INVESTIGATING THE RELATIONSHIP BETWEEN GLOBALIZATION OF CULTURE AND ETHNIC IDENTITY

AUTHORSHIP
Naser Rezapour
PhD Student in Political Sociology, Islamic Azad University, North Tehran Branch, Iran. Corresponding Author.
ORCID: https://orcid.org/0000-0001-9028-8770
E-mail: rezapour.naser@gmail.com

Talieh Khademian
PhD in Sociology, Assistant Professor Islamic Azad University, North Tehran Branch, Iran.
ORCID: https://orcid.org/0000-0002-4402-0084
E-mail: sonia_khademian@yahoo.com

Hamid Pouryousef
PhD in Sociology, Assistant Professor, Islamic Azad University, North Tehran Branch, Iran.
ORCID: https://orcid.org/0000-0002-6939-1762
E-mail: h_pouryousef@yahoo.com

INTRODUCTION
The process of globalization has made it possible to communicate between very distant people. Due to the compactness of space and time, this process has made the social space within the framework of political, cultural and natural borders more inefficient and has placed people in a unified(one) social space and has provoked actions. The situation of globalization and its impact on the culture, ethnic and national identity of countries, including Iran, is one of the most important challenges in any country, including Iran. Globalization is a two-faced phenomenon. Which is both distancing and detente, linking and unbounding, identity and de-identifying. The process of globalization is neither positive nor negative. Globalization is a kind of adaptation and depends on the ability of countries to adapt to new conditions and is a condition for the ability and readiness of countries to enter the competition (SHAFIEI, 2003, p.37). Ethnic identity is one of the middle identities in the age of modernity, which goes beyond individual identity and is lower than national identity. With the renaissance and formation of the Industrial Revolution, urbanization, religious reforms, political revolutions, the emergence of modern governments, etc., changed its nature and separated from the inherently rigid form and took on a fluid and changing form in a way that people in the modern world were able to simultaneously choose different identities for themselves and adopt ethical, national, religious, etc. identification labels (MAHDAVI NEJAD et al, 2010, p.116).

Today, ethnic identity and ethnocentrism have become one of the most important global issues and ethnicity as a social construct and the product of people's daily experience in the modern world and in the context of the process of globalization, is a very important factor in shaping consciousness also individual and collective memory based on the legacy left by the group tradition. The meaning of identity has been in crisis due to the transformation and change of lifestyles caused by the characteristics of modernity, and in the meantime, ethnic identities who, due to political, economic, cultural or religious reasons, consider themselves subject to discrimination and injustice, or claim they are superior or have been forgotten for reasons such as the superiority of national identity, distance, religion, and so on, have used global tools (virtual social networks and cultural means) to expand their indigenous and ethnic culture and to identify and unite their ethnic across borders and in different places. They benefit this space to express petitions, demands of identity and protest movements.

According to Jenkins (1996), globalization creates a kind of crisis of identity and meaning in different societies of the world through factors and mechanisms such as the emergence and increasing development of virtual society. Therefore, different individuals and strata resort to methods and solutions to solve this crisis, of which various types and forms of cultural specificities are an example. In fact, globalization through the reconstruction of space and time, the permeability of borders and the dramatic expansion of social space, to some extent, destroys the resources and conditions necessary for traditional identity and meaning. As a result, a crisis of identity and meaning arises and the reconstruction of identity becomes inevitable. Some people believe that overcoming the crisis depends only on resorting to traditional sources and methods of identity building, and thus provides a suitable social context for various forms of cultural specificities and ethnic tensions and identity crises (REZAEI AMINLOUI and DILAMGHANI, 2018, p.109-114).

When cultures blend together, people acquire some cultural characteristics from the cultures of others and some from their own culture. If the effects of cultures are contradictory, some
interactions create stress (TRIANDIS, 2004, p.117). As a result of globalization, the connection between a common past and a common present is destroyed and the existing traditional order based on exclusive places and meaningful and identity-building discontinuities is destroyed (GOLMOHAMMADI, 2002, p.236). The existence of different ethnic groups within the ancient society of Iran has provided the basis for cultural and social trade throughout history. At the same time, it has been useful and productive and has prevented the Iranian society from standing still. It has become an important component of Iran’s cultural identity and has determined its dynamism. The permanence and continuity of Iran’s cultural identity throughout history is due to groups. Saleh has been different ethnic groups such as Kurds, Azeris, Lors, Baluchis, Turkmens, Arabs and Persians (SALAH, 2010, p.129-130).

Due to the expansion of global communications and media facilities, the opportunity has arisen for Iranian ethnic cultures to present their culture in the desired way and to insist on the existence of a different and distinct culture from the national culture, which in the long run poses challenges. For Iran, the emphasis of local and ethnic elites on their cultural differences (such as customs, type of sociability, ethnic issues, etc.) has led to local culture and identity in recent years in a prominent position compared to national culture and identity (SALEHI AMIR and HOSSEINZADEGAN, 2011, p.41).

Of course, the impact of globalization on ethnic identity depends on the challenges of ethnic groups in society and the utilization type of universal tools. According to Wang (2007) in the process of globalization of individuals they can build a new culture by converging and joining the global culture, or they can defend their identity against the culture of their tribes against the superior culture by producing content and equipping people with ethnic knowledge. Ariel (2012) also believes that the connection between globalization and ethnic identity is not definitive, but the degree of attachment and interest in globalization and the attractiveness of the dominant culture, which leads different ethnic groups to global culture and identity.

