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## What are Global Transformations Experienced by the Indigenous Peoples of the North?

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*The phenomenon of globalization in modern science is considered a priority trend in the world development. This article deals with the key aspects of the concept of "global transformations" and the study of the influence of global transformations in respect to the ethnic culture of the northern territories. In the study of the specificity of the indigenous peoples residing in the territories of the North, researchers of the last decade have identified the following important processes: environmental, social, cultural and political. Economic processes remain "on the sideline" due to the lack of private industry and professional specialization. The wave of research interest is due to the desire to know the unique cultural traditions of the indigenous peoples of the North in the modern world; to develop strategies for the protection of the northern territories in order to preserve biological and cultural diversity; to find out the path of economic and political development of international cooperation with the leading countries to provide existence of the circumpolar ethnic culture and population of the northern territories.*

*Keywords: global transformations, indigenous peoples of the North, ethnic culture.*

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### Point

The concept of "global transformations" first appeared in the works of French and American authors in the 60s of the 20<sup>th</sup> century. It marked the transition from the modern to the latest phase of globalization, when the wave of global flows and relationships significantly increased and qualitatively changed the basic forms of social activities (political, economic and cultural). In the 90s of the 20<sup>th</sup> century, scientists identified this concept as an epistemological "pick-lock" in understanding the processes of modernity (cognition of structurally similar phenomena

in the global society and culture), placing it in the successive chain: modernization (1970), postmodernism, (1980s) and globalization (1990s). Theoretically, this concept was elaborated only in the 90s (1987 to 1997) in some conceptual works on globalization by Robert Robertson, Samir Amin, Anthony Giddens, Paul Hirst and Graham Thompson, Robert Gilpin, was systematically analyzed in the works by Malcolm Waters, Leslie Sklair and Ulrich Beck. In these and other works, the concept of "globalization" has different definitions: "compression of space and time" (David Harvey), "a network society

and informationalism" (Manuel Castells), "an increasing interdependence in international politics" (Robert Keohane), "a polycentric world arising under the influence of transnational actors" (James Rosenau), "strengthening of the state in industrialized countries" (Michael Mann), "deterritorialization of loyalties" (Arjun Appadurai).

The most modern and well-grounded theoretical work is the book by British scientists, "Global Transformation: Politics, Economics, and Culture" (D.Held, D.Goldblatt, A. McGrew, J. Perraton), where the main existing approaches to understanding the process of globalization are identified and systematized, a clear definition of this process in its historical and contemporary development is given, the fields of global transformations of contemporary societies are stated. The scientists understand the concept of "global transformation" as the crystallization of the specifics of the "deep globalization" present stage (intensive and extensive), characterized by high intensity, high speed and high impact in all areas or aspects of public life, from economic to cultural. The scientists believe that globalization is not a unique and linear process, it is a differentiated phenomenon, which is composed of certain areas and cooperation: political, economic and cultural. In this regard, the processes of global transformations become the processes of expansion, deepening and acceleration (redoing) of global cooperation, affecting all aspects of contemporary social life. In Russian scientific literature over the last decade among the scientists engaged in the issues of global transformations are R.Ia. Tsibrienko, Iu.A. Uzlov, T.A. Iashkov, L.N. Klepatskii, T.M. Kononov, V. Mironov, V.V. Tevlin, T.I. Zaslavskaja and V.A. Iadov. In these works, the concept of "global transformations" has predominantly one direction and can be understood in the "broad" and "narrow" meaning. The narrow meaning of

"global transformations" is defined as significant structural changes (changes and transformations) in the contemporary post-industrial informational (via the Internet, the media) and real (cultural, economic, political) world dimension between different countries. In the broad meaning, "global transformations" are the process of real system social, cultural, economic and political (and legal) changes (up to the radical reorganization of the world model), dynamically developing in the period from the second half of the 20<sup>th</sup> –beginning of the 21<sup>st</sup> century in the relations between various national states. One of the possible risks of global transformations becomes the inevitability of confrontation between the leading countries of the world for the world's resources, geopolitical influence and economic dominance.

