INVESTIGATING THE ROLE OF CULTURAL GLOBALIZATION ON YOUTH NATIONAL IDENTITY

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Abstract. National identity is a set of positive tendencies and attitudes towards the identifying and unifying factors, elements and patterns at the level of each country as a political unit that challenges the culture of nations more than any other in the field of globalization. On the one hand, global networks broadcast mass culture, and on the other hand, they feed the elites of society with the aim of innovation and invention, and by eliminating the temporal and spatial dimension, they provide good identity needs, but cultural globalization has consequences such as consumption. Orientalism also promotes Western culture and style.

This research aimed to identify impacts of cultural globalization on the national identity of the students of the Islamic Azad University, Tehran Branch, and the research framework is based on the theory of Giddens and Stuart Hall. The research method is descriptive and applied in terms of purpose and in terms of data collection, it is a survey and field method. The data collection tool is a researcher-made questionnaire. This study investigates the relationship between cultural globalization and the extent to which Iranian youth belong to their national identity. The research data were collected using a researcher-made questionnaire with 384 young people aged 18 to 30 years old living in districts 2 and 16 of Tehran who were selected using multi-stage cluster sampling method in 2018. Research results show that with increasing dependence on online social networks and extreme use of them, consumerism and the tendency to global identity, the degree of belonging and dependence on national identity decreases and the tendency of young people to culture and global identity and values increases. But global awareness of social, and cultural processes, issues, and events in the world increases national and cultural affiliation. Global patterns threaten national identities by creating a common language, lifestyle and culture.

Therefore, cultural managers and policy makers by using and benefiting from new technologies and virtual social networks can enrich and preserve national identity and globalization of Iranian identity, Iranian Islamic lifestyle and Iranian history and customs to revive and Recognize it to young people and other nations.

Keywords: Cultural globalization, Global Identity, Cultural communication, online Social Network, National Identity
Introduction

Every nation or individual has a special identity and at the same time, such a nation and individual has a distinct identity and unique characteristics (compared to other nations). In other words, having an identity means being a stranger, but from two different aspects: being like others in one’s society and class and being like oneself over time (Golmohammadi, 2007: 223). Identity is a kind of self-knowledge of an individual or a nation in relation to others. This process determines who an individual or nation is socially and what is its position (Masson et al., 1995: 578).

The national identity of Iranians has emerged from the values and norms of the Iranian tradition, the Islamic tradition, and in the age of globalization from the Western tradition. These three elements in a specific time and space have led to the formation of a common language, culture, religion and history among Iranians. Identity helps to recognize the boundary between insider and outsider within the group from outside the group. The constituent elements of national identity include language, culture, land, race, ethics, myth and cultural-artistic heritage, etc.

Although human beings are very diligent in observing their customs (as part of their identity) and the speed of changing traditions in societies (especially Third World societies) is slow, but in the present age, a phenomenon such as globalization has caused different effects of countries and societies on each other; It has many effects on the economic, political, cultural and religious fields (Behkish, 2005: 32). Nowadays, the speed of cultural change and consequently changing identity of societies has increased more than before, with advent of technology and cyberspace to the most private part of people's lives, the path of globalization and exchange of information and communication has completely changed and nations and peoples easily communicate with each other. culture, values and norms have interacted more than anything else, and many users have become acquainted with the values, art, literature, language, works and industries of other societies through this space. On the other hand, due to online media propaganda, national identity is dominated by global identity (Hesari, 2003: 78).

In parallel with the formation of global identity and new innovations in the field of communication technology, compared to previous eras, it has made access and familiarity and interaction of cultures faster and easier. One of the effects and results of this transformation in the field of technology and development is the creation of a global culture in which people push different societies beyond their narrow national and ethnic boundaries and individuals seek their identities across borders not within
national borders. The tremendous advancement of communication technology in recent years has enabled the rapid contact and exchange of cultures as commercial goods in new electronic packaging and has brought different peoples and nations closer and more interdependent. Cultures become passive in the process of globalization and even lose some of their cultural characteristics while accepting the culture that economic globalization carries. Globalization unifies cultures and eliminates differences. In the process of globalization of cultures, knowledge, values and norms beyond national borders are transferred to other cultures and their cultural identities are affected and cultures belonging to one or more cultures are gradually becoming a single network of social relations.

