



Original article

The Concept of Patriotism Under the Influence of Globalization

Esra Akçay ^a & Abdülkerim Diktaş ^{b,*}

^a Department of Interdisciplinary Values Education, School of Graduate Studies, Çanakkale Onsekiz Mart University, Çanakkale, Türkiye

^b Department of Turkish and Social Science Education, Faculty of Education, Çanakkale Onsekiz Mart University, Çanakkale, Türkiye

Abstract

This period we are in, referred to as the "Age of Globalization", has made it necessary to redefine concepts in every field. The changes brought about by globalization in economic, political, and cultural dimensions have paved the way for various reactions at the societal level; this situation, in turn, has led to established values and structures being reconsidered from new perspectives. The meanings that almost all concepts including patriotism carried a century ago differ from the meanings they carry today. This can be explained by the transformation of the human profile, as well as changes in concerns, sensitivities, and expectations. The increase in the number of people becoming apolitical with globalization has also directly affected the concept of patriotism. The understanding of being a global citizen, which mentally distances individuals from their own society, has weakened their ability to act in synchronization with it. The desire to reintegrate individuals whose ties to social life have weakened and who have become indifferent to social issues, and to raise individuals with high awareness who can interpret global conditions from the perspective of national interests, can be considered a contemporary interpretation of patriotism. This study, which aims to reveal the effects of globalization on the concept of patriotism, examines the relationship between these two concepts. Data were obtained through document analysis, one of the qualitative research methods, and these data were interpreted through content analysis.

Keywords: Globalization, Homeland, Patriotism, Culture

Received: 19 May 2026 * **Accepted:** 29 June 2026 * **Published:** 03 July 2026

* Corresponding author:

Abdülkerim Diktaş, Assoc. Prof. Dr., Department of Turkish and Social Science Education, Faculty of Education, Çanakkale Onsekiz Mart University, Çanakkale, Türkiye.
Email: abdulkerim.diktas@comu.edu.tr

INTRODUCTION

“Globalization”, which has long been contemplated and whose effects and scope cannot be precisely determined, continues to maintain its place on the modern world’s agenda (Gedikli, 2022). Although the point of origin of this concept, one that influences and shapes human beings in economic, political, sociocultural, belief-related, and other areas, is often attributed to the industrializing West and the Industrial Revolution, there are differing opinions on the matter. There are also those who consider humanity’s transition to a settled life and the beginning of communal living, along with socialization, as the first archetype of globalization (Alpar, 2021). According to this approach, humans first transitioned to a settled life thousands of years ago in the region known today as the “Fertile Crescent”.

This represents the first example of the shift from hunting and gathering to an agricultural society (Diamond, 2018). As a result, humans who began to communicate and interact developed certain needs. Unable to produce everything themselves, they sought ways to obtain what they lacked in exchange for what they produced, leading to the development of barter. The earliest examples of today’s global trade date back to this period (Acemoğlu & Robinson, 2024). However, it can be said that this approach has not gained sufficient acceptance in terms of the perspective on the origins of globalization.

Globalization, which is evaluated under different topics and defined in many ways, cannot be expressed in just a few sentences (Göngen, 2013). The existence of so many definitions has made it impossible to tie this concept to a single definition. The reason for this lies in motivations such as the worldview, belief systems, the society into which they were born, and the geography, economic status, etc. that shape that society of those who make the definitions (Demir & Terzi, 2020). According to Tarık Ali, globalization is “*a new form of capitalist exploitation*” (Freeman & Kagarlitsky, 2007), while according to Stiglitz (2006), it is “*the integration of countries and peoples of the world*”. While Başkaya (2015) defines globalization as “*the intensification of imperialist aggression*”, Roland Robertson has described globalization as “*the shrinking of the world and the intensification of a common consciousness*” (Steger, 2006).

With the Industrial Revolution, a new curtain was opened in the world (İrge, 2005) and capitalism became a reality of human life as a concept. In order to intervene comfortably in world societies, capitalism initially targeted empires, large states, and authorities opposed to capital. After the realization of the French Revolution of 1789 (İpek, 2023), movements such as pragmatism, Machiavellianism, secularism, and nationalism gained popularity, and under the guidance of these ideas, multinational empires were targeted. In this context, nationalism in particular changed its form and became an instrument of capital (Kızılay, 2019). As a result, by the 20th century, empires in the world had been eliminated (Göngen, 2013). The romantic nationalism of the Italian Mazzini, which he interpreted as “resistance against occupation”, transformed into a conflictual, chauvinistic, and maximalist form as a result of its synthesis with natural selection, leading to the construction of a system in which the strong

would survive. Following these events, globalization began constructing the “New World Order” by appointing a political leader from the lands where it emerged, and the British Kingdom took its central place as the political figure (Geylani, 2024). For this reason, Marx predicted that the communist revolution would occur in England, where the working class had emerged, but he was mistaken. Because global capital developed ways to preserve the system.

