

Globalization and its effects on cultural integration: the case of the Czech Republic...

[Economics](#), [Globalization](#)



GLOBALIZATION AND ITS EFFECTS ON CULTURAL INTEGRATION: THE CASE OF THE CZECH REPUBLIC. INTRODUCTION I. AN OVERVIEW. With the growing standards of the world and the existing concepts and complexities in political, economic and socio-cultural ideologies, man has always and continuously pondered over the aspects of his nature. Unity, equality, trade and commerce are at the forefront of man's complexities. With these thoughts in mind, man has moved through history trying to satisfy his desires in relation to others. The advent of the twenty-first century gave birth to the idea of making the world a single village, thus, globalization. Globalization is the most talked-about issue in the 21st century. However, there is the difficulty of the world to come up with a single and uniform definition. This is because, so many people doubt if the happenings in the world today are as a result of globalization. Thus, due to these global differences of what this concept actually is about, globalization has grown to involve aspects not only of economy, but politics and other socio-cultural issues. Globalization affects almost every human being, this is because the process of globalization is said to have expanded almost throughout the entire world either through transport, commerce, and communication. In addition, man's activities on the globe are all located under these sectors. Culture, as a way of living of man, is identified by every one immediately after birth and was often seen as distinct from one another. However, with the advent of the process of globalization, there is now the integration and homogenization of cultures. "Homogenization of cultures is the loss of diversity of culture between two or more cultural groups". Thus, our topic, "globalization and its effects on cultural integration in the Czech Republic"

The Czech Republic is a country with a rich cultural heritage with works of art seen in theatres, cinemas, libraries, globally recognized galleries, museums and concert halls and with well-maintained traditions especially, in the villages of the Moravian-Silesian region. These villages remain as a sign of the cultural taste of the specific areas.

II. THE PROBLEM. Human beings with unlimited quest for wants have led to the advent of the process of globalization. This has come through a dramatic expansion in the volume and variety of cross-border transactions in goods and services. The development of new technologies used for information, communication and transportation; and the huge increase in international flow of capital, has gone a long way to affect the economic, political, environmental and socio-cultural sectors of many countries in the world, both positive and negative. Effects on globalization on cultural integration being our topic of discussion, in recent years there have been programs carried out by the government bodies, United Nations, the European Union and the Non-governmental organizations for the integration of immigrants and foreigners in the Czech Republic. As a way of encouraging integration, the ministry of culture represents intercultural dialogue within the state policy. The ministry also give support to cultural activities of members of national minorities living in the country, support for integration of members of the Roma community and immigrants. The Department of Arts, Libraries, Department of Media, and Audiovisual Policies have also supported intercultural projects. Non-governmental organizations such as: Organization for Aid to Refugees, (OPU), People in Need, and Czech Mobility Center and “ Ethnic Friendly employer”. III. OBJECTIVES OF THE STUDY. The main objective of this study is

to examine globalization and its effects on cultural integration in the Czech Republic. Other objectives are to examine the effects of globalization on the economic, political and socio-cultural domains in the Czech Republic in general. To determine how globalization has contributed to the transformation of the national sovereignty to global sovereignty. It is also to examine the current rate of integration and the characteristics of the people in the cultural integration process. Furthermore, the study is intended to identify and describe the techniques in which people become culturally integrated and the number of questions being raised. It is also aimed at examining the role of government, the United Nations the World Bank, the NGOs, the Foreigners, Immigrants, in the cultural integration process. Finally, it is to examine the constraints and consequences of cultural integration, since the long-term results are leaving a legacy positively and negatively. As we move towards the third millennium, a rational planning scheme and utilization of cultures should remain the major pre-occupation of the society.

IV. HYPOTHESES In order to carry out the study and achieve the stated objectives, a number of hypotheses were advanced to address the problem; i) Globalization and cultural integration form an interrelated spiral. There is, the more there the futures of globalization, the more there is cultural integration. ii) Intensification of trade and commerce and communication is the main cause of cultural integration in the Czech Republic. V.

SIGNIFICANCE OF STUDY. The later part of the 20th century has seen a remarkable growth in the level of popular concern for environmental, political, economic and socio-cultural issues, which have come as a result of the advent of the globalization process. It is becoming increasingly clear that

if the present environmental crisis is not confronted immediately, we stand the risk of having serious and irreversible effects on our world. The Czech Republic has an interest in its cultural protection. That is why the government in order to preserve the Czech culture organizes annual cultural festivals in the country. However, there is little evidence that sufficient steps have been taken to ensure effective protection is done. This is due to the fact that the local communities, which are directly concerned with the culture, are not often considered when making policies concerning their culture, management and protection. Hence, a study of this nature could have results, which are beneficial in a number of ways. Some of these include; To raise awareness of the community on the significance and ways of proper management of cultural issues, To address a number of problems, caused by globalization and its effects on the cultural integration, To provide policy makers and research institutions with the basic data, this would help in designing new program that will be real and problem specific, To provide citizens of not only the Czech Republic but European Union members as well on the current effects of changes on cultural issues as a result of globalization.

VI. METHODOLOGY VI. II Data Collection Although the writer has interacted for some time in this area, and has grown up with a wealth of knowledge of the Czech culture, a further reading was carried out in order to further knowledge of the recent changes in the Czech culture due to the advent of globalization. The theoretical and empirical research was most based on secondary sources and official websites like the Czech Statistical Office, the Ministry of Labor Youths and Sports and Eurostat. Most of the research was mostly on secondary sources were mostly consulted. Several

textbooks, journals, unpublished dissertations and other related publications on the subject were also consulted. VI. II. Data Analysis The descriptive techniques were used in analyzing the data collected from sources such as the Czech statistical Office, and Eurostat website. These techniques included the use of tables and graphs with the calculations of percentages, and averages. In addition to this, the data was illustrated in bar charts, and histograms. This can be seen in chapter three. VII. Limitations of the Study The first limitation is that even when the researcher tried to carry a review on some research in the libraries on the effects of globalization on cultural integration in the Czech Republic, there were few textbooks, which have dealt with this topic. Secondly, even with the few ones, some were mostly in other languages like the Czech language. So due to the scarcity of textbooks on the topic and the hindrance to consult some of the available ones most of the materials were been extracted from official websites like the Czech Statistics Office, Eurostat, the Ministry of Youths and Sports. Another constraint on the research was that of finance. Some of the materials found on the Internet were on sale, and coupled with the financial constraints, the researcher was unable to reach all of the available materials. VIII.

