

Existential Crisis, Rise of Violence and Emerging Antitheses: A Psycho- Social Study of Globalization

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Abstract

Alongside the advantages, globalization, nowadays, is creating a global crisis making a person borderless, hence rootless, and throws him into an existential crisis in his personal, social, cultural and economic life. This paper is a quest for the emerging antitheses of globalization as, Hegelian dialectic suggests, the antithesis remains within the thesis. This quest will also focus on the fact that globalization has turned into a thesis and reinforcing the existential crisis along with the fear of losing identity, inherent in human consciousness, especially in the context of a borderless arena, brings about violence and paves the way for that antithesis. This research is qualitative in nature. Unlike the previous works that chiefly focused on contents and discontents of globalization this article will analyze the phenomenon of globalization from the perspective of Hegelian dialectic. It will simultaneously consider some elements of globalization as responsible for creating existential crisis, hence the rise of violence. For this, the article has examined the philosophy of existential crisis, the biological and psychological bases of human being to respond to something, some recent examples of violence and, most importantly, some major ‘broken promises’ of globalization as well as its impact on the society as a whole. In conclusion, a glimpse of synthesis has been shown as a probable solution to the crisis which could be the subject matter of further research.

Keywords: Globalization, Existential Crisis, Violence, Hegelian Dialectic, Global Market Economy, Cultural Aggression

“The biggest danger, that of losing oneself, can pass off in the world as quietly as if it were nothing; every other loss, an arm, a leg, five dollars, a wife, etc. is bound to be noticed.”

(Kierkegaard, 1989, pp. 62-63)

In *The Sickness Unto Death*, Kierkegaard addresses the loss of one's self as the biggest danger that occurs silently. Kierkegaardian Existential philosophy also claims that though human being is a synthesis of two opposites - infinite and finite, s/he becomes afraid of embracing infinite since a sense of losing self, an existential anxiety, is inherent in the self of b/Being. Kierkegaard posited this existential anxiety as an essential requirement on the path to selfhood: “I will say that this is an adventure that every human being must go through – to learn to be anxious...Whoever has learned to be anxious in the right way has learned the ultimate” (Kierkegaard, 1980, p. 155). Human being rather feels comfortable and safe within a finite arena despite having an eternal longing for the infinite. In this situation such an individual frequently becomes depressed, slavish and dependent on others, imprisoned in what they perceive as an inescapable environment where no alternatives exist. Such individuals often find safety and security by assimilating themselves into social, institutional, or familial networks, finding it, “... too venturesome a thing to be himself, far easier and safer to be like the others, to become an imitation, a number, a cipher in the crowd” (Kierkegaard, 1954, pp. 167-168). Living in such a limited sphere creates a sense of identity. It seems, men, the socio-biological being, get the sense of identity through the sense of identity crisis which they always try to overcome and establish their own identity. So, the built-in existential anxiety, sensitivity to loss and threat, is a response to men's need to defend against any attack on their existence or identity. In this respect, Stevan E. Hobfoll opines, in his book *Tribalism: The Evolutionary Origins of Fear Politics*, that no other message is as powerful and primitive than the

evocation of the necessity to protect the family, tribe or nation. Human being is genetically primed and culturally fashioned to alert, defend, and even to sacrifice his self in the service of that protection (Hobfoll, 2018, p. 1). He has further mentioned the unique biological structure of human brain that spontaneously reacts to any threat against existence:

[...] humans are protective animals with deeper brain structures that are more primitive and equally part of our origins, playing a major regulatory role determining how our brains and bodies function [...] Our responses to threat of the self, the family, our loved ones and the tribes to which we belong alert the brain and body to concentrate, act without thought [...] They cue hormones, blood, and muscles, and signal tribal affiliation behavior for mobilization of the protective response system (Hobfoll, 2018, p. 3).