Capital possesses various instruments to sustain its vitality. Under the umbrella of globalization, consumer culture and popular culture emerge as the most effective among these tools. The survival of capital necessitates continuous consumption by individuals. To ensure this incessant consumption, non-essential goods and services are presented to individuals as if they were fundamental necessities (Pınar & Dağtaş, 2023). This phenomenon has led to the emergence of diverse sectors; the advertising industry was established to encourage societal consumption, while the cinema and television industries surfaced to market illusions and aspirations (Kızılay, 2019). Continuous consumption requires the individual to possess the requisite economic means; in the absence of such means, the cycle of consumption is disrupted. The solution to this impasse has been provided by the financial sector. Societies have been rapidly indebted, and banks have incentivized individuals to consume through the utilization of scriptural money via credit cards (Telek & Albayrak, 2022). In the face of these developments, the individual is certainly not entirely defenseless. There are intrinsic values that recognize the adverse effects of globalization and offer resistance against them. National values -such as belief systems, social traditions, and patriotism- stand in opposition to the intended global hegemony. Consequently, the concepts targeted by globalization are shaped around these aforementioned defense mechanisms. For the project of globalization, it is imperative to discredit such concepts and remove the obstacles that prevent transforming societies into manageable masses.

Globalization alienates the individual from being socially conscious and actively engaged with their social environment. It pushes the human being outside the identity of an agent capable of influencing life, instead confining them within the boundaries of individualistic solitude. Consequently, it transforms the individual into a predominantly self-centered, hedonistic subject, reducing their worldview to personal pleasures and inclining them toward indifference regarding external events (Karaköse, 2020). A pertinent example of this phenomenon is the prevailing public apathy toward genocides occurring in various geographical regions today (Duğan et al., 2024). From this perspective, it can be argued that an individualistic worldview serves the overarching doctrine of globalization.

By nature, the human being feels the necessity to belong to a social group, which concurrently constitutes a psychological need (Dursun, 2022). Individuals predominantly satisfy this requirement within robust formations such as faith-based groups and the nation (Kan & Kanmaz, 2022). With the advent of globalization, modernity perceives such affiliations as threats to individual liberty. Consequently, opposition to religious beliefs and national identity is promoted as an integral component of popular culture (Coşkun, 2017). The most effective way to react against this trend lies in cultivating

future generations who are well-equipped with national and spiritual values (Acar, 2021). In the event of a socio-economic crisis, it is of paramount importance to raise proactive generations who will act with sagacity and discernment, guided by these national and spiritual values (Yüce & Çelik, 2018).

Culture constitutes the primary fundamental building block that sustains a society. It is the totality of values that elevates a human collective to the level of a nation. The formation of a nation is grounded in adherence to elements such as shared history and collective sensitivities. Conversely, the loss of this consciousness inevitably brings about social disintegration and dissolution (Karadaş, 2024). Consequently, culture stands as a critical parameter in preventing the fragmentation of societies in the face of globalization. By fostering a consciousness of resistance against those who assault the core identity of nations, culture maintains both communal values and the stability of states. This consciousness represents the sole resolute stance against the populism of globalization. Global capital, cognizant of this dynamic, seeks methods to weaken this awareness within nations through cultural deformation. This is because societies that lose their sense of nationhood and their essential identity become increasingly fragile and susceptible to collapse (Madi, 2015). To prevent such dissolution, there is a profound need for the guidance provided by local and cultural values.

The transformation of the world into a “global village” through the intensified communication and interaction brought about by globalization has enabled contact between diverse beliefs, cultures, and ethnic identities. This phenomenon has yielded both positive and negative consequences depending on individual and social contexts. The fact that an innovation developed in any part of the world to facilitate human life can be offered to the service of all humanity through this interaction is a positive development. However, the adverse aspects of this interaction appear to be more impactful. The ease with which cultures interact and come into contact can lead to the emergence of artificial and synthetic hybrid cultures (Karaköse, 2020). Consequently, this situation poses a threat to the collective memory of nations. Lifestyles and culture are the products of geographical influences on humanity over centuries (Kan & Kanmaz, 2022). To preserve these values, it is of vital importance to cultivate generations that protect and sustain national and spiritual values.

Patriotism is foremost among the values directly influenced by globalization. The homeland (vatan) is defined as the segment of the earth, including its atmosphere and territorial waters, upon which a nation lives independently and sovereignly (Kırıkkale İl MEM, 2016). It is a geographical space that sustains the nation with the memories of the past while fulfilling its material and spiritual requirements (Elban, 2015). Patriotism, on the other hand, has been defined as performing grand deeds for the general welfare of the country actions once deemed worthy of emperors and monarchs (Viroli, 2000). Additionally, patriotism entails a commitment to the advancement of the homeland’s material and spiritual elements in every capacity (Ülken, 1992). While patriotism signifies devotion and a sense of belonging to one's country for some, it represents a political bond for others (Elban, 2015).

Patriotism assumes a distinct significance in societies where the conditions of war have delineated national borders. Nations that have been compelled to abandon their homelands and have endured the profound suffering associated with the loss of state sovereignty have experienced the essence of the concept of “homeland” firsthand. The migration from the Balkans to Anatolia following the Ottoman-Russian War of 1877-1878, known as the “War of '93” and the millions of individuals forced to displace due to the recent Syrian Civil War serve as poignant examples of the sentiments surrounding the concept of homeland. The responsibility imposed by these historical precedents is to possess a comprehensive knowledge of history, to be cognizant of the collective memory encompassing the events our nation has endured for centuries, and to preserve these elements. In this particular geography, being a patriot is not merely an option but a historical necessity (Elban, 2015).

Throughout history, social scientists have drawn analogies between the state or society and the human body. Just as a malady in any part of the physical body affects the entire organism, the individual exerts a similar influence upon society. The establishment of social order is contingent upon the welfare and happiness of its constituent individuals. As a result of the empathy, sense of unity, and intrinsic bonds forged by the unifying power of patriotism, individuals perceive themselves as indispensable components of the whole they constitute (Kıvrak, 2024).

