



Gender Transformation through Cultural Globalization in Urban Makassar amid Youth Activism and Generational Resistance

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Abstract

The concept of uncharted implications of cultural globalization on gender conventions, in the forms of intergenerational and institutional shifts, is the qualitative research problem of the study. Based on the literature of management, it focuses on two issues: how the transnational impact of cultural forces rearticulates local notions of gender, especially in the younger generations, and how older generations respond negatively to changes. Based on the evidence of Indonesia urban people, the study illustrates how hybrid gender features have been developed using media circulation and transnational feminism discursive frameworks. The young people here are instruments of cultural change who rebel against the patriarchal framework and openly encourage the relaxation of gender definitions within the social and the corporate context as well. On the other hand, the older generations feel threatened by these changes in terms of social order. Gender, as a complex dynamic and negotiated construct, is presented as an issue of intersectional tension and tension, which plays an important role in managing practice, especially in human resources, workplace equity and leadership roles. The paper also ends with the recommendation that culturally sensitive management approaches that cut across generations and advocate an inclusive gender practice should be promoted. It appeals to the transformation of gender in management as an ever-changing power, as opposed to a fixed identity and requests adaptive and reflexive paradigms of organization.

Introduction

Globalization in its presently configured format is quite a revolutionary process that across near about every aspect of a social being. To complement this general framework, the cultural globalization, in the sense of intensification of transnational flows and exchanges of values, symbols, media and subjectivities generally impact the reorganization of current gender norms. Traditional paradigms of gender expectations are faced with serious restructuring as societies remain intertwined by technology, migration, education and international media houses (Belaid, 2023). The paper hence examines how cultural globalization influences perceptions, conduct as well as lived experiences regarding gender norms especially in settings where deep-rooted gender constructs have been naturalized through history, religion and other aspects.

Artificial social constructs known as gender norms, including roles, modes of behavior, and qualities that society believes are suited to males, females, and other gender identities are always changing as opposed to being set in stone. Reconfiguration can be seen as evidence of constant social-political changes and cultural transformations (Jong, 2024). Traditionally, these norms were based on religious tradition, colonial legacy and family traditions. Still, under the

conditions of globalization, the flow of new discourses about gender equality, identity, and right, which has been aroused by the global media and transnational advocacy networks, brings some tensions and changes into the local environment (McEwen & Narayanaswamy, 2023). These foreign discourses do not come in their pure forms directly but interact in mutual ways with the local systems of beliefs, and usually result to hybridized values of gender (Morozov, 2022).

Gender norms are directly affected by cultural globalization via the tool of the global media. The systemic permeation of the television, cinematography, and music, and, more importantly, the social network sites has created an environment through which alternative constructions of gender are constantly constructed and propagated. Western media often propagator individual, liberal, ideas of sex and gender expression and sexual orientation that go against more communal, patriarchal discourses of most other societies (Krupa, 2023). These representations are therefore, both an instrument of empowerment and arena of ideological struggle particularly to younger men and women who contend with conflicting systems of values. Global access to the feminist movement like #MeToo or pride parades of LGBTQ+, to take an example, can both inspire critical reviews of gender inequality on the local levels and raise conservative backlash.

Borders and diaspora groups furthermore help make gender the globalization of norms. The migrants bring with them cultural values and are at the same time being subjected to new gender ideologies of the receiving countries and this brings about the complex negotiation of identities (Buijs, 2024). Among the second-generation migrants, the domestic sphere tends to still revolve around traditional practices, but the public sphere is mostly influenced by the values of the host cultures. Such two-fold exposure may cultivate ambivalent gender identities of certain women and members of the LGBTQ + community, whose roles are strictly operating in traditional milieus (Kim, 2023).

Academic settings and specifically those ones located in international academic organizations and institutions act as channels on which the new ideologies about gender would be propagated. As a normative agent of change, curricula which focus on human rights, gender equality, and global citizenship have an increased influence. By exposing students to these types of material, the patriarchal assumptions will be placed in an interrogative position, and newer and more accommodative pictures will be posed in gender roles (Kelalech, 2023). However, this intellectual and culture re-establishment can place the learners at conflict with their family members or communities, thus beginning an intergenerational contest and the continuous negotiation of identities.