As “fight and flight are reflexive responses” (Hobfoll, 2018, p. 3) and nested in the deepest structure of human being, in order to avoid violence, it is better not to persecute this fear of losing self or identity. But in the modern civilized world, especially in this technologically advanced period of “globalization,” there are enormous catalysts that agitate this fear. That’s why violence is outstandingly increasing in the present world though no age was utterly free from violence. But most of the violent incidents occurred and are still occurring either for defending own identity crisis or establishing one’s identity over other.

In ancient period, the amount of land congenial for living was less discovered in proportion to the population and people of one place hardly could communicate with the people of other places. So, they considered their own land as the only world, their people as friend and the rest as enemy or threat. Precisely, their feeling for own tribe or own land was invincibly strong (Hobfoll, 2018, p. 31).

Moreover, they had to fight with wild nature more than the present time. That's why conflicts and violence happened to conquer land and grip other facilities for better living and save own clan or land. The world has changed from that 'uncivilized clan-based' fellow-feeling to contemporary 'civilized' global village, i.e., the whole world is a single village where all people are members of the same clan but violence has not stopped yet. Even after lessening the fact of occupying other's country by force, the world is facing violence. This implies that people of this global village could not cope with all the aspects of this borderless world shaped by the process of globalization. There are certain elements within the very process of globalization which are refraining people from coping with the system, invoking fear of losing identity, agitating people to react and causing violence. Without plunging into the earlier history of violence if we focus on some of its very recent examples and opinion of common people, we will find that modern people are severely suffering from fear of losing identity or existential crisis, due to the changed form of aggression, aggravated because of "hybridity" and reacting violently.

At the day of Easter Sunday, on April 21, 2019, along with Sri Lankans the whole world observed series bomb explosions, killing at least 253 people and wounded hundreds of others. The attackers targeted three churches as well as four hotels in the capital, Colombo where nearly all victims were Sri Lankan, many of them Christian worshippers attending Easter mass and dozens of foreigners were also killed ("Sri Lanka attacks: Death toll revised down by 'about 100'", *BBC*, 2019). Sri Lankan President, Sirisena, has confirmed that Zahran Hashim, around 40- years- old Islamic extremist, is the mastermind of this deadly attack ("Sri Lanka blast mastermind Hashim 'killed in hotel attack'", *Prothom Alo*, 2019).

This attack on churches in Sri Lanka reminds the recent attack on mosques in New Zealand. On March 15, 2019, horrible mass shooting attacks happened on two mosques in Christchurch in New

Zealand, just before Friday prayers where 49 people died. A lone gunman, Brenton Tarrant, a 28-year-old Australian native, has been charged for this massacre (Roy; Martin, *The Guardian*, 2019). Despite doing such massacre, the attacker considered his action as a justified one and showed “okay” gesture in the court (Coleman, *The Mirror*, 2019).

Another, probably the most, staggering fact is, “ahead of the shooting, Tarrant posted a rambling manifesto on social media in which he identified himself by name and described himself as a white supremacist out to avenge attacks in Europe perpetrated by Muslims” (“Christchurch attacker charged with terrorism: police”, *France24*, 2019).

But this manifesto deserves the highest importance and concentration as it reflects the ideology behind the violence as well as the ideology of the attacker which paves the way to find out the root of the immediate violence and foresee the upcoming one, if there is any. Directly or indirectly it demonstrates us to understand the crisis of an individual or a group or, even, of a particular period. Sometimes the glimpse of global crisis is found in such manifesto which manifest a human being and his ideology that is connected, implicitly or explicitly, with a group, society, nation and globe respectively.

