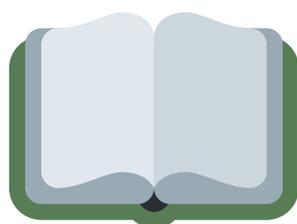


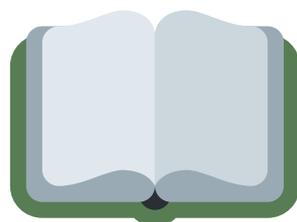
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The phenomenon of global connectivity and the spread of various types of interdependencies, which we mean by the term globalization, is today the undoubtedly the most talked about, from different aspects and from different positions. Although it is often stressed that globalization is by itself a spatial phenomenon, "interconnection of different fields in the world, at different levels, from culture to crime, from finance to environmental protection" (Held, 2001), and that controversies and problems are the result of different interpretations and 'loading' meanings, the fact is that the consequences of this relationship are deepening. However, when globalization is viewed in the 'big picture' as a complex of political, historical, social or economic global changes, it is easy to surmount that these modern social processes, to which the witnesses and subjects are subjected, do not only cause changes to the 'large, regional, national or national relations, but their influence extends to the individual level at the same time, because globalization today plays an important role in formulating, defining, and expressing individual identities. That is why, through a large number of debates on the effects of globalization, even when dealing primarily with economic or political problems, issues relating to culture and language are transmitted. From scientific research and theoretical discussions, from university study programs to articles in the daily press, from textbooks to internet blogs and informal discussion forums, in the context of globalization, the inevitable theme of language is, in fact, the role of language in formulating and expressing the identity of an individual - cultural, ethnic, the national and personal identity of each of us. New social conditions open up a series of important, life-related issues



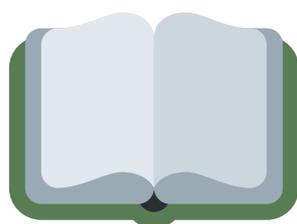
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that concern both individuals and institutions in every society. As an objective marker of identity, as a medium for expressing and affirming an identity, language is essential to the transfer and preservation of symbols, values, beliefs, and all those elements that make our culture, ethnic group or nation feel like 'ours'. Language is a "field of power" that is held together by a social group, a media through which relationships are strengthened, relationships are established and relationships within a group are maintained, primarily a sense of belonging and solidarity. The viewpoint of your own identity is therefore based largely on what an individual feels like his 'own' or 'mother' language. Nevertheless, language itself has a different meaning, but a different reference framework and a different significance in the design of identity. Namely, an increasing number of people, along with the first or native language, traditionally meant to represent our language of 'identification' (House, 2001), uses one or more languages in different domains of private and social life, and primarily English as the main language of the global agreement. For an increasing number of people, therefore, not only in the second Kachru round (Kachru, 1992, 1998, 2001), and English have a significant role, and this can be said not only as a "language of communication" (House, 2001), but also as a parameter of identification with other individuals or social groups. In the context of globalization, however, the status of English as a 'world' or 'international' language is another in a series of controversial matters that are the subject of gallbladder discussions and completely opposite views, in two ways, being the center of two of the many problems today discussed. The first is



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the problem of English as a foreign language and its relation to other languages, and the second is a problem of different status and mutual relations between the very varieties of English or "English languages" in the world. Numerous authors who criticize globalization as a process of 'exporting' Western civilization to all parts of the world, as the 'invasion' of Western products, but also the economic and political system, culture, ideas and value system, are in the English language the main instrument of globalization. From this point of view, English is described as a means of 'establishing domination' and reaffirming the relationship between structural and cultural inequalities between English and other languages'. Emotionally highly colored terms, such as 'linguistic imperialism' and 'English definition', show that language is the main instrument in establishing a 'new world order', 'postcolonial recolonization', 'Americanization' 'Europeanization' (Phillipson, 2003, 2004). For example, Pennycook emphasizes that language imperialism occurs when "... English language becomes a guardian and bearer of education, employment, opportunities for business development, as well as popular culture, where original local languages are marginalized" (Pennycook 1995, 2001); English is "drawn" into other cultures and then "dominates local languages and cultures" (Ljungdahl 2002, according to Niu Qiang & Wolf, 4), and the English language is actually a tool of cultural imperialism '.



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