RESEARCH ARTICLE

The Power of Transnational Subaltern Identities: A Deconstruction of Hegemonic Global Narratives in the Era of Globalization and Diaspora

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Abstract

This comprehensive inquiry undertakes an in-depth exploration into the repercussions of globalization on subaltern identities and portrayals in a range of nations, including Mexico, South Africa, Indonesia, Bolivia, and the Philippines. Employing meticulous examination of digital media and alternative channels of communication, the investigation elucidates the strategies through which marginalized factions mount opposition against prevailing cultural and economic dominance, assert their distinctiveness, and fervently champion social parity. The research findings unveil the intricate and adaptable nature of subaltern resistance and depiction within the epoch of globalization. Universal patterns and thematic elements manifest across disparate geographical locales and societal groups, underscoring the heterogeneous and multifaceted character of their endeavours. Notably, the Ayotzinapa movement in Mexico adeptly employs social media to contest the official governmental narrative concerning the disappearance of students, while concurrently amplifying the accounts of other marginalized communities. Similarly, in South Africa, the "born-free" generation skillfully harnesses digital media as a platform to commemorate their distinct cultural heritage, all the while interrogating the enduring legacies of apartheid and colonialism. This study discerns several pivotal insights: first, the pivotal function of digital media in endowing marginalized collectives with the agency to counteract predominant forces and assert their identities; second, the profound impact of local, national, and transnational historical, political, and cultural contexts on subaltern resistance and portrayal; third, the adroit utilization of global cultural and economic currents by subaltern groups to confront local power dynamics and injustices, thereby illuminating the intricate interplay between global and local determinants. Ultimately, subaltern resistance and portrayal materialize through an array of tactics, ranging from conventional cultural manifestations to cutting-edge media instruments, mirroring their dynamic responses to evolving social, political, and economic circumstances.

Keywords
Cultural Resistance, Diaspora, Globalization, Hip-Hop, Indigenous Rights, Postcolonialism, Social Justice, Subaltern Identities.

1. Introduction

Including Mexico, South Africa, Indonesia, Bolivia, and the Philippines, this study explores how globalisation has affected subaltern identities and representations in these countries and others. The use of digital media and other channels to challenge prevailing cultural and economic forces (Anthias, 2001), assert individual identities, and advocate for social justice by drawing on a wide range of literature and case studies. The findings show

that Ayotzinapa movement in Mexico has utilised social media to dispute the government's explanation for the 2014 disappearance of 43 students from the Ayotzinapa Rural Teachers' College. In addition to indigenous communities and victims of violence and human rights abuses (Armston-Sheret, 2023), the movement has employed digital media to capture the stories of other marginalised groups in Mexico.

The "born-free" generation of South Africans are embracing various types of digital media to promote their own unique identities and cultural values while also questioning the lasting effects of apartheid and colonialism in the country. As an example of how global cultural and economic forces (Asgharzadeh, 2008; Baig, 2016) collide with local issues and concerns including corruption, environmental degradation, and urbanisation, the Jogja hip-hop foundation is using music to solve these issues in Indonesia. By donning traditional garb and symbols, the cholita luchadora movement in Bolivia has become a powerful symbol of resistance against the country's cultural and economic establishment. Being cultural ambassadors for Bolivia and a symbol of indigenous resistance and fortitude, the cholita luchadoras have attracted widespread notice across the world. The emigration of Filipinos from the Philippines has resulted in the formation of a transnational Filipino identity that is at once influenced by and resistant to the country's main cultural and economic factors (Asgharzadeh, 2008; Bagade, Jogdand, & Bagade, 2023).

Filipinos around the world are fighting back against the homogenising impacts of globalisation by using digital media and other means to promote Filipino culture and identity. Our research provides various novel understandings of how globalisation has affected the identities and portrayals of marginalised groups. The first thing we see is how digital media has become an essential resource for marginalised communities (Baig, 2016; Ballestrin, 2022) to fight back against dominant cultural and economic forces and to establish their own unique identities. Second, we find that subaltern resistance and representation are influenced by local, national, and transnational historical, political, and cultural circumstances and are hence not universal. Finally, subaltern groups often utilise global cultural and economic flows to challenge local power structures and injustices, revealing a complex interplay between global and local factors in subaltern resistance and representation. Fourth, we observe that subaltern resistance and representation frequently use a variety of techniques and tactics, from conventional means of cultural expression to cutting-edge media tools.

At the end of the day, we can see that the resistance and representation of subaltern groups is a continuous and evolving process, influenced by shifting social, political, and economic circumstances (Bardhan, 2011; Bhatt, Murty, & Ramamurthy, 2010). In sum, this paper adds to the growing body of research on how globalisation has affected subaltern identities and representations by shedding light on the ways in which subaltern groups are employing new media to resist hegemonic cultural and economic forces, assert their own identities, and advocate for social justice. We believe that by drawing attention to the multifaceted nature of subaltern resistance and representation, more attention will be drawn to this vital and developing field of study.

2. Research Gaps

Lawyers There is a growing amount of scholarship investigating the ways in which globalisation affects the identities and representations of marginalised groups, yet many concerns remain unsolved. There is a significant gap in our understanding of the lives of marginalised people in the Global South since not enough research has been conducted on the topic. Subaltern groups in the Global North have been the primary focus of studies examining the effects of globalisation on subaltern identities and representations (Brisson, 2020; Buras & Motter, 2006; Chakrabarty, 2021). Communities in the Global South that are already at a disadvantage as a result of globalisation should be the primary focus of future research. Very little attention has been paid in the scholarly literature to the intersectionality of marginalised identities. Some research into the overlapping nature of subaltern identities exists, but more research into the ways in which subaltern communities experience many forms of oppression simultaneously is warranted.

Research on the impact of globalisation on subaltern identities and representations, for example, could be enriched by examining the experiences of subaltern groups who face intersecting kinds of oppression, such as women of colour, LGBTQ+ individuals, or disabled individuals. Further research is needed to understand the role that new media plays in the formation of marginalised identities and representations. While researchers have examined the ways in which digital media have altered subaltern identities and representations (Thomas, 2007; Thussu, 2006b), more work is needed to examine how subaltern communities are employing digital media to strengthen their own identities and challenge the cultural and economic power structures that have historically marginalised them. One topic ripe for exploration is how marginalised communities use digital media to create counter-narratives and counter-discourses to dominant depictions.

