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Project idea: *Beyond the National Culture/Globalized Culture Paradigm*

Ambition: To reflect on future forms of global cultural creativity and practices of production/consumption of culture, through the establishment of research links between the Institute for Transtextual and Transcultural Studies, University of Lyon and European colleagues working on representations of cultural hybridities and their evolution, in particular the transformation of globalized culture in local practices of consumption, with a view to mounting a project under one of the two HERA JRP themes.

Our research team (consisting of specialists in the Asian studies and the English-speaking world) is a founding member of the International Institute for Transcultural and Diasporic Studies (with Cyprus, Liverpool Hope, and Sun Yat-sen (Canton) universities) and now seeks to expand its links to other partners working along similar thematic lines in a European context. The profile research team as a whole is consultable on-line at <http://www.iett.eu>, and our publication *Transtext(e)s Transcultures: A Journal of Global Cultural Studies* at <http://www.transtexts.net>

Previous research: This project draws on the institute's research axes and on the previous work of the Institute's Director, Gregory Lee, on cultural representations of diasporic, hybrid communities, and processes of globalisation and glocalization (*Troubadours, Trumpeters, Troubled Makers: Nationalism, Lyricism and Hybridity in China and Its Others* (Duke UP, 1996), *Chinas Unlimited: Making the Imaginaries of China and Chineseness* (Routledge, 2002), *La Chine et le spectre de l'Occident* (Paris, Syllepse, 2003) itself inspired by the literature on practices of everyday private life (Castoriadis, De Certeau, Debord, Duby, Lefebvre, Vaneigem).

The research project objective is to transcend critiques of cultural globalization as a process of Americanization ("McDonaldization", "Disneyfication") and examine not only how cultural practices may be transformed by the producer and/or the consumer, in a socio-economic process of glocalization (see Gregory Lee "Consuming Cultures : Translating the Global, Homogenizing the Local" in Dagmar Scheu (ed.) *Discourse and Intercultural Relations*, Peter Lang, 2007, pp 205-219) but how practices of formerly colonized and Americanized socio-cultures are now amalgamated into a new expanded set of global practices of everyday life that includes not only Hollywood-inspired patterns of consumption, but what are perceived as everyday "Oriental" practices (Zen, alternative medicines, martial arts, Asian cuisine) both in Europe and in Asia. In Asia the "Western" epistemological model has dominated for a century and half, while in China over the past fifteen years Euro-American cultural practices of consumption have surged ahead, and yet over the same period of time reinvented, re-internalized "traditional Asian" practices have also become a popular part of the matrix of cultural consumption.

Scenarios to be evoked in research outcome:

Will heterogeneous patterns of consumption, and thus cultural identity construction, continue to constitute a dominant model and for how long?

Will cultural nationalist discontents, already perceptible across Europe and within Asia, challenge old and new forms of cultural globalization?

Or will cultural practices, on the model of postcolonial hybrid practices found in transnational diasporic communities worldwide, be capable of evolving into creatively new local and supranational cultural forms and practices beyond the current national culture/globalized culture paradigm?