CULTURE AND IDENTITY IN THE AGE OF GLOBALIZATION

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Abstract: The paper represents an analysis on the question of identity in a multicultural world in which we witness at the overwhelming dynamics of complex processes manifested in various fields. In terms of culture, globalization brings a number of import and export values and non-values, these have a fundamental role in shaping human attitudes and behaviors. For multiple and distinct identities end up being put together and produce significant effects at the level of social relations. In this context, the question is about the management implications that globalization produces, considering that this may involve aspects such as disintegration oftradition orde-legitimization of authority.The problem of a culture of management of the implications of globalization, hence the management information provided by the media and the Internet also, are important aspects covered by this study. For they serve to shape the trends of cohesion, disintegration and conflict, with even major impact in terms of interests and relations between states.

Keywords: multicultural world, globalization, distribution of values, cultural identity

1. THE ISSUE OF CULTURAL IDENTITY IN A MULTICULTURAL WORLD

Cultural identity is a symbolic universe shared by members of a community, which includes a system of beliefs and codes that reflect their spirituality and aim to create social solidarity. Identity always involves a sense of belonging. It consists of elements about which members of national communities believe that customizes them, distinguishing them from other homologue communities. They are a common name, own, which "identifies" and expresses the essence of that community; a common origin strongly mythologized, which gives its members the feeling of kinship; a shared historical memory and collective memories that include heroes, events and commemorations them; a common language, a common religion, customs and traditions; a common space to community manifest a symbolic attachment; solidarity among members of that community (Mungiu-Pippidi, 1999: 27-28).

Its reference level of cultural identity is a community and its understanding requires reporting to Alterity. Thus, identity is built through confrontation between the same and another between similarity and alterity. Moreover, the enunciation of of alterity is one of the most important forms of identity assertion. Who we are in relationship with others, in relation to other groups? is the question whose answer defines cultural identity. Thus was born the idea of the feeling of belonging to a community with certain characteristics that define it and which distinguishes it from other communities.

The sense of belonging evoked by cultural identity involves two mental interrelated processes: on the one hand an inner dimension that involves looking for self and build of borders to other individuals or other groups, and on the other hand, an objective or outer dimension of the identity generated by perceptions and attitudes of "others" with respect to a group.

Cultural identity is dynamic or procedural. It is the product of an action, not a natural quality intrinsically to an individual or group. In this regard, Zdzisław Mach wrote:

> identity is formed during the action or, rather, of the interaction through the exchange of messages that we send out, we receive and we interpret them, until it forms a overview relatively consistent [of individual or collective self] (Mach, 1993: 5).

Cultural identity can be assumed or may be assigned. Either is assumed, or is attributed, the cultural identity serves to legitimize certain relationships between individuals and groups, as well as a specific social order. The sociologist Edwin Ardener believes that we do not have an identity, but we find we identified themselves or others. This happens, most often asymmetrically, ie within a relationship of power between an individual or a dominant group and one subordinated (Mach, 1993: 5).

Assigning a self-identity and its building are essential in organizing a community in forming a conceptual and symbolic model of interpreting the world. The model describes the relationships between people, social groups and other natural or metaphysical entities and phenomena that serve as the basis of thought and action. So people think and act according to this model, that objectified as you can imagine and interpret the world would be.

The alterity, the differentiation are essential to understanding the identity, since self-definition of a community means invariably the perception the "other" as different, in a report to each other, which can be simple juxtaposition or sometimes rivalry and conflict.

The collective memory, more specifically the way it is taught, is a very important identity factor. What remember or what it wants to remember a nation from her past, how she remembers the past and which refuses to remember are important elements that contributing to the construction of collective memory (Nicoară, 2002: 105).

Like individual memory, collective memory has a strong subjective mark, namely selects the facts and simplify them, investing them with a clear moral value and giving them a unifying meaning. Furthermore, as individual memory use, willingly or not, to a strategy of memory, recover parts of the past and preferring to "look" like others, as well as collective memory can be manipulated to with hold certain facts and to ignore or hide others. The collective memory involves idealization or systematic glorification of the past, for reasons and with very precise ideological and political purposes. This explains that the same historical events can have an exalted significance for some national communities, while for others they are destestabile, constituting a cause for mourning, but which does not destroy their identity valences. In this regard, Paul Ricœur considered that reactions such as xenophobia, nationalism or racism were often caused by a "wounded memory".

