

10th International Conference, Marketing Trends
Paris, 2011. Jan. 20.-22.

Author: Dr. Erzsébet Malota

Dr. Erzsébet Malota
Associate Professor
Corvinus University Budapest, Marketing and Media Institute
Hungary -1093 Budapest, Fővám tér 8.
Tel: 0036 482 5525
erzsebet.malota@uni-corvinus.hu

Views on cultural differences and the global world

“The intercultural energy bomb”

Abstract

The objective of the paper is to illustrate how students involved in International Marketing and Intercultural Communication evaluate cultural differences and the global world after watching a documentary movie. Participants in our qualitative research are members of the “global culture” and phrased numerous topics that will be presented in this paper:

- views on cultural disparities and contrasts, inequalities
- their explanations on the problems of the world, and their suggestions for solutions of these problems
- the influence of the “modernized man” and his way of living
- diversity of different people and cultures in the world
- several aspects – religion, nature, work and daily life, poverty, death and war– in context with cultural behavior
- thoughts on contrasts in the life of tribes vs. civilization
- explanations on the phenomena of the world as a system

Key words: Culture, Cultural Differences, Cultural diversity, Globalization

1. Introduction

Most studies of globalization tend to focus on changes taking place in the economic and political fields, also many questions have been raised over the effect of globalization on the environment and the labor market.

Issues regarding the cultural consequences resulted from globalization have received much less attention as cultural subjects are more delicate and sensitive, full of controversy and are hard to determine and evaluate.

We used projective techniques (a documentary movie and a commentary approach) in order to grasp views on cultural differences and the effect of globalization on cultures.

Cultural diversity is undoubtedly one of the most impressive characteristics of our world and the results show that members of the “global culture” have much to say about our global world.

2. Related Literature

Aspects of globalization

Although political and economic relevancies of globalization are still in focus, nowadays observers and researchers of globalization are recognizing the major impact on cultural matters too.

More and more organizations and groups are trying to make an impact on the world economic and political forums, demanding for changes. These organizations are representing the cultural sphere: the environment, species preservation, rural life, health, food and cuisine, religion, human rights, the family, women's issues, ethnic heritage, the arts and other quality-of-life issues (Rifkin 2001).

There are many complaints about globalization: environmental degradation, exploitation of labor, Western capitalist domination. Protesters are often quoting William Wordsworth (1807): “the world is too much with us, in getting and spending we lay waste our powers”. According to the protesters globalization comes with high spiritual cost, results in reduced cultural distinctiveness, increased social instability, and unsavory cultural by-products (Carden 2008).

Wilpert (2009) reviews aspects of globalization as the following: economy (disappearance of economic and financial borders, governance of financial and economic institutions), sociology (creating similarities and differences), information and communication (new technologies), mobility (tourism and migration).

Nissanke&Thorbecke (2006) describe several channels through which globalization affects the poor and generates inequality by creating winners and losers. These channels are changes in relative product and factor prices; differential cross-border factor mobility and associated changes in global market and power structures; the nature of technical progress and the technological diffusion process; the impact of globalization on volatility and vulnerability; the impact of globalization on the flow of information and knowledge.

According to Hengsbach (1997 in Wilpert) there are three main dimensions globalization indicates: the global dimension of environmental destruction, the expansive conquest of less developed nations by Western socio-cultural models and increasing socio-economic pressures to adjust to world-wide competition.

Globalization and World Culture

Globalization demands some degree of structural changes in the various dimensions of a society (Raghavan 1997), the effects of these structural changes on the normative and value systems (and their attendant institutions) are mostly negative for less developed countries (Shoris 1998).

Emerging countries often experience strong tension between opening and closing themselves to external forces; and are trying to protect their cultural diversity from melting in the consumer culture (Burity 2008).

The emergence of a global culture might move national cultures towards a certain degree of obsolescence (Bird&Stevens 2003) or even going extinct (Harrison&Huntington 2002).

