



PERSONALITY TRAITS AND SOCIAL IDENTITIES IN NATIONAL DEVELOPMENT

Social Sciences Research

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ABSTRACT

The study investigated the relationship between personality traits and social identities among undergraduates. A total of 170 students, men 93(56%) and women 77 (44%), age range 17 to 32 years, with mean age 21.95 years and standard deviation 2.67 participated in the study. Participants were from year one (26), year two (32), year three (50) and year four (62) students. The participants were Christians and their States of origin were; Anambra state 93, Imo 49, Ebonyi 5, Enugu 11, Abia 5, Ogun 3, and Akwa-Ibom 4. Four instruments were deployed for data collection: National Identity Scale (NIS) developed by Lilli and Deihl (1999), Global Identity Scale (GIS-10) developed by Turken and Rudmin (2003), Big Five Personality Inventory (BPI) by Golberge (1993) and satisfaction with life scale by Diener, Emmons, Larsen and Griffin (1985). Statistics used was Pearson product-moment correlation coefficient. Design for the study was correlation design. Participants were selected through simple random and accidental random sampling. Zero order correlation coefficient of personality traits and national identity showed that only openness to experience correlated significantly positively with national identity. Similarly, zero order correlation coefficient of personality traits and global identity revealed that all personality traits correlated significantly positively with subjective well being. Also, global identity correlated significantly positively with subjective well being. The implication of the result for policy formation is that global identity has better prospects than national identity in national development. It is recommended that government should enshrine global identity ideology among school pupils to enhance sense of globalization from early years. Policy makers should adopt globalized views on all areas of public life especially leadership positions. Finally, law makers should incorporate sense of global identity as law in Nigerian public life to ensure public compliance. Basically, well being beats in every heart among diverse cultures.

Key words: Global Identity, National Identity, Personality Traits, National Development, Self-Identity

Introduction

Development is a vital necessity to growth and sustenance of every vibrant nation (Lawal, 2011). National development may not be complete with growth alone but by sustenance of the growth. According to Gboyega (2003) development is an embodiment of all idea that attempt to improve the conditions of human existence in all ramifications. Gboyega argued from a humanist point of view in the sense that improvement of human conditions of existence was development. Therefore, improvement of human conditions of existence can be ascribed as indicator that other conditions that gave rise to improvement of human conditions were functional.

However, Joseph (2014) defined development as raising the quality of life beyond mere sustenance as assured by respect for the rights of human dignity and liberty. The later definition implies added value, which stated that beyond sustenance of growth that respect for rights of human dignity was also a product of development. Therefore, just sustenance of growth was least expectation of development but respect to rights could be described as caring for feelings and emotions of the people which was a psychological perspective of national development. More recently, Adah and Abasilim (2015) defined national development as a predictor that determines whether a country is progressing or not. Basically, a nation which does not grow or sustain growth is not progressing. If lack of growth is non progressive, then the feeling or emotions of the people in the nation may be impeded. Therefore, in psychology national development could be gauged using measures of subjective well being. According to the earlier definition, submitted by Gboyega (2003) that stated that national development was improvement of conditions of human existence in all ramifications. As such improvement in living conditions could be referred to subjective well being of individuals within a nation. Subjective well being may be assessed psychologically using satisfaction with life scale by Diener, Emmons, Larsen and Griffin (1985). Subjective well being has three major components: satisfaction with life, Positive and Negative affects. Satisfaction with life addresses level of happiness individuals have with life's events generally, while positive affect refers to assessment of live in positive terms and negative affect assessment of life's events in negative terms (emotions). Therefore, with the measure of subjective well being, national development could be assessed by scores on the scale.

From the existence of human kind, individuals from diverse societies had always dwelled in groups. Historically, social identity theory was developed within the Meta theoretical framework of European social psychology, though it is no longer tied to Europe, it still retains this heritage (Hogg, Abrams, Ottern and Hinkler, 2004). The social identity perspective originated from the works of Henri Tajfel on perceptual accentuation effects of categorization (Tajfel, 1959), Cognitive aspects of prejudice (Tajfel, 1969), effects of minimal categorization (Tajfel, Billing, Bundy, and Flament (1971), social comparison processes and intergroup relations (Tajfel, 1974). Despite these early works by Tajfel, social identity theory (SIT) was arrived at more than one decade later from his first research in 1974.

