

# The Effects of Globalization on Youth Culture and Identity: A Zimbabwean Experience

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## Abstract

This study sought to understand the effects of youth culture and identity on the Zimbabwean youth. A case study of Harare urban in Zimbabwe was used in order to have an in-depth understanding of the subject. The globalization era has both exerted a great effect upon and has been greatly affected by youth. Globalization has visibly changed the nature of the relationship between the world's youth and their sense of identity. The Zimbabwean urban youth can be regarded as that part of the community who are most receptive, or, alternatively, susceptible to, foreign cultural practices.

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**Index terms**— globalization, youth, culture, localization, identity, adolescence identity crisis, influence, life style, global factor scale.

## 1 Introduction

This study sought to understand the effects of globalization on youth culture and identity. Culture is the ensemble of practices -linguistic, stylistic, and religious, among other factors combined to form a way of being for a given social community. Culture is conceptualized as the ontological foundation of a person's lived existence. Such an analysis is used to form a proper appreciation of how culture produces identities, societies, and realities. Youth culture is more than the dressing that adorns the window through which they perceive their lived existence. It is not just the clothes that youth wear, the songs they sing, or the holidays that they observe. Youth culture is the language through which they learn to read the world. It is the collection of learned assumptions that youth bring to their daily practice of interpreting the meaning of their reality and themselves (Solomon & Scuderi, 2002:13). The youth sub-cultures developed during the 21st century have become implicitly rebellious, born as much from a desire to reject the culture and identity of the previous generations. Zimbabwean youth are seen as the part of society that is most likely to engage in a process of cultural borrowing that is disruptive of the reproduction of traditional cultural practices, from modes of dress to language, aesthetics, music, and ideologies.

## 2 II. Literature Review and Theoretical Framework

This study is guided by the Adolescence Identity Crisis theory. According to Erikson (1956, Erikson (, 1963)), individuals go through eight life stages whereby they are faced with an existential psycho-social crisis in each stage. Adolescents aged 12 to 18 years are faced with the crisis of identity formation versus role confusion. The successful resolution of the stage-wise crisis is the key to beneficial psycho-social adjustment. Marcia (1964) utilises two dichotomized concepts: exploration and commitment to elucidate adolescents' journey to identity formation. Exploration is characterised by adolescents actively seeking out experiences with and exposure to different value systems, ideologies, and role models in an attempt to find out the best fit for them. Commitment, on the other hand, refers to the dedication, devotion, and group loyalty one has chosen in relation to goals, roles, values, and beliefs. Ideally, individuals start from a state of 'diffusion' (low in exploration, low in commitment), move through the stage of 'moratorium' (high in exploration, low in commitment), and reach a stage of resolution, i.e. 'achievement' (high in exploration, high in commitment). For those who have prematurely committed to

## 4 B) UNDERSTANDING CULTURE

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43 a set of pre-conceived goals, values, and beliefs, they are described as 'foreclosed' (low in exploration, low in  
44 commitment). Throughout the process, 'crisis' is considered to be the driving force behind identity formation.  
45 In a globalized world, exposure to new information and novel ideologies creates an awareness of the 'unknown',  
46 which can lead to a state of anxiety that expedites the process of identity formation.

47 In many ways, a cultural identity includes the key areas that Erikson (1968) emphasized as central to the  
48 formation of an adolescent's identity. These key areas pertain to ideology (beliefs and values), love (personal  
49 relationships), and work. Erikson's focus was on how adolescents make choices about ideology, love, and work  
50 in order to arrive at an independent and unique sense of self within the culture in which they live (Erikson,  
51 1950 (Erikson, , 1968)). Forming a cultural identity, however, involves making choices about the cultures with  
52 which one identifies. Put another way, the Eriksonian identity formation task centres on the process of developing  
53 an individual identity within one's cultural community, whereas the process of forming a cultural identity involves  
54 deciding on the cultural community to which one belongs.