BACKGROUND OF THE STUDY AREA The study area is situated between latitude 49° 45' N of the equator and longitude 15° 30' E of the Greenwich Meridian. The Czech Republic is found in central Europe, bordered in the east by Slovakia, in the south by Austria, in the north by Poland and in the west by Germany. It has a land cover of 78,864 sq. kilometers with a population of 10.2 million inhabitants. Major cities include, Prague (the capital city), Brno, Plzeň, Olomouc, Karlovy Vary, České Budějovice, Český Krumlov, Liberec,

Hradec Kralove, Bechyne, Kolin, Pelhrimov, Sumperk, Trebon , Uherske Hradiste and Bruntal. The main ethnic groups in the Czech Republic include; the Czech who are about 9. 25 million of the population, the Moravian (more than 380, 000), the Slovak about (193. 000), the Roma about (171. 000), the Silesians (11. 000), the Polish (52. 000), the Germans (39. 000), the Ukrainian (22. 000) and the Vietnamese (18. 000) Bureau of European and Eurasian Affairs (January 2008). Map 1 The Map Of The Czech Republic [pic] Source: World Atlas. com. CHAPTER ONE: DEFINITION OF TERMS. Going back to the topic of our thesis, “ Globalization and effects on cultural integration in the Czech Republic”, there is the need to define what globalization actually is. With the growing debate of what when the globalization phenomenon began and its actual meaning, some social science theorists have come forth with the definition of globalization both from the classical and the contemporary era. 1. 1 Definition of Globalization Walters says the Webster’s dictionary is the first major dictionary to mention the word globalization in 1961. The dictionary defines globalization as “ to render global” or “ the act of globalizing” cited in Malcolm Walters (2001: 2). The concept globalization has now being use by many academics and there has been a debate on when the concept of globalization actually began. There are some who have perceived the concept of globalization has been in to existence before this period. Thus, the below mentioned are some of the definitions of globalization posed by various social science theorists. Marx (1977) is considered by social theorists as the first author to focus on the dimensional approach in the explanation of the concept of globalization; He explained the globalization phenomenon, basing his argument on the economic factor.

Marx in his dependency theory saw that the political-territorial boundaries remain intact and will disappear under a future proletarian supremacy. This is seen because, immediately after his death on 14th of March 1883, his ideas began to invoke a major influence on workers revolts in the world such as, Bolsheviks movement also known as the October revolution in Russia in October 25 1917. Wallerstein (1974) is another dimensionalist, who focuses on the economic view on the definition of globalization. Taking from the works of Marx's dependence theory, in his world systems theory where he developed a theoretical framework to understand the historical changes involved in the rise of the modern world, defines globalization as, " an increasing level of interdependence between national systems by way of trade, military alliance and domination, and cultural imperialism" cited in Walters (2001: 4). Robertson Roland has been considered as one of the most prominent writers of issues of globalization. He explains globalization in the cultural domain. In his text, " Globalization as a Problem" in The Globalization Reader says ' globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole" Cited in Frank Lechner and John Boli (2004: 94) For Wallerstein, the world started going compression since the beginning of the sixteenth century, but Robertson; he argues that the history of globalization is far longer. For Robertson, through an increase in world wide consciousness a person is looked at and is examined by the whole world and not just by his or her own local environment in which he/she lives. However, both Wallerstein and Robertson's ideas of the intensification of the world wide consciousness is said to match. According to Giddens globalization is seen as " the

intensification of world wide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa" Giddens (1990: 4). These local happenings were said to be may be influenced by distant events and not just the local events, which all have been influenced by the forces of globalization. Looking at Giddens (1990) and Robertson's (1992) definitions, Giddens believes modernity has come as a result of globalization. That is, he considers modernity to be inherently globalizing. For Giddens globalization is said to have started during the sixteenth century onwards and in Europe in particular. However, in Robertson's opinion, the problem of globalization is not new. He believes the social compression of the world has begun before the sixteenth century as predicted by Giddens. He predicts modernity and the rise of capitalism to be the cause of the rise of globalization. That is for Robertson, modernization has an influence on globalization. In addition, because of this, it led to a high level of consciousness and the present situation where we in the present day are unable to trace the diffusion of globalization across a large number of areas in the different parts of the world. However, what can be said is that both Giddens and Robertson have tried to show that people are now able to see and understand issues beyond their immediate environments due to the emergence of the concept of globalization. Luhmann in his explanation of globalization focuses more on communication. For him communication is the major factor of globalization. He thus defines globalization as " the transition from integration to differentiation, from territorial society to world society; from identity to difference; from ' stratified' differentiation to ' functional'" Luhmann (1982:

133, 229). Armand refers globalization as “ one of those tricky words, one of those instrumental notions that, under the effects of market logics and without citizens being aware of it have been naturalized to the point of becoming indispensable for establishing communication between people of different cultures” Armand (2000: 97). For Armand, globalization has a dominant role in organizing and decoding the meaning of the world. In a similar manner, Beynon John and Dunkerley David in their general introduction to globalization: the reader, made the claim that “ globalization is impacting on the lives of everyone on the ... globalization might justifiably be claimed to be the defining features of human society at the state of the twenty-first century” Beynon John and Dunkerley David (2000: 3). Beck on his text, What is globalization, he says globalization is the “ blanket term” and thus describe it to be “ the processes through which Sovereign national states are criss-crossed and undermined by transnational actors with varying prospects of power, orientation, identities and networks” Beck (2000: 11). Beck also referred globalization as the “ intensification of transnational space, events, problems, conflicts and biographies” (ibid: 87). He argues that we are moving into a ‘ second modernity’ that is seen through growth of the economy, the information and communication technologies, civil society communications and the changes in the environment. He sees globalization to be discontinuous, conflictual and ill reversible because for him, it not different from any other historical process. Although Beck contributed in the explanation of modernity just like other social scientists like Giddens and Marx, he never saw any good in this process. He thus focused more of his attention on the bad side of modernity, which he called a “ risk society”. That

is, the new modernity is only concerned with the "prevention, minimization and channeling of risk" Cited in Ritzer (2000: 222). Waters Malcolm defines globalization in a less political approach as 'a social process in which the constraints of geography on economic, political, social, and cultural arrangements recede, in which people become increasingly aware that they are receding and in which people act accordingly' Walters (200: 15). The idea that people are conscious that they are receding (being carried away) can to some extent be argued. This is because; at times, some people are not always conscious of the fact that the processes of globalization are affecting them. People may be moving or acting through the forces of globalization unconsciously. Held and McGrew also define globalization as a "process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions - assessed in terms of their extensity, intensity, velocity and impact- generating transcontinental or inter-regional flows and networks of activity" Held and McGrew (1999: 16). Thus, considering the views of the above-cited authors, globalization can be defined as intensification of economic, political, and socio-cultural relations in the localities of the world. Alternatively, it can be seen as the development of equal opportunities in the political, economic, socio-cultural realms of all nations in the world. It's also related to the spread of modernization throughout the world. Globalization indicates increased linkages between people, goods and technology. It is a process whereby national business enterprises and markets become world wide or international. That is, a situation whereby businesses which were carried out within a particular country are now being extended to other countries across the globe.

Globalization is the process of making the village a single entity. That is with the advent of globalization there is the continuity of the homogeneity of culture, economy, social and environmental aspects of the world. 2.

Glocalization. The term glocalization comes from a combination of two words, (globalization and localization) Robertson and Lash defines glocalization as “the process which overrides locality, including large-scale locality” Robertson and Lash (1995: 26). That is glocalization is a situation where by, goods and services produced satisfy people in a local environment are also exported to countries abroad. Example of globalization involves the continuous changes in most menus of some restaurants in order to appease the customers and the use of different languages in the brochures to explain the content of the goods or services to satisfy the customers. A major importance of glocalization is that it “empowers local communities, linking them to global resources and facilitating initiatives of peace and development, while providing opportunities for the local communities to direct positive social change in the areas that most directly affect them” (Ibid: 3).[1] 1. 3

Glocalization Friedman defines glocalization is “the ability of a culture’ when it encounters other strong cultures to resist those things that are truly alien and to compartmentalize those things that, while different, can nevertheless be enjoyed and celebrated as different” Friedman (2000: 295).

The difference between glocalization and globalization is that, glocalization helps to absorb “those aspects of globalization that adds to your growth and diversity without overwhelming them”[2] (ibid). 1. 4

Globalism Ritzer viewed globalism as a situation whereby “the world is dominated by economies and that we are witnessing the emergence of the

hegemony of capitalist world market and the neo-liberal ideology that underpins it" Ritzer (2000: 572). That is globalism involves a single economic factor, which is now taking control over the entire globe. An example is the huge multi-national corporations, which even own capitals more than some countries.

1. 5 Globality. Beck defines globality as a "no world state" or "world society without a world state and without a world government" Beck (2000: 117). It means, "from now on nothing which happens in our planet is only a limited event, all inventions, victories and catastrophes affect the whole world". (Ibid: 11). An example of this is the September 11 2001 coordinated suicide attack on the United States by al-Qaeda. This catastrophe did not affect only the United States of America. It affected the world at large in its politics economic social cultural and environmental aspects. Just like when at 12: 26 pm. EST, February 20 2008 the US navy AEGIS warship shot down a decaying satellite in its final orbit before returning to earth over the Pacific Ocean. The victory was not just for the US but also to the world at large. This is because if left to fall on earth, the catastrophe could have been worldwide, affecting both man, animals and the environment.

1. 6 McDonaldization The term McDonaldization was first coined by Ritzer George in his text "the McDonaldization of Society". Cited in Taylor Stephen and Lyon Phil (1995), he defines McDonaldization as "the process by which the principles of the fast-food restaurant are coming to dominate more and more sectors of American society as well as the rest of the world"[3]. The dimensions of McDonaldization Ritzer noted include, efficiency, predictability, calculability (or an emphasis on quantification), and control (especially through inhuman technologies), Ritzer says

McDonaldization is " a largely one-way process in which a series of American innovations are being aggressively exported too much of the rest of the world" (ibid: 8). Beck defines McDonaldization as, " the convergence of global cultural thesis". That is, the " resemblance of life styles, cultural systems and transnational mode of behavior Beck (2000: 42) A situation whereby " a single world culture is pushed to its outer limits where local cultures die out and ever one consumes, eats, sleeps, loves, dresses, argue and dream in accordance with a single schema of (however) neatly divided by profits" (ibid: 46).

1. 7 Americanization. Americanization is a situation in the 1900's whereby immigrants were integrated in to American society. However, today this term has a different but similar meaning, which is referred to the United States globalization of the world[4].

1. 8 Modernization

The encyclopedia Britannica dictionary defines modernization as the " transformation of a society from a rural and agrarian condition to a secular, urban, and industrial one".[5] Modernization is mostly associated to " industrialization". This is because when there is industrialization there is division of labor and specialization. In addition, when there is division of labor and specialization, it signifies presence of modernization.

Modernization is a situation whereby there is a fall in the traditional values of the people. It is also a situation whereby there is an increase in similarities between different cultural groups.

1. 9 Definition of Culture. Defining the term culture has for many years stood the test of time for many authors. This is because, culture with its very broad nature have always been without a precise definition. However, some authors have tried to come up with some definitions of what they consider the culture of a people can be.

