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IDENTITY AND NATION IN THE ERA OF GLOBALISATION

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Abstract. The aim of the given article is to survey the main concepts pertaining to such broad phenomena as identity and nation. The article scrutinises critical theories and approaches that tackle the concepts of nation and identity, focusing on the ones that highlight the interplay of the above mentioned notions. Thus, it outlines the main dimensions of human identity as well as it explicates the two senses in which the term national identity is used. It provides a brief analysis of the most influential and contesting views on the concept of nation, namely nation as a cultural community versus nation as a political one. The article concludes with the examination of the changing patterns of identity and nation in the context and framework of globalisation and transnationalism.

Key words: identity, nation, national identity, globalisation, hybridity, transnationalism.

Defining Identity

There is a famous personality test when a person is asked to write down who he/she is using only nouns. Some would right down such things as family status, namely mother / father / daughter / son / husband / wife, while others would refer to their nationality – British / French / American / Japanese, or would deem suitable to describe themselves on the basis of their vocation – lawyer / doctor / teacher / police officer. This test, though more entertaining, than strictly psychological in its nature is aimed at uncovering individual's self-identification or self-concept. What it brings to the surface is that human identity is a complex psychological, cultural and social construct which takes form under the influence of a variety of factors. The study of human identity is carried out in various research fields, schools and disciplines. Thus, the theoretical material on this topic is practically inexhaustible. The given article will start by focusing on the three dimensions of individual's identity, to be more precise: personal identity, social identity and national identity.

One of the most topical and wide-ranging study of human identities in our modern globalised world is produced by Bhikhu Parekh in his book *A New Politics of Identity* (2008). He subdivides individual's identity into three inseparable components: human identity; personal identity and social identity. Even though, the term 'human identity' might appear commonplace due to its self-explanatory title, it involves individual's identifying oneself with a particular biological kind, seeing himself a member of distinct species and distinguishing himself from the rest of the natural world with the ensuing moral responsibilities (Parekh, 26-27). *Human identity* as a dimension that capitalises on the inherent characteristics and inalienable rights of the human beings irrespective of their social, racial, ethnic, religious or other status in the society. Basically, it means that people identify themselves and relate to others on the grounds of the shared common humanity (ibid, 29). Parekh claims that the importance and the unifying trend of individual's perceiving himself exactly in the ramifications of this category cannot be overstated since, "The increasing human interdependence brought about by our globalising world has made the cultivation of *human identity* both possible and necessary to a degree previously unimagined" (ibid, 28, emphasis added).

The notion of *personal identity* might be one of the most meaningful, yet, a very elusive one when being in search of its definition. Human's personal identity is shaped by the sum of personal experiences, biographical details, social background, encounters and interactions with other people, events and occurrences individual has witnessed, circumstances of one's upbringing, education individual has received, even the books, TV shows and music one has consumed (Parekh, 10). All of that moulds

the beliefs and values in terms of which people define and identify their unique selfhood, therefore, Parekh claims that personal identity “articulates their conception of themselves or their fundamental orientation, and provides a framework within which they view themselves and the world” (ibid.). It is essential to understand that personal identity possesses no finality, that is “it is never a finished product”, meaning that it can be revised, altered and transformed due to the “new experiences, new insights into oneself, social changes, exposure to other ways of looking at the world, and deeper self-reflection” (ibid, 11). Thus, personal identity provides an individual with a certain scale of norms, according to which a person judges himself, makes his own choices and guides his actions (ibid, 12). Parekh elaborates on the crucial role personal identity plays in human life, asserting that it is “the source of such powerful and action-guiding emotions as pride, shame, embarrassment and guilt, and is closely bound up with one’s sense of self-worth” (ibid.). In Parekh’s opinion one of the intrinsic purposes of individual’s personal identity is that it “provides a vantage point from which to view one’s past and construct a meaningful narrative of one’s life” (ibid).