Bird and Stevens give explanations for this perceived threat. First, if the national cultures' worldview is not adequate anymore for solving the fundamental problems (and that is one core definition of culture) the national culture should either adjust or will collapse. Second, the tension between the members and nonmembers of the global culture is increasing, nonmembers are not well-informed thus might develop a sense of isolation and might feel

threat from the outer influences. Third, there is a notion that global culture is overwhelming national cultures, pushing them towards the periphery and insignificance. In some views those cultures that maintain their adaptive competence can be described as more likely to be successful than cultures that cannot adapt (Bird&Stevens 2003).

Boli and Lechner distinct four analytical dimensions of world culture - expressive, normative, ontological and cognitive aspects -, among which the effect of expressive dimension has received the greatest attention.

The expressive (popular) culture includes media products, consumable goods, status symbols, foods and clothing styles. The normative culture encompasses “values and goals like fetishistic consumerism, individualism and human rights, democracy and political participation, gender and racial equality”.

The ontological aspect means the “reorganization of social life in accordance with dominant world-cultural models” that are stimulating e.g. increased individualism, or an action-oriented model of the individual. These worldviews are supporting the modern institutions (e.g. education, national accounting and statistical systems) and “bring with them broad bodies of knowledge and distinctive cognitive styles.” (Boli&Lechner 2004 p. 6263)

Our students whose perceptions will be presented in this paper are surely representatives of this “global culture”, whose members are described by Bird&Stevens (2003) as: educated, connected physically (travel) and virtually (communication), self-confident, pragmatic, unintimidated by national boundaries or cultures, democratic and participatory, individualistic but inclusive, flexible and open, begin from a position of trust (tolerant but not necessarily approving of others).

3. Short summary of the documentary movie

To be able to understand the commentaries, a short introductory to the documentary movie is necessary (and a few parts of the movie will be demonstrated at the conference).

The title of the film "Baraka" in Sufi language means "a blessing, or the breath, or the essence of life, from which the evolutionary process unfolds". In Islam generally, it is "a quality or force emanating originally from Allah but capable of transmission to objects or to human beings". In Judaism, it is a ceremonial blessing, in Swahili, the word means "blessing"

and in French slang, its meaning is similar, "good luck". In Turkish, it means "barracks", in Serbian and Bulgarian, it means "shack".

The movie was filmed at 152 locations in 24 countries: Argentina, Australia, Brazil, Cambodia, China, Ecuador, Egypt, France, Hong Kong, India, Indonesia, Iran, Israel, Italy, Japan, Kenya, Kuwait, Nepal, Poland, Saudi Arabia, Tanzania, Thailand, Turkey, and the United States.

It was made by using time-lapse photography in order to capture the great pulse of humanity engaged in daily activity. The movie captures many areas of life, may it be connected to nature, religion, city life, ancient rituals or just moments of everyday life. One could get the feeling as if traveling around the world touching all continents, witnessing many different forms of existence.

It contains no dialogue, no actors, instead of a story or plot, it uses images, natural sounds and music to present new perspectives. The movie evokes emotion purely through cinema and soundtracks, it is like a slideshow. The film also features a number of long tracking shots through various settings.

In addition to making comparisons between natural and technological phenomena, Baraka searches for a universal cultural perspective (Ebert 2008): for instance, following a shot of an elaborate tattoo on a bathing Japanese yakuza mobster with one of Native Australian tribal paint. At the same time, in many scenes of this movie we find references to the seemingly insurmountable abyss between the industrialized world and the underdeveloped countries of the third world.

Ebert (2008) describes some images of the movie in the following, in poetic way, so gives us insight into the atmosphere of the film:

"A large gathering of men, shaped in a rough circle, join in synchronous dancing, bowing, standing, kneeling, sitting, standing, their arms in the air, their fingers fluttering like the wings of birds, their voices a rhythmic chatter. Asia, somewhere. They face a statue of the Buddha. They have perfected their ritual, and in their faces we do not see strain or determination, despite the physical ordeal, but contentment and joy. Their movements have the energy of deep enjoyment.

