Article

Digital Globalisation and Identity Challenges: Between the Intersubjectivity and Inequality,

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Abstract

The Algerian Arab novel was able to trace the movement of time and talk about all This paper aims to shed light on an important socio-philosophical issue, namely the effects of digital globalisation on identity in the age of technological fluidity. Through this topic, we try to analyse the content of the dialectic between selling the illusion of freedom and the illusion of participatory democracy through soft slavery, which is summarised in the project of "identity", and the possibility of dialogue of identities through the project of a philosophy of recognising differences and achieving "justice of disparities".

Through this study, we have come to the conclusion that digital globalisation is a dual force, as it can strip identity of its authenticity, but it can also impose and strengthen it, and the fate and

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final decision depends on the contemporary human being who consumes the new technologies, through his awareness and awareness of himself and what is happening around him.

1. Introduction:

In the era of digital transformations, the world is witnessing unprecedented changes that have created new challenges for humanity. Among these challenges is the challenge of identity, which has been clearly affected by digital globalisation, as globalisation is no longer just a process of economic or social impact, but is expanding and distributing its dominance day by day, and working to shape a cultural reality that reformulates identities in a new framework that carries a single template at all levels. Although the appearance of this globalization is an image that provides enormous and diverse opportunities for interaction and communication between different peoples and worlds, its content reflects wide-ranging effects on identities; these paradoxes remain the subject of questions that carry with them These discrepancies remain the subject of complex and profound questions that force us to reconsider the nature of the concept of globalisation in general and the concept of digital globalisation in particular, whether it contributes to the Intersubjectivity of cultures, i.e. their fusion into a common universal identity, or whether it plays a role in reinforcing cultural Inequality .

This question is among those that we seek to answer through this research, by analysing the impact of digital globalisation on identity formation, given the importance of this topic in the current era, as a result of the concussions and vibrations of cultures, principles, values and nationalisms in light of the technological fluidity. In the context of this argument, our research question is as follows:

_ In the age of digital globalisation, are we making real progress or are we just drowning in a sea of cultural consumption and ideological confusion that bets on erasing the features of our true identity?

In turn, our central research question is divided into several questions as follows:

_ The relationship between identity and digital globalisation ends with one being superior to the other.

_ How does new media affect the dissolution of different identities in favour of a dominant, unified and shared identity?

_ In the light of soft wars, can joint cooperation between different peoples and multiple and differentiated identities be achieved in digital spaces?

In light of the main issue and the questions raised in this study, we decided to formulate the following hypotheses:

_ What do we mean by identity and digital globalisation and what is the nature of the relationship between them?

_ Digital globalisation through the use of new media tools is likely to lead to the assimilation of cultures into a single identity mould based on Western hegemonic values and powers.

_Cultural Inequality and intellectual difference, when accompanied by awareness, can achieve understanding and cooperation among peoples without compromising identities and nationalisms.

In order to clarify the map of our research, it is necessary to rely on methodological tools and mechanisms, at the forefront of which is the analytical method, through which we will delve into the impact of digital globalisation on identity using a range of philosophical perspectives and sociocultural studies related to the issues of culture and globalisation.

In addition, we will also adopt a comparative method to our topic, through which we will attempt to compare the effects of digital globalisation in different worlds, with a focus on observing the differences between the advanced Western world and the developing and underdeveloped worlds. We will also adopt a critical method, through which we will critique the prevailing images of digital globalisation from a philosophical and social perspective, to shed light on its negative and positive effects on identity.

Within this context, the objectives of our paper are largely focused on analysing the impact of digital globalisation on identity, both at the individual and collective level, by examining the role of digital media and social media in promoting or undermining different identities.

2. Identity and Digital Globalisation (Concept and Relationship):

1.2 Identity:

Understanding cultural and social transformations in the current era requires an analysis of the concepts of this rapidly changing system, in which the issues of identity and digital globalisation form a major axis. However, globalisation has imposed new challenges on individual and collective identity, as humans live in an interconnected network that crosses geographical and temporal borders. In contrast, the role of digital globalisation in reshaping this identity through a virtual space that redefines, intertwines, and consolidates relationships between individuals and

groups. In this context, it becomes necessary to explore how these concepts interact with each other and how they contribute to reconstructing our understanding of self and other in a time of constant transformation.