55 Adolescence and emerging adulthood may also be a time of life with a pronounced openness to diverse cultural  
56 beliefs and behaviours. Researchers have noted that, in many ways, adolescents and emerging adults have not  
57 yet settled on particular beliefs and behaviours (Arnett, 2000; Cote, 2000; Cote, , 2006)). Some research with  
58 immigrants in the United States of America (USA) has also shown that adolescents change their behaviours;  
59 beliefs, values, and identifications more than adults (Nguyen & Williams, 1989; Phinney, Ong, & Madden, 2000).  
60 This phenomenon, also known as dissonant acculturation, may apply not only to immigrants but also more  
61 generally to adolescents and emerging adults who have been exposed to globalization (Portes, 1997).

### 62 3 a) Understanding Globalization

63 Globalization, as defined by Malcolm Waters (2001, p. 5), is a "social process in which the constraints of geography  
64 on economic, political, social, and cultural arrangements recede, in which people become increasingly aware that  
65 they are receding and in which people act accordingly." Globalization describes the increased interconnectedness  
66 and interdependence of people and countries. It is generally understood in terms of the increased mobility of  
67 goods, services, finance, people, and ideas across borders. It affects not only economic but also political, cultural,  
68 environmental, and security activities. Globalization has increased rapidly in recent years, driven by advances  
69 in technology and the increased mobility of capital (World Health Organisation, 2014). In general, the term  
70 globalization refers to the transformation of temporal and spatial limitations, that is, the shrinking of distance  
71 due to the dramatic reduction in the time needed to bridge spatial differences which has, in turn, resulted in  
72 the gradual integration of political, economic, and social space across national borders. Although globalization  
73 is often exclusively associated with the economic sphere, that is, with processes of production, distribution,  
74 and consumption as well as with ever-increasing global trade, and financial services, economic globalization  
75 is intricately interwoven with changes within the social, cultural, and political spheres (Featherstone, 1990;  
76 Waters, 1995; Le Pere & Lambrechts, 1999).

77 Globalization has brought with it both opportunities and challenges. Many youths are migrating for better  
78 work, and education opportunities which allow them to acquire greater knowledge, and skills, and expand  
79 their networks (United Nations, 2010). While youths benefit from the immense opportunities that accompany  
80 employment and education options available internationally, competition has also stiffened. Youth now need  
81 to compete with a global pool of talent, and ensure that they remain competitive internationally. A survey  
82 carried in 2013 across four countries (USA, Brazil, Switzerland, and Singapore) by Credit Suisse found youths in  
83 Singapore concerned over the issue of immigration from the increased competition for jobs, and housing. In the  
84 USA, organisations such as World Savvy have started pushing for students to gain global competence. Tensions  
85 have arisen among youths who miss out on the benefits of globalization (Brown, 2014).

86 Globalization brings with it diversity. The 21st century society is more diverse culturally than generations  
87 ago. Youth culture and identity are being changed. Rather than pledging allegiance to a single national identity,  
88 youths today are embracing hybrid cultural identities. This is part of the influence from the global youth  
89 culture facilitated by the internet. Globalization offers clear economic opportunities, and benefits, but comes  
90 with substantial social costs that often appear to affect young people disproportionately, given their tenuous  
91 transitional status within an uncertain and rapidly evolving global context.

92 According to Hermans & Dimaggio (2007), although globalization expands many people's vision through  
93 economical, ecological, educational, informational, and military connections, it inevitably hampers and  
94 encapsulates other's horizon as a reaction to new information and experiences that pose potential threats to  
95 their values and beliefs. As globalization gathers its momentum, few people are immune to the force of becoming  
96 multi-cultural individuals. In many countries across the world, people are experiencing the so-called cultural  
97 shock. Hermans & Dimaggio (2007) proposed that the impact of globalization on self and identity is creating  
98 an uncertainty that motivates individuals and groups to construct a counterforce of 'localization.'

