

Synergetics of the Language, National Consciousness and Culture by Globalization

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Abstract

The main aim of the investigation is to learn out all positive and negative influences of the process of globalization on the formation and development of the national language, national consciousness and national culture in the modern world during the intercultural communication and to analyze the power and impact of the Modern English as a global language to our national Azerbaijani language. To study such a global problem from the different view points as of native, so foreign scientists is also one of the main aims.

The process of globalization, covering various spheres of life, is universal, as for thousands of years separated, remote to some extent, differential events—national or regional peculiarities, habits, complexes strongly influenced by modern technologies, approaching each other with incredible speed and combine as a result of multifaceted economic, socio-political, moral and ideological ties, limiting the kind of peculiarities, lead to the events and processes happening in the world. It is obvious that there is a great influence on the language's enrichment of the process of globalization, which had taken place in the world.

Today a rapid growth of the prestige of the English language is observed in the modern world, as well as in Azerbaijan and this can be explained by, at least, two reasons. The first: there exists a necessity for a universal means of communication, a common language for the whole mankind. The second: the advantages of the English language in comparison with other international languages in gratifying this need.

The problem of the literary language in the whole and especially of the lexical layer in modern Azerbaijani and English languages is often investigating sphere today. The development of the living language is the constant changing and enrichment of various components, which constitute the Basic Word Stock of the language, especially sounds, words, word groups, set-expressions, and also grammatical relations.

It is not a secret that in our days the English language is one of the most important language in the process of intercultural communication. We may say that English is a Global Language today as from the geographical point of view it is spread throughout the world between three big oceans (the Atlantic, the Pacific and the Indian Oceans) and from the social-cultural point of view almost all the population of the Earth use this language in different purposes.

In the process of investigation the ways of the enrichment of the basic word stock of the Azerbaijani literary language, the increasing process of borrowings, the characteristic features of our modern Azerbaijani society, the peculiarities of the Azerbaijani culture, the essence of the Azerbaijani cultural diplomacy, the specific distinctions of the national consciousness, the actual problems of the cultural globalization as in a global scope (the vision of the outlines of megasociety), so in a local plan, the notions of the “megasociety” and “megaculture” as the model of “the unity of the divergencies”, the factors of “americanization” and “westernization”, the great impact of mass media means on the language change are discussed in the suggested to your attention article.

There is summary in the conclusion of the research work.

Keywords: language, culture, intercultural communication, multicultural aspect

1. Introduction

Language's development is connected with the general evolution of the people, who speak this language. Consequently, language's evolution on its various levels is conditioned by the inner and outer factors which are

influenced on its changing. Even Wilhelm Humboldt wrote about it: “Everything is constantly changing in the language. The language is very streaky, unstable, notwithstanding, it is singularly steady”. Thus, language’s evolution and its changes depend on various internal and outward factors.

The changing and development of the language—is a normal process and natural condition and its main quality. It is well-known, that in the word-stock of the language the borrowings are the result of certain historical, political, economic, cultural and social processes which had taken place in the society and they are reflected in the language.

Investigating the processes which have taken place in language development we observe that the systems of meanings of polysemantic words evolve gradually. The older a word is the better developed is its semantic structure. The normal pattern of a word’s semantic development is from monosemy to a simple semantic structure encompassing only two or three meanings with a further movement to an increasingly more complex semantic structure.

Borrowings are divided into two groups: absolute (oblique) borrowings and aimless borrowings. Here “aimless borrowings” are considered relative, because every borrowing, indeed, gives bad influence, at the same time, innovation to a language.

If we look through a vocabulary stock of Modern English, we come to conclusion that there is a great deal of borrowings. An attitude to the borrowings isn’t the same. Some linguists consider that the enrichment of the language by means of borrowings increase a word stock, but others notice that the borrowings are useless, as they make language “dirty”, i.e. worse. Thus, how long men, their ideas, discoveries, scientific-technical civilization will exist, so long new terms and the borrowing process continue.

2. Scope of the Study

It is very actual in modern Linguistics to investigate not only the general used words, archaisms, neologisms, terms, poetic words, barbarisms, professional terms, dialecticisms, argot-jargons, vulgar words, but also the borrowings as in cognate, so in non-cognate languages.

First of all, it should be noted the etymology of the word “globalization”. The term of “globalization” is derived from French word “global” that means “general”, and Latin word “globus” denoting “sphere, globe”. It is known that after the second half of the XX-th century in the scientific literature, precisely in 1967 was the first time of using of the term of “globalization” in order to explain the fundamental processes which had taken place in the world’s scope (level). In modern content “globalization” as the term is used since the middle of 1980 was accepted by intellectual elite of the world.

