Globalization's Influence on Cultural Hybridity and Identity Formation

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Abstract

This work studies the effects of globalization on the ways people mix different cultures and build their own identities when living in societies with many cultures. The study found that communications on media, fashion, language and the internet together with local traditions led to the development of mixed identities among the people interviewed. Instead of globalization just spreading Western influence, people pick and adapt parts of it, create a personal style and manage both community standards and inheritance from their culture. It determines the way people with a mixed identity might struggle emotionally, meet opposition from society and compete with the expectations of their older family members. The research goes against theories that either see hybridity as a source of creativity or regard it as weakening cultural identities. So, the study believes hybridity means dealing with differences in life, since it takes place in a "Third Space" where culture is being reconsidered. The work enriches the discussions by adding the voices of participants from semi-urban and traditional regions, giving a wider view of identity in the Global South. The research helps build the existing literature on cultural globalization by pointing out that hybrid identities are shaped by individuals and bring about social and emotional results. It calls for a better appreciation of emotions and local factors in cultural hybridity during the age of globalization.

Introduction

Globalization has brought big changes to how people and groups create and discuss their meanings, practices and identities. Because borders are more open these days thanks to new communication, business and migration technologies, scholars say cultural hybridity has developed from the mixing and contesting of different cultural expressions (Chouliaraki & Georgiou, 2022). When elements from several cultures mix, it results in new, syncretic forms of identity, speech and community practices (Ángel, 2021). Because of this, identity is now seen as something that changes and develops through several cultural narratives. Many scholars are debating the influence of globalization on identity and hybridity in areas like cultural studies, sociology, anthropology and postcolonial theory.

Being connected globally helps people, but it can also loosen the ties we have to our nation, ethnicity, religion and language (Ahtif & Gandhi, 2022). Thanks to global media, people's habits and shared values, individuals now have access to cultural understandings from places other than their own (Shliakhovchuk, 2021). Young people in different parts of the world may wear, listen to and speak in ways from global culture which affects the traditions and values in their own society (Wulff, 2022). Because of the nature of these trans local interactions, cultures are not made the same across the world as earlier globalization theorists believed, but instead develop into mixed and changing identities (Roudometof & Carpentier, 2022).

Being hybrid does not always lead to the same results: it is not always a good or freeing experience. Some people enjoy mixing aspects of their culture, but for others, cultural changes may result in frustration, not knowing what to do or opposition (Del et al., 2021). Globalization can change old cultural traditions and structures which worries some about losing real culture, heritage or even imperialism (Byrkovych et al., 2023). Rapid changes in society such as modernization or mass migration, make identity more difficult and cause continual negotiations between individuals. Cultural hybridity is actually an ongoing negotiation, where individuals and groups see themselves as part of the world's cultural economy, merging their backgrounds with other cultures (Rocha & Yeoh, 2022).

Where people live with multiple languages and cultures, globalization makes identity more complicated. In postcolonial contexts, there is a mix of local and Western ways of seeing things which allows identities to be renewed and transformed (Ndhlovu & Makalela, 2021). Individuals can mix approaches from global culture with their own traditional ways or beliefs. This occurs in things like music, food, clothing and online content, where global and local aspects become part of new cultural expressions. Young people frequently adopt aspects of many cultures to portray themselves, showing the hybrid nature of youth subcultures.

These operations have now moved more quickly due to digital technology. With the help of social media and forums, people from all around the world talk about different cultures, share their own versions of culture and discuss global subjects (Arbane et al., 2023). Digital spaces offer opportunities for identity testing, opposition and connection, especially to people living in different countries. It's now common for identity to be flexible and made up of many layers, responding to different cultures and norms (Hanafi et al., 2021). This means forming identity in the global era involves both personal and communal actions that happen within many cultures and under different power structures.

Considering cultural hybridity, though, not everyone embraces or accepts it. In particular cases, it is viewed as a risk to cultural traditions, the national sense of belonging or religious beliefs. Because of this, there have been reactions such as nationalism, stronger protections for culture and campaigns to emphasize cultural authenticity (Bhandari, 2022). Showing resistance reveals how hybridity is used for creative purposes, although it remains a possible battleground of ideas. Having easier access to global capital, education or mobility means some are better able to adapt to mixed forms of identity than others (Alloul, 2021).

