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Belarusian State University of Culture and Arts

Faculty of Cultural Studies and Sociocultural Activities
Department of Cultural Studies

APPROVED
Head of the Department

_____ 20 ____.

APPROVED
Dean of the Faculty

_____ 20 ____.

EDUCATIONAL AND METHODOLOGICAL COMPLEX
ON EDUCATIONAL DISCIPLINE

**GLOBAL CULTURE
AS A PHENOMENON OF INFORMATION SOCIETY**

for the specialty of the second stage of higher education
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Compiled by:
Smolik A., Salikau A., Kukhto L.

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A.E. Salikau, Professor in the Youth Policy and Sociocultural Communication Department, State Educational Establishment “National Institute for Higher Education”, Candidate of Culturology, Associate Professor.

Kukhto L.K., Professor of the Department of Culturology of an Educational Establishment "Belarusian State University of Culture and Arts", Candidate of Culturology, Associate Professor

Smolik A.I., Head of the Department of Culturology, Educational Establishment "Belarusian State University of Culture and Arts", Doctor of Cultural Studies, Professor

Recommended by:

Department of Cultural Studies of the *Educational Establishment* “Belarusian State University of Culture and Arts” (Minutes No. 12 dated 25.06.2021);

Presidium of the Academic and Methodological Council of the Educational Establishment “Belarusian State University of Culture and Arts” (protocol № ____).

Reviewers:

L.S. Kozhukhovskaya, Vice-Rector for International and Scientific and Methodological Work, Associate Professor in the Department of Youth Policy and Sociocultural Communications of the State Institution of Education “Republican Institute of Higher Education”, candidate of cultural studies;

S.A. Patienko, Associate Professor in the Department of Management of Social and Cultural Activities of the Educational Institution “Belarusian State University of Culture and Arts”, Candidate of Cultural Studies.

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1. EXPLANATORY NOTE

At the end of the twentieth century - beginning of the twenty-first century, the process of globalization became the main trend in the world. Nowadays globalization is the general context of all social processes in economics, politics, social life, culture. That is why the phenomenon of globalization has become the subject of research in all social sciences and humanities.

The term "globalization" refers to the accelerated processes of integration of nations into an interconnected world system by means of development of economical and financial relationship, as well as the increasing role of the information and computer technology. Globalization of culture is not a new phenomenon. Globalization processes in culture have been existing throughout the history of mankind and manifested in various fields.

A number of researchers offer their own views to further development of modern culture. Problems of cultural and historical development transformed into cultural concepts. For example, S. Huntington argues the idea that cultural features are more significant than political and social differences, and the fundamental problem is the confrontation between modern and traditional.

The solution might be found in replacing the confrontation of political systems with a dialogue of different cultures, the formation of multi-polar multicultural interaction.

The program of the discipline "Global Culture as a Phenomenon of the Information Society" has a fundamental character, meets an interdisciplinary approach and is focused on the development of a set of competencies.

Aim of the discipline:

- to expand a system of knowledge on the development of modern global and national cultures, ways and problems of their interaction;
- to develop students' skills in solving research issues in the field of culture.

Objectives of the discipline:

- to determine the essence of culture and its dynamics;
- to identify the experience of dialogue of cultures in the context of globalization;
- to expand the understanding of the main trends in the development of modern culture and its interpretation;
- to expand analytical skills in the analysis of academic texts;
- to enhance respect understanding for values of other cultures.

As a result of studying the course "Global Culture as a Phenomenon of the Information Society" a student should:

- to know the most important methodological paradigms that provide an understanding of culture as an integrative system;
- to know the basics of the cultural and historical development;
- to know the main areas and features of modern cultural discourse;

- to know the basics of intercultural dialogue;
- be able to work with cultural texts independently;
- be able to analyse issues of contemporary culture;
- to assess the state of affairs, trends and perspectives of modern culture;
- be able to critically evaluate the various cultural phenomena;
- be able to recognize the importance of culture as an indicator of the state of society;
- to constitute own conceptual view of culture;
- interact successfully in multicultural settings;
- to plan and carry out activities in the field of culture.

As a result of studying the discipline "Global Culture as a Phenomenon of Information Society" the students should obtain the competencies as follows:

Universal Competencies (UC)

UC -1. To be able to apply scientific methods (analysis, comparison, systematization, abstraction, modeling, data validation, decision making, etc.) in academic research, generate and implement innovative ideas.

UC -2. To apply the comparative analysis in professional activities.

UC -3. To apply research skills in the field of cultural studies.

UC -5. To be able to generate new ideas.

UC-6. To carry out professional activities in international settings by means of an interdisciplinary approach.

UC -7. To demonstrate strong oral and written communication skills.

UC -8. To demonstrate methodological knowledge and research skills.

Advanced Professional Competencies (APC)

Advanced Professional Competencies (APC)

APC -1. To plan and to organize management activities.

APC -2. To be able to use the legal framework of the cultural field.

APC -4. To organize professional activities on an evidence-based approach,

APC -5. To be able to maintain moral values, norms, and ideals of national culture.

Social and Personal Competencies (SPC)

SC-1. Take into account and use social and moral and ethical standards in personal and socio-professional activities.

SC-2. To be able to prognosis the development of national culture.

SC-4. To demonstrate the skills of collecting, analyzing and systematizing theoretical and factual knowledge on the problems of sociodynamics of culture.

SC-6. To apply skills of discursive analysis of cultural texts.

The study of the course is carried out in the form of lectures, which are the basis of the theoretical background of students and stimulate active cognitive activity. Seminars are held with the aim of deepening and expanding the knowledge gained at lectures, as well as in the students' individual work.

The curriculum of the discipline "Global Culture as a Phenomenon of Information Society" is designed for 98 academic hours, of which 48 hours in a classroom. The approximate distribution of class hours: 18 hours - lectures, 30 hours - seminars.

Academic success will be assessed at the end of the study in the form of an exam.

2. THEORETICAL SECTION

2.1 Lecture notes

TOPIC 1: GLOBAL ISSUES OF THE MODERN WORLD

Topics to be covered:

1. *Global problems (issues), risks and threats as one of the central concepts in global research.*
2. *The essence and historical features of Global problems.*
3. *Global problems (issues), catastrophic risks, and critical pressing in modern world.*

1. Critical global issues (risks and threats) as one of the central concepts in global research.

Global problems are very different. The division of global problems into three big groups: Inter-social global problems usually included the problems like the problem of diverting world wars, nuclear, eventually other conflicts connected to the problematic of armament (the problem of war and peace). At present, there gains in importance also the fight towards terrorism. The problem of the social and economic backwardness of developing countries, eventually the whole North-South relationship also belong there, as well as the problem of solving global debts, the relationship of the indebted and creditors. The problem of the international relationships (namely economic) changes under the new conditions formed namely by the scientific and technological progress. Into the second group of natural-social global problems, there are most often included the following problems: environmental problem, raw material and energy problem, population problem, food, respectively nutrition problem. Lastly, the third group of anthropo-social problems includes the general human problems of the social, cultural and humanitarian-ethical nature. Sometimes, they are ranked as one great complex problem (so-called problem of the future of man), sometimes this group is divided into a number (10–15) of partial “sub-global” problems the common denominator of which are the shortcomings of the development of man in the relationship to the life and social conditions created by himself. Here belong different kinds of the unequal approach to education, health care, housing, culture, human rights, eventually also serious defects in their securing or a disharmonic and uncontrolled development (e.g. accelerated urbanisation) etc.

The picture of the contemporary world, in many ways, is extremely versatile. People are becoming aware of the fact that the world as a whole is facing threats and problems which, until recently, had been disregarded, or had not existed at all. It is not only economic affairs, but also related problems that have become international in nature. What does the term “global problems” imply?

Which problems of the contemporary world should be regarded as global? Most people, offering an answer to this question, would probably refer to environmental threats. Indeed, such problems are among major global concerns, but they are not the only ones. One should be aware of the fact that the global character of problems results from the rapid economic and civilization advancements of the 20th century. A number of problems, owing to economic relationships and the application of specific technological solutions, have a global dimension. Many of such problems, originating from the same premises, are interlinked and share common characteristics. Let us just mention a few: overpopulation, pollution, deforestation, a decrease in farmland areas and natural resources, climatic changes, epidemics and famines, high crime rates, terrorism, drugs, etc. The mutual relationships between the particular problems enhance their adverse impact, making the problem solving process more difficult. Are we facing a global disaster, affecting the world's demographics, food resources, raw materials and environment? What is the potential of the world to feed its inhabitants? How much time does the world need to safeguard against global disasters? Is the contemporary medicine capable of finding a cure for the civilization and contagious diseases of the recent years? Are we facing the problem of the warming up of world climate? Is our planet facing the problem of global terrorism? These are just a few problems addressed by a number of scientists. Apart from the fact that mankind has made such enormous progress in the field of technology and economy, no answer has been offered to many of these questions.

Global problems are not just important problems, or problems that affect many people. Rather they are those problems that affect the whole of the planet, and potentially all of the people who live on it. Climate change is one clear example that springs to mind quickly. This is because the consequences of humanly-generated changes in the atmosphere will, albeit in different ways according to region, affect everyone on the planet. In other words, the consequences are universal. Moreover, unless we profoundly change our collective behaviour, climate change may well result in irreversible changes in the climatic conditions of life – a measure of the deep vulnerability of human society in the face of this issue. And it is easy to see that there will be no easy solution to the problem: the causes of the present situation are clearly related to our economic system, our attitudes to nature, our political organisation, our technological capacities and preferences, and our uses of resources. Solutions will involve not just all communities and every country, but solutions will necessarily involve cooperation between all, rather than individual approaches. In other words, the example of climate change suggests that global problems are complex, intractable, and make human society as a whole very vulnerable.

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according to region, affect everyone on the planet. In other words, the consequences are universal. Moreover, unless we profoundly change our collective behaviour, climate change may well result in irreversible changes in the climatic conditions of life – a measure of the deep vulnerability of human society in the face of this issue. And it is easy to see that there will be no easy solution to the problem: the causes of the present situation are clearly related to our economic system, our attitudes to nature, our political organisation, our technological capacities and preferences, and our uses of resources. Solutions will involve not just all communities and every country, but solutions will necessarily involve cooperation between all, rather than individual approaches. In other words, the example of climate change suggests that global problems are complex, intractable, and make human society as a whole very vulnerable.

Other examples of global problems of this scale and with these characteristics would include weapons of mass destruction; the violation of the human security of several billions of the world's poor, and the consequences of the conditions of their lives for the rest of the world; failures and deficits of global governance, especially when set beside the largely unregulated pressures of economic and cultural globalisation; resource depletion, especially that of energy resources, on a scale and in a manner that both unsustainable and profoundly inequitable; the degradation of natural environments as a result of economic activities, including the oceans, forests and soils; the physical, social and psycho-cultural consequences of unprecedented and still accelerating development of megacities; and cultural collisions within and across national borders generated by globalisation and claims to the primacy or universal superiority of one version of reason and ethics.

2. The essence and historical features of global problems.

For the first time, problems of a global scale attracted wide attention of the world community and became the subject of serious scientific discussions from the late 60s - early 70s. XX century, when the imbalance in relations between society and nature reached alarming proportions, and adequate actions not only at the international, but also at the national level were practically absent. Quite quickly, environmental issues, and then other threats to the world community, such as uncontrolled population growth, provision of food, raw materials, energy resources, the threat of thermonuclear war, etc., received a wide response, primarily in developed capitalist countries, where high rates of socio-economic development and consumption of natural resources ran into natural barriers earlier than others. The final understanding of the new reality came after the publication in 1972 of the sensational first report to the Club of Rome "The Limits to Growth", when it became obvious that unlimited socio-economic growth was impossible due to the natural limitations of the planet and its resources. This gave rise to a wave of research, movements, protests and the creation of numerous environmental structures and organizations - from politically active "green" to all kinds of state and non-state institutions, clubs of scientists, commissions of specialists, etc.

Against the background of the previous relatively prosperous decades, all this looked like a real revolution established views, the collapse of the previous worldview principles and foundations.

Back in the early 60s. XX century, it seemed, nothing could change the techno-optimistic, progressive sentiments that prevailed by that time in almost the entire world, then divided into three large camps - capitalist, socialist and developing ("third world"). The warning signals came from nature, which began to declare its "protest" more and more insistently.

The fact that it is the environmental issue that has come to the fore is due to at least three reasons. First, for almost two centuries of intensive industrial production, there has been such a quantity of emissions of harmful substances into the environment that negative qualitative changes in it remained only a matter of time. Secondly, as a result of the scientific and technological revolution in the world as a whole, the rates and volumes of anthropogenic impact on nature have sharply increased, which only accelerated the degradation of the environment. And finally, thirdly, the scale of economic activity and the area of the degrading human habitat have reached limiting values, that is, they have become a planetary phenomenon, and in a limited, "closed" space, the effect of environmental interference arose, that is, the imposition of environmental problems some regions to others. As a result, environmental problems began to resonate, transforming into environmental crises, primarily where there was a concentration of production, a corresponding wind rose, the most intense traffic flows, etc.

All this aroused a keen interest in the use of resources and the protection of the natural environment. In just a few years, already in the early 1970s, the ecological boom gave rise to many areas of scientific research, social activity, and political trends. Interest in V. Vernadsky and his concept of the biosphere and noosphere has sharply increased. As a result, many new spheres of scientific and applied knowledge appeared ("social ecology", "human ecology", "global ecology", "city ecology", "agroecology", "engineering ecology", "environmental law", etc.) , a significant part of which to this day still does not have clear boundaries or status of scientific disciplines, since in modern science, along with differentiation, new, as yet poorly studied, integration processes that have led to the emergence of the above formations are increasingly discovered and gaining strength. The increased interest in ecology and its broad interpretation was also expressed in such common expressions as "ecology of the spirit", "ecology of politics", "ecology of education", "ecology of communication", etc. The main result of the "ecological boom" in the early 1970s ... lies in the fact that in an extremely short time, the world public consciousness turned to face the problems of the environment, became concerned about its state, began to look for non-standard solutions and take practical actions to eliminate the negative consequences of technogenic development.

So, from the perspective of the environmental problems themselves and the awareness of their global nature, very soon they came to the understanding that there is a set of various problems of the same scale, among which, perhaps, no less

urgent are: the problem of uncontrolled population growth, the prevention of nuclear war and the preservation of peace, overcoming the socio-economic backwardness of developing countries, etc. To a large extent, this turn of affairs was facilitated by the fundamentally new opportunities that the information revolution that was beginning then gave. Thanks to the widespread use of computer technology and computer modeling, it has become possible to carry out complex interdisciplinary research with extrapolation into the future of the most complex socio-economic processes and their consequences.

A significant role in this regard was played by the activities of the Club of Rome, especially its purposeful studies of individual and entire complex of global problems, which began to be carried out by well-known scientists and specialists at the request of this public international organization.

3. Global problems (issues), catastrophic risks, and critical pressing in modern world.

Global problems classification Controversies persist also regarding the systemisation of problems, which occur globally (accelerated urbanisation, problems of the educational, health and other systems), but which are, however, solved on the national levels, and that often successfully. For these problems, there is used the term of “sub-global”. Further, there is also discussed the systemization of the problems for which the science has not hitherto found the origin or an efficient therapy, but which occur as pandemic (AIDS, tumour diseases). For those, there is being used, besides the term “global”, also the term “universal”. Notwithstanding the above mentioned difficulties, there is commonly accepted the division of global problems into three big groups, as follows:

- Inter-social global problems;
- Natural-social global problems;
- Anthro-po-social global problems

Inter-social global problems

Inter-social global problems are usually ranked as the highest in hierarchy, into the first group. They are connected with the mutual impact of the different social and economic systems and the global co-existence of humankind in the conditions of different value criteria and ideologies, as well as different reactions to the global social situations with the principal clash of interests. Here, there are usually included the problems like:

- the problem of diverting world wars, nuclear, eventually other conflicts connected to the problematic of armament (the problem of war and peace). At present, there gains in importance also the fight towards terrorism
- the problem of the social and economic backwardness of developing countries, eventually the whole North-South relationship
- the problem of solving global debts, the relationship of the indebted and creditors
- the problem of the international relationships (namely economic) changes under the new conditions formed namely by the scientific and technological progress.

