

COSMOPOLITANISM AND “THE SENSE OF WORLD CITIZENSHIP” IN TRANSCULTURATION PROCESSES

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Abstract

Transculturation processes, which encompass cultural values, actions, works, rhetoric, cultural structures, cultural production, cultural change, cultural transformation, identity designation, and identity construction, constitute a paradigm that has shaped social reality within the universal spectrum of human experience, perception, and action. Within this paradigm, the dynamic processes of transculturation transcend regional boundaries, establish universal cultural formations through multilayered connections, facilitate the emergence of a universalist perspective on the world, and foster a profound understanding of how institutions, ideas, and socio-political networks should be interpreted. In this context, cosmopolitanism and the sense of world citizenship, which enable these processes to unfold both diachronically and synchronically under historical conditions, present a temporal framework in which every individual is regarded as significant. These concepts advocate for a shared perception of humanity centered on global peace and characterize relationships and connections on a global scale through universal principles. This article proposes a theoretical framework for examining the social and global imperatives inherent in transculturation processes and conceptualizes the role of cosmopolitanism and the sense of world citizenship in shaping global evolution within a comprehensive framework.

Keywords: Transculturation, Transculturation Processes, Cosmopolitanism, The Sense of World Citizenship

JEL Classification: P20, P50, P59.

Highlights

- This article presents a theoretical approach to the examination of social and global needs regarding transculturation processes.
- The sense of world citizenship provides an understanding that every person is important on a temporal scale, defends a common perception of humanity on the axis of world peace, and characterizes relations and connections on a global scale with universal principles.
- The processual dynamics of transculturation carry cultures and values beyond regional borders, create universal cultural formations with multi-layered connections, and prepare the ground for the emergence of a universalist view of the world.

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TRANSKÜLTÜRASYON SÜREÇLERİNDE KOZMOPOLİTANİZM VE “DÜNYA VATANDAŞLIK DUYGUSU”

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Öz

İnsanların kültürel değerlerini, eylemlerini, eserlerini, retoriklerini, kültürel yapısını, kültürel üretimini, kültürel değişimini, kültürel dönüşümünü, kimlik adlandırması ve kimlik inşası gibi hususları içeren transkültürasyon süreçleri, insan deneyiminin evrensel yelpazesi, insan algısı ve eyleminde toplumsal gerçekliği şekillendiren ve şekillendirmeye devam eden bir paradigmadır. Bu paradigmada transkültürasyonun süreçsel dinamikleri kültürleri ve değerleri bölgesel sınırların ötesine taşır, evrensel kültür teşekküllerini çok katmanlı bağlantılarla meydana getirir, dünyaya dair evrenselci bir görüş ortaya koyulmasına ortam hazırlar ve kurumların, fikirlerin, toplumsal ve politik ağların nasıl anlaşılması gerektiğine dair derinlikli bir anlayış oluşturur. Bu anlayış kapsamında süreçlerin tarihsel koşullar altında diakronik ve senkronik bir şekilde gerçekleşmesini sağlayan kozmopolitanizm ve dünya vatandaşlık duygusu, zamansal ölçekte her insanın önemli olduğuna dair bir anlayış sunar, insanlığa yönelik ortak bir algıyı dünya barışı ekseninde savunur ve küresel ölçekte ilişkileri ve bağlantıları evrensel ilkelerle karakterize eder. Bu kapsamda bu makale, transkültürasyon süreçlerine dair toplumsal ve küresel ihtiyaçların irdelenmesine yönelik teorik bir yaklaşım sunmakta ve kozmopolitanizm ve dünya vatandaşlık duygusunun dünya evrimini biçimlendirmedeki yerini bütünsel bir kavramsallaştırmayla ele almaktadır.