In general, global transformations are intended: to determine the quality of the main trends of the globalization process (currently these are the trends of integration and disintegration adjustable by the rules of tolerance and proneness to conflicts) and to show the quality of modifications of the basic structural areas; to facilitate the integration of relations between the leading developed and lagging developing countries (to show the priority trends of development in the era of globalization), while maintaining the cultural values of each of them; to update the processes of localization or acculturation of cultural values in the multicultural world community (avoiding unification and universalization); to show the primary and the secondary priorities of protection and vulnerability in each country. As the process of globalization is global, global transformations occur simultaneously at the local, regional, national and global levels.

For determining the specificity of the notion, real processes should be considered, which are explained in the process of global transformations. The main issues are as follows: what are the constraints and opportunities established by

global transformations for social processes? What changes and what becomes "the points of vulnerability" in political, economic and cultural organization in the context of globalization?

Global transformations of political organization. According to researchers, contemporary global politics differs by transformation of the foundations of the world order through reconstruction of traditional forms of national statehood and international political relations. The "core" of contemporary global politics is efficient government (operating at the national, regional and international levels) and territoriality of each national state (and region) under condition of participation in the solution of the "border" and "cross-border" issues of the political community.

In the recent period of globalization, the first global transformation has occurred with the concept of "national government", now it is not the focus of political power. In local sense, the national state is not able to gain independence, as the fundamental forces and processes are beyond the boundaries of individual national states. The system of national political communities is linked today to complex economic, organizational, administrative, legal, and cultural processes and structures that limit it and check it for efficiency.

The second global transformation has occurred with the concept of "democratic political community". On the one hand, more and more countries are willing to have their national democracy. But it is impossible, since today the basic processes (social, cultural, economic, environmental) go beyond national states. On the other hand, the "quality" of democracy is determined by how the process of political decision-making depends on the citizens of the society in the process of discussing adoption of certain decisions by the state. Today it is generally accepted that the "quality" of democracy depends on complex processes through which citizens

have or do not have access to resources and mechanisms of the political sphere – access, which reflects a complex model consisting of economic factors, cultural processes and participation in social life.

The third global transformation that has happened in the field of the "idea of a government or a state" (democratic or non-democratic) can not be protected only as an idea applied to an isolated political community or a national state anymore. Understanding of the political community with one destiny as an idea of a self-determining community cannot be determined within the borders of one state-nation in whatever significant way. Some of important powers and processes defining the type of life opportunities inside political communities are now beyond the sphere of influence of national states. The system of national political communities, of course, continues to exist, but today it is being understood and gets new understanding within complicated economic, organizational, management, legal and cultural processes and structures, which limit and restrict its efficiency. If these processes and structures are not approved and not introduced into the political sphere, then they tend to ignore or somehow avoid traditional mechanisms of political reporting and regulation. While the national government cannot be acknowledged as the "locus" of the efficient political management anymore, the efficient government is formed and changed under the influence of different powers and factors at the national, regional and global levels, which fight for it. In other words, political government is repositioned, recontextualized and transformed to a significant extent under the influence of the increasing importance of other less territorially conditioned government systems. An undeniable advantage of global transformations is transformation of human activities organization consolidating and broadening these activities in such a way that it forms a framework of

interregional and intercontinental changes and development. A disadvantage is the possible risk of global transformation that accelerating globalization can generate and worsen conflicts between countries, while each country wants to protect its interests in the conditions of world "neighborhood". Fragmentation of the world into nations, regions, cultures and communities can cut down the opportunities of the transcultural basis for global democratic policy.