Patriotism is the disposition of internalizing and preserving the material and spiritual elements of the cultural heritage brought to the present through the collective memory and labor of previous generations (Elban, 2015). It is a paramount duty of contemporary individuals to keep this value vital and to transmit it to subsequent generations (Tosun, 2024). This study has been conducted to determine the status of the value of patriotism in the face of the concept of globalization and to propose solutions if problems are identified. In accordance with the objective of the research, answers to the following sub-problems were sought:

1. How has globalization influenced the concept of patriotism?
2. What is the impact of the local citizenship perception on patriotism?
3. What is the impact of the global citizenship perception on patriotism?

METHOD

Research Model

In this research, the Document Analysis method, one of the qualitative research designs, was employed, and the findings obtained were subjected to content analysis. Document analysis can be defined as the process of reviewing, analyzing, and interrogating documents categorized as primary and secondary sources based on specific criteria. This method is a technique used for the qualitative identification, evaluation, and appropriate synthesis of data contained within documents (Özkan, 2023). The concepts of “globalization” and “patriotism” were examined in a systematic and qualitative manner,

utilizing written and printed sources that elucidate the subject. While constructing the findings, the subject was supported by selecting one representative sample each from academic articles, academic theses, and news reports that gained prominence through mass media.

Data Collection Tools

During the data collection process, academic articles, books and various printed sources addressing the subject were utilized. Data pertinent to the scope of the study were accessed through digital platforms. Primarily, digital search tools such as DergiPark, Google Scholar, Web of Science, and the National Thesis Center were utilized for sourcing. The utility, practicality, and capacity of the internet to access and scan a wide variety of resources were leveraged. The data obtained were systematically categorized, taking into account their academic utility.

Data Analysis

In this study, the content analysis technique, which is frequently used in the analysis of qualitative data, was applied. In content analysis, visual or auditory materials are scanned and evaluated qualitatively. During this process, it is crucial to conduct the evaluation without detaching from the context of the text (Alanka, 2024). Consequently, the outputs derived from the analyzed materials were organized in a manner that directly addresses the research questions.

FINDINGS and INTERPRETATION

How Has Globalization Influenced the Concept of Patriotism

The process of globalization, while transforming traditional mechanisms of belonging, leads to a distinct erosion of the concept of patriotism. Global dynamics, which aim to abstract the individual from national and cultural ties, reframe patriotism as a negative phenomenon that constitutes an obstacle to individual liberty. In this process, patriotism is marginalized by being identified with extremist ideologies such as fascism; thus, the social prestige of the concept is systematically undermined. Fundamentally, the underlying reason for this stance is that patriotism constitutes a formidable center of resistance against the “manageable and identity-less individual” ideal envisioned by globalization. Therefore, the encoding of patriotism as an impediment by the global order can be evaluated as a strategic activity of discredit in light of the shared data. The following passage, excerpted from a graduate thesis, addresses this point:

“Individuals are currently being driven into an identity crisis, forced to live without ever learning where they belong, which cultural values they possess, what national consciousness entails, or the significance of the values fought and died for throughout historical processes. Today, it is possible to encounter everywhere queues at fast-food restaurants, individuals wearing clothing printed with the American flag, and youths who believe they will gain social acceptance and integration by using foreign words or products designed under brand formations. It can even be argued that some individuals take

this adoption to a higher level; by utilizing foreign-branded products, they perceive themselves as entities of that country or as parts of that culture, thereby establishing a psychological bond through the products they consume” (Dilekoğlu, 2017).

The process of globalization carries the tendency to transform individuals into homogeneous masses susceptible to manipulation by stripping them of their collective and authentic identities. In this process, national consciousness is superseded by artificial desires and a consumer culture enveloped in commodity fetishism. The absolute acceptance of popular culture and the elevation of consumer objects to the status of a final ideal (mefkure) lead to the erosion of fundamental human values. In this context, the construction of conscious generations capable of discerning the ontological distinction between “the popular” and “qualitative value” emerges as a societal and ethical imperative.

The corrosive impact of globalization on cultural values is also observed markedly within the realm of gastronomic heritage. Culinary culture, which is a manifestation of the symbiotic bond established by societies with their geographical environments throughout historical processes, is currently subject to the profit-maximization-oriented strategies of global capital. International franchise networks, adopting a model of rapid production and low-cost consumption, threaten the authenticity of local cuisines by standardizing dietary habits. At this juncture, the critical issue is to clarify the distinction between technological modernization and cultural assimilation. While benefiting from the technological opportunities afforded by modern life, the preservation of local identity and social sensitivities is of vital importance for cultural sustainability. These views are articulated in a supporting article as follows:

“Regarding globalization within a shared consumption culture and its impact on national and local palates: for instance, while the hamburger is a product of American culture, it has transformed into a food item that finds consumers worldwide. Through the expansion of global consumer culture, certain habits in both nutrition and apparel have been adopted in Türkiye. Wearing specific brands (such as Adidas, Nike, etc.) or adopting fast-food diets has become embedded in Turkish social culture. Consequently, cultures have begun to resemble one another. Cultural imperialism is the imposition - more or less consciously- of one or more cultures upon others. Thus, local cultures are destroyed either in their entirety or in part...”. “Naturally, one must remain open to technological developments and innovations. However, this should never be achieved by renouncing core values. A nation can only remain standing as a whole and sustain its existence through its unique characteristics” (Yaman, 2019).

