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INFORMATION AND COMMUNICATION TOOLS TO CONTRIBUTE TO GLOBAL PROCESSES IN EDUCATION

Aisner L. Yu.

Krasnoyarsk state agrarian university, Krasnoyarsk, Russia

The objective of this article is to consider globalisation as a driving force to bring a mix of opportunities and threats for every nation, culture and educational system. The article develops a concept of the removal of barriers and creating new technologies as a strategic tool of sustainable development and competitiveness.

Keys words: globalization, education, cultural groups, Universal Declaration of Human Rights, linguistic tensions, racial tensions, information and communication technologies.

ИНФОРМАЦИОННО-КОММУНИКАЦИОННЫЕ ИНСТРУМЕНТЫ СОДЕЙСТВИЯ ГЛОБАЛЬНЫМ ПРОЦЕССАМ В ОБРАЗОВАНИИ

Айснер Л.Ю.

Красноярский государственный аграрный университет, Красноярск, Россия

Целью данной статьи является рассмотрение глобализации как движущей силы наций, культур и систем образования. В статье разрабатывается концепция устранения барьеров и создания новых технологий как стратегического инструмента устойчивого развития и конкурентоспособности.

Ключевые слова: глобализация, образование, культурные группы, Всеобщая декларация прав человека, языковая напряженность, расовая напряженность, информационно-коммуникационные технологии.

In the twenty-first century, countries and cultures are becoming, on the one hand, more competitive but, on the other, more interdependent; and their future is becoming even more dependent on the knowledge, skills and resourcefulness of its people, creating new opportunities and challenges for education.

First, «globalization» is a multi-faceted set of processes which include not only the changes which have flowed from the new information technologies and opening up of markets, but also new concepts.

Secondly, these global processes in education not only make our societies increasingly multicultural and ever more intercultural as the interactions among cultural groups intensify, but they also force shifts in our educational and development priorities as we assume multiple cultural identities. The major battle in the Twentieth century has focused on the right of any individual to education as set out in Article 26.1 of the Universal Declaration of Human Rights, but during this century the struggle will be about the purposes of education for all. Whereas

education must and should contribute to the productive life of every society, its fundamental purpose is clearly set out in Article 26.2 of the Declaration: «Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups» [5].

The third point is that globalisation brings with it a mix of opportunities and threats for every nation, culture and educational system. On the one hand, the removal of barriers and new technologies create new possibilities for intercultural exchange and dialogue, but on the other, cultures and nations face the danger of a new global imperial regime in which one political, economic and communication culture is unilaterally favoured over all others. The global political and economic forces which lead to the collapse of the communist states can also unleash latent linguistic and racial tensions in states previously held together by force. More generally, global forces may contribute to the undermining of the core values of the cultural, social and educational system of nations necessary for social cohesion and national identity. Global forces may liberate and empower people from all cultures and nations, but only if new tools to empower the poor, to strengthen intercultural dialogue and to enable all cultural groups to participate in decisions affecting their lives are used.

At least three global trends mentioned earlier pose challenges for education in the twenty-first century and will make the task of learning to live together ever more important and challenging: inequality, population movements and the new information and communication technologies. In this respect, globalisation is increasing the gap between the rich and the poor, as well as between the connected and isolated cultural groups. Inequality within countries certainly has increased dramatically over the past 20 to 30 years. Numerous researches clearly indicate that the greater the inequality within a country, the greater the suffering of the poor and the greater the marginalisation of minority cultures [2].

Global forces are also leading to increasing population movement and thus to an exponential increase in intercultural interactions and exchanges. Most nations have long been a mix of cultures, and after years of struggle, the various tribes and cultural groups that now make up modern democratic states have learned to co-exist, even to celebrate difference as a fact of life. But as the extent of intercultural mixing and exchanges increase, cultures and nations will face new challenges in learning to live together [1].

Whereas globalisation is opening doors for a highly mobile, highly skilled international elite, it seems to be closing them for many others who will either seek to escape or remain locked in poverty. An estimated 130-145 million people now live officially outside their countries of origin, and there are at least as many illegal migrants. And over 23 million refugees struggle to survive: lacking papers, illegal immigrants, refugees and displaced persons face not only discrimination and exploitation, but also denial of human rights, including the right to education for their children. The sheer numbers of «others» seeking a better life in another land creates

irrational fears among the inter-culturally illiterate, fears too easily exploited by a racist far right.

The most visible symbol of globalisation has been the spectacular development of information and communication technologies and the creation of planetary networks with no structured organization or centralised management [4].

While enhancing the free flow of information, the very openness of new communication systems make money laundering and dissemination of the culture of violence and racism easier. In the absence of controls, education systems can be expected to be called upon not only to help equip the young with the skills needed to use new information and communication tools but also to promote moral development and to make wise choices. The second issue of concern relates to the impact on cultures and languages of new technologies and media. In theory, the new tools are neutral and can help preserve threatened languages and cultural products and promote inter-cultural learning and understanding. Amid the multitude of websites and programs that celebrate travel, adventure and nature, we can find some which do attempt to build a deeper understanding of the cultures of others [3].

Therefore our common future will depend on the degree to which we all become better world citizens, creating the unity within diversity which stems from an intercultural education which helps us to build strong cultural roots, to understand and respect the cultures of others and to learn to live together harmoniously in multicultural communities.

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