The social identity theory was first defined as the individual's knowledge that he belongs to certain social groups together with some emotional and value significance to

him of his group membership (Tajfel, 1972, p. 262). This early definition of social identity theory was too elaborate. The SIT had emotion as a component of effect of association driven by virtue of belonging in group. However, in later literatures, scholars were able to drop aspects of emotion in the definition of social identity.

In contemporary time, authors defined social identity as a concept that is set to explain group and inter group processes (Hogg, Terry, and White 1995), an individual's definition of who he/she is including personal attributes and attributed shared with others such as gender and race (Baron and Byrne, 2005), Self-definition that guides precisely how we conceptualize and evaluate ourselves (Deaux, 1993, Sherman, 1994) and a perception of oneness with a group of persons (Arshforth and Mad, 1989). In these definitions self has been a consistent construct which was used to describe who an individual is such as personality attributes. Neuroscientists believed the sense of self originated from the right hemisphere (Myers, 2010). Other scholars have related self to construct such as elements of self-concept which is the specific beliefs by which you define yourself (Markus and Wurf, 1987).

Brewer and Gardener (1996) propounded three aspects of the self; individual self (defined as personal self that differentiates self from all others), relational self (defined by dyadic relationship that assimilate self to significant other persons), and collective self (defined by group membership that differentiate us from them). Literatures suggest that the fulcrum of the social identity theory is the essence of self; this is why (Tajfel and Turner 1986) posit that each individual in social identity strives to enhance his/her self-esteem. Self-esteem refers to positive evaluation of oneself. Tajfel and Turner (1986) argue that there are basically two major aspects of identities; a personal and social identities which are based on groups to which one belongs. Individuals may boost their self-esteem through individual or group achievement (Gagnon and Bourhis, 1996). Individuals boost of self-esteem through group achievement. Boosting self esteem from group success is referred to as basking in reflected glory". It becomes clearer that as individuals we are basically motivated to engage in different groups because we hope to enhance our self-esteem.

Authors define group as a collection of individuals who perceive themselves as members of some social identity (Ellemers and Haslam 2011, Turner and Reynolds, 2011, Turner and Reynolds, 2011; Tajfel and Turner, 1986), and as a set of individuals who hold a common social identification or view themselves as members of the same social category (Stets and Burke, 2000). Through social categorization processes, individuals who are similar to the self are grouped together with the self and are labeled as in-group, while dissimilar ones are labeled as out-group. According to Turner, Hogg, Oakes, Reicher, and Wetherell (1987), social categorization is the cognitive heart of social identity processes. This is because; individuals cognitively represent groups in terms of prototypes. Prototypes are fuzzy sets of interrelated attributes that simultaneously capture similarities and structural relationships within groups and differences between groups and prescribe group membership-related behavior (Hogg, Abrams, Otten & Hinkle, 2004). Prototypes are templates, or samples of group behaviours which are social-cognitively constructed according to the principle of meta-contrast. Meta-contrast is

maximizing the ratio of perceived inter-group differences to intra-group differences to accentuate imitatively the extent to which a category appears to be a distinctive and clearly structured entity balanced by a concern to represent in-group favorably (Hamilton and Sherman, 1996). In-group favoritism is the tendency and concern to treat in-group members favourably and out-group members unfavourably.

Jackson and Smith (1999) propounded four major dimension of social identity: perception of intergroup contexts, in-group attraction, interdependence of reliefs and depersonalization. Perception of intergroup contexts means the relationship between one's in-group members and other out-group by in-group members. Authors observed that norm of generalized reciprocity are strong in intra-group interactions and weaker or absent across groups boundaries (Tanis and Postmes, 2005; Yamagishi, Jin, & Kiyonari, 1999). In-group attraction refers to the bond which is affective in nature that gives the group members sense of belonging to the group.

Inter dependency of beliefs refers to the knowledge of group culture which is anchored on the expectation that other members will cooperate within the in-group cultural standards (Braver, 1986; Yamagishi & Iyonari, 2000). Depersonalization implies the perception of one's self as an interchangeable member of one's in-group.

Aron, Aron, Tudor and Nelson (1991) observed that people can internalize the properties of others as part of themselves. This sense of perception is supported by the social learning theory (Bandura, 1986). Similarly, Smith and Harvey (1996) agreed that other individuals can include in-group as part of the self. Scholarship observed that the strength of identification which leads to depersonalization is a function of the degree to which the group is included in the self. Therefore, most scholars agree that two mechanisms that drive depersonalization were expectation and values (Buchan, Brewer, Grimilda, Wilson, Fatas, and Foddy, 2011). One could say that if the self perceives high expectation in that other group members will cooperate, and has high value for the group the degree of depersonalization will be high.

