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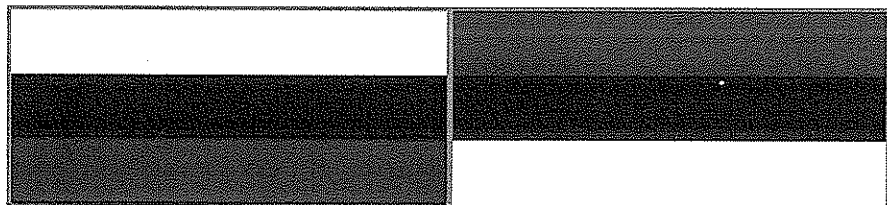


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(Культура, нация, государство – проблемы
идентичности в контексте современной политики)

VI Международная научная конференция

(Белград, 17-19 мая 2018 г.)



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ГЛОБАЛИЗАЦИЈА И ИДЕНТИТЕТ: КЉУЧНИ ИЗАЗОВ САВРЕМЕНОГ ДРУШТВА

Резиме: Овај чланак се бавио односом измеѓу глобализације и идентитета, проблематике која је доминирала у социолошке теоријске пристапи у последње две децении. У решавању ове везе почели смо са "новостима нашег времена" разликувањем три жаришта дискусије (1) присутности идентитета; (2) глобализација као процес; и конечно (3) однос измеѓу глобализације и идентитета.

Кључне речи: глобализација, идентитет, процес, моќ, национална држава

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GLOBALIZATION AND IDENTITY: A KEY CHALLENGE FOR CONTEMPORARY SOCIETY

Abstract: This article was concerned with relationship between globalization and identity, a problematic that has dominated sociologist's theoretical approaches in the last two decades. In addressing this relationship we began with 'newness of our time' by distinguishing three foci of discussion (1) persistence of identity; (2) globalization as a process; and finally (3) the relation of relation between globalization and identity.

Keywords: globalization, identity, power, nation state.

1. Introduction

In sociology, the interest for studying relation between globalization and identity is present for a long time. This process of relations is especially pragmatic for acknowledge of controversial effects of processes of globalization and in that direction it symbolizes tendencies for changes in the society and culture. The relation which we talk about, is therefore on different ways, but it is obvious that economic factors are directly connected with achieved appropriate conditions for existence and they can't be neglected. That is the reason why in sociology, there are many questions implicated in this relation, but without illusion that their answers are simple. In that context, there are differences between sociologists in the view of explanation the conditional / casual relation between globalization and identity or a certain change in the identity and national - state were precondition for unroll the process of globalization. In that sense, Manuel Castells wrote that 'Our world and our lives are shaped by conflicting trends of globalization and identity'. A few years

later, Stuart Hall (2000), saw the basic features of our time in a similar fashion, as 'the contradiction represented by globalization and collective identities' (Ben Rafael and Sternberg, 2001: 14).

2. Persistence of identity

One of the main questions that is directly connected with globalization and changes in culture is a question of identity. This complex question has central place in sociology, but also in other social sciences: cultural anthropology, psychology, social psychology, history and many other, which examine this question from their own perspective. Because of that, there is numerous literature for the question of identity and processes connected with it. In sociology, this question was actualized in the last decades of the previous century. From that period, till now, there are intensive academic debates for the importance of identity in modern society that everyday faces with new challenges. Penetrating in all areas of the social life, an identity captures the deepest layers of the human personality. In these zones, usually, is enrolled a need of an individual to identify and belong to one of more social groups. In that view, interacting of individuals and their preoccupation acting is in accordance with identity and also with the wider social context. Determined like this, an identity on individual level is a result of many characteristics. That are characteristics which appear with our birth, they are not numerous, but they refer to physical characteristics, sex and skin color, and they are not determined from wider social surrounding. Actually, wider social surrounding determines the meaning of that belonging and at the same time determines the identity. Beneath biological characteristics every individual belongs to a family that can be smaller or bigger, to one or more nationalities, to some ethical group, to a profession, to one institution, to definite surrounding, to some group of friends, to a political party, to different associations, to communities where individuals have same or similar interests, needs, etc. But, all these belongings for individuals are not always of the same validity, they are sometimes ordered in hierarchy and changed in dependence with social life where they exist. On that way, individuals have freedom to choose which of these belongings will be the most important for them. In that context, personal identity is moved and is put into social identity. Richard Jenkins has good notification in that view - 'social identity is understanding of the fact who we are and who other people are, which means reciprocal understanding of other people' (Jenkins, 1996:4-6). He emphasizes that social identity is not related only on interaction among individuals, but among social groups. At social groups, identity is based on different characteristics according to which the members of one group are different from the members from another group, and from this meaning, an identity is defined as collective identity. The collective identity tries to find answers of these questions: Who are we? , Where we come from? , Where do we belong? Collective identity can be cultural, ethical, national, political, class, lingual, modern. In this occasion, we will put stress on the cultural identity because it is directly connected with our problem. Modern social analyses for cultural identity is based on relation between an individual and his relation to culture in a given society. That relation directs to social constellations where the culture is made and develop, in which, on the other side, a cultural life is formed.