It should be noted that globalization has positive and negative dimensions, or in other words, an opportunity (in the distribution and access of people to educational facilities and information and technology, transfer and exchange of values and cultural goods, etc.), or a threat (Cultural assimilation is the elimination of diversity and the widening of the digital divide). On the one hand, global networks broadcast mass culture, and on the other hand, they feed the elites of society with the aim of invention and innovation, and by challenging culture and eliminating the temporal and spatial dimension, it well meets the needs of identity. The different boundaries of social life can unstable national identity, but the globalization of culture, if properly and consciously understood, can change the traditional identity but not cause a crisis of national identity. Cultural globalization has consequences such as consumerism, the promotion of Western culture and style.

Given the dynamics of Iranian culture also social and cultural developments in Iran in recent decades, the Iranian people have found a more comprehensive understanding of the world and their world culture and Iranian culture. This knowledge and awareness has not been unaffected by the conditions of the internal and external environment. Increasing urban and provincial travel in Iran, facilitating the conditions of communication between cultural spheres in Iran and traveling to foreign countries, using mass media (national and international), expanding public knowledge about countries and cultures Furthermore, political and social participation, changes in global conditions, and the development of intercultural relations have led Iranians to define themselves more in the international community. Globalization means the simultaneous presence of different cultures rather than the domination of a particular culture over other cultures. Cultures, while distinct from each other and living independently, are located in a network of intercultural connections, influenced by each other, and each of them is the builder of global society and culture. This study seeks to
investigate the role of elements of cultural globalization (tendency to globalization, use of communication and information technology, awareness of globalization, global identity) on maintaining and promoting the national identity of young people aged 18 to 35 in Tehran. Now the main issue is that; Has the globalization and use of communication technologies been able to play a role in the spread of Iranian culture and identity or has destroyed national identity.

**Objectives/Purpose of the study**

This study seeks to investigate the role of elements of cultural globalization (tendency to globalization, use of communication and information technology, awareness of globalization, global identity) on maintaining and promoting the national identity of young people aged 18 to 35 in Tehran and the main issue is that; Has the globalization and use of communication technologies been able to play a role in the spread of Iranian culture and identity or has destroyed national identity.

**Methodology**

The research method is quantitative and survey. The statistical population of this study includes all young people aged 18 to 30 years old living in districts 2 and 16 of Tehran. According to the report of the social deputy of Tehran municipality, it is equal to 329701 people and with the Cochran's formula, the sample size is estimated to be 384 people. The sampling method is multi-stage cluster in order to do this, we randomly selected Gisha and Tarasht neighborhoods from District 2 of Tehran (including 9 districts and 30 neighborhoods) and randomly selected two neighborhoods of Naziabad and Bagh Azari in District 16 of Tehran (including six districts and 22 neighborhoods). Then by preparing the area map and blocking the selected areas for each of them, in each region, a questionnaire was completed with 192 people and totally 384 young people aged 18 to 30 years participated for this research. The research tool is a questionnaire (researcher-made questionnaire) and a unit of analysis at the micro level. Regarding the validity and reliability of the questionnaire, the final questionnaire has been considered with the approval of expert professors in this field. The validity of the indicators is based on formal validity. The validity of the main index items of the research was evaluated using the internal reliability method and for this purpose the Cronbach's alpha coefficient technique was used which is above 70% and is acceptable (alpha coefficient of national identity (0.89), global identity (0.84)) Global Awareness (0.87), Consumerism (0.81) and Globalization of Culture (0.86)).
To measure the globalization of culture, a researcher-made questionnaire is taken from Giddens and Lotfabadi theory (2006).

Cultural globalization is the formation and expansion of a specific culture in the global arena. This process creates a wave of cultural homogeneity in the world and challenges all cultural specificities. One of the common and familiar conception of the globalization of Western culture is cultural imperialism. From this point of view, globalization is the will to cultural assimilation of the world (Kavousi and Teymouri, 2009: 68).

According to Giddens, cultural globalization is a kind of evolution of space-time that through new information and communication technologies has brought information waves into different borders (Giddens, 2008: 64). In Giddens's definition of the process of cultural globalization mentions to components such as new information and communication technologies, awareness of globalization and consumerism (secularism). For this purpose, globalization has been measured based on 1) The use of online social networks. 2) Awareness of globalization, 3) Consumerism, 4) Tendency to global identity at the level of sequential measurement and in the form of Likert scale.

National identity means the permanent reproduction and reinterpretation of the pattern of values, symbols, memories, myths and traditions that constitute the distinctive heritage of nations, with which the identity of individuals is determined by its pattern and heritage and its cultural elements (Smith, 2004: 30). As a political unit, it is a set of positive tendencies and attitudes towards identifying and unifying factors, elements and patterns at the level of each country, the basis of national identity is the feeling of belonging and commitment to the unit of national community, which makes more sense in the realm of national borders. The most important elements of national identity include: 1) The existence of a single political organization, 2) Common culture, language and religion, 3) Common historical background, 4) Common land (Goodarzi, 2006: 26). National identity is measured in terms of sense of belonging and type of attitude to the national, historical and cultural borders of the Iranian nation in two dimensions: 1) cultural and 2) value and historical.