The reference to the name Identity is not Arabic in origin according to some philosophical dictionaries, but it was forced by some translators, and this name was derived from the letter Rabat, which in Arabic indicates the connection between the object and the subject in its essence, and the name Identity is synonymous with the name of unity and existence, and Abu Nasr al-Farabi confirmed in the 'Commentaries' that Identity means: The name of the object is synonymous with the name of unity and existence, "The identity of a thing, its diagnosis, its specificity, its uniqueness, and its unique existence, in which there is no commonality. (Saliba, 1972, pp. 529-530)

Through this description and analysis of the concept of identity, it becomes clear to us that the latter is the act and virtue of existence, and the possibility of achieving and documenting it is manifested through the preservation of privacy, uniqueness, truth and origin, and therefore the person who is separated from his identity is the one who mixes it with the identities and characteristics of others.

According to André Lalande's Encyclopaedia of Philosophy, a being that can be likened to an individual is said to be identical or the same in all periods of its existence. (Lalande, 2001, p. 607)

From this, it is clear that identity is what defines the being and being of the ego, and therefore the necessity of proving it to the other is right and necessary, especially since he differs from me and me from him, in language and behaviour, thinking and culture, morals and beliefs, according to different places, times, principles, premises, goals and objectives. Therefore, we have the right to ask here: Who can give up their identity in the name of globalisation? Do we really aspire to achieve a common identity?

2.2 Digital Globalisation:

Based on the previous question, we were able to identify the features of the relationship between the concept of identity and privacy and the concept of globalisation and the sharing of ideas, values, principles, experiences and knowledge on the basis of a seemingly unified approach to human reunification and cooperation in establishing a common culture.

What we have mentioned above is summed up in the concept of globalisation, which means those rapid changes that have prevailed in the world over the past two decades, where there is no important topic in the field of economics, politics and culture in our time that is not debated and discussed about its broad global dimensions. (Klaus, 2010, p. 13)

In addition to this, it is worth mentioning the issue of the formation and shaping of digital globalisation, which is overseen by the act of technological change, where increased connectivity is the thread that connects all the links and dialogues of globalisation, so we find that the rise of information and communication technologies is part of the infrastructure of globalisation in many matters including financial exchanges, commercial activities, cross-border communication, travel, and civil society interactions. (Nederveen, 2015, p. 25)

This understanding of digital globalisation, through an analysis of its formations, has led to the conclusion that digital globalisation is an act whose purpose and users seek to achieve a process of identity fusion through the influence of information and communication technologies, which, with their high flows and strange algorithms, seek to impose their dominance on different minds from different cities, countries, and continents.

We are, therefore, facing a new form of globalisation, more rapid, more influential and more dominant, because today's man has become hostage to the digital world and virtual spaces, which have built homes for him in their kingdoms, and as soon as he evades one virtual world, he finds him in another, and here, digital globalisation is embodied, based on The digital globalisation, which is based on communication networks and new media tools, is betting on dissolving identities into one identity through fashion, seduction and advertising, which has made contemporary societies highly consumerist societies, which has led and continues to lead to the containment of identities in a soft way and lead them towards a common global ideological identity.

In the light of this analysis and within this renewed issue, we realise the importance of the question that philosopher Rorty reformulated and that has been capturing everyone's attention since the early twentieth century: Who are we? What are the new criteria that unite us and draw the line between us and others? Is it still the homeland or geographical or linguistic boundaries? Is it cultural, religious or historical particularities? Or, as Rorty puts it: What is the unifying ideal that makes our group resemble a military corps more than a squadron of individuals? (Triki, 2010, p. 19)

3. New Media and the Illusion of Identity (Restricted Freedom and Soft Slavery):

In the age of digital globalization, where cultures overlap and identities intersect in a limitless open space, New Media becomes one of the effective mechanisms in reshaping the human self. Not only as a means of communication and information transfer, but also as living spaces of interaction and influence, where every sight and sound adds a new dimension and an external touch to the concept of identity. Intersubjectivity is the process by which individuals become part of multiple identities, moving freely between them, influenced and influenced in a process of continuous interaction with the outside world.