There's the indescribable beauty of aborigines, their bodies bearing necklaces, bracelets and body ornaments made from countless tiny beads, their arms and faces painted in intricate patterns of innumerable dots. They dip a cheap plastic comb in paint and rotate it across their skin to leave the dots. Their hypnotic dancing somehow reverberates with the Asian dancers.

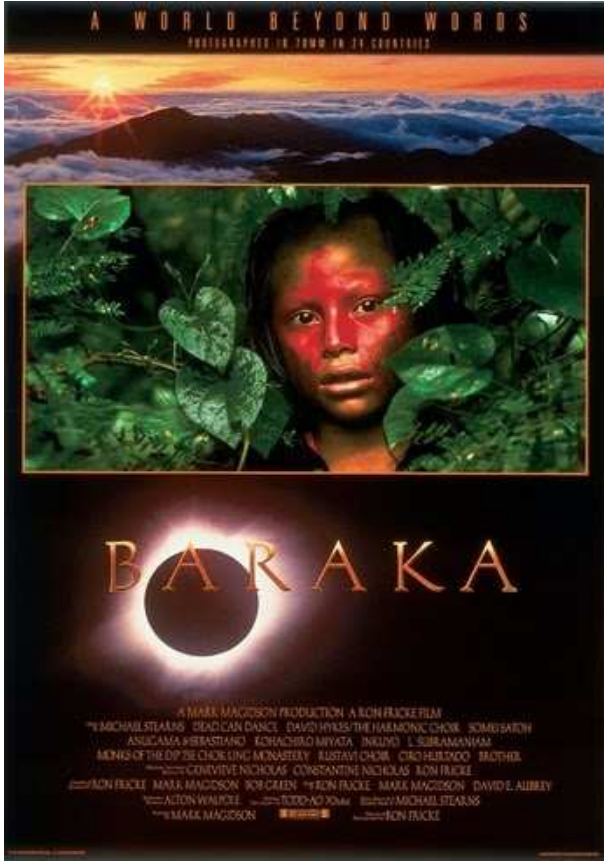
We see the bright scarlet paint on the brow of a young Amazonian girl, peering solemnly from bright green leaves. A young woman of the Maasai tribe in Kenya, is clothed in a beauty to render "designer fashions" threadbare.

More images: the sorrowful fall in slow motion of an ancient and lofty tree in the rain forest. The sad poetic beauty in slow motion of a chain of explosions for a strip mine. The despoiling of the land by the deep mine pits. The undeniable beauty of the access roads circling down to the pit bottoms, one line atop another. A virgin forest seen from high above, looking down on wave after wave of birds, hundreds of thousands of them from horizon to horizon.

Scavengers, in an enormous garbage dump in India, claw at the refuse to make a living, competing with birds and dogs. Women, boys and girls. Barefoot. Bold boys climb atop a dump truck to slide down with fresh garbage and grab at treasure. There's not a T-shirt to be seen.

Eggs, thousands of them, float by on a conveyor belt. Recently hatched chicks, dressed in yellow down, tumble from a conveyor belt down a chute onto another belt. Their eyes are wide, they look about amazed, their tiny wings flutter. This is the most freedom they will ever know. They are sorted, tossed into funnels, spin down in a spiral, emerge one at a time to be marked with dye and have the tips of their beaks burned off. This process, one second per chick, is repeated time after time by workers. Endless rows of chickens stacked atop each other in boxes too small to allow them to move. Girls and young women, thousands of them, as far as the eye can see, make cigarettes by hand in a South American sweatshop. Too close to stretch. Workers assemble computer parts in a Japanese factory, thousands of them, each one repeating a small action all day along, one who is working with a bandaged hand, three of its fingers too short.