Culture is defined by Clyde Kluckhohn as “ the total way of life of a people”. “ The social legacy an individual acquires from his group”, “ a way of thinking, feeling and believing”. “ An abstraction from behavior” or “ a theory on the part of the anthropologist about the way in which a group of people in fact behave”; “ a store house of pooled learning”; “ a set of standardized orientations to recurrent problems”; “ learned behavior”; “ a mechanism for the normative regulation of behavior”; “ a set of techniques for adjusting both to the external environment and to other men”; “ a precipitate of history”; and turning, in desperation, to similes, as a map, as a sieve, and as a matrix (Cited in Clifford Geertz 1973) Culture is also referred by as “ an acted document” Geertz (1973: 10) and so it was considered by him to be public. An example Geertz gave was wink, which is read by the public as book. Culture is said not to exist in some one’s head. That is, when we are born as we grow, through learning from either our parents or schools or the environment we grow, we know culture. Giddens referred culture to be “ the way of life of the members of the society” or “ of groups within a society” Giddens (2002: 22). It includes how they dress, their marriage customs and family, their patterns of work, religious ceremonies and leisure pursuits. The above definition by Clifford Geertz is considered by Giddens as a sociological definition of culture. The sociologists believe culture is only learned. That is “ those aspects of human societies which are learned” (ibid). However, Giddens believes that culture is inherited and it comprises both intangible aspects of life like the beliefs, ideas and values, which form the content of culture. In addition, the tangible aspects like the objects, symbols or technology, which represents that content. Culture according to Karl Marx “

is not only a code or mode of communication, is also a form of domination, an ideology at the service of the dominant classes" Cited in JirÅ (2006: 12). Mark considers culture as that entity that helps individuals or mankind to interact within them. He also sees culture as that act that helps to enslave the weaker communities under the stronger communities. An example of this is the present day American cultures of Americanization and McDonaldization. Described by Ritzer as the " fast food restaurants" Ritzer, (2003: 220). Thus, from the above-mentioned definitions of culture, I sum up to say, culture is either beliefs or some form of religion of a person. That is, either the environment one finds him or her self, one area of origin, how one acts and main activities carried on in the local environment. Culture is a situation whereby a particular group of people or community tends to look at certain things to have the same meanings. For example, certain cultures like the beyang culture of Mamfe Manyu Division of Cameroon, turns to see a rainbow to signify an on coming death of elite in a community. While to the scientists, a rainbow is considered an optional and meteorological phenomenon that causes a spectrum of light to appear in the sky. Greenler says, " It appeared when sunlight fell in on raindrops" Greener (1990: 1). Therefore, some cultural aspects can mean something different between different groups of people. The culture of the Czech Republic has over some years now seen some changes in its composition due to the advent of the phenomenon of globalization and for this reason a look on its changing aspects is due to be looked at in the next chapters. CHAPTER TWO: THE HISTORY OF GLOBALIZATION AND CULTURAL INTEGRATION. 1. 5 THE HISTORY OF GLOBALIZATION. Trying to talk about the origins of

globalization, I think it necessary to start with; Adam Smith in the text “ the world of nations” has been considered “ the father of economics”. (Smith 1776) says division of labor involves an almost endless increasing production because of free trade and unlimited desires of human wants. Considering Smith’s, it can be said that he was one of those proponents to talk about the issues relating to globalization when he mentions of the limits of the market to the world of nations. Marx Karl taking from the perspectives of Adam Smith, he wrote The “ Communist Manifesto”. He argues that is, “ the need of a constantly expanding market for its products chases the bourgeoisie over the whole surface of the globe. It must nestle everywhere, settle everywhere, and establish connections everywhere”.^[6] “ The bourgeoisie has through its exploitation of the world-market given a cosmopolitan character to production and consumption in every country”. This is cited in Larson Simeon and Nissen Bruce (1987: 29). Marx made us to understand that due a continuously expanding market of the capitalist market, the proletariat would one day rise against the bourgeoisie Walters also believes that, that many theories of globalization take their lead from Marx because he stressed on the economic foundations of globalization. He thus writes, “ Capitalism is clearly the vehicle of economic internationalization because its peculiar spectrum of institutions-financial markets, commodities contractualized labor alienable property- are highly mobile and fluid, facilitating economic exchange over great distances” Walters (2000: 27). Marx analysis is said to be a reflection of the happenings of the world today especially when it come to the global market economy in its endless production system. This is said to be occurring because of the process of

globalization. Friedrich Engels, who is said to be the co-author of the "Communist Manifesto," he wrote with Marx Karl wrote that, " " a newly "invented machine in England" has stopped " millions" of working people of their " livelihood within a year's time". And because of this, the big production has brought all the people of the earth into contact with each other and helping to bring together all local markets into one world market. Leading to increased development and progress everywhere, ensuring that whatever happens in civilized countries will have effects in all other countries (Mazlish Bruce 3 January 2003)[7]. It is quite amazing that most of Friedrich's writings were seen and are now being seen in some of the forces of globalization as, science, capitalism, and technology. The Economist also says the term " globalization" (2001: 155) was probably coined in the 1980s but the idea has been around for a long time and so it not new. That globalization has been accelerating for the past three decades after the anti-trade backlash in the 1920s and 1930s. That goods, ideas and people have moved across the world for millennia. That is, even though with the present modern technologies especially the Internet, there have existed the train and steamship form the 19th century were as important global economic integration. In addition, they reduced cost of transport just as communication cost is now being reduced in the present day. Therefore, what is different now is that is it " moving in a different gear altogether" (ibid: ix). The Economist tries to talk of the existence of globalization with relation to time period. That is, in past 1920s and in the present day 1980s. He therefore assumes that the process of globalization has been in existence in the past and is just intensifying in the present day and so he considers it