Natural-social global problems.

These so-called natural-social global problems issue form the interrupted relationships between the nature and human society, when the population grows but natural resources remain rather constant. Moreover, economic growth, consumer life-style and the general growth of human needs evokes a number of these problems or worsens them by pollution. Also the phenomenon of man entering the cosmic space brings about complications. In this group, the heterogeneity of understanding the problems by the individual authors is the highest, i.e. either individual understanding of the problem of food, raw materials, energetic and other natural resources scarcity, or their connecting into the complex problems of these natural resources efficient utilisation. The increased difficulties in each of these areas contributes to their individual understanding, while, on the other hand, the fact that they are of the common base and are interconnected by their reasons as well as consequences contributes to their connecting together. In this text, we observe rather the first way, and that not only because of the growing difficulties in each independent area, but also for the reason of lucid presentation and, last but not least, also with regard to the world trend of specialisation in the global problems research sphere.

Into the second group of natural-social global problems, there are most often included the following problems:

- environmental problem;
- raw material and energy problem;
- population problem;
- food, respectively nutrition problem.

Anthropo-social global problems.

Lastly, the third group of anthropo-social problems includes the general human problems of the social, cultural and humanitarian-ethical nature. Sometimes, they are ranked as one great complex problem (so-called problem of the future of man), sometimes this group is divided into a number (10–15) of partial “sub-global” problems the common denominator of which are the shortcomings of the development of man in the relationship to the life and social conditions created by himself. Here belong different kinds of the unequal approach to education, health care, housing, culture, human rights, eventually also serious defects in their securing or a disharmonic and uncontrolled development (e.g. accelerated urbanisation) etc.

The complex problem of the future of man is set by most authors as an independent problem, since the existence of the global problem of the future of man is the issue of all the questions, problems and relationships determining the life of man and human society. However, this complex problem cannot be solved as such, but only through the solution of other global problems as well as of the problems of a different order. The problem of the future of man basically falls into two partial problems. First, the problem of the future of man in the biological sense of the word, as the future of the “homo sapiens” genus. Secondly, also as the

problem of the future of the individual, non-repeatable, creative and active human being in all its relationships, relations and life manifestations.

Summary of global problems and crises from the Institute on world Problems.

A. The global environmental crisis. Multiple forms of destruction leading to a possible collapse of the planetary ecosystem that supports life through global warming and other massive disruptions.

1) Global destruction of forests and phytoplankton in the oceans (these capture carbon dioxide - 59% land, 41% oceans hold moisture and soil, preserve species, moderate the environment and give off oxygen).

2) World wide soil erosion and desertification (the world has lost 1/5 of its arable land in the last decade). Causes: raising beef, lumbering, use of wood for fuel, clear cutting for crops or profit.

3) Worldwide burning of fossil fuels, primarily oil and coal, and burning of wood in the third world.

4) Harming of forests, lakes, and their ecosystems by acid rain (including Alaska, Canada, Norway, Eastern U.S., Germany, etc.)

5) Proliferation of nuclear waste hazards, and massive amounts of other toxic waste.

6) World wide shrinking of fresh water supplied through pollution and diminishing aquifers.

7) Spreading ozone holes resulting from long lasting chlorofluorocarbon gases.

8) Massive extinction of species worldwide connected with the above factors.

9) Flooding of coastal areas world-wide as the ocean levels rise: displacing hundreds of millions of people and burying a large portion of the world's prime agricultural lands.

B. Global militarism and wars. Extremely destructive of the environment, human rights, causing massive refugee problems, destruction of cultures, and civilized living for millions.

1) Spread of nuclear and hi-tech weapons; wars and threat of wars in many places.

2) Close to one trillion U.S. dollars per year and immense human resources wasted world-wide.

3) World-wide sales of "conventional weapons" breeding conflicts, terrorism, dictatorships, and wars.

4) International instability, danger of nuclear, chemical, or biological weapons.

5) Global destruction of the environment through both massive military production and wars.

C. The population explosion. Some scientists predict 9 - 10 billion people by the year 2025.

1) In 1900, the earth had 1 billion people, in 1950, 2 billion, in 1990, 5.2 billion, today: over 7 billion.

2) 80 million new people added to the population of the Earth every year.

3) Every person alive impacts the worlds resources and environment first world people use 10-20 times more resources than third world people.

4) Massive migrations, starvations, wars, refugees, and economic chaos result from overpopulation.

5) Malnutrition and hunger in children leads to physically stunted and retarded human beings.

D. Global poverty and misery. Currently U.N. figures estimate 1.5 billion persons or 20% of the earths population are living in "absolute poverty," with hunger, malnutrition, and no hope.

1) Most of the worlds population lives in the global south while 6-10 % of the world population live in the "first world" countries leading to global conflict between rich and poor.

2) Massive international debt of the poor countries to first world lending institutions.

3) Social and economic chaos in "third world" countries and exploitation by first world countries and their corporations.

E. Global human rights abuses. World wide use of political murder, torture, massacres, brutality, disappearances, death squads, and dictatorships.

1) This contributes to ethnic, religious, political intolerance, hatred, refugees, wars, and oppression.

2) No global means of safeguarding democracy, cultural diversity, or human rights.

3) No global means of educating people to live in an interdependent world, with social responsibility.

4) No global means of protecting human rights or achieving equal opportunity for all.

F. No global regulation or planning regarding the future. Global competition between nations and huge corporations for resources, military advantage, cheap labor, and avoiding environmental regulation.

1) Systematic economic and military domination of the third world by the first world.

2) Domination of the U.N. by first world nations. The U.N. impotent to address any of the above crises.

3) Global competition among corporations and nations for resources, ascendancy, and profits.

4) The result is an utterly unsustainable world, heading toward ever greater cataclysms and disasters, unable to solve any of the above global crises, and living at the expense of future generations.

COVID-19 is a global challenge that demands researchers, policy makers, and governments address multiple dimensions which go far beyond the implications of this pandemic for health and wellbeing. Just as the UN Sustainable Development Goals call for focus on the connections between development policy sectors, the pandemic has exposed the complex global interdependencies that underpin economies and highlighted fault lines in societal structures that perpetuate ethnic, economic, social, and gender inequalities. Here, we highlight the pandemic's emerging potential consequences for achieving sustainable

development with respect to the six global challenge areas we collectively address at the UK Research and Innovation's Global Challenges Research Fund: food systems; education; cities and sustainable infrastructure; security, protracted conflict, refugee crises, and forced displacement; environmental resilience; and global health. As the immediate health consequences of the pandemic unfold and begin to be superseded by the impact of public health containment measures, we call for a refocusing of research and action not only to mitigate these impacts but to build sustainability and strengthened resilience into future recovery.

Global problems – necessary measures. Global problems cannot be solved by applying simple remedies, enforcing legal or political regulations; those problems will not be solved independently of one another. Finding proper solutions requires international efforts and thinking in global terms. At the beginning of the 20th century the existing problems included social conflicts, overpopulation, racism, religious conflicts, aggressive nationalism, the increasing gap between the wealthy and the poor, discrimination of women, high rates of illiteracy, structural unemployment. Most of the contemporary problems have occurred over the last 50 years, which is a period of the fastest changes in the history of civilization, technological and economic progress. Environmental issues, discussed in the above paragraph, have become manifest. Dramatic terrorist activities of the last years are terrifying. Human tragedies and material damage may lead to unpredictable consequences, threatening the stability of global economy.

TOPIC 2. ESSENCE AND CHARACTERISTICS OF GLOBALIZATION

Topics to be covered:

1. *The concept and factors of the globalization process: theoretical interpretations*
2. *Characteristics and trends of globalization*
3. *Social consequences of the globalization process*

1. The concept and factors of the globalization process: theoretical interpretations

The term "globalization" (from Latin - globus, French - global) was introduced in 1983 by the economist T. Levit in connection with a new round of technological development, in which business success is associated primarily with the promotion and sale of standardized products on a global scale.

Global integration processes in different forms have existed in the history of world culture. The Renaissance as a specific manifestation on the European scale of proto-globalization. The stage that prepared the process of modern globalization was the internationalization of capital, markets, goods and services at the turn of the XIX-XX centuries, the desire to unite the efforts of many countries in the fight against fascism, the creation of international organizations. As noted by V. B. Kuvaldin, large-scale integration processes to a greater or lesser extent took place

in the history of world culture. The genesis of globalization should be attributed to the 16th century - the time of the formation of the world market and the establishment of economic interdependence of countries. By the middle of the XIX century, features of globalization are manifested, and at the beginning of the twentieth century, with the formation of the world economy, we can talk about the completion of this process. According to P. Malinovsky, globalization has become a defining trend in world development since the late 60s. XX century, and similar processes in many respects took place at the turn of the XIX – XX centuries, so we should talk about the second wave of globalization. According to E. Giddens's point of view, globalization is also not something completely new, since this process began about two or three centuries ago, when the influence of Western culture began to spread throughout the world.

Some features of globalization appeared already in the era of antiquity (Alexander the Great, Hellenism). Thus, the Roman Empire asserted its hegemony over the Mediterranean, which led to a deep intertwining nineteen different cultures and the emergence of an interregional division of labor in the Mediterranean. In the XII-XIII centuries, when, simultaneously with the beginning of the development of market (capitalist) relations in Western Europe, the rapid growth of European trade and the formation of a "European world economy" (in accordance with Wallerstein's definition) began. After some decline in the XIV-XV centuries, this process continued in the 16th-17th centuries. During these centuries, sustainable economic growth in Europe was combined with success in navigation and geographical discoveries. As a result, Portuguese and Spanish traders spread throughout the world and began to colonize America. In the 17th century, the Dutch East India Company, which traded with many Asian countries, became the first genuine multinational company. In the 19th century, rapid industrialization led to an increase in trade and investment between European powers, their colonies and the United States. During this period, unfair trade with developing countries was characterized by imperialist exploitation. In the first decades of the XX century, the processes of globalization continued, which could not be prevented even by the First World War. In general, for the period from 1815 to 1914, the volume of total exports of European countries increased approximately 40 times. But the growth of international trade continued in the 1920s, when there was even some liberalization of foreign trade of Western European countries. A sharp collapse in international trade and the collapse of globalization occurred in the 1930s, after the start of the Great Depression and the introduction of the leading Western powers in 1930-1931. high import duties. After World War II, globalization resumed at an accelerated pace. It has been fueled by improvements in technology that have led to rapid sea, rail and air travel, as well as the availability of international telephony, and the elimination of barriers to international trade. In politics, globalization is about weakening nation states and contributing to the change and reduction of their sovereignty. In the 21st century, along with the process of globalization, the process of regionalization is taking place, that is, the region is exerting an increasing influence on the state of the

system of international relations as a factor, there is a change in the ratio between the global and regional components of world politics, and the influence of the region on the internal affairs of the state is increasing.

On the other hand, D. Ivanov argues that “if we consider any intercultural contacts and geographical discoveries of Europeans, starting from the 15th century, and even more so from the 3rd century, as globalization, then the concept of globalization defines anything and nothing concrete at the same time.

Globalisation though is basically an economic activity, is influenced by many factors.

1. *Improved transport*, making global travel easier. For example, there has been a rapid growth in air travel, enabling greater movement of people and goods across the globe.

2. *Containerisation*. From 1970, there was a rapid adoption of the steel transport container. This reduced the costs of inter-modal transport, making trade cheaper and more efficient.

3. *Improved technology which makes it easier to communicate and share information around the world. E.g. internet*. For example, to work on improvements on this website, I will go to a global online community, like elance.com. There, people from any country can bid for the right to provide a service. It means that I can often find people to do a job relatively cheaply because labour costs are relatively lower in the Indian sub-continent.

4. *Growth of multinational companies with a global presence in many different economies*.

5. *Growth of global trading blocks which have reduced national barriers*. (e.g. European Union, NAFTA, ASEAN)

6. *Reduced tariff barriers which encourage global trade*. Often this has occurred through the support of the WTO.

7. *Firms exploiting gains from economies of scale to gain increased specialization*. This is an essential feature of new trade theory.

8. *Growth of global media*.

9. *Global trade cycle*. Economic growth is global in nature. This means countries are increasingly interconnected. (e.g. recession in one country affects global trade and invariably causes an economic downturn in major trading partners.)

10. *Financial system increasingly global in nature*. When US banks suffered losses due to the sub-prime mortgage crisis, it affected all major banks in other countries who had bought financial derivatives from US banks and mortgage companies.

11. *Improved mobility of capital*. In the past few decades, there has been a general reduction in capital barriers, making it easier for capital to flow between different economies. This has increased the ability for firms to receive finance. It has also increased the global interconnectedness of global financial markets.

12. *Increased mobility of labour.* People are more willing to move between different countries in search for work. Global trade remittances now play a large role in transfers from developed countries to developing countries.

13. *Internet.* This enables firms to communicate on a global level, this may overcome managerial diseconomies of scale. The firm may be able to get cheaper supplies by dealing with a wider choice of firms. Consumers are also able to order more goods online E.G. Dell Computers takes orders online and can meet customer specification.

Examples of Globalization

Because of trade developments and financial exchanges, we often think of globalization as an economic and financial phenomenon. Nonetheless, it includes a much wider field than just flowing of goods, services or capital. Often referred to as the *globalization concept map*, some examples of globalization are:

- *Economic globalization:* is the development of trade systems within transnational actors such as corporations or NGOs;
- *Financial globalization:* can be linked with the rise of a global financial system with international financial exchanges and monetary exchanges. Stock markets, for instance, are a great example of the financially connected global world since when one stock market has a decline, it affects other markets negatively as well as the economy as a whole.
- *Cultural globalization:* refers to the interpenetration of cultures which, as a consequence, means nations adopt principles, beliefs, and costumes of other nations, losing their unique culture to a unique, globalized supra-culture;
- *Political globalization:* the development and growing influence of international organizations such as the UN or WHO means governmental action takes place at an international level. There are other bodies operating a global level such as NGOs like Doctors without borders or Oxfam;
- *Sociological globalization:* information moves almost in real-time, together with the interconnection and interdependence of events and their consequences. People move all the time too, mixing and integrating different societies;
- *Technological globalization:* the phenomenon by which millions of people are interconnected thanks to the power of the digital world via platforms such as Facebook, Instagram, Skype or Youtube.
- *Geographic globalization:* is the new organization and hierarchy of different regions of the world that is constantly changing. Moreover, with transportation and flying made so easy and affordable, apart from a few countries with demanding visas, it is possible to travel the world without barely any restrictions;
- *Ecological globalization:* accounts for the idea of considering planet Earth as a single global entity – a common good all societies should protect since the weather affects everyone and we are all protected by the same atmosphere. To this regard, it is often said that the poorest countries that have been polluting the least will suffer the most from climate change.

2. Characteristics and trends of globalization

Debates about the characteristics and consequences of globalization generally focus on three areas: political, economic, and cultural. Globalization produces both positive and negative outcomes in all these areas.