### 99 4 b) Understanding Culture

100 Culture is the ensemble of practices -linguistic, stylistic, and religious that together forms a way of being for a  
101 given social community. Culture is the language through which we learn to read the world. It is the collection of  
102 learned assumptions that we bring to the daily practice of interpreting the meaning of our reality and ourselves

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(Arnett, 2003). The degree to which culture exerts effects upon the way in which we interpret the world is made apparent when we compare the different ways in which a language can present reality to a linguistic community. Culturally specific assumptions, contained within a diverse range of interrelated practices (such as language, religion, sexuality), mean that a person's identity is always a multi-dimensional conglomerate of many identities. Cultural diversity further compounds the complexity of identity insofar as it opens up gaps and discontinuities between the way in which a particular community might perceive itself and the way it is perceived by others. Physical characteristics, styles of dress, and behaviour, language, and communicative accents, and, numerous other distinguishing phenomena, act as symbolic triggers in practices of cultural interpretation that attribute collective characteristics to the members of a particular community in a way that locates them within relationships of class, gender, and ethnicity among other issues (Fong, 2004). Arnett (2003) proposes that for youth in non-Western traditions, globalization is culpable for an increased level of identity confusion as youth struggle to find the delicate balance between local culture and global culture. On one hand, some elements of local culture have lost their original charm. For example, as discussed by Fong (2004), state-sponsored discourses of nationalism have lost appeal for many Chinese youth who identified with a global community where China is usually put on an inferior place. On the other, many youth find it difficult to relate to the global culture because it differs drastically from and sometimes contradicts their local culture (Arnett, 2002). For example, global culture has as its characteristics individualism and consumerism, which is in contrast to the cultural tradition of collectivism and frugality in Asian countries such as Japan, Korea, and China. As a result, youth in these countries are faced with a cultural dilemma that puts added stress to their identity formation process. Arnett (2002) attributes the rise of social problems among youth in non-Western countries, such as substance use, prostitution, homicide, and suicide to the prevalence of identity confusion as a result of globalization. Kjeldgaard & Askegaard (2006) challenge the myths of a homogenized 'global youth culture'. They point out that global youth culture usually becomes localized as youth in different parts of the world try to incorporate the global culture along with its symbols and meanings into their locality and everyday life (Bennett, 1999). Either 'globalized' or 'localized', youth culture seems to have become an integral part of the discussion on globalization and global economy. Arnett (2002) suggests the development of a typology similar to one that has become popular in the ethnic identity/acculturation literature (Berry, 1993; Phinney, 1990) whereby people are surveyed in terms of strength of identification with both the dominant national culture and their particular sub-group minority culture. According to Berry (2003), research on the acculturation process originated from studies on the cultural impact of European colonization in the mid-1940s, moved towards investigations of immigrants and cultural ethnic minorities, and evolved into a new focus on globalization and the resultant intensification of interconnections between diverse ethno-cultural groups. Berry (2003) advocates a multi-dimensional or multi-linear view of the acculturation process, whereby people adopt different acculturation strategies including assimilation, integration, separation, and marginalization. According to Berry (2003), acculturation is not measured in a unidimensional fashion such as 'level' or 'degree'. Rather, individuals take different paths in their attempt to cope with the changed cultural climate. A person who identifies strongly with both cultures is referred to as having a 'bicultural' identity (integration), while others may identify far more strongly with one over the other (or with neither) culture.

According to Berry (1997), minority members who embrace a 'bicultural' identity experience the least acculturative stress, as compared to individuals who employ the strategies of assimilation, separation, and marginalization. Berry's proposition was further supported by studies conducted in other countries of the world. For instance, Chen, Benet-Martinez, & Bond (2008) found that in highly developed multi-cultural societies such as Hong Kong, integrated bicultural identities are positively associated with better psychological adjustment. That is, individuals who are successful in balancing and harmonizing their multiple cultural identities tend to adjust better psychologically. It is important to note that Berry (2003, p. 24) also points out 'the portrayal of acculturation strategies was based on the assumption that non-dominant groups and their individual members have the freedom to choose how they want to acculturate'. In other words, the acculturation strategies used is not just an individual preference/choice. It is in many ways shaped and limited by the attitudes and expectations of the larger culture (dominant culture).

Based on Berry's model, Arnett (2002) argues that with the intensification of globalization, people around the world are increasingly exposed to and involved in the global culture (especially Western and American culture), while local cultures continue to exert strong influence as well. He speculates that the 'bicultural identity' not only describes identity adopted by immigrants and members of minority groups, but also is applicable to research on globalisation. Arnett raised the question of whether the same relationship between bicultural identity and acculturative stress holds for the global culture.