Nevertheless, cultural globalization is not similar and is not mutually exclusive. It is dissonant and marked with asymmetrical relations. Efforts of gender equality have met resistances, interpretations, or adoptions across the globe but are being used by local elites to follow conservative agendas (Smolović et al., 2021). The preferences in appropriation only complicate the situation even further: certain aspects of the global culture are borrowed, including fashion or language patterns, but progressive gender ideology is either declined or appropriated. At the same time, the process of globalization has allowed transnational conservative movements to counter feminist and queer rights through the use of similar global networks and technologies to spread traditional conceptions of gender (Ayoub & Stoeckl, 2024).

The role of the clash of cultures between globalization and quite stable gender norms are especially acute in Southeast Asia and, especially, Indonesia. Being the fourth-largest country in the world and the largest society that follows the Muslim faith, Indonesia serves as a demonstrative example in studying these dynamics. The increasing exposure of gender-fluid style, same sex relations, and feminist movements through social networks and other non-

government global institutions- challenges established cultural and religious injunctions of gender roles. At the same time, conservative forms of Islamic identity politics have revived in the Indonesian society, which have come out promptly to oppose global gender ideologies with terms and views that pose a danger to state morality and religious value (Jamal, 2024).

This research falls in this contradictory background. It explores the ways people understand and react to the global movements of gender discourse at their local levels of existence. The analytical focus on the local agency of women, men, youth and gender-diverse groups in the process of negotiating and redefining gender norms in the context of international forces is given in place of the externalizing form of globalization as the force that acts upon cultures passively positioned before it (Tyni et al., 2024). The study reveals, based on rich detailed accounts, how cultural globalization is transforming, challenging, and at other times enforcing gender norms in the modern society in several ways.

Method

Research Design

The qualitative research design adopted in the current investigation was that of an interpretivist paradigm, the key interest in which is the subjective representations and lived experiences of people in their cultural and social contexts. The choice of qualitative approach was justified by the necessity of going into greater detail in analyzing the complexities behind how people perceive, bargain, and react to the impact of cultural globalization on gender norms. As opposed to the goal of generalizable identification of conclusions across populations, the objective of the study was to generate highly context-sensitive findings that illustrate the interface between global cultural flows and local gender ideologies. It was an exploratory and inductive design and themes were discovered between the narratives of the participants.

Research Setting and Context

The present research was located on the Makassar city, South Sulawesi, Indonesia, or to be more specific, it is within an ethnically diverse and culturally dynamic urban area to which Makassar belongs since it is rapidly globalizing in terms of media, education, tourism and economic interactions. As a regional center, Makassar has been more exposed to international streams of culture but they also retain a strong sense of gender-related culture and customs of the Bugis-Makassarese and on religious beliefs (mainly Islamic) and social (group-oriented) expectations. The co-existence of the global and local culture makes Makassar a perfect place to examine how the youths and the older generations struggle with new gender transformations. Research was carried out in various social spaces including schools, universities, offices, and religious spaces, and on digital platforms like Instagram, Tik Tok, and Twitter, environments where the participants are regularly exposed to, and access transnational gender stories.

Participants and Sampling

The procedure of selecting the participants by means of the purposive sampling method (unprobability method) was used, which is specifically more suitable to be applied in qualitative inquiry, targeting the recruitment of individuals who would be able to contribute to abundant, diverse, and relevant opinions on the research topic. The study included a total of 24 participants: youth (18-30 years), middle-aged adults (31-50 years), and elders (more than 50 years); they were of different gender identities, such as male, female, and non-binary individuals. The selection of participants was stratified based on the professional background, religious, and educational background to optimize the variety of the point of view and life experiences. It was established that the gender was pivotal, as well as age, media exposure, and involvement in both global and traditional gender discourses. In further steps, snowball

sampling was adopted in an attempt to secure the identification of other participants who were still unreachable via official means.