A careful reading of the manifesto by Brenton Tarrant reveals that the political discourse on the fear of loss, sometimes, creates a docile population that can be made obedient by any promises as Stevan E Hobfoll said in his book *Tribalism: The Evolutionary Origins of Fear Politics*, “[...] the most effective way to add fervor, strength and resolve to any political and social argument are to invoke the specter of loss. The hyperbole of threat, particularly existential threat, is the most powerful fuel of action” (Hobfoll, 2018, p. 4). Tarrant began his manifesto, ‘The Great Replacement’, with the sentence: “It’s the birth-rates.” He has written this sentence thrice in three separate lines as if creating an echo, he is invoking the ‘specter of loss’ of the land and culture of

Europeans to the non-Europeans. He proceeds explaining how, despite the low birth-rate among the 'White Nations', their population is on the rise. For this he accuses the mass migration of non-Europeans with their ideologies of high birth-rate and the 'sub-replacement' fertility rate of the Europeans (Reza, *Prothom Alo*, 2019). He considers this as a threat to the European people which, if not averted now, will lead them to complete cultural replacement or racial extinction. To intensify the effect, Tarrant has concluded the section of the manifesto with four short sentences:

All through immigration.

This is ethnic replacement.

This is cultural replacement.

This is racial replacement (Tarrant, 2019).

Many consider the attack at churches in Sri Lanka as the counter attack of its previous attacks at mosques in New Zealand. The basic similarity is fear - fear of losing identity and use of fear to dissuade other groups of people from taking initiatives to migrate to other countries. All of them became violent to establish their own ideology, own identity over the others. They considered this as a protective measure and justified. A critical examination of both the violent incidents demands attention to some crucial points that agitated the attackers. One of the groups claims cultural superiority over the others while another claims "genetic purity and innate superiority". One group, being ISIS as one of its mouthpieces, is out to establish its cultural superiority, as it understands, while Tarrant said, his attack was a warning to those who sought to replace his people across the globe. Both of the temperaments are deeply rooted to imaginary idea of supremacy born out of the fear of extinction. This fear is aggravated by various aspects of globalization, especially cross-border migration and cultural hybridity.

Blessed with highly technological advancement, nowadays, spreading of anything like this fear worldwide within a moment is just one click away. Then that fear doesn't remain in a particular area rather it becomes global. As the whole world is facing the same problem, people identify with the problem very swiftly and divide according to ideologies or identities. This is how the clash becomes global. People like Hashim or Tarrant are themselves encouraged and encourage others to take 'direct action'. In his manifesto Tarrant is calling people to take direct action since altering the demographic pattern takes time. He has set an example of such "direct action", attacking people who were saying their prayers in a mosque. After a few days Hashim along with his group has set another example of such action.

Feeling of common men should be taken into consideration to understand the present crisis, fear of losing identity and rising violence caused by 'hybridity with its borderless ideology', they are going through. Adnan Morshed, an architect, shared his thoughtful feeling with the readers of The Daily Star, a Bangladeshi newspaper. He has written,

As we become global citizens, as we overcome old separations and divisions, there has also been a paradoxical, opposite reaction—the fear of losing our identity in a world where all lines are in a continual flux (Morshed, *The Daily Star*, 2018).

Addressing 'fear' as the hallmark of the present time Adnan has shared his concept about 'identity' explaining that, by identity, common men like him understand, how they see themselves in a world of communities, how they seek to define themselves or fortify their identity by certain cultural traits, social attitudes, geographic attachments, lifestyles, language, eating habits, physical attributes, and many more. He thinks that people seduce themselves in believing that all of these rather sacrosanct, pre-ordained qualities that collectively define them, give identity, or solidify

their position in the world. He expressed his deep anxiety about the impact of social media, effect of globalization, losing identity and rising violence:

One of the paradoxical effects of globalization, global movement of ideas, capital, and people is the fear of losing one's identity, induced by an alleged loss of the original, the authentic, the pure, the native, the national, the organic. This fear has sometimes provoked reactionary, atavistic sentiments, repurposed to restore some kind of perceived cultural, religious, ethnic, or racial purity (Morshed, *The Daily Star*, 2018).