Political

For thousands of years, treaties have shaped international relations and led to complex alliances. International cooperative bodies such as the United Nations and the World Trade Organization exist today because of the increasing need for political cooperation at the global level. It is impossible for a country to remain isolated from events around the world. People's ideas and expectations are shaped by what they see happening around them. Because of the rapid flow of information to most areas of the world, people are very aware of events taking place around the globe virtually as they happen. However, some nations, such as North Korea, choose to try to isolate themselves from the rest of the world. Others try to control the flow of information within their borders. But technology makes it very difficult to control access to information. Depending on how it is used, technology can both reduce and increase political tensions and military conflicts.

Labor and environmental abuses, traced to corporations taking advantage of weak protectionist laws in some countries, are uniting people who would otherwise not find political common ground. The fear of domestic job losses and concerns about manufacturing safety records in developing countries are becoming popular planks in many political campaigns.

Economic

As a result of globalization, nations with limited resources can access goods and knowledge that help to raise their standards of living. Trade treaties, such as USMCA and the European Union (EU), lower or abolish tariffs that restrict the flow of products across borders. Nations with rare resources or specific skills are able to focus on their particular business or commercial strengths and sell their goods to a global market. *The Economist* magazine has reported that one billion people have been lifted out of poverty thanks to freer trade policies.^[1] On the downside, outsourcing allows businesses to exploit people as sources of cheap labor required to work under substandard conditions. There is also a trend toward the consolidation of businesses in many industries, hurting locally owned businesses and damaging local economies.

Cultural

Globalization has heightened the awareness of the many, many languages, religions, cuisines, arts, literature, and dress that constitute cultures around the world. Some people are worried, however, that cultures around the world are merging into a "world culture" in the process of globalization. As people emigrate to economic powerhouses in the search for higher standards of living, many local traditions and even languages are threatened with extinction. You will read more about this topic later in this module.

Three mega-trends of globalization (in accordance to the United Nations).

Globalization has impacted people and communities across the globe and has significantly influenced sustainable development. Fueled by fast-paced changes in technology and the increased mobility of goods, services, capital and labour, over the past decades globalization has greatly changed economies, societies and the natural environment and has made our world more interconnected than ever before.

These trends have presented a wealth of opportunities. Globalization and increased economic interdependence have accompanied -- and facilitated -- rapid economic growth in many countries and regions, helping world GDP grow from around 50 trillion USD in 2000 to 75 trillion USD in 2016. Yet, globalization has also presented significant challenges, including an uneven distribution of its benefits and costs.

To ensure that globalization can be leveraged to support inclusive economic growth and sustainable development, it is essential to analyze the current system as well as emerging trends to devise policy solutions addressing them, said Liu Zhenmin, UN DESA's Under-Secretary-General, as he introduced the Secretary-General's new report "Fulfilling the promise of globalization: advancing sustainable development in an interconnected world." Speaking before the UN General Assembly's Second Committee on 13 October 2017, Mr. Liu highlighted three mega-trends related to globalization: "Shifts in production and labor markets; rapid advances in technology; and climate change." These trends are expected to shape and influence our future. The first mega-trend refers to the impact that production changes have had on labour markets, including through outsourcing and mechanization, which have spurred job losses, particularly in manufacturing sectors. These trends in labour markets are associated with higher rates of income inequality, which has increased in a majority of countries across the globe.

The second mega-trend is closely connected to the first, as it relates to the fast-moving development and advancement of new technologies, including in information and communications and artificial intelligence, that have also affected the world of work. While these innovations can act as catalysts for sustainable development, countries that do not have access to them are at risk of being left behind.

Globalization and its effect on climate change is the third emerging mega-trend. The report highlights that many trends closely linked to globalization, including economic activity, lifestyle changes and urbanization, all have an impact on our environment and may contribute to climate change.

3. Socio-cultural consequences of the globalization process

Cultural globalization integrates scholars from several disciplines, such as anthropology, sociology, communication, cultural studies, geography, political

science and international relations. The field is notably broad as there are several concepts which may be perceived as cultural or transnational.

A visible aspect of the cultural globalization is the diffusion of certain cuisines such as American fast food chains. The two most successful global food and beverage outlets, McDonald's and Starbucks, are American companies often cited as examples of globalization, with over 36,000 and 24,000 locations operating worldwide respectively as of 2015. The Big Mac Index is an informal measure of purchasing power parity among world currencies.

Cultural globalization is one of the three main dimensions of globalization commonly found in academic literature, with the two other being economic globalization and political globalization. However, unlike economic and political globalization, cultural globalization has not been the subject of extensive research. A growing field in cultural globalization research corresponds to the implementation of cross-cultural agility in globally operating businesses as a management tool to ensure operational effectiveness.

There have been numerous attempts to measure globalization, typically using indices that capture quantitative data for trade flows, political integration, and other measures. The two most prominent are the AT Kearney/Foreign Policy Globalization index and the KOF Globalization Index. Cultural globalization, however, is much more difficult to capture using quantitative data, because it is difficult to find easily verifiable data of the flow of ideas, opinions, and fashions. One attempt to do so was the Cultural Globalization Index, proposed by Randolph Kluver and Wayne Fu in 2004, and initially published by Foreign Policy Magazine. This effort measured cultural flow by using global trade in media products (books, periodicals, and newspapers) as a proxy for cultural flow. Kluver and Fu followed up with an extended analysis, using this method to measure cultural globalization in Southeast Asia.

The patterns of cultural globalization is a way of spreading theories and ideas from one place to another. Although globalization has affected us economically and politically, it has also affected us socially on a wider scale. With the inequalities issues, such as race, ethnic and class systems, social inequalities play a part within those categories.

The past half-century has witnessed a trend towards globalization. Within the media and pop culture, it has shaped individuals to have certain attitudes that involve race issues thus leading to stereotypes.

Technology is an impact that created a bridge that diffused the globalization of culture. It brings together globalization, urbanization and migration and how it has affected today's trends. Before urban centers had developed, the idea of globalization after the second world war was that globalization took place due to the lifting of state restrictions by different nations. There were national boundaries for the flow of goods and services, concepts and ideas.

Hybridization

Many writers suggest that cultural globalization is a long-term historical process of bringing different cultures into interrelation. Jan Pieterse suggested that

cultural globalization involves human integration and hybridization, arguing that it is possible to detect cultural mixing across continents and regions going back many centuries. They refer, for example, to the movement of religious practices, language and culture brought by Spanish colonization of the Americas. The Indian experience, to take another example, reveals both the pluralization of the impact of cultural globalization and its long-term history.

Homogenization

An alternative perspective on cultural globalization emphasizes the transfiguration of worldwide diversity into a pandemic of Westernized consumer culture. Some critics argue that the dominance of American culture influencing the entire world will ultimately result in the end of cultural diversity. Such cultural globalization may lead to a human monoculture. This process, understood as cultural imperialism, is associated with the destruction of cultural identities, dominated by a homogenized and westernized, consumer culture. The global influence of American products, businesses and culture in other countries around the world has been referred to as Americanization. This influence is represented through that of American-based television programs which are rebroadcast throughout the world. Major American companies such as McDonald's and Coca-Cola have played a major role in the spread of American culture around the globe. Terms such as Coca-colonization have been coined to refer to the dominance of American products in foreign countries, which some critics of globalization view as a threat to the cultural identity of these nations.

Conflict intensification

Another alternative perspective argues that in reaction to the process of cultural globalization, a "Clash of Civilizations" might appear. Indeed, Samuel Huntington emphasizes the fact that while the world is becoming smaller and interconnected, the interactions between peoples of different cultures enhance the civilization consciousness that in turn invigorate differences. Indeed, rather than reaching a global cultural community, the differences in culture sharpened by this very process of cultural globalization will be a source of conflict. While not many commentators agree that this should be characterized as a 'Clash of Civilizations', there is general concurrence that cultural globalization is an ambivalent process bringing an intense sense of local difference and ideological contestation.

Alternatively, Benjamin Barber in his book *Jihad vs. McWorld* argues for a different "cultural division" of the world. In his book the McWorld represents a world of globalization and global connectivity and interdependence, looking to create a "commercially homogeneous global network". This global network is divided into four imperatives; Market, Resource, Information-Technology and the Ecological imperative. On the other hand, "Jihad" represents traditionalism and maintaining one's identity. Whereas "Clash of Civilizations" portrays a world with five coalitions of nation-states, "Jihad vs. McWorld" shows a world where struggles take place on a sub-national level. Although most of the western nations are capitalist and can be seen as "McWorld" countries, societies within these nations might be considered "Jihad" and vice versa.

TOPIC 3. THE CONCEPT OF GLOBAL CULTURE R. ROBERTSON

Topics to be covered:

1. *The concept of "globalization"*
2. *Socio-cultural dynamics of globalization. The phenomenon of R. Robertson's global culture*
3. *Glocalization*

1. The concept of "globalization"

Ronald Robertson has treated the question for globalization in sociological science and his ideas are extraordinarily important for analyses of global cultural perspective. He, at the beginning of his influential book *Globalization: Social Theory and Global Culture* wrote: "globalization is a concept which refers to the compression of the world and intensification of consciousness for the world as a whole. The processes and actions to which the concept of globalization now refers have been proceeding, with some interruptions, for many centuries, but the main focus of the discussion of globalization is on relatively recent times. In so far as that discussion of globalization is closely linked to the contours and nature of modernity, globalization refers quite clearly to recent developments". The way on which people realize the world, if it is a question of their local world or the world as a whole, undergoes different changes. New and different pictures of the world appeared, some of them articulated on level of ideology of globalism or anti globalism. All these 'general pictures about the world order', which might appear as an answer to globalization in the future will form the social theory of its own, an ideology and political culture and will represent the focal point of the social movements of the future. From this idea, two meanings of the concept globalization are connected. The first meaning refers to globalization as a subjective process for which the individual has a consciousness about the world, as one unique place. The second meaning represents globalization as a process according to which, the world really is connected on political, economic and cultural levels. This approach is shown as more adequate in defining globalization as a process, whose end is not in sight. On the base of these two meanings, Robertson builds his own theory for globalization, emphasizing the relations between the integral components of the 'global human situation'. These relations are keys in the reconsideration of global situation, particularly, between the societies (national state), world's system of societies, individuals and the humankind. With these components the processes of sociability, internationalization, individualization and generalization are notified, through which a knowledge is built for the existence of humankind and global world order. Globalization involves "comparative interaction of different forms of life".

2. Socio-cultural dynamics of globalization. The phenomenon of R. Robertson's global culture

From discussions for the global order, Robertson formulates types and subtypes of world order, presenting it as symmetric, asymmetric, centralized and decentralized. The main types of world order which Robertson emphasizes are: 1- a- Global community in which the world should and can be organized only in the form of relative closed societal communities. According this view, Robertson sees the world order as symmetric, where societal communities are relatively equal in terms of the worth of their cultural traditions, their institutions; unique world community which according its own nature can be signified as a global order.

Global society in which the world is seen as an order composed from series of open societies between which exist important sociocultural change; 2-b-global society which he imagines that world order is based on the basis of the plan of world organization. Through the types and subtypes of world order, Robertson attempts to explain globalization as a process with a long history. According to him, "contemporary globalization involves a significant increase in global, including local, complexity and density". On that way he affirms his view that globalization can be explained with the help of glocalization. Namely, the concept of glocalization in business circles came out of the micro- marketing, exactly from marketing of goods and services in different local areas and markets. That, in the opinion of Robertson, is a popular strategy of the capitalistic system in which there are more global markets adapted to the local markets and cultures or 'global localization'. The first category according to Robertson refers to the local in the specific context of being a part of the whole. Glocalization is a unique explanation of the mutual existence of global and local, suggesting the integration of global and local. Yet, he adds, mixing of global and local in different geographic areas, originating the process of glocalization. The sense of his conception is the theses that globalization is a universal process which exists and functions with «mixing of the universal with particular and particular with universal». In that sense, Robertson emphasizes that, on one hand, individuals and local groups adapted to the glocal world, and on the other hand, at the same time, they promote their own cultural specifications. From here, there are cultural symbols which on their content are glocal, so through them cultures became glocal.

3. Glocalization

Robertson emphasizes that the idea of glocalization involves the processes of homogenization, hybridization and creolization. Hybridization like globalization as a term refers to the process as old as history but its thematization as discourse and perspective is fairly new. Partly it is due to the accelerated pace of cultural mixing and widening of its scope 'in the wake of major structural changes, such as new technologies that enable new phases of intercultural contact'. However, the term gained popularity in social sciences in the final decade of the XX century. Inspired in his study by the critical contributions of various disciplines like anthropology, sociology, art history and communication, each of which approaches the study in

its own way, Garcia Canclini focuses on how studies of hybridization have altered the manner of speaking of identity, culture, difference, inequality, multiculturalism, and about conceptual pairings used to organize conflict. social sciences: tradition/ modernity, north/south, local/global. He also points out that that in the final decade of the twentieth century analysis of hybridization becomes most extensive in the broad range of cultural processes. He formulates his definition of hybridization in the following way: I understand for hybridization socio-cultural processes in which discrete structures or practices previously existing in separate form are combined to generate new structures, objects and practices". Garcia Canclini chooses hybridization over mestizaje and syncretism because the term is not limited to racial mixtures, or religious fusion, or the combination of traditional symbolic movements. It is the emergence of new communication technologies, reorganization of the public and the private in metropolitan areas, and the 'deterritorialization' of symbolic processes that have generated hybrid cultures. The strategies he refers to in the title of his book are not hegemonic strategies of the cultural elites; they are also found among rural people migrating to the city, and workers faced with new technology, who reconvert their skills and their knowledge to their new environment.

TOPIC 4. CULTURAL DYNAMICS OF GLOBALIZATION P. BERGER AND S. HUNTINGTON

Topics to be covered:

1. *Cultural dimension of globalization by P. Berger and S. Huntington*
2. *The content of the elite and popular levels of global culture functioning*
3. *Spatio-temporal characteristics of global and popular culture*

1. Cultural dimension of globalization by P. Berger and S. Huntington

Harvard University Professor Samuel Huntington has produced one of the seminal works on the concept that culture will be the principal factor that divides the world in the future. In the article entitled, "The Clash of Civilizations?," which was later expanded into a full book, Huntington writes: "...The fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics." Huntington defines a civilization as "the highest cultural grouping of people and the broadest level of cultural identity people have.... It is defined by both common objective elements, such as language, history, religion, customs, institutions, and by the subjective self-identification of

people." In doing so, he divides the world into major cultural groups including Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American, and African civilization.

The Clash of Civilizations is a thesis that people's cultural and religious identities will be the primary source of conflict in the post-Cold War world. The American political scientist Samuel P. Huntington argued that future wars would be fought not between countries, but between cultures. It was proposed in a 1992 lecture at the American Enterprise Institute, which was then developed in a 1993 Foreign Affairs article titled "The Clash of Civilizations?", in response to his former student Francis Fukuyama's 1992 book, *The End of History and the Last Man*. Huntington later expanded his thesis in a 1996 book *The Clash of Civilizations and the Remaking of World Order*.

The concept of "cultural dynamics of globalization", proposed by P. Berger and S. Huntington, ranks second in authority and frequency of citation in international cultural studies and a sociological discussion about the cultural fate of globalization. By thought its creators, it is aimed at identifying "cultural parameters globalization". The concept of "global culture" is built in accordance with with scientifically fixed criteria for attributing a particular phenomenon social life to the category of facts of socio-cultural reality.

P. Berger and S. Huntington state that the starting point for their concept the very concept of "culture", defined in the generally accepted socio-scientific sense of the word, i.e. as "beliefs, values and lifestyles ordinary people in their daily existence". Further discourse unfolds according to the standard for cultural studies, cultural anthropology and sociology algorithm: identifies the historical and cultural the prerequisites of this culture, its elitist and popular levels functioning, its carriers, spatio-temporal characteristics, dynamics of development. The methodological technique carried out by P. Berger and S. Huntington, is that the development of the concept of global culture and the corresponding evidence of its legitimacy is substituted established in the socio-humanitarian sciences, the definition of the concept of "culture". Real facts and events of our time, linked into a single whole clear logic of the world economy and politics, served as representatives of global culture. Global culture, testify P. Berger and S. Huntington, is the fruit of the "Hellenistic stage of development Anglo-American civilization".