Data Collection Methods

Data collection was carried out over a period of three months using multiple qualitative the main methods used to meet triangulation and methodological depth were the use of in-depth semi-structured interviewing, focus group discussions, as well as participant observation. In-depth interviews were used as an extended study of the personal experience, beliefs, and thoughts of participants on the aspects of gender norms and cultural globalization. The interviewing sessions were scheduled to take 60-90 minutes, and the interviewing location was preferred by the participant, thus, providing privacy and comfort. A guide with open-ended questions was prepared in order to conduct flexible and focused interviewing and included such topics as exposure to international media, family expectations, religious beliefs, and identity conflicts. Three different groups met (5-7 participants of about the same age group) to promote peer-to-peer interaction and group reflective discussions in the form of focus group discussions (FGDs). With FGDs, it was possible to observe group dynamics and formation of shared or controversial definitions of gender and globalization. The sessions were all recorded and hence transcribed with the consent of the participants. The participant observation included a visit to informal places of the population (cafes, universities, and online social media groups) to substantiate verbal information according to daily communication, body gestures and signs of gender performance and opposition in digital and the real world.

Data Analysis Procedures

Following the six-step process a primary qualitative data was acquired in a sample of Muslim women in Britain and the thematic analysis procedure was implemented. Each conversation conducted during the interviews and focus-group was transcribed directly and read numerous times to be ensured that there is maximum immersion. The original coding exercise was conducted manually and then finalized by the assistance of qualitative analysis software (NVivo). Themes and subthemes were iteratively established, as part of a predominance analytic approach, by purposively coming up with themes and subthemes based on the data found and not a predetermined set of themes constructed through ready-made theoretical constructs. Four themes were identified as repeated, which were the influence of the media in the formation of identity, balancing convention with the contemporary world, and conflict between generations over gender and Performance of gender resistance. In order to make the study more analytically rigorous, several processes of quality-control were introduced. Frequent peer debriefing sessions took place with two academic associates, member checking was done with a group of subjects, and the reflexive journal was kept to indicate how the researcher was changing position and interpretive posture. These provided more credibility, dependability, and confirmability of the findings.

Result and Discussion

In socio-cultural atmosphere of the Makassar urban-space digital media use, educational mobility, and global exposure are being contrasted with the deeply rooted religious and cultural values, which makes the conflict between the global discourse changes and local norms not only observable, but also significant. The paper (using long-term qualitative interviews), captures the negotiated, lived tensions and transformations across generations practiced by the participants of interviews. The analysis does not attempt to universalize gender change but tries to find these processes in special socio-cultural context where the global processes meet local ones and reinforce and transform identities. It discusses thus the development of hybrid forms

of gender, how young people challenge patriarchal norms, and how older society members oppose such changes that makes it clear how rigid and fluid gender norms actually are in the globalization world.

Emergence Of Hybrid Gender Identities Due To Media Exposure

One of the interesting pieces of data in the data set is concerned with the development of hybrid gender identities among people repeatedly exposed to the media content that is globally distributed. These hybrid identities, which are defined as an outcome of the interrelation between localized gender anticipations and a transnational (m)migration of gender expressions and values, are not subject to the conventional and western frames. This merging is the most apparent among younger users, who receive global content via social networks Instagram, YouTube, Tik Tok, and Netflix. These sites spread a variety of gender performances and discourses breaking the boundaries of binarity and heteronormativity. These forms of global media have a tendency to encourage a layering of complex identities through the iterative processes by which they encounter local cultural expectations and lead to the internalizing of new forms of gender performance and the experimentation of these gender roles. Many participants reported that media exposure had expanded their understanding of what it means to be male, female, or gender-diverse.

"Before I started watching global creators on TikTok and Netflix, I never thought there were so many different ways to be a man or a woman. Now I see people expressing themselves without worrying about gender at all."

In the empirical analysis of youth culture, the process of change of the gendered manifestations of representation becomes a common occurrence. Young people are getting more and more fluid and expressive gender identities, rejecting the categories of their gender by defining them as fixed categorically in favor of multidimensional and self-authored styles of presenting themselves. These reimagining's can easily occur as a consequence of media exposure enjoyed as an educative process that offers new vocabularies and representations that are never realized locally. The achieved hybridity becomes manifest in the use of any strategic appropriation of the transnational discourses whose features are connected with the personal values, and in the preservation of norms specific to the given culture and determine the social coherence.

"I wear a hijab, and I respect my religious values, but at the same time I follow gender-fluid influencers who wear makeup and speak about freedom. I don't follow them entirely, but I take what inspires me and leave the rest."