In the factories, the high-angle camera shows rows of these workers reaching to the vanishing point. These are not computer graphics. The images result from painstaking care and perfectionist detail in the filming and restoration, and thoughtful camera placement. Consider a shot from above looking down on the great hall of Grand Central Station. Two movements at once: commuters dashing across the floor in speeded-up time, while the camera pans across them in slow motion. It is easy enough to achieve fast motion, but how difficult with a camera that is panning with exquisite slowness. There's an overhead shot of an intersection in Tokyo, with alternating swarms of thousands of cars and thousands of pedestrians. Escalators on the subway system, a speeded-up shot, pour out travelers as the conveyor belt poured chicks. An orangutan stands shoulder-deep in a warm pool, steam rising around it. We regard it. The eyes look old and thoughtful. The sky is filled with stars. The same thoughtful eyes again. What is it thinking? What are the people thinking? The man waits for a light to change in Tokyo, inhaling his cigarette. Prostitutes gather outside their brothel. Steelworkers are covered with grime. Monks, girls at a subway stop, kabuki dancers. Why does no one make eye contact with the camera during crowded street scenes? Where was the big Todd-AO camera?"



4. Main aim of the research

Globalization is not the most recent question of marketing thinking, many authors with many approaches have analysed this topic. Our aim is to present a new research approach to the topic: testing the associations given to feelings evoked by a movie. We use projective techniques and content analysis in order to gain insights into the process of different evaluations on cultural differences and on the effect of globalization on cultures, evoked by emotions.

5. Methodology

We used qualitative approach (projective technique, commentary approach, content analysis) to gain insight into the procedure how students evaluate cultural differences and the progressive globalization, what are the main points and topics that raised their attention during the documentary film.

In our research we used a special type of projective technique; the stimulus was a thought-provoking, non-verbal documentary movie, by this technique respondents were encouraged to project their underlying motivations, beliefs, attitudes, or feelings.

Nowadays emotions play a very important role and the approach of marketing experts is largely determined by emotions, especially in global marketing.

The main reason of selecting this film is that it is very unique, being a good research tool as it has no dialogues and stories. This way it has no influence on the thoughts by words or explanations. According to our knowledge there is no other movie available without narration on this topic.

Nonverbal messages are sometimes more expressive than verbal ones and the moderate pace of the film and the music with the often static pictures make the viewer feel calm and pleasantly.

The movie is 90 minutes long, students watched it during class time, in 4 different groups, during the 2009/2010 II. semester.

Selection criteria for participants in the group were :(1) being involved in the topic, (2) being a university student and (3) being of age between 20-23. All research participants are specialized in International Business or International Marketing, highly involved in the topic of globalization and cultural differences.

Participants had the instruction to write a creative essay of approx. 2 pages, either about their thoughts on the whole movie or any part that raised their attention. To get students motivated they could gain extra points (for their grade) by writing the essays well.

We analyzed 210 creative essays written by university students, altogether approx. 400 pages of commentaries were analyzed with content analysis. The methodology of content analysis was according to the requirements phrased in a state-of-the art article of Kassirjian (1977): (1) objectivity – we used clearly defined categories, (2) systematic approach - we used consistent categories (3) categories covering all subjects relevant to the topic.

Categories were used consistently, according to the same principles, no software was used for the content analysis, it was proceeded manually.

6. Findings and discussion

Main aim and topic of the film according to students

Most students described the aim of the film as it was about contrasts, inequalities, cultural differences, diversity, trying to show all the problems of the world.

“The main goal of the film was to open our eyes to the diversity of different people and cultures in the world.”

“This movie is done to change the man’s perception of the world.”

Some students thought further and instead of the obvious, tried to draw a parallel:

“It was about life from birth to death...like evolution of the civilization.”

“the opposites of bad and good, of present and past.”

“Some kind of life circle of men. It started with “God” showing different religions, then the early stages of life, followed by settlements ranging from the very primitive to the modern western style, then came pictures from the modern life, and then came death and destruction with pictures of Auschwitz, and armies, then burial, and last but not least the pictures of a new start and hope.”