'Cultural identity is based on the conscience and acknowledgement for some common characteristics (language, ethnos, race, territory) that can be a base of identification'(Коковић, 1997: 266-267). That self-conscience of the members of a group, before all, is developed under the influence of characteristics which were given from that group in relations with other groups. On that way, an individual became aware for his cultural identity, only when he is compared with cultural characteristics of other social groups. Anthony Smith, emphasizes in that sense, that cultural identity is not related to uniform of elements in the frames of one generation, but on the sense for continuity from generation to generation of concrete cultural population unit, on their common memory of previous happenings and periods in their culture, as well as on the experience that every generation has in that collective destiny on the population unit and culture (Smith, 1998: 46). These statements clearly determine the identity in its classical sense, exactly as a part of given sociocultural context.

3. Globalization as a process

Globalization as a theoretic orientation and as conceptual frame for explaining a society in its wholeness in the last two decades is a focus of interest for many social sciences. In the sociological literature, there are intensive discussions regarding of globalization. To begin with, globalization, which usually refers to the world condensation and intensification of the consciousness of the world as a whole (Robertson, 1992: 8). Observing like that, for globalization are connected two meanings. The first meaning refers to globalization as a subjective process for which at individuals there exist consciences of the world as a whole, as one unique place. The second meaning, notifies globalization as objective process, according to which the world, really, is connected on political, economic and cultural program. Namely, this approach is shown as more appropriate in defining of globalization as a process, whose finish is not seen. On the base of these two meanings, Robertson built his theory for globalization emphasizing the relations among constitutional components of 'global human situation'. These relations are key in deliberation on global situation, exactly, among societies (national state), world's system of societies, individuals and the humanity. With these components, the processes of socialization, internationalization, individualization and generalization are notified, and through these components the existence of humanity and global world system are built. (Robertson, 1992:27). From the discussions about global order Robertson formulates types and subtypes of the world's order, which determine it as symmetric, asymmetric, centralized and decentralized. Main types of world's order that Robertson emphasizes are: global community 1-world should and can be organized only in form of relatively closed societal communities. According to this point of view, Robertson sees the world's order as symmetric, based into the faith for equal value and the world of each community; global community 2- here is made unique world community which according its own nature can be notified as global order; global society 1- here on the world it is seen as an order which is consisted from a serial of open societies among which exist important sociocultural exchange; global society 2- he imagines that world's order is fundamental on the base a plan for world organization (Robertson, 1992:78). Through types and subtypes of the world order, Robertson make efforts to explain globalization as a process with a long history. Robertson's theoretic perspective for global world, has great importance in sociology, because of the possibility to search empirically the forms of globalization and global conscience. Anthony Gidens emphasizes that globalization is 'intensification of worldwide social relations which link distant localities in a way that local happenings are shaped by events occurring many miles and vice versa. This is a dialectal process because such local happenings may move in an obverse direction from the very distanced relations that shape them.' (Gidens, 1998:69).

Similar point of view is developed by Jan Pieters. According to him, globalization is an objective empirical process which makes economic and political connection stronger. From these discussions, he sees globalization as a deep historical process which is explained through the following aspects: 1. Movement of the population from antique times from one to another continent in world, 2. That movement enables distant cultural exchange, 3. World religions and their globalization power; 4. Diffusion of technologies, war technologies, literacy, sciences and development of new technologies which, before all, are indebted of intercultural contacts (Piterse, 2009: 26-27). These theorizations for globalization as a process, clearly direct to changes which happen on the axis global-local and vice versa. They became key for making the world society. That society for Urrlich Beck is totality of social relations which are integrated or dependent from politics of a national state. Beck presupposes that world in combination with world order means difference or multilateral, so, because of that, there are transnational forms of production and concurrency on the market of labour, global informing in mediums, transnational boycotting of consumers, transnational ways of living, crises and wars, destroying of the nature and many other global questions. Exactly for that, Beck notifies globalization as processes through which independent national states are interrupted and undermined from transnational members with different kinds of power, direction, identities and nets (Бек, 2003: 16).