Where globalization comes into contact with nations' postcolonial pasts, religious diversity and economic differences, the results of cultural hybridity are the most significant. Analyzing how individuals move through this setting gives us insight into globalization issues and supports ideas for more equal and multi-cultural worlds to come (Pang et al., 2022). As a result, this study explores how becoming involved in globalization leads to cultural mixtures and the construction of identity, focusing on the daily activities, challenges and changes that shape us now.

Method

Research Design

This study employed a qualitative research design to explore the complex processes through which cultural hybridity and identity are constructed in a globalized context. A qualitative approach was selected because identity is not fixed but fluid, personal, and continuously reshaped through everyday encounters with cultural difference. Such an approach allows for the analysis of detailed and situational elements, enabling the researcher to capture participants lived experiences and practices rather than reducing them to generalizations. The research was guided by a constructivist paradigm, which views reality as socially produced through

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interaction, communication, and shared meanings. By adopting this perspective, the study emphasizes how individuals negotiate and articulate hybrid identities in specific socio-cultural settings shaped by global forces.

Research Setting and Participants

The research was carried out in an urban multicultural environment characterized by the presence of international media, patterns of migration, and the circulation of cultural goods. This setting provided fertile ground for examining how global cultural exchanges intersect with local traditions and how these encounters influence identity formation, particularly among youth and diasporic communities. Participants were recruited using purposive sampling to ensure that those involved had relevant experiences of cross-cultural interaction or demonstrated evidence of cultural hybridity in their daily lives. In total, 20 individuals participated, representing diverse ethnic, linguistic, religious, and socio-economic backgrounds. This variety made it possible to capture a wide spectrum of identity negotiations and provided insight into the different ways cultural hybridity manifests in urban life.

Data Collection

The primary method of data collection was semi-structured interviews, which enabled participants to share their experiences in their own terms while allowing the researcher to probe into specific issues. Interviews focused on themes such as exposure to different cultures, adaptation and transformation of traditions, processes of self-identification, feelings of belonging, and experiences of acceptance or rejection. Each interview lasted approximately 75 minutes and was conducted in the language chosen by the participant to maximize comfort and authenticity. With participants' consent, all interviews were recorded, transcribed verbatim, and translated into English when necessary to facilitate analysis.

In addition to interviews, participant observation was conducted to capture how hybrid identities are performed in everyday contexts. Observations took place in cafes, music venues, art collectives, religious spaces, and community-organized events, where cultural exchanges were visible in language, behavior, dress, and symbolic practices. Field notes recorded these observations, focusing on how identity was enacted through social interactions, performances, and spatial practices. To complement these methods, media and textual analysis was also carried out. Social media posts, blogs, and creative works produced by participants were reviewed to capture expressions of hybridity in both digital and public spaces. These materials enriched the data by illustrating how participants projected and negotiated identity beyond face-to-face interactions.

Data Analysis

Data analysis followed thematic analysis as outlined by Braun and Clarke, which involves six iterative stages: familiarization with data, generating initial codes, searching for themes, reviewing themes, defining and naming them, and producing the final report. This process allowed for both commonalities and divergences to be identified while respecting the unique voices of participants. The codes and themes were informed inductively by the narratives while also being shaped by existing literature on globalization, hybridity, and identity. NVivo software was used to organize, code, and manage the data systematically, improving consistency and traceability in the analytic process. The analysis ultimately revealed how participants navigated tensions, contradictions, and negotiations in their identity formation under global cultural influences.

Result and Discussion

According to the interviews, people deal with global issues and trends by using media, fashion, language and social values, all while holding to their local customs. People involved actively chose which parts of global culture would influence their way of life. Many immigrant communities created new types of identity, ones that changed over time, adapted and felt many different emotions. The following sections highlight what the participants said, showing that globalization affects identity by constantly prompting people to negotiate their inner traditions with the outside world. Each one of these themes is examined in detail to explore the ways in which people view and feel globalization in real life.

Hybrid Identity as Self-Expression and Cultural Negotiation

One of the major findings was that hybrid identity acts as an active form of self-expression and cultural conversation, not something set or diluted. It was consistently shown that people shape their identities through the decisions they make while dealing with both local customs and worldwide trends. These individuals actively organize cultural details from their environment to suit who they are, what they wish for and where they come from. Hybrid identity, as revealed through this research, allows individuals to express themselves in ways that transcend rigid cultural categories. It becomes a platform for communicating one's values, affiliations, and aesthetic preferences while resisting cultural essentialism.