3. Challenging Dominant Narratives

There is also a lack of information about the challenges and successes of underrepresented groups as a result of globalisation. Even though this topic has been studied to some extent, more investigation into the manner in which subaltern communities either resist or adapt to the forces of globalisation is warranted. Examining the ways in which traditionally marginalised groups (Chakraborty, 2020; Charles, 2019; Cheng, 2010) are adjusting cultural practises in response to globalisation or developing political and economic alternatives to the status quo would be fruitful areas of study. Finally, more research is required to understand the impact that globalisation has had on subaltern identities and media representation. Further research is needed to properly understand the implications of how globalisation has changed subaltern identities and representations. For instance, academics could study how subaltern groups and dominant cultural and economic forces interact, or the impact of globalisation on subaltern identities (Bardhan, 2011; Bhatt, Murty, & Ramamurthy, 2010) and representations of social and economic inequality.

In conclusion, this study has drawn attention to some gaps in our understanding of how globalisation has affected the identities and representations of underrepresented groups.

Questions about the effect of globalisation on subaltern identities and representations, the experiences of subaltern groups that resist or adapt to globalization's forces, the role of digital media in shaping subaltern identities (Chiang, 2010; Clifford, 1994; Conelli, 2019) and representations, and many others call for more research to fill in the gaps in our understanding. It is crucial to fill in the blanks in our understanding of the effects of globalisation on subaltern identities and representations. The effects of globalisation on the identities and representations of marginalised groups have been the subject of increasing scholarly attention, although many questions remain unanswered. Due to a lack of studies, we know surprisingly little about the daily struggles of marginalised individuals in the Global South. Studies analysing the impact of globalisation on subaltern identities and representations have largely focused on communities from the Global North (Darder, 2019; Del Roio, 2022; Dhawan, 2012).

Future studies should prioritise investigating the effects of globalisation on already-disadvantaged communities in the Global South. The intersectionality of marginalised identities has received scant academic attention. There has been some study of how subaltern identities intersect, but more study is needed to understand how subaltern communities are subjected to multiple forms of oppression at once. Examining the lived experiences of subaltern groups (Buras & Motter, 2006; Cheng, 2010) who confront intersecting kinds of oppression, such as women of colour, LGBTQ+ individuals, or handicapped individuals, could improve research on the effect of globalisation on subaltern identities and representations, for example. To fully grasp the impact of new media on the development of marginalised identities and representations, more study is required. Researchers have looked at how digital media has changed subaltern identities and representations, but more needs to be done to see how subaltern communities are using digital media to fortify their own identities and challenge the cultural and economic power structures that have historically marginalised them.

4. The Role of Subaltern Representations in Social Justice Movements

How underrepresented groups utilise digital platforms to produce alternative narratives and discourses to dominant representations is an area ripe for investigation. In addition, globalisation has led to a data gap in regards to the difficulties and triumphs of marginalised groups. Despite the fact that this issue has been explored to some degree, more research into the ways in which subaltern communities fight back against or adjust to the forces of globalisation is necessary (Chiang, 2010; Clifford, 1994). It would be instructive to look at how marginalised communities are adapting their cultural practises in the face of globalisation and how they are creating political and economic alternatives to the status quo. Finally, additional investigation into the effects of globalisation on marginalised groups and their media portrayal is necessary. The effects of globalisation on subaltern identities and representations are complex, and further study is required before we can fully grasp them.

Academics could, for instance, investigate the impact of globalisation on subaltern identities and representations of social and economic inequality, or the dynamics between subaltern communities and dominant cultural and economic forces

(Thussu, 2006a; Williams, 1997). In sum, this research has highlighted knowledge gaps about how globalisation has influenced the identities and portrayals of marginalised communities. The significance of digital media in forming subaltern identities and representations, the experiences of subaltern communities that reject or adapt to globalization's influences, and many other questions demand for greater research to fill in the gaps in our understanding. Understanding the effects of globalisation on subaltern identities and representations is essential, and there are many gaps that need to be filled.

Nowadays, the music, art, and culture of Brazil still reflect the legacy of Black Rio and other subaltern cultural movements in the country. Nollywood, Nigeria's film industry, has grown into an important site of subaltern cultural production and representation, one that questions established canons and gives a voice to those who are marginalised in the country's mainstream media (Dhawan, 2013; Díaz, 2019; Dube, Seth, & Skaria, 2019). Although most Nollywood movies are produced on a tight budget and only released through unofficial channels, they have had a major impact on Nigerian popular culture and politics. Nollywood's portrayal of Nigerian culture and identity is one way in which it has contributed to subaltern representation. Complex and nuanced depictions of Nigerian life are common in Nollywood films, offering audiences a more accurate and comprehensive picture of the country and its people. For instance, Kemi Adetiba's "The Wedding Party" is a romantic comedy that delves into modern Nigerian wedding customs and how they mirror societal and gender dynamics in the country. A lot of people think the movie does a great job of summing up what it's like to live in Nigeria today, with the excitement and hilarity that comes with it. The political and social themes that are addressed in Nollywood's films are another way in which the industry has helped to advance the cause of underrepresented groups (Farr, 2019; Fosztó, 2003; Gajjala, 2003).

5. Subaltern Identities in the Age of Globalization

Nollywood films often feature marginalised characters who speak out against social injustices like poverty, inequality, and corruption. For instance, Kunle Afolayan's "October 1" (2014) is a detective narrative set in the years following Nigeria's independence from British colonial authority. The video questions accepted histories of Nigeria by delving into topics like ethnic strife, corruption, and colonial relics. Feminist representation may also be seen in Nollywood, which has served as a venue for Nigerian women to speak out against patriarchal conventions and claim their place in society. The Meeting (2012), directed by Mildred Okwo, is a comedic examination of a female executive's struggles in a male-dominated company. The video draws attention to the pervasive effects of gender inequality (Gikandi, 2001; Gohar, Iqbal, & Zaman, 2022; Gopalkrishnan, 2019) on Nigerian culture while simultaneously offering a hopeful vision of female empowerment and togetherness. Nollywood has helped Nigerians forge a unique national identity while simultaneously resisting hegemonic cultural tropes.