2. Elite and popular levels of global culture in a context of globalization

The popular culture is the culture of masses manifested through their cultural practices. It is a pattern of human activities and their symbolic expressions, which are popular and widespread among people. Historically, the difference existed between the culture of elite and the culture of masses.

The globalization has brought about tremendous changes in-the cultural patterns by bringing both elite and mass cultures together. The differences between the elite culture and the local culture have been minimized to a negligible number.

The new culture forms that have emerged are described as 'popular culture' or 'mass culture'. Popular culture is the result of technological advancements in mass media and communication. Unlike folk-elite culture forms, it is not based on communitarian social structure governed by tradition. Popular culture is produced and governed by free-floating market forces.

Folktales, folklores and mythological stories are the sources of popular culture and they comprise human activities in every walk of life, such as eating, drinking, dancing, singing, playing, child rearing, merry making, work and leisure, entertainment, etc. The wide spectrum of human behaviour patterns of the common masses, which are projected through mass media, forms the popular culture.

Pop Culture Values Almost by definition, popular culture has attained an immense global following precisely *because* it is popular. For many citizens of other countries, though, the near take-over of their own cultural industries, especially for younger audiences, is of great concern. As sociologist Peter Berger points out, pop culture: carries a significant freight of beliefs and values. Take the case of rock music. Its attraction is not just due to a particular preference for loud, rhythmic sound and dangerously athletic dancing. Rock music also symbolizes a whole cluster of cultural values—concerning self-expression, spontaneity, and perhaps most importantly, defiance of the alleged stodginess of tradition.

3. Spatio-temporal characteristics of global and popular culture

In the concept of P. Berger and S. Huntington, the global culture is not only historical as the Hellenistic stage of Anglo-American culture, but also clearly fixed in space. She is has centers and periphery represented respectively metropolises and regions dependent on them. P. Berger and S. Huntington are not consider it necessary to go into a detailed explanation of the thesis on territorial attachment to global culture. They are limited only to clarification, that the metropolis is a space for the consolidation of an elite global culture, and its business sector is located in both Western and Asian megacities-giants, and its intellectual sector is based only in the metropolitan centers of America. Spatial characteristics popular global culture P. Berger and S. Huntington leave without comments, because it is destined to take over the whole world.

The final conceptual component of this reasoning - the dynamics of the development of global culture. Here P. Berger and S. Huntington consider it necessary to reinterpret the concept of "glocalization", the basic for the first direction of interpretations of the socio-cultural dynamics of globalization.

Unlike most of his colleagues, ideologically anagaged construction of globalization, P. Berger and S. Huntington prefer to talk about such development trends as: "Hybridization", "alternative globalization", "subglobalization".

The combination of these three trends in the development of globalization and forms in them the concept of the socio-cultural dynamics of globalization.

The first trend of hybridization is understood as an intentional synthesis of Western and local cultural characteristics in the field of business, economic practices, religious beliefs and symbols. This is based on interpretation of the processes of introducing ideologemes and practices of global culture into the texture of national traditions is based on the gradation of cultures into "strong" and "Weak", proposed by S. Huntington. Strong crops S. Huntington names all those who are capable of "creative adaptation of culture, i.e., to the processing of samples of American culture based on its own cultural tradition". Cultures of countries East and South Asia, Japan, China and India, he refers to the strong, and

African cultures and some cultures of European countries - to the weak. In this point of their reasoning P. Berger and S. Huntington openly demonstrate the political and ideological commitment of the proposed them concepts. The term "hybridization" is ideological in its essence, it refers to non-discursive, axiological postulates about being chosen some cultures and the complete worthlessness of others. Hybridization is not a trend, but a well-thought-out geopolitical survival game project.

The second trend in the dynamics of the development of global culture is alternative globalization, defined as global cultural movements that arise outside the West and exert a strong influence. This tendency testifies, according to P. Berger and S. Huntington, about the fact that modernization, which gave rise to the Western model of globalization, represents an obligatory stage in the historical development of all countries, cultures and peoples. Alternative globalization is thus the historical phenomenon of non-Western civilizations that have reached in their development stage of our time. P. Berger and S. Huntington believe that these other models of globalization, like the Anglo-American global culture, have elite and popular levels of functioning. Exactly secular and religious movements emerged among the non-Western elite alternative globalization. However, a practical impact on lifestyle the dominant global culture in the world can only be provided by those of them which promote modernity, alternative to national cultural traditions, - modernity, democratic and devoted Catholic religious and moral values. From the above characteristics of the second trend in the dynamics of the development of global culture with it is obvious that it is called "alternative" only because it runs counter to national historical and cultural traditions, opposing them all the same American values modern Western society.

The third trend of "sub-globalization" is defined as "Movements with a regional dimension" that promote rapprochement societies. Illustrations by P. Berger and S. Huntington sub-globalization is as follows: "Europeanization" of post-Soviet countries, Asian media modeled on Western media, men's "colorful shirts with African motifs" ("shirts Mandela "). P. Berger and S. Huntington do not

consider it necessary to open the historical genesis of this trend, to consider its content, since it is believed that the listed elements of sub-globalization are not included into the global culture, but only act as “mediators between it and local cultures”.

TOPIC 5. GLOBAL CULTURE AS AN IDEOLOGICAL STRUCTURE (CONCEPTS OF ED SMITH AND A. APPADURAI)

Topics to be covered:

1. *The concept of global culture by E.D. Smith*
2. *Theoretical and methodological approach to the concept of globalization A. Appadurai*

1. The concept of global culture by E.D. Smith

Anthony D. Smith, a historical sociologist focused on theories of nationalism and the author of the essay “Towards a Global Culture,” uses an outdated 19th-century template of the nation-state in order to analyze the existence—or rather, the inexistence—of a global culture. He is joined by the majority of the academic intelligentsia in using this template as a framework. Smith chiefly attributes the inherent unattainability of a global culture to the *absence* of globally homogenous social agents and to the inexistence of collective history that awakens memories, which are tied to a specific place and time and momentarily unite a population in spirit.

Because critics of globalization use Smith’s template to analyze global culture, they frequently believe that it does not exist today. To authoritarian nationalist leaders, anti-globalizers, and those in concert with Huntington’s Clash of Civilizations hypothesis, which states that “the great divisions among humankind and the dominating source of conflict will be cultural [rather than economic],” Smith’s outlook is a prevailing lens. However, this outlook that global culture will eternally remain an unrealized liberal utopian project is shortsighted because it does not fully account for present-day interconnected cultural realities. For those who endorse a global culture, Smith’s view is limited by his emphasis on the aging template of the nation-state. Nevertheless, the belief in the existence of a global culture does not necessarily downgrade the importance of national patriotism, unless it reaches an alarming degree of radicalism.

In a world where information and knowledge travels by “modern chariots of the global telecommunications systems” and the commonality of open borders allows for cross-national movement and cultural appropriation, how much power should be given to the perspective that culture is tied to a distinct place and time. I believe if Smith’s template is tailored to account for the present day, it is a valid way of analyzing global culture.

If we assume that culture, whether national or global, is artificially architected through economically and socially incentivized inventions of race, political ideology, and religion (to name a few) and is based on common building blocks such as values, behaviors, and practices, then global culture is possible. This is because, if these building blocks may be used to create a national culture, then it is possible to some degree to consequently engineer a global culture. Arguably, the lived realities constructed by the force of globalization have already built the foundation for an early form of a global identity. Hence, the next question is who has designed and legitimized the building blocks of global culture.

Smith argues that for an identity to be legitimate and not reduced to a set of “common denominators of patterns of life,” three key attributes of common cultural experiences should be present: a “sense of continuity (...) between generations, shared memories of specific [historic] turning-points [, and] a sense of common destiny”. It appears that this trifecta of criteria is currently satisfied to a sufficient degree, taking into consideration that globalization has not yet reached its full potential. Émile Durkheim, who by many is considered one of the founders of modern sociology, argues, “a function, economic or any other, can only be divided [i.e., shared] between two societies if they take part in some respects in a same common life and, consequently, belong to a same society”. Common life in the global sphere has been initially stimulated by the means of shared economies. Today, we see this demonstrated through the formation of the European Union and the existence of various global trade agreements—for example, NAFTA—as well as international trade laws.

One of the most influential products of the processes of globalization is the interdependence of economies, which cultivates shared commodities as well as interconnected cultural experiences in the realm of politics, academia, leisure, and business. Anti-globalists acknowledge interconnected economies but not joint cultural experiences as a foundation for global culture. For those who advocate a global culture, the economic linkage first creates merely a “material culture,” yet as the latter gradually becomes integrated into a domestic way of life, it sets a communal platform for the transfusion of cultural ideas and the inception of global common life.

Smith’s trifecta applies to global circumstances, if we recognize that the commonality is not political ideology or location-specific history but in fact a coalescent notion of sustainable human survival and the advancement of an individual rather than of a nation-state or an ethnic civilization. Despite its controversial nature, it appears that moral philosopher and “father of economics” Adam Smith’s dogma of self-interest continues to be the decisive apparatus for guiding one’s economic (and thus social) decisions.

It appears that an early form of global culture engineered by the force of globalization already exists if we use Smith’s trifecta of criteria, when present day social contexts are taken into account. The pressing question then becomes, what will global culture lead to? The dark prognosis is that the commonality of values and lived experiences matures to “the end-point of history,” where human

greatness comes to a halt. One contraposition points to the emergence of (an unknown yet form of) Kant's vision of Perpetual Peace and global government. Both propositions envisage a possibility of global peace in the distant future. Yet, whether the world to come will be defined by exhilarating or mediocre strides is our decision to this critical and privileged choice is one of the greatest virtues that we possess today.

2. Theoretical and methodological approach to the concept of globalization A. Appadurai

As we have already established, globalization refers to the increasing pace and scope of interconnections crisscrossing the globe. Anthropologist Arjun Appadurai has discussed this in terms of five specific "scapes" or flows: ethnoscaples, technoscapes, ideoscapes, financescapes, and mediascapes. Thinking of globalization in terms of the people, things, and ideas that flow across national boundaries is a productive framework for understanding the shifting social landscapes in which contemporary people are often embedded in their daily lives. Questions about where families, leisure travelers are also part of this scape. The World Tourism Organization, a specialized branch of the United Nations, argues that tourism is one of the people migrate, their reasons for migration, the pace at which they travel, the ways their lives change as a result of their travels, and how their original communities change can all be addressed within this framework. Questions about goods and ideas that travel without the accompaniment of human agents can also be answered using Appadurai's notion of scapes.

Ethnoscape refers to the flow of people across boundaries. While people such as labor migrants or refugees (see case study below) travel out of necessity or in search of better opportunities for themselves and their fastest growing commercial sectors and that approximately one in eleven jobs is related to tourism in some way.^[8] Tourism typically puts people from developed parts of the world in contact with people in the developing world, which creates both opportunities and challenges for all involved. While there is the potential for tourists to be positively affected by their experiences with "the Other" while travelling, the tourism industry has also received its share of criticisms. Individuals from wealthier countries like the U.S., even if they are not wealthy themselves by the standards of the United States, are able to indulge in luxuries while traveling abroad in poorer nations like those found in the Caribbean. There is a fine line between a) tourists expecting service while on vacation and b) tourists treating local people like *servants*. This latter scenario exemplifies the unequal power relationships that develop in these kinds of situations, and such power relationships concern responsible social scientists.

Technoscape refers to flows of technology. Apple's iPhone is just one example of how the movement of technologies across boundaries can radically affect day-to-day life for people all along the commodity chain. Sales records are surpassed with each release of a new iPhone, with lines of customers spilling out of

Apple stores and snaking around the block. Demand for this new product drives a fast and furious pace of production. Workers who are struggling to keep up with demand are subjected to labor conditions most iPhone users would find abhorrent; some even commit suicide as a result. The revenue associated with the production and export of technological goods is drastically altering the international distribution of wealth. As the pace of technological innovation increases, so does the flow of technology. This is not, of course, an entirely new phenomenon; earlier technologies have also drastically and irrevocably changed the human experience. For example, the large-scale production and distribution of the printing press throughout Europe (and beyond) dramatically changed the ways in which people thought of themselves—as members not only of local communities, but of national communities as well.^[10]

Ideoscape refers to the flow of ideas. This can be small-scale, such as an individual posting her or his personal views on Facebook for public consumption, or it can be larger and more systematic. Missionaries provide a key example. Christian missionaries to the Amazon region made it their explicit goal to spread their religious doctrines. As the experiences of missionary-turned-anthropologist Daniel Everett show, however, local people do not necessarily interpret the ideas they are brought in the way missionaries expect.^[11] In addition to the fact that all people have agency to accept, reject, or adapt the ideologies that are introduced to or imposed on them (see syncretism below). The structure of the language spoken by the Pirahã makes it difficult to provide direct translations of the gospel.^[12]

Financescape refers to the flow of money across political borders. Like the other flows discussed by Appadurai, this phenomenon has been occurring for centuries. The Spanish, for example, conscripted indigenous laborers to mine the silver veins of the Potosí mines of Bolivia. The vast riches extracted from this region were used to pay Spain's debts in northern Europe. The pace of the global transfer of money has only accelerated and today transactions in the New York Stock Exchange, the Nikkei index, and other such finance hubs have nearly immediate effects on economies around the world.

Mediascape refers to the flow of media across borders. In earlier historic periods, it could take weeks or even months for entertainment and education content to travel from one location to another. From the telegraph to the telephone, and now the Internet (and myriad other digital communication technologies), media are far more easily and rapidly shared regardless of geographic borders. For example, Brazilian telenovelas may provide entertainment on long-distance African bus trips, Bollywood films are shown in Canadian cinemas, and people from around the world regularly watch mega-events such as the World Cup and the Olympics from wherever they may live.

While the five scapes defined by Appadurai provide useful tools for thinking about these various forms of circulation, disentangling them in this way can also be misleading. Ultimately, the phenomena studied by most anthropologists will involve more than one of these scapes. Take clothing for instance. Kelsey Timmerman, an author whose undergraduate concentration was in anthropology,

was inspired to find out more about the lives of the people who made his clothing. In a single day, he found, the average American might be wearing clothes made in Honduras, Bangladesh, Cambodia, and China. Something as seemingly simple as a T-shirt can actually involve all five of Appadurai's scapes. The transnational corporations responsible for the production of these shirts themselves are part of capitalism, an idea which has become part of the international ideospace. The financescape is altered by a company in the U.S. contracting a production facility in another country where labor costs are cheaper. The equipment needed to create these T-shirts is purchased and delivered to the production facility, thus altering the technoscape. The ethnoscape is affected by individuals migrating from their homes in rural villages to city centers, often disrupting traditional residence patterns in the process. Finally, the mediascape is involved in the marketing of these T-shirts.

Scape	Gloss	Examples
Ethnoscapess	Flows of people	Migrants, asylum seekers, exiles, tourists
Technoscapess	Flows of technology	Hardware components, technical know-how
Financescapess	Flows of money	National stock exchanges, commodity speculations
Mediascapess	Flows of information	Newspapers, magazines, satellite television channels, websites and the images and symbols they create and provide
Ideoscapess	Flows of ideas	Human rights, environmentalism, free trade movements, fear of terrorism

Pic. 1. Appadurai's scapes

TOPIC 6. NATIONAL CULTURE IN THE CONTEXT OF GLOBALIZATION

Issues to be covered

1. *Globalization and the efficacy of national culture*
2. *Self-identity of a national culture and globalization of culture.*

1. Globalization and the Efficacy of National Culture

The globalization of culture is an ambiguous phenomenon that has both positive and negative sides. Therefore, projecting its influence on the sphere of national culture, we will approach this process as contradictory, ambivalent and

ambivalent. In essence, the global factors of the functioning of the national culture can become an impulse both for the creative, cultural processes of reproduction of its samples, and for destructive tendencies.