Based on Arnett's (2002) suggestion, Cheng, Briones, Caycedo, & Berman (2008) have developed a paper and pencil measure, the Global Identity Survey (GIS), which asks participants about the degree to which they identify with either the local or global culture. A new typology was proposed, with behaviours and attitudes falling into one of the four following categories: 'locally encapsulated' (high in local identification, low in global identification), 'globally assimilated' (low in local identification, high in global identification), 'alienated' (low in both local and global identification), or 'bicultural' (high in both local and global identification).

## 5 c) Understanding Identity

163  
164 Within the fast globalizing world with all its contradictions, struggles for identity have emerged as one of the  
165 most striking characteristics of the social, cultural, and political scene. One of the most important features of  
166 the identity discourse is the relative recency of its emergence and proliferation. In 1996 the Volume XX Issue IV  
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168 prominent British cultural scientist, Stuart Hall (1996a:1), remarked that there was a veritable discursive  
169 explosion in recent years around the concept of 'identity'.

171 A proper appreciation of the ontological significance of culture engenders an equally significant conceptual-  
172 ization of the role of identity: the specific instance of interpreting the world that invests a person and those  
173 around them with meaning. Identities structure the way a person understands themselves and their world in  
174 both a descriptive and a prescriptive sense. From infancy onwards, a person is addressed by others through  
175 identities that invite the addressee to regard them in a certain way. Culturally specific ways of being masculine  
176 or feminine are among the first identities that most people will encounter, along with the identity of infancy  
177 itself. In the course of a person's biological and social development, the identities in which they will invest  
178 themselves will change according to circumstance, and to some extent, preference resulting in an always complex,  
179 often contradictory and typically deep seated understanding of the nature of themselves, others, and their world.  
180 In this way, identity negotiation is a dynamic process.

181 The term identity first gained salience through the work of the psychologist Erikson in 1968. While Erikson  
182 associated identity as a definition of personhood that is, with sameness or continuity of the self across time  
183 and space, other authors also emphasised uniqueness, that is, those characteristics that differentiate a person  
184 from other people or the whole of humankind (Baumeister, 1986; Brewer, 1991; Brewer, 1993; Rouse, 1995).  
185 Erikson (1968) used the term identity crisis to refer to individuals who had lost a sense of sameness or continuity.  
186 While he regarded an identity crisis as a normal and passing stage in adolescent development, he held that  
187 it should be regarded as pathological in adults. He typified a healthy state of identity development as an  
188 invigorating subjective awareness of sameness and continuity. Although Erikson (1968) theorised on identity  
189 from a psychoanalytic point of view, he also emphasised the role of the environment, and particularly the social  
190 environment, in the development of identity. He used the term psycho-social identity in this regard. Psycho-social  
191 identity refers to the awareness of who a person is, both as an individual, and as a member of a family, various  
192 societal groups, and a particular society. The prominent role of social groups in identity formation has been  
193 emphasised by other social psychologists such as (Tajfel, 1981). Tajfel held that membership of social groups is  
194 internalized as part of the self-concept and as such forms an integral part of the identity of an individual.

195 As scholars continue to discuss and theorise the effects of increasing globalization in the world, some  
196 psychologists have questioned its effects on people's sense of identity (Jack & Lorbiecki, 2007; Kjeldgaard &  
197 Askegaard, 2006; Arnett & Hayden, 2007). Arnett (2002) argued that globalization had a major influence on  
198 people's sense of identity. Notwithstanding the fact that globalization as well as struggles for identity is mostly  
199 associated with the economic, political, and social spheres, these processes also have far-reaching effects in the  
200 lives of individuals. According to Bauman (2001), disruptions in identity formation on the individual level can  
201 be ascribed to the combined effects of globalization, on the one hand, as well as to the new and extreme forms  
202 that liberal ideas on individualism have acquired in the modern age.