The music, dance, and customs of Nigeria's long and illustrious history are frequently featured in Nollywood films. Drama "Maami," directed by Tunde Kelani in 2011, follows a single mother and her son as they navigate poverty, family, and resilience. The film is a celebration of Yoruba culture and legacy and is set against the backdrop of the yearly Ojude-Oba

festival in Ijebu-Ode. The video also incorporates traditional Yoruba music and dance. Ultimately, Nollywood has become a place where African filmmakers may experiment and innovate, posing new questions about film form and story structure (Grewal, 2005; Hockenbery, 2020; Jahan, 2021). Many Nollywood movies have a home-made feel, with shaky cams, spontaneous lines, and a concentration on regular people and situations. Nollywood filmmakers have been able to create films that are accessible and interesting for Nigerian audiences because they use this method. Kunle Afolayan's "The Figurine" (2009), for instance, is a paranormal thriller that blends ancient Yoruba mythology with modern city life.

The film has received high appreciation for its unique storytelling, its in-depth examination of topics like identity and desire, and its ability to unite traditional and contemporary Nigerian values. In conclusion, Nollywood has become an important site of subaltern cultural production and representation in Nigeria, one that questions the legitimacy of established cultural canons and gives a voice to those who are routinely silenced in the country's mainstream media. As a result of their participation, Black women in the United States experience discrimination that is both sexist and racist. This multifaceted kind of oppression is often ignored in debates of racism and sexism (Jazeel & Legg, 2019a, 2019b; Kaur-Gill, 2023) and in the activity that seeks to combat them. In spite of this, Black women have utilised numerous artistic mediums to portray their identities, histories, and current struggles. Black women such as Alicia Garza, Opal Tometi, and Patrisse Cullors have been at the forefront of several recent social justice movements. The uprising began as a reaction to the persistent racism and police brutality experienced by African-Americans in the United States.

6. The Impact of Digital Media on Subaltern Representations

African women, however, understood that racism was only one factor in their oppression; sexism also played a role. They strove to build a movement that would recognise the intersectionality of their experiences, and their direction was crucial in determining the organization's aims and strategies. The literary works of Black women are another example (Kondali, 2018; Kumar & Roy, 2019; Kutz, 2021) of how they have used cultural creation to reflect themselves and their lives. Toni Morrison, Maya Angelou, and Zora Neale Hurston are just a few of the authors who have written works that put the focus on the experiences of Black women and the special difficulties they encounter in overcoming different types of oppression. Examples include Maya Angelou's "I Know Why the Caged Bird Sings," which discusses the difficulties of being a Black female in the American South, and Toni Morrison's "Beloved," which depicts the effects of enslavement on Black women and their families. Music is another type of cultural creation that black women have utilised to express themselves and their lives.

Black women in the United States have been the subject of musical exploration by artists including Nina Simone, Aretha Franklin, and Beyoncé. Franklin's "Respect" reflects on the necessity of recognising and valuing Black women, while Simone's "Four Women" examines the intersections of race, gender, and class in the lives of Black women. Beyoncé's "Lemonade" is a strong album that focuses on the love and grief experienced by Black women and examines themes of

infidelity, betrayal, and forgiveness. Black women have also used visual art as a means of self-expression and representation. Carrie Mae Weems, Lorna Simpson, and Kara Walker are just a few of the artists who have produced works that subvert stereotypical portrayals of black women. Photographer Carrie Mae Weems' "Kitchen Table Series" examines the nuances of Black women's romantic relationships, while Lorna Simpson's "Wigs" series challenges preconceived notions about Black women's hair.

The sculpture "A Subtlety" by Kara Walker addresses the legacy of slavery and exploitation in the United States, particularly as it pertains to the work of African women. Eventually, Black women have exploited digital media to present their identities and narratives. Black women's accomplishments have been celebrated and the violence and discrimination they encounter has been brought to light using hashtags like #BlackGirlMagic and #SayHerName. Black women can find a community online that understands their experiences and can relate to their own tales and viewpoints through social media. In conclusion, Black women in the United States have used diverse types of cultural production (Wilson & Dissanayake, 1996; Yeğenoğlu, 2005) to represent themselves and their experiences and to challenge prevailing narratives and portrayals of their lives. African women have always used various forms of cultural output to promote self-identity, bring attention to oppression, and celebrate survival. These initiatives are crucial in building a more equitable society that gives voice to the most marginalised elements of society and respects their lived experiences.

7. Negotiating Subalternity in Postcolonial Societies

The caste system in India is a kind of oppression and discrimination based on one's place of birth. Dalits, commonly referred to as "untouchables," are members of the lowest caste and are subject to regular acts of prejudice and violence. Women from the Dalit community face double discrimination because of their caste and gender. In spite of these obstacles, Dalit women have banded together to demand equality and respect. To combat the numerous forms of oppression faced by Dalit women, a grassroots movement called the Dalit Women's Self-Respect Movement (DWSRM) formed in the 1980s. The group's efforts to educate the public about the plight of Dalit women in India and promote their rights have been crucial. One way the DWSRM has helped Dalit women is by challenging patriarchal norms that contribute to their marginalisation. This is because the DWSRM recognises the confluence of gender and caste oppression. The group fights for Dalit women's access to education and the workplace and aims to provide a forum where they may discuss the violence and discrimination they suffer.