A wide using of the term “globalization” is closely connected by the name of well-known professor Theodore Levitt. He is the author of the article “The Globalization of Markets” in the journal “Harvard Business Review” (May-June, 1983) where he using this term for describing the phenomenon of the unification and unionization of the various goods produced by the transnational corporations.

Thus, getting the academical status, the term “globalization” became often employ. A special role in wide spreading of the notion of “globalization” played an American sociologist R. Robertson.

The first elaborated theoretical models of globalization burst upon our view in 1980-1990. It is necessary to notion that in recent times the problem of globalization is learning by scientists as in Azerbaijan, so in many other countries.

In Azerbaijan such scientists as: academician Ramiz Mehdiyev, member-correspondent of Azerbaijan National Academy of Sciences Nizami Ceferov, professor Aghayar Shukurov, professor Rovshan Mustafayev, professor Salahaddin Xalilov, professor Rabiyyat Aslanova, professor Nigar Veliyeva investigate the various aspects of globalization.

For instance, academician Ramiz Mehdiyev is the author of the monograph “Azerbaijan: The Demands of the Period of Globalization”. The essence of the processes which had happened inside and outside of our country, generally globalization’s scientific-theoretical learning were described in this book. And also there is a necessity to open up some problems from various prisms that trouble mankind. Peculiarly the position of Russia which is the largest country in the world is very important.

Looking from the former soviet socialist space’s window to the priorities of the modern West one can imagine what kind of different relations might be. Azerbaijan as the country entered to the system of new international economic relations from socialism, carry through a various social-economic reforms and the perspectives of its development. But there is a great necessity to learn global problems which may be danger and threat for all mankind throughout the world, i.e. not only for Azerbaijan, but also for all other countries on the Earth.

For example, Nigar Veliyeva in her book “Some Aspects and Peculiarities of Intercultural Communication in the Process of Globalization” explains the development of the relations between language, mind, culture and intercultural communication during the process of globalization in the modern world, analyses the modern educational problems, especially in the process of learning of the foreign languages, describes the different aspects of multicultural communication, writes up transnational processes of the end of the XX-th century and the beginning of the XXI-st century. The scientist also depicts the problem of correct communication in condition of intercultural dialogue, considers the various aspects of English History and Lexicology, the different ways of enriching of Basic Word Stock of English, rummages lexico-semantic variation of Modern English, discloses the lexico-grammatical, phraseological, stylistic, logic problems of the translation as a main mean of intercultural communication. A process of phraseologization of the word combinations, their main factors and sources, the specific features and peculiarities of non-verbal communication (body language) and other linguistic problems find their reflection in the above-mentioned monograph.

Professor A.N.Chumakov, well-known Russian philosopher, is the author of the book “Globalization. The Outlines of the Integral World”. This scientific work has a great scientific-theoretical and philosophic value.

First of all, in order to rightly understand the kernel of the process of globalization it is necessary to differentiate the notions of “civilization” and “culture”. So, civilization, in fact, has a planetary scale, as for its nature, it expresses the development of all mankind. Culture, particularly, spiritual (moral) culture is quite different for various peoples. However, unhappily, many researchers try to describe the process of globalization as covering precisely their national culture.

Samuel P. Huntington, for example, coordinating civilization with language and religion, in fact, he disregards difference between culture and civilization. Peter L.Berger, the other American ideologist considers analogically. It is not incidentally that both of them are the editors of the book “Many Globalizations: Cultural Diversity in the Contemporary World”. This monograph was written on the basis of that idea. They consider that much is discussed but poorly is understood, globalization is praised as the answer to all the world’s problems and blamed for everything from pollution to poverty.

In “Many Globalizations” Peter Berger and Samuel Huntington bring together an array of scholars from around the world, who paint a far subtler and more richly shaded portrait, showing both the power and the unexpected consequences of this great force. Here the stereotypes of globalization as American imperialism on the one hand or economic cure-all on the other falls apart under the close scrutiny of these leading scholars. Looking at globalization in countries such as Chile, Japan, South Africa, Germany, Turkey, Hungary, Taiwan, India, and the United States, they show that an emerging global culture does indeed exist, one that is heavily American in origin and content, but that neither is far from a centrally directed force like classic imperialism nor is it simply a “metastasized Disneyland”.

They examine the currents that carry this culture, from a worldwide class of young professionals to nongovernmental organizations, and define globalization’s many variations (ranging from Buddhist influences to Islamic modernism) as well as subglobalizations that bind regions together.