Scholars observed that when individuals attach their sense of self to the group membership, they see themselves as interchangeable components of a larger social unit (Turner, Hogg, Oakes, Reicher, and Wetherell, 1987). As individuals redefine self in relation with group membership, it becomes easy to pursue group's interest and maintain concern with the groups' welfare as a matter of direct expressions of self-interest that is in collective context and personal interest becomes interchangeable (Brewer, 1991, De Cremer, and Van Vught, 1999; Kramer and Brewer, 1986). Most often, people see other individual as members of a social category rather than as idiosyncratic person. This means that those perceiving these individuals are doing so through the lens of prototype which leads to depersonalization.

Literatures found that for social categorization to accentuate to depersonalization and self categorization it must be psychologically real (Hamilton & Sherman, 1996). This means that one aims at a form of prototypes approach in which he stereotypes against him/her own self and categorizes in a manner to identify with society on a global scale. It becomes necessary to say that depersonalization could be of self in identification with a group, or against an intergroup member which is perceived as stereotype. Therefore,

depending the context individual depersonalizes it could lead to sense of inclusion or stereotype when it is against a member of out-group member.

Scholars argue that extant theories of the origin of altruistic cooperation in humans suggest that large-scale cooperation is parochial and biased in favor of in-group such as ethnic groups, nations or religious communities (Bernhard, Fischbacher & Fehr, 2006; Choi & Bowels, 2007). These suggestions imply that there may not be globalized sense of in-group that could trigger in-group favouritism, because by nature nations lived in small communities. Thus, communal existence refers to ethnic and national existence. This aspect of self-identification entrenches similar constructs such as prejudice based on ethnic origin, and federal characters. The idea of ethnic self- identification or national self- identification may brood hatred, anger and conflict between majority and minority ethnic groups.

However, more recent findings suggest that an inclusive social identification with the world community is a meaningful psychological construct that plays a role in motivating cooperation that transcends parochial interest (Buchan, et al., 2011). This finding lends support to the fact that through depersonalization of self in a global context, one could demonstrate a sense of self-identification that transcends parochial interests far beyond national and ethnic boundaries. The globalized individual assumes a global self and may demonstrate altruism on a global scale for public good.

Globalization has been defined as a process that erodes national boundaries, integrating national economies, cultures, technologies, and governance, producing complex relations of mutual interdependence (Norris, 2001, P.2). Scholars define globalization as compressing of time and space (Harvey, 1989), and globalization increases the diffusion of world connections between people (Robertson, 1992; Sholte, 2005). A globalized personality approaches issues from a common good perspective in the benefit of every member of the social group. It was observed that under conditions of globalization, social relations become less tied to territorial frameworks, and territorial basis of identity changes (Poche, 1992).

The indexes of global approach to identity testify that globalization has become more vigorous now, than in past four decades (Lochwood & Redoano, 2005; Dreher, 2006). Authors observed that the idea of the cosmopolites (the citizens of the cosmos, has existed for more than two hundred years, but it has become so real and valuable to so many people as it does today (Skrbis, Cendall & Woodward, 2004, P .117). Pervasive and comprehensive use of globalization is likely to restructure radically, individuals sense of self, their social identity and vis- a -vis global communities (Grimalda, et al., 2015)

Authors posit that an inclusive social identification with the world community is a meaningful psychological construct that plays a role in motivating cooperation's that transcend parochial interests, (Buchan et al., 2011). Similarly, self-reported identification with the world as a whole predicts behavioural combinations on a global public good beyond what is predicted from expectations about what other people are likely to contribute (Buchan, et al, 2011).

Studies have continued to find significant positive correlation between Global Social identity and index of individual global community (Grimilda, Buchan & Brewer, 2015).

This is consistent with cosmopolitan hypothesis of how participation in global networks reshapes social identity. Since, self is major construct in social identity, and the definition hovers around whom one is, it makes sense to explore personality trait that form components of an individual's personality.

Personality have been defined as the inclination or tendencies that help to direct how a person usually thinks and behaves (Pervin, 1994), the sum total of the behavioural and mental characteristics that are distinctive of an individual (Coleman, 2003), a set of characteristics that people display overtime and across situations, which distinguish individual from each other (Kosslyn & Rosenberg, 2003). These definitions approach personality as a unique manner in which an individual behaves with respect to situations over a period of time. It therefore, emphasizes the possibility that each person's behavior could be studied across time and diverse situation to identify his / her personality trait.