However, this intersubjective exchange raises deep philosophical questions about its impact on the continuity of cultural identities in the face of global challenges, especially in the age of technology and media, which seeks to create a unified collective identity This makes the self in an unparalleled confusion between originality and modernity in an age that relies on the media as a cognitive model of the world.

Before this, we have to refer to the concept of "Intersubjectivity" according to some philosophical dictionaries, where it indicates that the relationship between language and man is neither subjective nor objective, and this is because language makes and diagnoses the human being, and for its part, it is his manufacture and his industry, i.e. there is no separation between them. (Wahba, 2007, p. 17)

Through this argument, and in a general reading of the meaning of Intersubjectivity, it appears that it is a verb that represents melding and blending, while in the past, language was man-made and man-made, the situation has evolved in the Intersubjectivity process and man has become man-made through the language of technology and digitisation. As a procedural concept that serves the context of our research, it means sharing, dissolving and interacting within virtual spaces to share the characteristics of different identities and bring them out in a mould that represents a single identity under the name of contemporary globalisation, of which "information and communication technologies and media are the main drivers. " (Huber, 2011, p. 85)

Therefore, Burhan Ghalioun focused on emphasising that globalisation is embodied in the emergence of global communication networks, and stressed that it is an act that connects all economies, countries and societies and subjects them to a single movement. The clearest example of this new form of connection between different global actors is the integration of three major systems in our current social and international life: The financial system, the media and communication system, and the Internet, which dissolves all political borders and cultural specificities. (Belaagrouz, 2019, p. 223)

It is clear to us, then, that the images of contemporary globalisation, which focus on digitisation, advanced technologies and continuous advertising, come in the form of entertainment scenes and seductive representations that carry deliberate messages that widen the gap between man and his identity and between man and his true self by drowning him in illusions and making him a being eager for the identities of others, which makes him a being who does not know belonging.

Perhaps this is what Jean Baudrillard explained through his vision and opinion about transmission technologies and the flows they produce, as he acknowledged that they have distorted

and blurred the line between the imagined reality and the real world; media, as Baudrillard believes, creates a complex reality aimed at entertainment, and thus has abandoned its communicative function. (Huber, 2011, p. 91)

Thus, this reading of communication and transmission technologies by Baudrillard reflects the reality of the gap that contemporary man lives in, which is mainly represented by alienation, dispersion and superficiality, shaped by the banality and entertainment of social networking sites, which seek to invade and destroy minds and try to program them with a unified programming that is easy to control and lead.

Fathi Triki also adds a forward-looking and analytical reading of the situation of digital and media globalisation, in which he argues that interacting with the rapid changes in communication and computer technology and moving towards an integrated global market may lead to changing the meanings of traditional values and social expressions and anticipates new types of issues that may be unforeseen.

Through this characterisation, Triki tries to reveal the other side of globalisation, which, according to his statement, is not only a description of the main aspects of economic and cultural transformations, but also the globalisation of drug trafficking, terrorism and the transfer of nuclear materials, the globalization of criminality and criminal organisations, and the globalisation of lifestyles rooted in easy profits. He suggests some of the factors that can make underdeveloped and dominated societies resistant to this unpleasant globalisation by reaffirming the concept of identity with the constants of origin and the past, and linking it to ethical values anchored in the spiritual in general and the religious in particular. (Triki, 2010, p. 196)

We are, therefore, faced with a complex challenge, as the diversity of tools and mechanisms of the dominant models of technology and contemporary media makes the reality of countering malignant globalisation extremely difficult, because it relies on soft and seductive strategies Often, identities are unable to withstand or confront them, because the strategies used are based on absorbing people's consciousness, educating them, and misleading and distracting their minds, by paying huge sums of money in exchange for minds that are numb and unaware of what is going on around them.