Anahtar Kelimeler: Transkültürasyon, Transkültürasyon Süreçleri, Kozmopolitanizm, Dünya Vatandaşlık Duygusu

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Öne Çıkanlar

- Bu makale, transkültürasyon süreçlerine dair toplumsal ve küresel ihtiyaçların irdelenmesine yönelik teorik bir yaklaşım sunmaktadır.
- Dünya vatandaşlık duygusu, zamansal ölçekte her insanın önemli olduğuna dair bir anlayış sunar, insanlığa yönelik ortak bir algıyı dünya barışı ekseninde savunur ve küresel ölçekte ilişkileri ve bağlantıları evrensel ilkelerle karakterize eder.
- Transkültürasyonun süreçsel dinamikleri, kültürleri ve değerleri bölgesel sınırların ötesine taşımakta, evrensel kültür teşekküllerini çok katmanlı bağlantılarla meydana getirmekte ve dünyaya dair evrenselci bir görüşün ortaya çıkmasına ortam hazırlamaktadır.

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INTRODUCTION

Transculturation exerts a profound influence on the human element, shaping perceptions related to culture, environment, class, and conscience. Transitions from one culture to another occur, sometimes through individuals’ own volition and sometimes beyond their personal choices. Particularly during periods of transition, individuals driven by a desire for change and freedom reach a new stage through transculturation. These transitions may occur gradually or abruptly, leading to the blending of races and cultures, followed by the emergence of economic and cultural classifications. As societies engage in these classifications, they discover one another and generate cultural production (Ortiz, 1947). At this stage, cosmopolitanism establishes an inclusive framework that responds to the shared needs of humanity through definitions and propositions, aids in the completion of civilizational projects, seeks to embed the sense of world citizenship in lasting values, and extends national citizenship beyond the nation-state (Balibar, 2018). In this regard, the present article first examines the scope of transculturation. Then, it focuses on defining cosmopolitanism to clarify the concept of cosmopolitanism and the sense of world citizenship within transculturation processes.

1. THE SCOPE OF TRANSCULTURATION

The term *transculturation*, coined by the Cuban anthropologist Fernando Ortiz, is defined as a process of economic, racial, linguistic, gender-based, and cultural transformation (Arroyo, 2016: 133). Transculturation can be conceptualized as a process of cultural change that involves the acquisition and relinquishment of cultural elements through an exchange in which both components undergo transformation. This process gives rise to a new phenomenon, thereby marking the emergence of an original and distinct phase in which cultural transformation takes place. Transculturation is a system in which both cultures contribute proportionally, collaboratively creating a new

civilizational reality and fostering interaction and exchange between cultures (Ortiz, 1947).

Transculturation is a social orientation and interaction process that fosters cultural commonalities, thereby enabling individuals to engage with worlds beyond their immediate ones. It carries significance for individuals in terms of belonging to a particular culture and facilitates the transmission of cultural elements in various forms. As an evolution of sameness, transculturation creates a space for converging emotions and thoughts while shaping social bonds through cultural and intellectual combinations (Aydemir, 2024). In this context, transculturation brings together the phases of cultural blending within societies, emphasizing shared experiences and interactions rather than conflict and division between cultures. Moreover, on an individual level, it establishes a cultural access point that proves beneficial to the individual, constructing a way of life and a cultural framework that interweaves and emerges from different cultural elements (Welsch, 1999).

Transculturation is a concept that describes the interaction and influence of different cultures on each other, resulting in the formation of a globalized transculturality, which occurs through the establishment of contact zones at various levels between diverse regions. The rise of globalization has led to the acceleration of cultural transformations, making them a common occurrence in everyday life (Hepp, 2015). Transculturation not only encompasses the creation of cultural phenomena but also involves the potential disappearance of a society’s culture. In instances where a dominant culture influences and transforms a subordinate culture, transculturation can result in the emergence of a new cultural identity (Ortiz, 1947). The process of transculturation facilitates the acquisition of new ideas and habits while social and political contexts permeate local customs, which, in turn, are adapted

to the ideas and habits transmitted by local communities (Cobb, 2022).