On this basis, a dynamic identity and a healthy society depends on the degree of national dignity and belonging of the members of the society, especially the youth whom are considered as the potential and social capital of the society, that the social and cultural changes of this generation are the source of change in other dimensions of the society. Their ethnic cultures, or in interaction with other ethnicities and cultures of students, change their identity, or rethink their identity, and social and cultural change of this generation is the source of change in other dimensions of society. The main issue now is whether globalization and global tools have played a role in promoting the culture and identity of Iranian ethnic groups or have caused the destruction of ethnic identity.

REVIEW OF LITERATURE

- Rezaei Amanloui and Dilamghani (2018) in an article entitled "Analysis of ethnic identity crisis in Iran in the context of globalization and cyberspace with a sustainable science approach with emphasis on Giddens and Habermas theory by reviewing research in the field of ethnic identity found Globalization and the global media have shifted the responsibility of identity-building by penetrating borders and freeing society from the spatial context, arguing that the development of communication and the advancement of cyberspace and modernity have led to ethnic change, including the intensification of localism. Extreme ethnic identities, the fragility of the nation-state model as well as the gap in national identity, the generalization of social and ethnic gaps and divisions, the reverse movement from society to society, the imposition of unequal cultural relations and the increase of surplus value in cultural exchanges, weakens a person,

- Beheshti and Haghmoradi (2017) in an article entitled "Meta-analysis of studies related to the relationship between ethnic and national identity in Iran with emphasis on the role of the media" with analysis of 50 scientific-research articles on ethnic and national identity in Iran found the media and global spaces have strengthened ethnic identity politically, and globalization has led to the strengthening of ethnic identities through the introduction of subordinate identities (marginal and isolated identities). The use of today’s digital media, which is based on satellite and Internet communications raises awareness and displays ethnic identity, but leads ethnic groups to unify and weaken ethnic identity in order to achieve their
Investigating the relationship between globalization of culture and ethnic identity

 rights.

- Alipour et al (2016) in an article entitled “Study of the process of cultural globalization and its impact on the national and ethnic identity of the Kurds” Surveyed 235 undergraduate and doctoral students in Kurdistan province -emphasizing the views of Giddens and Lerner, they found that modernity and the globalization of culture challenge national values and national belonging to society by increasing the sense of deprivation, discrimination, and right-seeking, and by magnifying Kurdish events. Tools and elements of modernity focusing on the political field of Kurdish ethnic identity, such as: the importance and maneuver in the formation of local parties, participation and seriousness of Kurdish political demands, the priority of Kurdish films over Iranian films and the correctness of Kurdish representatives in elections , Strengthens the political identity of the Kurds and weakens ethnic identity by attracting them to the world arena and injecting Western models and values and individualism, rationalism and attracting young people to use Western products and modern and Western identities.

- Ariely (2019) in an article entitled “Globalization and the connection of ethnic identity” with a survey of 149 people from 74 countries in the field of globalization, found that ethnic identity is a kind of collective identity, rooted in past symbols, memories and The values associated with a particular territory that distinguishes itself from other countries are not easily fused into global culture if we are consumers of global goods, services and information and culture and do not produce content in this area. We seek a homogeneous global identity. In fact, the reduction of individual affiliations to national identity and the problems of individuals in relation to place leads to a decrease in the status of ethnic and national identity and the authority of global identity

- Yuki (2019) in a dissertation entitled “Modernization, Social Identity and Ethnic Conflict” examines the effects of modernization on ethnic identity and ethnic relations, has found that modernization has led to increased ethnic differences, conflict and the domination of ethnic and global identity over national identity And with the spread of uniform and universal identity, it has weakened ethnic identity. Modernization by changing lifestyles, industrial products, changing lifestyles, changing the way of interaction and education and urbanization, promoting and benefiting from communication and information technologies and consumerism, changing some values and traditions and traditional and dominant ethnic lifestyles. It has sometimes destroyed and widened the gap between national and ethnic identities. Through soft power and the ability to compare ethnicities and create a gap between ethnicity and nationality, ethnicity has transformed perceptions of their current status and increased ethnic tensions.

- Chutia (2018) in an article entitled “Globalization And the Challenge of Tribal Identity Crisis in Northeast India ”by stating the situation of the seven sister of northeast India, which has distinct social and political characteristics, and by examining secondary information and the results of an online report, finds that globalization emphasizes industrial production Creating endless human needs, changing information resources, using technology and communication in all areas of life and production, led to the disruption of identities and social and cultural issues. Globalization in these tribes leads to:Increased individualism 2- Identity crisis: has led to ethnic extremism and 3- Globalization has led to economic growth using traditional skills and entrepreneurship. Globalization is changing the ethics of tribal society to a whole new culture and system. And this region of globalization has on the one hand increased tensions and eliminated some traditional values, but on the other hand has led to the awakening and strengthening of ethnic sense and belonging (some fear the crisis of anonymity to spread and introduce this ethnic identity).