Social psychologists claim that the study of *social identity* is one of the most important areas of research pertaining to the study of person’s identity, due to the fact that an individual’s interaction with others, and its social existence itself, relies on the individuals knowing and understanding who they are and who others are in the society (Hogg, Vaughan, 2002, 110). Social identity of an individual is shaped by relationships, categories and features that are socially invested with meaning by the very society human beings inhabit (Parekh: 15). These socially significant categories, according to which individuals identify and define themselves, are varied and vast in amount, starting from gender, age, marital status, occupation, political loyalties and religion up to the membership in various groups, organization, communities and subcultures (ibid, 15, 16, 20). Every society to a certain degree expects its members to conform to and even internalise the ascribed norms of their social identities (ibid, 16). Parekh draws attention to the fact that social roles people take up in their lives, are, in fact, their social identities, depending on how deeply these roles are internalised and what degree of significance is assigned to them by the individual himself (ibid, 19, 21). Since human life involves a great multitude of various things, each individual possesses a plurality of social identities too, namely not one, but many, and not all of these identities represent equal value, status or complexity for the individual (ibid, 21). Social identity, just like the personal one, provides people with a vantage point to look at themselves and others, as well as enables individuals to position themselves in our inherently social world (ibid).

Parekh asserts that every individual’s identity encompasses the above mentioned dimensions, that is, human identity, personal identity and social identity. Not only all three dimensions constitute an inseparable part of human persona, but also there exist no strict boundaries or limits where one ends and another one begins (Parekh, 29). Rather all three of them are interconnected, overlap, influence and shape one another (ibid, 28-29). Once again, Parekh stresses that one can speak of them separately only for analytical purposes and in order to understand the complicated underlying machinery of such multi-layered concept as identity (ibid, 9). Nevertheless, he offers a lucid and comprehensive summary of the three aspects the concept of individual’s identity involves:

Personal identity defines them as unique human beings, distinct, as this person rather than some other. *Social identity* pertains to the membership of different organisations, communities and structures of relationship, defines as fathers, mothers, sons, daughters, Christians, Indians, men, women, black, white and so on, and leads to different forms an levels of social belonging. *Human identity*, the widest and also the shallowest, defines them simply as human beings. *Personal identity* articulates their defining beliefs and values, the kinds of persons they are, and how they seek to organise their lives. *Social identity* articulates the way they define and structure their relations with those falling within its ambit. *Human identity* articulates how they relate to other human beings, and what they demand of themselves and others qua human beings. (Parekh, 28) (emphasis added)

Andrew Heywood proposes his own definition of identity and invites us to see the term ‘identity’ as link between the personal and the social, which allows placing an individual in a certain context, be it a social, cultural, ideological or institutional one,

Identity refers to a sense of separate and unique selfhood, but it also acknowledges that how people see themselves is shaped by a web of social and other relationships that distinguish them from other people. Identity may also be multiple (based on factors such as gender, ethnicity, religion, citizenship and so on), and, in western societies in particular, it is increasingly based on the ability to choose, meaning that political activism assumes the character of a lifestyle choice (Heywood, 212).

Of particular relevance to the given discussion is the concept of *national identity*. There exist two interrelated, yet different meanings of the term national identity. The first meaning of national identity stands for individual’s identity being a part of a particular political community (Parekh, 56). Identifying with a political community provides individual with a sense of security, home, shared memories and history, as well as common interest, thus, national identity enables individual to forge personal and collective ties with other members of this community (ibid). Common territory, collective security, customs and laws of this political community deeply influence all aspects of an individual’s life, since members are brought up and educated according to the system beliefs and values shared by this community (ibid). As a result, individuals start to identify themselves to a certain degree with the given community and are identified by others as its members (ibid, 29). The manifestation of the national identity becomes obvious when people identifying themselves with the community feel respectful towards the nations symbols, pleased with victories of national teams at the international competitions or infuriated with political decisions done in the name of the whole community (ibid). Parekh stresses that the significance of national identity in the life of an individual varies. For some members of the political community national identity is a thing that matters, they are deeply attached and shaped by it, while others consign it to a subordinate position in their lives (ibid). Nowadays, the forces of globalization, migration and regional integration have converged to exert pressure on the existing national identities and foster the development of the new ones (ibid, 30).