Global transformations of economic organization. Currently, global transformations have occurred in almost all "components" of the economy: trade, finance and industrial production. These areas are the "core" of the global economy and create conditions that allow countries not only to exist as a national state, but also to participate in the construction of the global economy. Changes in trade globalization have been systematized in the collective study of British scientists. In terms of extensiveness, almost all countries in the world participate in trade and are closely connected with each other; high intensity (GDP related levels are unprecedented; trade share in gross domestic product is higher than ever before); high speed (rapid changes in technology and global competition); high degree of influence (trade is a significant part of the economy, income from it is growing, it affects the structure of production); price reduction that has begun earlier continues, and extraordinary progress in communication technology facilitates service trade; in terms of institutionalization, the World Trade Organization has been increasingly playing the role of a global institution, establishing common trade rules and standards for the world to deepen the process of liberalization; the largest volume of trade by stratification still accounts for OECD countries (Organization for Economic Cooperation and Development), but concentration of trade is becoming weaker; the role of other countries in the hierarchy increases:

first, the role of petroleum exporting countries, and gradually the role of newly industrialized countries. Deepening differentiation of trade is irregular, for some countries it is the basis for economic growth, for others it is the reason for their marginalization.

Development of global trade is undoubtedly a great virtue, because there are many global markets for goods and services due to the world transport and communication infrastructure; economy becomes more open, and national markets are increasingly intertwined with each other (as intra international trade is included in the global competition that goes beyond national boundaries). National (domestic) economies, which must adapt to the changes in the macroeconomy affecting all countries without exception, become a vulnerable spot in trade relations. Consequently, the national economy should be more sensitive to fluctuations in international demand and commodity prices, to be able to have a flexible macroeconomic policy. Modern trade has changed the idea of the independence of the state and caused changes in government policies. Therefore, the subsequent development of countries and regions will depend entirely on the dynamics of global trade. Thus, the current global financial structure has many advantages for both developed and less developed countries, because it creates a process of financial accumulation in which some economies can isolate themselves from the everyday effects of global financial markets. At the same time, the global financial system creates some risks associated with the highly institutionalized infrastructure. Changes in industrial production are marked by global competition and deindustrialization. Global competition has arisen in connection with specialization of different countries (developed and newly industrialized) in the process of development of global markets; with the development of new technologies and the

emergence of producers of goods with lower prices.

Global transformations of cultural organization. Major changes of cultural globalization occur in the field of cultural identity and system of values at the ethno-cultural, national and global levels. The key question remains – what changes in the culture of identity and what is vulnerable in the global transformation of the culture. Current research indicates that cultural globalization changes the context in which the production and reproduction of national cultures occurs. In this section, we will first consider the model of contemporary cultural globalization and particular forms of cultural globalization at the present stage (proposed by British scientists), and then we will try to understand the specifics of cultural transformations in international and national research.

Model of modern cultural globalization: new global infrastructures of an unprecedented size, providing great opportunities for penetration of the elements of culture across borders and reduction of the cost of their use; the increase in intensity, volume and speed of cultural exchange and communication of all kinds; spreading of Western mass culture and the increase of communication in cultural business as the main content of the global cultural interaction; predominance of multinational cultural industry in creation and ownership of infrastructures and institutions for the production and distribution of cultural goods; shift in the geography of global cultural interaction significantly mismatching with the geography of the global order that had existed before World War II.

The main driving forces of cultural globalization are: major public and private media, tourism, transport and communication corporations; transnational society ideologies and society science, global expert structures; the main motives are the pursuit of profit and/or

entertainment. Other cultural structures that play a key role are: national states and nationalism that have engulfed almost the entire world.

British scientists believe that at the current stage of globalization the cultural context of the concept "national identity" has been transformed. On the one hand, many countries are more and more influenced by other cultures, and gradual changing of national identity is inevitable (through acculturation). On the other hand, scientists see the vulnerability of national identity: "there are serious reasons to believe that the modern world experiences the process of separation of national cultures (by location) ... along with the facts of local resistance there are more organized efforts to stop the flow of imported images to revitalize and restore the 'peripheral' cultures". Therefore, the transformation of cultural globalization has occurred rather in creation of new technologies and infrastructures, but has not provided alternative answers to the issues of national identity preservation measures. Furthermore, the scientists see a real threat to national identity, if the transformation leads to "cultural cosmopolitanism that can abandon the idea of the nation as the primary political and cultural community and require the transfer of power into the hands of institutions of different kinds rather than the national state".