The modern world is becoming a single, interconnected and interdependent multicultural space, which is characterized by a high intensity of integration processes. On a global scale, the nature of the interrelationships, which for a long time determined the historically established relations between cultures, is changing. Large cultural regions are being formed, united by axiosemiotic similarities. The interconnection and interdependence of cultures in modern conditions varies significantly in different regions. Cultural practices are becoming more dynamic and qualitatively diverse. The economically and technologically highly developed countries of the so-called "golden billion" (USA, Canada, Japan, European Union, Australia, etc.) turned out to be the most interconnected and interdependent. Global trends in these countries are most pronounced; their cultural space is saturated with global semiotic structures. Therefore, most non-Western countries experience the cultural influence of global processes, often not being their equal subjects. The dominant characteristic of the globalization of culture in its projection onto cultures of national types is the tendency of one-sided cultural influence. The consequence is the cultural hegemony of a particular country or region.

Unequal cultural flows increase the disproportion in development, respectively, exacerbating the negative aspects of the dynamics of individual national cultures. The concentration of financial, communication, economic and political power in a geographically small cultural region creates the preconditions for the destructive expansion of the "Western type of culture". Such "cultural aggression" leads to the dominance of "Western culture". Due to the openness of borders for intercultural influence, there is a continuous unification of values, traditions, worldviews, consumer standards, etc. The result is a tendency to leveling differences in national cultures.

National culture is under pressure from the massiveization of socio-cultural processes. A kind of global culture has developed, which is closely interconnected with the activities of transnational corporations (TNCs). A UNESCO study shows that global trade in cultural goods - print, literary and musical works, visual arts, motion pictures and photographs, radio and television equipment - almost tripled between 1980 and 1991, from 67 to USD 200 billion. In the United States, the largest export industry is the entertainment industry, primarily the export of motion pictures and television programs. The worldwide distribution of Hollywood films in 1997 brought in more than US \$ 30 billion, and in 1998 the movie "Titanic" alone made it possible to earn more than US \$ 1.8 billion in gross terms.

A characteristic feature of intercultural communication in the global world is the ubiquitous spread of mass "pop culture". This type of culture has a pronounced tendency towards standardization and universalization, which allows it to be in demand in all strata of society, neutralizing the original forms of national culture and even pushing them out of the sphere of cultural transmission. Modern entertainment "pop culture" often speculates on national forms.

Contemporary "mass" culture can be perceived as anti-culture. It is overflowing with the demonstration of scenes of crime, violence, cruelty, catastrophes and other phenomena shocking the consciousness, which contributes to the emergence of a distinct inverse relationship, causes a surge of negative reactions and consequences in the socio-cultural sphere. This leads to the neutralization of nationally colored cultural activity, destroying the type-forming foundations of national culture.

Market mechanisms are widely introduced into the structure of culture, one of the consequences of which is its commercialization. A kind of "single commodity world" (U. Beck) is emerging, in which it is possible to quickly sell cultural goods. Culture in its object forms, which for a long time determined the way of life of its carriers, is becoming a commodity on the global market. New conditions for the functioning of object forms of culture are emerging, which put the subjects of the cultural creation process in direct dependence on the consumer activity of the population.

Modern production of cultural products is carried out taking into account cultural realities and replication technologies. Due to technological peculiarities, a number of cultural practices received advantages in terms of circulation speed, accessibility and attractiveness (for example, show business) over classical art, folk art, folklore, etc. The high level of demand for global samples of products in the field of pop culture is supported by advertising companies. The embodiment of the artistic image by means of art and social significance in modern conditions give way to commercial success. The author is directly dependent on the ability to quickly replicate the products of his work. In this case, the emphasis of cultural creativity is shifted mainly to entertaining, hedonistic forms. This makes commercial culture superficial, often gravitating towards shocking forms. A peculiar type has emerged - "trash culture", which entails the rapid disappearance of samples of national culture from the sphere of spiritual production, including its broadcasting sector. As a result, the national cultural space is being eroded by mass-produced consumer goods.

Changes in the national and cultural space form the corresponding subject - an uncritical consumer of foreign cultural texts. The situation takes on a dramatic character in economically less developed countries, in which commercial culture acts as a simulacrum of ethno-national culture. The original culture of the national type is constantly experiencing the danger of dissolving in the artifacts of mass culture, which finds its expression in the quantitative limitation of authentic cultural forms, giving way to the influx of inauthentic products stylized as national ones (for example, in the form of works of kitsch culture); the approval of non-national forms of organization of the socio-cultural space (for example, the living environment) and the displacement of national stylistic features; neutralization of national traditions and domination of marginal-intermediate stylistic forms; assimilation of the national-cultural value content by supranational cultural experience, which often introduces pseudo-value stereotypes into the national type.

The gradual depletion of the "passionarity" of the national-cultural type entails a narrowing of the thematic, stylistic range of professional artistic creativity.

The global exchange of cultural artifacts requires a preliminary unification of the meanings of culture, the standardization of its semiotic-semantic structures. Global culture is actually built on the principles of universalization. In order for global processes to develop at a high rate, covering new cultural regions, they need to universalize the semiotic and semantic space of culture. The internationalization of global markets and the provision of consumer activity of subjects in the field of culture contributes to overcoming the distinctive differences between national cultures. There is a kind of "colonization" of the semiotic-semantic space of the national-cultural type, which causes painful reactions on its part. The globalization of culture contributes to the development of new methods of production of cultural texts, the rapid renewal of the sign-symbolic space due to the strengthening of the interconnection and mutual influence of national cultures, as well as a sharp increase in the speed of intercultural communication. As a result, changes are taking place in the semiotic structures of a number of national cultures.

Mass media have significantly increased the deployment of global processes and their impact on culture, demonstrating the diversity and capabilities of national cultures. The dissemination of knowledge and technologies, the exchange of information constitute an integral aspect of globalization, causing the development of a kind of information-virtual type of culture, transforming the world into a single global information space. Market research has identified a "global elite" - a world "middle class" that demonstrates the same style of consumption, preferring "global brands". The most revealing phenomenon is the "global teenagers" who inhabit the "global space", the unified world of pop culture, "absorbing" music and video products and representing a huge market for manufacturers of sneakers, T-shirts and jeans".

2. Self-identity of a national culture and globalization of culture.

Changes in semiotic space, forms of broadcasting contribute to the crisis of value content. The transformation and loss of axiological foundations are currently determining the crisis of a number of national cultures, becoming a problem of their development. This will be discussed separately in the first section of the second chapter.

The boundaries of cultural identity are blurring. Under the influence of modern processes of globalization, identity tends to a certain transformation. The threat to traditional forms of identity is, first of all, the narrowing of the sphere of functioning of cultural samples and, in general, the neutralization of the original folk culture. The range of using the national language, folklore, traditional culture in authentic forms is inevitably narrowed. Cultural texts of global culture are replacing authentic national ones. As a result of the expansion of global culture, there is a threat of loss of cultural self-sufficiency of the national-cultural type. Thus, the modern socio-cultural dynamics exacerbates the problem of adaptation of

a specific national culture to global processes, which will be discussed in more detail in the second chapter in relation to the Belarusian national culture.

The above allows us to formulate several variants of the dynamics of national and cultural identity in the context of cultural globalization: a) the result of large-scale global integration of cultures in the context of globalization may be the dissolution of cultural identity in a unified global culture; b) the deployment of global processes can enhance the defensive reactions of national and cultural integrity and, thus, neutralize or reduce the influence of global culture; c) globalization can also cause mixing of elements of identity of different cultures and the emergence of peculiar hybrids both at the national and individual levels.

These changes are of great importance for the further development of national cultures. The globalization of national cultures and the cultural localization of global artifacts are two dimensions of globalization. These are mutually complementary processes: the first brings local cultural texts to the global level, the second contributes to the consolidation of global cultural artifacts at the local level. Let's consider them in more detail.

The increase in the speed of deployment of world integration processes contributes to a different understanding of the dynamics of national cultures. National cultures will no longer be able to develop outside the context of the globalization of culture.

National cultures in modern conditions actually cannot establish barriers and isolate themselves from external influences, since culture has no boundaries, isolation inevitably leads to its impoverishment and degeneration, to the death of individuality. Therefore, the nature of the interaction between the local and global levels of culture is central to the study of the dynamics of culture in the modern world. This is largely a consequence of the contradiction in which local cultures must retain their distinctive identifying features and at the same time actively interact with other cultures. National culture inevitably enters into active intercultural interaction, often with technologically stronger cultures. There is tension between the local and global dimensions. This actualizes the response to protectionist actions. Local national cultures are forced to defend authentic type-building forms.

Modern conditions of globalization make new demands on the dialogue of cultures at the macro level. Creatively active, productive, adaptive cultures are gaining importance in the global dialogue. Cultures are in constant dialogue. This allows them to enrich and develop. Therefore, the degree of presence and actualization of national culture in the global polylogue of cultures is an essential criterion for its enrichment and sustainable development.

In the global world, there is a direct relationship between the global and local levels of culture. There is a constant combination of global sign systems with the semiotic space of local cultures. Any "global" cultural artifact that has a world cultural appeal is used in a wide variety of socio-cultural contexts, which contributes to various, often incompatible manifestations of global trends at the national and cultural level. To a certain extent, the intensification of global

processes contributes to the diversification of the world of cultures, which, in particular, is expressed in the tendency to include elements of local cultures in the everyday life of consumers. In this case, globalization means “local” to the extent that the latter is “globalized” (R. Robertson).

The inclusion of cultural subjects in global socio-cultural processes within the limits of national culture in practice does not mean complete immersion in a foreign cultural environment and rejection of traditional forms of culture. Most often, the carriers of culture, finding themselves in a multicultural environment, become more mobile, and their cultural identity is situational as opposed to its traditional static forms. For example, a person may be partially immersed for some time in a multicultural environment, but later move into his usual everyday local culture. In this case, a mutually complementary dialogical process takes place, in which the national culture changes as a result of interaction with the global one. At the same time, the commercialized global culture is inevitably modified, following the needs of the subjects of national cultures. This is the inconsistency and ambivalence of the globalization of culture. Here, in our opinion, it is not the speed and intensity of intercultural communication that is important, but the degree to which the local is globalized without losing its distinctive features. In addition, the modern technological features of the global world make it possible to implement the most diverse forms and types of intercultural communications, regardless of territorial affiliation. This contributes to the creation of local cultural communities, for example, using the Internet (forums, chats, communication via IP-telephony, e-mail, etc.), which creates an additional counterbalance to the trends that level the culture.

Based on these and other parameters, it can be concluded that globalization is not only a process of destruction of the original foundations of national cultures, because each culture is a refraction of the universal in the national. Due to the wide availability of artifacts of various cultures, local national cultures enter into intercultural interactions with each other, which contributes to the emergence of world culture and the mixing of national traditions. For example, global culture is largely Americanized, but American culture has also become more international as a result.

The acceleration of the processes of global integration opens up new opportunities both for individual subjects of culture and for national cultures in general. Accelerating the pace of intercultural interaction in the context of globalization contributes to the rapprochement of various national cultures, can contribute to the creative understanding of cultural diversity.

Globalization in the future can become the basis for the sustainable development of national culture. In support of this thesis, let us turn to successfully functioning integration models of culture. There are multicultural regions, for example, Russia, the European Union, Canada and others, in which the ideas of a mutually enriching dialogue of cultures are being implemented in practice. The main criteria that allowed these cultures to achieve diversity, while maintaining unity, are openness, readiness to assimilate innovations, and tolerance. Another important condition for the successful dynamics of culture is the presence of critical potential that can neutralize negative manifestations.

The mechanism for regulating processes in culture can also be carried out within the framework of professional institutions in the form of censorship, criticism, protectionist measures, regulatory legislative initiatives, etc. It should be borne in mind that cultural isolationism in modern conditions is becoming ineffective. Consequently, the process of globalization in projection onto cultures of national types can be considered as an important source of new productive impulses for their development for a number of reasons.

1. In the context of globalization, national cultures are potentially capable of receiving a maximum of positive impulses for their further development. Thanks to globalization, premieres of the best films and a variety of music are becoming available everywhere. The number of international exhibitions, festivals, conferences, etc. is increasing, electronic libraries and other media resources are rapidly making available samples of fiction and scientific literature.

2. Strengthening competition contributes to improving the quality of national cultural products. Therefore, globalization potentially includes the possibility of organizing a process of localization of culture that is opposite to it, which ultimately leads to the enrichment of national cultures.

The globalization of culture potentially allows different cultures, both global and local, to interact without contradiction and conflict. At the same time, it means new risks for cultures, in which internal dialogue was more important than dialogue with external cultures, and the institutional sphere of culture was closely connected with traditional sociocultural institutions. For them, the pervasiveness of global flows means "corrosion" of authentic foundations (folk culture, folklore, traditions, customs, rituals, etc.). The globalization of culture destroys their self-sufficiency. The importance of cultural appeals to itself in the space of the global polylogue of cultures is growing.

Thus, global conditions, opening up a number of prospects for the development of national culture, tend to destroy its type-forming forms. A threat to the development of a national cultural type is the loss of its original foundations.

TOPIC 7. THE REPUBLIC OF BELARUS IN THE SYSTEM OF GLOBAL INTERNATIONAL RELATIONS

Issues to be covered.