During the Operation Zeytin Dalı, conducted against threats targeting the national security and survival of Türkiye, systematic disinformation activities were carried out via digital platforms aimed at damaging the corporate reputation of the Turkish Armed Forces. In this process, fabricated content designed to manipulate public perception was utilized as a strategic instrument for perception management. It is evaluated that such disinformative campaigns, organized on a global scale, possess a

corrosive effect on social solidarity mechanisms and the perception of national integrity. The news text supporting this evaluation is as follows:

“Disinformation operations, which tend to increase during wars, natural disasters, or extraordinary circumstances, also intensified during Operation Zeytin Dalı. Social media accounts supporting terrorism at the time engaged in efforts to undermine the operation and unsettle the public through misleading content. By circulating images unrelated to the region, efforts for perception management and manipulation were conducted...”. “In addition to these examples, countless disinformative messages were put into circulation during the operation period to break the resilience of society. Remaining cautious against such manipulation efforts -examples of which are frequently encountered worldwide- constitutes the first step of digital media literacy” (Anadolu Agency, 2024).

Although the phenomenon of globalization is predominantly presented as a positive evolutionary process by actors who prioritize individual utilitarianism over collective welfare, its destructive impacts on social structures have reached undeniable dimensions. This process renders the system of shared values, which integrates the individual as an organic part of society, dysfunctional, thereby dragging modern humans into a spiral of “atomization” and isolating them by severing their social bonds. This erosion, which weakens the internal dynamics and collective defense reflexes of societies, specifically targets the notion of patriotism, which functions as an immune system against external threats. Within the narrative of globalization, patriotism is positioned as an archaic sentiment that must be eroded; this, in turn, jeopardizes the existential survival (ontological security) of society. In today's conjuncture, interwoven with hybrid threats and cultural assimilation, developing a strategic awareness against environmental and global risk factors is a vital necessity for national and social sustainability.

What is the Impact of Local Citizenship Perception on Patriotism?

Local citizenship is a phenomenon manifested by the individual prioritizing micro-scale geographical and cultural belongings over macro-level civic responsibilities. This approach centers a constituent part of the social whole by attributing to it an autonomous value, thereby confining universal and national citizenship norms within a reductionist framework. It must not be overlooked that assumptions and life practices specific to a particular region cannot substitute for the collective whole. The excessive prioritization of local identity elements exerts a corrosive influence on the notion of patriotism, which is inherently inclusive and integrative. The perception of patriotism, which necessitates a holistic perspective, may fragment into factions as a result of localist approaches, thereby weakening social cohesion and triggering internal tensions. Consequently, patriotism, a value of strategic importance, must maintain its dynamic and inclusive essence, transcending an understanding restricted by local boundaries and reduced to narrow patterns. The following passage, excerpted from a graduate thesis, addresses this point:

“The Kurdish problem, which emerged in line with the identity demands of a community possessing ethno-linguistic characteristics, threatens territorial integrity, further exacerbated by the support provided to terrorist acts by foreign actors. The Kurdish issue constitutes both a matter of identity and a problem of security. Western countries generally address the Kurdish question in Türkiye as a problem of human rights and democratization, criticizing Türkiye accordingly. In general, Western countries provide opportunities for the PKK and other Kurdish organizations to conduct political and cultural activities within their jurisdictions” (Kartal Bilgi, 2012).

Centers of global capital aim to establish controllable structures by reducing societies into micro-fractions within the framework of the “divide, rule, and conquer” doctrine. In line with this strategic agenda, it is observed that ethno-political sensitivities are mobilized through local citizenship discourses and micro-nationalist movements. The historical manifestation of this situation can be seen in the instrumentalization of the Armenian community, designated as the “Loyal Nation” (*Millet-i Sadıka*), to undermine social peace during the First World War. In the current conjuncture, it is observed that a similar social engineering activity is being conducted over Turkish-Kurdish identity dynamics, targeting social integration. Aligning with such divisive manipulations constitutes a situation contrary to both individual and collective interests. Consequently, distancing oneself from the axis of patriotism and internalizing such disintegrative discourses is evaluated as a structural threat to social survival. These views are articulated in a supporting article as follows:

“...To provide a general definition of the subject, it is possible to express the East and the West through representations based on a hierarchical construction, such as 'good-bad, developed-underdeveloped, modern-non-modern, and livable conditions-difficult conditions', via various signifiers and signifieds. Consequently, the East and the West are ideology-laden imaginary, invented, and artificial constructions that have been detached from their geographical contexts by being blended with events and phenomena based on the mental designs of diverse historical, cultural, and sociopolitical representations” (Öztürk & Özgen, 2024).

The fundamental paradigm of collective coexistence is to define cultural heterogeneity and social differences not as static elements of divergence, but as sources of wealth that nourish social capital. The adoption of segregative tendencies instead of social integration stands in an antithetical relationship with the inclusive and unifying nature of the notion of patriotism. Categorizations frequently encountered on the sociopolitical plane, such as the “East-West” dichotomy, are risky rhetorics with the potential to deepen social polarization. The instrumentalization of these divisive discourses by manipulative centers poses a structural threat to social stability. The elimination of such threatening trends is only possible through the creation of an inclusive discourse and the dissemination of a culture of democratic consensus across the social foundation. Consequently, preserving the consciousness of collective belonging to a shared geography and transmitting this heritage to future generations constitutes a necessity for social sustainability. The news text supporting this is as follows:

“Türkiye has paid, and continues to pay, the price of identity politics implemented in different periods in various ways. On one hand, rising nationalisms, and on the other, the disintegrative effects of globalization on the nation-state structure, cause existing identity definitions to remain trapped between the local and the global...”. “As long as we perceive ourselves in Türkiye primarily and above all as Turkish, Kurdish, Albanian, etc., it will not be possible to overcome this problem. We must develop a scale of values that brings these identities into existence and makes them meaningful, and we must define national identities through these values. The Ottoman Nizam-ı Alem (Order of the World) or Pax Ottomana came to life thanks to the system of values it possessed. Today, the construction of a trans-ethnic cultural depth in Türkiye, the Balkans, and the Middle East depends on the implementation of an all-encompassing and functional system of values” (Yeni Şafak, 2006).