The second meaning of *national identity* is associated with the identity of the political community per se. A political community is a body of people, each of whom has his or her own unique identity, yet, in its own turn, this body has its own territory, political institutions, shared history, language, memories and experience, common traditions, laws, and rituals, as well as unifying formative values and ideals (Parekh, 59). In other words, national identity of a political community possesses a scope of indicative features that is characteristic only to this community and distinguishes it from other ones (ibid). Every political community has a certain form of self-understanding and self-concept, meaning it develops and promotes the image that tells itself and the world what kind of community it is, what community it aspires to be, what it stands for and what it opposes (ibid, 60). Just like the personal and social identity of the human being, national identity of the community is not a primordial, rigid, and unchangeable fact of its existence, but rather it is prone to its own revision, reinterpretation and reconstitution.(ibid, 60 - 61). Parekh draws attention to the interconnectedness of the two meanings of national identity and the role it plays in the life of individuals:

It facilitates intergenerational continuity, helps its members to unite around a broadly shared self-understanding, and provides a focus to their sense of common belonging. It inspires them to live up to a certain self-image, gives them a sense of purpose and direction, [...], indicates what is or not likely to take roots, [...] and gives their collective life a measure of consistency. (ibid, 62)

The life of the human being, as well as the life of a community, is rich, complex and varied and is not just a matter of empirical observation and knowledge, but rather it is open to constant self-reflection, judgment and interpretation. Our increasingly globalized words pressures individuals to seek out and ardently adhere to various kinds of identities since it provides some stability in the inherently unstable world.

Defining Nation

Nation is a phenomenon surrounded by many controversies due to the fact that the term ‘nation’ accommodates a variety of contested theories and assumptions. The complexity of finding a description, which would comprehensively and exhaustively define nation and would suit all of the nationalist traditions of thought, lies in the fact that nation encompasses a number of constitutive features, both objective and subjective, and it is impossible to provide a viable definition of nation making use of objective factors alone (Heywood, 110). There exist three dimensions that constitute the basic understanding of nation: a *cultural* one – nation as a group of people who share the same geographical territory, speak the same language, share a religion, and are bound by the shared history, past, memories, traditions, etc.; a *political* one – nation as a group of people bound together by citizenship, civil bonds and political allegiances, and regarding itself as a natural political community; finally, a *psychological* one – nation as a group of people bound by a shared feelings of attachment, loyalty, affection and pride, which often takes form of patriotism (ibid.). In order to grasp all of the intricacies of defining and understanding such meaningful concept as nation, one has to look at the two major contesting approaches that have exerted the most influence on shaping the academic discourse on nation, namely a primordialist approach and constructionist (or modernist) one.

Primordialist approach, a term is coined by Shils and Geertz, interprets nation as a primal and inherent feature of humanity, since nationality is a natural and inseparable feature of any human being (Ozkrimli, 64). Geertz, examining the primordial quality of person’s attachment to nation, puts emphasis on the word “givenness”, that is, individuals are born into a particular community and bound to it by ethnicity, language, cultural practices, national traditions, shared past, geographical location, etc. (Geertz, 259). This approach views nation as a natural primeval entity that will continue to exist as long as humankind survives, since it exists on the basis of primordial, or ethnic, attachment sustained by kinship, ethnic descent, and bloodline (Ozkrimli, 66). Primordialist strand even encompasses a more radical sociobiological paradigm that is applied to interpret the nation as a factual extended family. In his writings Pierre van den Berghe stresses the genetic importance of group relation, since people are genetically predisposed to favour next of kin (your nation) over non-relatives (others), creating what can be colloquially described as ‘we are of the same blood group’ (van den Berge, 402-404). Thus, ethnicity as a primordial attachment for van den Berge is an extension and “attenuated form of kin selection” (ibid, 403).

Constructivist, or modernist approach, approach identifies nation as a political community, which is a product of ‘modernity’, hence it is a group bound by political, economic and other shared goals and the importance of nation rests in the significance people ascribe to it (Ozkrimli, 85). Thus, Ernest Gellner in his work *Nations and Nationalism* (1983) is among the first ones to stress that nations are not ancient primordial formations, but the “products” of industrialization and modernization, which arose from the need for the cultural cohesion when the feudal bonds became obsolete (Gellner, 19-35). Moreover, Gellner accentuated the role state education plays in imposing homogenous culture, state language and cultivating in an individual a sense of belonging to the nation (ibid, 35-38).