Despite the presence of varying agendas and geopolitical conditions, transculturation has become increasingly hegemonic through interactions, generating harmonious representations driven by reflexive collaborations (Arnedo-Gómez, 2022). In these harmonious representations, cultures interconnect to form new designs, while social, cultural, political, economic, and artistic dimensions contribute to creating a model of harmony. Through this model, cultural elements actively transcend boundaries as carriers, influencing and shaping other cultural practices.

In the context of cultural practices, individuals with diverse social ideals and beliefs may go beyond merely internalizing a transmitted culture; they may also explicitly or implicitly reject it. At this juncture, transculturation, shaped by values under the standardization of cultural patterns and conditions of cultural hegemony, is a mechanism that dismantles elements supporting resistance. Doing so fosters a culture and civilization in which shared values are accepted. Through its sociocultural, psychological, and economic impacts, transculturation facilitates a culture’s complete or partial internalization, thereby establishing a framework that enables the adoption of certain stereotypes.

The process of characterization and adoption can occur gradually or rapidly, sometimes voluntarily and at other times through coercion. In this regard, transculturation involves the emergence of a new cultural phenomenon, shaping everyday experiences. The significant influence of radio, television, cinema, publications, and social media, along with the increasing accessibility of transportation networks, affects transculturation processes to varying degrees. In recent years, the interconnectedness among different cultures, driven by political, social, and economic factors, has led to the convergence of meanings and contexts. This has resulted in the expansion of the reach of cultural forms, thereby facilitating the acquisition

and utilization of culture, which in turn fosters cultural enrichment rather than conflict.

2. COSMOPOLITANISM AND ‘THE SENSE OF WORLD CITIZENSHIP’ IN TRANSCULTURATION

In today’s world, where individuals increasingly seek new environments and cultures influence human experiences within ecosystems and relationships with the world (Sayan, 2024a), cosmopolitanism fosters a robust and self-assured sense of belonging—such as in the instances of German constitutional democracy, American democracy, or the European way of life. Individuals complete their sense of belonging only through a universal element. Cosmopolitanism posits that individuals have the capacity to belong anywhere, that humanity shares everyday needs and struggles, that these struggles can be addressed collectively, and that processes involving coexistence with others are both possible and necessary. Cosmopolitanism transforms what precedes it by influencing the deployment of political and civil rights, shaping practices of friendship and love, guiding the application of moral judgments, and fostering the formation and organization of civil society, ultimately reshaping social life. As a social framework, cosmopolitanism embraces a perspective that envisions humanity entering an era characterized by universal human rights, perpetual peace, and global governance (Fine, 2007). Within this theoretical framework, love for humanity is prioritized over the love for one’s country, and cosmopolitanism is identified as a philosophical approach that is centered not on reductionism or totalization but on mediation. This approach provides a contextual foundation for the norms necessary to govern relationships between individuals in a global civil society (Benhabib, 2006: 20). In the process of establishing these contexts, transculturation ideas serve to connect people, work, and meanings across diverse settings and locations (Driessen, 2013: 29). For instance, in transculturation processes, prominent global brands such as Hollywood, CNN, Big Mac, and

Microsoft function as mediators, shaping universal identities (Nye, 2005). The transformative power of these entities, alongside traditional media, new media, and other means that drive transculturation processes, gives rise to new cultural phenomena, engendering inherent inclinations within individuals. In this sense, transculturation provides a way for the coexistence of different cultures. Cosmopolitanism offers guidance for achieving desirable transformations in the social order by challenging polarization and fostering modern perspectives.