not to be a new phenomenon. Tony Schirato, Jen, Webb and Ebrary says globalization is the 'name' that is often used to designate the power relation, practices and technologies that characterize and have helped bring into being, the contemporary world. Tony et al (2003). He makes us to understand that although the word globalization has been used only since the early 1960s, some writers see it as dating from the empires of the ancient world while others globalization is coterminous with the modern era and the process of globalization or even the post-modernization. Therefore because of these confusions at when globalization actually began, there is also confusion in its meaning and global definition both in the general and in the academic fields. According to Armand Mattelart (2000), globalization emerged out of enlightenment and liberalism. He argued that both "enlightenment and liberalism aimed at the construction of an unrestricted global arena to achieve universal democracy and or a universal market" Cited by Tony et al (2003: 26). Mattelart located the neo-liberal project of globalization in a particular historical moment, and tied it up with historical interests, and tracing how this particularity came to universalize itself as the defining character of western society politics and culture. One of those theorists of Marxism who tried to trace the origin of globalization is Wallerstein. According to Wallerstein, "globalization does not constitute a new phenomenon", Wallerstein (1998: 32) is the process, completed in the 20th century by which the capitalist world system spread across the actual globe, which since its development, the world system had maintained some of its features over several centuries. So according to him, globalization is the "ideological celebration of so-called globalization is in reality the swan song

of our historical system"[8]. He focuses on the economic sphere. He believes the world has been going through social compression since the beginning of the sixteenth century. He says the world is experiencing acceleration globalization, which is cultural and reflexive in character to an extent that it can be regarded as an accomplishment. He traces the origins of globalization starting from the human societies. He argued that the defining characteristic of all social system is the division of labor in economic of exchange.

Wallerstein makes readers to understand that there are only two ways in which societies are organized. That is the mini and the world systems. The mini system he said refers where there is division of labor and economic exchange occurs only within discrete group like the traditional and isolated hunter-gathering societies. He believes those societies were rare and are now virtually in non- existence. While Giddens talks of ' time-space distancing', Wallerstein talks of ' time-space realities'. The origins of globalization are analyzed according to Giddens under four dimensions. That is, " capitalism, military order, surveillance, and industrialization" Giddens (1990: 70-78). He believes that the liberation of time and space is an entirely modernizing development and is a prerequisite for globalization. Thus, modernization according to Giddens is a direct consequence of modernization. Giddens says, ' The concept of globalization is best understood as expressing the fundamental aspects of time-space distancing' Giddens (1990, 1991). In addition, time- space distancing was believed by Giddens to be the first step towards the process of globalization. For Giddens, it has come with the advent of modernization. In addition, when there is time space distancing and disembedding (that is

the lifting of social relations out of the local environment), there is the development of complex relationships between local activities and interaction across distances. He believes globalization is directly allied to the development of modern societies to the industrialization and the accumulation of material resources, and is a continuation of modernity rather than a break with it. The contemporary period Giddens terms it high modernity, by which he means modernity has now moved into a global stage. Society has become a 'world society' and social institutions that have become global confront the individual. People everywhere cannot avoid coming into contact with the global through 20th century brand marketing, imagery and fashions. He defines three factors in the 20th century that in his opinion, have resulted in contemporary globalization. Nineteenth century European nations deployment of forces to conquer tribal societies, colonize them and then establish ruling colonial communities, The comparative peace of the 19th century allowed Britain particularly to invest resources in advancing colonies ambitions, European bureaucratic skills allowed them to develop diplomatic network and transnational political and businesses agencies. On the contrary, Robertson believes that the problem of globalization is not new. That it dates back modernity and the rise of capitalism. Thus, in opposition to Giddens, globalization is not equated with or seen as a direct consequence on modernity. In addition, in opposition to Wallerstein, Robertson believes the social compression of the world has begun before the sixteenth century but was not regarded as globalization and with some interruptions. He says the focus on globalization theory is a recent phenomenon. That is, became recognized in academic fields only in

the early or even the middle 1980s in reaction to new forms of capitalist supremacy (Robertson, 1992). Appadurai believes that modernization is 'vernacularly' called globalization. He says 'globalization is itself a deeply historical, uneven, and localizing process. Referring himself as 'one born of the ruling class' understood the existence of globalization during the fifties and sixties. That is just of recent that 'many of the working people and the poor' are realizing its existence. He says a professional anthropologist, predisposes that 'globalization is not the story of cultural homogenization' Appadurai (1997: 10-17). That is, globalization does not necessarily or even frequently imply homogenization of Americanization. Culture stands as the key to many practices. Held and McGrew (2000: 2) in the text "the global transformation reader..." Focusing on the economic sphere, talks of two main types of groups in the debate of the origins of globalization. That is, the 'globalists' (believers that globalization is real and have significant historical developments). And the 'sceptics', (are those who consider that what we are experiencing at the present is simply a continuation of trends that developed in the period of European colonial expansion. Another theorist who looks at globalization similar to Held et al is Busch (2000: 30-1). They agree that there are globalizing tendencies which can be identified and measured, but that they are not as all-encompassing as the literature might imply, and nor are they all operating without resistance, and without exceptions. That writers of globalization as either 'liberal' who start from the premises that globalization is unquestionably real, and move on to insist that it brings only benefits to all- or 'sceptics'- for whom global tendencies necessarily have negative political and economic outcomes. Considering the views of

O'Rourke and Williamson globalization is not a new phenomenon. They alluded that globalization refers to economic historians who attach the 'big bang' significance of globalization back to the years 1492 (when Columbus landed in the Americas in search of spices) and 1498 (when Vasco da Gama journeyed around Africa). O'Rourke and Williamson (2000: 1) However, Williamson is of the opinion that the first globalization boom took place in the late nineteenth century when the benefits of revolutionary breakthroughs in transportation and communication were realized. The result was a rapid growth in trade. Michael Veseth and Louis Uchitelle have made us to understand that " globalization is both very new and surprisingly old" Veseth Michael and Uchitelle Louis (2002: Vii). This view can be taken in to consideration when looking at the origins of globalization because for example, the events occurring in the 21st century seem to reflect the events which occurred during the 20th century like the present credit crunch of the 21st century looks much like great depression during the late 1920s and 1930s. Just like the present day wars in Iraq, Afghanistan, Israel, Congo, Iran are similar to war which took place in Italy, Germany, France, Russia and so on. In my opinion, globalization refers to collapse in the borders between countries in terms of trade, education, capital, politics and culture.