Results/Findings

In total, 29.2% of the respondents were female and 70.8% male, and in terms of education, 64.8% have university education. The average use of social networks among respondents was 3 hours and the maximum use of this space was 11 hours, and most users use this space to access interests, entertainment, increase interactions and less to access scientific content, and the most popular social network is Instagram. The results show that nearly
half of the respondents are very interested in Western music and movies (42.6%), use branded and promotional cosmetics (40.7%), use special and unique clothes (46.4%), buy Promotional items (50%) also 42.6% interested in using the color and hairstyle of the day while 45.2% of them prefer to be fashionable. 49.5% of the respondents were care about their appearance and try to have a beautiful appearance, and only 29.8% of the respondents are interested in tattoos.

Most respondents were very interested in living in the United States and European countries (44.3%) also they were interested in world events (60.8%), having foreign relatives and friends (48.9%), visiting world celebrities (34%), going to world promenades and restaurants. (41%) and have a Western fashion style (41.9%). 71.5% of them had little English language skills but are very interested in learning the language.

In terms of national identity, most respondents, are very interested in Persian language (75.5%), naming children after Iranian names (30.1%), Iranian poetry and literature (68%), Iranian dialects and accents (51.8%), wearing ethnic clothes while traveling (35.8%), Iranian music (77%), learning Iranian art and customs (46.7%), publishing information about Iranian lifestyle and culture on virtual pages (48.9%) Familiarity with local food (54%), are very interested in living in different parts of Iran (33.5%) and 55.3% of them are familiar with Iranian celebrities and epics and 71.5% of them believe that the nature and scenery of Iran are unique to the world, but their interest in Islamic hijab and clothing has diminished among young people.

According to most respondents, the globalization of culture leads to increased awareness about Iran and the Islamic world (46.3%), the interconnectedness of countries' destinies (58.2%), revealing hidden and forgotten layers of countries' culture (48.2%) and people have more dominance over news release and the situation of countries (39.2%). They also believe that by global tools the advancement of other cultures today cannot be denied because of their interest in their culture.

According to Pearson test results, at 99% confidence interval and significance level of sig = 0.000, there is a significant relationship between cultural globalization and national identity (r = -0.421). In other words, with the tendency of respondents to global cultures, their belonging to national culture and identity decreases. Also between national identity and the dimensions of cultural globalization; There is a significant relationship: consumerism (r = -0.405), use of virtual social networks (r = -0.420), tendency towards global identity (r = -0.186) and global awareness (r = 0.301). In other words, with the increase of youth tendency to consumerism and luxury, Western lifestyle and joining the global identity and acceptance of global
elements and values, extreme use and dependence on online social networks, belonging to national identity decreases while increasing global awareness and acquaintance with new cultures leads to an increase in respondents' belonging to their national identity, history and culture.

**Discussion**

According to Malcolm Waters, the subject of culture is the heart of the phenomenon of globalization. According to Jordan B. Peterson, culture should be considered the most important and richest source of identity. Individuals and groups always identify themselves by appealing to various cultural components and elements (Warters, M, 2000: 79–78). But the process of globalization, by dismantling the monopoly space and destroying the immunity of cultures, has greatly reduced their ability to create traditional identities. According to the research results, the cultural globalization through worldwide technologies, reduced the Tehran's youth affiliation to their national identity.

Cultural globalization affects national identity through national affiliation, Persian language, national unity and solidarity and self-sacrifice, negatively affect the cultural dimension and lead to a decrease in the sense of nations to their cultural affiliation and encouragement to Western culture (Bakhtiar Nasrabadi, et al., 2010: 215–216). Globalization through the unification of cultures and the intertwining of indigenous and local cultures in global culture, capitalist consumerism and global trade networks and the widespread and extreme use of cyberspace leads to instability and national identity crisis (Yaghoubipour, 2007: 119).

Globalization has caused a change in Iranian society, the most important of which is the view and perception of others (non-Iranians), multi-dimensional identity and ultimately modern person. This process, as a cultural, political, social and economic process, has presented capacities and situations to the world, in the light of which the interaction and influence of cultures on each other has increased. In this process, the relationship between Iranian culture and world culture can be considered not on cultural differentiation, but on the continuity, interaction and influence of cultures on each other, the reasons for the extension of this international mentality and tendencies in Iranian identity can be found in their historical origin. globalization seen as a change in Iranian society, regardless of any value judgments.