The reader of this issue from a philosophical point of view, it is no secret that the media - other than its political influence - has succeeded in positioning itself as a solid reference point within society, not only in terms of information, but also in terms of values, perceptions and attitudes. Multiple studies have revealed that younger generations in particular view the media as a

source of values and morals no less powerful than the family or the educational institution and perhaps sometimes the religious institution. (Fahmy, 2015, p. 30)

Therefore, these contemporary value shifts and transformations make us return to the question posed by Rorty, to which we referred earlier, to realise that 'the identity answer to the bitter question of who are we?' has today turned into an ethical obstacle to the free experience of ourselves by ourselves. It is an obstacle insofar as it is nothing more than a nihilistic defence of an answer that has lost much of its authenticity, to say the least: In our spiritual horizon, man has not yet returned to himself, as he has done elsewhere in the spiritual village that is present-day humanity. He is still required to acquire his identity from outside himself, as a being who is already forbidden from any vital invention of the source of his existence.

Thus, it is clear to us that this value alienation, which has been helped by digital globalisation, has cost the contemporary human being a major tax, which is represented in the abandonment of his identity and originality, which we are already observing today, where the individual is looking for his own truth and originality. This has created endless crises of schizophrenia and accumulation, which have made the individual hostage to narcissistic tricks and empty appearances. This is what has created an endless crisis of schizophrenia and accumulation, which has made him hostage to narcissistic tricks and empty appearances.

On this basis, we could say that the realisation of the philosophy of recognition in light of digital manipulation by the governing authorities, specifically the United States of America, is a recognition that serves one side and eliminates others, while it is necessary to apply what Paul Ricoeur summarised in three moments: "recognition (objectivity), self-recognition (subjectivity) and mutual recognition (intersubjectivity), but recognition always requires a mutual dialogue: It is about a permanent link between you and me. (Godart, 2019, p. 117)

If we reflect on the moments that Paul Ricoeur threw to the minds to embrace, we find that they are completely absent in the current age, an age characterised by speed and avoidance of responsibilities. Most of them go through things without getting to know them and prefer to get to know others rather than getting to know themselves first, which is precisely what has made it easier for the dominant powers to hack and pirate identities.

These digital tricks have created a dialectic of slave and master across digital platforms. In order for different identities to satisfy the sovereignty of the dominant identity and gain popularity and followers of virtual audiences, we find them mastering artificiality and fabrication.

Elsa Godart, a professor of philosophy and researcher in psychology, argued that the impenetrable wall erected by the screen between the ego and the other breaks every spontaneous

impulse of humanity, as it announces the birth of a new form of subjectivity, a virtual subjectivity. There will be no taboo on the contrary: It calls for murder. The other, the captive of the screen and the projector, becomes equal to the other things that furnish my world, over which I have absolute control. Who hasn't had the urge to switch off their computer screen or smart phone?

Within this diagnosis of the symptoms of digital globalisation, we find that it carries a fundamental shift in how we build our relationships with others, where interaction becomes more superficial and the deep human dimension is absent. Identities become digital images, and others become objects that can be easily controlled or cancelled, leading to the creation of virtual isolation, which explicitly threatens humanity at its core; instead of being bridges to real communication, digital means of communication may become tools to create fake relationships that strip individuals of their uniqueness and reduce the value of direct human interaction.

So, what we can conclude, according to our philosophical perspectives, is that the interconnectedness that digital globalization has been seeking and promoting innocently, showing through its means and the cunning of its users and makers that it will be a haven to lift mankind from its isolation through understanding, love, dialogue and peace, is nothing but ink on the walls of virtual screens and slogans to achieve economic interests and victories.

4. Digital globalisation and the dialogue of identities (justice of inequality):

As globalisation reshapes relations between nations and individuals, a fundamental question arises about the extent to which this phenomenon is able to respect cultural and individual differences. As the world seeks to bring societies closer together, challenges arise related to upholding the differences that shape our diverse identities. In this perspective, the concept of human dignity through the affirmation and affirmation of indigenous identity emerges as a key element in the debate on globalisation, as respecting diversity and not seeking to impose one model on everyone becomes a key criterion for building a world that preserves the values of humanism that centres on the freedoms of individuals and the appreciation of their identity differences.