- Hudson and Barendregt (2018) in a book entitled “Globalization and Modernity in Asia” with emphasis on the universal theory of Erich Beck and McKenzie and with reference to the characteristics of globalization, globalizing and modernity is discussed the role of modernity tools and global models in the cultural, political and social spheres of Asia. Cultural currents have transcended borders through global means, leading to cultural traffic and transforming citizens’ sensitivity to their culture and values, and to economic and political boundaries. Global instruments, by performing songs, dances , public protests and marches, gatherings, mobilizing people and live street art, increase people’s awareness of global situations and events and introduce people to all over the world, but modernity. By creating a common
language in cyberspace (such as the use of stickers and signs), calling for a comfortable life, materialism, consumerism in the pursuit of profit, questions the ethnic values that were based on work and effort and empathy, and by Making movies and advertising elements of Western life, emphasizing rationalism and secularism, undermines the ethnic and religious identity of users and makes them absorb the identity of the world.

- Bitrus (2017) discusses the role of global tools and the globalization of culture in Africa in an article entitled "The Impact of Modernity on African Globalization". For him, modernity is a global phenomenon, affecting the entire life of living communities. Modernity affects not only the form but also the quality of relationships and more on the cultural and religious aspects of societies. Modernity, by promoting the capitalist style, military power has weakened traditional habits and customs and has increased skepticism among individuals and changed the shape and structure of families, and by emphasizing equality reduces gender inequality even in Sexual desire has been. But given that traditional values among African people are rooted in their religious beliefs, modernity has not completely eliminated tradition. Globalization has also widened the gap between rich and poor. In the global approach, people are often friends for economic gain, and the poor are often lonely, degraded, and alienated, and intimacy has diminished family ties to human values.

- Manago (2015) in an article entitled "Media, Development and Identity" surveying of 12- to 17-year-olds in the United States found that cyberspace provides opportunities for teens and young adults to freely choose their identities while being entertained, displaying on virtual pages and working in this space, away from the control and pressure of tradition (ethnic hobby). Virtual sites are generating new values, norms and patterns that are producing a modern identity that influences users' links and lifestyles, and the person is constantly concerned about the judgment of others and spends a significant part of his life buying, changing his appearance and lifestyle, and by emphasizing material values and welfare, many moral values become meaningless.

- Ackah (2014) in an article entitled "Tradition versus modernity: aspects of lifestyle and living conditions" with reference to the environment in the world has addressed the role of modernity and Western modernity in changing and deviating the lifestyle of Ghanaians. According to him, modernity has changed the form and pattern of the family by expanding formal education, increasing media power, expanding cyberspace around the world, and producing technology. In the modern world, the connections between people depend more on economic, political or professional relations, than on kinship and strong tendencies towards individualism, secularism and the nuclearization of the family, and people seek more diversity and prosperity, even The nature of leisure and division of labor has also changed in the form of modernity and affairs have become more specialized. In general, in order to increase interactions and change the social and cultural policy of the modern world, the lifestyle of the African people has changed and with the tendency to modern lifestyle along with comfort and facilities, values and ethnic cultures that produce traditional lifestyles were diminished and sometimes eliminated (Handicrafts were value-driven beliefs about consumption (as much as consumption, sanctifying the environment, emphasizing the role of men and women, the extended family, etc ).

- Yemenedzi and etal (2014) in a book entitled "Representation and re-introduction of identities in the world" emphasizing the theory of Giddens, John Tomlinsol, the statements of Paul Gilroy and Stuart Hall in two chapters, have dealt with the issue of identity and the process of globalization in the formation of mixed identities. In their view, the tools of modernity and the modern way of life have expanded the phenomenon of multiculturalism and globalization In virtual exchanges and communications, people become acquainted with their cultural, national and linguistic elements and values, literature (cultural identity), and many issues such as racism, gender and the environment, etc., have taken on a global form. Entry and activity in cyberspace and the modern world are an important factor in analyzing, eliminating and proving the culture of societies and representatives of cultures in the modern world. For them, identity is a structure whose existence in the modern world is endangered by modern tools. Top powers like the United States challenge users’ identities by making films, releasing music, special literature (emphasizing the American language as a common language), and promoting American and McDonald’s life patterns, and by falsely promising freedom and
equality of identities. Attracts ethnic and personal global identity.

- Beddington (2013) In a book entitled “Future Identities and Identity Change in the UK in the Next 10 Years”, examined the documents and studies of 100 universities and found that as young people became immersed in digital life, identities changed and society moved towards more secular and material interests and antisocial behaviors have increased and in the next 10 years the trends and patterns of life will also change with virtual connections and many values and social norms based on traditional values will be devalued and becomes meaningless and individual interests, rationalism and political identity become more important. users’ activities in cyberspace also publishing private photos and videos in this space indicates cultural change and the reduction of privacy, besides the posts and activities of users show that they embrace Western values and cultural patterns (consumerism, justice, liberalism, etc.) in order to gain prestige and others approval. In this way, the form and nature of identity will become more global in the coming years. Over the next decade, identities in Britain are likely to undergo significant changes, and identities will be absorbed by global identities.

Sam Sander and Babu (2013) in an article entitled “Globalization, Mobility, Identity and Consumerism: An Analysis of the Emergence of Unsustainable Consumption” by drawing a pattern of globalization in the capitalist system believe that the global system and the capitalist system are producing homogeneous identities that have overshadowed cultural, economic, and social identities. Individuals in the modern world, through the propaganda of global media, consumerism, and new patterns, have created multiple identities for individuals, an identity based on unnecessary consumption and support for Western politics and lifestyles, in which culture and cultural values lose their value and function or are devalued, and via social media by engaging users in the Globalization subject such as the environment, global justice, poverty, human rights violations, economic problems, etc. have led to unity, awareness and increased activity of virtual partnerships, and individuals become part of the world and even their individual and ethnic affiliations in Global affiliations and problems are eliminated, the land becomes meaningless, and life patterns change.