Many students used definitions of culture to describe the essence of the movie, e.g.: *“it was about how cultures have different answers for the same problem, we all need one home for living, family ties etc.”*

Guilt of the westernized world

A very common comment was on how western people should feel guilty for the fact that humanity is going in the wrong direction and that people in developed countries do not value the atmosphere and environment they live in. This aspect of the film evoked very strong emotions among at least half of the participants, feeling ashamed or shocked with a strong desire to change things.

“Made me feel shame and guilt about my daily, unimportant concerns.”

“Sometimes I felt that the purpose was to make western people shocked.”

“I feel so ashamed that I am not satisfied with what I have.”

“The major feeling that this movie left me with is a sense of outrage and injustice, a desire to change things by seeing the huge contrast.”

“Chicken and people”

There was a scene in the film that induced especially strong emotions and loud reactions in all the four groups, students sighed, burst out, cried out in pain, etc. This scene was about pictures of working machinery, and chicken selection process, the chickens got their beaks burned and were raised in small boxes, they were treated pretty violent by the people working in the factory. This was shown parallel to the city scenes as metaphors of the automatic and depersonalized aspects of human life where everyone behaves like being part of some kind of machinery.

Students were so shocked by this scene that many of them tried to find solutions.

“As I’m eating eggs every day I really started considering if I have any responsibility for the chickens being treated this hard or if I can do something.”

“We got something called ecological eggs. The producer guarantees that the chicken will be treated right and have a “good” life. Maybe I’ll start buying those eggs.”

“It struck me when I opened a fridge at home to get the frozen meat out, it was painful and frightening, a “consume-food” in my consume-life.””

The parallel to city life also provoked many thoughts, e.g. how humanity created a system for own usage that can only be forced to other human beings.

“People are selected as chicken, those who are strong can be successful at the labor market, if one is a little slow will be evaluated as useless and goes to the sink.”

There were a few comments that tried to find rationale for this treatment of chicken, explaining if we stopped mass production, many people would lose their jobs, or when buying eggs, prices are important so those who can not afford buying ecological eggs will be unintentionally supporting this abuse of animals.

There was a shocking remark about how student fellows in the group felt seemingly bad about the chicken but no one burst out when the movie showed people searching in litter on the dump.

Religions

In the beginning and at the end of the movie there are a few scenes showing different habits, rituals, and institutions related to religions. A lot of the participants selected this aspect of the movie to write about, capturing the aspects of cultural diversity and similarity through religions was the best way for many to offer their opinion.

These scenes submitted a message about tolerance and the mutual recognition of the others' religion, and made participants summarize that although every religion has some different aspects, at the end all people are looking for the same thing, so we are not that different, and religions could exist side by side without any conflicts.

“Despite the dissimilarities between the cultures' exact procedures, all of them draw back to the ancient human desire of understanding the world in a simple and clear way for which religion provides the tool they can use.”

“Everyone believes in something, something which is not tangible for human beings. There are cultures, who know this and there are some of them who are not yet aware of it.”

A few students denounced religious institutions, suggesting that religion is used for gaining power over the people. Some implied that if religion teaches us for selflessness and simplicity, there is not need for building churches and basilicas; instead we could use that money for “saving our world”.

“Interesting, that most religions envisage people as controlled from the top, and it seems desirable or at least does not seem as cruel as what is done with the chicken.”

“Earlier there was no need for churches and religious institutions. There was no need for a “place” for the religion; there was no hierarchy like nowadays among the priests.”

Natural communities vs. virtual communities

As mentioned before these young students can be great examples for members of the “global culture” (described by Bird&Stevens 2003), they are well integrated in the digital world, are members of virtual communities and live at very fast pace.

Many idealized the tribal life, reflecting how members of natural cultures form real communities and togetherness while the modern society pushes people further and further away from each other.

In the essays we can find frequent references to some advantages but mainly criticism on virtual communities.