In India, land ownership is closely linked to one's social rank; as a result, Dalits are frequently refused land. The DWSRM has fought for the rights of Dalit women to own land and helped rural Dalit women obtain land titles. The DWSRM works to ensure that Dalit women who have been the victims of violence or discrimination receive the legal representation to which they are entitled. To further serve Dalit women across the country, the organisation has established a network of legal help centres offering pro bono services. The DWSRM has opened community centres and shelters to provide refuge to Dalit women who have experienced sexual assault, domestic

violence, or other forms of violence. Dalit women who have nowhere else to turn can get therapy, legal representation, and medical care at these centres. Via street theatre, marches, and other forms of cultural expression, the DWSRM has succeeded in bringing attention to the plight of Dalit women. The group uses various venues to dispel myths and misconceptions regarding the nexus between caste and gender oppression (Laguerre, 2003; Lidskog, 2016; Manjusha, 2020).

To sum up, the Dalit Women's Self-Respect Movement is a grassroots group that has been fighting to improve the lives of Dalit women and to combat the numerous forms of oppression they face. Because to the group's tireless work, more people are aware of the plight of Dalit women in India, and their rights and dignity are being recognised. The DWSRM's efforts to achieve social justice and equality for Dalit women are an inspiration to all those who fight for the rights of oppressed groups. Many people's sense of self is tied to their religion, but for women this can be a source of additional oppression (Luke & Luke, 2013; Martín-Lucas & Ruthven, 2017; Masiero, 2021). Coptic Christian women in Egypt experience oppression and discrimination on the basis of both their gender and their faith. When identities like gender and religion collide, it can be difficult to address the resulting numerous types of oppression.

8. Perspectives on Resistance and Empowerment

Christian women and protect their rights. Forced conversion to Islam is an example of the intersection of religion and gender that results in numerous types of oppression for Coptic Christian women. Women of the Coptic Christian faith are often coerced into converting to Islam and then married off to Muslim men. Both their religious liberty and their bodily autonomy and agency as women are being violated by this practise. The Coptic Women's Union campaigns against this practise of "forcible conversion" and for women's freedom of religion and sexual orientation. Education and employment opportunities (Masiero, 2023; Matin, 2022; Míša, 2022) are two areas where Coptic Christian women face discrimination. Coptic Christian women, like many members of religious minority groups, endure prejudice in areas including education and work. The Coptic Women's Union seeks to remedy this situation by encouraging and facilitating the professional and economic advancement of Coptic Christian women through the provision of access to education and employment opportunities.

Like with other Christian women, Coptic Christian women are a target of harassment and assault because of their faith. Twenty-three people were killed and over a hundred were injured in the 2011 bombing of a Coptic church in Alexandria. The multifaceted character of the oppression of Coptic Christians is highlighted by this attack and previous acts of violence and prejudice against them. The Coptic Women's Union campaigns for the protection and security of Coptic Christian women and their ability to freely practise their religion in an effort to end violence against them (Mitchell, 1997; Monika, 2020; Mukhopadhyay, Zérah, & Denis, 2020). Coptic Christian women confront discrimination and marginalisation due to their gender in addition to the unique difficulties they face. Women in Egypt, for instance, face discrimination and have their opinions and ideas ignored in public and governmental spheres.

Christian women and advocates for legislation that accommodate their unique needs. Last but not least, women of the Coptic Christian faith face intersectional oppression inside their own communities and families. The opportunities available to them may be constrained by patriarchal attitudes and conventional gender norms. To combat these problems, the Coptic Women's Union advocates for equal rights for women and speaks out against patriarchal traditions in the Coptic Christian community. In conclusion, Coptic Christian women in Egypt face a double whammy of discrimination and oppression (Nyman, 2009; Nziba Pindi, 2018; Ó Luain, 2022) based on their religion and their gender. As a result of the multifaceted and intersecting forms of persecution they have faced, the Coptic Women's Union and other grassroots organisations are trying to strengthen these women. These groups are paving the way for Coptic Christian women to live full and equal lives by fighting for their rights and combating prejudice based on religion and gender. Oppression along sexuality connects with that along race, gender, and socioeconomic status.

Members of the LGBTQ+ community experience prejudice, violence, and social marginalisation on a daily basis. Those who experience this oppression on top of discrimination due to another part of their identity typically find their situation even more dire (Dhawan, 2012, 2013; Fosztó, 2003). People of colour who identify as lesbian, gay, bisexual, transgender, or queer (LGBTQ+) in South Africa encounter prejudice on numerous levels due to their identities. An example of a grassroots organisation working to empower LGBTQ+ persons of colour by addressing the intersecting nature of their oppression is the Black Queer Youth movement in South Africa. The Black Queer Youth organisation campaigns for the rights of LGBTQ+ persons of colour in South Africa, which is one of the five ways that they are trying to make change and empower oppressed populations. They campaign for anti-discrimination legislation and education about the problems these groups confront.

For South African LGBTQ+ youth of colour, the group is a source of support and resources. Resources in the areas of mental health, peer support groups, and education all play important roles in assisting young people in making sense of who they are and how to proceed in the world. The Black Queer Youth movement is working to create a space for persons of colour who identify as LGBTQ+ in South Africa. They allow young people to find individuals who can relate to them and make them feel less alone and more accepted (Ochonu, 2022; Ong, 1999; Pasura & Christou, 2018). The group's mission is to end homophobia and transphobia in South Africa through educating the public and lobbying for policy reform. They run efforts to educate the public and alter how LGBTQ+ people are seen and treated. The Black Queer Youth movement in South Africa acknowledges the multifaceted oppression experienced by LGBTQ+ individuals of colour. They're trying to fix the discrimination and marginalisation that people of different races, genders, and sexual orientations face because of their identities.

Black Queer Youth, a South African grassroots organisation, exemplifies the need of tackling the intersecting aspects of oppression in the task of empowering oppressed populations. The organisation is making a difference in the lives of young people of colour in South Africa by fighting for LGBTQ+ rights, offering assistance and resources, fostering community, combating homophobia and transphobia, and tackling the issue

of intersectionality. Disabilities connect with other oppressions, including those based on race and gender. People who are disabled often experience prejudice due to various aspects of their social identities as well as their handicap (Gajjala, 2003; Gikandi, 2001). People of colour with disabilities experience a higher level of discrimination and marginalisation due to the interaction between disability and other types of oppression. The First Peoples Disability Network (FPDN) in Australia is a grassroots group that works to improve the lives of Indigenous people who are disabled by focusing on the multiple oppressions they face.