The current case study presents that hybrid identities do not imply wholesome adherence to Western gender paradigm; instead, they are the outcome of intentional negotiation between localized pattern and transnational forces. Such selectivity is one of the displays of cultural agency through which people develop gender performances that fulfill their own desires and yet stay within the boundaries set by the community. Interviewees expressed being empowered due to their exposure to international media claiming that they have become exposed to role models who challenge traditional ways of thinking.

"Growing up here, I never saw anyone like me. But watching queer creators from abroad made me feel less alone. It gave me the courage to be more open about my identity."

Its results are that global media does not only define how people perceive gender but also how gender is manifested. These kinds of performances often unite traditional aesthetics with transnationally flowing gestures, which results in the emergence of hybrid expressions that do not allow easy classification. However, there is a social cost of this hybridity. A considerable number of participants have agreed that they felt criticized, distrusted, or even rejected entirely by those related to them and those who live within their community, when such expressions were not following established norms as regards. This trend throws light on cultural contradictions which are part of globalization processes.

"My family gets confused when I talk about gender equality and emotional expression. They think I'm being too Western. But I'm just trying to be myself."

The quotation above summarizes the dilemma that most people currently facing daily have to negotiate between global discourses to which they consume and localized expectations that prevail their everyday lives. However, the multiplication of hybrid identities is a serious restructuring of gender normativity. The issue of subjects passively internalizing transnational gender scripts does not occur; instead, subjects strive and engage in the procedure of constructing interpretation, adapting, and recontextualizing that bring out resistance and transformation at the forefront. Media exposure acts as a trigger of challenging the essentialist assumptions about gender and hence assist in the construction and expression of pluralized formations that overcome, and oftentimes decline, both the standard and globalization paradigm. As a result of the said identities, they take shape within liquid, contextual, and contingent spaces that completely defy stable ideas of gender.

Youth As Agents of Change in Challenging Traditional Gender Norms

This paper illustrates how young people are the major agents of change in a struggle and transformation of traditional gender norms in their societies. Cultural exposure to the global flows and simultaneous access to the digital venues, and cross-border discourses on gender rights have enabled various young individuals to embrace more progressive ideas and become precursors of social change. In contrast to older generations, more likely to support gender preferences based on religion, patriarchy, and cultural traditions, young people practice critical thinking, the rebuke of those norms, and occasionally direct opposition. Most of the study participants expressed that there is a conscious realization of the conflict between the traditional values in which they grew up and the gender-inclusive values experienced in schools, media and peer groups.

"At home, they always told me a good girl should be quiet, polite, and stay away from politics. But in college, I learned that gender roles are social constructs. Now I speak up, even if it makes my parents uncomfortable."

Cognitive reorientation that often occurs due to the involvement of youth in alternative gender discourses that challenge domestic socialization is highlighted in the following quote. In schooling settings, especially those based in metropolitans as well as culturally mixed surrounding settings, the interaction data make it clear that the respondents came across new theoretical approaches that enabled them to question gender inequality. Such alternative knowledge constructions were internalized, and they were transacted not only in the peer-to-peer networks but also within families. A number of interviewees were defined as informal

educators who used not only such social media as Twitter or Instagram but also everyday chats to spread the word about gender-based violence, LGBTQ+ rights, and male emotional display.

"I always talk to my younger cousins about how being a man doesn't mean being aggressive or dominant. I learned this from watching international documentaries and YouTube discussions."

The young people act as carriers of culture who interpret international gender discourses into domestic-relevant discourses that challenge deleterious norms. They are not just receivers of the international gender debates; young people select, localize, and adapt the international gender debates to make them receptive and socially conducive in their cultural context. At the same time, the digital activism of young people has become one of the strongest tools to confront gender hierarchy. Study participants mentioned Instagram, TikTok, and Twitter as the platforms that enable them to express their discontent, share educational materials, and embrace gender-equality movements.

"On social media, I post about gender equality, and sometimes I get negative comments. But I also receive messages from other girls who say they feel the same but are afraid to speak up."