Cosmopolitanism, which embraces love for humanity without national or ethnic boundaries, represents the fluidity of culture, as well as the integration of moral sentiment, order, and norms. It is a concept that encompasses fundamental aspects of human life, such as human rights, travel, and migration, which are shared experiences among people (Waldron, 2006: 84). By fostering a discourse of universal solidarity, cosmopolitanism characterizes individuals as world citizens, thereby emphasizing mutual interdependence, universal hospitality, and the establishment of solidarities beyond borders (Benhabib, 2006: 175-177). Within the framework of these solidarities, cosmopolitanism instills democratic values, such as the right to freedom and equality among foreign nationals and individuals from diverse nations through transculturation. A prime example is the *Universal Declaration of Human Rights*, adopted by the United Nations General Assembly in its 183rd session on December 10, 1948. This declaration embodies a cosmopolitan vision, offering a perspective aimed at transforming the world through the idealization of human rights. In the adoption of this perspective, transculturation can be guided by powerful forces on a macro level, such as the European Union, ultimately facilitating the implementation of standardized global practices by eliminating polarized sentiments and viewpoints. Another example is the European Union's initiatives to foster a shared culture and standard behavioral norms. The EU's efforts to cultivate a mindset grounded in human rights or to propel human rights

discourse contribute to shaping a global vision, which, in turn, engenders a demand for a cultural framework that embraces human rights consciousness and universal values in other societies.

Individuals with different cultural backgrounds have the capacity to articulate similar aspirations regarding the world in cultural demands. The influence of social conditions gives rise to a shared aesthetic concern, one that envisions a more beautiful and harmonious world (Sayan, 2024b). With these emerging demands and practices, cosmopolitanism, as a unifying vision necessary for global democracy and governance, enables the world's populations to coexist within a universal community to varying degrees. Concurrently, beyond universal realities, local compromises influenced by anthropological and geographical factors give rise to collective actions (Harvey, 2009). In periods marked by resistance and concessions from certain societies, cosmopolitanism fosters an open and understanding attitude toward other cultures and people (Robbins, 2017). This openness and understanding are driven by an increasing interest in cosmopolitan ideas and the growing human need to make sense of the world. Within this dynamic, identity plays a crucial role, as universal laws applied to all humanity shape human values and contribute to forming a shared political, social, cultural, and institutional identity. The construction of this identity, facilitated by cultural instruments linked to globalization, can create a foundation for humanitarian intervention in societies that resist cultural change, potentially removing political barriers to achieving common ground.

In this context, cosmopolitanism influences the evolution of national and international identities, introducing new dimensions to their formation. Additionally, it challenges the legal restrictions host nations impose on transnational populations, underscoring the necessity of expanding the capacity of internationalist thought. By envisioning a world state, cosmopolitanism presents an alternative to the unsustainable opposition

between national particularism and generalized internationalism. Through the concept of global citizenship, cosmopolitanism has the potential to dismantle regionalism, which often prevents certain groups from participating in the transformation of national and international cultures. Instead, cosmopolitanism fosters a vision of society as a harmonious and consensual structure in which people coexist (Leonard, 2005: 45). In this structure, coexistence is grounded in shared rules and norms that reflect humanity’s universal aspects. Cultural interactions shaped by transculturation processes become institutionalized through social, economic, and political foundations, fostering mutual adaptation and respect among communities in an increasingly interconnected world.

Social integration is achieved through this sense of collective belonging, giving rise to shared needs. Incorporating universal principles into national constitutions further reinforces this sense of unity, encouraging individuals to embrace universal values and fostering an inclination toward a sense of world citizenship. This sense of world citizenship, in turn, instills in individuals a collective identity, reinforcing a shared human experience that transcends national boundaries.

For individuals from diverse ethnic, religious, cultural, or political backgrounds, transculturation processes shape specific identities characterized by a *we-consciousness*. These identities, fostered through the frameworks provided by cosmopolitanism, contribute to constructing a collective culture and identification. This collective culture and identity formation enables grassroots solutions to social challenges through community engagement, while cosmopolitanism nurtures public affinities encompassing harmony, peace, unity, and mutual respect among communities. The spectrum of transnational and national cultures and policies expands with the interaction of transcultural influences. Furthermore, the global identity cultivated by cosmopolitanism facilitates communication, interaction, and mobility across geographical, physical, linguistic, cultural, and

ideological boundaries, thereby strengthening the interconnectedness of the world community.