4. Relation between globalization and identity

On the processes of globalization, some authors find contradictor processes which have negative implications under local cultural identities. For Anthony Giddens, globalization is a cause for giving life to local identities in different parts of the world (Гидденс, 2003: 12). Basically, here the main word is about continuation of the theoretical meanings for globalization that started in 80ies of the precious century. In these meanings concerning the cultural identity, the question about local cultural identity is involved. Ronald Robertson is one of the protagonists who emphasizes that particular manifestations are unstoppably connected and are interweaved with global that exists everywhere and in its nature is universal process. An idea for particular is only developed with the connection with an universal (Robertson, 1992: 103). These formulations for particular are of exceptional importance about self-identity which, practically, is connected with globalization and attending processes. Robertson develops, subsequently, a theses that identity is developed at the same time with the powers of global and local which are rooted in the individuals. It means that, in modern societies, an identity becomes flexible, (especially personal identity become more powerful) and from this, it becomes more succumb on changes. In that view, Anthony Giddens notifies that one of the specific characteristics of the modern is mutual connecting of the influences from processes of globalization, on one side, and personal characteristics, on the other (Giddens, 2001: 12). In that context of influences from processes of globalization more and more, everyday life is reconstructed according the axis of global and local, on that way that individuals have the possibility to choose elements of their identity. Stuart Hall notifies that an identity in modern societies is plural as a consequence of processes of globalization. From the discussions about identity and processes of globalization he formulates a few attitudes from which we separate the following: 1. Processes of globalization give possibilities to individuals to build identities which are not always connected with the place of living and, within that, have wide possibilities to choose majority of different identities, which are built on the base of different life styles and values, 2. Unification of cultures and more and more similarity among the individuals in the world as a result of global cultural elements. On one side, incredible variety of possibilities to create an identity lead to greater freedom of an individual to play with his own identity and to change drastically his life and view to the world, and on the other side, it can lead to completely fragmentary, unconnected life. It means that processes of globalization are potential danger for already rooted identities, especially for the national identity. According to the meanings of Stuart Hall, who involves these categories, processes of globalization, with their acting will lead to: (1) cultural unification that erodes national identities, (2) national and other local particular identities become immune on processes of globalization, (3) national identities are not solid and on their places new hybrid identities are formed' (Hall et al, 2004:619). Meanwhile, in this concrete case Hall has in mind only one of the many currents in the frames of modern sociology. Although, this way of thinking is a base for problematizing the idea for identity's crises. Exactly this state of crises of an identity is notified by an anthropologist Jonathan Freedman. He emphasizes that crises of identity is consisted of weakening the previous national identities and appearance of new identities. For him, tendencies to fragmentation of world's system are consisted of forms of movements for cultural autonomy, national movements, ethical movements and one general trend to all forms of local autonomy (Фридман, 2000: 507).

All these discussions clearly direct to the question: how much and on which way processes of globalization can threaten national identity? Answers to this question, in a great measure, depend on spheres that articulate identity. As the most important institution, in this case, appears national state, which enables continuity of one society, takes care about the individuals and save their rights and freedom. Especially, it tries to find ways and manners through which it will save national identity from processes of globalization. In that sense, national states undertake different measures for saving of national cultures and their specific marks. Very often, national states undertake steps against wrapping of English language on their national languages. Beneath that, national states, more exactly through the education try to confirm national senses. Beside these measures, authorities in some countries as China, Malesia, Saudi Arabia and many others, have forbidden

foreign satellite emissions in their countries. Whether, in other countries, national governments, through national mass media promote national values, through which they confirm national conscience with presentation of adequate informative and funny contents.

