

Globalisation and Its Influence on Safeguarding National Cultural Heritage

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Abstract: The study's relevance is determined by ever-deepening processes of seemingly opposite vectors – globalisation and national/regional cultural identity awareness and striving to preserve and develop it. The paper examines the intricate connection between cultural identity and globalisation, concentrating on whether or not cultural legacy is preserved due to globalisation. The essay explores the advantages and disadvantages of globalisation for regional cultures, including the threat of homogeneity and the advancement of cultural awareness, by drawing on a wide range of literature and theoretical frameworks. The methodological toolkit is based on content analysis within civilisational, systemic, dialectical, socio-cultural, and synergetic approaches. The attention is paid not only to traditional domains of studying globalisation's impact on national cultural identities but also to more latent but not less important phenomena of meritocracy and glocalisation. Moreover, geopolitical aspects of cultural identity in the globalised landscape are considered. Among the important conclusions of the study, determining future research directions, there is an assertion that multidirectional vectors of national cultural identity development in a globalised world necessitate systemic studies based on an interdisciplinary paradigm.

Keywords: globalisation, geopolitics, glocalisation, cultural capital, identity.

Introduction

The growing interconnection and connectivity of the world's economies, cultures, and inhabitants are hallmarks of globalisation's multidimensional and intricate process. This phenomenon is fuelled by international trade, communication, transportation, and technology developments that make it easier for people to interchange ideas, commodities, services, and cultural customs across national boundaries. Globalisation significantly impacts almost every facet of human existence, including political systems, social structures, cultural dynamics, and economic growth. Globalisation may have both uniting and divisive nature; it can lead to aggravation of inequality and increase cultural homogeneity while also opening doors for economic progress and cross-cultural interaction [1]. Globalisation's cultural dimension includes the dissemination and interchange of cultural practices and 'products', which may benefit countries but make preserving cultural identity and values more challenging. Due to the worldwide dissemination of global media and consumer culture, local customs and languages may appear in danger of disappearing [2].

Technological developments are sound catalysers of globalisation since they change how people travel, communicate, and conduct business activities. A global village where ideas and information are freely exchanged across national boundaries has become a product of internet and digital technology advancement. This digital connectedness also generates concerns regarding the dominance of some cultures over others, which facilitates unprecedented levels of cultural collaboration and interchange [3]. For instance, cultural imperialism manifests itself when local customs and cultures are affected by the worldwide impact of Western media. As communities try to preserve their distinct identities in the face of ubiquitous global influences, this dynamic presents a serious challenge

for preserving cultural heritage [4]. As nations grow increasingly interconnected and global governance institutions change, globalisation also affects political systems. From trade laws to human rights, international institutions like the World Trade Organization and the United Nations are essential in handling the complexity of globalisation. However, because national interests occasionally overlap with global ones, this interconnection can also result in tensions and conflicts [5]. By influencing finance and policy for conservation initiatives, the political facets of globalisation impact the preservation of cultural heritage. For example, UNESCO's World Heritage Convention and other international accords and conventions play a crucial role in protecting cultural heritage places around the globe [6].

In the social dimension, globalisation enables individuals to move beyond borders and enjoy greater mobility, increasing migration and facilitating the creation of heterogeneous communities. These dynamics within the population can promote improved understanding between various ethnic groups and increase cultural variety. Still, at the same time, it can hinder social cohesiveness and cultural preservation, making them more challenging to achieve. Cultural absorption and loss may result from migrant populations' inability to preserve their customs and languages in their new communities [6]. Therefore, in increasingly multicultural countries and territories, efforts to preserve cultural heritage must be implemented by considering the demands and contributions of various people [8]. In cultural heritage preservation, the importance of cultural globalisation is especially evident [9]. Although it can sometimes result in cultural uniformity, the international exchange of goods like literature, art, and music enhances the cultural landscape. The survival of specific local cultural manifestations may be threatened, 'overshadowed' by customs and practices inherent in prevailing global cultures [10]. Finding a reasonable balance between preserving local traditions and accepting global cultural flows is difficult. In this situation, tactics like encouraging cultural variety and facilitating the development of indigenous cultures are crucial [11].