The authors also draw attention to globalizing forces that have escaped media scrutiny, such as the role of evangelical Protestantism (which both adapts to local languages and cultures, and introduce distinctively American values) and Opus Dei, the conservative Catholic movement that originated in Spain. Analytical, incisive and stimulating, Many Globalizations offers rare insight into perhaps the central issue of modern times, one that is changing the West as much as the developing world.

In this book there are the articles about Hindi variant of cultural globalization, and also cultural globalization in such countries as Hungary, Turkey, Chile.

Peter L.Berger & Samuel P. Huntington reckon that every people goes its own way to the globalization, i.e. this phenomenon exactly didn’t begin from America and was not transfer throughout the world. The cultures of the world embrace it and that time every people is as though the subject of the globalization.

Actually, the cultures of different peoples may be equal only in two extraneous cases (polar effect). We can speak about identity either if it goes down to the lowest layer, to the level of instincts, or if it approaches to the highest layer, to the level of mastership. If we consider a man, not as a representative of one nation, but simply as a biological being, exuding man’s primary emotions depose that national culture, in general, is not existed. At such level we speak only about culture of mass.

On the other hand, when the scope and the level of identity of a man as a social being is the highest, he (she) tries to have all panhuman ideals. Created by man, simply, not only for one nation, it is for all mankind. And on

the highest moment it eliminates national divergences. Thus, a man, being as on the lowest level, so on the highest level, becomes "nationless".

A national culture is really a transitional phase of man's evolution way from primary to higher, from brute instincts to divine feelings. And the majority of the peoples

And in the cultural spectrum of the majority of the peoples we may meet the peculiarities of both two polars. A centroid is somewhere in the centre.

And what globalization promises to us? To rise peoples from the level of the national culture to the highest levels, or taking in a consideration the difference between them, that a divergence is just on the level of national culture, and knowing it to depress it to the level of mass culture?

Instead of national meal as McDonald suggested, there is shown an attempt to replace a national literature and art, which take its origin from universality of bestial instincts, by mass culture based on erotic feelings and fear, horror, and dread. And all means of modern technics, communication's systems are used for this purpose. Decline from the national to mass, a national degradation, undoubtedly, had not happened by people's own initiative. Surely, the executors of such process are the representatives of every people. But the author's of this idea are somewhere far (aside). The waves of globalization come from West.

On the other hand, one can ask: why the USA or West Europe do it? Where to they need this process?

A.N.Chumakov in the above-mentioned book tried to answer to such kind of questions. The author come up to this problem from the point of view of a scientific-technical development and the global problems, not approaching to the problem of national cultures.

Directed by A.Clark's chief idea "Not to forget future, but we must create it" A.N.Chumakov wrote about a great responsibility of people as historical subject. But in order to create future there is a big necessity in a real force.

Though the sources of such kind of force are in a nature, an increase of man's skills and knowledge, an establishment of new optimal models and the regulation of the constructive processes on the basis of more universal idea are required for its realization.

In the monograph "Globalization. The Outlines of the Integral World" A.N.Chumakov tried to show postindustrial society after the era of technical revolutions the beginning of global revolutions, scientific-technical progress. The scientist considered the globalization as a natural historical process.

Culture is a special phase in going of that process. Being alternative to nature everything created by man is referred to culture, and civilisation is a constituent part of it. However in that case national cultures are contemplated only in the outlines of moral culture. Physical culture is homologated with a civilization.

In that case one can easily ask: Is driving force of the history close connected with moral or physical culture?

Answer this question unambiguously is very difficult. Thus, it is not quite enough a scientific-technical evolution. How and with what kind of aim practice of attained the technical achievements more depends on the level of moral development.

On the other hand, to some scientists seem to be a controversial to speak about the unit civilization, and also about common process of mankind's identity. For instance, Oswald Spengler in the book "Decline of the West" didn't accept mankind as a subject and thought impossible to speak about its general aim.

Thereby, A.N.Chumakov came forward from the different position. He divided global development as a systematic process on five periods. He analyzed the integrity of humanity from the geographical and economic, and at last from the political points of view since the second half of the XVIII-th century till the 20-th years of the XX-th century. To the second period he belonged the being processes of the 20-60-th years of the XX-th century show a consolidation of the society in mass against nature and the economic, political and even ecological aspects of this unity to common denominator. The last period A.N.Chumakov represented as the stages of identity of the globalization. The final period he called postglobalization. It was a stage of humanity's activity as a common subject. As it is not got yet, it has a hypothetical character.

Generally speaking, A.N.Chumakov's book is devoted to all processes which had taken place in a world scope. All historical periods of humanity's evolution are investigated there. Beginning thousands years ago the fundamental events and also the peculiarities and idea's sources of the modern processes are studied in this book.