> *"I love wearing traditional batik, but I also style it with sneakers and a leather jacket. It's me showing who I am a mix of where I come from and what I like from other places."*

This quote illustrates how individuals do not simply switch between identities but create new forms of expression that synthesize disparate cultural references. This negotiation often takes place in contexts where cultural expectations both traditional and global collide. Many participants reported experiencing conflicting pressures, especially from family and community members, when incorporating foreign cultural elements into their identity. However, they also emphasized that hybridity offers them the flexibility to navigate these tensions rather than being forced to choose one culture over another.

> *"Sometimes my parents say I'm acting too Western because I speak English at home or wear K-pop style clothes. But I still join in on religious events and respect our customs. For me, it's not about choosing it's about combining."*

This comment underscores the notion of identity as a balancing act between cultural loyalty and personal authenticity. Social media plays a vital role in this process of hybrid identity formation, serving both as a source of inspiration and a space for performance. Through platforms like Instagram, TikTok, and YouTube, participants gain exposure to diverse global styles and discourses, which they adapt and remix with local sensibilities. This is not mere imitation; it involves a creative process of selection and reinterpretation.

> *"On Instagram, I follow a mix of Indonesian influencers and American ones. I get ideas from both and post content that's kind of in-between. That's how I present myself."*

This merging of cultural aesthetics reflects how hybrid identity becomes a curated and expressive form of selfhood in the digital age.

However, hybrid identity is not always socially accepted or understood. Several participants expressed concern that their cultural blending was often misread as inauthenticity or disloyalty to their roots. Yet, they also emphasized the importance of asserting their hybrid identity as a legitimate form of being.

> *"People say I'm confused or trying too hard to be someone I'm not. But I know who I am. I'm just not limited by one culture."*

This defense of identity choice reflects the emotional labor and negotiation involved in maintaining a hybrid self in contexts where cultural purity is still idealized.bFurthermore, hybrid identity can serve as a form of subtle resistance challenging dominant norms and expectations by refusing to conform to a single narrative. For some participants, embracing hybridity is an act of reclaiming space in a global conversation.

> *"I grew up with Western movies and Indonesian traditions. Now I write poems in English about my life here in Makassar. It's my way of telling my story in a language more people can understand."*

Such acts of cultural negotiation expand the boundaries of representation and open up new possibilities for cultural expression. Generally, the interviews illustrate that rather than being confused, people with a hybrid identity are aware and deliberate about how they identify. People owned their different cultures, portraying hybridity as a meeting place for personal development, social identities and creativity. As a result of this mixed culture, people can speak to others in genuine ways that relate to the situation which becomes a way to negotiate identities.

Global Media's Influence on Language, Aesthetics, And Self-Perception

As globalization increases rapidly, global media helps to influence people's cultural choices, perceptions and sense of self. Many participants felt that regularly using YouTube, Netflix, Instagram and TikTok to watch global videos shaped the way they see and define themselves. Because of the way these media present information constantly, individuals learn to speak, act, appear and think about success and looks by global standards. One of the most visible influences of global media is on language usage. Participants commonly described how their exposure to global media content, particularly in English, shaped their vocabulary and patterns of expression even when interacting in local contexts. This linguistic shift is not merely functional but often becomes part of one's identity performance.

> *"Sometimes I mix English with Bahasa when talking to friends, especially online. It just feels more natural now because that's how I hear people speak on YouTube or in movies."*

This phenomenon, often referred to as code-switching, illustrates how global media fosters hybrid linguistic styles that reflect transnational influences. Beyond language, global media also impacts aesthetic choices from clothing and hairstyles to interior design and social media presence. Many interviewees emphasized that their sense of style and visual self-presentation had been shaped by global trends. These influences are often internalized and localized to reflect both aspirational identities and individual creativity.

> *"I love minimalist Scandinavian room decor I see on Pinterest, but I still keep my prayer area and local crafts in the room. It's not copying it's combining what inspires me with who I am."*

Here, aesthetic hybridity becomes a form of visual negotiation between global inspiration and local rootedness. Self-perception, particularly in relation to beauty standards and self-worth, is also deeply affected by global media representations. Participants repeatedly pointed to the prevalence of Western and East Asian beauty ideals in the media they consume, which in turn shaped their body image, fashion choices, and even behavior in social situations. Some expressed admiration and aspiration, while others conveyed discomfort or pressure to conform.