Moreover, different cultures' local cultural traditions experience the impact of globalisation in different ways. Thus, preserving cultural heritage in the face of globalisation necessitates a multidimensional strategy that balances the necessity to preserve and advance local cultural identities and the advantages of global connection. In this vein, our study aims to reveal vectors of globalisation's impact on preserving national cultural identities within the cultural capital paradigm, globalisation, and geopolitical implications.

Literature review

There is much research on globalisation and cultural identity, and different academics have approached the subject from diverse angles. However, most academics concur that globalisation processes have a two-way impact on national cultural identities. Globalisation can benefit regional cultural practices by promoting the preservation and adaptation of traditional values in the face of the impact of external forces. Investigations undertaken in communities such as Kajang, Indonesia [12] and the Central Valley, Mexico [13] demonstrate how indigenous cultures maintain their distinctness through indigenous rites and gastronomy traditions. Research on collaborative organisational structures in Turkey [14] and the influence of economic globalisation in Leixlip, Ireland [15] indicate that globalisation may lead to the resurrection of local identities and the recovery of indigenous traditions. This means that globalisation does not always homogenise cultures but can result in variety and adapt local practices within a global framework.

Local cultural traditions experience the impact of globalisation in both positive and negative planes, including challenges to maintaining customs and values [16]. Unexpected consequences for biological and cultural variety have resulted from the interaction of local and global causes [12]. Globalisation's dangers for traditional foods, crucial to cultural identity, harm biodiversity and sustainable eating habits [13]. Moreover, the demand for medicinal resources has increased due to the global dissemination of information, especially Chinese traditional medicine, endangering local ecosystems and cultural heritage [17]. These illustrations highlight the necessity to maintain regional customs in the face of challenges from global integration by highlighting how globalisation may diminish cultural variety and damage diverse behaviours.

Local communities employ various 'tactics' to address globalisation's consequences on their traditional customs. Their customs and social connections change due to changes in socio-cultural advancement [18]. Religious ideas and principles must change due to this adjustment process, which calls for efforts to maintain traditional values while embracing modernity [19]. Moreover, how initiatives adjust to external pressures is influenced by power dynamics between local communities and global entities, highlighting the significance of studying political structures and power dynamics at both local and global scales [20]. Moreover, the evolution of musical practices demonstrates how globalisation has affected the transition from a regional to an international economic structure,

leading to modifications in musical traditions and the commercialisation of ‘cultural goods’ [21]. Local communities pass through these transformations by balancing tradition with modernity and resilience to preserve their identity.

In the face of globalisation, the younger generation’s participation is crucial to preserving local and regional-scale cultural traditions. To promote knowledge translation and guarantee the maintenance of cultural identity, it is crucial to organise intergenerational discussions with both younger and older members of society [22]. Indigenous wisdom is preserved, the youth’s awareness of traditional values is encouraged, and local culture is introduced and fostered through various digital communication platforms, e.g., the Malayu Rentak Broadcasting Programme, as Kiarie [8] shows in his paper. India-based empirical studies show that adolescents in various territories of India are aware of the cultural changes brought about by globalisation. This understanding became a driver of their participation in what is referred to as an “identity remix”, a blending of traditional and minority society norms and rituals [23]. Also, young designers’ attempts to incorporate regional cultural values into modern visual settings mark a shift toward reassessing and preserving the area’s cultural legacy for subsequent generations [24]. Studying how young people see upholding moral and spiritual values in local communities helps enhance moral and spiritual upbringing within social institutions.

Researchers stress that research on cultural identification and the preservation of cultural heritage may be anchored by the cultural globalisation theory, Social identification Theory, and cultural capital theory [25, 26]. However, there are also latent processes and trends that should be taken into account and which are quite rarely covered in research.

Methods

The study's theoretical and methodological basis is formed by the general scientific principles of theoretical research: objectivity, scientificity, and unity of the logical and historical. The study is also based on other methodological approaches: civilisational, systemic, dialectical, socio-cultural, and synergetic.

The research toolkit is based on a content-analysis approach, with sources for analysis chosen based on keywords. The list of keywords was preliminary compiled based on an interdisciplinary study of monographic papers devoted to globalisation's influence on national and ethnic cultural identities. GoogleScholar, JSTOR, Semantic Scholar, and Elsevier were used for searching literature.

