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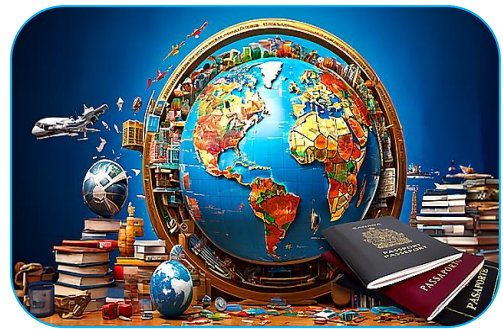
## GLOBALIZATION AND CULTURAL IDENTITY

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### ABSTRACT:-

*Globalization is a dynamic phenomenon that affects diverse cultures globally in different ways. Crossing cultural barriers, it contributes to the global dissemination of Western ideology and values. Based on the premise that globalization manifests itself in intercultural penetration processes, which have a significant impact on cultural identities, this study explores the relationship between globalization and the crisis of cultural identity. As a result, a series of cultural fusion processes that predate the 20th century are identified as globalization. Conversely, uncompromising cultural and political disputes between polarized groups that contend with one another over the meaning of a national identity are referred to as identity crises.*



*Globalization is thought to have a significant influence on these kinds of crises because it promotes conflict instead of harmony, allowing for freedom of speech and fostering cross-border coalitions between groups that are similar but geographically separated. In the context of globalization, the impact of national images on national identities and consequences are also covered. The image of a country, or how other people see it, is chosen as an example of how globalization necessitates redefining the nation's current cultural identity. It is suggested that national images, or stereotypical portrayals of a culture, particularly negative ones, can have subversive consequences on identity as they seep into the culture to which they belong.*

*The politicization of cultural differences, a refusal to compromise, the absoluteness of identity claims, and the ambiguous political consequences of these disputes are all signs of an identity crisis. This essay makes the case that we need to be conscious of the terrible effects of cultural globalization and have the fortitude to hold onto the unwaveringly local cultural characteristics that God has mandated. This paper discusses several problems, such as: Do we live in a world where cultures are convergent?, in order to preserve cultural pluralism. What effects does globalization have on culture? Is globalization a threat or an opportunity for culture? Will the world's cultural variety be overshadowed by increased integration and/or connectedness brought about by globalization?*

*Does cultural homogenization, polarization, or hybridization get encouraged by globalization? When examining the ways in which globalization has affected culture, these are arguably the most significant questions that can be raised. What does the term "globalization" mean? By culture, what do we mean? Is it reasonable or prudent to believe that cultural shifts have no bearing on the phenomenon of globalization? If these inquiries don't address the powerful, self-serving forces behind the shift that seek to influence cultural contacts and interconnections, won't they depoliticize our understanding of cultural change (at the global level)?*

**KEY WORDS:** *polarized groupings, intercultural penetration, globalization, cultural pluralism, and cultural identity.*

### INTRODUCTION:-

Globalization, often referred to as global construction, global orientation, or global expansion by different schools of thought, is the most recent stage of a long-running process that has its roots in the globalization of modern capitalism and affects political, economic, and cultural spheres on a global scale. Globalization produces a unified global culture that tends to spread homogeneously throughout the world, potentially promoting the universalization rather than the destruction of local cultural values and beliefs.

Conversely, because an openness to foreign content might undermine traditional values and indigenous cultural identity, such an invasion of culture poses a severe challenge to some conservative regimes. 342 J. Res. Int. Bus. Manag. As Castle (1996) contended, modernity is the forerunner of identity, and globalization is actually the globalization of modernity, this transcending of cultural experience diminishes a nation's socio-religious identity. from the viewpoints of cultural identity and globalization. According to Howes (1996), cultural identity is unlikely to be a simple target of globalization.

This is due to the fact that identity is actually a significant aspect of organized social life in modernity rather than just a flimsy collective emotional link. The idea that globalization inherently destroys identity is somewhat debunked when it is realized that what we refer to as "identity" may not be a universal concept but rather merely one specific, contemporary method of socially organizing and even regulating cultural experience. In addition to bringing previously isolated civilizations and peoples closer together, globalization has also—and perhaps more importantly—caused these societies and peoples to feel an almost inexplicable amount of worry about their identity and place in the so-called global village.

A nation's and/or its people's identity always defines their area in a global perspective. However, globalization also refers to the blending of many identities and populations as well as the penetration of local space by distance. Since there is a chance that weaker and/or minority nations or peoples will be absorbed by the more powerful and lose their sense of who they are, it becomes necessary to redefine or reassert local space in reference to the global area.

Thus, language and literature serve as a vehicle for the discursive reconstruction of space through literature or the articulation of the local in the use of the English language, thereby enabling the assertion of this local space. What effects does migration have on cultural identity? Is a global cultural identity emerging from the growing blending of cultures in the world? In the global setting, how do writers attempt to redefine space related to race, ethnicity, gender, language, and/or culture? What aspects of local space are defined by language?