The example of former communist regimes is very eloquent in this regard: when their interests require it, they have resorted to such means persuasive. Usually in the first period of their existence, these regimes have systematically obscured the national values of the past and have substituted their new ideology, regarded as progressive. Authoritarian political regimes not infrequently resuscitated the national myths and symbols of the past, transforming them into instruments of stabilization and consolidation of power. The cases of Yugoslavia, Albania and Romania in their relationship with former U.S.S.R., the crisis of relations between those regimes, their ideological erosion, becoming more visible with 80s, are illustrative examples in this regard.

One of the key components of collective memory, implicit of the cultural identity, is the historical founding myths, which expresses how a nation interprets its origins, the beginnings or its historical evolution. We are talking thus about a symbolic investiture of a nation. Thus, mythologizing origins of a nation involves the interpretation of its historical beginnings of exceptionality and placement angle into a transcendent destiny. In addition, the original vision integrates action of founders heroes or a founding dynasty, whose facts are usually entered into a superhuman project, which outlines already over that community. The prestige that are always associated the origins is meant to suggest that the present has no value unless it is rooted in this fabulous past and respect his heritage. In this respect, Jean-Jacques Wunenburger talking about the mirage "of noble origin" that at the beginning of the XIX century, provoked in Central and South East Europe a true passion for national history, especially for oldest phases of that history.

There is a whole typology of the founding myths of an ethnic community. They bring together a genealogy glorious of the nation (Genos), an exaltation of their origins (Epos), praising the virtues of its territory (Topos), a common language (Logos), a raison d'être and a specific own (Ethos) (Bosetti, 1998: 11 - 33).

2. AXIOLOGICAL LANDMARKS OF GLOBALIZATION

In one of his studies Robertson pointed to the fact that globalization germs we encounter in fifteenth century in Europe during the Mongol empire of the great integration along the Silk Road. Later, in the XVI - XVII, the phenomenon continues once with European commercial expansion, when Portuguese and Spanish empires spread all over the world. Moreover, globalization was turned into a phenomenon of bussines community, with the arrival of the first

multinationals - Dutsch East India Company, founded in the eighteenth century in the Netherlands. Dutsch East India Company was the first company in the world to use the shares system, which can be considered an important segment regarding the phenomenon of globalization.

The worldwide system before 1945 had the nation state as the basic unit, the idea of national culture representing the essential indicator in relations between states. The postwar period, with the two power blocs and two different ideological fields: the capitalist invoice American and Soviet gives rise to cultural imperialism. In front of imperialism, of any of the two sides of it, at European level, there were two complex situations. On the one hand, to the phenomenon of Sovietisation, national cultures have survived by keeping beliefs, memory and shared values, by resurgence of nationalism as an community ideology and by confessional. On the other hand, we are talking about national cultures of Western Europe, who resisted of American imperialism because the nation-state idea was and is a fundamental European value.

From cultural point of view, globalization involves developing of communication between different cultures, giving rise to a new global consciousness and identities, by the reason of consume and to have access to products and specific ideas of alterity, by adopting new technologies and practices to participate in a common culture. The globalization facilitates the cultural exchange, which favors the phenomenon of multiculturalism and the access to cultural diversity. In addition, sometimes the culture that has been imported can easily replace the local culture which leads to reduction of diversity by hybridization or assimilation.

Globalization brings with it a number of import and export values and non-values and they have a fundamental role in shaping human behaviors and mentalities. For recognition of cultural diversity induces a relativism of values which endangers the chances of a consensus around the value of common principles (Kymlicka & Mesure, 2000: 12). Diversity can define the harmony of human existence, but at the same time can be a starting point in generating conflict. In this situation, the question is about the management of the implications of globalization, given that it may involve aspects such as the dissolution of traditions or delegitimization of authority.

There are countries that release values and states that receives values. States that receives values are usually the most permissive states to the revival of nationalist or fundamentalist tendencies.

According to relationships that are established between states, we can talk about the active globalization and passive globalization. The active globalization involves relationships and bonds that are set in two-ways between states or groups of states that have relatively the same economical, political or cultural power. The passive globalization implies the existence of correspondences between states or groups of states, there are visible differences between the economic and cultural policy. In this respect, globalization involves discrepancy between states those issuing values and those that receives these values.