Her case study demonstrates the two-fold nature of online interaction that acts as a place of resistance and as a means of vulnerability at the same time. Nevertheless, young people are determined to resist stereotypical gender roles and use online media to promote unity among them and generate awareness among the masses. Young people formulate their subtle mode of negotiation and resistance towards existing gender expectations in the contexts that are, otherwise, extremely conservative. Such strategies are fashion ability, lingual performance, professional expectations as well as ways of handling romantic contacts.

"I still live with my family, and they expect me to marry soon. But I tell them I want to build my career first. For me, being a modern woman means having choices, not just following old rules."

The current qualitative evidence shows that discourses surrounding youths are gradually emphasizing the role of individual control and self-definition over gender identity, particularly by offering gender identity as proficient rather than rigidly, self-determining, and self-constructed. The results also show, nevertheless, that the presence of youth resistance serves with overt and confrontational tactics only. Participants in most situations used either strategic silence, strategic symbolism, or incremental persuasion in order to avoid direct confrontation but by all means embrace the cause of change. The trend is an indicator of deep understanding of the politics of challenging tradition, the social risks involved in the process of doing so, viz. potential or possible social stigmatization as a cultural deviant and suffer labeling as being too Western or rebellious.

"I don't argue with my parents, but I live differently from what they expect. I just hope they'll see that I can still be respectful without following outdated ideas."

This approach represents a form of soft resistance incremental, relational, and often emotional yet no less transformative.

Persistence Of Cultural Resistance from Older Generations

This appropriation of fluid gender identities and value structures, once highly egalitarian, has been achieved through the meeting of globalization processes and digital media whereby younger cohorts have been able to experiment with these new ways of gendering. At the same time, empirical studies show strong and long-lasting opposition among the older generations that continue supporting traditional gender norms. This opposition is often grounded on cultural, religious and familial norms that present gender roles as typeset, divinely ordained, and necessary to social unity. In the research, the skepticism or disapproval which was expressed by an array of older participants over the global discourses on gender to which younger individuals are becoming increasingly more influenced by the various discourses as a kind of threat to cultural stability and ethical balance is a very big point that has been noticed. In the case of such older people, gender becomes more entangled with traditional and religious discourse that determines a particular belonging to be played by both the male and female genders.

"In our culture, men are leaders, and women are caretakers. This is not something we should question. It is the way things have always been."

The quotation in question is the formulation of the strongly established belief in the naturalness of gender roles as opposed to the social construct of the same and, therefore, not subject to reinterpretation or negotiation. This position stands in the way of transgenerational communication: newer groups of people with opposing gender notions are seen as dehumidifying or rebellious. Such opposition is compounded in the frightened tendencies of moral decadence and decay of old values among older generations. Persons above fifty tended to think that expression of new things in gendering is caused by the bad influence of the Western culture, particularly, feminism or LGBTQ+ identities.

"Nowadays, young girls want to be like women on TV independent, loud, and not focused on family. They think it's freedom, but it's not our way."

In this study, we note that there has been a dominating cultural unease about the softening of traditionally fixed norms and subsequent fear of being displaced as global media of today slowly usurp indigenous gender ideologies. Alternation of traditional gender roles: to many elders, retention of cultural identity and national pride is synonymous with conservation of traditional gender roles. Neither is such resistance restricted to theoretical debate, but it often takes the concrete form of social pressure, behavioral regulation and the sanctions of the family. While younger respondents described incidences of condemnation or firm handling by elder relatives in instances where their views or actions in a given situation clashed with those of the elders.

"When I cut my hair short and started dressing more casually, my aunt told me I looked like a man and was embarrassing the family. She said I was being influenced by foreign trends that have no place here."

Empirical evidences reveal that the older generations are custodians of cultural conformity and use shame process and moral bargain to control the gender-non-conforming behaviors. Intriguingly, the practice of disciplining is not necessarily associated with a very limited exposure to the global gender discourses, but is oftentimes based on an informed rejection of

the apparent ontologies of emergent genders that are perceived to contradict to the localized values. This distrust mediates some kind of cultural protectionism, which is a strategy that considers preserving younger generations or any potential risks of damage or destabilization.

"We know the world is changing, but that doesn't mean we have to follow it blindly. Not everything from outside is good for us. Some things destroy the balance in our families."

