National Identity Turns, in the Age of Globalization

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Globalization has many dimensions that it is interpreted as “communicational revolution” having incredible effects upon thought, behavior, and identity of today’s human being. Based on this, the world is a stage for globalization and identity interactions. In such space, there are always conflicts among identity strata (individual, national, and global) and for conflicts prevention purposes, respect for the “other’s” identity is considerable. Although admitting various nations’ identity is one of the globalization identity notions challenges, but it doesn’t mean that a dead end in this field. This research is focused on globalization effects and the subject of becoming far from national identity with rising of cosmopolitanism. We want to figure out: “What kind of relation is between national identity and cosmopolitanism identity in the globalization era?” This work’s assumption is based on the relation between national identity and globalization identity in the stage of globalization and identity interactions; by admitting and respecting “other’s” identity, we are able to prevent conflicts among identity strata. Thus, humans in their vast communications in globalization era for responding purposes, in face to face dialogs, need to implement general values common to all human beings. Through “global citizen” practices, while there exists differences, we can reach a shared view and become attended to our global responsibility.

Keywords: national identity, cosmopolitan identity, global citizen, globalization

1. Introduction

Globalization has many dimensions having incredible effects upon thought, behavior, and identity of today’s human being and is the operator of global identity interaction (individual, national, global). Although admitting various nations’ identity is one of the global identity challenges, but it doesn’t mean a dead end in this subject. In such conditions, absolute and certain identification of concepts perishes.

With revolution in communications and interactions, identity conflicts occur in a vaster quantities and qualities and thought and information are in a faster flow (Roseau 1995, 197). People of all countries have progressed in analytical skills and are able to see how their counterparts in other countries could gain important results via participation seeking (Roseau 1995).

Now with the case in such space that international communication and dialog is in other’s identification admission on the global scale, facing value—existence identity differences of others or other’s identity, how can a meaning full relation with other be made, obtain a shared understanding, and put misunderstandings and conflicts away? How can make a meaning full relation with others while retaining local and national identity in the world? Finally, what kind of relation exists between cosmopolitan identity and national identity in the

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globalization era?

Our assumption is that by respecting and adopting others’ identity through “global citizenship” practices, we can consider our global responsibilities along with meaningful full interactions with others prevent conflicts and daily life costs.

2. Literature History

Globalization is a process consisting of all life, subjective, and objective changes and by an organic unity in the world, transforming “I” to a greater “I” brings about cultures’ intention to adopt from each other (Berry 2008). Indeed, globalization in recent decades has made many arguments. Here we can point to Marshal McLuhan’s book affecting generalization of this concept. McLuhan (1962) is the first using “global village” expression in compressed time—place concept and latter Alvin Toffler applies it in a clearer manner in “future shock” and “third wave.”

Actually, one of the basic arguments about globalization is the discord about root and time of the beginning of this phenomenon (being old or recent). While some like “Anthony Giddens” (1991), Wallerstein (1979), Bhawuk (2008), Sklair (1994; 1999), and... believe that globalization is a new phenomenon, others like David Robertson (1992), Malcolm Walters (1995), and David Held (1999), believe that it has a story back to pre-modernization era and even trace it’s root in pre-history eon. The discord is still going on. In addition to aforementioned discords about time and roots of globalization creation, another variety is clear here. We can refer to different ideas and approach about this. Most of this approach is as follow: world system approach, world culture approach, world society approach, and world capitalism approach. There is no consensus about this too.

Alain Touraine in his book, *A New Paradigm for Understanding a New World*, puts support of another globalization and criticisms in this globalization. In his view, if preparation of the globalization seems very politically important, it has root in this reality that globalization more than being an economic matter is an ideological one (Touraine 2007). Hirst and Thompson in a book, named *Globalization in Doubt*, express extreme claims of globalization being completely an economic affair (Hirst & Thompson 1996).

In other side of the spectrum, some perceive globalization as a cultural matter. Waters points out: We can expect politics and economy globalised only when they are cultural (Waters 1995).

Actually in a glance on various works including economic (Fridman 2000 & Ohman 1995) and cultural ones (Giddes 1991), facing with different approach which may be the only common subject found among them is communication and interaction rising in the globalization process as thinkers like McGrew (1992) and Legrain (2002) talk about globalization more as an ever rising dependence and intercommunication subject.