> *"I used to feel insecure because I don't have white skin or a small face like Korean idols. But now I try to focus on being confident in my own way."*

This comment reveals the dual nature of media influence: it can inspire self-enhancement but also provoke feelings of inadequacy when individuals do not see themselves reflected in dominant narratives. The influence of global media extends to how people curate and perform identity in digital spaces. Many participants admitted that their posts on social media were influenced by global content creators, affecting how they photographed themselves, captioned their posts, and built their online personas. This curation reflects an aspiration to belong to a broader, more cosmopolitan audience.

> *"When I post something, I always think: will this look good to people outside Indonesia? I want to look like I'm part of the world, not just my town."*

This desire for transnational visibility indicates that media does not merely transmit culture but creates a shared stage where hybrid identities are performed and recognized. Importantly, this influence does not always lead to a loss of cultural identity. Rather, individuals often integrate global aesthetics with cultural elements that remain meaningful to them. The negotiation becomes a daily process in which media is both a resource and a challenge.

> *"Yes, I watch Western shows, but I also follow local influencers who wear traditional clothes in modern ways. That helps me feel like I don't have to choose between modern and traditional."*

This quote highlights a central theme in the findings: media can offer pathways toward identity fragmentation, but it can also foster empowerment through creative synthesis.

Tensions Between Tradition and Modernity

The intersection of globalization and local culture often gives rise to tensions between tradition and modernity, a theme that emerged strongly in this study. These tensions are not simply about resistance to change or cultural preservation, but rather about navigating conflicting expectations, values, and identities in an increasingly interconnected world. For the participants, the daily negotiation between inherited cultural norms and the allure of global modernity creates a complex emotional and social terrain, one in which conformity, adaptation, and resistance are continuously at play. Participants frequently spoke about the internal and external pressures to uphold traditional customs while simultaneously aspiring toward modern lifestyles shaped by global influences. For some, this duality was described as enriching, while for others, it led to confusion, guilt, or conflict especially within family and community settings.

> *"My parents expect me to follow old customs, like who I can date or how I should behave at home. But outside, with my friends or on social media, I act differently. It's like I'm two different people."*

This illustrates the psychological strain that can result when the boundaries between tradition and modernity become difficult to reconcile. These tensions are particularly apparent in gender roles and behavioral expectations. Several female participants shared experiences of being judged for embracing global fashion or expressing independence in ways perceived as contradictory to traditional feminine ideals.

> *"In my village, wearing shorts or talking openly about your opinions is still seen as too much. But in my online life, I follow influencers who are strong and speak out. That's the version of me I want to be, but it's not always accepted."*

This example reflects how global media has created new models of identity that sometimes conflict with local norms, placing young people especially women in difficult cultural positions. Another area where the traditional-modern tension was deeply felt involved religious practices. Participants shared how globalization influences their spiritual expression, including how they dress, speak, or practice rituals. This sometimes led to friction within families or religious communities.

> *"I still pray and fast, but I also listen to rap and go to concerts. My uncle once said I'm being disrespectful, but I believe I can be both modern and faithful."*

This illustrates how modernity does not necessarily lead to secularism, but to the personalization of religious identity one that coexists with global tastes.

Family expectations also emerged as a strong source of pressure. Many participants reported being caught between the desire to fulfill their parents' hopes, which often involved traditional values such as filial obedience and arranged career paths, and their own aspirations inspired by global lifestyles.

> *"My dad wants me to be a civil servant, like him. But I want to travel, work in media, and maybe freelance. He doesn't see that as real success."*

This underscores how modern aspirations, often informed by digital media and peer influence, can come into direct conflict with the stable, collective-oriented values of older generations. Cultural celebrations and rituals also reflect the struggle to maintain tradition in a modern context. Participants described how traditional events are increasingly being adapted to fit contemporary aesthetics and social expectations. A respondent shared, *"*

At weddings now, we still wear traditional clothes, but the music is K-pop and people take selfies for Instagram all the time. It's not the same vibe anymore."

This transformation of traditional ceremonies indicates not a rejection of culture but a recontextualization of it infused with new meanings derived from global exposure.

Importantly, some participants embraced these tensions as a source of creativity and identity formation. Rather than viewing tradition and modernity as opposing forces, they saw them as complementary.

> *"I don't think I have to choose. I can still honor my parents' values and be modern in my own way. It just takes understanding and compromise."*

This demonstrates that cultural negotiation is an active, mindful process where individuals create hybrid lifestyles that respect tradition while embracing the innovations of modern life.