Baruchello (2011) In a dissertation entitled “Self-Knowledge in Modernity”, investigating studies in the field of modernity and modernization on people’s lives and finds that society and life trends have changed significantly through modernization processes, and modernity and The modern lifestyle not only injects new identities into adolescents and young people, but also shakes the identities of other members of society, which is derived from traditional and familial (ethnic) identities, in a way that individualism, risk, and acquisition, Comfort, gender equality, nuclear family, narcissism, freedom and power of choice, Has become part of the features of modern life, which is changing social structures. People broke away from their traditional ties, beliefs and social relations, the experience of historical continuity was disrupted, and thus people lost their traditional support networks and were forced to trust themselves and their personal destiny.

Conversi (2010) in an article entitled “Globalization, Ethnic Conflict and Nationalism” Examining the state of modernity and globalization among ethnic groups, he found that the modernization of societies and globalization, by inciting individuals to nationalism and patriotism, indirectly led to increased tensions and conflicts between ethnic groups, globalization and Americanization. The globalization of cultures has led to the transformation and intensification of ethnic hostility, the growth of capitalism due to globalization has led to increased cultural poverty and incitement of ethnic groups to ethnicity. Modernity has led to an increase in identity crisis and a decrease in ethnic tendency by using cultural tools, propagating the Western lifestyle (becoming Hollywood) and using its symbols as an utopia. Theoretical base Cultural globalization is the formation and expansion of a particular culture in the global arena, this process creates a wave of cultural homogeneity in the world and challenges all cultural specifics. One of the important issues related to the process of globalization is the question of the survival or continuation of ethnic identity in the course of the great movement of the world economy and culture. On the one hand, some scholars believe that globalization primarily promotes the phenomenon of local and ethnic identities, and on the other hand, other researchers either speak of or are in favor of the integration of local identities into universal identities. That local differences occur more in the form of ethnic identities versus globalization.
THEORETICAL FRAMEWORK

There are different views in the field of globalization of culture, the most important result of which is relativization in the field of culture and then the crisis of identity and meaning. The Frankfurt School, neo-Marxists, and most thinkers in Third World countries equate globalization with the elimination of culture, identity, and meaning. This group does not see globalization as a natural process, nor a historical and intellectual event, nor an increase in the awareness of nations, but as a phenomenon in the serious West or new imperialism in the field of cultural imperialism. Cultural integration and homogeneity, followed by the globalization of modernity, culture and civilization of the West and its domination of other cultures, and as a result, the decline and elimination of culture, meaning and identities (cultural decline) (POUR HASSAN DARZI, 2009, p.51).

The United States is spreading its culture widely and directly around the world. This issue is not limited to information and media and even manifests itself in behavior and customs (such as McDonaldization in the food industry and the spread of Western food culture practices in non-Western countries), although some experts such as Ritzer consider this to be the case. Universal rationality is known, which can also be manifested in the rationalization and standardization of consumption, but some, like Halton, “criticize American culture, claiming that it is capitalism that has become globalized, not American culture, in fact this is colonialism (GOLMOHAMMADI, 1381: 103).

In colonization, cultural transformation takes place with the aim of destroying and weakening ethnic and national culture and dominating Western values and culture. The strategy of unification has been developed by changing the divine and monotheistic worldview to a humanist and secularist worldview and generalizing the values of Western life in the world community (WAEZI, 2008, p.144).

Some see cultural globalization as the development, expansion, and flourishing of particular cultures in the global realm. This approach, presented with optimism and originality to specific cultures, did not believe that globalization had the power to eliminate or digest cultures or be able to formulate and draw a single culture as the dominant culture in the process of unification. But it should be considered the expansion of rationality in culture, meaning, identity and values and specific social norms and exchange between them. He said that modernity causes the entanglement of cultures, which leads to the expansion of cultural and social aspects (the fatness of culture)(POOR HASSAN DARZI, 2009, p.53).

According to Peterson, culture is the most important and richest source of identity, individuals and groups always identify by using different cultural components and elements. Because these components and elements have a significant ability to meet human needs to be differentiated and integrated into the collective. Culture is a category-oriented difference and forms a particular way of life. This difference and quality not only makes it possible to identify, but also gives meaning to human life. In traditional societies, culture could do a good job of creating identity, because it had a very high ability and ability to make a difference and make sense (Khaleghi, 2004, p.78). According to Robertson, in the twentieth century, culture, is, the same values and practices that are accepted by a particular society and are perceived in a home and global network. all cultures are special and unique. All groups are algebraic, and when viewed from the perspective of this global matrix, they can address others and another culture in front of themselves. This globalization is a mixture of particularism or globalization specificity. The idea that this issue is raised, that there are always values and commonalities, that human societies have in common. Certain groups also come from all over the world. They have developed the idea that human societies have something in common in general, and this commonality gives rise to global ideas (such as human rights and economic theories of World Bank). Robertson emphasizes the need for a multidimensional, pluralistic removal of the world system, which includes multiple local, national, and cultural identity (ROBERTSON, 2002, p.33). Thus, in today’s world where people are influenced by many cultures, a culture can survive that meet the material and spiritual needs of individuals. Identity requires some kind of choice. Therefore, it is necessary to develop such cultural contexts for strengthening one’s identity, that people have sufficient reasons to choose the symbols of their identity.