Edensor speaks about globalization concept and national identity as an endless coherent process (Edensor 2002). But Bhawuk says that an essay titled “Globalization and Local Cultures, Equalities, or Differences” is studying technological applications in globalised era and its effects on national identity and expresses similarities for identities (Bhawuk 2008). Berry believes that globalization consequences not only will result in convergence, but also according to psychological evidences may result in divergence (Berry 2008). We must confess that David Hold (2000; 1999) very clearly makes all these globalization in-arrayed identifications arrayed in his book.

Globalization and identity empirical researches have been done in many countries including: Masamichi Sasakui in Japan, Ann Cvetkovech and Douglas Kellner et al. in South Eastern Asian countries, and Steven...
Castle et al. in Australia…

Kelner by testing globalization experiences in countries like Japan, Korea, Hong Kong, Taiwan, and Singapore expresses that people in these countries usually make combination and conversion among conventional national forces and global modernized forces (Cvetkovech & Kellner 1997).

Castle et al. research on Australian ethnic groups reveals that globalization resulting in national identity reduction and national sources in globalization era cannot offer anything for Australians (Castle & Ektal 1992).

Also Stephan Castle, in “Citizenship and Migration: Globalization and the Policies of Belonging” in addition to surveying all extends of problems concerning globalization, looks to regulations and rules of citizenship rights. He shows new forms of citizenship in this work that is developing now. Although these forms are arguably presented but informing us about “post-national belongings” occurrences.

3. Idea Bases

Globalization has influenced all human activities, e.g., society, security, peace, and… and causes changes in thoughts and people understanding about social relations, and then, has deep consequences upon daily life of people in various dimensions. This process by compacting space and time prepares a vast space for social relations.

There are many different definitions about globalization and polarity of ideas that can be put into five categories: internationalization, liberalization, universalization, westernization, and deterritorization (Schulte & Smith 2005), thus, globalization is a dynamic phenomenon along with developing, genesis, and evolutionary influences, which will make wider communications, progress, and interaction of cultures.

David Hold defines globalization a process set which will change in social organizational relations essence (Smith 2005). The situation that McLuhan calls is global village

Globalization has different extents and dimensions (Nash 2010). In economic sector, we are witnessing that global economy rising up, information economy, and novice economic patterns get win-win in cultural dimension; we are witnessing global civilization, general global identity, with collective cultures retaining, widening capacity of cultural communications and global civilized society rising up. In political extend, abnormal conversional national states, changing of power concept, political power, and independent concept, national state has become an organization managing optimal economic affairs (Ohmae 1998). In the third period of globalization, it is the effect of global communication industry that is defined as a simultaneous communicational process and development of “single space communication.” It is a new phenomenon and includes three characteristics: nationalization, pervasiveness, and connectivity. This process is perceived the same as “scientific revolution” and new knowledge, defined as a process building new social space meaning everyday development in satellite TV programs, digital technology development, simple availability of cultural products… (Levitz 1983). All pointing to developing communications among people all over far places in the world indeed, this is revealing that these characteristics of new spaces capacities which are international and inter-geographical in a more exact sense are “place less” phenomena (Tomlinson 1999). This is giving us the news about reconciliation of new electronic communicational systems and creation of interacting networks (Castles 2009). This dimension of globalization has a cultural nature (Castles 2009) and is based on that “places are becoming similar more than ever.” Communication is the starting point of “recognition” in globalization and is a process that human and social relations occur, remain, and change in that (Olson 1974). Kit Nash (2010) views this situation as containing flow of goods, capital, information, believes, and thoughts among borders
that are combined with social networks and Barry Oxford (1995) defines this in the sense of satellite, computer, and media development specially widening TV networks which are based on culture and symbol and the most important is that, because symbols are usually expressing people’s values and believes, they have global importance (Waters 2001), according to this globalism, it can be said that it is an extend of ever growing social life (Waters 2001). Tomlinson accepts the notion and says that culture is stabilizing the globalization in the complex communication world of today that thousands and thousands of small daily actions, is bonding millions of people all around, unknown places of the world to the fate “others” even fate of the earth herself (Tomilson 1999). This is referring to global shrinkage, the way it scuffs all bondages and borders of value centered thinking that no one can view it as a “Western Ideology” any more.