Results and Discussion

People from all cultures create common symbols understood and interpreted similarly by all societies due to increasing social interaction and communication. These symbols’ convergence and interpretation represent shared patterns that are indicative of the globalisation process. It is a key aspect of globalisation that refers to social contacts between citizens of different nations that provide standard methods of comparing various civilisations as cultural levelling. Ultimately, a single global culture is produced by the emergence of a shared worldview, customs, values, consumption patterns, and other societal traits; this phenomenon is known as “cosmopolitan consciousness” [27, 28].

According to Igarashi & Saito [29] sociological studies of cosmopolitanism have started to use Pierre Bourdieu as a guide in recent years to analyse how cosmopolitanism is linked to stratification on a more global level. By examining how educational institutions contribute to the institutionalisation of cosmopolitanism as cultural capital whose access is fundamentally uneven, the authors explore the analytical possibilities of the Bourdieusian method. In order to achieve this, Igarashi & Saito [29] contend that educational systems both legitimise cosmopolitanism as a desirable trait on a global scale and distribute it unevenly among various actor groups based on their geographic locations and the amounts of social, cultural, and economic capital that their families own. The authors then demonstrate how educational institutions support the economic viability of cosmopolitanism as cultural capital by tying academic credentials that indicate cosmopolitan tendencies to the increasing number of jobs requiring close contact with individuals from many ethnic backgrounds.

The evidence that is currently available indicates that omnivorous patterns of cultural consumption, which are linked to cosmopolitan openness to foreign people and cultures, are more common among the upper class than among other groups, even though anyone can theoretically become a “banal cosmopolitan” by consuming foreign cultural products [30]. It is anticipated that this exclusive aspect of cosmopolitanism will be even more pronounced when learning how to communicate effectively with people from other backgrounds and cultures. For instance, substantial international travel and experiences studying or living overseas are usually necessary to develop the capacity to speak various languages and navigate unfamiliar cultural contexts. The upper class will likely be the only ones with access to these cosmopolitan competence-building activities because they frequently call for a significant financial

investment. Therefore, it is possible to view cosmopolitanism, which denotes inclusive and open attitudes, as "a new kind of distinction" [31], emphasis in the original) or as a new foundation for exclusion.

Furthermore, the meritocracy controversy has been intensifying in recent years. Authors like David Goodheart in the UK and Michael Sandel in the US have criticised the uneven outcomes of professional selection procedures and its moral externalities, which include class neuroses, dissatisfaction, and a lack of respect. The dysfunctions of a "winner-takes-all society" that selects its employees based on the excessive accumulation of intangible capital have been examined by economists like Robert H. Frank. Thorstein Veblen recognised and condemned this risk a century ago, and over a thousand years ago, Ibn Khaldun did the same almost a millennium ago [32].

A society's ability to cultivate, attract, and use talent in critical industries is essential to its smooth operation. However, unequal social structures often result from assigning jobs based on certain meritocratic concepts. Zilliotti [33] examines the connection between meritocracy and toxic social structures. Similarly, American philosopher Michael Sandel argues that in contemporary American culture, the meritocracy has solidified into a hereditary aristocracy [34; p. 32]. Sandel argues that the meritocratic mindset that defines modern American society originated with the Protestant labour ethics, citing Max Weber's "*The Protestant Ethic and the Spirit of Capitalism*". Based on the Calvinist notion of predestination, protestant ethics began considering worldly success as "a good indicator of who is destined for salvation" [34; p. 49]. Subsequently, working and striving became their imperatives, detached from Calvinist notions of predestination and the anxious search for a sign of salvation [34; p. 51]. Sandel claims that these ideas have influenced the mindset of many contemporary Americans: the secular meritocratic order of today moralises success in ways that are reminiscent of an earlier providential faith: the triumphant rise through their hard work and effort, and their success is a reflection of their superior virtue, even though they do not owe their wealth and power to divine intervention [34; p. 52]. Sandel contends that this meritocratic thinking has undermined American society's social capital and cohesion. Members of migrant and indigenous communities are often denied the chance to "climb" the social ladder at these institutions. Norris [35] claims that "there is a myth of meritocracy for ethnic minorities in the UK". The global 'battle for talent' reinforces the meritocratic environment, which has a detrimental impact on the preservation of ethnic and cultural identities of minorities in the Global North. Ethnic, cultural identity and socioeconomic mobility frequently diverge in such a context.