Eric Hobsbawm in his two major works, *The Invention of Tradition* (1983) and *Nations and Nationalism since 1780* (1990) argues that modern nation is not an unchanging continuation of primeval ethnic community, but rather an ever-evolving “posteriori” construct, where the nationalism creates nation by the means of invented traditions, cultural artefacts such as national symbols, ceremonies, monuments and other associated paraphernalia (Hobsbawm, 1-14). For Hobsbawm nation itself constitutes a universal invented nation aimed at establishing and promoting group cohesion and continuity of collective identity in the face of rapid change of our industrialised world (ibid, 12). In his opinion, the origins of nations should not be sought in the times immemorial, but perceived as a modern ‘social engineering’ and analysed in the framework of the intersection of political, economic, technological and other social phenomena (Hobsbawm, 9-10).

One of the most influential books on contributing to the modernist approach to nation is Benedict Anderson's ground-breaking book *Imagined Communities* (1983) advances the idea of a nation as "an imagined political community". The word 'imagined' does not carry any negative connotations, but rather aims to explain the difference between a small 'real' community that involves direct face-to-face contact for the individuals, whereas "the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion" (Anderson, 6). The nation-state is grounded on a summation of language speakers, thus, the national language is the medium by the means of which "pasts are restored, fellowships are imagined, and futures dreamed" (ibid, 154). He observes that the rise of printed media, resulting in the publishing of serialised novels and newspapers, creates a "secular imagined linguistic community", that in its own turn, facilitates for its members the construction of national consciousness (ibid, 26-36). One can add to the point that in the era of global mass-media communication, traditional reading materials are accompanied by the new means and modes of communication with a wider circulation, instant easy access and a larger regional (if not global) reach. Therefore, a far bigger and more dispersed community can be viewed as an imagined one and possess access to the common transnational knowledge that previously circulated only within certain national boundaries.

Another way to approach a nation is to look at its dynamics from a *social psychological* perspective. This approach tackles nation through the lenses of such concept as 'group identity'. Harold Isaacs in his work *Idols of the Tribe* (1976) speculates that people are drawn to form groups to attain "the basic group identity", since basic human physiological and psychological need is to form groups to obtain a sense of security and belonging. Daniel Druckman in his essay *Nationalism, Patriotism, and Group Loyalty: A Social Psychological Perspective* (1994) offers us to view the relationship of an individual and nation in terms of such concept as "group loyalty" since it "strengthens the sense of identity of an individual" (Druckman, 44). Nation, as a group serves the economic, sociocultural and political needs of humans in exchange for individual's loyalty and commitment (ibid, 44-45). Nation fulfils affective and instrumental functions for humans, meaning that as a group it cultivates sentimental attachment and satisfies the need for affiliation, it helps to reach goals and solve problems, enables individuals to maintain a sense of identity through national-identification, as well as accords individuals with a sense of status and prestige (ibid). Social psychological approach draws attention to and tries to analyse whether the positive and strong attachment of individuals to one particular group (nation) automatically lead to negative feelings towards other groups (nations) (ibid, 46-47). It stresses the interconnectedness of patriotism and nationalism in the creation of the national self-image, as well as in the formation of We vs They (Others) dichotomy (ibid, 50-52).

It is important to mention a revisionist approach to nation put forward by Homi K Bhabha. In his prominent work *The Location of Culture* (1994) he refuses to see "national culture as empirical sociological category or holistic cultural entity" and rejects the often assumed linear narrative of the nation, namely "the linear equivalence of event and idea that historicism proposes" (Bhabha, 140). Instead he invites us to see the nation itself as a narrative construction or strategy arising from and thriving on the hybrid interactions (ibid, 140-169). He claims that rather than transfixing ourselves on the nation's cultural homogeneity, we should examine it in the context of transcultural negotiation (ibid, 142-162). Bhabha formulates his own revisionist approach towards nation discarding the retrospective and traditional assumptions generated by historicism:

In some ways it is the historical certainty and settled nature of that term against which I am attempting to write of the Western nation as an obscure ubiquitous form of living the *locality* of culture. This *locality* is more *around* temporality than *about* historicity; a form of living that is more complex than 'community'; more symbolic than 'society'; more connotative than 'country'; less patriotic than *patrie*; more rhetorical than the reason of State; more mythological than ideology; less homogenous than hegemony; less centred than the citizen; more collective than 'the subject'; more

psychic than civility; more hybrid in the articulation of cultural differences and identifications than can be represented in any hierarchical or binary structuring of social antagonism. (ibid, 140)