It is necessary to mention that a phenomenon of globalization had really passed away four historical stages: handicraft (mastership), manufacture, mechanization and automatization.

1) In the period of handicraft labour was the most important mean of production. In the market was the exchange

of trade goods.

2) In the period of manufacture the owner of labour selling his work gets salary instead of part of the produced goods.

3) In the period of mechanization labour in a strict sense firstly had met with technology. In the 80-th years of the XIX-th century real revolution of productivity, in that period laborer (proletariat) had turned in a worker. Mechanization began to substitute labour greatly. Roundabout, a labour changing its quality, came to the position to control the different mechanic facilities, spares, disorders and some others problems.

4) In the period of automation in a previous period of labour's lower quality, all kinds of work were fulfilled by the modern robots.

In 1950 administrative revolution was realized. According to A. Toffler, agricultural revolution (the first stage) covering the periods of handicraft and manufacture, being an important productive factor, used land and labour yet. Industrial revolution (the second stage) covering the periods of mechanization and automation had brought the capital in the most important productive position.

Approximately the third stage which was in the 90-th years of the XX-th century is the period when the information had played a great role in the productive period. In that living process the labour was not homogeneous and standard, it was in the forms of an informer, manager, physical worker humankind and social capital.

Up to now a process that is called globalization was realized in the various stages by different people, even certain men.

In that time the occupation of well-known lands by Alexander Magnus (Macedonian), practically, and in certain historical periods the hegemony of established languages (Greek, Latin, Arabic and etc.) in the essence may be considered as a globalization. Simply the modern globalization differs by its ways of realization. If the previous globalization was realized by means of weapon, force, fright, today it is realized by means of information.

A cultural side of the globalization comes to quite different, even opposite to each other two conclusions.

The first result is revealed in the form of "micronationalism". The latest example of it we saw in Yugoslav's events, "micronationalism" which contravened the borders of the national government and accepting it in the form of the smallest parts is the owner of such system now.

The second result is a making of such condition which allows to create union culture in the world, especially reacting upon a conduct of the users of the globalization. Nevertheless the situation allows for each people to promote its own culture. For example, today the singers of the Azerbaijan Republic to popularize and to teach the mughams throughout the world, the turkish master learns playing the saz to amateurs who living in Europe or group which came from Japan tries to learn local dances and perform them. But, it is necessary to note that there are the negatives sides of the process of globalization.

An increasing of globalization in the world provides an opportunity, the certain conditions and an atmosphere for global crimes, global moral declines. A realisation of narcotism, racketeering in the international scope, an activity of the big mafias, international terror may be the examples of it.

The all above-mentioned shows the matter of globalization as an ambiguous phenomenon.

Globalization of culture includes the synthesis of the world cultural values and an organisation of its new form. An enlargement of the cultural relations between nations in the modern world, their communication and mutual understanding come to close connections among these peoples. However such kind of contiguity is not existed without an impact. It determines the forgetting of the specificity of the little peoples under the influence of big nations's culture and also comes to the union cultural sameness, identity.

The globalization of the world relations is a developing process not depending from our will. To raise objections against it, we may say, that it is impossible. But a process of organization of the union economic culture by its own nature menaces to lose partially or wholly the cultural peculiarities in fact for some nations.

Taking it into a consideration we must never forget: "Such kind of globalization that is out of management can destroy any society!"

During the process of globalization English has a great influence on the basic word stock of the Azerbaijani language. That is why Milli Majlis of the Azerbaijan Republic accepted the law about assertion of the convention of "A defence and promulgation of self-expression of the cultural divergences" and the Prezident of the Azerbaijan Republic, Mr. Ilham Aliyev on November 26, 2009 signed a decree: "A defence and promulgation

of self-expression of the cultural divergences” which was accepted as convention in Paris on October 20, 2005. (Baku, № 918-IIIQ).

The most controversial, problematic and important sphere of globalization is a cultural globalization. From the point of globalization’s vanguard only this sphere around the essence and the perspectives of the whole globalization is learning as the “epicentrum” of the scientific-political discussions.

A necessity to discuss the problems of the cultural globalization of mankind’s globalizing nations had appeared as the result of the understanding of the fear to lose the resources of civilizations’ cultural multilaterality, divergency and cultural originality.

First of all, a mutual dependence of the expression of the development of the economic globalization and in less degree political globalization, and also a strengthening of the transnational tendencies obligate the scientists and the politicians throughout the world to pay serious and more attention to all social-cultural transformations.

Taking into a consideration a special importance of the cultural globalization, also its contradistinction, and an understanding of the rising problems there is a community in views in such aspect of the investigations.