Other international and national scientists believe that global cultural transformation can not dramatically change (transform) national identity, since each person determines the nature of his/her existence at the background of ethnic identity. Herewith, it is necessary to specify the question: what changes in ethnic identity (in unity and community of ethnic cultures) in the conditions of global cultural transformation?

Firstly, the scientists think that globalization can be accompanied by the loss of ethnic differences and diversity of cultures (deformation of ethnic values), therefore it is necessary to give

impetus to the struggle for revival of ethnic culture. Modern transformations become a risk of "locking" the borders of ethnic communities and open zero tolerance for values and traditions of each other ('friend'/ 'foe'). Among the consequences the following can be outlined: expansion/popularization of individual national cultures, phenomenon of mass culture. A.I. Shchendrik is also categorical in the formation of the idea about the negative beginning of globalism: it is a loss of cultural diversity, locking of cultural borders, unification of cultural worlds (destruction of basic values of national cultures), aggravation of the crisis of national-cultural identity leading to destabilization; lowering of the status of national languages (destruction of language structures). Iu.A. Uzlov believes that ethnic-cultural values in the modern civilization mean the transformation of individual and social identification, perception of group identity. These processes do not imply weakening of primordial ties and total rationalization of the human thought, and are likely to lead to the development process of actualization of ethnic identity necessary for each person. A multicultural society is inherently less stable and more prone to ethnic problems than an ethnically homogeneous society. The essence of the issue boils down to how to maintain the balance of interests of all nations and nationalities living in the same territory. Under these circumstances, the problem of elaborating such a national policy, in which special attention is paid to the formation of general civil consciousness of the population, which should dominate over the local ethno-cultural differences, becomes more apparent. Cultural diversity (multinationality) is less vulnerable.

Secondly, in order to preserve ethnic identity in terms of cultural globalization, it is necessary to preserve the diversity of the ethnic language as the basis of every culture, because the consequences of the destruction of language

differences are the most dangerous and exclusive of all others. Language as an instrument for expression of values and the only reality that allows to define ethnic interaction directly, may be one of the greatest troubles of our time. T.M. Kononova believes that expansion of English in the global information space caused socio-cultural transformations "under the influence of so-called" global English "that has engulfed the whole world, business contacts have got intensified; Internet – technology has "erased" the borders; English is today not only the language of business and business correspondence, but also the language of education, sports, arts; borrowings of translations from one language to another using translational transformations such as a combination of transcription and transliteration, calque have firmly settled in other languages, they are implemented extensively in everyday use". Therefore, the author considers the impact of the European culture, which, through the global implementation of its ethnic language transforms other ethnic cultures to be an obvious risk. Globalization establishes cultural expansion as the only way of cultural interaction. But the advantage of global cultural transformation is the emergence of cultural universals, which are understood as "superstructural" values around the basic ones, and promote inter-ethnic and international acculturation: such interaction of all kinds of rituals, interinfluence of holidays in different countries, the impact of sport around the world, the interdependence of education on the global scale.

Thirdly, the global cultural transformation defined the principle of multiculturalism as a fundamental principle of existence of different cultures. In recent studies, this model has negative and positive reviews that evinces the dual nature of globalization. On the one hand, the idea of multiculturalism not only denies the idea of the equality of cultures (leads to

fragmentation, locality), but also promotes cultural homogeneity. Multiculturalism means bringing all existing diversity to a monoculture (many call the American culture as dominative while it is actively transmitted on the Internet). Transformation can lead to harmonization and standardization (development of a universal culture of a philistine nature in multi-ethnic communities) – the phenomenon of "post-ethnicity". On the other hand, many researchers see positive results in this model of development: peaceful coexistence of variative ethnocultural groups in one country intensifies intercultural integration, consolidation of interethnic communication and interaction; development of a number of equivalent systems, getting rid of the estimated relationship to the cultures, changing value systems of thinking; there is a dialogue of cultures in which all parties have equal rights to express their positions. Multiculturalism leads to the phenomenon of renaissance of national cultures, communities through ongoing ethnic identity – the phenomenon of "universal ethnicity". A.I. Shchendrik notes the special role of the "positive" aspects of globalization: it contributes to the cultural universalization (human talents have been getting the opportunity for their growth regardless of ethnic, geographic, economic etc. belonging); it satisfies the need to form ideas about other cultures; it becomes a way to maintain multiracial groups, i.e. to preserve all ethnic cultures. In short, globalization is the ability of international integration (as a stage of social evolution). This path seems to be the most difficult one. But it will be beneficial to ensure social stability, will allow to solve the problem of economic and social development effectively.