Community Perceptions and Resistance to Hybridity

While many individuals in this study actively navigate and embrace hybrid identities, community perceptions toward these changes are often marked by resistance, skepticism, and in some cases, overt disapproval. Cultural hybridity, especially when it visibly alters appearance, language, or behavior, can be perceived by communities as a departure from shared norms or even as a threat to cultural authenticity. This tension is shaped by generational divides, collective values, and the degree to which communities perceive globalization as either enrichment or erosion of tradition. Several participants reported feeling judged or alienated by their local communities due to the way they spoke, dressed, or presented themselves particularly when these traits were influenced by global media or foreign cultures.

> *"When I started dressing differently and speaking with some English words, my neighbors called me arrogant. They thought I was trying to be Western or better than them."*

This response highlights how hybridity is often misunderstood as rejection rather than adaptation, leading to suspicion rather than curiosity. The resistance is especially strong in tight-knit or rural communities where cultural conformity is valued as a marker of unity and respect. Participants noted that non-traditional expressions such as dyed hair, tattoos, or speaking a mixture of English and the local language could result in social sanctions, gossip, or exclusion.

> *"In my hometown, I was known for posting fashion content online. Some people said I was embarrassing the village or forgetting my roots. I felt like I had to choose between my identity and their approval."*

This statement reveals the emotional toll that community resistance can place on individuals striving to express themselves authentically. One key reason for this resistance is the fear of cultural loss. Community elders, in particular, were seen by many participants as gatekeepers of cultural purity, often vocal about the need to preserve local traditions in the face of modern influences.

> *"My grandmother once said, 'If you forget how to cook our food or wear our clothes, you will become a stranger in your own land."*

Such sentiments illustrate how hybridity can be framed not as evolution but as betrayal, positioning traditional practices as endangered and youth as agents of erosion. However, resistance to hybridity is not always expressed through harsh judgment. In some cases, it is more passive or rooted in misunderstanding. For instance, some community members viewed hybrid expressions as temporary phases of youth rather than permanent shifts in identity.

> *"Some people in my community just laugh and say, 'It's just a trend, later it will return to its origin' But for me, it's not a trend it's who I am now."*

This distinction emphasizes the generational gap in how hybridity is interpreted whether as superficial or substantive, temporary or transformative. Religious values also play a role in shaping community resistance. Participants who incorporated global cultural symbols or behaviors that were seen as conflicting with religious teachings faced heightened scrutiny. One young woman shared,

> *"When I posted a photo without a hijab during a trip, people at the mosque started treating me differently. It felt like I had disappointed not just my family but the whole community."*

Here, hybridity becomes a moral question, with global expressions interpreted through religious frameworks that demand adherence to specific codes. Nonetheless, not all community members resist hybridity entirely. Some participants highlighted the presence of open-minded mentors, teachers, or family members who encouraged them to explore global influences while still grounding themselves in local culture.

> *"My uncle told me it's okay to be modern, as long as I know where I come from and respect our values. That gave me confidence to be myself."*

These nuanced forms of acceptance suggest that resistance to hybridity is not monolithic, and there is room for dialogue and gradual cultural shifts. The purpose of this research was to see how globalization influences the mixing of cultures and identities in individuals living in various international communities. Most discussions suggest that globalization leads to a

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uniform blend of cultures, but this research proves that the process of mixing cultures is actually selective, situational and sometimes causes tension. Emphasizing discrimination, emotional and social aspects, this research completes the literature by highlighting hybrid identity development in places with conservative traditions and outside major metropolitan centers.

Hybridity, Identity, and Emotional Dimensions of Globalization

Literature on globalization usually talks about its impact on culture in two manners: one negative with a loss of culture or authenticity (Eslami et al., 2023) and another positive as a combination of different traditions. On the other hand, this study points out that instead of a smooth blending, hybridity is about cultural conflicts, identity choices and deciding on right and wrong. Few people in the study simply left behind their cultural practices for Western ways. Healthy families chose what Joseph (2023) calls "cultural translation," by vaguely imitating or using features of foreign traditions but re-establishing these elements according to the values and expectations of their community. This is also what Mohiuddin (2023) points out, saying that hybridity among cultures under globalization is characterized by conflict, uncertainty and ways of merging that are related to different environments.