Actually, conditioned not only by an obscure understanding of the cultural outlines of megasociety, at the same time an unavoidable danger and knowing of the losses, but also the great incertitudes expect us here.

It is true, to my mind, that there is the “psychological” difference between economic and cultural globalization.

The positives of the first in comparing with its negatives are better understandable, but in the cultural globalization possible losses in the uncertain background of the advantages are more visible.

Every man understands that mutual dependence and transnationalism, even if in virtual form, bear a fear of the deformation of their cultural specificity. Globalization publicly defies to people’s cultural identity by means of universal-unificational tendencies. It is established a fertile position for “traditional fundamentalism”.

Between different specificities possible cultural menaces of globalization insistently demand the necessity of forming of the optimal models of harmonizing of mutual relations. To my mind, cultural globalization is not the same that from the cultural point of view world must be homogeneous and uniform. On the contrary, it is important and inevitable to keep and develop multicoloring, variety and diversity.

I think, on one hand, it is an invitation to the abundance, diversity and equality of the cultures, on the other side, it is a calling to particularity, then, to the hidden hierarchy. Here is only one step to the creation of a hierarchy of the cultures.

As it is seen, the conversation is not only about “multifaced and one-coloured” culture of a megasociety, but also of “horizontal” sovereignty of cultural specificity or their subordination, mutual “upright” dependence. And as the result this comes to the process of “americanization”.

Cultural globalization arises so much serious problems that the scientists decisively, in a natural way, don’t hurry to summarize it.

3. Research Methodology

The given article has been written on the basis of historical, descriptive, mass observation, inductive-deductive, comparative-typological methods in the study of Basic Word Stock of the non-kindred languages: English and Azerbaijani.

4. Cultural Globalization during the Intercultural Communication

These two approaches to globalization (from the point of view of the cultural perspectives) lead in final to the results, which going far away and that is why, for a long time the science seriously investigates the problems of cultural globalization from one-polar approach.

According to one approach, in the process of globalization being a megacountry, it has the unit world’s culture, and forms human community. In such variant the global relations play a role of impersonalization, assimilation. In that case diversity is eliminated.

According to another approach, a future world is imagined as the integrity of specific feelings—mutual closed by subjects. The relations between subjects are various, but these contacts don’t destroy the specificity of those subjects, vice versa, they complete and enrich them in a equal form.

It is necessary to analyze not only an access of the way to homogene of the process of globalization, as an important source of diversity, but also an entire assemblage of the different specificities.

Thinking about a cultural model of megasociety they imagine not only a scientific interest, but also the national

sovereignty of every country, concretely their national interests, at the same time the socio-cultural specificity of that country. On the level of the theoretical analysis it is not closed out the contingency of losing of the cultural specificity of the globalized country. It provides a certain atmosphere for the formation of “cautious” (may be negative) approach to the globalization.

Losses which are completely clear and even feasible, are possible to draw down to minimum, of course, if only the scientific association, all public people will come to consensus of considering the cultural globalization as a process.

What do we mean telling about a cultural globalization as a process?

This process doesn't take into account unification of the “western example”, it is established on the basis of the synthesis of the national specificity, it gives an opportunity to construct the “variegated, many-colored, mixed culture” megasociety.

The acquaintance with the appropriate literature shows that the majority of the scientists got to know the advantages of the “variegated” cultural globalization. For instance, some scientists such as V.Tolstikh, Y.Rustamov, A. Shukurov, N.Imanov, M.Efendiyev considered the expression of the globalization as the unity of dual processes (in the meaning of integration and automatisisation of the existing knowledges, institutions, and spheres of activity), as the transaction based on the constructive and comprehensive understanding of the global world formalizing according to the model of “the unity of the divergencies”.

However some investigators preferred to note their apprehension of the megaculture's “americanization” entertaining a vanguard position and great role of the USA in real globalization.

It is chosen two positions on “westernization”. We may call them conditionally as pessimist and optimist.

The first position accept the persistence of the westernization. The second position say about the temporality of such situation and doesn't except the possibility of the weakness of the waves of the “americanization”.

The analysis of the actual problems of the cultural globalization as in a global scope (the vision of the outlines of megasociety), so in a local plan (in the plan of the globalization's perspectives of the national specificity) proves the earnest, relevance and gravity of these problems.

First of all, precisely in the sphere of the cultural globalization, the countries in reality meet ineligible tendencies and threats of the globalization. Moreover, in this sphere in an appropriate condition (in the process of the globalization's development as a whole) the first conditions may arise for the collision (confrontation) of the civilizations (Huntington).