To this extend, an individual's personality trait refers to the bits of his personality characteristics that are relatively stable with respect to time and situation. Most research and studies by scholars have always hovered around personality traits. This is why, (Mischel, 1993) posit it that personality traits is at the cross-road of all psychological research. Scholarship approaches to personality study have been quit tremendous. Psychodynamic, trait and cognitive approaches have been explored to a great extent. However, the trait approach to personality had flourished more than the other approaches. This was evident in diverse researches done earlier and in contemporary time using trait approach and most especially the development of Big Five Personality Inventory (BFPI) by John & Srivastava (1999). According to John and Srivastave, (1999) components of the big five are referred to as super factors. Drawing from the works of Cattell's factor analysis, the big five was able to correlate other similar trait (factors) under each of the super factors: Extraversion, Neuroticism, conscientiousness, openness to experience and Agreeableness.

Extraversion versus introversion dimension comprises of traits such as sociable, forceful, energetic, adventurous, enthusiasm and out-going. Agreeableness comprises of traits such as forgiving, not demanding, warm, not stubborn, modesty and sympathetic. Conscientiousness comprises of competence, organized, thorough, not lazy, and impulsive. Neuroticism personality refers to individuals who have adjectives to their personalities such as: tense, irritable, shy, moody, and not self confidence. Openness to experience refers to personality factors such as curious, imaginative, artistic, wide interest, excitable, and unconventional (John & Srivastava, 1999).

Scholars found that heritability of personality traits account for modest portion of the genetic variation of group identity identification (Weber, Johnson, & Arceneaux, 2011), this postulation shows that extant quantity of genes could be responsible in trait transmission from parent to children. Therefore, it is expected that off-springs may demonstrate elements of parental personalities. Personality traits were found to influence employee performance (Muslimin, Hagar, Nurwanti & Adam, 2017) and Neuroticism trait was associated negatively with interpersonal identity, Agreeableness and conscientiousness, were associated positively with a stronger sense of inter personal identity within intimate relationship. Also interpersonal identity processes were found to

predicted relationship break up more than personality traits (Klimstra, luyckx, Brange & Meeus, 2013). Authors found that big five personality traits accounted for 34% of the variance in sense of identity (Lounsbury, Levy, Leong & Gibson, 2007), and personality traits influence collective identity. Despite the relevance of globalization phenomenon, the empirical evidence is scanty and quit limited to local communities, national identities, employment and interpersonal relationships.

From the reviewed literatures, it was established that personality traits influence individuals' behavior in various aspects of human endeavours. On these tenets stands the motivation to explore relationship between personality traits, national and global identities among undergraduate students in Nnamdi Azikiwe University, Awka. The authors hypothesize that there will be a positive correlation between personality traits, national identity and global identity.

Statement of Problem

Adah and Abasilim (2015) argue that issues with national development had been imposition of policies on citizens, lack of adequate human resources or capital to implement development plans / policies, corruption and lack of credible leadership. Seniyi (1998) reported that the problems with national development were insufficient knowledge and equipment. Similarly, Lawal and Oluwa (2011) hold that the issues with national development were: no executive capacity responsible for the formation and implementation of the plan, no consultation to general public, lack of good governance, high level of corruption and indiscipline, and mono economic base of the country. Yet until now scholars have not availed themselves to studies on the effect of national development issues on the global well being of the citizens. On the present gap in knowledge anchors the motivation for the present investigation on personality factors and social identity in national development.

Review of Related Literature

Grant, Langan-Fox, and Anglim (2009) found that relationship between personality factors and psychological well being was stronger than the relationship between personality factors and subjective well being. Therefore, extraversion, neuroticism and conscientiousness correlated similarly with both subjective well being and psychological well being suggesting that these traits represent personality disposition for general well being. In a related study, Gutierrez, Jimenez, Hernandez, and Puente (2004) reported that personality correlated positively with subjective e well being especially through extraversion and neuroticism. There was positive association between openness to experience and positive and negative components of affect.

In another study, Morrison, Tay and Diener (2011) it was reported that identification with one's nation-state exemplified by feelings of national satisfaction fosters subjective well being. Similarly, Grozdanovska (2016) reported that national identification had positive relationship with subjective well being and meaning of life.

Hypotheses

1. There will be a significant correlation between personality traits and subjective well being among undergraduates.
2. There will be a significant correlation between social identity and subjective well being among undergraduates.