“Nowadays it is impossible to hide, everyone can be reached and found anytime, anywhere.”

“In communities where there is no infrastructure for communication, making contact is easier and relationships are stronger.”

“As we build and systematize our world, instead of reaching the goal: the utopian, sensitive and cohesive super-society, the relationship networks get more and more loose and blurred.”

Life in natural tribes vs. civilization

The most frequent topic in the essays was the difference between the life of natural tribes and civilization.

Most students the tribal life seemed more desirable and ideal, living in harmony with nature appeared to them as something that is missing from our life the most. Many students questioned our way of living, when compared with the life of the tribes. Strangely, only very few students realized that the film is showing idealized scenes of their life and quite biased in this regard.

“Tribes are very spiritual and live according to their own religion, live in harmony and accept the rules of nature.”

“For the tribes nature and human beings are equally important: they should mutually respect each other.”

“In the tribal life time seems to be unimportant, the only determinant of time is the sunset and sunrise.”

“They give me the impression they have a total mastery of their destiny, just by the simple (not as simple as it seems) control of their mind.”

A few participants wrote about the deeper aspects of the lifestyles, about life goals and decision making.

“They don’t have dreams and goals, they do what the tribe’s tradition requires from them.”
„We like to think we make hard decisions. At the same time aborigines don’t have to make choices, nature decides everything”.

Although most comments were about differences between these societies, many found some parallel with the rituals and tribal habits in their own life, like the ecstasy in discos or concerts, or chanting at freshman champs.

Someone found parallel between the movements tribes used for worshipping and the automatic movements of workers in the factory.

“The motions were very repetitive. Every move was an exact match to that of the previous set. It reminded me of the moves during the tribe’s prayer that others laughed about. Our repetitive movements don’t seem to be funny.”

For many students the main focus of the essay was whether people living in the westernized world or people still living tribal life are happier.

“Everybody wishes for happiness, only the tools of cultures are different in order to achieve it.”

“African people are happy for very little while we find happiness in money.”

“The difference is not only quality of happiness but the quantity. What is enough to make us happy? Tribes are happy for very little.”

The world as a system

A few students tried to use a system-approach to understand and evaluate how the world operates.

The first approach elaborated on the system inherited from nature, and how no culture could exist about having a system.

“There might be essential differences among given cultures and people, still we cannot live without a system. We saw a lot of shapes, movements that could all be seen as part of a

system, e.g. the way the tribes were dancing and people and cars were traveling across the city and how the nature was changing.”

“I think this permanent attitude to organize ourselves in a certain system is in a way a heritage from the nature and it is a thing we will never be able to avoid, not as if we would be better off without it”

The second system-approach was about the economic system and efficiency, mentioning that globalization is the base for this system with its specializing nature.

“The developed world and its urbanization created a global economic system, where no one is self-sufficient, but relies on the world economy and international trade for its everyday needs and resources. Specialization is a must; everyone has to be good at a small slice of moving the economy forward and putting the pieces together.”

“Tribes are self-sufficient, they can produce everything for themselves while keeping their customs and traditions unchanged.”

The third system approach used a static-dynamic model, explaining that in tribes there is a clear structure with unambiguous roles (e.g. for man and woman), while in civilization we have an artificial outlook that can be characterized as dynamic, and results in identity loss because of the blurred roles.

In cultures close to nature work is reasonable and is mainly for satisfying physiological needs, in civilized cultures a worker is a uniform standard, and has no idea about his or her role in the mechanism.

In static cultures moving around is not necessary while in dynamic modern societies it is an inevitable must.

Nature fights back

In the movie beautiful sights were shown to raise attention towards rain forest demolition or mining and all the related negative aspects of these. In essays often recurring subject was how resources are limited and that nature will fight back.

“The number of natural disasters is increasing People forget the power of nature and it is sure, that nature will win”.

“Why aren’t we thankful to nature for this? Tribes thank nature for rain, harvest and a year without earthquakes. Why don’t we do the same? We exploit our planet as if we could buy a new one once we are finished with this one.”