The phenomenon of globalization has accelerated the processes of structural disintegration of social integration by narrowing the traditional spheres of sovereignty of the nation-state. Especially in periods of macro-economic crisis, along with the rise of secular nationalist movements, a process of fragmentation is experienced from a supra-national identity toward micro-ethnic identities. In the specific context of Türkiye, the deepening of socio-political cleavages, such as Turk-Kurd or Alevi-Sunni, leads to the erosion of national integrity. However, it is essential for Türkiye, which possesses an imperial heritage spanning over six centuries and the character of being a protector of a vast geographical basin, to internalize such internal tensions through an all-encompassing political perspective.

Patriotism is an ontological defense mechanism representing the will of a nation to sustain its existence; in this context, it constitutes an existential necessity rather than a mere preference. It is observed that global capital actors, in line with the “divide, rule, and conquer” doctrine, aim to render integrative norms like patriotism dysfunctional through divisive discourses such as “local citizenship”, “ethno-nationalism”, and “micro-nationalism”. These artificial ideological constructs threaten national integrity by weakening collective resistance. Consequently, the establishment of an inclusive, pluralistic, and integrative paradigm of patriotism instead of localist approaches presents a strategic imperative for social survival in the modern conjuncture.

What is the Impact of the Global Citizenship Perception on Patriotism

Modernization and globalization processes have introduced a conceptual framework to the literature that is novel for traditional social structures. The liberal rhetoric suggesting the dissolution of borders atomizes the individual by severing them from traditional and cultural ties; this situation imprisons the person within a lonely and melancholic mass structure susceptible to manipulation. In this context, the constructed identity of “global citizenship” erodes the consciousness of patriotism while stripping the concept of “homeland” of its status as a cultural value, reducing it to a pragmatic residential

preference shaped solely by economic welfare levels. The following passage, excerpted from a graduate thesis, addresses this point:

Language, which stands at the forefront of cultural values and encompasses all other elements, is transmitted to all of humanity through education. A nation sustains its existence through its language. Those who remove their language from the life of science and culture undergo assimilation. In recent years, the opening of numerous departments such as English-medium medicine, English-medium economics, and English-medium physics in Turkish universities brings along the displacement of Turkish by English in these fields. Providing education in a foreign language is a form of social engineering implemented by hegemonic powers. Education based on the national language is vital for the preservation of national identity (Kartal Bilgi, 2012).

Language is the fundamental element that constitutes the ontological ground in the process of a community becoming a nation and ensures the continuity of collective memory. The existential survival of nations is directly correlated with the preservation and development of their language. However, the deepening influence of globalization today undermines the social and academic prestige of Turkish. The institutionalization of foreign-language education in higher education institutions leads to a perceptual deformation suggesting that the scientific capacity of the local language is insufficient. This paradigm shift paves the way for cultural alienation and the weakening of language-centered patriotic consciousness among younger generations. These views are articulated in a supporting article as follows:

“Nowadays, humankind is in a rush to make new discoveries and find living spaces, sometimes on the summits of the world, sometimes in the remotest corners of the ocean, and sometimes in the depths of space. Indeed, it seems as though there are almost no unexplored places left on Earth. Now, travel plans to the moon for commercial purposes and journey reservations to the deep space are being made. However, humankind, under the illusion of dominating the world and even space, is actually faltering within a complete vortex of 'placelessness,' without knowing where they truly belong. While only fifty or sixty years ago, people felt a sense of belonging to and integration with the lands they cultivated, today's human feels they belong nowhere, being tossed from one place to another on the planet Earth. In this sense, while globalization refers to concepts such as 'global citizenship,' it has actually produced a nomadic society that has lost its consciousness of homeland and place” (Korkmaz & Osmanoğlu, 2019).

Technological acceleration has radically catalyzed social change processes, turning the individual into a subject of a multidimensional transformation. In this modern conjuncture, conceptualized by Marshall McLuhan as the “global village” where time and space have collapsed, the loss of belonging emerges as one of the most fundamental crises faced by the individual. The land-based and settled life practices of half a century ago have been replaced by an individual model exposed to the process of deterritorialization, feeling no allegiance to any geographical or cultural roots. The discourse of globalization, which blurs borders, atomizes the individual by dissolving collective consciousness and

social structures of belonging. However, it is an ontological necessity for the individual to possess a sense of historical continuity and memory (mazi) in order to preserve their existential integrity. The news text supporting this evaluation is as follows:

“The individual, who has become a captive of the digital world in one way or another, attempts to present their routines entirely according to life there, driven by the fear of exclusion, the fear of not receiving likes, and consequently, the fear of not attaining pleasure. They try to construct their own selfhood in this manner. With the perception that 'if I do not make this post, I will be excluded,' what do they do? By altering themselves, they consume content that is a product of popular culture, produce that same content, and attribute themselves as part of that society. To avoid being excluded, they present an identity different from their own; however, this causes them to renounce their true self, culture, and thoughts...” “We observe that when a person shares a Turkish series, Turkish folk music, or arabesque music, very different comments immediately appear underneath, such as 'What era are we living in?', 'Are you still listening to Turkish folk music?', or 'Do you watch Turkish series?...'” “Those who make these comments also deeply affect social stratification” (Anadolu Agency, 2023).