203 Traditionally, studies of identity formation focused primarily on factors such as career choices, social-political  
204 ideologies, religious beliefs, value systems, worldviews, sexual orientation, role stereotypes, and ethnic identities.  
205 However, with the expansion of globalization, multi-culturalism has become an inseparable component of youth  
206 existence and identity formation. Arnett (2003) suggested two reasons why youth are most receptive to the global  
207 culture. First, they are more curious about and interested in popular culture and media influence than children,  
208 and adults. Secondly, youth are at a time in their lives where they are most open to new ideas, beliefs, and  
209 values. A third explanation of why youth are at the forefront of globalization is that English has been included as  
210 a prerequisite course of study in primary, secondary, and higher education in many African countries. For these  
211 African countries, English is used either as the tool of formal instruction or required as a major course at various  
212 levels of educational institutions. Arnett (2003) argues that due to the intensification of globalization, youth  
213 around the globe now face greater risks and more opportunities simultaneously in their journey to develop a  
214 coherent cultural identity. Arnett (2002) argued that while Erikson's theory on youth identity formation centres  
215 primarily on how youth develop a firm sense of self in relation to others within their own cultural context, forming  
216 a multi-cultural identity requires youth to choose among different cultural patterns and eventually determine their  
217 group loyalty to one, some, or none of these diverse cultures. In other words, youth today are faced with a much  
218 more complicated world when they attempt to make choices about their values, beliefs, and ideologies.

219 Finally, information brought in by globalization may work to shatter youth sense of nationalism, sense of  
220 pride, self-esteem, and self-efficacy. In honour-oriented cultures such as China and Japan, a sense of shame is  
221 usually incurred as a result of comparing one's own country to other more advanced societies. Becoming locally  
222 encapsulated, therefore, could be seen as a cultural defence mechanism to protect the cultural ego. Youth culture  
223 is highly globalized in many parts of the world. Not only are youth major consumers of global culture, they  
224 are sometimes advocates and creators of the global culture. Youth utilize a variety of avenues to express and

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225 promote their newly hybrid identities, such as the Quebec Hip-hop described by Sarkar & Allen (2007) in their  
226 studies of rappers of Haitian, Dominican, and African origin.

## 227 **7 d) Global Identity**

228 Arnett (2002, p. 777) defines 'global identity' as 'a sense of belonging to a worldwide culture and includes an  
229 awareness of the events, practices, styles, and information that are part of the global culture.' In other words,  
230 individuals who have achieved a 'global identity', those who are capable of formulating an identity that moves  
231 about smoothly and freely between cultures are called 'global citizens' (Suárez-Orozco, 2004). However, some  
232 scholars have questioned the validity of the very concept of 'global identity'. Watson (2004) distinguished between  
233 adolescent consumers' preference for global brands such as Nike and McDonald's and a more deep-seated sense of  
234 cultural identification. He posed the questions of whether this external attraction to popular brand names can be  
235 taken as an indication of a more sophisticated psychological process that characterizes identity formation. On the  
236 other hand, 'local identity' is seen as "one based on the local circumstances, local environment, and local traditions  
237 of the place where they grew up" (Arnett, 2002, p. 777). Furthermore, a third category named 'hybrid identity'  
238 (Arnett, 2002) Global culture has emerged as a dynamic and fluid concept that encompasses interconnecting,  
239 contradicting, and often competing cultural models and patterns around the globe. In a globalized world, both  
240 immigrants and youth living in their home country are impacted and challenged in unique ways by globalization  
241 (Suárez-Orozco, 2004). It is important to point out that during the interplay of globalization, 'global culture' and  
242 'local culture' are not equal in status, and power. For most non-Western societies and cultures, global culture is  
243 usually associated with glamour and status. For example, people with fluency in English (usually considered the  
244 'global language') are usually more competitive in the job market. Another example can be found in consumption  
245 patterns of urban adolescents around the world. Today, young people around the world are fascinated with 'global  
246 brands' such as Apple, McDonald's, KFC, Pizza Hut, Coca-Cola, Pepsi, Levi's, Nike, Adidas, and IKEA.

## 247 **8 e) Youth in the Developed World**

248 Like all identities, youth is a culturally relative manifestation whose meanings and applications are specific to  
249 certain times and locales. For those living in present-day Western cultures, the term youth refers to persons who  
250 are no longer children and not yet adults. In a strictly legal sense, the term is typically applied to a person from  
251 the time of their early teens until a point between the age of 16 and 24, after which time the person is legally  
252 an adult. As an adult, they are endowed privileges such as the right to vote and consume alcohol among other  
253 issues. Used colloquially, however, the term generally refers to a broader, more ambiguous, field of reference -from  
254 the physically adolescent to those in their late 20s. The United Nations, for example, defines youth as people  
255 between the ages of 15 and 24 years inclusive (UNESCO, 2002). Traversing both sides of the legal distinction  
256 between childhood and adulthood, the youth identity presents those in their teens and their 20s as participants  
257 in a shared social experience that is distinct from that of other age groups.