Conceptualization of resistance as discussed here is not about hindrance of modernization but rather, it is about the moral stewardship that focuses on preserving the cultural integrity of the community. Despite this position, some extent of ambivalence was evident among senior members of the society. Some minority admitted that some of the old gender routines, among the most exemplary being those that limit the accessibility of women to education and decision-making, may have to be changed. However, they still had reservations against supporting what they considered as too radical or too culture-dislocated reforms.

"I agree that women should study and have careers. But when they start acting like men or questioning religion, that's too much. We have to know our boundaries."

This reflects a selective openness to change, but only within frameworks that do not disrupt This observation, which is highlighted by the results of the research, is that cultural resistance by the older generation is a complicated stumbling block to the bigger project of gender transformation in globalization.

Gender Transformation, Intergenerational Conflict, and Organizational Adaptation

Though young people can easily assimilate new identities as well as normative constructions, their efforts are often opposed by the ordinary who feel that these changes are abnormalities that can destabilize the moral-cultural space of the society (Migliarini & Cioè, 2024). This generational split is creating a conflictual space both in the public realm of culture and into the more domestic realm of home and family the meaning of gender is being actively contested. Contrary to portraying them as mere passive carriers of tradition, older generations are still policing the borders of the permissible gender behavior and discourse and thus maintaining a pivotal position in the ongoing gender norms quarrel.

The evidence room appears again in the research on the fact that dynamic gender identification in a cultural-global environment is not an abstract reality but is relevant to leadership, human-capital development, organizational culture, branding, and labor policy. The ever dialect between international gender talk and local cultural restrictions is reconstituting the gendered practices individuals, especially the younger generation carry out at workplaces, manage consumer markets, and buck the control of administrators. Gender hence, cannot be considered as a stable administrative category; instead, it is an unstable entity controlled by transnational flows on media, ideas and identities (Kmak, 2024). Therefore, the managerial practices internationally have to re-evaluate their conceptualization of inclusion, and obedience and performative aspect of gender across generations.

In the setting of the expedited media globalization, the current research records the appearance of hybrid gender identities, thus, exposing the intrinsic drawbacks of the binary systems of gender equity. The complex gendered experiences that may be introduced into the workplace by those digital natives whose HR systems have traditionally categorized gender as male or female because they needed to of regulatory compliance or statistical reporting fail to be

represented by such traditions of the HR systems (Nevin & Schieman, 2021). As hybrid gender identities are rising, in particular among younger employees, gender-blind policies can alienate large populations in a workplace, just because they fail to recognize gender-fluidity. As professionals in management studies have confirmed recently, successful environments are the ones that take into account and these are the inclusive environments, which are in concerted harmony to greater employee buying into the company and performance in terms of innovation (García et al., 2021). Cultural globalization therefore is not only providing information of how to be an individual but is redefining the logic under which system and society needs to be organized in a way in which organizational systems must be adaptable.

Another phenomenon that is of equal importance is a youth as the agents of organizational and social change. The fact that the study has established that young people are agitating against traditional gender roles not only in the family but also in institutions at large has implications to leadership development as well as corporate governance. Youth activism and the gender advocacy movement are moving on to the job scene through employee resource groups, grass-roots-based diversity programs, and internally-led efforts to achieve fair representation in the workplace. The above tendencies adhere to statements of Luca et al. (2023) that younger generations are not just exposed to global and progressive values; they are using these to request to change the structure of organizations. In their turn, rigid or hierarchical-focused management structures can prove to have a crash with a new direction of leadership paradigm built on the ideas of being fluid, inclusive, and participatory in gender terms (Lucht, 2022).

The review shows that progressive gender norms are highly opposed by older workers both in and out of organization making it difficult to implement. The intergenerational conflict results in a divided cultural climate: aged, high-ranking officials or the older workers are often promoting essentialist gender relations and use religion, national identity or morality to support their stand. Demonstrating how unchecked generational diversity may aggravate the cultural conflict and hinder inclusive-inspired efforts. This means that organizational change agents should exercise some context-sensitive choices on gender equity, which is neither alien to traditions nor copying the western liberal models (Ní Laoire et al., 2021).