The intense interaction network brought about by the globalisation processes has brought with it side effects such as cultural alienation and disconnection from national identity, especially in the young generations. Social media platforms and the accompanying algorithmic structures transform individuals into a mass structure that is open to manipulation and lacks a critical filter. In this context, the concept of “world citizenship” serves as a rhetorical instrument that labels national loyalty as an outdated value; thus, the feeling of patriotism is discredited. Modern society, under the domination of discourses, is facing a historically rare process of normative dissolution and cultural erosion.

DISCUSSION, CONCLUSION and RECOMMENDATIONS

In this research, the effects of globalization on the concepts of culture, belief, and patriotism at a global level, and the reactions developed as a result of these effects, have been examined. Utilizing a deductive method, the global impacts of world developments and the subsequent national effects in the light of the concept of patriotism have been revealed. Furthermore, it has emerged that globalization possesses a dimension that undermines feelings of social unity, integrity, and belonging, isolating the individual by removing them from the perception of a collective common consciousness; thus, the cumulative values of societies, spanning centuries, have become deformed over time. In a study conducted by Cezayirli (2004) in this field, it was stated that globalization has a dimension that destroys national identities, and that with global interactions, the individual's sense of social belonging has become questionable, leading to the individualization of social values. This transformation aligns with the findings of Eryentü Gürel (2020), which suggest that modernity changes the social structure by individualizing people. Along with the themes reached in this study, it was emphasized that while the individual prioritized the interests of “society” in traditional societies, “individualization” has come to

the fore in today's modern societies. The individual adopts a pragmatic approach to events, considering their personal benefits. Globalization has altered modern-era state structures, making even the legal system compatible with modernity. Today, the definition of the individual is made according to the world designed by globalization. Similarly, a study by Kızılay (2019) examined the effects of globalization on the notion of patriotism. The thesis was defended that globalization destroys values such as patriotism and stands as a paradoxical obstacle preventing humans from living in accordance with their existential purpose. Globalization, which intervenes in every point of human life, has severed modern humans from their essence, particularly through the value assimilation to which it exposes them. This thesis, which clearly demonstrates this reality, inherently contains the antithesis against the effects of globalization.

Studies conducted by Önalın (2014) and Ersoy (2008) indicate that globalization influences diverse perspectives, assumptions, and systems. Throughout the historical process, globalization has continued its trajectory by evolving and updating itself through various variants. One of the clearest examples of this is the path followed by capitalism, which is one of the systems transformed during this process. Capitalism has intensified its influence, evolving into wild (savage) capitalism. By becoming one of the most significant instruments of the destructive vision to which globalization exposes the world, it has pushed societies toward drastic transformations. Consequently, notions such as patriotism, which date back centuries, have been rendered passive within societies. Obedience to capital has been instilled into minds, either overtly or covertly, facilitating a rupture from traditional culture. In this regard, Altun (2016), in his study examining the relationship between “Nationalism and the Nation-State in the Age of Globalization” argues that globalization restricts the sovereign capacity of states. Contemporary nation-states have undoubtedly been adversely affected by this; therefore, it is possible to identify a conflict between nation-states and capital.

This research highlights the negative impacts globalization exerts on the notion of patriotism. With globalization, a transformation and change unprecedented in human history have commenced. By pushing individuals toward individualization rather than being a society, and by creating a synthetic, artificial consumption culture through the assimilation of beliefs, cultures, and traditions, globalization renders humans more fragile and easily manipulable. We are advancing step-by-step toward an imaginary world where beliefs fade, capital governs, and people are easily controlled (Ertuna, 2006). Human history has witnessed many severe events such as wars, pandemics, economic crises, and natural disasters; yet, it has found a way out and provided compensation for all of them. However, more effective and sweeping than these is moral decay, the compensation for which is difficult and the effects of which are long-lasting.

In light of the results obtained in this research, several recommendations can be made for future studies. First, in a world where globalization has strengthened and dominated its influence, notions such as patriotism and cultural heritage must be reinterpreted by considering the conditions of the era and the

contemporary human profile. Accordingly, the educational system must be made functional to raise a generation that has internalised its values and possesses high awareness. The most significant pillar of globalization is global capital; the wider the sphere of influence of capital, the more effective globalization becomes. Therefore, the influence of global capital can be broken by reviewing consumption habits, and individuals with the personal competence to distinguish between “wants” and “needs” can be reintegrated into society. Societies subsist through their centuries-old histories and the cultures that are the heritage of that history. In the modern world, cultural revival (ihya) is the sole way to adapt the individual to the social structure. Individuals must not ignore social interests by succumbing to populist discourses. It is essential to remain cautious against such rhetoric and attitudes.

Additional Declaration

Author Contributions

The first author conducted the research; the second author provided supervision for the process.

Funding

This study was not funded by any institution or organization.

Responsible Artificial Intelligence Statement

In this study, artificial intelligence tools were used in language editing and literature review stages. The artificial intelligence tool was used to correct language errors, to check the literature and to provide the colophon information of current related resources in the literature review.

Conflicts of Interest

The authors declare that there are no conflicts of interest related to the publication of this study.