However, the process of globalization, by disrupting the monopoly space and destroying the
immunity of cultures, greatly reduced their ability in the field of traditional identity building (MOKHTARI, 2008, p.115). According to Robert J. Dan. “Identity instability in the modern era is influenced by eclectic consumerism, the growth of tastes, different lifestyles, immigration, transnational capital, communication technology, cultural exports, democracy, social movements, changing class arrangements, the change of authority of traditional identities (JAY DAN, 2015, p.63-69). According to Stuart Hall, “Modernity, like a nation-state that may seek cultural unification, imposes its cultural hegemony on other societies. But since different races and societies have a vested interest in their sources of identity, They do not simply abandon their identity elements and even expose their local cultures to the cultures of other nations through the media. (exchange between national and global culture), the level of interest in ethnic identity and how to use social networks (space Virtual) affects the ethnic attitude of users and this space is a place to represent and revive the hidden part of ethnic identity and a place for political awakening of ethnic identity (HALL, 2004, p.248).

The intensification of the process of modernity and globalization, followed by increasing changes in individual and social life, has led to changes in attitudes, expectations and desires of individuals in different groups. Characteristics of modernity such as increasing education, political participation, profitability, urbanization lead to the change of traditional societies (ethnic identity). The process of modernization affects the process of socialization, and the socialization process, in turn, shapes political attitudes and behaviors, and political mobilization in this period is based on urban and collective identity, which leads to the disappearance of old allegiances and the gradual decline of traditional values (VAGHARI, 2019, p.235).

In terms of Anthony Giddens One of the most important indicators of modernity is that people have decisions and choices that do not have divine and traditional support, but are rational and secular and in the light of new knowledge and information. This is what the core is. It is the core of rethinking modernization. Accordingly, personal identity in the modern age is a phenomenon that people are constantly working on, that is, people are constantly creating and correcting their identity and constantly reviewing who they are and how they became (GIDDENS, 2005, p.25). The globalization of information and communication technologies has made people in different regions aware of the lifestyles, values and behavioral norms of other parts of the world. This can lead to changes or strengthening of lifestyles, values and norms (GIDDENS, 1998, p.95-97), modernity creates radical changes in the quality of daily life and affects our most private experiences.

Modernity penetrates deeply into the heart of the identity and personal feelings of individuals and the personal identity of the individual is strengthened by the social conditions of the modern world. global culture causes cultures, while recognizing themselves and strengthening local consciousness, should turn to the coexistence of culture and the use of the heritage of civilization and world culture, and move rationally towards the teachings of global strength, local consciousness, and “think globally and act locally.” Individuals resort to traditional identity-building resources and tools to escape the identity crisis, and ethnicities in the defensive response to the process of globalization rebuild and revitalize ethnic identity, and this time choose ethnic identity with awareness and interest.

According to Malcolm Waterz, modernization and globalization is a social process that removes individuals from geographical constraints on social and cultural relations and raises public awareness. In his view, the three main features of the capitalist system, industrialization and rationality has changed the characteristics and way of life and desecration, rationalization and materialism and the principles of increasing interactions and expanding the range of communication are the main principles of modern life and people are constantly communicating with many (Anonymous and strangers) people through global tools such as virtual social networks. But the development of modernity is such that it gradually takes on parts of human life in global contexts (globalization), on the other hand, value systems (culture) and the system of economic exchange (materialism) and politics (emphasis on value such as freedom, democracy, and human rights) have also changed in this space (WATZER, 2000, p.95-97).

Consumer sovereignty draws various institutions, governments, and societies toward specific cultures and symbols. McDonald’s, jeans, pop music, etc. are cultural symbols, which impose
consumer domination on different societies and create a kind of homogeneity between different societies, but this homogeneity is intertwined with differences and disagreement, and does not lead to the unity and uniformity of human cultures. In other words, the tools of modernity and globalization lead to a miniaturized world (loss of space and place), individualization (increasing interactions without borders and scope of choice), convergence (uniformity of consumer taste), globalization (the possibility of using any nation and group of facilities and technology). These technologies (virtual social networks) make it possible for people to be immersed in a world of signs and values. Multicultural and diverse cultures present themselves to individuals in this way, and in this way, individuals rediscover their identities and values and expose people directly to different cultures. According to him, the nature of modernity and increasing the scope of cultural communication does not lead to the elimination and unity of culture. Shortcomings and deficiencies of the government on the one hand, global tools, increasing communication, immigration, moral spheres (diminishing religious values), shrinking the world and on the other hand emphasizes of modernity on idea and freedom, leads to a change in the political part of ethnic identity and identity-seeking.

**METHODOLOGY**

The present study is applied in terms of survey method and quantitative. The statistical population of this study includes all Iranian ethnic groups living in Tehran, including the Cochran’s formula, the sample size is 384 people and the multi-stage cluster sampling method is used. A questionnaire was randomly completed for all students who were not of Tehranian origin and belonged to a certain ethnicity (Turks, Lors, Kurds, Laks, etc.) in different grade and fields. The research tool is a researcher-made questionnaire and a unit of analysis is at the micro level. The validity of the questionnaire is based on formal validity and with the emphasis of experts in the field of ethnic identity and theoretical concepts. For this purpose, a prototype consisting of 35 pre-test questionnaires (preliminary test) and then using the data obtained from this questionnaire and with the help of SPSS statistical software, the confidence coefficient was calculated by Cronbach’s alpha method, which alpha coefficient for variable Ethnic identity was (0.84) and for globalization of culture was (0.82), and because it is above 70%, it can be inferred that the questionnaire has the necessary reliability. According to Giddens, cultural globalization, is a kind of evolution of space-time, that has brought information waves into different boundaries through new communication information technologies. Therefore, in the definition of globalization, we can refer to compactness, entanglement, interdependence and increase its awareness.

