

Due to his illegitimate birth, Hamlet finds himself relegated to a minor role at the Danish court. It should be remembered that in the reception room of the castle, the first person Claudius invited to talk was Laertes, and only after that – his own nephew [1.2.43]. It should be noted that in a room of state in the castle, the first person Claudius invited to talk was Laertes, and only after that his own nephew [1.2.43]. That is, when the prince first appears in the plot, Shakespeare presents him as a minor character.

Along with this Wilson D. comments on Hamlet's words regarding «*sullied flesh*» and writes that the prince feels involved in the lust of his mother [2, p. 42]. This allows some Shakespeare scholars to create theories that perhaps Hamlet is actually the son of Claudius, and that the latter had an affair with Gertrude even before marrying her. One of the arguments of the supporters of this theory is that Claudius, when communicating with the prince, calls him his «*son*» several times [1.2.66].

Thus, we can come to the conclusion that there is a certain problem with the origin of Hamlet: it is not known exactly whose son he is. His words about some people with a defect who do not choose how and where they are born only confirm the general points made in this article. It's doubtful that in the future it will be possible to establish Hamlet's relationship with any of the acting characters in the play. This is the eternal riddle posed by Shakespeare, the answer to which most likely never existed.

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I. Mytrofanov, O. Besarab

### GLOBAL CULTURAL IMPERIALISM AND ITS IMPACT ON THE MODERN INTERNATIONAL ENVIRONMENT

To begin with, it is important to mention that cultural imperialism occurs when one community imposes or exports various aspects of its own lifestyle onto another community. The term "cultural" refers to local customs, traditions, religion, language, social and moral norms, and other features of a way of life that are distinct

from, yet often closely related to, the economic and political systems that shape a community. On the other hand, the term "imperialism" indicates that the imposing community forcefully extends the authority of its lifestyle over another population by either transforming or replacing aspects of the target population's culture. In other words, cultural imperialism does not typically refer to instances when a population willingly adopts aspects of another culture into its own. Instead, the term usually denotes cases of forced acculturation of a subject population.

In the realm of international business and globalization, the issue of cultural imperialism is a prevalent concern. Historically, cultural imperialism played a significant role in colonization, where nations imposed their authority over foreign territories to exploit resources and exert political control. This process often involved military intervention, but the lasting impact was achieved through the imposition of the colonizers' culture on the indigenous population. Driven by a sense of cultural superiority, colonizers utilized legal, educational, and military means to enforce their way of life on the conquered people. This was not only a means to assert dominance but also an attempt to eliminate any resistance by eradicating local customs and traditions [2]. "One of the clearest examples of the forced acculturation of a colonized population was the Spanish influence in Latin America, beginning with the conquest of the Aztec empire by Hernan Cortes during the cultural Imperialism early 16th century. After securing their physical presence in the region, the Spanish suppressed Mesoamerican culture, forbidding the Indians to learn and transmit their culture while simultaneously requiring them to read and write Spanish and convert to Christianity. This behavior was certainly not unique to the Spanish; other examples include the British influence in India and the Dutch and French presence in the Caribbean. Today, charges of cultural imperialism often still carry this legacy of association with the historical experience of colonization" [2, p. 537].

In general, cultural imperialism emerged from a global context encompassing economic, social, political, and cultural aspects. It significantly impacted the lives of individuals, particularly in developing nations, where suppression, coercion, and neo-colonization prevailed. The concept of a global village was envisioned, but the underlying effects of globalization were often overlooked. As globalization gradually infiltrated societies, its true nature went unnoticed, leading to the ongoing debate on its merits and drawbacks. At present, there is a pervasive wind of change at local, national, and international levels, driven by the forces of globalization.

Undeniably, globalization has its roots in economics and yields political consequences. However, it has also shed light on the influential role of culture in this interconnected world, where the tension between integration and separation permeates every aspect of international relations. Representing the origin of cultural imperialism, it would be appropriate to mention that this phenomenon, which is rooted in the cultural imperialism theory by Schiller, highlights the dominance of Western nations in global media, leading to the imposition of Western views on Third world cultures and the subsequent destruction of their native cultures. Western civilization's financial superiority allows them to produce the majority of media content, making it more accessible and affordable for the rest of the world, thereby increasing sales and profits in the international market [1]. “The cultural imperialism theory is based on some tenets of the Uses and Gratifications Theory, which holes-up into the Agenda Setting Theory. The Uses and Gratification Theory explains how people use and become dependent on the media. People find use of the media for all forms of activities ranging from entertainment, Parasocial relationships to the extremes of culture. The Dependency Theory says the more a person becomes dependent on the media to fulfill his needs, the media will become more important to that individual. The media will also have much more influence and power over that individual, and thus it becomes easy for the media to set agenda. The individual thus falls victim' to Agenda Setting, crisscrossing from cultural imperialism to Uses and Gratification and then Agenda Setting theories” [1, p. 130].

Presently, mainstream and mass media are prime examples of cultural imperialism. Media serves as a significant global communication tool. It is worth mentioning that media from the culture being influenced is not transmitted to the influencing culture. The majority of global media companies are owned by advanced core nations. Cultural imperialism and global communication play a crucial role in globalization, the progression towards a globally interconnected civilization. Many believe that globalization facilitates cross-border communication and fosters diverse cultural perspectives through modern media and technology. Media imperialism stands out as a prominent phenomenon in today's world. The flow of media content reinforces its dominance [3]. “There is a point that media flows and economic power are inextricably linked; the more accessible global markets are, the more economic powers can affect them. Hollywood and Disney may export cultural commodities and values to foreign markets. Warner Brothers and Disney work with regional

production centres in Europe, Latin America, and Asia to produce regionally unique shows. Brazilian soap operas, for example, promote things via sponsors by displaying a beautiful U.S. lifestyle with a Brazilianized face and touch. The myriad of detractors consider that cultural imperialism devalues the audience's choice, agency, and free will. It ignores how background and context affect how people absorb and interpret information. It also assumes culture is fixed and unchanging, despite the complexity and internalization of cultural identity. It also ignores cultural resistance, the idea that culture may be utilized to fight repressive regimes and influential individuals. Al Jazeera was founded to provide an alternative to the Western worldview and give voice to previously silenced civilizations. Some say the Al Jazeera Effect shows the agency and cultural resistance of cultural Imperialism's targets" [3, p. 5].

In conclusion, cultural imperialism can have both positive and negative impacts on the international environment. When successful, it can promote universal values such as equality and improve the quality of life. However, the dominance of one culture can be detrimental to "lesser" civilizations, leading to the destruction of cultures and the imposition of a globalized culture. This widespread phenomenon in today's global media landscape is largely attributed to core nations controlling the majority of the world's media and spreading their cultural perspectives. The negative effects of cultural imperialism on international relations can be seen in the interactions between the United States and Kenya and Nigeria, for example. Nowadays, the concept of globalization is more relevant in understanding cultural dynamics than cultural imperialism. While cultural imperialism imposes the dominant Western culture on other societies, globalization recognizes the diversity and ever-changing nature of culture. Unlike cultural imperialism, which promotes passivity, globalization encourages active engagement from audiences. Furthermore, cultural imperialism is no longer solely focused on nation-states, whereas globalization provides a more comprehensive understanding of cultural complexities at different levels, including subnational, national, and supranational.

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