For India's new urban parents, baby names make a statement. Indian names tend to stick to traditional bounds, allowing determining a relative stranger's identity based just on their first name - , gender, religion, and, in some cases, age and familial views. Access to their surname gives much more depth. For example, Jasvanti Parikh may refer to an old Gujarati woman. Today, "multicultural" names represent parents' desire for their kids to be global citizens.

Moreover, national cultural identity became closely linked with geopolitical concerns and implications within the globalised world landscape. As new participants in international relations came into view after the conclusion of the Cold War, the state-centric approach to security expanded. Since identification concerns are a powerful source of political prejudice both inside and across states, it is important to consider the emotionality ingrained in them. When their bearers feel endangered by conflict, stereotyping, contempt, demonisation, or alienation, prominent collective identities - , particularly in the age of globalisation, - become securitised. Among other things, the multi-sum security principle, a new security concept, is considered cultural sensitivity. According to the notion, security can no longer be viewed as a zero-sum game involving just nations in an increasingly interconnected world. Instead, human, environmental, national, transnational, and transcultural security are the five pillars of global security. Therefore, excellent governance at all levels that provides fairness for all people, governments, and cultures is necessary to accomplish global security and any state or culture [36]. Meanwhile, popular global culture became a tool of geopolitics and soft power, which is emphasised, in particular, by Dittmer and Boss [37]. In their study of popular geopolitics, the writers examine the connection between popular culture and international affairs from a geographic standpoint. The concepts of national identity and geopolitics are strongly related. A study by Dodd [38] titled "*Geopolitics and identity*" addresses concerns on the global political arena by terminology like national identity and contends that this subject is closely related to a significant component of geopolitical thinking.

Despite these trends of globalisation's dominance over national cultural identity and some detrimental effects of it, the phenomenon of glocalisation should also be noted. This phenomenon is an endeavour to maintain a distinctive national cultural identity in a novel way - through assimilation into a multicultural, international society. The conceptual scheme of glocalisation can be depicted as presented in Figure 1.

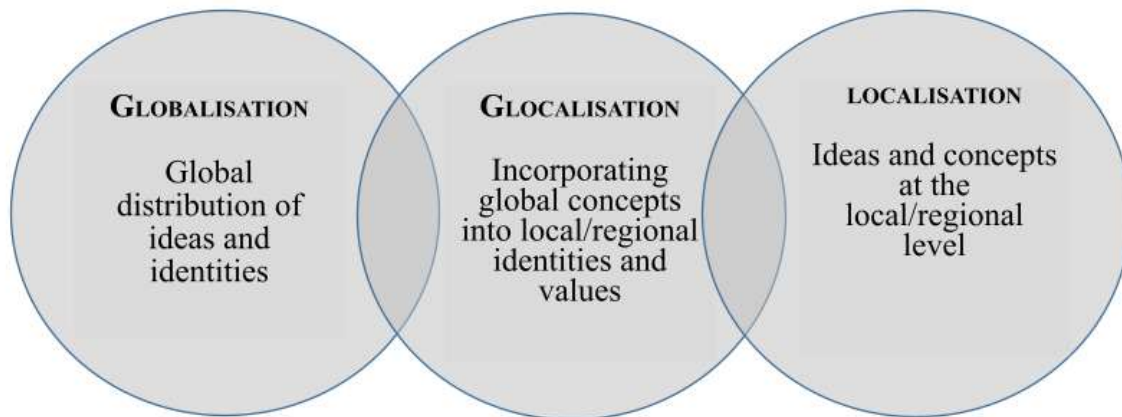


Figure 1. The concept of glocalisation (identity aspect)

Source: developed by the author

The term “glocalisation” initially arose in international business and marketing. Creating goods or services for a worldwide market by modifying them to fit local customs is known as glocalisation. However, as time has passed, the term’s definition has expanded to include more strictly cultural aspects and community-based projects. Tong and Cheung [39] specifically try to define cultural glocalisation and globalisation in terms of language and cultural identity (CI). According to the authors, language is a CI in lifestyles and conveys CIs of institutional structures and spiritual ideals. Incoming foreign languages and foreign CIs frequently alter local CIs. This is an interactive process since modifications to one CI may result in changes to other CIs. People must acquire multilingual and multicultural competences in order to communicate effectively in this multilingual environment. Mandarin has the potential to become an international language after English, as evidenced by Hong Kong and Singapore’s experiences localising the language and the sharp rise in Mandarin speakers and learners worldwide [39].