It is well known that the search for true identity amidst a flood of virtual falsities is not without difficulty and complexity, but it is not unattainable, as François Laruelle acknowledges when he emphasises that contemporary thinking, including the various sciences, is not unattainable. Therefore, in identity, we must speak in the plural and say identities in order to remove from this concept any self-centredness and any contraction into unity. The advantage of this diverse approach is that it frees identity from its monolithic holistic character that is based on the exclusion of the other, and can free it from the crucible of ideological subtleties and prejudices in anthropological approaches. (Triki, 2010, p. 199)

After the idea of dissolving all identities into a common identity driven by certain Western actors has taken root, the idea of achieving the principle of fair disparity, equitable difference and conscious recognition requires a logic that promotes the acceptance of pluralism in identity, thus shifting from 'identity' to 'identities' away from fixity and uniformity, and recognising the existence of differentiated identities that are formed according to individual and collective experiences. Here, we can say that dynamism, flexibility, and a culture of coexistence can be achieved in the shadow of difference and heterogeneity, not in the shadow of backwardness, disagreement, and chaos.

This is because confusing the values of coexistence in the shadow of difference with the attempt to obliterate identities in the name of a universal identity may produce a muddled awareness and wounded understanding, because there are some Western ideas that try to mislead minds by attributing them to the inconsistency of the powers of transnational media institutions that lead the globalization of media, despite the existence of developments that facilitate this process, especially the global orientation of the media. In particular, the global trend of freedom from restrictions and laws is attributed to several factors, most notably "the extent of cultural and linguistic diversity in the world, unequal access to media technologies, the existence of different media systems, the total number of local and regional radio stations, newspapers and television channels, and the regulatory role played by states. " (Huber, 2011, p. 93)

These challenges cannot be denied or covered up, because it is no secret that the multiplicity of cultures and languages and the different organisational roles of states may constitute an obstacle to the development of media and technological flows, but this does not mean that we oppress differences and pluralistic identities. On the contrary, it is this disparity that achieves justice for us by giving everyone the opportunity to express their freedoms, beliefs and ideas, under the auspices of awareness and respect.

Based on this different reading of the impact of digital globalisation on identity, we can draw on the words of journalist Gérard Leclerc: "Globalisation is something different from simple and pure Westernisation, globalisation is the birth of a single globe that henceforth belongs to all people: It is not the property of any major civilisation, and none of them has any control over it, in short, a globe with no centre. Westernisation, on the other hand, means that the world is divided into a dominant centre and a dominated periphery: It is another name for imperialism and colonialism." (Leclerc, 2004, p. 333)

By adopting this view, it can be interpreted that Leclerc showed globalisation in different dimensions and purposes, where no country dominates at the expense of the other, and that international relations and cultural patterns can be reshaped away from the hegemony represented

by the Western empire. The metaphor of the "centreless globe" reflects a philosophical expression of an interconnected world that rejects the unjust structures of "centre and periphery".

Although it is possible to achieve different identities in light of digital globalisation, the matter depends on individuals and societies, which have consumed the ideas and cultures of others so greedily that the issue of self-affirmation has become "between the hammer and the anvil, and between two very bitter things, these people are obsessed with the issue of identity. At the top of the pyramid, the issue is to choose the best model out of the many available, to collect the separately purchased parts of identity, and to assemble them without excessive plasticity." (Bauman, 2016, p. 28)

This leads us to conclude a philosophical vision that diagnoses the situation of individuals in contemporary societies, where they find themselves in a state of continuous search for a stable or integrated identity in a world full of changes and a multitude of options and temptations, which helps to exacerbate subjective fragility, which is considered the main reason for the collapse of identity. This is the main reason for the collapse of identity, and these defects can only be cured by gaining awareness and being armed with the skills of philosophical thinking, so that man can be aware and preserve his humanity by proving his identity and holding on to it amidst this permanent ephemerality.

5.Conclusion:

In conclusion, what can be concluded from the above analysis is that digital globalisation is not only a technological process that connects peoples, but it is much deeper than that, because it cuts at the roots of identity and reshapes it in a new image. It cuts at the roots of identity and reshapes it in a new image, which raises more questions and fewer answers, the most important of which is the question that remains open and unanswered: What remains of the real identity of the human being in a world that speaks the language of screens and machines?