Globalization is said to be the process of making the world appear to be one. That is either through the development of transport and communication technology like, (air transport, television, telephone, and internet). Now is not a matter of time space distance. Through the air transport man is now able to move to far distances within a shorter time, messages can now be gotten either through the internet or the telephone and television in most

parts of the world today. Globalization may also be referred to that process that has led to a fall in the hands of the government over public service ownership to the rise of the private sector ownership. That is, through the advent of the process of globalization, there had been a fall in most planned economies to rise of unplanned economies or markets economies in most countries. Trying to actually come out with as specific meaning and origin of globalization can keep writers wanting because first, this term did not come like an eruption or earthquake which historians can keep track of its date of occurrence. Secondly, another person can see what one sees as a period of globalization as a period of modernization. Thirdly, societies continuously change and individuals are influenced by the change of their social and natural environments. However, these changes are often very difficult to be trapped in human beings even though it is easy to know that changes have taken place. Therefore, without pondering on its actual origin, a look on its effects on cultural integration in the Czech Republic is of absolute importance. The Czech Republic after the fall of the communist government is said to have been experiencing some culture integration through the forcing of globalization that has encouraged the free movement of people and the use of information technology. However, the level of cultural integration has been very slow due to some factors that are going to look in our next chapter.

2. THE HISTORY OF CULTURAL INTEGRATION

Before the word integration came into existence, what existed was assimilation. Assimilation is an unreasonable course of action, in which immigrants and their offspring give up their culture and become accustomed wholly to the society they have migrated in to.[9] The policy of assimilation occurred in

the United States where by, the foremost cultural group called WASPs (White Anglo-Saxon Protestants) forcefully made others immigrants to adopt the language, culture, and social structure of the American people, restricting them from using their own cultural artifacts. Another example was in the French policy of assimilation in her colonies in West Africa like Senegal during the late sixteenth century. The French colonial masters made them to work and think like French men. However, with the development of spirit of nationalism, and the laws on human rights, seeking a rise in confidence and cultural dignity of minorities, the policy of assimilation was banned. Then, leading to what is now called integration today. Farley (1982) argues, “ There is no doubt that the dominant norm in the United States through nearly all our history has been cultural assimilation. That is, the prevailing cultural group in the United States has been the so-called WASPs: White Anglo Saxon Protestants.[10] This group has the influence on American culture. And many social scientists describe the cultural pattern of the United States as Anglo-conformity: All other groups in America have been expected to adopt the language, culture, and social structure of the white northern Europeans (Cited in Gordon, 1964). It is realized that when people migrate in to a country or a city, they change the size and the composition of that country, city, or society that receives them. After that the new immigrant populations react by adapting to the institutions and policies of that host country of population like wise the host country to the immigrant population. This form of behavior is what has been termed by social scientists as integration. The term integration is very difficult to define because of it mean many things to many different people and there is a doubt from many

authors on if integration is a condition, a process or a combination of both. However, some scholars and authors have sorted some definitions to the term integration. Integration is understood as “ the process of inclusion of immigrants in the institutions and relation of the host society”[11]. Sociologically, it is the stability of relations “ within a clearly defined social system“. It is “ the stability of relations among parts within a system-like whole" and which “ borders" are said to be “ clearly separated from its environment" [12] Heckmann and Schnapper referred integration as the insertion of new inhabitants into existing societal structures of the immigration nation.[13] Other processes concerning integration include; the procedure of linking single elements to one another and, out of these, forming a new association; adding single elements or part of the structures to the existing structure, to form an interrelated whole; improving relations within a system or structure (Bosswick W. and Heckmann F, 2006). Deutsch et al said “ by integration we mean the attainment, within a territory, of a ‘sense of community’ and of institutions and practices strong enough and widespread enough to assure, for a ‘ long’ time, dependable expectations of ‘ peaceful change’”[14] Deutsch et al (1966: 2). Here they considered integration to be a condition. Meanwhile, contradicting Karl's idea, Ernst defined integration as “ the process whereby political actors in several distinct national settings are persuaded to shift their loyalties, expectations and political activities towards a new center, whose institutions process or demand jurisdiction over the pre-existing national states" Marx (1958: 16) He considers integration as a process. In addition, Wallace defines integration as “ the creation and maintenance of intense and diversified patterns of

interaction among previously autonomous units, the act or process of integrating, or a state of becoming integrated" Wallace (1999: 9). That is, the bringing of people of different racial or ethnic groups in unrestricted and equal association, as in society or organization desegregation (Equality among all people). Dear Michael defines integration " as mutually-agreeable contact leading to interdependencies that cause little or no change in contact partners and does not require their geographical proximity, merging, or adjacency" Dear Michael (2005).[15] He makes us to understand that even when there is integration between of different people their establishment never really changes. Even though with above-mentioned definition of the term integration, there is no generally accepted definition of the term because it's meaning comes with a lot of complexities from a lot of people. However, some sociological theorists instead of defining the term have to come out with an explanation of what is integration. These theorists include: Emile Durkheim (1951) and Parsons Talcott (1951)