In the face of globalisation, community empowerment and engagement are essential for successfully preserving cultural heritage. Because they have the knowledge and customs necessary for genuine and long-term preservation, local communities are the guardians of their cultural heritage. Involving communities in heritage conservation projects enhances group identity and cohesiveness while guaranteeing that preservation efforts are courteous and culturally appropriate. Empowered communities may fight to preserve their legacy, record and resurrect ancient traditions, and spearhead grassroots preservation initiatives. Successful cultural heritage preservation depends on policies and programmes encouraging collaborations between communities and external stakeholders, promoting community leadership, and supplying funding for neighbourhood projects.

Indigenous tourism is one of the main strategies for maintaining and advancing national and ethnic cultural identities in a globalised society. Indigenous tourism is becoming increasingly well-known as a tool for community empowerment, cultural preservation, and economic growth. This analysis examines the intricate relationships between the growth of tourism and indigenous populations, considering the effects on the economy, culture, society, and environment. In addition to creating jobs and revenue for local communities, this type of tourism gives indigenous peoples unique chances to share their customs, cultures, and landscapes with tourists. The relationship between indigenous cultures and tourist growth is complicated, though, and frequently involves issues with social inequity, environmental damage, and cultural appropriation.

A study by Reddy and Sailesh [40] claims the significance of striking a balance between economic prospects, cultural conservation, and community welfare when developing indigenous tourism. The authors emphasise the necessity of cooperative efforts to protect indigenous rights, promote cultural authenticity, and enhance socioeconomic results. Indigenous tourism places a higher priority on the self-representation and empowerment of indigenous communities, unlike ‘traditional’ tourism, which, as a common rule, commodifies culture for mass consumption. Indigenous peoples maintain control over their cultural narratives and encourage a more genuine and respectful representation of their history by engaging in tourist activities on their terms. In a research published in 2016, Kithiia and Reilly [41] investigated how tourists and indigenous tourism operators in Far North Queensland

perceived authenticity in cultural representations. Over two weeks, surveys were given to local tour operators and tourists at six different regional places. The findings demonstrated that visitors highly value authenticity, and most of those who had engaged in an indigenous experience expressed satisfaction with the degree of authenticity. The survey also discovered that visitors had an unfavourable opinion of the employment of dramatic effects in cultural displays. It was discovered that some indigenous tour operators prioritised preserving the pride of their community's traditional values above collaborating with other companies to offer entertaining but hardly genuine tourism experiences. All the people who were questioned overwhelmingly agreed that individuals involved in the indigenous tourism industry are still struggling with conveying their culture in a way that appeals to a wide variety of travellers without sacrificing authenticity. Local capacity building and multi-stakeholder engagement, including the participation of government bodies and the mainstream tourism industry, will likely be the answer.

Coherent Market Insights [42] proposes a forecast of ethnic tourism market size and trends (Figure 2). The market is expected to reach USD 35.54 bln by 2031.