Ethics Approval

This study does not require ethics committee approval as it does not involve any direct application on human or animal subjects.

REFERENCES

- Acar, A. K. (2021). Din eğitimi için gelecek perspektifi denemesi. *Türkiye Din Eğitimi Araştırmaları Dergisi*, 12, 43-64. <https://doi.org/10.53112/tudear.981148>
- Acemoğlu, D., & Robinson, J. A. (2024). *Ulusların Düşüşü* (Çev. S. Silahlı). Doğan Kitap Yayıncılık.
- Alanka, D. (2024). Nitel bir araştırma yöntemi olarak içerik analizi: Teorik bir çerçeve. *Kronotop İletişim Dergisi*, 1(1), 64-84.
- Alpar, G. (2021). Küreselleşme kavramının kökenleri. *Al Farabi Uluslararası Sosyal Bilimler Dergisi*, 6(3), 42-52.

- Altun, A. (2016). Küreselleşme çağında milliyetçilik ve ulus-devlet. *International Journal of Academic Value Studies*, 2(3), 145-160.
- Başkaya, F. (2015). *Küreselleşmenin karanlık bilançosu*. Öteki Yayınevi Yayıncılık.
- Cezayirli, G. (2004). Küreselleşme, bireyselleşme ve toplumsallaşma. *Atatürk Kültür Merkezi Dergisi*, 14(41), 29-58.
- Coşkun, H. (2017). Küreselleşme sürecinde din. *Gaziosmanpaşa Üniversitesi İlahiyat Fakültesi Dergisi*, 5(2), 115-134.
- Demir, Y., & Terzi, N. (2020). Modern devletin gelişimi: Küreselleşme. *Akademik Araştırmalar ve Çalışmalar Dergisi (AKAD)*, 12(22), 2-9. <https://doi.org/10.20990/kilisibfakademik.620569>
- Diamond, J. (2018). *Tüfek, Mikrop ve Çelik* (Çev. Ü. İnce). Pegasus Yayınları.
- Dilekoğlu, S. (2017). Ekonomi-kültür etkileşimi bağlamında küreselleşmenin tüketim üzerine etkisi (Yayımlanmamış yüksek lisans tezi). Dokuz Eylül Üniversitesi, İzmir.
- Duğan, Ö., Hoşgör, H., Kaya, M., Demirel, M., Can, Ö., ve Akçali, S. (2024). İsrail-filistin savaşı kapsamında tüketici düşmanlığının boykot tutumuna etkisi. *İstanbul Arel Üniversitesi İletişim Çalışmaları Dergisi*, 13(25), 1-28.
- Dursun, P. (2022). Küreselleşmenin kültür üzerine etkisi. *Cumhuriyet Üniversitesi İktisadi ve İdari Bilimler Dergisi*, 23(1), 403-429. <https://doi.org/10.37880/cumuiibf.1026725>
- Elban, M. (2015). Tarih eğitimi ve vatanseverlik üzerine bazı düşünceler. *Uluslararası Türkçe Edebiyat Kültür Eğitim (TEKE) Dergisi*, 4(3), 1302-1319. <https://doi.org/10.7884/teke.495>
- Ersoy, E. (2008). Tarihsel kapitalizmden güncel kapitalizme küreselleşme. *Fırat Üniversitesi Doğu Araştırmaları Dergisi*, 7(1), 143-153.
- Ertuna, Ö. (2006). Yeni dünya düzeni: Küreselleşme. *Muhasebe ve Finansman Dergisi*, (30), 36-45.
- Eryentü Gürel, M. (2020). Küreselleşmenin kimliksiz kimlikleri. *Atatürk Üniversitesi Edebiyat Fakültesi Dergisi*, 64, 369-398.
- Freeman, A., & Kagarlitsky, B. (2007). *Küreselleşmenin Krizi*. (Çev. İ. Yıldız, B. Kara). Yordam Kitap Yayıncılık.
- Gedikli, B. (2022). Küreselleşme ve adil ticaret. *Süleyman Demirel Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, (43), 186-216.
- Geylani, H. İ. (2024). Ulus-devlet düşüncesinin dönüşümünde küreselleşmenin etkileri. *Journal of International Management Educational and Economics Perspectives*, 12(2), 159-17.
- Göngen, M. A. (2013). Küreselleşmenin ekonomik boyutu küreselleşmeyi yöneten üç ana kurum: İmf, dünya bankası, dünya ticaret örgütü. *Süleyman Demirel Üniversitesi Fen-Edebiyat Fakültesi Sosyal Bilimler Dergisi*, (29), 117-134.
- Güllü, G. (2024, Mart 13). Zeytin Dalı Harekatı'nda dolaşıma sokulan yalanlar ve gerçekler. *Anadolu Agency*. <https://www.aa.com.tr/tr/teyithatti/blog/zeytin-dali-harekatinda-dolasima-sokulan-yanlar-ve-gercekler/1817532>
- İpek, S. (2023). Kapitalizm ve sosyal adalet ilişkisi üzerine bir değerlendirme. *International Journal of Entrepreneurship and Management Inquiries*, 7(12), 72-81. <https://doi.org/10.55775/ijemi.1211532>