Additionally, this interconnectedness extends beyond physical proximity, encompassing psychological closeness between nations and societies (Kirazoluğu, 2023: 672). In this regard, cosmopolitanism actively disseminates the idea of world citizenship through conceptual frameworks that promote perpetual peace. By referencing hospitality laws across diverse world regions, cosmopolitanism promotes harmonious coexistence in the face of the risks posed by expanding economic and strategic interdependencies. In this sense, Kant’s perspective, which recognizes the individual as a world citizen beyond national and international orders, provides a philosophical foundation for the formation of a global culture. The practical implementation of these foundations is further facilitated by contemporary non-governmental actors, who play a leading role in advancing such initiatives (Linklater, 2012).

As a reflection of the idea of a unified world and an ideal form of global citizenship, cosmopolitanism elevates the relationship between individual freedom and universal rights to a philosophical dimension through its global civilizing force. The notion of “*being a citizen of the world*,” as espoused by Socrates and later adopted as a central motif by the Cynics and Stoics, today has evolved into a tendency to foster dialogue between global issues and local experiences (Papastergiadis, 2012: 220). The inherent institutionalizability of universal human rights, the necessity of disseminating the rule of law and democratic culture worldwide, and the detrimental impacts of national parochialism on societies (Beck, 2012) transform the concept of world citizenship into a global civil society, thereby establishing a new philosophical paradigm within contemporary moral and political thought while forging a common ground among societies (Vemon, 2012: 321-322). The transmission of messages and norms from different cultures through transculturation processes—ranging from non-state actors and mass media practices to technologies and collaborative

efforts that mobilize societies—enhances the transformative power of cosmopolitanism. By embracing unity and diversity, cosmopolitanism reshapes societal structures, adding new dimensions to world citizenship.

Today, the concept of world citizenship contributes to the development of an open-minded environment. Individuals are motivated to address global issues and concerns for humanity with awareness, seeking solutions for a more egalitarian, just, respectful, and sustainable world. The influence of cosmopolitanism and transculturation tools and networks fuels this pursuit. These tools and networks enable individuals from diverse social, linguistic, and cultural backgrounds to develop the capacity to appreciate and understand different cultural values and attitudes. Moreover, cosmopolitanism’s principles of justice and peace influence actions within the international order.

Hollywood films, Google, Netflix, universities, global brands that influence cultural formations, international music channels, and institutions like the European Union contribute to unifying efforts on environmental and social issues. Additionally, international trade partnerships and transnational migrations of individuals can strengthen and align with universal culture function as networks and instruments of transculturation, shaping cultural identities within a broader framework. In this context, cosmopolitanism, with its capacity to expand perceptions, transforms the sense of world citizenship into an understanding and practice that transcends geographical and cultural boundaries.

CONCLUSION

In an era of increasing global interconnectedness, cultural mobility, intercultural encounters, and transcultural connections facilitate shared perspectives among individuals, states, and non-state actors. These dynamics play an important role in the construction of shared ideas and collective identities in everyday life. At this juncture, transculturation processes influence interactions between people and cultures, and by integrating ongoing social, political, and economic

developments into a cosmopolitan perspective, they establish cosmopolitanism as an expanding framework rooted in universal identity and responsibility.

In this context, cosmopolitanism emerges as a driving force that shapes societies as a way of life, actively materializing the sense of world citizenship through universal perspectives. While the concept of cosmopolitanism is perceived positively or negatively depending on differing viewpoints, its fundamental function is to unite humanity under a shared purpose. Its primary objective is to mitigate societal divisions, foster peaceful coexistence, and cultivate an environment in which rigid boundaries or labels do not constrain societies. Instead, they are sustained through mutual expectations. Within this paradigm, the sense of world citizenship promotes a mode of thinking characterized by empathy, generating synergy and shaping perspectives on the human condition.

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