Globalization of culture has been measured based on the tendency to global identity (tendency to global identity on the sense of superiority and value of Western history and culture over ethnic culture and identity), consumption of culture (use of cyberspace, Western cultural industries) and modern socialization (acceptance of norms and values and global attitude as practice). Ethnic identity is a sense of attachment and loyalty to the group that causes solidarity between individuals and creates a connection or a feeling of being in a way that the individual considers himself an integral part of her group. (NAWAH and HEYDARI, 2016, p.74) which based on the individual’s level of interest and belonging to ethnicity, culture, language, ethnic values and beliefs have been studied in three dimensions:

1. historical and cultural (use of ethnic names in naming, interest and familiarity with arts, celebrities and ethnic epics and historical sites and Ethnic foods and industries, adherence to local customs and literature and indigenous literature),

2. Political (observing the news and daily events of the people, praise of political elites and ethnic struggle, readiness to defend the territory of the region, belonging to the region of birth and preference and priority Living in your hometown in other parts of the world, ethnocentrism, membership in ethnic groups in real and virtual space, importance and priority to the position of ethnic elites in political positions, belief in ethnicity, giving priority to ethnic investors for Invest in the region, readiness to cooperate with border tribes and belong and defend the interests of ethnicities against national interests) and
3. Social marriage in the same language, travel in the same language, helping people in need in the same language, addressing problems. Ethnicity, friendship with people of the same language, referring to people of the same language to meet the needs, voting in the same language in any kind of election. Abbott, interest in local television programs, listening to local songs and gathering information about local culture).

**FINDINGS**

According to the results of Table 1: The degree of desire and the tendency to ethnic identity is (49%), social identity (57.8%), cultural and historical identity (42.7%) which are at large extent and political identity (49%) and tendency to global culture is moderate.

**Table 1.** Percentage distribution of respondents according to the orientation of an ethnic identity and modernity

<table>
<thead>
<tr>
<th>Statistics variable</th>
<th>Mean</th>
<th>Median</th>
<th>Mode</th>
<th>St. dev</th>
<th>Low</th>
<th>Medium</th>
<th>High</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social identity</td>
<td>31.47</td>
<td>32</td>
<td>32</td>
<td>5.87</td>
<td>3.4</td>
<td>38.9</td>
<td>57.8</td>
</tr>
<tr>
<td>Political identity</td>
<td>33.98</td>
<td>14</td>
<td>37</td>
<td>6.33</td>
<td>8.9</td>
<td>49</td>
<td>42.2</td>
</tr>
<tr>
<td>Cultural identity</td>
<td>16.52</td>
<td>16</td>
<td>16</td>
<td>3.46</td>
<td>15.4</td>
<td>41.9</td>
<td>42.7</td>
</tr>
<tr>
<td>Ethnic identity</td>
<td>81.69</td>
<td>81</td>
<td>78</td>
<td>12.17</td>
<td>14.3</td>
<td>36.7</td>
<td>49</td>
</tr>
<tr>
<td>Globalization of culture</td>
<td>78.36</td>
<td>78</td>
<td>74</td>
<td>13.25</td>
<td>17.7</td>
<td>49</td>
<td>33.3</td>
</tr>
</tbody>
</table>

Source: Search data.

In order to examine the test and analyze the data, first the normality of the data has been investigated, and the closeness of the arithmetic mean (81.69) with the arithmetic with the median (81) indicates the absence of outliers. Also, the results of Kolmogorov-Smirnov and Shapiro-Wilk test in the distance between the confidence levels of sig=0.019 and sig = 0.048 respectively, show a significant level, which due to the higher significance level of Sig=0.054 confirms the symmetric and Normal distribution of ethnic identity variable, and the Q-Q: Box plat diagram also shows that the dispersion of the sample is on the normal line, which confirms the symmetric and normal distribution of data variables.

**Table 2.** Kolmogorov - Smirnov test

<table>
<thead>
<tr>
<th>Kolmogorov - Smirnov test</th>
<th>Shapiro-Wilk Test</th>
</tr>
</thead>
<tbody>
<tr>
<td>Statistics</td>
<td>df</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Search data.

**Hypothesis 1:** According to Pearson test, there is a significant relationship between modern identity and ethnic identity (f = -0.74). In other words, with the increase of respondents' tendency towards modern identity (acceptance of modernity elements of equality, rule of law, denial of religious and family values, Western human rights and individualism, tendency towards globalizaton and Western attitude) their tendency and interest in ethnic identity decreases. Individual identity and social dimension of modern identity (belief in gender equality, religious equality, belief in the naturalness of cultural and social change and belief in democracy, political participation and human rights), epistemological dimension of modern identity (attention to the values of rationalism, materialism There is a negative and significant relationship between individualism, progressivism and negation of destiny, sentimentality, tendency towards globalization and Western attitude (Westernism) and the greatest impact is related to globalization. On the other hand, with increasing global awareness, the level of ethnic affiliation also increase.

