon. Americans approached the national character using clever negotiations between the individual personality and the social group (Chen, 2019). They have apportioned a remarkable extent of prominence to "values analysis" in the 1950s to "values clarification" in the 1970s and 1980s, for the sake of instituting the correlation of a set of prevailing and drastic value systems and the universal commonsense.

Although the initial turnouts of the term globalization in the English language can be drawn back to the 1940s (Frith & Mueller, 2010), it was not until half a century far ahead that this notion took communal awareness. The axiom 'globalization' blasted into the 'Roaring Nineties' because it seized the progressively self-determining nature of social life on our globe. Twenty years later, one can track millions of references to globalization in both virtual and printed space.

1.1. Purpose of study

This paper aims to elucidate through scholars' different analyses and points of view, a valid definition of the term democracy.

2. Materials and Method

This study is a qualitative study that used a descriptive method. Resources gathered from previous studies and literature on the subjects of interest. The study made the right ethical considerations and no human, animal, or the environment were harmed by the process or the results of this study.

3. Results

Kenichi Ohmae in 'The End of The Nation State' and Thomas Friedman in 'the Lexus and the Olive Tree', argued that "globalization was an inevitable techno-economic juggernaut spreading the logic of capitalism and western values by eradicating local traditions and national cultures" (Steger, 2017. P. 31). This significant concept of globalization as a watercourse breaker leveling local, national, and regional scales, also seemed as a menace of 'Americanization' lingering in the rest of the realm of humans.

Beetham, Crozier, Huntington & Watanuki (2013), posited that there should be something to be as 'the west and the rest'. However, the latest open disputes about the suspected waning of the United States in the age of Obama and the analogous upsurge of china and India have done little to moderate this unyielding gulf suggesting that. As a result, many individuals still have distress identifying globalization for what it is; **"**the innumerable arrangements of connectivity and pours associating the local (and national) to the global- as well as the west to the east, and the North to the West" Globalization is also understood as a condensing 'global-local nexuses, or what some global studies scholars refer to as glocalization (Tucker, 2022).

3.1. Towards a Definition of Globalization

Globalization has been variously used in both the common press and theoretical literature to describe a procedure, a state, a structure, a dynamism, and an era (Krejsler, 2021). The above contending brands have altered denotations and therefore it should be reasonable to embrace the term 'globality' to suggest a social circumstance considered by constricted global economic, political, cultural, and environmental interconnections and tides that sort most of the presently standing edges and precincts extraneous.

Yet, it should not be presumed either that globality is already upon us, or that it designates a determinate endpoint that impedes any further enlargement (Zhou, 2022). Relatively, this notion indicates a future social circumstance that, like all circumstances, is ordained to give way to new patterns (Jost, Baldassarri & Druckman, 2022). For the case in point, it is plausible that globality might eventually be transformed into something we might call planetary- a new social situation brought about by the efficacious occupation of the solar system.

More than that, we could simply visualize altered social exhibitions of globality. One might be primarily based on standards of individualism, competition, and laissez-faire capitalism, while another might draw on more collective and compliant norms. These potential substitutions point to the profoundly indeterminate character of globality.

> *The term globalization applies to a set of social processes that appear to transform our present social condition of conventional nationality into one of globality. This does not mean that the national and the global are becoming extinct and irrelevant. The national and the local are changing their character as a result of our movement towards globality (Steger, 2013. P. 30).*

At its basic, then, globalization is around fluctuating practices of human connection at the center of three contentions; First, we are slowly leaving behind the condition of modern nationality that gradually unfolded from the 18th century onwards; Second, we are moving towards the new condition of postmodern globality, and third, that we have not yet reached it. Notice that the conceptualization of globalization as a dynamic process rather than a static condition forces the researcher to pay close attention to the shifting of perceptions of time and space mediated by digital technology.

3.2. The American Value System

The American value system underlines a condensed study of personality traits and behavioral and institutional patterns. In this way, some researchers pointed out that the examination of values has now been widely accepted as a coordinated approach in national character analysis. This means that there would be an internal and external tolerance and adoption of these values by non-American dreamers of a perfect and equal life; deceived to a certain extent, for there are contracted views of the issue at this point. On the one hand, many scholars have found in it a key to aspects of the American character, which are less consumed by other ways of investigation. They emphasize the 'the core' or the 'focal values', in Luedtke's (1992) proper words.

On the other hand, Luedtke (1992) adds that others stress the 'diversity', pluralism, and 'tensions' within the American national values, that is the relative changes and continuities of values over a chronological idealistic change done through the very different political and economic transformations interrelated and intertwined at a transcontinental scale. This means that the world's shape and order might depend on the political confines, which are less taken into consideration in the current time. However, the strikes should be measured at a virtual scale through cunning manipulation of wills and values, and beliefs. In other words, pinpoint the omnipotence of the manipulation of interculturality of the American elites.

In the early 1960s, Albert and Williams (as cited in Luedtke,1992, p. 23) shifted the focus toward the particularities of these values by putting forward the following points:
- An activist approach to life, based on mastery rather than passive acceptance of events.
- Emphasis on achievement and success is understood largely as material property.
- A moral character, oriented to such puritan virtues as duty, industry, and sobriety.
- Religious faith
- Science and secular rationality, encouraged by the view of the universe as orderly, knowable, and benign, and emphasizing an external rather than inward view of the world

- A progressive rather than traditionalist or static view of history, governed by optimism, confidence in the future, and a belief that progress can be achieved by effort
- Equality, with horizontal to equalitarian rather than a hierarchical view of social relations
- High evaluation of individual personality, rather than collective identity or responsibility
- Self-reliance
- Humanitarianism
- External conformity
- Tolerance of diversity
- Efficiency and practicality
- Freedom
- Democracy
- Nationalism and patriotism
- Idealism and perfectionism
- Mobility and change