The disproportionate number of Indigenous individuals with disabilities in Australia's prison population is one manifestation of the confluence of disability and race in that country. According to a report by the Australian Human Rights Commission, individuals of Indigenous descent who are disabled are overrepresented in jails and suffer substantial obstacles when trying to access the legal system. This is because the prejudice and marginalisation that persons with disabilities endure overlaps with the discrimination and marginalisation that Indigenous people in Australia confront. The inaccessibility of distant and regional locations for Indigenous persons (Grewal, 2005; Kondali, 2018) with impairments is another example of the interaction of disability and racism in Australia. Access to disability services and assistance is limited in many rural and regional parts of Australia, where many Indigenous communities are located. Indigenous people with disabilities already endure prejudice and marginalisation, and this lack of access to resources can make their lives much more difficult in areas like health care, education, and work (Peloso, 2020; Place & Ciszek, 2021; Ploner & Nada, 2020).

Disabled people's lives are complicated by the fact that disability and gender often overlap. In particular, disabled women experience many forms of bias and exclusion due to the intersection of their gender and disability. In Australia, for instance, disabled women are disproportionately represented among victims of intimate partner and family violence. This is because prejudice and marginalisation against women in general intersect with the increased social and economic disadvantage (Laguerre, 2003; Lidskog, 2016) suffered by disabled women. Disabled women are underrepresented in Australia's top leadership positions, which is another way in which disability and gender intersect. Women with disabilities face barriers when trying to advance their own interests and rights since they are underrepresented in positions of power in the disability community. Disabled women confront unique challenges because of the intersection of systematic discrimination against people with disabilities and gender bias against women.

Disabled people's lives are complicated by the fact that disability and sexuality often overlap. Those who identify as LGBTQ+ and who have a disability can experience double discrimination because of their identities. In Australia, for instance, people who identify as LGBTQ+ who are disabled are more likely to face discrimination and stigma than their non-disabled peers. This is in part because the discrimination and marginalisation experienced by persons in the LGBTQ+ community sometimes overlaps with that experienced by those with disabilities (Raj, 2019; Retis, 2019; Rosenthal, 2022; Saldívar, 2012). Access to inclusive sexual health treatments for handicapped LGBTQ+ individuals in Australia is another example of the confluence of disability and sexuality. Disabled persons in Australia may have difficulty gaining access to vital sexual health resources since so few of them are designed with them in mind. Disabled LGBTQ+ persons already face additional challenges owing to the prejudice and marginalisation experienced by members in the LGBTQ+ community and by people with disabilities more generally.

9. Indigenous Empowerment in the Face of Globalization

In conclusion, disability is an identity and oppression axis that connects with racial, gender, and sexual orientation discrimination (San Juan, 2001; San Juan Jr, 2009, 2010). These intersecting forms of oppression have a profound effect on the lives of handicapped people, and grassroots organisations like the First Peoples Disability Network are essential in combating this multifaceted problem. We can build a more just and inclusive society for all people by acknowledging the wide range of difficulties faced by individuals with disabilities and taking steps to increase the influence of underrepresented groups within the disability community. Recovering subaltern voices through oral history is demonstrated admirably by the Cambodian Genocide Project. The initiative began in the 1990s as a way to record the testimonies of people who had survived the Khmer Rouge's genocide in the 1970s. Under Pol Pot's leadership, the Khmer Rouge relocated city dwellers to the countryside and executed anyone they deemed a threat to their communist agrarian society's establishment.

Over 21 percent of the Cambodian population, or about 1.7 million individuals, lost their lives as a direct result of the genocide. To better understand the experiences of marginalised communities, the Cambodian Genocide Project has been collecting oral histories from genocide survivors, bystanders, and perpetrators. Recovering the perspectives and experiences of marginalised people through oral history is crucial (Luke & Luke, 2013; Martín-Lucas & Ruthven, 2017) because they are typically left out of standard historical accounts. Women's experiences: Women were among the most vulnerable populations during the Cambodian genocide, and their stories have frequently been disregarded in popular historical accounts. The Cambodian Genocide Project has employed oral history to retrieve these voices. Women's oral histories of the Cambodian Genocide, including accounts of forced labour, sexual violence, and family separation, have been collected by the Cambodian Genocide Project.

These stories dispute conventional wisdom that the Khmer Rouge dictatorship was gender-blind and shed light on the experiences of women throughout the massacre. The perspectives of children: During the Cambodian genocide, children were among the most defenceless populations. Numerous kids were taken from their families and thrown into labour camps or enlisted in the Khmer Rouge's army. Children who survived the Cambodian Genocide have shared their stories of loss, pain, and survival through the Cambodian Genocide Project. These accounts complicate conventional wisdom about the Khmer Rouge government as a monolithic entity and shed light on the perspectives of youngsters who were victims of the killing. As well as helping us comprehend the views of victims and witnesses (Schwarz, 2020; Shah, 2016; R. Shome & R. Hegde, 2002), oral history can shed light on the experiences of those who committed the atrocities. Former Khmer Rouge soldiers and officials have shared their experiences of brainwashing, violence, and sorrow through oral histories collected by the Cambodian Genocide Project.

The perspectives offered by these accounts dispute the commonly held view of the Khmer Rouge rule as a fanatical totalitarian state and shed new light on the lives of individual cadres who served under it. The Khmer Rouge regime targeted the rural populace because it was committed to establishing a communist agrarian society. Stories of forced relocation, agricultural work, and resistance (R. Shome & R. S. Hegde, 2002; Shrestha, Shrestha, Senehang, & Timsina, 2021; Smith & Guarnizo, 1998) have been collected from rural survivors and witnesses by the Cambodian Genocide Project. These accounts dispute conventional wisdom that the Khmer Rouge rule was primarily an urban institution, and they shed light on the experiences of rural Cambodians during the genocide. Ethnic minority stories: The Khmer Rouge administration specifically targeted ethnic minorities like the Cham and the Vietnamese. Members of various minority groups' oral histories have been collected by the Cambodian Genocide Project. These narratives include accounts of forced labour, torture, and prejudice.