**Table 3.** Pearson test between modern identity and ethnic identity

<table>
<thead>
<tr>
<th>Variable</th>
<th>Global Awareness</th>
<th>Social dimension</th>
<th>Epistemological dimension</th>
<th>Globalization of attitudes</th>
<th>Western attitude</th>
<th>Modern identity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethnic identity</td>
<td>r</td>
<td>-0.206</td>
<td>-0.537</td>
<td>-0.459</td>
<td>-0.655</td>
<td>-0.605</td>
</tr>
<tr>
<td></td>
<td>sig</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
</tr>
</tbody>
</table>

Source: Search data.
Hypothesis 2: According to Pearson test, there is a significant relationship between cultural consumption and ethnic identity ($r = -0.34$). In other words, the amount of targeted activity and content production in cyberspace in the field of ethnicity and interaction with ethnic groups for ethnic demands and awakening increases belonging to ethnic identity, but the use of Western culture industries, reduces respondents’ belonging to ethnic identities, industries, and cultural artifacts.

Table 4. Pearson test between cultural consumption and ethnic identity

<table>
<thead>
<tr>
<th>Variable</th>
<th>Targeted activity in cyberspace</th>
<th>Use of cyberspace</th>
<th>Watch Western movies and works</th>
<th>Cultural consumption</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethnic identity r</td>
<td>0.477</td>
<td>0.391</td>
<td>-0.254</td>
<td>0.344</td>
</tr>
<tr>
<td>sig</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
</tr>
<tr>
<td>Total</td>
<td>384</td>
<td>384</td>
<td>384</td>
<td>384</td>
</tr>
</tbody>
</table>

Source: Search data.

Hypothesis 3: According to Pearson test, there is a significant relationship between modern socialization and ethnic identity ($r = 0.40$). In other words, with the increase of respondents’ tendency to global norms, values, individualistic and rational global political attitude (modern socialization), their tendency and interest in ethnic identity decreases and has the greatest impact on political socialization ($r = 0.61$).

Table 5. Pearson test between modern socialization and ethnic identity

<table>
<thead>
<tr>
<th>Variable</th>
<th>Cultural socialization</th>
<th>Political socialization</th>
<th>Modern socialization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethnic identity r</td>
<td>-0.019</td>
<td>-0.614</td>
<td>-0.402</td>
</tr>
<tr>
<td>sig</td>
<td>0.714</td>
<td>0.000</td>
<td>0.000</td>
</tr>
<tr>
<td>Total</td>
<td>384</td>
<td>384</td>
<td>384</td>
</tr>
</tbody>
</table>

Source: Search data.

In general, according to the results of Pearson test, there is a strong and negative relationship between cultural globalization and ethnic identity ($r = -0.071$). In other words, as respondents tend to have a global and modern identity, ethnicity decreases.

DISCUSSION AND CONCLUSION

One of the main sources of cultural identity with ethnic identity is the cultures in which human beings are born. The process of globalization weakens the existing ties between the nation and the state, abandoning ethnic minorities and allowing nations to re-form across former state borders. According to McGraw, globalization refers to global processes that transcend the borders of nations, unite societies and organizations in a new combination of time and space, and, in practice, expand more interrelationships between different parts of the world. One of the general effects of globalization processes is the weakening of forms of ethnic identity.

Global tools by promoting Western values, norms, and culture, and by emphasizing the values of rationalism, materialism, individualism, westernization, globalization, the negation of destiny (modern identity), and prioritizing legal norms and political knowledge over traditional values, following the global model, self-interest (modern socialization) and promoting a theatrical and luxurious life and paying attention to appearance and consumerism and turning to a comfortable and sedentary life (modern lifestyle) lead to the weakening of ethnic identity.

The results indicate that there is a significant relationship between modern identity and the tendency towards ethnic identity of students of Islamic Azad University, North Tehran Branch, which is in line with the researches of Rezaei Amanloui and Dilamghani (2016); Beheshti and Haghmoradi (2017); Alipour et al. (2016); Arieli (2019); Chutia (2018) are consistent. Beheshti and Haghmoradi (2017) believe that global tools weaken the ethnic identity of individuals by injecting Western and individualistic values and emphasizing freedom, individual independence and selfishness, and the only way to achieve their rights is to join...
them. They know the culture and global identity. According to Chutia (2018), globalization, in addition to its positive consequences for societies, has led to the awakening of ethnic groups, but with an emphasis on individualism and utilitarianism, has led to increased ethnic tensions and ethnic extremism, which has caused ethnic identity crisis. For Giddens, the tools of globalization and the globalization of culture are both strengthening and undermining ethnic identities. World culture, using the tools of modernity, causes cultures, while recognizing themselves and strengthening local self-awareness, to turn to the coexistence of culture and use the heritage of civilization and world culture, and based on rationality to the teachings of global strength, local consciousness and "Think globally and act locally." In the meantime, part of the ethnic identity can be weakened or eliminated. Modernity and its elements can lead to the absorption of ethnicities to the global identity if the individual belongs to ethnicity is reduced.

The results also show that there is a significant relationship between modern socialization and the tendency towards ethnic identity of students of Islamic Azad University, North Tehran Branch, which is consistent with researched by Rezaei Amanloui and Dilamghani (2016), Alipour et al. (2016), Yuki (2019), Bitrus (2017). According to Yuki (2019) and Bitrus (2017) Globalization through soft power and the possibility of comparing races with each other and by promoting the capitalist style, military power has weakened traditional customs and has increased skepticism among individuals. According to Rezaei Amanloui and Dilamghani (2016), the development of global communications and tools leads to ethnic changes, including the intensification of localisms, extremist ethnic identities, the fragility of the nation-state model and the gap in national identity, the generalization of social and ethnic gaps. The reverse movement from society to society, the imposition of unequal cultural relations and increasing surplus value in cultural exchanges.