The complexity is especially critical in the case of globalized companies that are operating in culturally conservative areas in which managers are to seek the corporative inclusivity in conformity with moral expectations within the community. The necessity of the cultural translation is dominant in such settings. Researchers like Canagarajah (2022) indicate that a good diversity policy must be changed by means of localized idioms of meaning and power so as to reduce resistance. The current study confirms that discovery: younger workers, like others abroad, are inspired by international trends, but they tend to use what might be termed soft resistance, an indicator of compromise of authenticity and survival, perhaps performance management under conditions of cultural limitation, as Rørstad et al. (2021) termed it.

On scholarly terms, traditional viewpoints on gender amount to inadequate models of modern human capital practices (Budhwar, et al., 2022). Gender should be rethought as an energizing, dynamic resource and not a problem of compliance. Companies that develop adaptive organizational policies and mentoring networks, as well as equitable career development opportunities of hybrid identities, are shown, in turn, to be in a better position to keep high-performing talent, especially, in the cohorts of Gen Z-ers and younger Millennials (Otte, 2024). On the other hand, management cultures that punish the non-normative gender

expressions, subtle or overt do impose the toxic climate, employee disengagement, and reputational decay especially where public image and ethical branding play a substantial role (Zetterlund, 2021).

At the same time, the marketing and consumer behavior departments will need to take notice of the consequences of changing gender norms (Kanwal et al., 2022; Zayer & Pounders, 2022). Consumer preferences tend to swing in favor of brands that are inclusive, socially responsible as non-hybrids and hybrid's identity gain presence in the media and in the urban environments (Martin, 2022). This trend is captured in the spread of identity-neutral style, inclusive marketing, and gender-equity campaign. The management must thus integrate such developments no longer in the pretense of being a decorative brand but as a genuine index of socio-cultural change. In case of failure to reflect the ongoing changes of the values of the consumer base in its community, brand obsolescence that follows applies to the framework proposed by (Ferraro et al., 2023).

Irrespective of its high momentum in the academic and practitioner circles, uncritical adoption of the global gender discourse poses the risk of managerial overstretch theory and cultural backlash. The current results indicate that a considerable number of stakeholders belonging to old generation perceive international gender ideas as alien, western, or disruptive. In the views of scholars like Bloom (2024), the discourse of global management contains a colony echo or the attempts to project diversity and gender equity in the images of Euro-American liberalism without proper adaptation to local requirements. It is important to cover this critique. A truly inclusive management practice should be dialogical on mutual learning as opposed to the imposition (Moreno et al., 2021).

The paper also extends to the management literature in general by redefining gender not only as demographic variable or social issue, but as an organizational occurrence which overlaps with strategy, structure, power and identity (Guido et al., 2022; Rania et al., 2022). The results also question the supposition that the concept of cultural globalization should be looked upon as some external outside force working on organizations but instead it is globalization within the organization itself experienced through the identities of its people and negotiated at any given level of decision-making. Besides, this study influences a paradigmatic change of management theory towards the difference not conceived as a risk to be managed, but as a creative tension to be worked with.

Conclusion

This paper is a critical examination of how cultural globalization has altered gender constructs with specific reference to how young people bargain, resist, and re-build traditional gender with a fast-shifting cultural environment. As evidenced, cultural globalization does not operate as a unitarily homogenizing mechanism but as a mechanism with generative repercussions of hybrid identity formations, more so in younger generations which are internalizing global values at the same time dealing with local norms that have been entrenched over a long period. These trends are relevant when it comes to the sphere of Management since, they precondition workforce expectation, organizational culture, and leadership reaction towards diversity. Intergenerational tensions also complicate further any change in institutional context, which is why the organizations need to go beyond the performative appraisal of inclusiveness and find ways of relating to socio-cultural realities. As this paper has unveiled, gender is not just a variable which can be dealt with but a matter of moving force that determines who takes

decisions, introduces innovation and achieves social legitimacy. Management practices should therefore become more flexible and locally sensitive with favor to both the global equity standards and the local wisdom. Being blind to these changes can even lead to strategic obsolescence in the talent development and receptiveness toward the market in addition to posing a threat of internal discord. Management discourse in future should approach gender as part of organizational sustainability in the world that is becoming more plural and also interconnected.

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