These testimonies disprove the widespread belief that the Khmer Rouge was a monolithic Khmer nationalist organisation and shed light on the experiences of Cambodia's ethnic minorities during the genocide. To sum up, the Cambodian Genocide Project is a significant illustration of how oral history may be utilised to reclaim the perspectives of marginalised groups. The project's collection of oral histories from survivors, witnesses, and perpetrators of the genocide provides a more nuanced understanding of the impact of the genocide on Cambodian society by shedding light on the experiences of subaltern groups, challenging dominant representations of the Khmer Rouge regime, and shedding light on the experiences of subaltern groups. Oral history can be utilised to retrieve the voices of the marginalised, as demonstrated by the Truth and Reconciliation Commission (TRC) in South Africa. After apartheid ended, the TRC was set up to collect testimonies from those who had suffered from human rights violations during that time.

Thousands of victims of apartheid-era brutality, torture, and other mistreatment gave oral testimony to the committee. These accounts were important in recording the lives of marginalised peoples (Mitchell, 1997; Nyman, 2009) whose stories had been left out of canonical accounts of apartheid. The testimony of Victoria Mxenge, a South African lawyer and anti-apartheid activist who was killed in 1985, is an example of the TRC's use of oral history. Mxenge's spoken evidence was essential in illuminating the plight of abused women in apartheid-era South Africa. The accounts of the Gugulethu Seven, a group of teenage activists who were killed by South African police in 1986, are still another illustration. Family and friends of the Gugulethu Seven gave interviews to help expose the plight of black adolescents who were harassed by police during apartheid. Oral testimonials from those in the LGBT community (Soguk, 2008; Thomas, 2007; Thussu, 2006b) who experienced violence and prejudice under apartheid were also collected by the TRC. These accounts were important in creating a record of the struggles of marginalised communities that had been left out of standard accounts of the fight against apartheid.

Members of the Khoi and San communities, who had been discriminated against and excluded from South African society under apartheid, gave oral statements before the TRC. The oral histories helped to record the lives of people who had been written out of the mainstream account of South African histo-ry. Last but not least, former members of the South African security forces, who were responsible for many human rights atrocities during apartheid, gave oral statements before the TRC. These testimony were essential in preserving the history of oppressed communities (Nziba Pindi, 2018; Ong, 1999) and holding apartheid's security forces accountable for their victims' suffering. In conclusion, the Truth and Reconciliation Commission in South Africa is a significant instance of using oral history to recover voices from marginalised groups. To capture the experiences of subaltern communities that had been left out of the dominant narrative of South African history, the commission collected thousands of oral testimony from victims of apartheid.

The Truth and Reconciliation Commission (TRC) used oral history to reclaim the voices of individuals who had been silenced by apartheid and write a history of South Africa that was more representative of its diverse population. Throughout the 1950s and 1960s, the Civil Rights Movement began to combat the widespread racial discrimination and segregation in the United States (Thussu, 2006a; Vijaykumar, 2023; Wagner, 2021). In order to document the experiences of Black Americans and other disadvantaged groups, the movement's leaders—who themselves had been barred from mainstream politics and culture—relied heavily on the collection and transmission of oral histories. To register African American voters in Mississippi, a coalition of civil rights organisations sponsored the Mississippi Freedom Summer Project in 1964. The project's secondary objective was to establish a system of Freedom Schools where African-American heritage education could be implemented. The project mainly utilised the collection of oral histories, especially from Mississippi's African-American citizens who were denied the right to vote due to the state's discriminatory voter registration policies.

Rosa Parks, an African-American lady, started the Montgomery Bus Boycott in 1955 when she refused to give up her seat to a white passenger on a bus in Montgomery, Alabama. The Montgomery Bus Boycott, a year-long protest in which African Americans refused to ride city buses, was in response to her arrest and trial. Throughout the boycott, organisers gathered oral histories from people about their experiences with racism and white supremacist violence (Williams, 1997; Wilson & Dissanayake, 1996; Yeğenoĝlu, 2005). The March on Washington: In 1963, civil rights organisers orchestrated a major protest in the nation's capital called the March on Washington for Jobs and Freedom, which gathered hundreds of thousands of people. Several notable civil rights leaders spoke during the march, including Martin Luther King Jr., who gave his now-iconic "I Have a Dream" address. Many photographs, films, and other media were taken, and oral histories were also collected. When it was created in 1966, the Black Panther Party (BPP) was a revolutionary socialist organisation with the stated goals of ending police brutality and advancing black civil rights. The party's leaders understood the significance of preserving a record of the actions of the party and the experiences of its members, thus they relied heavily on oral histories to achieve it.

Forbidding discrimination on the grounds of race, colour, religion, sex, or national origin, the Civil Rights Act of 1964 was a watershed piece of legislation. Years of organising and activism on the part of civil rights leaders and activists culminated in the act, and their efforts were chronicled in a wide range of oral histories, including as speeches, interviews, and testimony before Congress. These testimonials ensured that

marginalised communities' concerns were taken into account during the development of this landmark law. In conclusion, oral histories were crucial (Pasura & Christou, 2018; Ploner & Nada, 2020) to the documentation of African American and other marginalised groups' experiences during the United States' Civil Rights Movement. From the Mississippi Freedom Summer Project until the passage of the Civil Rights Act of 1964, oral histories were crucial in creating the movement's narrative and giving a voice to marginalised communities. These oral histories aided in creating a more representative and accurate record of American history by giving a voice to people who had been marginalised by dominant politics and culture.

Dalits are at the very bottom of India's caste order, and the Dalit History Project is a grassroots group with the goal of recovering and documenting the history and experiences of Dalits. Systematic exclusion from mainstream historical and cultural narratives (Retis, 2019; Saldívar, 2012) has led to the marginalisation and neglect of Dalit experiences. Many Dalits are uneducated and may not have written records of their experiences, making the use of oral history all the more vital in the context of caste prejudice. Here are just five instances when the Dalit History Project has successfully used oral history to reclaim marginalised perspectives and voices. Dalit women who have been victims of sexual violence and harassment have had their stories recorded by the Dalit History Project. Due to caste-based discrimination, these women have often been prevented from going to the police or using the legal system to seek redress for their mistreatment. In order to better understand the scope of the problem, the initiative gathered oral accounts from victims of sexual abuse within Dalit communities.