3. NTIC AND GLOBALIZATION

The problem of a culture of the management of implications of globalization, default management information provided by the media or the internet, are an important subject to this study. For they serve to shape the trends of cohesion and the trends of disintegration and conflict, with even major impact in terms of interests and relations between states.

There is a growing concern in the world about standardization and uniformity brought by modern civilization. The global economy, commercial exchanges, unprecedented movement of goods and people, and especially the circulation of information made the lifestyle, tastes and cultural interests to be shared on a global scale. The richest nations at the same time and most influential nations. Local identity, smaller languages and cultural diversity are threatened. The new technologies hasten the spread of patterns, models and habits (Oberländer-Târnoveanu, 2006: 41).

Globalization involves transnational spread of certain practices, principles and ways of operating from a hegemonic group. We are thus witnessing a stratification during which formed a new socio-cultural hierarchy in the world (Bauman, 1999). The phenomenon is produced by the fact that their adoption occurs locally, which implies an overall consumption. The creators and supporters of global consumption, as well as large companies and global brands, by the services and items they provide gives most often experiences anonymous, devoid of personality, which lead to uniformity. One of the consequences is that fades uniform desire to give each other something really; so we talk about social forms usually designed and controlled at the central and devoid of significant content (Ritzer, 2010: 57). Uniformity may even involve cultural alienation of the premises, which sometimes seems to be the best solution in the comfort and continuity of existing societies, crowded and rushed. For, on the one hand the

modern man, willing to work freely and unhindered, claiming diversity, which often lacks substance, and on the other hand, the availability of goods, through cheap prices of their is extremely useful those with a very low standard of living.

According as the cheap technology of information contribute to the spread of information beyond the borders of individual countries, the globalization is widening. New media, especially the Internet, cheaper and simultaneously with enormous potential of penetration beyond the political, administrative or social boundaries, are proving not only vectors of transmission of information on a global scale, but and tools capable of transmitting culture of a community (Arizpe, 2000: 14).

Through global communication systems are put immense pressure on spatiality so that individuals belonging to different spaces, different nations, come to share certain common values and live in common certain events. We are talking about the birth of the global culture. The global culture is the kind of culture that provides technical solutions to problems of globalization. The phrase can define any type of identity and is characterized by eclecticism, universality, timelessness and technicism.

Global culture promotes the emergence and development of web culture. It is based on a complex system of information freely accessed, reused and redistributed by. It was developed especially with the development of Internet and communications through the widespread use of large databases (big data) and by connecting of individuals through social networks. The web culture can manifest either as institutionalized or non-institutionalized form. When we talk about institutionalized form, this means to refer to the cultural material digitized (collections, artworks, books and other publications, audiovisual material, photographs, archival, archaeological sites and monuments etc.) of institutions own cultural heritage and the possibility of distributing and reusing it through a license that does not require copyright limitations. Development and spectacular evolution of new technologies of communication and information and require a new paradigm for the functioning of the cultural market, adapting copyright to the digital age, for development of participative work with the active involvement of the public, to use software of open source in the artistic and creative industries.

The web culture, manifested in its institutional form or not, developing new models of interaction in an increasingly interconnected world. It facilitates the access to a very broad spectrum of cultural products, which in the long term, lead to an effect on consumer education. Moreover, the use of open data in the development of digital applications enable new ways of participation in culture and an active dialogue between individuals involved and sometimes even between citizens.

4. CONCLUSIONS & ACKNOWLEDGMENT

We are living in an age where understanding the idea of cultural identity requires a contextualization of what we call universal culture or rather global culture. We are talking about a kind of cultural eclecticism that works on the basis of common rules and standards, producing a mandatory distribution of a mixture of values and non-values, which are reflected in the human behaviors. This axiological distribution based on the export of cultural models and the imposition of some of these, involves the development of specific interaction patterns. Standardization and uniformity represents one of the risks of this phenomenon. We are talking about a system of cultural and behavioral standardization that is specific to globalization, and that is promoted, among others, through television, the Internet and networks of global electronic market. This system requires a mass culture based on the exploitation of some symbols that become universal landmarks of ordinary anchorage. The globalization, complex phenomenon of the age that we live, shrinks distances and times, relativize and streamlines the new, makes the axiological systems become universally accessible, stimulates communication, creativity and competitiveness, and change referential criteria.

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