Theoretical Framework

The Eudaimonic model of Well-being by Ruff (1989) specified six components under which well-being could find explanation. The theory assumes that individuals strive to function fully and realize unique potential. Therefore, arguing that an individual aims at positively evaluating one's self, one's past life, a sense of continued growth, development as a person, the belief that one's life is purposeful and meaningful, the possession of quality of relation with other, the capacity to effectively manage one's life and surrounding world and sense of self determination. In line with this, theory of well-being the independent variables personality traits and social identities have explanations subjective well being (national development).

Method

Two hundred and twenty copies of the questionnaires were distributed, while one hundred and seventy properly filled copies were returned and used for data management. Participants comprised of 93 (56%) male and 77 (44%) female students between the ages of 17 years to 32 years, with mean age 21.95 years and standard deviation of 2.67, participants were undergraduate students of Psychology department Nnamdi Azikiwe University, Awka from year one to final year. Participants descriptive were in year one 26 students, year two 32 students, year three 50 students and in year four 62 students. They were from Christianity religion. Among the participants, 93 were from Anambra state, 49 were from Imo state, 5 were from Ebonyi, 11 were from Enugu, 5 were from Abia, 3 were from Ogun and 4 were from Akwaibom.

Multistage sampling method was deployed in selection of the study venue. This involved the use of simple random sampling method in selection of the faculty of choice from all the faculties within the school (Faculty of Engineering, Management Sciences, Social Sciences, Art, Environmental Sciences, Physical and Biological Sciences). The researchers, rolled balls which were written names of the faculties and placed in a basket, and afterwards one of the balls was picked. Another simple random sampling method was carried out to select the department of choice. The result of the process yielded the selection of the Department of Psychology. In the end, levels one (year one) to final year (year four) served as participants for the study and copies of the questionnaires were distributed to participants who declared interest in the study. The study adapted a correlation design; this is because the researchers' objectives was first to examine if there is relationship between personality traits and identity (global and national identities).

Instruments used were: Global identity scale (GIS-10) developed by Turken and Rudmin (2003) and adapted for Nigerian participants by Nwafor, Obi-Nwosu, Atalor, and Okoye

(2016). The GIS-10 measures individual self identity on a global scale. It contains 10 items that measure two main domains (openness to culture and non- nationalism). Items are on a six-point Likert scale response option 1= strongly disagree and 6= strongly disagree. Nwafor, et al., (2016) reported an alpha reliability coefficient of .84; however, alpha coefficient for the present study was established at Cronbach alpha .70.

National identity scale (NIS) was developed by Lilli and Diehl, (1999). The NIS was used to measure national identity. It comprises of twenty items (20) which measure five main domains (membership, private, public, identity and comparison). Each domain of the NIS contains 4 items, which has response pattern as 1= disagree, to 6 = totally agree. Items 1, 3, 5, 7, 8, 10, 13, 15, 16, and 17 were reversed scored, while the other items were not reversed. Lilli and Diehl (1999) reported an internal reliability coefficient of .84 alpha coefficients and .48**, .74**, .62** and .75** validity with respect to domains of the scale respectively. The researchers reported an internal reliability coefficient of .65 in the present study.

Big five personality inventory (BFI) was developed by John, Donahue and Kentle (1991). The BFI was used to measure personality traits. It consists of 44 items. Golberge, (1993) posit that the BIF measures traits on five main domains of the scale. Responses on the BIF inventory is on a five point Likert scale which, ranges from strongly disagree to strongly agree. Karaman, Dogan & Coban, (2010) reported internal reliability of .77 for extraversion subscale, .81 for agreeableness subscale of .84 for conscientiousness subscale, .75 for neuroticism subscale and .86 for openness subscale.

The overall internal consistence was between .75 and .86 Subjective well-being was measured using satisfaction with life scale (SWLS) 5-item questionnaire developed by Diener, Emmons, Larsen and Griffin (1985). SWLS uses a Likert scale with response possibility options ranging from 1 (strongly disagree) to 7 (strongly agree). Diener, et al., (1985) reported coefficient alpha of .85, scores on the SWLS has maximum of 35 and minimum of 5, while a coefficient alpha of .70 was found in the present study. Higher scores imply high satisfaction with life while lower score are decreased satisfaction with life. The Cronbach alpha for the present sample was established at .72 reliability coefficient. Pearson product moment correlation coefficient statistics was used to analyze the data generated while Statistical Package for Social Sciences were used for management of data.