2. 3 THEORIES OF INTEGRATION

Integration is defined by Durkheim (1951) as ' the coordination or interconnection of various parts, including the individuals and groups of social system in an effective manner". He focuses on morality in the explanation of integration with the on set of modernity. He believes morality help in the determination of social integration. In addition, that socialization is seen as a tool for societal integration. That what keeps a society unified in the primitive days was the " non-material social facts" cited in Ritzer (2000: 18) like the common morality between people. Social facts are " forces and structures that are external to and coercive of individual" (ibid: 16). Talking on the division of labor, he makes us to understand that

society is thereby integrated through conviction of the same rules, which he explained in his distinction between organic and mechanical solidarity. He says in the organic solidarity people are unified because they are generalists. They are all engaged in similar activities and have similar responsibilities, which results in cooperation among them. While in the mechanical solidarity, people are held together because of the difference among people. They have different tasks and responsibilities. In addition, because they perform a narrow range of tasks, they need many people in order to survive; there is cooperation in mechanical solidarity because of differentiation. However, Durkheim felt that the rise of the issue of division of labor in modern day has brought with it some negative consequences like suicide (Ibid: 18). Parsons (1951) in his explanation of integration theories in the modern era, he was more interested on social order. For Parsons, a social system can only maintain its balance, if a number of basic functions are in order: That is, social goals have to be set up through the AGIL scheme. As referred in Ritzer as, “ a complex set of activities directed towards meeting a need or the need of the system” cited in Ritzer (2000: 233). This scheme included adaptation goal, attainment, integration and latency for a system to survive. Thus, focusing on our topic that relates to integration, Parsons say for a system to integrate, it must “ regulate the interrelationship of its component parts, It must manage the relationships among the other three functional imperatives” (ibid: 233), that is adaptation, goal attainment and latency. This means, for an individual to be integrated in to society the above mentioned AGIL scheme must be in existence in order to motivate the individual in to socialization. However, looking at the conflicting views in the definition of

integration, we as readers are been have left to consider for ourselves what actually is the meaning of the concept integration. Thus, considering our topic, “ globalization and its effects on cultural integration”, there is a need to know what cultural integration is. Just like, as there is difficulty in the definition of integration, so too it is in the definition of cultural integration. Many authors have referred cultural integration to be a “ new wave of cultural imperialism brought by globalization. Kirstina Woff in the Blackwell encyclopedia argues that globalization has created a new vehicle through which cultural imperialism is occurring often with little resistance or knowledge that it is happening, Blackwell encyclopedia (2007: 907). Therefore, trying to make a sense of what cultural integration is, some scholars have tried to sort some definitions for it. Zwingie, E 1999: 33) Of the National Geography of global interactions, considering multicultural society to reflect cultural integration at work, defines cultural integration as “ the process where the issues of class, gender, race, and ethnicity are denoted simply by what brand of clothing we wear, by what we live, by what music we listen to and what cultural events we attend”. [16] Heckmann and Schnapper defined cultural integration as “ a precondition of participation and refers to social processes of cognitive, cultural, behavioral and attitudinal changes of persons” Heckmann and Schnapper (2003: 10). In my opinion, cultural integration may be regarded as situation whereby, one culture willingly turns to learn the ideas of other cultures either in production or consumption aspects. It can also be said to be a situation whereby, tangible and intangible cultural aspects of people become related. Tangible culture refers to those aspects of technology in the society like, television,

computers, airplanes and cars. While intangible culture includes norms and values in the society. In cultural integration, both the tangible and the intangible cultures have a great impact on each other. For example, the culture of a people influences what they wear, eat, drink or behave. Just like the way people eat, dress, drink or behave influences their culture. Looking at the definition of cultural integration, this does not mean all cultures are brought together as one abruptly. The process of integration occurs gradually with time. Where by different cultures through time is being selected absorbed and integrated with other cultures. Thus, with the advent of globalization, influence by the development of transport, communication and trade, the Czech Republic is said to have been witnessing cultural integration. Cultural integration is occurring in the Czech Republic through two ways. That is, the Czechs are both absorbing and containing of other cultures or other cultures are absorbing and containing the Czech culture. A closer look of this is discussed in chapter three.

2. 4 BARRIERS TO CULTURAL INTEGRATION IN THE CZECH REPUBLIC.

The first main difficulty of the Czech towards cultural integration is because the Czechs have had almost no personal experience from life in a multiethnic society, and so the immigrants are always seen as a threat to both by the citizens and by the state authorities. According to the public opinion surveys carried out during the 1990s, more than 75% of the respondents were of the opinion that “ there are too many foreigners” in the Czech Republic. In addition, these views were among older people, less educated people, working class and among left-oriented people from smaller towns and Villages (The ministry of interior of the Czech Republic).[17] A close look at the Czechs when it comes to their

regards to national and ethnic minorities, they turn to accept Slovaks, Jews and Poles than the Gypsies, Vietnamese and Chinese whom they look at them to be a threat to their lives. This is because there will be an increase of criminality, fear of job loss due to increased unemployment and fear of "inadaptability" of and national minorities which would lead to loss of traditional character of the Czech culture[18] (Public opinion survey from December 2001). Public opinion surveys also revealed that more than 48% Czechs perceive immigrants and refugees negatively and more than 65% of the respondents support a harder immigration policy and restrictions of immigration in the Czech Republic. " More than 55% of Czechs are of the opinion that a " refuge camp" should not be constructed closer to their residences. (Havlova Radka)[19]. Which all these hinder integration. However, at the same time more than 60% of the respondents are against racism and over 65% of the respondents consider themselves tolerant towards national and ethnic minorities " if they are able to adapt to our life style. " This attitude is also seen even in the state authorities who are very strict to immigrants and asylum seekers in the country. The Czech official structure defines national minorities in the Act No. 273/2001 Coll.[20] With regards to this Act; a group of people must fulfill the following characteristics to be considered a national minority: - Permanent residence and citizenship in the Czech Republic; - Common ethnic, cultural and language characteristics different from the majority of the state; - Common wish to be considered a national minority to protect and develop their own identity, cultural traditions and language and - Long-term, firm and permanent relation to the territory of the Czech Republic and the people who live here.