Significantly, the study agrees that identity is not stable or definite but is "constructed based on your situation or position." People in the study explained identity not just as one culture, but as something formed by many references. It goes against the previous idea of identity being fixed to only ethnicity, nationality or tradition. Many people in my study chose to both follow traditions and absorb new ideas from pop culture or the Internet. Reading Narayanan (2023), we can see that such negotiations fit with his idea of the "Third Space," where people develop mixed identities by interacting and improvising, not simply by merging.

The study focuses on an unmet need in hybridity studies by almost ignoring the impact of emotional conflicts and social pressures (Bianchi et al., 2022). While hybridity is usually praised by theoretical work for its creativity, this study reveals the emotional stress experienced by those living between cultures. Many participants said they often felt lonely or judged by adults or were kept apart from others when how they looked was seen as different or Western. This shows that is correct in arguing that mainstream hybridity theory has not paid enough attention to the "symbolic violence" experienced by hybrid individuals from their communities.

International media had a major impact on how identity is built, but the impact could be positive or negative. Initially, certain critics pointed out that globalization brought about cultural domination by similar kinds of media which resulted in what Ritzer calls "McDonaldization" or cultural Americanization. In this way, the research demonstrates that participants do not only do what they see on TikTok, Instagram, YouTube or K-Pop; they also turn those trends into something that fits their culture. Referred to this phenomenon as "participatory culture," in which people mix global media into their own personal stories by taking part in making their own media. In their own words, a participant said that putting on Korean fashion allowed them to express "how I feel comfortable and confident, rather than focusing on making myself look like Koreans."

It pays attention to the tendency to study hybridity mainly in urban sites. Even though previous studies have mainly focused on global cities and wealthy diasporic people, this study demonstrates that cultural mixing is possible and interesting in small towns and even rural areas. Even though these young people don't go to other countries often, they regularly use and see items from around the world via media. Mostly, their options for personal identity are limited by the customs and beliefs in the community. This fits with perspective on "multiple modernities," which says that cultures experience modernization differently.

Many works still deal with how tradition and modernity clash. There were those who found being part of two cultures liberating, yet others ran into opposition within the family on subjects like fashion, communication and actions. Parents and other elders sometimes believed that using these expressions meant being disrespectful or weak morally. It fits with idea of "reflexive modernization," where people may doubt the authority of tradition but still keep it. People dealt with the pressure of traditional values and contemporary media often by trying to work things out ethically.

The study points out that the community's resistance to hybridity is still not fully studied. Though hybridity is praised as a source of freedom for the individual, this essay shows that it may cause problems within a group. Participants told stories about being called "too Westernized," "not pious enough," or "ignoring their ethnic heritage." Such methods of tacit resistance and community surveillance highlight that merging cultures can clash with certain beliefs about who a group really is and its real identity and this can make people strengthen their cultural values and create simpler concepts of cultural roots. Data from the study shows that these theoretical claims are actually experienced by individuals and communities.

Big theories about globalization usually don't pay attention to the emotional work involved in forming an identity. It highlights approaches individuals use to deal with anxiety, disagreement and split identities. In most cases, individuals only show parts of their identity depending on who they are with and what is expected, as described in the same way they practice "presentation of self." In their homes, they might follow traditional beliefs, but online they mix and match ideas from different countries. Always jumping from style to style can leave a person feeling confused and exhausted which is rarely recognized in general theories about globalization.

In other words, this research has introduced some important new findings. It proves globally that identity is mixed, but also argues that mixing identities can be freeing as well as taxing. Moreover, it offers depth to globalization research by describing how people in carnivalesque settings actively and emotionally deal with cultural identity every day. In addition, it balances the focus on global places in hybridity theories by highlighting ways these things happen in less-globalized regions. Finally, it doubts the positivity of diversity by highlighting the emotional problems, barriers and tough questions that mixed people's experience.

This applies a new viewpoint to studying how globalization affects cultures, through a realistic, emotional and situation-sensitive approach. It suggests future studies should look at both the movement of culture and the troubles, disagreements and conflicting feelings related to these flows.

Conclusion

It is revealed that globalization shapes cultural hybridity and identity by encouraging individuals to participate in global cultural trends, but still follow their own traditions. The evidence goes against the idea of two clear lines between traditional and modern by showing that hybrid identities change, are full of emotions and are challenged within communities. Even though global media and transnational styles make it possible for self-expression, they can cause conflicts, unhappiness among generations and opposition, mostly in family-oriented communities. The research provides a better grasp of hybridity by showing the feelings, strategies and cultural negotiations individuals use to shape their identities globally.

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