Beneath these ideas of globalization and national identities, an idea that globalization supports to confirm the national identities is developed. Exactly, Manuel Castels emphasizes the power of national identity in the time of globalization. He speaks for the time of globalization, as a time for periodical reviving the nationalism and renovating of a power of national identity of individuals (Castels, 2002:37). In that shape, globalization in local contexts is explained as a process that confirms collective identity of individuals and a wish to keep it. But, in opposition with Castel's analyses, Sigmund Bauman promotes his own idea for identity which only gives sense in spending practice in the conditions of globalization. Anyway, individuals on their own wish change their identity and commonly don't take care for its durability. On that attribute of identity in modern societies, Bauman formulates a few living conceptions of the modern man in which he finds the following: 1. Modern man as a tramp, who does not have life targets, his free time spends as a tramp through the cities and merchant centers. Precisely in these places they build their identity which is, mainly, directed for spending and within that, can be easily changed: 2. Modern man as vagabond who is always stranger in modern society and there is no place for him there, and he goes from identity to identity and 3. Modern man as a tourist who is in continual research for new identities and in new experiences (Bauman, 1998: 29-30). Meanwhile, these life conceptions on which Bauman directs are precondition for creating of hybrid identities. In that direction is moving the meaning of Ian Pieters Nederveen. He notifies that in conditions of globalization identity is constructed as hybrid where many different belongings are interweaved whose marks are not divided according to their importance and, within that, they do not have decision influence (Nederveen, 2009:75). In that view, a libanese writer Amin Maluf, from his personal experience, speaks that his own identity he carries from his country Liban, but, at the same time he carries an identity of the country where he lives – France. Within that, he emphasizes that an identity, on its own nature, is changeable and that it is built during the lifetime and, in great measure, depends on the social context, but from belongings which determines identity. Meanwhile, in that view it is most instructive a suggestion from Maluf that 'the future is written nowhere, but it will be like we will make it' (Manyf, 2001:100).

Manuel Castels, in *The Power of Identity*, defines an identity as a process of construction of meaning on the basis of a cultural attribute or a related set of cultural attributes that is given priority over other sources of meaning' (Castels, 1997: 5). In relation with this, he takes into consideration on the central question: How it is built and on which way an integrity is constructed? Namely, speaking about the built of integrity, he indicates that an identity is built from personal experience and within that, resolute importance have history, culture, linguistic and geographic components in a given context. Discussing about construction of identity, he emphasizes that the process of constructing an identity is done in the struggles for power and promotes three types of identities: *legitimizing identities, resistance identities and project identities* (8). The first form of identity, the legitimizing identity, is introduced by the dominant institutions of society to expend and rationalize their domination *visa' a vis* social actors, 'theme that is at the heart of Sennett's theory of authority and domination but also fits with various theories of nationalism. The second is the resistance identity, generated by those actors who are in positions/conditions devalued and/or signaled by the logic of dominations, thus building trenches of resistance and survival on the basis of principles different from, or opposed to, those permeating the institutions of society, as Calhoun proposes when explaining the emergence of identity politics (8). Project identity according to Castells is when social actors, on the basis of whatever cultural materials are available to them, build 'new identity that redefines their position in society and, by so doing, seen the transformation of overall social structure. This is the case, for instance, when feminism moves out of the trenches of resistance of women's identity and women's rights, to challenge patriarchalism, thus the patriarchal family, and thus the entire structure of production, reproduction, sexuality, and personality on which societies have been historically based (8).

However, it must also be born in mind that processes of globalization affect the identity in a contradictory way. On one hand, as the process of supernational restructuring of the world globalization undermines the very core of communities, destroying established borders – economic, political and cultural, and in so doing destabilizes the spatial and temporal bases of national identity. On the other hand, the process of global reconstructing of the world leads to new configurations of identities and enables us to imagine new communities.

Conclusion

In general we can see that the globalization have introduced changes into the world. It is obvious that world becomes more and more dependent and connected among itself. Globalization is a central moving power which is a background of fast sociological, political and economic changes, which pre-formulate modern societies. It finds an expression in many different places, in different forms and on a personal level. Continually consuming of media, changes in economy, movements of individuals, goods and services through planet Earth, results with constructing of personal identity, but in all other identities that are connected to an individual, depend from many global-local constellations.

As the transformationalists notified, a subject of globalization are without precedent in history, in which the governments and societies throughout the world have to adapt to the world, in which there exist no more separations between international and domestic, outside and inside works (Held et al. 1999:7). The idea itself about quick spreading of globalization, which its most pregnant expression finds in concepts for reconstructing of a power and authority of national states, is connected with new strong non-territorial, economic and politic organizations of global plan. As a result of specific contexts, there exist different organizations of global, regional and local level which could not be ignored when there is a word about for studying of globalization and identity. Meanwhile, they underline that power of national states and governments is not reduced, but in opposition it is reconstructed and restructured as an answer of the complexity of processes which take part in the managing of more and more connected world (9).

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