1. Foreign Policy of the Republic of Belarus

2. State regulation of cultural processes in the context of globalization

1. Foreign Policy of the Republic of Belarus

After declaration of its independence the Republic of Belarus entered the world stage as a new sovereign state, which appeared as a result of the collapse of the USSR, and as a European country with rich historic traditions of statehood. Polotsk, Turov, Pinsk and other principalities (IX-XIV centuries), that were established on the territory of modern Belarus, and their successor – the Grand

Duchy of Lithuania (mid. XIII-XVIII cent.) were active participants of international relations. Many representatives from belarusian lands went into diplomatic service of Rzeczpospolita and the Russian Empire. Important milestones in the history of the belarusian diplomacy belong to the era of the Byelorussian Soviet Socialist Republic (1919-1991), which became a full-fledged member of the United Nations and one of its founding states. On July 27, 1990 the Supreme Council of the BSSR adopted a Declaration of State Sovereignty of Belarus. On August 25, 1991 that act was given a status of a Constitutional Law. It became a turning point in the state's development. Having exercised its natural right to self-determination, the Republic of Belarus, that received its new official name after the relevant decision of the Supreme Council of the BSSR as of September 19, 1991, embarked on pursuing its independent foreign policy. Belarus developed its foreign policy course under difficult conditions of drastic geopolitical, economic and social transformations in the world that were characterized by high intensity and dynamics. Despite objective difficulties, the independent Republic of Belarus managed to develop its international relations without sacrificing its national interests. It enabled our country to confidently and effectively promote and protect its foreign policy objectives and priorities. Modern Belarus is a sovereign European state pursuing an independent and peaceful foreign policy, developing cooperation with strategic allies and foreign partners from all over the world, is one of initiators and an active participants of regional integration structures and projects, significantly contributing to strengthening of international security and stability. As of today Belarusian interests abroad are represented by foreign offices in 57 states and taking into account ambassadors with concurrent accreditation – in 109 states. Foreign states are represented in Belarus by 48 embassies, 4 branch offices of embassies, 3 trade missions, 39 consular offices; international organisations – by 18 missions. 91 foreign diplomatic missions based in Moscow, Vilnius, Warsaw and Kiev are concurrently accredited to Belarus. *Source: https://mfa.gov.by/en/foreign_policy/*

Priorities of the foreign policy of the Republic of Belarus Adhering to common approaches to the development of relations with all its foreign partners, Belarus at the same time, like any other state, concentrates its foreign policy efforts on a number of most important and promising vectors. Neighbour states are among them. First of all, it is the Russian Federation, the strategic cooperation with which is built on the basis of the Agreement on Establishment of the Union State of Belarus and Russia. Consistently advancing the ideas of integration, Belarus takes an active and constructive position in integration unities in the post-Soviet space – the Eurasian Economic Union (EAEU), the Commonwealth of Independent States, and the Collective Security Treaty Organization (CSTO). An objectively important partner for Belarus is the European Union. The interaction with it and its member-states is based on trade, economic and investment cooperation. Belarus consecutively stands for the normalization of dialogue and extension of relations with the United States of America. The relations of comprehensive strategic partnership are developed with the People's Republic of China. The cooperation

with the countries of the “far arc” of the Belarusian foreign policy – states of Asia, Africa and Latin America – steadily gains more importance. An important direction of Belarus’ foreign policy is multilateral diplomacy. Our country aims to contribute to solution of global problems, counteraction to contemporary threats and challenges. Traditionally it takes an active part in the UN and other international organizations’ activities, generates approaches and initiatives that offer a uniting agenda for all members of international community, promote dialogue and help to bridge the dividing lines. *Source: https://mfa.gov.by/en/foreign_policy/priorities/*

2. State regulation of cultural processes in the context of globalization

Globalization presents numerous opportunities for the reproduction and self-expression of national cultures, their originality and unique features. This situation opens up many prospects for their development. A high degree of information opportunities can be a factor in the preservation and development of the Belarusian national culture. The constructive use of the potentials of globalization can make it more stable in the face of the expansion of harmful foreign cultural influences. The attractiveness of globalization is associated with openness and intercultural mobility. Empirical facts show that the more intensively the interaction of cultures is carried out, the richer they become.

The new possibilities of globalization give the subjects of culture a clearer idea of identity by comparing their culture with others, which undoubtedly contributes to its strengthening. The actualization of the rich spiritual heritage as a factor in opposing negative global trends can strengthen the axiological and semiotic structures of the national-cultural type.

Along with this, globalization can potentially carry a number of threats to the identity of the national culture. Intercultural communications in the modern world as a whole are carried out without taking into account the cultural characteristics of individual national cultures, which directly or indirectly contributes to the destruction of their traditional forms. In this case, the latter may lose their former meaning. The development of national culture in the context of intensification of global processes exacerbates the problem of preserving the national and cultural identity of the Belarusian people. In the context of the integration of cultures into a single interconnected and interdependent structure and transparency of cultural boundaries, national culture can get into a global multicultural environment, leveling its original foundations. The urgency of the problem is evidenced by the fact of the adoption of the international convention of UNESCO "On the Safeguarding of the Intangible Cultural Heritage" (October 2003) and the accession to it on December 29, 2004 by the Republic of Belarus. UNESCO recognizes the contradictory, dual nature of globalization processes. On the one hand, it is a source of social transformations, contributing to the creation of conditions for the resumption of dialogue between communities. On the other hand, the development of globalization processes determines the manifestation of

intolerance, is a source of the threat of degradation, disappearance and destruction of the intangible cultural heritage, in particular, as a result of the lack of funds for the protection of such heritage. In accordance with the provisions of the convention, UNESCO recommends the adoption of measures to ensure the viability of the intangible cultural heritage, including its identification, documentation, research, preservation, protection, popularization, enhancement of its role, its transmission, mainly through formal and non-formal education, as well as the revival of various aspects of such a legacy.

The integrating processes open up new prospects for the development of national culture, exacerbated the negative aspects of the dynamics. The problems of diffusion, uncontrolled borrowing of cultural artifacts, adaptation to a new cultural reality, etc. are becoming especially acute. There is a danger of neutralizing the mechanisms of continuity of the national-cultural type. This, in turn, stimulates a number of countries to take active protectionist actions in the field of culture, as well as actualizes the development of programs of national and cultural development, taking into account the danger of external threats.

The globalization of culture, due to its contradictory nature, actualizes the implementation of the state cultural policy aimed at preserving the identity of the national culture, which was expressed in the corresponding priorities for the implementation of international cultural cooperation, adopted in the Republic of Belarus, fixed in the state sectoral programs "Functioning and development of culture of the Republic of Belarus until 2005 year "and" Preservation and development of the culture of the Republic of Belarus for the period 2006-2010. " These priorities are as follows:

- the historical needs of the links of the Belarusian national culture with the cultures of other peoples;
- activation of international cooperation in the field of professional artistic creativity, assistance in organizing tour trips of creative teams and individual performers outside the Republic of Belarus and foreign teams and performers to our country;
- the development of international cultural cooperation in the field of arts education, which includes the study and adequate understanding of other cultures, the expansion of the exchange of students and teachers, educational and methodological materials, scientific works, etc. ;
- the establishment of international cultural ties in the field of folklore through cooperation with associations, institutions and organizations that deal with the problems of folklore, holding folklore exhibitions, seminars, congresses, etc. ;
- introduction to international cultural cooperation of the regions of the country, use of the capabilities of local executive authorities for organizing cultural exchanges, development of interregional and cross-border cooperation;
- improvement of international cultural cooperation in the field of preservation of cultural heritage by creating an internationally compatible databank on the historical and cultural heritage of Belarus;

- participation of organizations and specialists in joint international projects and programs that are of a scientific and practical nature;
- familiarizing the world community with the art of the Republic of Belarus in order to create favorable conditions for mutual understanding in other industries, primarily for the development and deepening of economic and political relations;
- inclusion of Belarusian culture and art in the spiritual life of the world community, in the European and world cultural space;
- participation in programs and projects of international organizations that operate in the field of culture: UNESCO, Council of Europe, UN, International Committee for the Protection of Monuments and Famous Places (ICOMOS), International Council for Folk Art (IOF), International Council of Museums (ICOM), International Council of Music (CIM) and others;
- Supporting ties with organizations of compatriots abroad, helping to ensure their national and cultural needs, preserving the Belarusian cultural heritage in their countries of residence.

The Republic of Belarus pursues a consistent policy aimed at the development of national culture. This, in particular, is expressed in the following: creation of the necessary legislative base in the field of culture; preservation of the scientific and pedagogical potential of educational institutions of culture and arts, as well as the creative potential and network of cultural institutions and the gradual renewal of their material and technical base; active support for gifted children and youth; development of museums, educational institutions, professional and amateur art groups, Belarusian art schools; support for new trends in different types of arts; organization of exhibitions, competitions, festival movement of folk art, etc.

In theoretical and methodological terms, the mechanisms of neutralizing the negative manifestations of globalization presuppose, in addition to restrictive measures, the development of a certain policy aimed at creating a need for traditional forms and sociocultural institutions for the transmission of Belarusian national culture, supporting their high status, prestige and relevance, as well as popularizing the national culture. This actualizes the work on familiarizing with the samples of the Belarusian national culture, expanding the scope of their use, since they contain time-tested nationally colored texts. For centuries, they ensured the reproduction of original forms of spiritual and material culture, filling socio-cultural practices with nationally oriented content. The Ministry of Culture of the Republic of Belarus believes that the key problem, the solution of which will allow the Belarusian professional art to develop successfully in the twenty-first century, is the formation of a high level of prestige in the public consciousness. This is also true in relation to the entire Belarusian culture.

3. PRACTICAL SECTION

3.1 EDUCATIONAL-METHODICAL CARD OF THE DISCIPLINE "GLOBAL CULTURE AS AN INFORMATION SOCIETY PHENOMENON" (FULL-TIME)

Topics	Number of classrooms hours		Guided students-work	Knowledge control
	Lectures	Seminars		
Introduction	1			
Topic 1: Global issues of the modern world	1			
Topic 2. Globalistics as an interdisciplinary area of scientific research		2		
Topic 3. The system of modern global problems		2		
Topic 4. Essence and characteristics of globalization	2	2	2	Discussion of the results of individual assignments
Topic 5. Globalization and regionalization in the context of modern world transformations		2		
Topic 6. Essence and specificity of intercivilizational interactions in the era of globalization		2		
Topic 7. Demographic basis of globalization		2		
Topic 8. The concept of global culture R. Robetson	2		2	Discussion
Topic 9. Cultural dynamics of globalization P. Berger and S. Huntington	2	1	2	Presentations check

Topic 10. Global culture as an ideological structure (concepts of D. Smith and A. Appadurai).	2	1	2	Discussion
Topic 11. Axiological problems of globalization		2		
Topic 12: The phenomenon of mass culture in the context of globalization		2		
Topic 13. National culture in the context of globalization	2	2	2	Discussion of the results of individual assignments
Topic 14. The republic of Belarus in the system of global international relations	2	2		
Topic 15. Global prognostication		2		
Total ...	14	24	10	

**3.2 EDUCATIONAL-METHODICAL CARD OF THE DISCIPLINE
"GLOBAL CULTURE AS AN INFORMATION SOCIETY
PHENOMENON" (Extramural)**

Topics	Number of classrooms hours	
	Lectures	Seminars
Introduction	1	

Topic 1. Essence and characteristics of globalization	2	1
Topic 2. the concept of global culture R. Robetson	1	1
Topic 3. Cultural dynamics of globalization P. Berger and S. Huntington	1	1
Topic 4. Global culture as an ideological structure (concepts of D. Smith and A. Appadurai).	1	
Topic 5. Contemporary problems of the globalization of culture	2	1
Total ...	8	4

Issues for extra study:

1. The main features and factors of cultural globalization in the modern world.
2. The nature and consequences of cultural globalization.
3. National culture in the context of globalization.
4. UNESCO policy in the field of development of modern world cultures.

4. ASSESSMEN SECTION

4.1 Tasks for supervised students work. Topics for multimedia presentations.

1. The essence and criteria of global problems of our time: their relationship with regional, local, private problems.
2. Globalistics as an interdisciplinary area of scientific research.
3. The history of origin and the main characteristics of Western global studies.
4. Reports of the Club of Rome: their scientific and socio-political significance.
5. The main stages of interaction between nature and society.
6. T. Malthus and neo-Malthusianism about the problems of demography.
7. The scientific and philosophical content of V.I. Vernadsky about the "noosphere".
8. K. Jaspers and his understanding of the global world.

9. Technocratic ideas of the mid-twentieth century: "post-industrial", "information", "technotronic" society.
10. International organizations as the most important component of the global world.
- 11.A. Peccei and his contribution to the understanding of global processes and problems of the modern world
12. The United Nations and its role in solving world problems.
13. The concept of "sustainable development": results and prospects for its implementation.
14. Economic globalization: results and development trends.
15. World wars as a political form of manifestation of globalization.
16. Information revolution and its role in the formation of the world community.
17. Globalization of culture: "mass", "elite" culture.
18. Global ethics and the problem of universal human values.
19. Ideological foundations and forms of expression of modern "anti-globalism".
20. Movement of "alternative globalization": goals and ways to achieve them.
21. Features of international cooperation in the context of globalization.

4.2 List of seminars topics

Seminar 1.

Topic. Globalistics as an interdisciplinary area of scientific research

Issues to be considered:

1. Globalistics – as a system of scientific knowledge. Interaction of humanities, natural and technical sciences in understanding global processes. The main stages of the formation of global studies and their features. Modern global studies and features of its formation in the XX - XXI centuries.
2. The main tasks and problems of global studies. Global forecasting organizations and centers.
3. The main directions of modern global studies. National Schools of Research on Global Processes. Religious global studies (Christian, Islamic, etc.).
4. Features of global modeling. Models of the world system. Mir-System Model (I. Wallerstein).
5. Model of "global culture" (M. Featherstone).
6. "Multiculturalism" as recognition of the dominance of the principle of mosaicity of the cultural "map of the world".
7. Common properties of all global models: comprehensiveness, complexity, penetration of the global into the local, the advantage of the “new” global.

References

1. Albrow, M. Globalization, Knowledge and Society / M. Albrow. – London: SAGE Publications, 1990. – 288 p.
2. Barnett, R. J. Global dreams: Imperial corporations and the new world order / R.J. Barnett, J. Cavanagh. – New York: Simon & Schuster, 1994. – 480 p.
3. Buell, F. National Culture and the New Global System / F. Buell. – Baltimore, MD: The Johns Hopkins University Press, 1994. – 376 p.
4. Featherstone, M. Undoing Culture: Globalization, Postmodernism and Identity (Theory, Culture and Society Series) / M. Featherstone. – London: SAGE publications, 1996. – 192 p.
5. Cultural globalization and language education / B. Kumaravadivelu. - New Haven [etc.] : Yale University Press, 2008. - XIII, 272 c.
6. Cultures and politics of global communication / edited by Costas M. Constantinou, Oliver P. Richmond and Alison M. S. Watson. - Cambridge [etc.] : Cambridge University Press, 2008. - 234 c.
7. Tomlinson, J. Globalization and Culture / J. Tomlinson. – London: Oxford: Polity, 2002. – 238 p.

Seminar 2

Topic: The system of modern global problems

Issues to be considered:

1. Historical precondition for the emergence of global problems.
2. Basic approaches to the typology of global problems, criteria allocation and classification. Characteristic. The features of global problems.
3. The system of global problems, created on the basis of typology relations in the system "man - society - nature". Main classes and types of modern global problems: global (problems of war and peace, the development of economic integration, the establishment of a new international order based on the principles of equality); planetary (ecological, demographic, energy, food, resource and other problems); universal (sociocultural, humanitarian problems). Additivity of global problems.
4. Activities of international research organizations complex of global problems ("Institute for Problems of the Future", International Fund "Humanity in 2000", "Society for the Study of future world ", etc.).
5. The theoretical and practical significance of the work of the Club of Rome. The problem of man in the theoretical and practical activities of Rimsky club.

References

1. Albrow, M. Globalization, Knowledge and Society / M. Albrow. – London: SAGE Publications, 1990. – 288 p.

2. Archer, M. S. *Sociology for One World: Unity and Diversity* / M.S. Archer // *International Sociology*. – 1991. – Vol. 6, №2. – P. 131–147.
8. Barnet, R. J. *Global dreams: Imperial corporations and the new world order* / R.J. Barnet, J. Cavanagh. – New York: Simon & Schuster, 1994. – 480 p.
3. Beniger, J.R. *The control revolution: Technological and economic origins of the information society* / J.R. Beniger. – London: Harvard Univ. Press, 1986. – 493 p.
4. Buell, F. *National Culture and the New Global System* / F. Buell. – Baltimore, MD: The Johns Hopkins University Press, 1994. – 376 p.
5. *Culture, society and the media* / Ed by M. Curevitoh, T. Bennett, J. Curran. – London: Methuenum, 1982. – 317 p.
6. *Cultural globalization and language education* / B. Kumaravadivelu. - New Haven [etc.] : Yale University Press, 2008. - XIII, 272 c.
7. *Cultures and politics of global communication* / edited by Costas M. Constantinou, Oliver P. Richmond and Alison M. S. Watson. - Cambridge [etc.] : Cambridge University Press, 2008. - 234 c.

