“- What is the truest definition of Globalization? - Princess Diana's death. –How come? - An English princess with an Egyptian boyfriend crashes in a French tunnel, driving a German car with a Dutch engine, driven by a Belgian who was drunk on Scottish whiskey, followed closely by Italian Paparazzi, on Japanese motorcycles, treated by an American doctor, using Brazilian medicines!” (ebaumsworld.com). Funny, but this is the bitter truth. Nowadays, it is not surprising that, being in Baku, you can feel the influence of different cultures on yourself: waking up in pajamas made in Turkey, wearing a dress from China, using a subway carriage made in Russia, studying at a university in English, and having dinner in an Italian restaurant. Seems to be very familiar? Yes, Baku is not the only city that is experiencing globalization. However, it is better to name this process internationalism because a nation does not lose or change its identity while interacting; it just shares its national values with others. This, of course, influences people’s thoughts, daily lives and styles; but the process itself is the process of exchange, not the process of unification. Although globalization has highly tangible influence on the interactions of societies, it will never lead to the full integration and formulation of one global identity because of four main factors.

First, different parts of the world are settled by dozens of ethnic groups with the different histories, traditions, and languages that cannot be annihilated by close interactions among societies. The language and customs of each nation are their ID cards that were given by history and proven by time. This power cannot be damaged by globalization. For instance, when the USSR was formed in 1922, Azerbaijan, as well as some other countries, became a part of it, and for more than seventy years, these nations were living under the name and authority of the same country. During those years, the counterparts shared their customs and holidays, and inter-ethnic marriages occurred. Nevertheless, Azerbaijani did not become Ukrainian, nor did Russians
become Belorussian; those seventy years were too short in comparison with the length of the period in which each of these nations evolved. Therefore, what can globalization do in the independent and democratic world if a seventy-year period in one country was not enough to build a united identity between nations? Similarly, living in the same state since 1948, the Jewish people and “Palestinians in Israel” (as they call themselves) have not able to find a common language to share national values (Lowrance 168). This also shows that a sixty-four-year period for this country has not been enough to find compromise within a single state. It also demonstrates that there is little chance for an emerging global identity all over the world.

Second, no government or a head of a government will ever accept the concept of uniting with the other countries. The passion for wealth and status is a common characteristic for almost every individual. Looking again at the Jewish and Palestinian relationship, the group that is in the majority in Israel is Jewish. The Palestinians are considered a minority whose grievances have reached such a point that they have taken political action (the intifada) to boost their status (Lowrance 169). The reason for the intifada was Palestinian identity: “the greater the “Palestinian” identity, the greater the probability of engaging in protest” (Lowrance 172). In other words, living in one country and observing the same laws for several years, not only did not make any change in the identities of both peoples, but also could not prevent a struggle for power. This “power tendency” exists between Azerbaijan and Armenia in Karabagh, India and Pakistan in Kashmir, and Georgia and Russia in South Ossetia. Each of these countries would like to solve these territorial issues in their own favor. This passion for power started before Christ, has existed for centuries, exists today, and will exist in the future, and, accordingly, will never let nations join in one global identity.

Third, a huge gap between the levels of economic development of countries, especially, comparing rich states to poor ones, will always bar people from having a global identity. The world economy needs to have rich and poor countries because it decreases equality, and, respectively, increases efficacy (Mankiw and Taylor 5). The developed countries either have rich
natural resources, like the South African Republic, Canada or the USA, or educated human
capital, like Japan and South Korea. Both types of rich countries use the scarce resources of poor
countries to develop their economies. This natural course of economic events between countries
in most cases is considered globalization where ‘winners’ and ‘losers’ are affected by the power
geometry of time-space compression (Massey); however, from an economic perspective, it is just
trade between two or more sides.

As one of the ten principles of economics states, trade can make everyone better off
(Gregory and Taylor 8). Nevertheless, it does not mean that it will surely make everyone better
off: “If you're totally illiterate and living on one dollar a day, the benefits of globalization never
come to you” (Carter qtd. in Fischler 3). In other words, there will always be winners and losers;
and those winners will always use losers in their own favor. This way, it is impossible to have a
global identity, even from the economic perspective; the economy cannot develop to where one
unique nation and equality would exist.

Finally, several religions that have prevailed for a long period will perennially exert great
influence on people. These religions have long divided people into different groups. Because of
the contradictions in the ideas of these religions, those groups of people are confronting one
another, sometimes resulting in rebellions and actions against governments, such as the recent
Muslim uprisings in North Africa. On the one hand, if a global identity emerges, which is not
probable, politically it will be impossible to rule people as discussed above. If we consider the
fact that today’s religious groups and sects are often controlled by a government, then who will
control these people in the future?

On the other hand, excepting the role of a government, will it be possible for the world
population with diverse religious beliefs to have the same identity and live in harmony?
Recently, numerous conflicts between Buddhists and Hindus in Sri Lanka, attacks on Muslims
by Buddhists in Myanmar, and clashes between Coptic Christians and Muslims have occurred.
Such problems will become even more complicated and thus never be solved, decreasing the
probability of the emergence of a global identity to near zero.

Supporters of the future global identity concept say that the establishment of international corporations and exchange programs, which mostly deal with language and cultural factors, are one of the reasons why a global identity will emerge. In 2012, more than 20,000 students used international internship programs provided by AIESEC (Association Internationale des Etudiants en Sciences Economiques et Commerciales) (“Why to…”). However, one should not forget the fact that these exchange programs last a few months, and people do not completely move to another country, but go to work, study or volunteer. In such a short period of time, they learn a few phrases in a foreign language and elements of culture, but do not change their identity.

In addition, the main purpose of international corporations is to trade because a bigger part of their incomes comes from other countries rather than from the head office (“Multinational…”). That is why these corporations are not interested in integrating different societies into each other. They set a time limit for their projects because, without it, there would not remain a single person who wants to go abroad since “abroad” will have already become a home. In other words, the world would become so small, and the cultures would be so familiar or even similar that there would be no reason to visit another country. Hence, it would be irrational for the international corporations to let different nationalities join in one global identity.

In short, despite having huge influence on the world population, globalization will never unite people under a global identity. National integrity, political and state-organizational perspectives, the lopsided development of countries, and religious beliefs will prevent it. Each nation has its own history and culture that will never be lost; each state has its own political power that will never be given up; each country has its own level of economic development that will never be mixed; and each nationality has one main religion that will never allow complete acceptance of others. Although the process of globalization continues, no nationality will lose its own identity because of these four main factors. On the contrary, the world will be a ‘family’ where each member represents itself: its own culture, holidays, joy and grief.
Work Cited


Massey, Doreen. *A Global Sense of Place*. Article.
