

**Keywords:** globalization, cultural changes, identity, connection, communication, symbolical system, deterritorialization

**Abstract:** Globalization ceases being perceived as a potential cause for the loss of identity, for the reaching of a standard model, if accepted as part of identity, as *field identity* (Solomon Marcus, 2005) of a predominantly interactive kind. Thus, one should accept the existence of difference and should come to the idea that one's own identity can be fully understood only through the concept of alterity. An idea which cannot be easily taken in, as the consciousness of identity is stronger than that of being related to the other, and besides, the mentality that the other is an opponent is yet rather common.

Our approach is based on the qualitative methodology which offers the tools and strategies of studying the social facts and of understanding the reasons for their being the way they happen.

The hypothesis of our research starts from the idea that cultural changes come out of the need of raising the ability of understanding one's life and the world one lives in. For the time being, cultural change have been manifesting themselves within the phenomenon of globalization, which, as modality of interaction with the whole world has always been a fact. It is only because of the process speeding us that we have become aware of globalization. Among the fundamental concepts, globalization operates with, there can be mentioned: identity, culture, cultural change(s), heritage, (national) specificity.

Anthony Giddens, J. E. Stiglitz, Thomas Friedman, Mark Taylor, Yves Brunsvick, André Danzin are only some authors who studied globalization, revealing its opposite dimensions: global or national features, homogeneity and discrimination, integration and fragmentation, centralization and decentralization.

The metamorphoses of the present world ask for the replacing of the representation of a people's identity as being circumscribed to a set of invariable values throughout time by a new representation of identity, based on historicity and cultural change. Globalization implies the carrying out and the taking in of some specific cultural changes perceived as transformations produced at the level of behavioural patterns and of symbolic systems pertaining to a national community, respectively to family and social life, to religious, economic life, or to consumption.

To our opinion, globalization is neither good, nor bad, neither dangerous, nor efficient in an ideal world.

All these attributes are but the traits of behavioural and attitudinal models of the act(ion)s and projects of all those involved in this complex process which has become stronger and stronger in nowadays' society.