### IMPACT OF GLOBALIZATION ON CULTURAL IDENTITY

In the melting pot of globalization, is the appropriation of language in literature and/or other contexts equivalent to the appropriation of private space? How can the "inbetweenness" of culture be claimed as one's own space? The world's gates are creaking shut from marble balconies, and on the radio, propagandists lament the new threats to established values and antiquated customs. The virus is spread by jumbo airplanes, the Internet, and satellites. For a great deal of individuals, "foreign" now means "danger."

**Globalization**—a term used to describe the vast changes in the economy, society, culture, and politics—is one of the key characteristics of the historic crossroads. It has existed possibly even before people began to write. Since the extent and strength of its impact are more apparent than ever, we are currently dealing with a new understanding of it. The process of creating a multi-local global production system that is more informational than industrial and speculative than productive has caused social structures to collapse and identity referents that once gave individual and collective life a sense of purpose to break down.

We are witnessing a process of rearrangement of differences and inequalities that are strongly influencing identities, as well as the breakdown and disarticulation of historical institutional and symbolic mediations. Subjectivity is being constructed both individually and collectively, and it's taking on a variety of shapes and sizes. How does psychoanalysis get called into question by reality? When it comes to globalization, the most contentious discussion is on the question of cultural globalization, its impact on the "identity crisis," and how the media plays a role in promoting or impeding it.

According to anthropologists, culture is a strong, invisible force that imprisons all people. Culture is a mold that all of us are made of and it shapes our lives in a variety of unexpected ways. It is not an exotic concept researched by a small number of anthropologists. Identity, according to Rummens (1993: 157-159), is the unique quality that any individual possesses or that all members of a specific social category or group share.

According to Horowitz (2000), a person's cultural identity is determined by their affiliation with a group or culture and is linked to a region where people share a lot of characteristics, such as language, religion, and culture, among other things. It can also refer to an individual's identity insofar as it influences their identity. According to Jones (2005), identity is a social structure that functions similarly to an organic system and is composed of established cultural values, norms, established beliefs, and behaviors that its members are required to adhere to.

A person's formal or informal membership in organizations that share and instill information, values, beliefs, attitudes, customs, and ways of life gives them a sense of self that is known as their cultural identity. A comprehensive definition of cultural identity should balance elements of profession, class, location, philosophy, language, and the social aspects of biology rather than giving preference to nationality. Emotions are evoked and cultural identity evolves over time.

Our affinity groups and cultural identities are impacted by globalization as well. Thanks to technology, we can communicate with each other anywhere in the world and break down barriers to communication.

Cultural homogeneity, or the world's cultures becoming more alike, is facilitated by globalization (Back et al. 2012). But today, our shared cultural commonalities are centered around capitalist businesses like fast food and fashion. Capitalism has expanded over the world as a result of globalization (Back et al. 201). Worldwide businesses such as McDonald's, Coca-Cola, and Nike, which have several locations across the globe, control the worldwide market with products and services that distribute and integrate their cultural artifacts globally. These businesses heighten the impact of global practices on people's lives, which can occasionally have negative social and economic repercussions. For example, factories may close in one nation and relocate to another with less expensive labor and laxer regulations.

Today people are able to form and live across national borders. Advances in transportation and communications give people the opportunity to affiliate with multiple countries as transnationals. At different times of their lives or different times of the year, people may live in two or more countries. We are moving beyond local, state, and national identities to broader identities developing from our global interactions forming transnational communities. A key cultural development has been the construction of globality or thinking of the whole earth as one place (Beck 2000). Social events like Earth Day

## CONCLUSION

In conclusion, the effects of globalization on national, group, and individual identities can be both favorable and unfavorable. All of these indicators demonstrate that people's ability to identify with themselves through their purchasing decisions and how those purchases reflect who they are does not alter as a result of globalization. Furthermore, it does not restrict the ability to decide where one fits in both as an individual and a group. Although beliefs and social interactions can be shaped without the impact of the world, they can also develop and get better as a result of it.

The adverse effects of globalization on languages and cultural legacy can be viewed as a threat when a culture's population falls below a critical mass of 1000, which would cause the culture to gradually vanish and eventually go extinct. Global shifts in culture, politics, and economy. Stanford:

University Press of Stanford. Examples of globality are the World Cup of soccer and Horow. Individuals connect and associate with one another based on shared identities.

These days, people consider themselves via the prism of global references (Back et al. 2012). People associate themselves with affinity groups according to where they believe they belong and will find acceptance, even in our global and virtual relationships. Consider your online and offline social networks. How did you get together or meet? Why do you still communicate? Even though you don't physically connect, what significance do you each have in each other's lives?

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