Another valuable insight into how could one define a nation is given by Ernest Renan in his famous theoretical address “What is a Nation?” (1882), where he opposes a widely-accepted fact that nation is constituted by “geography”, “race”, “religion” or “language”, claiming that “geography makes a nation no more than race does” (Renan, 9). For him what bridges nation’s past, present and future and secures nation’s existence, is the resolve to exist as a nationhood “common glories in the past and a will to continue them in the present; having made great things together and wishing to make them again” (ibid, 10). Most importantly, Renan introduces such concepts as nation’s act of remembering and nation’s act of forgetting. Both of them make it possible for the nation to exist, namely to remember its glory, triumphs, sufferings and to forget its “historical errors”, such as bloodshed, wrongs and other misdeeds: “the essence of a nation is that all individuals have many things in common; and also that they have forgotten many things” (ibid, 3).

A concise survey of the major concurring and contrasting approaches to nation exemplifies that nation is a meaningful social, cultural and political concept that eludes one concrete definition; instead, there exist various competing and overlapping meaning, interpretations and assumptions attached to it. Being a sum of objective and subjective factors it appears to be an ever contested fluid notion waiting to be explored, analysed, interpreted and filled with meaning.

Identity and Nation in the Context of Globalisation

The term globalisation is ubiquitously used nowadays to describe various processes occurring in the world surrounding us. It also generates an extensive amount of empirical and theoretical research that is both the product of and reaction to the globalisation process itself. The study of globalisation is an increasingly interdisciplinary affair taking place in (but not limited to) three major spheres: economy, culture and politics. It simply cannot be viewed as isolated and detached phenomena, but rather the discourse on globalisation is inescapably related to and empirically intertwined with modernity and postmodernity, as well as with modernisation and postmodernisation (Robertson, 52-53). Moreover, it is important to perceive globalisation not as a linear, singular concept, but rather as a set of multifarious converging, overlapping, intertwining, and sometimes contradictory and oppositional processes (Heywood, 143). It appears to be problematic to condense globalisation to one particular and single definition taking into account the broad reach of this phenomenon. Andrew Heywood proposes to see globalisation in the framework of the persistent interaction of local, regional, national, international and global events and defines it as

the emergence of a complex web of interconnectedness that means that our lives are increasingly shaped by events that occur, and decisions that are made, at a great distance from us. The central feature of globalisation is therefore that geographical distance is of declining relevance, and that territorial boundaries, such as those between nation-states, are becoming less significant. (ibid.)

Roland Robertson, keenly aware of the diffuse interpretative ideas surrounding globalisation, draws attention to what he believes to be the focal points of any type globalisation studies: contemporary global circumstance of global-human condition and structuration of the world as a *whole* (Robertson: 51-53). He insists that:

Any attempt to theorise the general field of globalisation must lay the grounds for relatively patterned discussion of the politics of global-human condition, by attempting to indicate the structure of any viable discourse about the shape and ‘meaning’ of the world as a whole. [...] I maintain that what has come to be called globalisation is, in spite of differing conceptions of that theme, best understood as indicating the problem of *the form* in terms of which the world becomes ‘united’. (ibid., 51) (emphasis original)

Globalisation is not a recent phenomenon, since the time immemorial societies interacted with each other by the means of trade, conquest, exploration and other (Parekh, 181). Yet these interactions

were sporadic and dependent on the whims of nature and political circumstance (*ibid.*). However, since 1960's our world has entered a new phase of accelerated globalisation (Robertson, 59). It occurred due to various reasons among which are the effects of decolonisation, the rise of interlocking global economy and transnational companies with transnationalisation of production, the post-war emergence of international organisations with transnational jurisdiction, the increase of the means of transportation, the intensification of migration, and in the last decades of twentieth century rapid proliferation of mass media as well as new modes of global communication (Robertson, 57-60; Parekh, 181-184). The discussion of globalisation brings forth such issues as cultural homogenisation (which provokes the resistance to globalising tendencies), indigenisation (which deals with absorption and 'localisation' of global practices), as well as it reflects on complicated the relationship between the universalism (which stresses the shared features of identity representation) and the particularism (which emphasises the role of the particular locality and culture in the representation of human identity) (Heywood, 144, 212).