Another very recent example of cross-border problem is the crisis of the persecuted Rohingya people, who allegedly for their denigrated ethnicity, expelled from Myanmar and now living in extreme conditions in Bangladesh. This tragedy reminds that the scourge of ethnic-cleansing may not disappear, even if the world advances socially and technologically. Besides, though Bangladesh has embraced these distressed people it is trying to return them to Myanmar. But Myanmar is not letting them in. Within a few days, Rohingya people would try to establish their identity and Bangladeshi people react to save their identity. Violence might rise.

It seems as many borders as we are crossing, we are building more and more social, cultural, economic, and racial barriers. We saw the collapse of the Berlin Wall in 1989 but in 2019, we see more walls are rising in the USA, Saudi Arabia, Hungary, Israel, and the Indian Subcontinent, among other places of the world.

Is “globalization” an evil creation then? The answer must be a strong negation. The objective of this article is not to prove the process globalization as something negative rather a try to find out the fact like hybridity espoused by this process that invokes the fear of losing identity, there are some other elements which are working, apparently, as antitheses of globalization.

According to Hegelian dialectics, in each phenomenon, in each object, there remains aspects of polar opposite principles, the conservative and the destructive, which Fichte termed as the *thesis* and the *antithesis*. For Fichte, the struggle between these two opposing principles resolves itself into a final harmonious *synthesis* of the two. Marx himself also referred to the Hegelian dialectic with the thesis-antithesis-synthesis triad in *The Poverty of Philosophy*:

Impersonal reason, having outside itself neither a base on which it can pose itself, nor an object to which it can oppose itself, nor a subject with which it can compose itself, is forced to turn head over heels, in posing itself, opposing itself and composing itself – position, opposition, composition. Or, to speak Greek – we have thesis, antithesis, and synthesis. For those who do not know the Hegelian formula: affirmation, negation and negation of the negation (Marx, 1955, p. 105).

That's why, to comprehend a phenomenon it should not be studied as it exists, rather it must be understood how it has been developing; for everything is the result of its past development. Furthermore, at first glance, a thing may appear as immobile which on closer scrutiny, however, will disclose within itself incessant movement and conflict, numerous influences and forces. Among them some tend to preserve it as it is, others tend to change it.

Development of Globalization as thesis:

Though globalization is as old as humanity and has been unfolding for millennia the dramatic expansion and acceleration of global exchanges represents a quantum leap in its history since the early 1970s. In fact, in the last three decades, transnational interactions have enhanced and strengthened magnificently. It has expanded its arena from globalizing production systems and financial exchanges to the worldwide dispersion of information and images via various media, the mass movement of people including tourists, migrant workers and refugees. Besides, enormous

advancement and availability of modern information and communication technology have profoundly accelerated this transnational interaction and the process of dispersion.

Precisely, the fact of globalization now has turned into a multifaceted phenomenon engulfing economic, social, political, cultural, religious, legal and technological dimensions that are interlinked in a complex web. Any change in one dimension influences the other significantly and regulates the incidents of world. For example, the emergence of export and import based global market economy transforms the world into a borderless market for which people found multinational companies in their own countries and, at the same time, started to spread their business beyond their border. Along with the technological advancement the need of this market economy eased people's transborder movement. This cross-border movement is not a neutral incident rather it creates new 'transcultural forms, hybridity' (Ashcroft, et al., 2004, p. 118). Because of these hybridization and open market business every state is forced to change their existing rules and regulations as well as refurbish their institutions. In brief, due to embrace the global market economy, both the base and super structure of a state is influenced and changed. To keep in line with the change the life style of common people is also dramatically changed which 'deterritorializes' them (Appadurai, 1998, pp. 37-38). For such interlinked influence, the process of globalization has become entangled in every sphere of modern life and has been practiced consciously and sub-consciously for a long time which has made this a thesis. That's why, all the elements of this process have become strong enough to influence one another and create changes in the world's incidents. Sometimes any change caused by an element creates subsystems within the process that could be conservative or destructive and work as antithesis of the process. This idea corresponds to Hegelian *aufheben*: "Hegel says that *aufheben* has a double meaning: it means

both to cancel (or negate) and to preserve at the same time [...]” (“Hegel’s Dialectics”, *Stanford Encyclopedia of Philosophy*, 2016).