4. Genus of Identity

Identity has a double trait, simultaneously is similar and divers. From this beginning genus, view of identity occurs. The view in identity creation and its evolution is also identity of “identity.” In Persian, identity means “being,” existence and essence. In Latin, identity is from idem which means similar.

Identity is essentially needed for any social life and carries a concept in compass of sense, but sense is not necessarily trait of the substance of individuals or society as a whole but is the product of agreement or disagreement (Jenkins 1996). Accordingly, in contrary to initial imaginations, identity is not only never constant but also continually change in progress. Thus, identity is always a communicational concept. These communications in field of bluer mental and changing discourses become in existence, which every particle of it is made upon an “element,” “moment,” “point of eminence,” “power relations,” and “truth regimes.” Indeed it is a bridge between truth essence of individuals (personal affairs world) and cultural objective world (social affairs world). So identity of each person is not necessarily substance of the person but identity is a sense making process that is made by daily life and its mechanisms.

Identity can be divided into two categories: individual identity which is the product of “personal relations” and collective identity which is the product of “among group relations.” In the modern world, one should find answer to: “how should I live” from daily decisions and finally treat it by his own perceives from that “personal identity” and bring it fort to the society (Giddens 1991) while social identity deals with individual relations towards social environment and “others making” affair. Recognition element, value element, and emotional element are the governing articles of the social identity (Tajfel 1978). Thus, identity (individual and social) is made by socializing process and once is made stays as it is, or changes by circumstances, and based on new relations, will be made again.

The most comprehensive social identity is called “national identity” that at one time refers to “inside borders similarities” and “outside borders diversities” (Berger 1968). National identity and identity in the past and in post globalization era have moved from unification to fragmentation. From characteristics of fragmentation, they are: fragmentation intensification, varying conflicts basis, individual changes under environment effects and…

5. National Identity and Cosmopolitanism Relations in the Age of Globalization

Many authors identify globalization claiming “inversion theses” about it (Tomlinson 1999). In contrast, there is a view that says: Anthropologist goes on foot to the city and sociologist by car and via high way, communication technician by plain (Canclini 1995). “Cultural collectivism” theses are dominating in this view.
Some post-modernist thinkers believe that globalization will result in extension of sub-cultures. Roland Robertson asks: In globalization process, does phenomenon become globalised or regional? Will local problems be solved through globalization (Robertson 1992)? Above all these views, processes of globalization and regionalization are not contrasting but they are complementing each other. In modernity conditions, individual identity evolutions and globalization are two dialectic poles between local and global affairs.

Globalization has intensely increased cultural exchanges in the world (Tomilson 1999). Without any doubt, man’s great progress in information and communicational technology has eased cultural exchanges in post-territorialism space. “Post-territorialism” has created unheard warmness. Man by globalization has transformed into an “us” and is facing opportunities that there exists no “other” (Seholte 2005). But this doesn’t mean that intentions are not towards a united global culture (Nash 2010). Cultural globalism reasoning is based on media and migration increase that is making people more coherent than ever.

The world has become a network of social relations among various regions; flowing of individuals and goods is going on (Tomilson 1999). Gidds predicts that in this process, history and local and national culture are newly building up. Oxford insists on both cultural fragmentation and inversion in this discipline. Thus, with intensifying of the effecting elements in this process, people’s influencing from it cannot be stopped. In these situations, local identity in facing cosmopolitanism identity plays an influencing and influenced role.

Omitting borders obstacles and ultra-borders relationship, creation and virtual and real communications are increased among users, citizens, and players of the world. Here, one is never deleted for the sake of other. Local and national identities have the same role and settings. Question of this article is about this central point: What type of relation exists between national identity and cosmopolitan identity in globalization era? We can see that by respecting other’s identity, conflicts among identity strata can be prevented by constructive interactions in the new era possess a peaceful life (Trig & Fay 1996; 2001). So in globalization states ruling right is redefined (Giddens 1998). This redefinition of dominion needs a new look to democracy, because in a world with such huge information flow, states are not able to treat their citizens passively because medias ultimately will preach a common value for all. The values can be called “man’s common legacy.” Man’s common legacy is general values like: free speech, democracy, elitism, respecting human right, respecting ethnic groups… which day by day are becoming more globalised. In the man’s common legacy, there is a stronger emphasis on local identities which are redefined in a peaceful relation with others and is attracting new attentions in the world.