258 To be a youth in this colloquial sense of the term is to be distinguished from the remainder of the population  
259 not just by age but by a certain level of agency (youth typically enjoy a greater amount of agency, or social power,  
260 than children but less than adults); a particular relationship to the labour market (youth are more likely to be  
261 unemployed, earn less or be engaged in study than adults); and youth-specific cultural pursuits (youth typically  
262 consume cultural phenomena and assume styles of behaviour and dress that are different from the comparable  
263 habits of children and adults). This final characteristic, along with age, is the most visible and obvious criterion  
264 that invites the application of the youth identity as it is currently employed in Western cultures.

265 It is also the criterion that is most specific to the experience of youth in the developed world, and it is a  
266 phenomenon that is fundamentally linked to the globalization age. Hebdige's (1979) seminal study of youth  
267 identity and culture, argues that present-day Western youth first appeared as a social phenomenon in the period  
268 following the Second World War. Hebdige (1979) cited a number of globalization's emergent social conditions as  
269 causal factors in the historical manifestation of youth culture and the youth identity in the West. He indicated  
270 that the advent of mass media, the disintegration of the working-class community, the relative increase in the  
271 spending power of working class youth, the creation of a market designed to absorb the resulting surplus and  
272 changes in the education system, contributed to the emergence after the War of a generational consciousness  
273 among the young (Hebdige, 1979:74).

## 274 **9 f) Youth in the Developing World**

275 The market place of dominant youth culture produces experiences which are enabled by the disproportionate  
276 levels of surplus capital being supplied to the West by the economically and politically marginalized African  
277 countries. The African youth are mostly excluded from the youth experience that their Volume XX Issue IV  
278 Version I 27 ( C ) economies make possible in the developing world. According to the UN, the majority of  
279 the world's youth live in developing countries, with approximately 60 percent in Asia and 23 percent in Africa,  
280 Latin America, and the Caribbean. The UN estimated that by 2025, the number of young people living in the  
281 developed countries would increase to 89.5 percent (UNESCO, 2002). In Rethinking Youth, Wyn & White (1997)  
282 pointed out that for the majority of the young people living in the developing countries, the universal stage of  
283 development was and remains an inappropriate one.

284 **10 III.**

285 **11 Methodology**

286 The study relied on qualitative methodology, while a case study design of Harare urban in Zimbabwe was used  
287 to understand the effects of globalisation on youth culture and identity. The choice of Harare, the capital city  
288 of Zimbabwe was based on the assumption that the youth sample would be significantly higher in exposure to  
289 global factors, identity exploration, identity distress, and openness than those in other areas, and lower in identity  
290 commitment. Another assumption was that youth in Harare urban would have higher percentages of bi-cultural,  
291 and globally assimilated, while the other samples would have higher percentages of locally encapsulated. Primary  
292 data was gathered using a semi-structured questionnaire while secondary data was gathered through documents  
293 such as peer reviewed journal articles, books, book chapters, and newspapers.

294 The Global Factors Scale was designed to assess participants' exposure to global factors in terms of television  
295 watch, internet use, exposure, and familiarity with people from other countries, as well as international travel  
296 (Cheng , Briones, Caycedo, & Berman, 2008). A number of questions were asked. These included: What is your  
297 understanding of globalization? Which television channels do you watch? How often do you use the internet?  
298 How many people do you know who are not from your own country? Which are your favourite clothing brands?,  
299 and How many times have you travelled abroad? Questions were also asked in order to assess the degree to which  
300 participants identified with either the local or global culture.

301 **12 IV.**

302 **13 Discussion**

303 This section is based on the key findings of the study. Some of the key questions asked the youth and their  
304 responses are indicated below.