Of course, the tendency towards cultural globalization and the use of cultural tools has increased the awareness and knowledge of ethnic groups towards the global process and other ethnic groups. Hudson and Barendregt (2018) also believe that cultural currents, through global tools, have transcended borders and led to cultural traffic, changing citizens' sensitivity to their culture and values, and to economic and political boundaries. Stuart Hall believes that the globalization of information and communication technologies has made people in different parts of the world aware of the lifestyles, values and behavioral norms of other parts of the world. This can change or strengthen lifestyles, values and norms. Providing an atmosphere of interethnic interaction, dialogue and the possibility of mutual recognition and understanding of cultural differences is one of the most important opportunities of social networks in the field of ethnicity.

Another precise fabric is the relationship between cultural consumption and the tendency towards ethnic identity. In fact, the use of virtual social networks in a targeted way due to the dissemination of values, culture, history, language, clothing, handicrafts, ethnic problems and issues .. can strengthen the ethnic identity and unity of different ethnicities, beyond foreign borders, but the use of Western industries and Western cultural products in the long run can lead to weakening, reduction and eliminate the values of ethnic identity, as Beddington (2013) and Conversi (2010) point out in their research. Global powers using cultural tools, promoting the Western lifestyle (becoming Hollywood) and its symbols as an utopia have led to an increase in identity crisis and decrease in ethnic inclination. Virtual networks are a good opportunity for cultural representation and ethnic demands. The power and possibility of ethnic mobilization is the creation of content in the ethnic language, as promotion of identity symbols, ethnic demands and content, and so on.

This opportunity can be used through social activities, cultural and historical activities to preserve and globalize ethnic identity, instead of being absorbed in global identity and voluntary identity in the focus of global values and mere affirmation of political values. Users often join ethnic groups and political movements to exchange information representing ethnic culture, believing that cyberspace is an opportunity to tell the truth and show the deprivations, successes, arts, concerns, and motivating factors. The sense of empathy is their ethnicity. Replacing cultural coexistence with the globalization of culture can lead to the elimination of internal conflicts, extremist tendencies toward Western culture, reduced trust in national governments, and feelings of relative exclusion among Muslim minorities, ethnicities, and
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Resumo
O objetivo deste estudo é investigar a relação entre a globalização da cultura e a identidade étnica e a teoria da construção de Giddens e a teoria da globalização de Malcolm Waters como referenciais teóricos. A população estatística desta pesquisa inclui alunos da Islamic Azad University, North Tehran Branch em 2019. O tamanho da amostra usando a fórmula de Cochran é igual a 384 pessoas e as amostras foram selecionadas usando amostragem por conglomerados em vários estágios. Um questionário elaborado por pesquisadores foi utilizado para coletar as informações. Os resultados mostram; Existe uma relação significativa entre identidade étnica e globalização cultural (r = -0.71) e suas dimensões a partir da socialização moderna (r = 0.40), consumo cultural (r = 0.34) e identidade moderna (r = 0.74). Na verdade, com a tendência dos respondentes a culturas e padrões utilitaristas e individualistas ocidentais que correspondem ao estado de direito e ao desvio das normas religiosas e tradicionais, as identidades étnicas são enfraquecidas. Mas o uso proposital de ferramentas globais leva a uma maior consciência e exibição de identidade étnica.


Investigando a relação entre globalização da cultura e identidade étnica

Abstract
The purpose of this study is to investigate the relationship between the globalization of culture and ethnic identity. In this research, Giddens construction theory and Malcolm Waters theory of globalization are used as a theoretical framework. The statistical population of this research includes students of Islamic Azad University, North Tehran Branch in 2019. The sample size using Cochran’s formula is equal to 384 people and the samples were selected using multi-stage cluster sampling. Results show that; there is a significant relationship between ethnic identity and cultural globalization (r = -0.71) and its dimensions as of modern socialization (r = 0.40), cultural consumption (r = 0.34) and modern identity (r = 0.74). In fact, with the tendency of respondents to western utilitarian and individualistic cultures and patterns which corresponds to the rule of law and deviation from religious and traditional norms, ethnic identities are weakened. But the purposeful use of global tools leads to increased awareness and display of ethnic identity.


Resumen
Este estudio investiga la relación entre la globalización de la cultura y la identidad étnica y como marco teórico la teoría de la construcción de Giddens y la teoría de la globalización de Malcolm Waters. La población estadística incluye estudiantes de la Universidad Islámica de Azad, sucursal del norte de Teherán en 2019. El tamaño de la muestra utilizando la fórmula de Cochran es igual a 384 personas y las muestras se seleccionaron mediante un muestreo por conglomerados de varias etapas. Los resultados muestran; Existe una relación significativa entre la identidad étnica y la globalización cultural (r = -0.71) y sus dimensiones a partir de la socialización moderna (r = 0.40), el consumo cultural (r = 0.34) y la identidad moderna (r = 0.74). De hecho, con la tendencia de los encuestados a las culturas y patrones utilitarios e individualistas occidentales que corresponden al estado de derecho y a la desviación de las normas religiosas y tradicionales, las identidades étnicas se debilitan, pero el uso intencional de herramientas globales conduce a una mayor conciencia y exhibición de identidad étnica.