This is what the dialectic between the act of intercultural communication, which is not considered a mere formal similarity between cultures, but rather an expressive act of the interaction of cultures and identities in one space, which represents human injustice, although it appears on the surface to be the opposite, it mimics in its content the idea of an identity that has lost its originality and has been emptied of its specificity due to its submission and luring by the skillful This reflects the rise of local identities in the face of an unbalanced technological globalisation, in which there are many differences, principles and premises, and which opens up many challenges and opportunities, and although it appears on the surface to be a chaotic act, it is a principle in which different identities are respected and freedom is achieved and not subjected to

certain parties. Provided that these differences are based on consciousness and reason rather than barbarism and backwardness.

Therefore, identity remains an ongoing battle between openness to digital globalisation and the preservation of cultural specificity in the face of rapid economic and technological transformations, and makes us revive the question of how we define ourselves, our identity and our belonging.

Results:

What we can present as findings from our paper are as follows:

_ Digital globalisation contributes to the erosion of some identities, as we find that the spread of digital media, especially social media platforms, reinforces the dominance of global digital culture, which often takes Western values as a reference point. This leads to the erosion of some cultural identities in favour of a digital cosmopolitan identity, where local cultures become more vulnerable to external influences and consequently disappear.

_ One of the most prominent challenges of identity in the age of technological fluidity is that it supports the realisation of the act of inequality as a new justice despite the pressures imposed by digital globalisation, but many different identities are emerging in a more differentiated and distinctive form, as digital media gives societies the opportunity to rediscover their culture and preserve their traditional features. In this case, digital identity becomes a complement rather than a substitute, provided that awareness is present to frame these differences and distinctions.

_ Digital globalisation is both a tool of liberation and dependency, so it can be understood here as a dual force; on the one hand, it opens up wide horizons of freedom, as people are able to transcend temporal and geographical boundaries to live shared experiences with different peoples and cultures. On the other hand, globalisation can be a means of control and domination, as it promotes specific cultures and modes of thinking over the rest of the world, foremost among which are Western consumerist values, leading to the distortion of indigenous identities.

_ Digital globalisation and the issues of individuality and cosmopolitanism in the current era, where the relationship between the individual and cosmopolitanism is unstable, which raises many questions, the most important of which are: Can the individual maintain his or her unique essence and uniqueness in this changing digital world, or is the individual becoming increasingly lost in an ocean of shared values and uniform patterns?

_ In light of the challenges of contemporary globalisation, it is fair to say that the world has become more superficial, as digital culture seeks to dissolve cultural differences and individual differences into a uniform mould. But what we can be optimistic about is that through

contemporary philosophies, we can see these commonalities as a new opportunity to celebrate diversity and differences.

_ Digital globalisation does not necessarily mean the demise of identity; it is a complex issue that can lead to positive or negative interactions with other identities. The extent to which globalisation can affect Arab, Islamic or other identities depends on how individuals and societies use technology. Through appropriate strategies, digital globalisation can be a means of strengthening different cultures and identities, rather than a threat to them.

Suggestions:

_ Instead of succumbing to the temptations of the era of hypermodernity, which the contemporary media landscape focuses on, and which works softly to erase the features of different identities and dissolve them into a single identity, it is necessary to take advantage of digital media to strengthen identity, and on this basis, late societies should use digital media as a tool to document and promote their own culture, and work to build advanced digital technological platforms that allow individuals to express their identity and cultures freely and comfortably.

_ Activating the skills and principles of philosophical thinking, especially the skill of dialogue in the space of digital globalisation, by promoting the act of cooperation between cultures without being immersed in them or influenced by them. This comes through openness to opportunities that highlight cultural diversity through communication and electronic sharing between different ideologies and investing in Internet platforms and social media to exchange cultural and intellectual experiences, which promotes a common understanding that redefines identity in the context of digital globalization.

_ The need to work on building intellectual projects and developing educational and formative curricula that embody an analytical and critical philosophy to read the contents of digital media and enhance the ability of individuals to resist extraneous cultural influences on their identity and authentic human existence.

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