Globalisation tends to be perceived both in the positive and negative terms. While some believe that it promotes international cooperation, deepens respect for global human rights and international law, provides opportunities for rectifying local grievances, enables access of nation-states to the creation of global public space, others highlight its negative impact on nation-states and human condition on the whole pointing to the weakening of the sense of belonging, disruption of national cohesion and decline of certainty and stability (Parekh, 184-185). Individual human beings are a part of the sweeping globalisation process, just like nations and the whole humankind itself (Robertson, 104). Therefore, it would be unimaginable and inaccurate to discuss the contemporary narratives of identity and nation as being detached from and uninfluenced by the forces of globalisation. Robertson believes that globalisation process both "imposes constraints upon" and "differentially empowers" individuals and national societies, since it pressures them to "identify themselves in relation to the global-human circumstance" (*ibid.*, 62). This pressure of the increasingly globalised world order challenges traditional cultural and national identities, as well as the ways of their representation, since globalisation as a process of change engages "societies in balancing their perceptions of their traditional identities and sociocultural characteristics against the global constraint to change in globally suggested directions". (*ibid.*, 135) Cultural and national belonging provides depth and meaning to the lives of individuals and constitutes binding links within communities, thus, as national communities are exposed to the influence of globalization and need to change and redefine themselves, individuals are pressured into redefining or trying to maintain their cultural identities as well. In this context of global convergence and compression, when social space inhabited by individual is greatly reconfigured by 'supraterritorial', 'transnational' and 'transborder' practices, there exists a great need for individuals to invent national tradition and national identity (Robertson, 178-179). If, on the one hand, globalisation encourages a more profound understanding of the fact that, in spite of the differences, all nations consist of the individuals who have to deal with the same problems, possess similar knowledge and altogether share common lifestyle, then on the other hand, it stimulates a "globewide establishment of various 'minority' forms of personal and collective identification" as a reaction to the overwhelming globality (*ibid.*, 105). Basically, identities linked to one's locality, culture, region, community, nation, ethnicity, religion, sub-culture, professional vocation and other start to become increasingly important as a response to the globalising tendencies.

One of the many pressures exerted on the identity and nation lies in the aspect of multiculturalism. Naturally, cultural diversity is a fact of modern life brought on by massive international migration, yet it might become a source of conflict too. Multiculturalism generates cultural diversity by bringing together different cultural communities, which might give rise to social and psychological instability (Parekh, 152-156). Human beings are dependent on their cultural identity because it represents who they are, and who they are not. Individuals identify with other individuals who share their

cultural identity and are often afraid of the individuals who do not share the same cultural identity. Multiculturalism being an inevitable effect of globalisation contributes to destabilisation of a nation-state by forming a society with many cultures that has no uniform cultural basis, homogeneous culture and cohesive identity (Parekh, 152-155). Since belonging to a particular nation and culture is one of the subjective self-identification of people, multiculturalism might challenge and undermine cohesive cultural and national identity and create the sense of alienation and estrangement within society itself. On the other hand, cultural diversity is an inevitable feature of the contemporary world encouraging nation-states to revise their national identities, making them evolve to suit the global circumstances of our contemporary existence (ibid, 164). Absolute cultural homogeneity is unattainable and unrealistic goal, therefore, the nation bent on establishing cultural homogeneity is bound to feel disorientated in the face of global cultural diversity and might isolate itself from the global world altogether.

Robertson cautions us not to submit ourselves to the misleading perspective on globalization as on the positive, unifying, integrative phenomenon, ushering the world progress, due to the inherent dangers underlying the attempts of particular societies “to impose their own definition of the global circumstance” upon others (Robertson, 6). Nevertheless, while one can argue the upsides and downsides of globalisation leading to increasingly homogenised culture, it is an undeniable fact that the process of globalization has a profound influence on the promotion of understanding and consolidation of common global knowledge:

Human beings everywhere have access to a free-floating mass of universally common ideas and images, and often draw on them in different degrees to define their sense of who they are and what they wish to be. Although they construct their identities differently, some of the elements that go into these are often shared (Parekh 2008: 186-190).