“In Japan businessmen (or basically anyone) can go and sleep in a box for a couple of hours. I was very shocked. This world is going towards losing rationality and most of all: losing connection with nature.”

Marketing

It was not a requirement to write about marketing relevancies but a few students of International Marketing mentioned interesting links and connected marketing issues to the film.

“The film drives our attention on the possible problems that firms can have while internationalizing their business and the continuous dilemma about adaptation to the culture where they are coming in or building completely new set of values and bringing their own culture”

“Do they really need the product what I want to offer them? Do these natural tribes need anything what we can offer? I don’t think so.”

“What is the responsibility of a marketer? Do I have to care how my product changes the life of these natural tribes?”

Some students criticized firms for objectifying people in their ads, reflecting to the scenes showing chicken on the conveyor belt. Also, many formed criticism on the consumer society, stating that it creates anxiety so that it can lessen it later with products.

“These ladies in the tribes did not care about how they look like naked. In our society it is impossible; the media makes us feel bad about ourselves and not being able to accept ourselves fully.”

One interesting reaction was to connect the topic of the movie to a T-Mobile commercial currently on air, criticizing that firms make ads that show the negative aspects of our life in positive light: *“Family sits together, they don’t care about each other, and T-mobile says its great that they spend quality time together.”*

The opponents...

Most students wrote about how we should preserve cultures and traditions and seemed to admire the way tribes live. There were a few students who had opposing views, saying that strong ties to culture and traditions can be an obstacle to development.

“However I rather agree with those who think that the time passed by the tribes and the most important task would be to integrate them into the modern world, provide them with the adequate education and modern agricultural technologies. This may sound somewhat cruel and inhuman but I believe that this would serve their interest in the long run, especially as most of them are habitants of developing countries which face with really serious economic and social problems. If we want to preserve these traditions the best way to do it is to find a mode by which it can conform to development instead of being its biggest obstacles.”

Most students were very touched by the movie and its topics, there were a very few who had opposite feelings and a somewhat selfish view.

“If I am concerned with what is happening in far countries I forget to care about my future.”

“We have to think about our own happiness instead of others’ problems and about ideas of how to save the world.”

„The most important is to keep my high standard of living, health, my family and friends.”

Problem-oriented approach

Some respondents aimed to find and formulate the root of the problems:

- technology

“Technology is not necessarily a good thing and we have to be careful to take use of it only in positive ways, since technology could also assist ruin our society and push the world into global wars.”

- materialism

“The problem is, that although it would be intelligent to stop all this madness and nonsense, it is nearly impossible at the moment, as money is there, it exists and it drives everything”.

“Rich and poor live together. Some spend fortunes on one pair of shoes. Fortunes that could feed an entire family for a month or more somewhere else in the world.”

- fast development overshadowing cultural differences

“‘Sustainable vs. ?’ Tribes have been living where they have for centuries and if it wasn’t for us, they could live there for many more to come. What about us, can we live where we live now in a few years?’”

- development gives too much power to some countries

“When one culture is stronger than another we have a problem. We should not force our values on them.”

“Strong countries win power gained from development and they will try to change and set the values of the rest of the world.”

- monotony of life

“We are just small pieces of a huge machinery, that makes profit, consumes, nursing children who will stay in the same line too”

- losing interest of other cultures

“It made me realize that anyone could visit these places if he or she wanted to. So why don’t we? – I asked myself. Probably because we are not interested anymore.”

- consumer society

“We share different values and chase dreams dreamed by others.”

- Exploitation of the planet

“We exploit our planet as if we could buy a new one once we are finished with this one. The note I made at this point was: ‘Wealthy people living at the expense of the tribes’. It made me feel bad.”

Solutions?