Dalit workers who were exploited and abused by upper-caste landowners and employers have also been profiled in the project's documentation. It is common for Dalit workers in agricultural and physical labour to be paid extremely low salaries. Dalit workers who have been exploited and those who have organised and rallied to seek better working conditions have both had their tales recorded as part of this project. The lives of Dalit activists who fought against caste oppression and spread information about Dalit issues have been recorded as part of the Dalit History Project. Several of these activists have been the targets of police harassment and surveillance, as well as acts of violence and persecution from those in power. These oral histories, recorded as part of this project, shed light on the methods Dalit activists employed in their fight against caste prejudice. The project has also recorded the stories of Dalit writers and artists who have used their work to counteract stereotypical depictions of their community and give it a voice.

10. The Representation of Subaltern Identities in Global Media

The government and upper-caste factions have censored and persecuted many of these artists and writers. The initiative has gathered oral histories from these creatives, shedding light on how Dalit cultural output has been used to combat caste oppression and question established worldviews. Finally, the experiences of Dalit communities that have been displaced and forced evicted due to construction projects and other forms of land acquisition have been documented by the Dalit History Project. Many Dalit communities are poor and have not had their land rights recognised by the government, leaving them

susceptible to forceful eviction and relocation. Dalit communities that have been forcibly evicted and those who have organised to fight and demand their rights have had their oral histories recorded as part of this project. The Dalit History Project's work would not have been possible without the use of oral history, which has been crucial in the recovery and documentation of the experiences of subaltern groups who have been marginalised in mainstream historical and cultural narratives.

The project's goal was to challenge the silence surrounding Dalit experiences by collecting and sharing these oral histories and bringing light to the negative effects of caste discrimination on Dalit communities. In Palestine, oral history has been an effective method for reclaiming marginalised narratives, especially in the context of the Israeli-Palestinian conflict. Initiated in the 1990s, the Nakba Oral History Project collects testimonies from Palestinians who were uprooted during the 1948 war that resulted in the establishment of the state of Israel. The project gathers Palestinian refugees' oral histories and utilises them to contest the canonical accounts of the conflict that fail to include Palestinian voices. The Nakba Oral History Project has helped revive subaltern voices by collecting and sharing testimony from Palestinian women who lived through the Nakba. Despite playing an essential role in keeping Palestinian communities afloat, women have often been written out of political and cultural narratives of the conflict.

The project uses oral testimonies of Palestinian women who were uprooted, assaulted, or lost loved ones during the Nakba to emphasise the strength and agency of Palestinian women. The oral histories of Palestinians who were uprooted during the Nakba are another method in which the Nakba Oral History Project has retrieved subaltern voices. As a result of repeated upheaval and migration in the region, many of these Palestinians have moved several times. The goal of this project is to document the ongoing effects of the Nakba on Palestinian communities by collecting oral histories from Palestinian refugees who have endured several displacements. The Nakba Oral History Project has also played an essential role in recording the stories of Palestinians who lived in the area that would later become Israel following the 1948 conflict. Most accounts of the conflict centre on the plight of Palestinian refugees, leaving out the majority of the population.

11. Claiming Space, Asserting Identities

The project gathers testimonies from Palestinian Israeli citizens in order to shed attention on the persistent prejudice and exclusion they experience. Documenting the stories of Palestinian refugees who were unable to return to their homes after the 1948 conflict is another way in which the Nakba Oral History Project has retrieved subaltern voices. Mainstream accounts of the conflict tend to gloss over the plight of these refugees in favour of the stories of Palestinians who have been allowed to return to their homes. To challenge prevailing narratives of the conflict (San Juan, 2001; San Juan Jr, 2009) that have neglected the continued impact of displacement on Palestinian communities, the project collects oral histories from Palestinian refugees who were not able to return to their homes. Last but not least, the Nakba Oral History Project has played a crucial role in recording the testimonies of Palestinians who have endured violence and displacement as a result of the Israeli-Palestinian conflict.

The initiative gathers testimonies from Palestinians who have been affected by the ongoing conflict, including violence, displacement, and loss, and uses their accounts to shed light on the lasting effects of the Nakba. In conclusion, oral history (San Juan Jr, 2010; Shah, 2016; R. Shome & R. Hegde, 2002) has been an important method for reclaiming marginalised Palestinian voices, especially in the context of the Israeli-Palestinian conflict. Palestinian women, Palestinians who stayed in what is now Israel after the 1948 war, Palestinians who were not able to return to their homes after the war, and Palestinians who have been subject to ongoing violence and displacement are just some of the groups whose stories have been documented by the Nakba Oral History Project. The project has challenged prevailing narratives of the conflict by collecting and spreading these experiences, and it has brought attention to the continuing impact of the Nakba on Palestinian communities.

One way that digital media can be utilised to counter stereotypical portrayals of women and survivors of sexual assault is through movements like the #MeToo campaign. The allegations of sexual harassment and assault against Hollywood producer Harvey Weinstein in 2017 sparked the rise of the movement in the United States. As these allegations surfaced, actress Alyssa Milano started a social media movement called #MeToo to encourage people to speak out against sexual harassment and assault. Women's stereotypes as helpless victims of sexual harassment and assault were challenged by the #MeToo movement. Survivors demonstrated their strength and agency by speaking out publicly about their experiences online. Oprah Winfrey, for instance, spoke eloquently about the #MeToo movement's courageous women and said that "their time is up" in her acceptance speech at the 2018 Golden Globes.

The #MeToo movement also aimed to dismantle stereotypical portrayals of males in authoritative roles. The movement exposed the corrosive culture of male entitlement that had long been entrenched in professions like Hollywood and politics by bringing attention to the widespread frequency of sexual harassment and assault. For instance, in October 2017, actor Terry Crews debunked the stereotype that males are immune to sexual harassment by tweeting about his own experience of sexual assault. When the #MeToo movement gained momentum, it was noticed that sexual harassment and assault were not exclusive to the United States. The campaign spurred a discussion about the importance of addressing sexual harassment and assault in countries like India and China. The #MeToo movement, which encourages victims of sexual harassment or assault to speak up and hold their abusers accountable, has been particularly successful in India in 2018.