Luedtke (1992) considers these values under democracy which are part of a whole, and sees them to be globalized using the widespread Americanization through multiple and distinct means, namely; the media, Hollywood productions, and the social network as an intellectual virus injected to colonize the mind rather than trespass the geographical confines with tangs and marine troops. In his book, Making America, Luedtke (1992), in editing a bulk of articles and research of politicians and scholars, took part in the advent of American values. However, while there will be saliencies of values in various groups and regions, this "modal personality" is, to some extent held in some form of deferment. Walt Whitman (as cited in Luedtke,1992, p. 24) ingeniously observed for the American people of the mid-nineteen century: "reconciling and explaining the multitudinous American character has provided a school of scholarship in the most recent period occupied with 'paradox', 'counterpoint', 'dilemma' and 'enigma'…".

The contradiction in question has often been raised by scholars like Noam Chomsky mentioned in the article of Fuller (2002) entitled 'Chomsky on Global Myths and realities', within which he explains the dilemma by a trilemma in which the American policy stood a "de facto" government that looks at justice and equality perfect when it is not about "de jure" discrimination against Black Americans.

It is perhaps the most enduring in the American culture in the coexistence of an official creed of individual freedom and the globalization of democracy pregnant with unsettled and fancy values. Moreover, many talks and walks have been recorded around the recurrent issue of democracy and its attributes (Östlund, 2021). Dye and Zeigler (2009) describe the dilemma as an ironic view of the world changing inward and forward the boundaries of the human and the superhuman, wherein the world's pagan and heathen attitude is always strained to the potential to be protected. In other words, what the elites had done ever since to make everyone unprepared for a rapid change at all levels of analysis afflicting thereby with an Irony called 'the Irony of Democracy'; epitomizing the leaders of the world and their worlds in the elites produced by the American system.

In this tradition, the authors make the difference between elites and masses which stands for an issue tremendously dangerous for the nation-state itself before undertaking the 'hybridization' of other peoples. By and large, the shaky and vulnerable foundations of democracy lie in the restricted number of Americans who believe in democratic values and principles such as; freedom of speech and press, and tolerance of diversity which is not the case for most of the American population. While most people voice superficial agreement with abstract standards of democratic values, they do not translate them into actual and genuine patterns of behavior.

The question is whether democracy and individual freedom can survive in a country where most people do not support these principles in practice, then how could they be spread all over the world and adopted by peoples of distinct thinking and beliefs? (Dye and Zeigler, 2009: p. 123). The issue is that democracy must be installed all over the world and that the latter has become a global

village. Still, in progress, many controversies rise and ignite waves of conflicts and civil wars such as the Arab Spring. The very dwellers of these nation-states do not realize that this very concept did not work even in its absolute cradle, painfully hypnotized and paralyzed to realize that the American dream might absorb old cultures without a pedestal to reach upon or at least distort and diminish their national consciousness.

In the annoyed sea of politics and culture, identity stands as an independent candidate for extinction if not vanishing. In this way, Lustig et al. (2006) in their book Intercultural Competence: Interpersonal Communication Across Cultures, describe features of interactions between cultures that existed before being launched and triggered by the American elites to be the way the world has to behave, live and think. They approached the culture as being the basis of any nation-state and highlighted the cultural patterns and communication taxonomies.

On the one hand, the Globe cultural taxonomy comprises many elements that stand for human values of behavior and coexistence with each other in one nation-state and at a global scale. In other words, stands for their globalization. They are the vein as follows: **"**power distance, uncertainty avoidance, ingroup collectivism, institutional collectivism, gender egalitarianism, assertiveness, performance orientation, future orientation, and humane orientation" (Lustig et al. (2006 p. 108). They may exist in practice in a communal political system such as China or a democratic nation like the United States of America. They may be the tenets of a given religion or even the legacy of an IBO tribe in the African continent. In other words, they are part of human atavism, deeply rooted in his soul and psyche besides his democratic thinking.

On the other hand, Hofstede (2013) puts forward his cultural taxonomy more specifically, not global, but for developing an intercultural capacity to communicate with another culture from the point of view of one's own culture and at the same time keeping the clash and conflict aside. In other words, becoming an intercultural speaker capable of communicating with other speakers from different cultures without being hypnotized, paralyzed, or hybridized, is a challenge for Hofstede. He describes his taxonomy by defining its patterns: power distance Vs uncertainty avoidance, individualism vs collectivism, masculinity Vs femininity, long term Vs short-term time orientation, indulgence Vs restraint, monumentalism Vs self-effacement, by which he opposes and contrasts something proper to the individual to other of mass.

Furthermore, Hofstede (2013) deems a difference that has a similarity with American values by stressing the conflict between individualism and the ingroup concept of collectivism, by joining the individual to the mass as opposed to elites and mass; raising gender discrepancies universally claimed by adepts of egalitarianism; restricting future orientation to long and short term processing of matters and issues; specifying humane orientation to the indulgence and restraint which are virtues of great prominence.

4. Conclusion

Self-effacement is concerned with the identity issue previously pointed out in this study to be a very serious problem when dealing with democracy, its globalization, and its patterns deeply associated with the clash of cultures and hence of civilizations. Upon the afore analyses, assumptions, and theories, democracy and American values are still on the line. Though strangers at home, they are still devastating many cultures, political systems, and nation-states. They existed before and have been classified and stratified.

However, having been adopted by superpowers, assumptions, and theories, democracy and American values endeavor and present a genuine extension to the world of politics and diplomacy. In other words, their intensification comes from the effect of globalization and using the global-local nexus. This includes parameters such as intensity, extensity, velocity, and impact.

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