Impact Analysis of Key Factors Global Ethnic Tourism Market

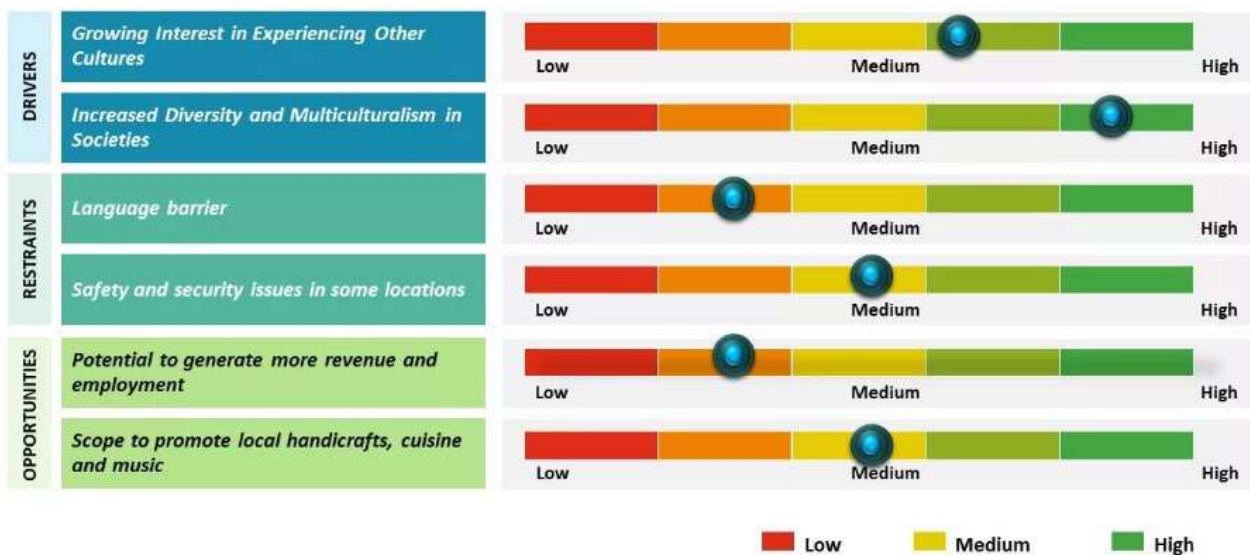


Figure 2. Ethnic tourism market size and trends (forecast)

Presented from the original source: Coherent Market Insights [42]

Cultural sustainability is a key component of the indigenous tourism idea [43]. There are worries about cultural dilution and distortion due to the demands placed on indigenous groups to modify their customs and practices to satisfy visitors. Nonetheless, many indigenous tourism projects aim to reconcile maintaining cultural authenticity with adjusting to the needs of evolving tourists. This might entail encouraging indigenous languages, reviving customs, and helping out regional artists and entertainers.

Additionally, movements for indigenous rights and self-determination are directly associated with indigenous tourism [44]. By recovering areas that have been historically exploited or marginalised, indigenous tribes can use tourism to establish their sovereignty over their ancestral territories and resources. Indigenous peoples contribute to economic growth and social empowerment by managing their tourist businesses, allowing them to generate revenue, establish jobs, and reinvest earnings into their communities. This is, in fact, a bright example of the double positive effect of globalisation on ethnic and cultural identities.

Moreover, contemporary digital technologies enable creative approaches to cultural heritage preservation in the age of globalisation. Digital technologies, mainly social media platforms, digital archives, VR, AR, and mixed reality, may facilitate documenting, sharing, and reviving cultural heritage. By bridging the gap between tradition and modernity, these technologies make cultural heritage more approachable, affordable and enjoyable for new generations and broader audiences. Additionally, digital documentation helps protect cultural locations and objects

from physical deterioration, guaranteeing that their cultural value is maintained for subsequent generations. Effective use of these technologies requires partnerships with technology companies, training for heritage experts, and investments in digital infrastructure and transformation projects. By adopting current technology, communities and heritage organisations may improve their preservation efforts and make cultural heritage more lively and relevant.

Conclusion

Globalisation generally represents an objective process accompanying qualitative changes in the global space. However, it is also determined by subjective factors, which are often associated with the "imposition" of certain positions by individual countries (i.e., "Westernization," "Americanisation," and "cultural colonialism"). Such trends are ongoing within multicultural integration, national-cultural differentiation, and polarisation.

By encouraging hybrid cultural forms and bringing localised cultures into contact with universal cultural forms that threaten a nation's identity, globalisation impacts cultural identity. Individual nations' cultural identities and attitudes also impact globalisation, leading to different localisations and national reactions. As a result, there is controversy, complexity, and difficulty in the link between globalisation and cultural identity. In light of growing international concern, this topic is closely related to member nations' desire to advance and protect their cultural identities and values. Thus, the globe deals with several problems related to cultural diversity, globalisation, and rising protectionism. In addition to attempts to 'declare' national/ethnic cultural identities on a global scale through cultural and economic activities, there are several instances of complete acceptance of and assimilation to the dominance of globalisation. However, in a globalised world, the variety of multidirectional vectors of national cultural identity development calls for systemic studies based on an interdisciplinary paradigm, including sociology and cultural studies, geopolitical studies, IR theory, and the economics of impressions.

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