Some of those who had a problem-approach attempted to offer solutions too. These were:

- to get back to spirituality and religions
- to create a “world government”
- international communities and its institutions should aim for much more balance in the world
- we should teach developing countries e.g. in India that they should not give birth to so many children live in the poverty.
- Establish a system for developing countries

“Surely there’s a fair way to tap the human resources of the poorest countries, but first there’s need for aid, education and infrastructure.”

“To help establish a competitive system for these third world countries, the developed world has to make a sacrifice and give up at least a bit of the amenities surrounding them. Closing the gap between the two worlds would be beneficial for both, in the long-run.”

“Many people try to find solutions. There are two ways, either we try to get involved more with our close relatives and friends or try to exit and go to live in nature or in small villages.”

Some students expressed that the movie “Avatar” is a good example to drive attention to different cultures and tolerance towards different thinking, as popular movies are good tools to teach young generations.

7. Summary of results

From the above listed topics it can be clearly seen what the main concerns are regarding globalization when feelings are involved.

Many of the participants tried to rationalize their feelings by attempting to find the main aim and topic of the film, mostly stating that it is raising guilt in the viewers from the westernized world. Emotions were the most prevalent in the case when people were compared to machines and the way these machines are processing chicken, students criticized the process of globalization mostly for this and the accelerated way of living.

The wish for retaining religions and preserving natural communities were phrased while trying to explain the role of religion and nature in peoples’ lives, at the same time criticizing virtual communities. Issues were raised about the happiness of life of natural tribes and unhappiness in the life of civilization, with the aim of seeking to find the balance and of eliminating the negative effects of globalization. Many participants were trying to search for the roots of the problems and offering a problem-oriented approach to globalization.

Solutions regarding protecting the nature and about the growing role and responsibility of marketing in consumer societies were presented.

8. Limitations and further research implications

We used a new innovative research tool, checking feelings related to globalization and cultural differences created by a wordless documentary movie. Even though the movie had no narration, the research is still biased as it had strong influence towards specific ways of

thinking. It is important to present other movies as well, so the difference in the evoked feelings and opinions might be also analysed and compared.

The next step in this research would be to have focus groups or essays without guiding lines to eliminate the effects that were caused by the documentary movie. The results of our research make up a good basis for focus group outlines.

References

Bird, A., Stevens, M.J. (2003) Toward an emergent global culture and the effects of globalization on obsolescing national cultures, *Journal of International Management* pp. 395–407

Boli, J., Lechner, F.J. (2004) Globalization and World Culture, *International Encyclopedia of the Social & Behavioral Sciences*, pp. 6261-6266

Burity J. A. (2008) Brazil's rise: Inequality, culture and globalization, *Emerging Futures*, Volume 40, Issue 8, October pp. 735-747

Carden, A. (2008) Does Globalization Destroy Culture? *Daily Sun News*, July 8

Ebert,R. (2008) www.rogerebert.com, 2010. 06.20.

Harrison, L.E., Huntington, S.P. (2002) *Culture Matters: How Values Shape Human Progress*, Basic Books, New York.

Hengsbach, F. (1997) Ein neuer Gesellschaftsvertrag in Zeiten der Globalisierung. In: W. Fricke, Editor, *Jahrbuch Arbeit und Technik*, Dietz, Bonn, pp. 182–195.

Kassarjian, Harold H (1977): Content Analysis in Consumer Research, *Journal of Consumer Research*, Vol. 4 June

Nissanke, M., Thorbecke, E. (2006) Channels and policy debate in the globalization–inequality–poverty nexus, *World Development*, Volume 34, Issue 8, August, pp.1338-1360

Raghavan, C. (1997) Globalization and Sustainable Development Constraints and Prospects for the South, TWN-G77 Roundtable, New York, April

Rifkin, J. (2001) World Culture Resists Bowing to Commerce, July 2, 2001, Los Angeles Times

Shorish, M. (1998) Globalization and Culture , Comparative and International Education Society, Buffalo, New York

Wilpert, B. (2009) Impact of globalization on human work, Safety Science, Volume 47, Issue 6, July, pp. 727-732