305 **14 a) Understanding of Globalization and its Effects on Culture  
306 and Identity**

307 The majority of research participants indicated that they had no clear understanding of globalization. However,  
308 they showed an appreciation of what was happening globally. They indicated an appreciation of the various  
309 cultures and identities of different countries. The impacts included those of consumerism, family breakdowns,  
310 vast leaps in technology development, tribalism (wanting to know its roots), globalization (oneworld), moral  
311 decline, incarnational (living it out through public lifestyle and actions) and relational issues -both globally and  
312 locally. One of the youth who participated in the study indicated that:

313 Globalization has seriously affected the way we think, walk and talk as youth. If you listen to our type of  
314 music, it's mainly western. Our dressing is western and our accent is American.

315 Another participant in the study alluded to the negative effects that globalization has had on youth identity.  
316 He indicated that:

317 Most urban y outh have lost their identity. Look at how they dress and walk. Youth are no longer respecting  
318 their elders. The moral fabric is decaying because of trying to imita te European and American cultures.

319 A key informant who participated in the study showed that those organizations dealing with lacked information  
320 on how to deal with the effects of globalization. He mentioned that:

321 Despite the fact that gl obalisation has manifold effects on young people's daily lives, actors in the youth sector  
322 lack informa tion and understanding a bout the specific effects of globalisation and their implications to be able  
323 to initiate sufficiently informed youth work.

324 Technology has played a significant role in the life of youth. The youth who participated in the study showed  
325 an appreciation of the current developments in the latest technological trends -computers, mobile phones, DVD  
326 players, games consoles. These form part of their everyday lifestyles, and in which they operate fluently. The  
327 youth showed a high level of their knowledge within these technol ogies. Their knowledge in the field of computers  
328 operates on a mosaic of different levels, and competent to switch between these levels, rather than in a linear  
329 (step-by-step) pattern. One participant in the study argued that:

330 As youth we need to be kept up to date with the global events. We rely mainly on social media such as twi tter,  
331 face book and whats App to link with the rest of the world. Imagine I am able to communicate with my friends  
332 and relatives who are far away. Technology has made communication easy . Some youth showed an appreciation  
333 of both the local culture and global cultures. One participant indicated that: I appreciate my culture more that  
334 the Western culture. I know how to dress properly. You see I am not wearing shredded jeans like my friends do.  
335 Even the ty pe of music I listen to is local though it carries Western flavour.

336 Another youth who participated in the study opined that:

337 Globalization has had a very strong effect on me. It has allowed me to live with my friends and extended  
338 families that live in very different cultures and settings. The extended exposure to these different cultures and  
339 languages has opened my eyes to the value and diversity we have as a human race.

340 Youth in Harare had significantly higher levels of exposure t o global factors (Internet use; familiarity with  
341 people from other countries; overseas travelling, etc.). Therefore, it seemed that participants who identified

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342 primarily with the global culture as well as those who identified with both the global and local cultures tended  
343 to have higher exposure level to Internet use, to friends, and families from other countries, as well as to overseas  
344 travelling. Therefore, youth who identified primarily with the global culture, as well as those who identified with  
345 both the global and local cultures tended to be more active in terms of identity exploration in general. These  
346 are youth who seek out opportunities to enrich their experiences; those who are willing to challenge the "status  
347 quo;" and those who are on the front line of experimentation with new ideas, new values, new ideologies, and  
348 new ways of being.

## 349 15 b) The Impact of Globalization on Education

350 Globalization and major improvements in access to education have allowed many Zimbabwean youth to both  
351 benefit from and contribute to the development of their country. The Zimbabwean culture, values and ways of  
352 life have changed considerably as a result of increased economic openness and exposure to foreign goods, services  
353 and information. The new perspectives and modes of behaviour adopted by youth sometimes place them at  
354 risk but have also allowed them to become a strong, positive force in the development of their societies. Youth  
355 constitute a ready pool of human capital and are industrious, competitive, adaptable and technologically savvy,  
356 but they are often underutilised or exploited in the labour market. One of the youth who participated in the  
357 study mentioned that:

358 We now have a lot of Zimbabwean youth studying abroad in countries such as China, Singapore, America and  
359 Britain. These youth learn the various cultures of these countries and have a better appreciation as compared to  
360 us who are studying here in Zimbabwe.