Seminar 3

Topic: Essence and characteristics of globalization

Issues to be considered:

1. Comprehension of the concept of "globalization" in scientific discussion. Etymology and content of the concept.
2. The subject and directions of research on globalization. The main approaches to understanding modern world processes (Western, eastern, Eurasian, Islamic, etc.).
3. The origins and factors of the dynamics of globalization processes (politics, international law, world economy, world financial system, international trade, transport, communications, photography, sound recording, copying equipment, urbanization).
4. Activities of international organizations in the context of processes globalization. World, regional, intergovernmental, non-governmental organizations.
5. Mass consciousness as an attribute of globalization processes. Hi-Hume, High-Tech technologies.
6. The concept of the "global village" M. McLuhan.
7. Social consequences and criticism of globalization. Antiglobalism and alterglobalism.

References

1. Tehranian, M., Tehranian K.K. *Taming Modernity: Towards a new paradigm* / M. Tehranian, K.K. Tehranian // *International communication and globalization*. – New Delhi, 1997. – P. 119–167.

2. Tomlinson, J. *Globalization and Culture* / J. Tomlinson. – London: Oxford: Polity, 2002. – 238 p.
3. McQuail, D. *Mass Communication Theory* / D. McQuail. – London: SAGE Publications, 2000. – 542 p.
4. McLuhan, M. and Bruce R. Powers, *The Global Village: Transformations in World Life and Media in the 21st Century*, Oxford University Press, 1992. . – 321 p.
5. Groff, L. *Creating global – local cultures of peace* / L. Groff, P. Smoker // *Peace and conflict studies*. – 1996. – Vol.3. – P. 1–38.
6. Inglehart, R. *Modernization, Cultural Change and Democracy* / R. Inglehart, C. Welzel. – New York: Cambridge University Press, 2005. – 352 c.
7. *A study of cultural interaction and linguistic contact: approaching Chinese linguistics from the periphery* / Keiichi Uchida. - Goettingen : V&R unipress : [Taipei], National Taiwan University Press, 2017. – 281.

Seminar 4.

Topic: Globalization and regionalization in the context of modern world transformations.

Issues to be considered:

1. The phenomenon of regionalization. Sociocultural status of the concept "region".
2. Etymology of the term "glocalization". The essence of the concept "Glocalization" in R. Robertson's research.
3. Glocalization processes in the theory of W. Beck. Forms of glocalization in business, media and education.
4. The concept of separatism. Ideological foundations, reasons, factors of development and types of separatism. Separatism in the modern world.
5. Glocalization and hybridization. Criticism of glocalization.

References

1. Beck, U. *What is globalization?* / Ulrich **Beck**. – London: Cambridge: Polity Press, 2000. – 180 p.
2. Fukuyama, F. *The end of history and the last man* / Francis Fukuyama The Free Press. – New York: Free press, 1992. – 446 p.
3. Giddens, A *Sociology* / Anthony Giddens. – 3rd ed., fully revised and updated, reprinted. – Cambridge : Polity Press, 2001. – XXVIII. – 768 p.
4. Ritzer, G. *The Globalization of Nothing* / G. Ritzer. – California: Pine Forge Press, 2004. – 280 p.
5. Robertson, R. *Glocalization: Time – space and homogeneity – heterogeneity* / M. Featherstone, S. Lash, R. Robertson // *Global modernities*. – London, [s.n.], 1995. – 25 – 44 p.

Seminar 5.

Topic: Essence and specificity of intercivilizational interactions in the era of globalization.

Issues to be considered:

1. Civilization as a fundamental category of global studies. Theories of civilizations in the context of social development.
2. The main historical strategies for global interactions: isolation, conquest, borrowing, mimicry, dialogue. The role and significance of these strategies at various stages of the formation of the global world.
3. The theory of the clash of civilizations by S. Huntington as an expression socio-cultural crisis of the modern era.
4. "End of history" as the disappearance of civilizational variety (F. Fukuyama).
5. Dialogue as a way to find unity in the global world.
6. Dynamics of civilizational processes and the possibility of gaining consensus
7. The problem of combining identities in the global space: ethnic, national, civilizational, continental, planetary.
8. Transformation of national and cultural identity in the process civilizational interaction in the era of globalization.

References

1. Fukuyama, F. The end of history and the last man / Francis Fukuyama The Free Press. – New York: Free press, 1992. – 446 p.
2. Huntington, S. "The Clash of Civilizations?" / S. Huntington // Foreign Affairs. –1993. – P. 22–49.
3. Hobsbawm, E. Introduction: Inventing Traditions // The Invention of Tradition / E. Hobsbawm, T. Ranger (eds). – Cambridge: Cambridge Univ. Press, 1983. – 235 p.
4. King, A. D. Culture Globalization and The World – Sistem. Conditions for the Representation of Identity / A. D. King [ed.]. – Minnesota, [s.n.], 1998. – 186 p.
5. Levitt, T. The globalization of markets / T. Levitt // Harvard Business Review. – 1983. – Vol. 61, № 3. – P. 92–102.
6. Robertson, R. Glocalization: Time – space and homogeneity – heterogeneity / M. Featherstone, S. Lash, R. Robertson // Global modernities. – London, [s.n.], 1995. – 25 – 44 p.
7. Smith, A. D. Towards a Global Culture? / Global Culture. Nationalism, globalization and modernity / Ed. by M. Featherstone. London, 1990. – 411 p.

Seminar 6.

Topic: Demographic basis of globalization

Issues to be considered:

1. Challenges of demographic processes. International Population Organizations.
2. Demographic problems as an integral system.
3. National characteristics of the demographic policy of various states.
4. Urbanization process. Features of urbanization in developed and developing countries.
5. Features of the process of "ruralization" in modern societies.
6. State regulation of migration. The problem of "brain drain" and the maintenance of equilibrium in the intellectual potential.
7. Socio-cultural aspects of demographic problems: changes of the population, increased leisure time, the evolution of family and marriage and etc.
8. Specificity of the demographic situation in the Republic of Belarus.

References

1. A study of cultural interaction and linguistic contact: approaching Chinese linguistics from the periphery / Keiichi Uchida. - Goettingen : V&R unipress : [Taipei], National Taiwan University Press, 2017. - 281
2. Appadurai, A. Modernity at Large: Cultural Dimensions of Globalization. Minneapolis; London: University of Minnesota Press, 1996. – 248 p.
3. Albrow, M. Globalization, Knowledge and Society / M. Albrow. – London: SAGE Publications, 1990. – 288 p.
4. Beniger, J.R. The control revolution: Technological and economic origins of the information society / J.R. Beniger. – London: Harvard Univ. Press, 1986. – 493 p.
5. Buell, F. National Culture and the New Global System / F. Buell. – Baltimore, MD: The Johns Hopkins University Press, 1994. – 376 p.
6. Fukuyama, F. The end of history and the last man / Francis Fukuyama The Free Press. – New York: Free press, 1992. – 446 p.
7. Giddens, A Sociology / Anthony Giddens. – 3rd ed., fully revised and updated, reprinted. - Cambridge : Polity Press, 2001. – XXVIII. – 768 p.

Seminar 7.

Topic: Cultural dynamics and Global culture (P. Berger, S. Huntington, D. Smith and A. Appadurai).

Issues to be considered:

1. R. Robetson's concept of global culture. Main steps the formation of globalization. Homogenization and Heterogenization sociocultural samples.
2. Cultural parameters of globalization P. Berger and S. Huntington: the historical and cultural background of this culture, elitist and popular levels of functioning, space-time characteristics, development trends.
3. The concept of global culture by E. D. Smith. The global culture as ideologically constructed and promoted by the media form. The main stages of the

formation of the European-American ideologeme transnational human culture (cultural imperialism and the era of post-industrial society).

4. Socio-anthropological analysis of the phenomenon of global culture A. Appadurai.

5. J. Ritzer's concept of McDonaldization.

6. The main ideas of studies of Yu.S. Osinova, A.I. Fursova, A.G. Dugin, V.L. Inozemtseva and others.

References

1. Appadurai, A. *Modernity at Large: Cultural Dimensions of Globalization*. Minneapolis; London: University of Minnesota Press, 1996. – 248 p.
2. Albrow, M. *Globalization, Knowledge and Society* / M. Albrow. – London: SAGE Publications, 1990. – 288 p.
3. *Cultures and politics of global communication* / edited by Costas M. Constantinou, Oliver P. Richmond and Alison M. S. Watson. - Cambridge [etc.] : Cambridge University Press, 2008. - 234 c.
4. Ritzer, G. *The Globalization of Nothing* / G. Ritzer. – California: Pine Forge Press, 2004. – 280 p.
5. Robertson, R. *Glocalization: Time – space and homogeneity – heterogeneity* / M. Featherstone, S. Lash, R. Robertson // *Global modernities*. – London, [s.n.], 1995. – 25 – 44 p.
6. Smith, A. D. *Towards a Global Culture?* / *Global Culture. Nationalism, globalization and modernity* / Ed. by M. Featherstone. London, 1990. – 411 p.

Seminar 8.

Topic: Axiological problems of globalization

Issues to be considered:

1. Axiological foundations of culture. Value systems in the process of the historical development of society: understanding values in the era Antiquity; reassessment of cultural values in the Middle Ages;
2. The axiological context of the culture of the Renaissance; values European culture of modern times; value orientations of the era Enlightenment; the specificity of the value consciousness of an industrial society.
3. Concept and classification of values. The role of values in structure and the functioning of culture.
4. Axiological specificity of culture of the XXI century. Hierarchy of values in the space of Western culture.
5. The impact of globalization on the value-regulatory framework national cultures. World Values Survey (WVS) as research project on the study of values and their impact on socio-cultural life.

6. The concept of "cultural shift" in developed industrial societies of R. Inglehart.

References

1. Archer, M. S. Sociology for One World: Unity and Diversity / M.S. Archer // International Sociology. – 1991. – Vol. 6, №2. – P. 131–147.
2. Barnet, R. J. Global dreams: Imperial corporations and the new world order / R.J. Barnet, J. Cavanagh. – New York: Simon & Schuster, 1994. – 480 p.
3. Beniger, J.R. The control revolution: Technological and economic origins of the information society / J.R. Beniger. – London: Harvard Univ. Press, 1986. – 493 p.
4. Buell, F. National Culture and the New Global System / F. Buell. – Baltimore, MD: The Johns Hopkins University Press, 1994. – 376 p.
5. Giddens, A Sociology / Anthony Giddens. – 3rd ed., fully revised and updated, reprinted. - Cambridge : Polity Press, 2001. – XXVIII. – 768 p.
6. Hughes, C. Liberal democracy as the end of history: Fukuyama and postmodern challenges / Chris Hughes. - New York : London : Routledge, 2012. - XII, 224 c.
7. Cultures and politics of global communication / edited by Costas M. Constantinou, Oliver P. Richmond and Alison M. S. Watson. - Cambridge [etc.] : Cambridge University Press, 2008. - 234 c.
8. Inglehart, R. Modernization, Cultural Change and Democracy / R. Inglehart, C. Welzel. – New York: Cambridge University Press, 2005. – 352 c.
9. Inglehart, R. Cultural Evolution: People's Motivations are Changing, and Reshaping the World / Ronald F. Inglehart Cambridge University Press, 2018. – 273 P.
10. Groff, L. Creating global – local cultures of peace / L. Groff, P. Smoker // Peace and conflict studies. – 1996. – Vol.3. – P. 1–38.

Seminar 9.

Topic: The phenomenon of mass culture in the context of globalization

Issues to be considered:

1. Cultural and historical conditions and stages of formation mass society and mass culture.
2. The main features and functions of mass culture.
3. Popular culture in the theoretical studies of Hose Ortega-i-Gasset
4. Comprehension of the phenomenon of mass culture by representatives Frankfurt School of Social Research: M. Horkheimer, T. Adorno, E. Fromm, G. Marcuse.
5. The essence and specificity of mass culture in D. Bell, E. Toffler, U. Eco,
6. Mass culture as a factor of "massification" in modern

global society. The value-normative content of the mass culture in the context of globalization.

References

1. Buell, F. National Culture and the New Global System / F. Buell. – Baltimore, MD: The Johns Hopkins University Press, 1994. – 376 p.
2. Fukuyama, F. The end of history and the last man / Francis Fukuyama The Free Press. – New York: Free press, 1992. – 446 p.
3. Cultures and politics of global communication / edited by Costas M. Constantinou, Oliver P. Richmond and Alison M. S. Watson. - Cambridge [etc.] : Cambridge University Press, 2008. - 234 c.
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5. Hobsbawm, E. Introduction: Inventing Traditions // The Invention of Tradition / E. Hobsbawm, T. Ranger (eds). – Cambridge: Cambridge Univ. Press, 1983. – 235 p.
6. King, A. D. Culture Globalization and The World – Sistem. Conditions for the Representation of Identity / A. D. King [ed.]. – Minnesota, [s.n.], 1998. – 186 p.
7. Toffler, A. The third wave / Alvin Toffler. - Toronto [etc] : Bantam Books, 1993. – 537 c.

Seminar 10.

Topic: National culture in the context of globalization

Issues to be considered:

1. General human, regional and ethno-national in culture: axiological and anthropological approach.
2. Spatial landmarks of culture: West-East, North-South. Paradigmatic specificity of the West, East, North and South.
3. Ethnic originality of cultures. National cultures. The problem of preserving ethnocultural identity in the era of globalization.
4. Religion as a tool for regulating global trends. World religions and modern globalization processes.
5. Cultural strategies of interethnic communication in polyethnic society (cultural isolationism, cultural assimilation, multiculturalism).
6. UNESCO's activities in the field of preservation of cultural diversity in the era of globalization.

References

1. Tomlinson, J. Globalization and Culture / J. Tomlinson. – London: Oxford: Polity, 2002. – 238 p.

2. Tehranian, M., Tehranian K.K. Taming Modernity: Towards a new paradigm / M. Tehranian, K.K. Tehranian // International communication and globalization. – New Delhi, 1997. – P. 119–167.
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9. Culture, society and the media / Ed by M. Curevito, T. Bennett, J. Curran. – London: Methuenn, 1982. – 317 p.

Seminar 11.

Topic: The republic of Belarus in the system of global international relations

Issues to be considered:

1. Geopolitical position of the Republic of Belarus. Objectives, functions of the foreign policy of the Republic of Belarus, its multi-vector character.
2. The history of the formation of the Belarusian statehood. Role spiritual traditions and values of the Slavs in the formation of the Belarusian statehood. Trends in the development of national identity in the context of global processes.
3. Peculiarities of the mentality of Belarusians. Spiritual potential Christian traditions and values.
4. Specificity of the traditions of Belarusian culture and Belarusian national idea: culturological foundations and philosophical comprehension.
5. Actual problems of development of regional and local cultures in the context of globalization.

References

1. Belarus / Anne Coombes. – London : Kuperard, 2008. – 168 p.
2. Belarus / Ministry of Foreign Affairs of the Republic of Belarus, National Centre for Marketing and Price Study. – Minsk : NCMPS, 2017. – 40 p.
3. Belarus / Nigel Roberts. – 4th ed. – Guilford : The Globe Pequot Press, 2018. - X, 342 p.

4. Statistical review of Belarus in 2016 / Minsk: National Statistical Committee of the Republic of Belarus. – 2017. – 129 p.

Seminar 12.

Topic: Global prognostication

Issues to be considered:

1. Scenarios for the development of cultural globalization processes in the XXI century.
2. Prospects for the dynamics of global culture (F. Fukuyama, E. Toffler, S. Huntington).
3. Strategies of futurology: alarmist and progressive.
4. The main trends of world civilization in research J. Naisbit. The phenomenon of globalization and the "Naisbit paradox".
5. Extrapolation of modern social and technological trends.