Respecting above mentioned matters and the reality that globalism lives in the heart of modern culture (Tomlinson 1999) and this dimension of globalism has a cultural essence (Castles 2009), one can find that by “global citizenship” and “cosmopolitan identity” practices we are able to reach common understandings and be concerned about our global common responsibilities. Indeed, these are the capacities and characteristics of the new world. Identity at any level is not redefined by nationalism any more. Thus, democratic institutions need a new kind of social and moral identity that living in a global democratic society is one of its essential elements. Being a global citizen means having a cultural attitude and respecting global responsibility (Tomlinson 1999). In this road of progress, the first distinct is to have a cosmopolitan identity and a world that has no “others.” A cosmopolitan person should admit cultural collectivism (Tomlinson 1999). A cosmopolitan citizen is a citizen of his own society and the world, a citizen that is well aware of information transportation and cultures interactions and relationships (Nash 2010), which is a process that is along with satellite development, computers, and media increase specially TV networks (Oxford 1995). In this extend, we will not see regional or
international conflicts and regionalism and globalism are not contrary but they are complimentary to one another. Particularization of universalism means global idea development that is created from global-man affair and globalizing of universalization of particularism means to spread this idea without any kind of limitations.

In this globalism, every man other than economic, social, and political traits, has an equal right. In a clearer word, globalism is war declaration against any kind of totalities, individual establishments, and respecting regional and global cultures. Accordingly globalism is a two-pole dietetic between local and global affair in modernity condition.

If we accept that the meaningful relation is an element of identity, then relationship between two people on the other side of the world in front of a “window” is a meaningful relation. Consequent of all this is creation of a “global identity” for the man of the third millennium. It is necessary to attend those local identities which are still very important measures in man’s life. In the following table, relations of national and cosmopolitan identities based on aforementioned subject are shown:

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<tr>
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<th>time-place limit</th>
<th>right</th>
<th>extend</th>
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<td>Individual</td>
<td>Diversity</td>
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<td>Citizenship</td>
<td>Infra national</td>
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<td>Diversity</td>
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<td>National</td>
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<td>Global</td>
<td>No other exists</td>
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6. Conclusion

Globalism of communications is not an end to individual and national identity, instead, is continuation of global identity. In this process, globalism and global identity are a two-edged process. The two edges are (two-level democratizing process) not only deepening political and social reforms but also democratizing states and transparent responsiveness promotion in above all geographical borders. Its corresponding level will descend from global scale to local and personal ones. This person is the one that sometimes is a user in virtual spaces and other times is a citizen in general society.

Thus, in the new millennium, democracy must let the global citizens have access to responding social, economic, and political processes and each citizen of a country should learn how to become a global citizen; it means people who are able to become intermediate between national and local conventions and various forms of life. In this view, citizenship probably in the future will need increasing intermediate role which is a dialog with conventional identities toward a common understanding of the world.

Nowadays globalism is known as association revolution. Citizens of various nations and private sector influence global state formation and governance that are working together in relation to global general values; these functions and governance are the result of vast communications of identities in the era. Accordingly within this society of huge electronic media, the civil society owns a great communicational power.

So, concerning the scheme of cosmopolitanism and globalism identity, the social democracy could be a base line for unity. The unity for law performance at international levels, responsiveness, and democracy in the global state along with supporting the society, from local to global scale, in this struggle seven right could be named that will result in man’s general values. Well-being right has a direct influence on essence and
opportunities citizens can acquire. Cultural right is about subjects and capacities that people cannot offer to express their ideas. Civil right is the essential condition for chasing chosen life styles in various forms of institutions. Life style choice right is the right to peace and relaxation and political right is right to have a just trial an equality by law.

Continuation of general democratic values is the base line for self-sufficiency of identity in the globalization era which will guaranty everybody’s security in the world. There have been attempts to absorb these values in international law framework, but it is not completed yet. But these values are the heart of democratic process. General democratic values, inside the political society, need democratic essence in international level and cosmopolitanism. Meaning international construction should support democratic general values which can be called “Cosmopolitanism Democratic Law” too.

**Works Cited**