361 Another youth appreciated the importance of education. She mentioned that:

362 Our education system is mainly influenced by western ideology. We are taught in English at school. You  
363 cannot be admitted to University without English. Most of the communication is now English. It's now very  
364 difficult for youth to speak in their local languages.

365 Globalization has probably brought together more people of mixed backgrounds, and ethnic differences.  
366 Because of the power and influence of the media and music industries, young people all over the world are  
367 watching the same films and listening to the same music. At the same time they are trying to find their place, to  
368 belong to a group where they are accepted, known and valued. There is fear in the lives of young people. Youth  
369 are longing for partnership, the right kind of partnership and want to see it modelled, rather than the mentality of  
370 living independently and totally self-reliant. They are individuals in their own right, but they want to be part of  
371 something bigger. The current youth culture promotes a lack of personal (one to one) communication, in favour  
372 of communication on a group basis, a larger gathering of friends operating a 'family' mentality. Popular culture  
373 has attained an immense global following precisely because it is popular. The near take-over of the Zimbabwean  
374 youth cultural industries is of great concern. Berger (1997) points out that popular culture carries a significant  
375 freight of beliefs and values. Take the case of rock music. Its attraction is not just due to a particular preference  
376 for loud, rhythmic sound and dangerously athletic dancing. Rock music also symbolises a whole cluster of cultural  
377 values-concerning self-expression, spontaneity, released sexuality, and perhaps most importantly, defiance of the  
378 alleged stodginess of tradition.

379 The contemplation of struggles for identity within the age of globalisation brings Auman (2001a) to the  
380 conclusion that the term identity should be replaced with identification. Identification implies a never-ending,  
381 open-ended activity that is always incomplete and never finished. Human's frantic search for identity in the  
382 current age cannot be regarded as a residue of premodern and pre-globalization times. It is a side-effect and by-  
383 product of the combination of globalising, localising and individualising forces themselves and their concomitant  
384 tensions. They are legitimate offsprings and natural companions of the multiple and often contradictory processes  
385 associated with globalization. They are in reality the oil that lubricates the wheels of globalization.

386 V.

## 387 16 Conclusion

388 Globalization has affected certain values rooted in major religions and cultures of the world. Concepts of good  
389 and evil, right and wrong, individualism and pluralism, individual interaction with the society and the very  
390 meaning of life are all warped and corrupted by global capitalism, international markets, mass media and the  
391 promotion of excessive consumption. Even some local languages, and valuable traditions are on the verge of  
392 disappearance as the result of globalisation. Global consumerism is now forming a homogeneous global culture  
393 where the Zimbabwean culture is being replaced by Western cultures (Muzaffar, Volume XX Issue IV Version  
394 I The Effects of Globalization on Youth Culture and Identity: A Zimbabwean Experience 2002). There has been  
395 alienation of societies with their history because of fascination with foreign values. These new values and beliefs  
396 have no root or connection to the African and the Zimbabwean identity. Globalization weakens the traditions  
397 and values of local cultures for the sake of universal uniformity and dominance of a commanding culture through  
398 the formidable power of international media.

399 Globalization can intensify social divisions, and as youth are struggling to establish themselves in a new social  
400 context, the sometimes intimidating adult world they may be perceived as being particularly vulnerable to the  
401 threat of segregation or exclusion. However, in any analysis of young people's relationship with globalization,

## 16 CONCLUSION

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402 two key points must be borne in mind. First, there is a tendency to assume that the effects of globalization are  
403 unstoppable, and that globalization is a process young people react to rather than actively negotiate.

404 Young people and relevant actors in the youth field at local, national, and international level have few  
405 opportunities to meet, network, and exchange experiences on globalization. This limits the extent to which  
406 they have the capacity to promote responses to the consequences of globalization, intercultural dialogue, and  
407 solidarity. Actors in the youth sector have few opportunities to reflect on how the instruments traditionally used  
408 for the promotion and implementation of youth policies can be adapted to the new and changing context of  
409 globalization. Some actors in the youth field are already working to promote universal values such as equality,  
410 justice, peace, and respect for human dignity.<sup>1</sup>

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