Antithesis of Globalization:

Although the purpose of the process of globalization was to make the world a borderless, unified one and ensure a ‘balanced global development, globalisation couldn’t keep its promises in every aspect. The ‘broken promises’ have created discontents and antitheses of globalization. These antitheses have three aspects - economic, political and cultural which are inextricably interlinked.

Economic aspect:

‘Global market economy’ is the most influential aspect among all others of the globalization process through which it wanted to connect the whole world and keep its promise for a ‘balanced global development’ as economy, the *base structure*, determines the rest of all, *the super structure*. But because of some wrong policies this weapon of globalisation, ‘global market economy’, has failed to ensure a balanced economic development all over the world. In the preface of his book, *Globalization and its Discontents*, Nobel laureate economist Joseph E. Stiglitz, professor and former chief economist of World Bank and IMF, has acknowledged about the malfunction of globalization in world economy. He states:

[...] to many in the developing world, globalization has not brought the promised economic benefits. A growing divide between the haves and the have-nots has left increasing numbers in the Third World in dire poverty, living on less than a dollar a day. Despite repeated promises of poverty reduction made over the last decade of the twentieth century the actual number of people living in poverty has actually increased by almost 100 million (Stiglitz, 2002, p. 5).

The process of globalization, through ‘global market economy’, was to ensure stability by eradicating poverty all over the world but it didn’t work as it promised and failed in all continents especially in Asia, Latin America, Africa and Europe. Rather, fears of financial contagion, the collapse of one emerging market currency will mean that others fall as well, were spread across the world. For instance, Asian crisis, in 1997 and 1998, appeared to pose a threat to the entire world economy, especially to the economies and the stability of all developing countries. Like this crisis so many crises have arisen for the last three decades and the developing countries are being victimized because of the ‘hypocrisy of Western countries’ and the ‘broken promises’ of World Bank, IMF, WTO, the regulating institutions of global market economy, as states Stiglitz (Stiglitz, 2002, p.6).

He emphasizes that, though after the First World War, to get rid of the ‘The Great Depression’ and to take ‘collective action at the global level’ for economic stability, World Bank and IMF were founded respectively, negative changes have been occurred in last three decades, especially after 1980. They were to neutral to manage the global economy and to help all the countries equally according to their necessities but they have become biased and turned into new missionaries (Stiglitz, 2002, p.13). For such deviation from founding principles the international institutions are not playing incumbent roles to ensure globally stable economic development. Rather it is helping to create inequality that prevails across the decades. Present scenery is more staggering. The world economy is in even worse shape than it was 25 years ago, argues Stiglitz. According to the *World Inequality Report 2018*: “Since 1980, income inequality has been increased rapidly in North America, China, India, and Russia [...] In 2016, 20% of global income was received by the Top 1% against 10% for the Bottom 50%. In 1980, 16% of global income was received by the Top 1% against 8% for the Bottom 50%” (WIR 2018, p-13).

This shows that global market economy, broadly globalization, fails to achieve its goal to eradicate poverty and lessen economic distance among the countries. Rather it is affecting badly not only the economic structure of a country but also its socio-cultural and political structure, broadly *the infrastructure*. For Stiglitz, even seemingly well-intentioned effort of globalization has often backfired. He further says:

If, in too many instances, the benefits of globalization have been less than its advocates claim, the price paid has been greater, as the environment has been destroyed, as political processes have been corrupted and as the rapid pace of change has not allowed countries time for cultural adaptation (Stiglitz, 2002, p. 8).

This refers to the fact that the existing global market economy is contradicting the main principle of globalization by creating more borders in the economic world that increases borders among the rest of the worlds and working as an antithesis.