Globalisation facilitates this process by bringing various cultural communities together and making them overlap, thus, this process has important and contradictory cultural consequences, resulting both in hybridisation and leading to the emergence of relatively common cultural forms and traditions (ibid, 190-191). The greater exposure of different cultures to each other creates the fusion of cultural realities, forms and traditions, thus, globalisation expedites the creation of similar patterns of human perception, behaviour and relationships, since technological process, travelling, internet communication, urbanization, the use of global mass media, availability of education foster the formation of international community with similar training, common economic, political, cultural, and professional experience (ibid.). However, it does not mean that the world is heading towards one single cultural tradition and identities, since each culture appropriates, transforms and localises the ‘imported’ practices and traditions (Appiah, 101). Parekh concurs on the essential hybridity of such cultural production, “This is not to say that we are heading towards a single musical, artistic or literary tradition, but rather that these traditions are becoming porous, display family resemblances, and now are part of the global cultural *mélange*” (Parekh, 190). Paul Jay also rejects seeing globalisation purely in terms of homogenisation and westernisation, asserting that globalisation provides “a chaotic but ultimately liberating context for constructing new subjectivities that are essentially “hybrid,” relatively free of the constraints of nationalism and the power it wields over its subjects” (Jay, 989-991).

More often than not a relatively new term “transnationalism” is linked with the word community, to denote transnational community “whose cultural identity, political allegiances and psychological orientations cut across or transcend national boundaries” and in this way presenting certain challenges to the idea of national identity and ‘homeland’ per se (Heywood: 214). Mainly brought into being by the focus on the study of globalisation in political science, the transnational aspect has expanded its primary reach by gradually seeping into the arena of economic, social, media and culture studies. Access to global mobility, different types of media, instant electronic communication and international financial transactions virtually break down the clear outlines of nation states giving rise to a new global order. Arjun Appadurai maintains that our contemporary world is the field of new

global cultural economy in which communities are forged transnationally through the networks of transnational imaginary landscapes: ethnoscapas, technoscapas, financescapas, mediascapas and ideoscapas (Appadurai: 31). *Ethnoscapas*, *mediascapas* and *ideoscapas* are of particular relevance to the discussion. Appadurai claims that ethnoscapas are the inescapable feature of our modern world and defines it as a global flow of immigrants, exiles, refugees, guest workers, expatriates, tourists and any other group of people moving to and from (or between) the nations and affecting the culture, economy and politics of the nation-state and the world on the whole (ibid: 32). Mediascapas are the landscapes of images connected with producing and disseminating all kinds of information in different formats (digital, printed, broadcasted, etc.) and with different purposes (to inform, entertain, advertise, etc.) (ibid: 33). Whereas ideoscapas can be viewed as political narratives that constitute the convergence of political ideas, images and terms that fashion various national and transnational contexts and are in their own turn fashioned by them (ibid: 34-35). According to Appadurai these imaginary landscapes are the embodiment of global cultural process, which is “the imagination as a social practice” and argues that it has become “the key component of the new global order” (ibid: 30).

What is new is that this is a world in which both points of departure and points of arrival are in cultural flux, and thus the search for steady points of reference as critical life-choices are made, can be very difficult. It is in this atmosphere that the invention of tradition (and of ethnicity, kinship, and other identity-markers) can become slippery as the search for certainties is regularly frustrated by the fluidities of transnational communication. As group pasts become increasingly parts of museums, exhibits, and collections, both in national and transnational spectacles, culture becomes less what Bourdieu would have called a habitus (tacit realm of reproducible practices and dispositions) and more an arena for conscious choice, justification and representation, the latter often to multiple and spatially dislocated audiences. (Appadurai: 42)

As media, culture and people thaw the distinct lines between states and nations, the traditional belief that one nation is home for one particular identity with one single language becomes undermined by the existence of hybrid identities that are the products of transnational space. Thus, to examine complex interplay of identity and nation in the modern era one has also to look at it through the lenses of transnationalism in order to perceive the *global character* of modern experience and contemporary culture that push beyond national boundaries forging new meanings and recognising experiences that are defined by the social and ideological forces of migration, globalisation, shifting cultural and political paradigms.

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