It is not casually that in a common list of the scientific works devoted to the theme of the globalization a number of the culturological investigations has exaggerated.

Scientific community distinctly understands that social-cultural problematics is really philosophic “cornerstone”—globalization spreading throughout the world. The success of this process (or its fail) depends upon the agreement and consensus between scientists and politicians in understanding and selecting the most advisable, appropriate scenario for the development of the cultural globalization from the various aspects. To my mind, without solving this problem the ensuring of the national interests in a strict sense is impossible.

In the beginning of the XXI-st century globalization being the subject of the theoretical debate and political discussion, became the social-cultural reality. Today the specific features of the globalized cultural space are the following factors:

- an intensification of the expansional process of the international economic, political, social and cultural relations' outlines;
- a beginning of new period after cold war;
- a transformation of world's economy;
- an advantage of the system of american values as a result of coordination of the non-liberal economic programmes with the political democratization's programmes;
- orthodoxal ideology (a stability and continuity of an idea, creed);
- a technological revolution;
- an inability in solving the global problems of the national countries (demographic, ecological, man's rights, prevention of nuclear weapon's outspread).

A development of the intercultural relations influences to an expansion of the process of borrowings throughout

the world. There is a great number of the borrowings from Modern English in Modern Azerbaijani. Such kind of words are used not only in oral speech, colloquial speech, but also in media means. For example:

Azərbaycanda ilk *animasiya* filminin yaranmasının 75 illik yubileyi keçirilib.—75 jubilee of first *animation* film in Azerbaijan was held.

Tiflisdə ... terrorizmə qarşı mübarizə mövzusunda *treninq* keçirilib.—Tbilisi hosts *training* course on anti-terrorism operations.

Stinq və Madonnanın *yoga qurusu* (ustadi) Hindistanda dünyasını dəyişdi.—Sting and Madonna's *yoga guru* passes away at 93 in India.)

Sərgidə Azərbaycanın *dekorativ-tətbiqi* sənət ustalarının 50-yə yaxın rəsm əsərinin nümayişi nəzərdə tutulur.—There is supposed the demonstration of the *decorative* fine arts of the 50 Azerbaijani artists at the exhibition.

Azərbaycanda lisenziyasız fəaliyyət göstərən 60-a yaxın *otelin* fəaliyyəti dayandırılıb.—Nearly 60 *hotels* operating without license have been shut down in Azerbaijan.

Azərbaycanın aşiq sənəti və dövlət səviyyəsində qeyd edilən Novruz bayramı UNESCO-nun Qeyri-maddi mədəni irs üzrə *representativ* siyahısına daxil edilib. - Azerbaijan's ashug music and Novruz holiday celebrated in Azerbaijan on the highest level have been included into UNESCO's *Representative* List of Intangible Cultural Heritage.

İkinci divizion təmsilçisi hesabı açmağa peşman oldu. *Het-triklə* yadda qalan Çite oyunun qəhrəmanı oldu.—The representative of the second division repented to open score. Chita was an unforgettable hero of the game with Head-trick.

We are the witnesses of the spreading of new words such as: “laptop, computer, ipod, iphone, ipad, macbook, hard disk, GB, digicam, memory card, megapixel, e-voting, biodefense” in English and “transformasiya, analoq, kompüter çipi, internet, slayd, provayder” in Azerbaijani among the population and of the forming of the majority of such kind of the words by means of media means.

11% of neologisms in Modern English are formed by means of mass media means. For example: “digicam—digital camera”, “e-voting—electronic voting”, “biodefense—defending against biological weapons” and etc.

As it is known, the informative and telecommunication technologies manifest themselves in the end of the XX-th and in the beginning of the XXI-st century. In that period executing modulator-demodulator or modem—conformation which is known to everyone, became the outset of the telecommunication's period.

We may say that every month we get acquainted with one innovation. All previous problems have been solved yet. As science and technology are developing, there is a great necessity in the human resources having universal knowledge and scientific research works. Informational and communicational technologies change not only our world, but also our outlook, ideology. The innovations are in all spheres of man's activity. New spheres, fields of activity are appeared too. Recently if computer was a helpful mean for the scientists and investigators, nowadays computer is the constituent part of the work of the majority of people throughout the world. In some spheres there is impossible to face out the work without computer.

Another reason of a wide outspread of the western culture is a growing interest of learning of the foreign languages of the western countries in the East. Naturally, any foreign language—means new culture.

A learning of the foreign languages gives a good opportunity to study the very culture of the men who speak that language. A new language may be the language of some peoples of various cultures and countries. For instance, learning of the English language peoples can get acquaintance with the culture not only of the Great Britain, but also the USA, Australia, Canada, New Zealand, even India, Africa.