Political aspect:

In this modern world, politics is a game of seizing power and this power is related to money. Because of the broken promises of global market economy most of the wealth has been monopolized by a few countries. This wealth has given them power to reign over the world politics. Among these countries U.S.A, Russia, China, Germany, UK, France, are noteworthy. Besides, the borderless concept of globalization and denationalization have created a division between 'winners' and 'losers', the Western and Non-western world, over the past three decades. All advanced countries are facing an erosion of public confidence in central governments. Experts are accusing globalization as responsible for losing national control of information flows that is weakening government's capability to influence the public. Besides, the deregulation of information, they emphasize, the effect of internationalization of the market, media and culture are combinedly

weakening public's national values and enthusiasm to national politics. And so, national political leaders are losing control both over the decisive factors of a country's prosperity and over the channels to reach common public perception about national well-being. This aggravates a deep anxiety, in national political sphere, of having a new political order, the eclipse of the national state. In an article, 'The Eclipse of the State? Reflections on Stateness in an Era of Globalization', Peter Evan says, "The global spread of neoliberal doctrines has everywhere reduced the legitimacy of broad state involvement in the economy and reduced governments' ability to shape or to protect against market outcomes" (Evans, 1997, p. 62).

Political activity, for globalization, has transcended national borders through global movements and NGOs. Instead of working through their national governments civil society organizations act globally by forming alliances with organizations in other countries, using global communications systems, and lobbying international organizations and other actors directly. That's why various political integration schemes like UN, European Union, NATO and intergovernmental organizations like IMF, World Bank and WTO are formed, though they are, now, not functioning in the manner they were to. Rather, nowadays, political integration schemes are seems to be broken and politicians, especially the right wings, are speaking against globalization: "politicians are reaping gains by wrapping themselves in flags and directing hostility toward globalization [...] In richer nations, laid-off workers in the rust belts of Ohio or France blame globalization for misfortunes, job losses and economic stagnation" (Contractor, Farok J, *Yale Global Online*, 2017). Politics of protectionism is the cutting age issue that has been emerged to protect developed countries from the threat of unemployment problem, stagnant wages caused for immigrants. Developed countries are imposing restrictions on immigrations. As U.S. president Donald Trump has announced that he is going to propose a bill to parliament that will limit the facilities of

immigrants. Like Trump, British prime minister Gordon Brown also announced, though a year ago, “British Jobs for British worker.” These instances go against the essence of globalization which was introduced by the western countries in order to achieve their own benefits. They took people from the developing countries for their own development because of the low labour- price. People of developing countries went there for earning more money as the value of money of developing countries are less than that of a developed country. Because of globalization, this process has become smoother and number of immigrants have been increased in developed countries. Now their policy of borderlessness has backfired to them. That’s why an anti-globalization vibe has been spread across the Europe. The right-wing politicians of European countries like Germany, Hungary, Netherlands are delivering rhetoric against migration and becoming popular. So, borders are on the increase within the current apparently borderless world. This refers that politics of protectionism will lead an antithesis of globalization.

Cultural Aspect:

In the present era, globalization has turned into a means of neo-colonialism through cultural aggression or cultural imperialism. Though the process of cultural hegemony started with the emergence of modernity especially through the *Eurocentric* theoretical models of Marx, Weber, and Durkheim, the concept of borderless world endowed with technologically highly advanced communication system and global market economy, has driven this into its climax. Unprecedented speed of breaking down the political, economic and technological barriers characterizes the exchange of ideas, goods, services, trade, capital and information together with norms, cultures and values circulate beyond the national borders. Increase and reproduction of dependencies, symbols, modes, behaviors, slogans, ideologies, and movements in regional, national and global level are signs of cultural variety and its sovereignty on cultural imperialism. In form of cultural