RESULT

Table 1: zero order correlation of personality traits, social identities and subjective well being.

	1	2	3	4	5	6	7	8
1. National identity	1							
2. Global identity	.349**	1						
3. Openness	.154*	.294**	1					
4. Conscientiousness	.103	.242**	.317**	1				
5. Neuroticism	-0.65	.259**	.427**	.554*	1			
6. Extraversion	-0.65	.197**	-.001	.155**	-.048	1		
7. Agreeableness	-0.13	.377**	.421**	.601**	.616**	.230**	1	
8. SWB	.021	.401**	.213**	.321**	.224*	.423**	.310*	1

Correlation between personality traits, social identity, global identity and subjective well being showed that national identity had positive but no significant relationship with subjective well being at $r = .021$, $P > .01$, Global identity had significant and positive correlation with subjective well being at $r = .401^{**}$, $P < .000$. Also, conscientiousness showed significant positive correlation with subjective well being at $r = .213^{**}$, $P < .01$, neuroticism had significant positive correlation with subjective well being at $r = .224^{**}$, openness to experience had significant positive correlation with subjective well being at $r = .401^{**}$ $P < .01$, extraversion had significant positive correlation with subjective well being at $r = .423^{**}$, $P < .01$, and agreeableness showed significant positive correlation with subjective well being at $r = .310^{**}$, $P < .01$.

Conclusion

It was concluded that openness to experience had significant positive correlation with national identity. Other personality traits were found to have negative but no significant relationship with national identity. Zero order correlation coefficient showed that all personality traits were all positively significant correlates of subjective well being. This means that all personality factors strive towards well being. Therefore, well being is a universal construct among people of the present population as each individual yearns for happiness and improved conditions. As such this finding is in line with the theoretical assumptions of the present investigation non well being. Furthermore, the result of correlation between national identity and subjective well being revealed a positive and non significant association between the two constructs. The finding suggests that the present crops of Nigerians undergraduates are unhappy with their living conditions. The result of the present finding may be a manifestation that Nigerian students are dissatisfied with the present government.

This finding is consistent with previous works (Lounsbury et al., 2007; Grimida, et al., 2015; Buchan et al., 2011; Skrbis, et al., 2004). The result of global identity on subjective well being revealed a significant positive association with satisfaction with life. According to Robbertson (1992), globalization increases the continuous diffusion of connections between people. That is why Sholters, (2005) argue that technological

progress in various domains; from information technology to shipping makes it possible to engage with each other at unprecedented speed, regardless of distance separating people. As globalization takes place living standards are raised to meet with global standards and improve life and well being of individuals. This finding is also consistent with the social identity theory which emphasizes on the motivation for enhancement of self-esteem as the driver in social identity. Also, the result is supported by well being theory which endorses general welfare and happiness among individuals. Rosenmann, et al., (2016) posit that globalization is presently defining features of contemporary social life. Therefore, the need for change in culture, commerce and all facets of human social life is in extant demand. Globalization is reshaping the family, the children and the society, in which we leave each nation especially Nigeria should embrace global approach in nation building to achieve holistic well being.

Empirical evidence of the present investigation supports the potentials of global identity over national identity, it becomes eminent that perhaps globalized individual may demonstrate more openness to experience, conscientiousness, and agreeable personality traits. Such combinations of traits may promise tendency towards forgiveness, altruism, straight forwardness, modesty, self-discipline, and general tolerance. These traits may lead the nation towards greatness and a form of in-group favouritism in which the sense of identity for in-group favouritism is identification with the world community. Although, Hermans and Dimaggio (2017) observed that there is a dialogical conceptualization between the self and identity in which two counter forces exist, (localization and globalization). Benefits of a globalized sense of identification include a nation de-escalated of ethnic and regional crises that is governed by sense of cosmopolitan ideology. Rivera and Carson, (2015) posit that global identification emphasizes personal active relationships rather than group belonging. Results, of the present work suggests that national development could be possible through a renewed sense of self through global identification with the world community.

The perception of new self is possible through the exposure of the students and the youths to materials that portray a world community neither regional nor ethnic boundaries. This is possible through global participation in exchange programs that enhance inter cultural differences to harness aspects that build culture up. As a matter of policy formation, government needs to make policies that will ensure that from the primary aspect of education, global identity materials is thought to children in order to build them up with the sense of global identity. This may reduce inter-ethnic conflicts among diverse ethnic group and propel youths towards meaningful development. A globalized individual is one that perceives new self as heritage in public interest.

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