By means of this language one can read the works in the original of such writers as Chaucer, Shakespeare, Byron, Dreiser, also can see over the words of well-known popular music of the Britain and USA, can adopt and master new printed books and modern films in the original language, can deal with the final news, innovations and fashion. During the tours to different countries men can easily and comfortably rest anywhere by means of English, beginning with the entrance to the airports, till to hotels, shops, cinemas, theatres, concert-halls, cultural centres, exhibitions, cafes and restaurants, even in non-English speaking countries. They simply can get knowledge and all detailed information of the history and culture of any country in a comprehensive form.

The flowing current events in the policy of modern world show us that the activity of the countries and

international organizations in the international relations includes not only the spheres of policy and economy, but at the same time also of culture.

During the globalization in the international policy the development of the intercultural and interreligious dialogue is considered as the foreground task. In the system of the international relations of modern time the elaboration of the factor of culture during cooperation between different countries and peoples plays a great role for the growth of the international image of the countries and the taking of the worthily place among world's countries.

Undoubtedly, mass media means play an important role in spreading the various cultures, especially western cultures to the different world's countries, standing on the basis of inclined interest to the West.

Lets analyze the commercial programmes of the national TV channels. For instance, there was such information on "Səda" information programme of Lider channel:

"Dövlət Neft Şirkəti *alternativ* və bərpa olunan enerji mənbələri ilə bağlı yeni strategiya hazırlayır. Aprelin 22-də Azərbaycan nümayəndə heyəti Almaniyaya səfər edərək, beynəlxalq *logistika mərkəzləri* ilə tanış olacaq. Bu gün Bakıda Azərbaycan-Sloveniya *biznes forumu* keçirilib... Enerji sektoru ilə yanaşı, qeyri-neft sektorunun köklü şəkildə inkişafının Azərbaycan üçün *prioritet* əhəmiyyət kəsb etdiyini vurğulayan prezident respublikamızın son illərdə qazandığı iqtisadi uğurlardan və Azərbaycan *investisiya* şirkətinin həyata keçirdiyi layihələrdən danışdı. Avropa İttifaqına *integrasiya*da Sloveniyanın Azərbaycana dəstəyini əsirgəmədiyini bildirən dövlətimizin başçısı biznes forumun konkret layihələrə təkan verəcəyinə əminliyini ifadə etdi".

The words "alternativ, loqistika mərkəzi, biznes forum, prioritet, investisiya və integrasiya" are new for our language. Except the words "loqistika" and "investisiya" the last other four words-neologisms serve for enrichment of our language's basic word stock. In our native Azerbaijani language there are words "təchizat" and "sərmayə" instead of "loqistika" and "investisiya". For this reason the words "loqistika" and "investisiya" are irrelevant for our language.

It is necessary to mention that recently both two words are used as synonyms, but under the influence of the international projects the preference is given to new variants, which are more used. Thus, neologisms were brought in our language by the influence of globalization and economic factors and served for the enrichment of the Azerbaijani language.

There is another example. In the project "Azerbaijani mughams" the represented multimedia collection includes eight disks. In news concerning culture two new words "multimedia toplusu" and "disk" were used. But the difference from the previous used words consists of that they mean new notions and there is no any other word in our language denoting such things. Naturally, these words are etymologically English and there are the results of the development of the modern technologies. So, these words by the influence of the social-culturological factor serve to the enrichment of the language as the informational technologies. Here the factor of the mass media means especially must be noted, because an extension of the words to the population intervene by means of TV channels.

For example, there was such information on "Carçı" informative programme of Public TV channel:

"Bu gündən Azərbaycanda quş gripi ilə bağlı növbəti *monitorinqə start* verilib. ABŞ-da milad bayramı ilə bağlı hazırlıq işlərinə başlanılıb. Artıq Nyu Yorkun mərkəzində ölkənin əsas küknar ağacı quraşdırılıb. Şəhər mərkəzinə xüsusi *treylər*lə gətirilən nəhəng ağacın bəzədilməsi bir həftə vaxt aparacaq. Barak Obama Asiya ölkələrinə *turneyə* çıxır. Azərbaycanda *elektron imza* gələn ildən verilməyə başlanacaq. Ermənistan-Gürcüstan sərhədində *insident* baş verib".