All these hinder cultural integration not just to the new comers but also to those who have settled in the country for some time. This is because most often than the immigrants see the conditions as an exam, which they need to pass before, they can be considered Czech national minorities. Therefore, they turn to be lukewarm about the whole process and therefore isolate themselves from things that will make them to come together. Another problem of integration is when it comes to discrimination. For example, the Slovaks are preferred more than other national minorities. Even though in the past 2001 census proof most Gypsies prefer to be regarded " Czechs" or " Moravians" the Czech still do not have a good notion about them because of their " inadaptable" life styles, high crime rate and their generally passive attitude to work and dependence on the state social security system. Slovaks are allowed to use their language in education than other national minorities like the gypsies language. The gypsy children where sent to schools called ' special schools' separate from the Czech children. This hinders cultural integration. Lack of a common language or common concept of world images lead to the misinterpretation of each other's action or message, misunderstanding and unintended action consequences, hampers in coordination or efficiency by force perception and belief of the actors (Staffan 1994: 3). In addition, matters concerning foreigners are always handled by a foreign police officer in a very strict manner. In addition, because of the language barrier between the foreigner and police officers and the unreliability of information, their approach to the foreign at times ends up so harshly and thus discouraging any integration. Access to work permit is very complicated, the possibility to get a trade license, in the

contrary, is not quite easy. High social insurance and minimum or the absence of social benefits discourages the foreigners from any legal participation in the labor market. All these factors act as a hindering integration. In addition, because it takes a long time usually ten years for an alien to be granted a permanent residence in the Czech Republic, it makes the foreigners to feel still as stranger and so discourages integration with the host community. The absence of good terms in the Alien Act for the settlement of families, makes it difficult for children to take part any health insurance system. Moreover, makes them to scare from the other children because of their vulnerability and thus, hindering any cultural mix. Another problem realized in cultural integration in the Czech Republic is that even when the asylum holders, that is, those who have already been granted refugee status and process the same rights and obligations as Czechs, they are still discriminated when it comes to voting. (The asylum holders are exempted from voting in to the parliament). Therefore, the effort of the process of globalization to influence cultural integration is still with some doubts within in the Czech Republic. Another difficulty of integration of foreigners in the country is that of the insufficient mastery of the Czech language and finding a job. In addition, this problem has made some foreigners to think the future ahead of them is quite bleak. Moreover, because of this, some are forced to do either mind jobs or fake deals just to accommodate themselves. The presence of some obstacles in the integration of the Czech society with other national minorities like the refugees, immigrants and foreigners had led to the opening up of some institutions by the government and non-governmental organizations to help

influence the integration of the Czech society to other nationalities living in the country. Below are some institutions of integration.

2. 5 INSTITUTIONS ENCOURAGING CULTURAL INTEGRATION IN THE CZECH REPUBLIC

The role of the state in overcoming cultural differences and in promoting intercultural awareness and tolerance in the Czech Republic is of paramount importance. This is because the presence of cultural integration contributes towards the economic growth of the country. Immediately after the Velvet Revolution in 1989 and the fall of the communist government in 1992, there was a big change in the composition of the Czech population because of the coming of the first immigrants and asylum seekers. By the year 2004 immigrants came from different countries like Ukrainian, Slovak, Vietnam, Poland, Russia, German, Bulgaria, Moldavia, China, America, Byelorussia, Rumania, Kazakhstan Austria and others like the Romany population which have existed for many years during the communist regime.[21] Seen from these diversities in cultures and nationalities, is there going to be any unity between those called the foreigners and the Czechs? The answer will obviously be no to some extent. Thus, trying to resolve this problem, the country under government resolution number 5 of 5 January 2005, the following ministries were actively involved in implementing the strategy in the integration of foreigners in the Czech Republic. And these included; the Ministries of Labor and Social Affairs (MoLSA), the Ministry of the Interior (Moi), the Ministry of Education Youth and Sports, the Ministry of Industry and Trade, the Ministry of Culture, the Ministry for Regional Development, the Ministry of Health, and the Ministry of Finance. Other bodies and institutions (for example the Czech Statistical Office, social partners of the

Council of Economic and Social Agreement, and non-profit making — non-governmental organizations, the Association of Regions, the Union of Municipalities, the Academy of Sciences), the British council and the French alliance are all involved in the integration of foreigners in the country as well.

2. 2. 1 The Role of the Government. The ministry of Labor and Social Affairs (MoLSA)[22] is one of those ministries, which is helping to encourage integration in the Czech Republic. The ministry seeing from experience that integration is mostly carried out at the local level, it in the year 2005 entered into contact with representatives from individual regions and some municipalities with the aim of involving foreigners in integration programs. The Ministry in the year 2007 included “ an amendment to Act No. 117/1995 Coll.,[23] on State Social Support, And a draft act which talk of equal treatment and official solutions for the protection of the foreigners against discrimination. There also programs carried out to teach the foreigners on issues regarding of the Czech Republic, and “ Act No. 108/2006 Coll., on the provision of Social Services”. The year 2008 also saw the amendment of “ Act No. 435/2004 Coll., on Employment (Act No. 306/2008 Coll)”.[24] There is also the ease in the treatment of foreigners’ residence with the armament Act No. 326/1999 Coll., on the Residence of Foreigners in the country. This act allows, “ Foreigners whose employment is terminated, without their fault, before the expiration of the work permit to stay on the territory of the Czech Republic and use the protection period (of 60 days) to look for a new job, provided they comply with applicable requirements. For foreigners who have worked in the Czech Republic for a certain period of time and lost their job without their fault, their long-term residence permit for work purposes can

be withdrawn only if no new work permit is issued to them within 60 days after the day following after the employment termination date"[25] In addition, as a way of encouraging foreigners to live in the country, the government extends the validity of work permits. " With the adoption of the amendment to Act No. 435/2004 Coll. on Employment (Act No. 306/2008 Coll.), work permits can be issued or renewed, as appropriate, for a period of up to two years, effective as of 1 January 2009 (the current regulation provides for issuance of permits for a period of not more than 1 year)".[26] As a way of encouraging foreigners to learn the Czech language for easy communication and integration, the Ministry