In the process of globalization, although national borders and identities are fading, cultural identities related to place and neighborhood are becoming more valuable. In this case, patriotism will be more valuable than nationalism, and on the other hand, because globalization has led to
a communication revolution, information explosion and fundamental advances in the information society in the field of communication technology, it reduces the distance between societies, increases the importance of space compared to place and density of time due to the possibility of simultaneous information movement. Increase cooperation; Interaction, exchange, tolerance, flexibility, capacity, plurality and reproduction of human consciousness and promotion of mediating possibilities of national identities can be considered as positive effects of globalization. The negative effects of globalization, which weakens national identity include the increase of structural conflicts and identity duality, cultural unification and the strengthening of centrifugal tendencies. In general, in order to benefit from the positive effects of globalization, it is necessary to increase the level of awareness and proper use of information technology and use it as a means to promote national and traditional cultural values and norms.

Furthermore, the cultural globalization with the promotion of consumption lifestyle leads decreasing in national identity integration. Some people prefer domestically produced to foreign products because their national loyalty or because of its quality. Conspicuous consumption in societies is a function of the process of globalization of the economy with the global capitalist system. This system tries to bring consumers to their service with the help of consumption ideology or culture and people's perceptions of their identity and needs. Consumption culture encourages people to consume more than their biological needs. Showing Western cultural products through the media and cyberspace provides the transfer of consumption culture that stimulate consumers' shopping tastes and bring commodity life and consumerism to the audience by identity-building patterns, which in turn leads to value conversion and disorder.

In developed countries, their culture through luxuries and emphasis on material life and economic cycle, invites people to consumerism and beauty of appearance, so people in purpose for a better life, tend to achieve that culture, this factor has led to affect not all national identity but part of it, especially in terms of values and religion (Saenz, 2012: 193). With the increase in the use of Western cultural products and belonging to Western languages and values (clothing style, behavioral style and consumption), belonging to national and ethnic identity decreases (Moeidfar and Shahli Bar, 2007: 186).

Online social networks and the Internet help to promote Western culture and dominant culture, and if users are consumers in this area and do not play a role in content production, they can be considered as agents of promoting Western culture and distort national identity. Today, human lifestyle and identity are subject to modern characteristics. Globalization,
communication and information technologies have made people in different regions aware of the lifestyles, values and behavioral norms of other parts of the world. This can change or strengthen lifestyles, values and norms.

According to Anthony Giddens, in the process of modernization, the context of identity formation is transformed. Every size of tradition loses its influence. Individuals check and choose their lifestyle choices from a variety of options and try to use identity-building resources and tools to escape the identity crisis, while at the same time there is a possibility of distorting national identity (Giddens, 2006: 77–76). Each social media user posts a content with their own attitude, but because there are different people in cyberspace with different ideas and opinions and different age groups; Everyone has their own perception of the subject and looks at it with their own point of view, and because different perceptions of the same thing occur, there may be discussions that even disrupt users' real lives.

According to Roland Robertson, people always evaluate their actions, appearances, values, desires, lifestyles, and in these evaluations they refer to the criteria of a culture or group. This group is basically a group of power that has the power to influence public thoughts and minds. Interest, inclination and belief in international culture and global identity have a significant impact on national identity, in this case, accepting the global identity, changing the pattern and values provided and passing a part of the national identity will be faster (Robertson, 2006: 132–131). In this situation, people are influenced by global networks just for the sake of popularity or attractiveness, and basically have an authoritarian and forced view of acceptance, and this leads more people to global identity. And the circle of social relations changes. It should be noted that apart from globalization, culture is a living and productive truth that is constantly evolving and its death will occur when it metamorphosed by imitation.

Therefore, in the current situation, as an Islamic country, we must prepare ourselves to face this phenomenon, given the opportunities and threats posed by the process of globalization, and rely on the rich Iranian culture in addition to maintaining our identity, Using the tools of global culture, to seek to globalize it. Because culture is the product of the creation of human and social forces, which also determines its content. Thus, culture is more closely linked to globalization than any other sector. Cultural, national, religious and moral identities will take on a new form in the context of globalization. Therefore, they should not be sanctified as a fixed and unchangeable tradition, but these elements should be considered as a formable process that can not only adapt to new situations, but also redefine its goals and extremity. And at the same time be flexible, maintain their cohesion in the age of globalization, and undoubtedly a globalized Iran
will be more successful in preserving its identity than an isolated and backward Iran, because without globalization we will not have Iranians. Iranian society needs to try to find a position and status that can present itself as the creator and architect of random events in a national and transnational environment.

References