integration and similarization and by the use of instruments of media and communication technologies, cultural imperialism dominates the whole world, especially, culture of developing countries. Developed societies and countries, having high level of economy and technology, create and propagate a special cultural discourse and achieve their goals by multinational corporations. As Appadurai (2007) argues that globalization, by communication technologies, has caused integration of cultures and created a new global culture. The followers of cultural similarization certainly refer it to the symbols of western culture, especially of American culture. In this regard, Tomlinson says, “all characters like cloth, food, music, film, television, architecture are US cultural similarization. It is undeniable that today some modes, brands, tastes and traditions have been global norms which are visible in worldwide. Some of these norms and similar culture are such as: Coca-Cola, McDonald, Calvin Klein, Microsoft, Levis, Dallas, IBM, Michel Jackson, Nike, CNN, Marlboro, Shird Singer” (Tomlinson, 2002, p. 118).

Hybridity and cross-cultural mixing facilitate the scope of cultural imperialism. Because of globalization people are bound and now accustomed to cross the border and mix with others with their own ideology that affect the whole economic, political and cultural sphere. The cultural sanctity is violated and causes enormous crises of inclusion, jobs, and deeper marginalization, among which the identity crisis is the most crucial, and arise violence. Precisely, center, people's own culture, cannot hold the things around it. As W.B. Yeats utters in his poem, *The Second Coming*, “Things fall apart; the centre cannot hold;/ Mere anarchy is loosed upon the world, / The blood-dimmed tide is loosed, and everywhere/ The ceremony of innocence is drowned” (Yeats, 2000, p. 158).

The effect of ‘hybridity’ has become the most crucial threat to the present ‘global village’ as people are losing their own land, jobs, religious values, ideologies, identities and trying to protect them

by raising protest and, sometimes, violence. And this cultural clash is also affecting the economy and politics as it always does. That's why we are observing the protest in the street of Seattle, Prague, Washington and many other places across the world, facing violence like recent New Zealand tragedy or Sri Lanka tragedy, getting "politics of protectionism", breaking of alliances like BREXIT and so on. Precisely, the clash pervades every sphere, rising borders and leading the world to retreat from the concept of borderlessness. As Huntington, in *The clash of civilizations*, states, ".... The fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be culture. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics" (Huntington, 1993, p. 22). Thus 'hybridity' is working as an antithesis of globalization, creating "a double anxiety: anxiety of inclusion, on draconian terms, and fear of exclusion, for this seems like exclusion from history itself" (Appadurai, 2007, p. 35). This fear reminds the fear of Achebe's Okonkwo depicted in *Things Fall Apart*: "Perhaps down in his heart Okonkwo was not a cruel man. But his whole life was dominated by fear, the fear of failure and of weakness" (Achebe, 1959, p.13).

Despite the benefits of globalization, elements like policy of global market economy, politics of power and protectionism, hybridity, massive expansion of advanced communication technologies are working dialectically and creating antitheses of globalization that agitates the inherent 'existential anxiety' and rising violence across the world. A better synthesis can give vent to this tension.

The embroiled effect of globalization is not abstruse now. It has been putting people into throes of deep anxiety which, according to Kierkegaard, will lead to realize the real selfhood through a greater synthesis. As he said, “A human being is a synthesis of the infinite and the finite, of the temporal and the eternal, of freedom and necessity, in short, a synthesis. A synthesis is a relation between two” (Kierkegaard, 1980, p. XI- 128). To be a self, one must ensure balance among opposite forces in a unique manner to one’s individuality. This task of becoming a self necessitates vigilance, incessant effort, enormous courage and a flexibility to enlarge the concept of identity and freedom with love, compassion and respect to others. As Amartya Sen opines, “[...] identities are robustly plural, and that the importance of one identity need not obliterate the importance of others” (Sen, 2006, p. 19). In fact, true identity and freedom encompass all, a synthesis of origin and diversity. This synthesis, a proportionate reciprocity of ‘nationalism’ and ‘multiculturalism’ can alleviate ‘plural monoculturalism’ and violence as well which will pave the way to new thesis.

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