Therefore, the transformation of cultural globalization has occurred through the development of information technology (the scientists believe the 21<sup>st</sup> century to be the

century of visual culture), which has updated the national and ethnic identity. Many cultural groups have faced an acute dilemma: to continue their local existence in order to preserve the uniqueness of their culture in history, or to dissolve in a multicultural social community for the sake of new wholes improved by the synthesis. Contemporary context of cultural transformations is that the problems of identification (national or ethno-cultural) must be resolved by maintaining the ethnic language of each culture as a basic value, but at the same time by adaption of cultural universals ("superstructure" values) as the possibility to take part in the construction of the universal whole (global culture).

### **Conclusions**

Global transformations are a process of real change in the economic, political and cultural organization at the regional, national and global levels. Priority trends of this process are the emergence of cooperation among countries at the macro level by deepening linkage of the countries in various fields, and the development of adequate compromising coordinated decisions for co-existence of developed, developing and least developed countries. The main risks are structural changes in the conditions of globalization, which, according to the scientific world, could destabilize the state and the national political situation because of the uncertainty of the "future" world (international) economy, lead to the unification of the existing diversity of national and ethnic identities. Circumpolar territories have their unique economy, political sphere, infrastructure, natural resources, climatic features, long history and folk traditions. In this regard, the current level of political, economic and socio-cultural development of these areas and their geographical position necessitate the increasing importance in inter-regional, federal economic

cooperation, as well as the importance of going to the level of international cooperation. The priority development trends are considered internal and external investments in economic development, development of industrial production and infrastructure (engineering, transport and social), quality education and academic mobility, development of international relations, preservation of ethnic cultures as the basic values and stability of the multicultural world in the context of globalization, preserving the unique experience of practical farming in polar regions, environmental friendliness to the nature of unique natural complexes.

In the era of global transformations, the Russian prospect of future in the industrial use of resources in the areas of indigenous peoples'

residence is the development of fuel industry, energy production, non-ferrous metallurgy, chemical industry; timber, woodworking and pulp and paper industry, agriculture and agricultural imports from other regions. Compared with the global challenges shaping the future development of Russian circumpolar territories, the objectives of Canada and the U.S. are different. The main objective is to strengthen Canada's own position in the industrial leadership and the continuation of trade and economic relations in the United States. The United States determine the industrial use in order to maintain high level economies of the states, research, technological production of transnational companies in engineering and computer technology.

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## **Что такое глобальные трансформации, которые переживают индигенные народы севера?**

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*Феномен глобализации в современной научной проблематике значит приоритетной тенденцией в мировом развитии. Данная статья посвящена рассмотрению ключевых аспектов понятия "глобальные трансформации" и исследованию влияния глобальных трансформаций в отношении этнокультуры северных территорий. В изучении специфики территорий проживания индигенных народов Севера исследователями последнего десятилетия выявлены следующие значимые процессы: экологические, социальные, культурные и политические. Экономические процессы пока остаются "в стороне" в силу отсутствия собственной промышленности и профессиональной специализации. Волна исследовательского интереса объясняется желанием познать уникальные культурные традиции коренных малочисленных народов Севера в современном мире; выработать стратегии охраны северных территорий с целью сохранения биологического и культурного разнообразия; выяснить пути развития экономического и политического международного сотрудничества с ведущими странами с целью жизнеобеспечения циркумполярной этнокультуры и населения северных территорий.*

*Ключевые слова: глобальные трансформации, индигенные народы Севера, этнокультура.*

*Научная специальность: 24.00.00 – культурология.*

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