- İrge, N. F. (2005). Gelişmiş kapitalizm eşliğinde yeni sömürgecilik. *Trakya Üniversitesi Sosyal Bilimler Dergisi*, 7(1), 59-88.
- Kalın, İ. (2006, Ağustos 15). Türkiye'nin kimlik daralması. *Yeni Şafak Gazetesi*.
<https://www.yenisafak.com/yemel/turkiyenin-kimlik-daralmasi-1458>.
- Kan, K., & Kanmaz, M. (2022). Küreselleşmenin kültürel boyutu ve göçün etkileri. *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, (47), 59-73. <https://doi.org/10.52642/susbed.1011321>
- Karadaş, Y. (2024). Ziya gökalp'te hars kavramı ve bu kavramın sonraki yıllarda Türkiye'de kültür tartışmalarına sosyal ve siyasal etkileri. *Afyon Kocatepe Üniversitesi Sosyal Bilimler Dergisi*, 26(Ölümünün 100. Yılında Ziya Gökalp ve Sosyoloji Sempozyumu Özel Sayısı), 191-206.
<https://doi.org/10.32709/akusosbil.1578452>
- Karaköse, G. (2020). Küreselleşme çağında kimlik, milliyetçilik ve çokkültürlülük görünümleri. *İnsan ve Sosyal Bilimler Dergisi*, 3(1), 506-519.
- Kartal Bilgi, B. (2012). Küreselleşmenin ulusal kültür ve kimlik üzerindeki etkileri (Yayımlanmamış yüksek lisans tezi). Bilecik Şeyh Edebali Üniversitesi, Bilecek.
- Kazan Döğer, G. (2023, Ocak 16). Sosyal medya kişileri tek tipleştirerek kendi kültürüne yabancılaştırıyor. *Anadolu Agency*. <https://www.aa.com.tr/ayrimcilikhatti/ayrimcilik/sosyal-medya-kisileri-tek-tiplestirerek-kendi-kulturune-yabancilastiriyor/1815450>
- Kırıkkale İl Millî Eğitim Müdürlüğü. (2016, 4 Kasım). *Kırıkkale millî eğitim müdürlüğü değerler eğitimi projesi*. https://kirikkale.meb.gov.tr/meb_iys_dosyalar/2016_11/04015857_vatanseverlik.pdf
- Kıvrak, E. (2024). Milliyetçilikten önce vatanseverlik: Bir Düşüncenin Politik Dönüşümü. *Eskişehir Osmangazi Üniversitesi İktisadi ve İdari Bilimler Dergisi*, 19(2), 663-684.
<https://doi.org/10.17153/oguiibf.1423046>
- Kızılay, Ş. E. (2019). Küreselleşme, gündelik hayat ve kültür eleştirisi. *Sosyoloji Notları*, 3(2), 21-34.
- Korkmaz, M., & Osmanoglu, C. (2019). Küreselleşmenin birey ve toplum hayatına etkileri ve din eğitimi. *MANAS Sosyal Araştırmalar Dergisi*, 8(1), 951-967. <https://doi.org/10.33206/mjss.483914>
- Madi, İ. (2015). Ortadoğu için bireycilik ya da dayanışma. *Kahramanmaraş Sütçü İmam Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 4(2), 203-210.
- Önalın, Ö. (2014). Küreselleşme ve eleştirileri (Yayımlanmamış yüksek lisans tezi). İnönü Üniversitesi, Malatya.
- Özkan, U.B. (2023). *Doküman inceleme yönteminde anahtar kavramlar* (6th. ed.). Pegem Akademi.
- Öztürk, B., & Özgen, N. (2024). Türkiye'yi doğu ve batı kavramları üzerinden konumlandırmak: Kültürel kodlar ve formel jeopolitik söylemler. *Coğrafi Bilimler Dergisi*, 22(2), 410-440.
<https://doi.org/10.33688/aucbd.1516117>
- Pınar, L., & Dağtaş, E. (2023). Tüketim kültürü ve yaşam biçimleri çerçevesinde cemiyet dergilerinin eleştirel ekonomi politik çözümlemesi. *Akdeniz Üniversitesi İletişim Fakültesi Dergisi*, 40, 46-73.
<https://doi.org/10.31123/akil.1241463>
- Steger, M.B. (2006). *Küreselleşme*. (Çev. A. Ersoy). Dost Kitapevi Yayıncılık.
- Stiglitz, J. E. (2006). *Küreselleşme büyük hayal kırıklığı*. (Çev. D. Vural, A. Taşçıoğlu). Plan B. Yayıncılık.
- Telek, C., & Albayrak, M. (2022). Küreselleşmenin tüketim harcamaları üzerindeki etkisi: Türkiye üzerine bir analiz. *Malatya Turgut Özal Üniversitesi İşletme ve Yönetim Bilimleri Dergisi*, 3(2), 104-116.

- Tosun, M. (2024). Vatanseverlik ve dindarlık arasındaki ilişkinin incelenmesi. *Değerler Eğitimi Dergisi*, 22(48), 395-435. <https://doi.org/10.34234/ded.1519004>
- Ülken, H. Z. (1992). *Türkiye'de çağdaş düşünce tarihi*. Ülken Yayınları.
- Viroli, M. (2000). *Vatan Aşkı*. (Çev. A. Yılmaz). Ayrıntı Yayıncılık.
- Yaman, A. (2019). Küreselleşme süreci ve küreselleşmenin yerel kültüre etkisi. *Karadeniz Uluslararası Bilimsel Dergi*, (44), 422-436. <https://doi.org/10.17498/kdeniz.649953>
- Yüce, M., & Çelik, M. (2018). Ahlaki temellere dayanan islam ekonomisi sisteminde devletin rolü. *Akademik Bakış Uluslararası Hakemli Sosyal Bilimler Dergisi*, (69), 120-136.