References

1. Fukuyama, F. The end of history and the last man / Francis Fukuyama The Free Press. – New York: Free press, 1992. – 446 p.
2. Giddens, A Sociology / Anthony Giddens. – 3rd ed., fully revised and updated, reprinted. - Cambridge : Polity Press, 2001. – XXVIII. – 768 p.
- Naisbitt, J. Mastering Megatrends: Understanding and Leveraging the Evolving New World / Doris Naisbitt, [John Naisbitt](#). – London: G&D Media, 2019. – 326 p.
3. Robson, D. The Intelligence Trap: Why Smart People Do Stupid Things and How to Avoid Them (АНГЛ.). — London: Hodder & Stoughton Ltd, 2019. — 352 p.
4. Toffler, A. The third wave / Alvin Toffler. - Toronto [etc] : Bantam Books, 1993. – 537 c.

4.3. List of exam's topics

1. The multi-dimensionality and ambiguity of globalization as main features, and challenges of global development
2. Factors contributing to the globalization of culture
3. Main perspectives/features on cultural development in the context of globalization
4. The concept of «global village» by Marshal McLuhan
5. The phenomenon of global culture by R. Robertson
6. The UNESCO and its activities in the field of preservation of cultural diversity in the era of globalization
7. The concept of cultural globalization by Z. Bauman
8. The approach to globalization by P. Beck

9. The theory of global society E. Wallerstein
10. The concepts of Globalization and Glocalisation by Roland Robertson
11. Cultural globalization in the XXI century, and prospects for the dynamics of global culture by F. Fukuyama, E. Toffler
12. Socio-anthropological analysis of the phenomenon of «global culture» by Arjun Appadurai
13. The concept of clash of civilizations by S. Huntington
14. The cultural dynamics of globalization by P. Berger
15. The main ideas of global development in the era of globalization by George Ritzer
16. The concept of «cultural shift» in the developed industrial societies of Ronald Inglehart
17. The rise of the network society by Manuel Castells
18. The phenomenon of Hybridization and its influence on cultural development
19. The phenomenon of Homogenization and its impact on cultural development
20. The phenomenon of Differentialisation
21. The phenomenon of Integration
22. The phenomenon of Cultural diffusion
23. The phenomenon of Americanization
24. The concept of McDonaldization by George Ritzer
25. The phenomenon of Easternisation
26. The concept of Global village by Marshall McLuhan
27. The Anti-globalization movement: its main ideas and goals
28. Global studies and the main stages of its development. The subject and aim of global studies
29. Club of Rome: the history and the role in the global studies
30. Mass society and popular culture in the context of globalization processes
31. The issue of cultural and civilizational identity in the era of globalization
32. The essence of dialogue between civilizations at the present stage
33. Globalism, regionalism, and issues of cultural identity
34. Issues of traditional and ethnic cultures in a globalizing world. The phenomenon of cultural assimilation
35. Globalization and world languages. The role of the English language in the context of globalization processes
36. Development of world religions and globalization
37. Belarusian culture in the global world: current challenges and solutions
38. Chinese culture in the global world: current challenges and solutions
39. The information technology, the Internet, its role in the development of global culture
40. Global environmental problems and conditions for its prevention
41. Protest movements and their forms in the context of globalization
42. The essence of global problems. The goals and principles of the classification of global problems

43. Cultural strategies of interethnic communications in a multi-ethnic society (cultural isolationism, cultural assimilation, multiculturalism)
44. Global ethics and the problem of universal values
45. Globalization of cultural markets. The mass tourism industry as a factor in cultural globalization
46. The main scenarios for the development of cultural globalization processes in the 21st century and prospects for the dynamics of global culture

5.1 List of primary sources

1. A study of cultural interaction and linguistic contact: approaching Chinese linguistics from the periphery / Keiichi Uchida. - Goettingen : V&R unipress : [Taipei], National Taiwan University Press, 2017. - 281
2. Appadurai, A. Modernity at Large: Cultural Dimensions of Globalization. Minneapolis; London: University of Minnesota Press, 1996. – 248 p.
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6. GLOSSARY OF TERMS

Assimilation — is a process of consistent integration whereby members of an ethnocultural group, typically immigrants, or other minority groups, are "*absorbed*" into an established larger community. If a child assimilates into a new culture, he/she gives up his/her cultural values and beliefs and adopts the new cultural values in their place.

Biculturalism — the simultaneous identification with two cultures when an individual feels equally at home in both cultures and feels emotional attachment with both cultures. The term started appearing in the 1950s. Biculturalism typically emerges in countries that have emerged from a history of national or ethnic conflict in which neither side has gained complete victory. This condition usually arises from colonial settlement. Resulting conflicts may take place either between the colonisers and indigenous peoples (as in Fiji) and/or between rival groups of colonisers (as in, for example, South Africa). A deliberate policy of biculturalism influences the structures and decisions of governments to ensure that they allocate political and economic power and influence equitably between people and/or groups identified with each side of the cultural divide.

Cross Cultural — interaction between individuals from different cultures. The term crosscultural is generally used to describe comparative studies of cultures. Inter cultural is also used for the same meaning.

Cross Cultural Awareness — develops from cross-cultural knowledge as the learner understands and appreciates the deeper functioning of a culture. This may also be followed by changes in the learner's own behaviour and attitudes and a greater flexibility and openness becomes visible.

Cross-Cultural Communication — (also referred to as *Intercultural Communication*) is a field of study that looks at how people from differing cultural backgrounds try to communicate. As a science, Cross-cultural communication tries to bring together such seemingly unrelated disciplines as communication, information theory, learning theories and cultural anthropology. The aim is to produce increased understanding and some guidelines, which would help people from different cultures to better, communicate with each other.

Cross Cultural Knowledge — refers to a surface level familiarization with cultural characteristics, values, beliefs and behaviours. It is vital to basic cross-cultural understanding and without it cross-cultural competence cannot develop.

Cross Cultural Sensitivity — refers to an individual's ability to read into situations, contexts and behaviours that are culturally rooted and consequently the individual is able to react to them suitably. A suitable response necessitates that

the individual no longer carries his/her own culturally predetermined interpretations of the situation or behaviour (i.e. good/bad, right/wrong).

Cultural Boundaries — cultural boundaries can be defined as those invisible lines, which divide territories, cultures, traditions, practices, and worldviews. Typically they are not aligned with the physical boundaries of political entities such as nation states.

Cultural Diffusion — the spreading of a cultural trait (e.g., material object, idea, or behaviour pattern) from one society to another. Cultural diffusion describes the spread of one culture's practices, beliefs, and/or items, like food, music, or tools. This spread can be among members of the same culture or to completely different cultures around the world. Cultural diffusion is why many cultures around the world share similarities.

Clash of Civilizations — is a hotly debated theory publicized by Samuel P. Huntington with his 1996 book *The Clash of Civilizations and the Remaking of World Order*. He argues that the world has cultural fault lines similar to the physical ones that cause earthquakes and that people's cultural/religious identity will be the primary agent of conflict in the post-Cold War world. Bernard Lewis first used the term in an article in the September 1990 issue of *The Atlantic Monthly* called "The Roots of Muslim Rage".

Cultural Diversity — differences in race, ethnicity, language, nationality or religion. Cultural diversity refers to the variety or multiformity of human social structures, belief systems, and strategies for adapting to situations in different parts of the world.

Cultural Identity — is the identity of a group or culture, or of an individual as her/his belonging to a group or culture affects her/his view of her/him. People who feel they belong to the same culture share a common set of norms. Cultural identity is the identity of belonging to a group. It is part of a person's self-conception and self-perception and is related to nationality, ethnicity, religion, social class, generation, locality or any kind of social group that has its own distinct culture.

Cultural Imperialism — is the rapid spread or advance of one culture at the expense of others, or its imposition on other cultures, which it modifies, replaces, or destroys usually due to economic or political reasons. Cultural imperialism, also called cultural colonialism, comprises the cultural aspects of imperialism. "Imperialism" here refers to the creation and maintenance of unequal relationships between civilisations, favouring a more powerful civilisation. Thus cultural imperialism is the practice of promoting and imposing a culture (usually that of a politically powerful country) over a less powerful society. This may take the form

of cultural hegemony of industrialised or politically and economically influential countries influencing general cultural values and standardising (globalising) civilisations elsewhere.

Cultural Landscape — the natural landscape as modified by human activities and bearing the imprint of a culture group or society including buildings, shrines, signage, sports and recreational facilities, economic and agricultural structures, transportation systems, etc.

Cultural values — the individual's desirable or preferred way of acting or knowing something that is sustained over time and that governs actions. Culture's values are its ideas about what is good, right, fair, and just. Conflict theory focuses on how values differ between groups within a culture, while functionalism focuses on the shared values within a culture.

Cultural Universalism — cultural universalism is the assertion that there exist values, which transcend cultural and national differences. Universalism claims that more "primitive" cultures will eventually evolve to have the same system of law and rights as Western cultures. Cultural relativists on the other hand hold an opposite viewpoint, that a traditional culture is unchangeable. In universalism, an individual is a social unit, possessing inalienable rights, and driven by the pursuit of self-interest. In the cultural relativist model, a community is the basic social unit where concepts such as individualism, freedom of choice, and equality are absent.

Diversity — the concept of diversity means understanding that each individual is unique, and recognizing individual differences along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. Primary dimensions are those that cannot be changed e.g., age, ethnicity, gender, physical abilities/qualities, race and sexual orientation. Secondary dimensions of diversity are those that can be changed, e.g., educational background, geographic location, income, marital status, parental status, religious beliefs, and work role/experiences. Diversity or diversity management includes, therefore, knowing how to relate to those qualities and conditions that are different from our own and outside the groups to which we belong.

Global Culture - One world culture. The earth's inhabitants will lose their individual cultural diversity and one culture will remain for all the people. Cultural globalization refers to the transmission of ideas, meanings and values around the world in such a way as to extend and intensify social relations. This process is marked by the common consumption of cultures that have been diffused by the Internet, popular culture media, and international travel. This has added to processes of commodity exchange and colonization which have a longer history of carrying cultural meaning around the globe. The circulation of cultures enables

individuals to partake in extended social relations that cross national and regional borders. The creation and expansion of such social relations is not merely observed on a material level. Cultural globalization involves the formation of shared norms and knowledge with which people associate their individual and collective cultural identities. It brings increasing interconnectedness among different populations and cultures.

Globalization — the concept of globalization refers us to the increasing multi-directional economic, social, cultural and political connections that are forming across the world and our awareness of them. Thus globalization involves the increased compression of the world and our growing consciousness of those processes. The compression of the world can be understood in terms of the expansionism of the institutions of modernity while the reflexive intensification of consciousness of the world can be perceived beneficially in cultural terms.

Globalization is constituted in part by planetary scale economic activity that is creating an interconnected if uneven world economy. Thus, 200 transnational corporations which produce between one-third and one-half of world output constitute 50 per cent of the world's largest economic units. In the financial sector the collapse of the European Exchange Mechanism, Black Monday on the stock exchange and the so-called 'Asian economic meltdown' of the 1990s have demonstrated that states are at the mercy of the global money markets. The emergence and growth of global economic activity are not entirely new but the current phase, dating from the early 1970s, is marked by an acceleration of time-space compression propelled by transnational companies' search for new sources of profit in the face of the crisis of Fordism. Thus, accelerated globalization refers to a set of related economic activities understood as the practices of capitalism in its 'disorganized' era.

Glocalization — the concept of glocalization, in origin a marketing term, has been deployed to express the global production of the local and the localization of the global. The global and the local are mutually constituting, indeed, much that is considered to be local, and counterpoised to the global, is the outcome of translocal processes. For example, nation-states were forged within a global system and the contemporary rise in nationalist sentiment can be regarded as an aspect of globalization. Further, the current direction of global consumer capitalism is such that it encourages limitless needs/wants whereby niche markets, customization and the pleasures of constant identity transformation give rise to a certain type of heterogeneity. Here the products of global forces are localized, that is, they are made pertinent to 'local' concerns. Thus, the global and the local are relative terms. The idea of the local, specifically what is considered to be local, is produced within and by globalizing discourses including capitalist marketing strategies that orientate themselves to differentiated 'local' markets. Thus an emphasis on particularity and diversity can be regarded as an increasingly global discourse.

Cultural capital — an expression introduced by the sociologist of culture and education, Pierre Bourdieu (1930-) to describe the possession of knowledge, accomplishments, formal and informal qualifications by which an individual may gain entry and secure a position in particular social circles, professions and organizations. It may therefore be seen as a more systematic way of accounting for what is entailed in loose descriptions of the 'cultured' individual or social type. Cultural capital marks and reinforces kinds of relative advantage and disadvantage in society, although, says Bourdieu, it may be held and not 'invested' at any given time and can overlap with or diverge from the distribution of 'economic' or 'social' capital (measured by income, wealth and power). In Bourdieu's writings, the education system in particular serves as the filter and adjudicator of a cultural capital gained initially in the home or from an already established class background. This capital is likely to give 'a head start and credit' (1984: 70). However, it may or may not be sanctioned by the certifying procedures of the education system that would convert it into 'educational capital'. Bourdieu's theory draws on extensive empirical studies of the education system, and other institutions and practices in France, and while cultural capital and other related concepts have a broad application, the differences in national educational and other systems suggest that what counts as 'currency' in this respect will be in many ways culturally specific.

Cultural intermediaries — the category 'cultural intermediaries' was employed first by Pierre Bourdieu (1984), and is used primarily to describe workers in the areas of advertising, design and management consultancy. The last decade has seen a new interest in these groups in relation to changes in the production of goods and services, and the related circulation of images, especially as these are consequent upon Globalization. One feature of this changed economy is a shift from mass Production to modes of more flexible specialist production and the related practice of 'niche marketing'. Cultural intermediaries perform in this market to bring together consumption and production in new, more adjustable and intimate ways, by styling or re-styling brands to meet the practical or lifestyle choices of targeted consumer groups whose taste they may in other ways have already helped create.

High Context and Low Context Cultures - According to E.T. Hall (1981), all communication (verbal as well as nonverbal) is contextually bound. What we do or do not pay attention to is largely dictated by cultural contexting. In low-context cultures, the majority of the information is explicitly communicated in the verbal message. In high-context cultures the information is embedded in the context. High- and low-context cultures also differ in their definition of social and power hierarchies, relationships, work ethics, business practices, time management. Low-context cultures tend to emphasize the individual while high-context cultures places more importance on the collective.

Multiculturalism — multiculturalism has become an issue in education, cultural

policy, and arts funding organizations as these institutions and agencies have sought to respond to the evident multi-ethnic nature of contemporary western societies. Its announced aims are to introduce children in schools and all sections of the community to the different belief-systems, customs, crafts and arts of the nation's heterogeneous population. It is founded therefore on ideas of tolerance and a respect for difference.

Multiracial — the terms multiracial and mixed-race describe people whose parents are not the same race. Multiracial is more commonly used to describe a society or group of people from more than one racial or ethnic group. *Mulato* (for people of partly African descent) and *mestizo* (people of partly Native American descent) in Spanish and *métis* in Canadian French (for people of mixed white and original inhabitants of Canada descent) are also used in English.

National Culture — cultural experiences, beliefs, learned behavior patterns, and values shared by citizens of the same nation. National culture is the norms, behaviors, beliefs, customs, and values shared by the population of a sovereign nation (e.g., a Chinese or Canadian national culture). It refers to specific characteristics such as language, religion, ethnic and racial identity, cultural history and traditions.

One-World Culture — a belief that the future will bring development of a single homogeneous world culture through advances and links created by modern communication, transportation and trade.

Stereotypes — stereotypes (or "*characterizations*") are generalizations or assumptions that people make about the characteristics of all members of a group, based on an inaccurate image about what people in that group are like. For example, Americans are generally friendly, generous, and tolerant, but also arrogant, impatient, and domineering. Asians are humble, shrewd and alert, but reserved. Stereotyping is common and causes most of the problems in cross-cultural conflicts.