In the above-mentioned sentences the words "monitorinq, treylər, turneyə çıxmaq, insident" might be substituted by native words from the basic word stock of the Azerbaijani language "baxış-nəzarət, qoşqu arabası, səfər etmək, hadisə". But as these words don't express all shades of the meaning and taking into a consideration that those words are more used in the world, we gave the advantage to use foreign to our language words. The notion of "electron signature" and this word expression are quite new for us. It is an innovation as the result of internet's technology. This word is considered as partially loan-translation (calque). Because its second part is translated on the basis of native language, i.e. "elektron imza".

For example, there was such information on "Xəzər Xəbər" informative programme of Xəzər TV channel:

"Bakıda açılan Telekommunikasiya və İnformasiya Texnologiyaları sərgisində *mobil operator* Azerfon da iştirak edir. Azerfon qabaqcıl mobil rabitə xidmətlərindən istifadə edərək abunəçilər üçün tamamilə yeni imkanlar yaradan *3G texnologiyalı* bir çox qabaqcıl məhsulları nümayiş etdirir. Sərgi zamanı təqdim edilən avadanlıqlar

arasında verilənlərin səmərəli və sürətli mübadiləsini təmin edən genişzolaqlı *modem kartları*, 3G şəbəkəsini dəstəkləyən *SİM kart* vasitəsi ilə genişzolaqlı *internetə* giriş təmin edən *netbuklar* var. ABŞ banklarının 9 mln.dollar oğurlayan Estoniya, Moldova və Rusiya vətəndaşlarından ibarət *hakerlər* qrupu yaxalanıb”.

In that information the words “mobil operator, 3G texnologiya, modem, SİM kart, internet, netbuk, haker” being neologisms, recently are used so much. As the result of the direct contact, intercultural relations, globalization, informative technologies, mass media means, and at last social-culturological factors, which are realized by means of English, the words play special role in the process of richment of the Azerbaijani language.

Education for mutual understanding and cultural heritage has been defined as being fundamentally about “learning to live with differences in a spirit of acceptance, fairness and mutual respect” (Richardson Norman).

This definition is elaborated by four shared objectives which may be summarized as follows: 1) fostering respect for self and others and building relationships; 2) understanding and dealing creatively with conflict; 3) awareness of interdependence; and 4) understanding cultural diversity.

It is an undebatable fact that the close connection and the interaction of the languages influenced on the ways of the expression of the borrowings. Mutual influence among the world languages and the borrowings—all these processes has happened very often. So, it gives the reason to analyze all these processes.

5. Conclusion

Summarizing all above-mentioned we came to the following conclusions:

1. During the period of globalization in our modern society the problem of the national language and especially of the literary language and basic word stock is an actual.
2. We must develop the national consciousness as it consists of the complex of individual, factional, sectional, class and universal concepts, i.e. concepts, having panhuman value. Because the existence of the universal concepts provides the possibility of common ground and public relations between peoples, that is so important in the modern world.
3. Today the cultural diplomacy is widely used with the purpose to develop the intercultural relations in the international intercourse.
4. An outreach of the Azerbaijani culture in the international scope, an awareness of the world's commonality, the development of the intellectual culture in the community, the realization of the intellectual-cultural struggle in the appropriate form that we met in the abroad, an active colleaguesmanship of the scientists in such processes are the relevant orientations and courses of the cultural diplomacy of the Azerbaijan Republic.
5. Nowadays there are the following characteristic features of our modern Azerbaijani society: the anxiety, richness, a tendency of the dynamical development of the Azerbaijani cultural values, the activity of the cultural processes, an interest to the civilized values, and the existence of the historical and modern practices in the sphere of the unification of the Islamic and European values, the tolerance.
6. The Azerbaijan Republic as the synthesis of the cultures of the East and West is as the member of the European Society, so the member of the UNESCO and ISESCO.
7. Analyzing the ways of the enrichment of the basic word stock of the Azerbaijani language in the period of the independence we knew that the means of mass media really play a great role and have the multilateral function in the society. A propagating of the literary language, a spreading of the objective information, an increasing of the education, an acquaintance with the various cultures and their learning, an amusement, the upbuilding of the nexus between world's population, the learning of the foreign languages, and so on became the order of the day. If all this would be used in the appropriate form, the means of mass media play the supporting role in the way of the development of the forwarding population.
8. Nowadays it is an irrefutable fact that global English is in the ascendant and influences on the basic word stock of all world languages, including the Azerbaijani language. And during the process globalization a such affection must not be so much. We, Azerbaijanians must to protect our mother tongue of that kind of impact and as the result of it, from the needless borrowings. Azerbaijan is the country of the ancient history and culture, has a rich national language, and realizes a subtle policy.
9. And we must defend our historical past, support our present culture and develop our future national consciousness. That's why we decided to investigate the synergetics of the national language, national consciousness and national culture by the influence of modern globalization.

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