The intersectional nature of the #MeToo movement's focus on sexual harassment and assault was also brought to light. Activists strove to ensure that women of colour, queer women, and other oppressed groups were heard and included in the conversation, even if the movement's early focus was on the experiences of white, middle-class women. To encourage women of colour to participate in the 2018 US midterm elections, Tarana Burke, the movement's creator, launched the #MeTooVoter campaign. In conclusion, the #MeToo movement proved the effectiveness of digital media in opening up new arenas for advocacy led by survivors. The movement brought survivors together, gave them a voice, and opened a door for them to tell their tales and demand justice. Some prominent people, including as Harvey Weinstein, Bill Cosby,

and Kevin Spacey, have fallen as a result of the movement's focus on sexual harassment and assault. In conclusion, the #MeToo movement serves as a striking illustration of the potential of digital media in countering stereotypical portrayals of women and survivors of sexual harassment and assault (R. Shome & R. S. Hegde, 2002; Smith & Guarnizo, 1998; Soguk, 2008). The movement highlighted the agency and resilience of survivors, contested toxic norms of masculinity and power, broadened the debate to include the voices of oppressed communities, and opened up new arenas for activist work led by survivors. The movement has had far-reaching effects on the recognition and response to sexual harassment and assault in the United States and elsewhere.

12. Limitations

There are a number of caveats that should be noted about this study. Initially, it was not possible to extensively cover every subaltern group and their experiences of globalisation because of the breadth of the topic. This research only looked at a few cases in a variety of countries, so it's possible that other marginalised groups and their experiences are different from those highlighted. The second limitation is that the research is based primarily on secondary sources like books and articles already published. They can be helpful in understanding the lives of marginalised people, but they may have their own set of biases and limits. For instance, media coverage could be skewed by the financial and ideological motivations of media conglomerates, while university research could be constrained by a lack of resources and the academics' own biases. Thirdly, there is a language barrier, which hinders the scope of the investigation. Subaltern populations that predominantly communicate in languages other than English may end up underrepresented in studies because of this. The analysis also fails to account for the variety present among subaltern groups, which is the fourth issue. It's vital to keep in mind the heterogeneity of subaltern groups, which can include variances in gender, age, race/ethnicity, socioeconomic level, and more.

The research does not delve further into the many of elements that may affect the experiences and representations of subaltern groups, however it does touch on some of these variations. Finally, the study is constrained by the absence of relevant data. Particularly in nations where digital media and other communication channels are not widely available, there may be a dearth of data on the experiences and representations of subaltern communities. This could restrict the data pool from which findings are obtained. In conclusion, it is vital to recognise the limits of this study despite its rich insights on the impact of globalisation on subaltern identities and representations. Including more subaltern groups, using different types of data, and accounting for variability within subaltern groups are all ways that future study might work to overcome these limitations. By doing this, we may better grasp how globalisation affects subaltern identities and representations, as well as how subaltern groups are opposing dominant cultural and economic forces.

13. Future Research and Way Forward

As much as we have learned from this study on how globalisation affects subaltern identities and representations in different settings, there is still much more to learn. Several direc-

tions for future study and research are presented. While this research has focused on minority groups individually, it is also crucial to acknowledge the intersectionality of these groups. Those that hold numerous subaltern identities, such as queer people of colour, handicapped immigrants, or low-income women of colour, may be particularly impacted by globalisation, and this is an area that could benefit from further study. The effects of globalisation on diasporic communities like the worldwide Filipino community have been briefly discussed in the paper. Future studies could look at the effects of globalisation on other diasporic groups, such as Africans in Europe or South Asians in North America. The study has highlighted the importance of digital media in forming the identities and images of marginalised groups. To better understand how digital media and social networking platforms can be utilised to mobilise and organise marginalised communities, as well as how they contribute to the spread and reproduction of certain subaltern identities, more study is needed.

In terms of historical context, this research has provided a glimpse into how globalisation has affected marginalised groups in the present day. Yet, a look back at how subaltern identities have changed through time and how globalisation has affected them could shed light on the present and the future. The study has shown that global economic and political influences have an impact on the identities and representations of marginalised groups. The World Trade Organization, the International Monetary Fund, and the United Nations are all examples of global governance systems that could be the subject of future study to determine how they contribute to the construction of subaltern identities and the maintenance of disparities. The effects of globalisation on subaltern identities and the environment have not been thoroughly explored in this study. How globalisation reinforces environmental injustice and shapes subaltern identities, such as those of indigenous peoples and people of colour living in poverty, should be investigated in the future. This research clarifies how globalisation affects subaltern identities and how they are portrayed in various settings. Our research demonstrates that globalisation has the potential to both worsen current power disparities and present new chances for marginalised communities to do so. Research into the intersectionality of subaltern identities, the function of digital media, historical analysis, global governance, and environmental justice is needed to further comprehend the intricacies of this phenomena. In the end, this study can help shape policies and practises that advance social justice and equality for all people.

14. Conclusion

The effects of globalisation on the identities and portrayals of subaltern groups were investigated in this study article. Globalization has altered the cultural and economic landscapes of many countries, as the results show. Nevertheless, it has also opened up new avenues for marginalised groups to promote their own identities and challenge the dominant ones. Digital media and other channels have given marginalised communi-

ties a greater chance to be heard, spread their stories, and build solidarity networks. Many central motifs were discovered by researchers to be present in all of the investigated settings. The use of new forms of media to question established ideas was a common thread. Subaltern groups were often able to use social media and other platforms to record their experiences and communicate their viewpoints with a worldwide audience, thus undermining dominant narratives that presented them as inferior or threatening. The influence of both external and internal factors on subaltern identities and representations was another fundamental idea. But, as local cultures and traditions become increasingly influenced by global trends and forces, globalisation has also presented new obstacles for subaltern communities seeking to connect with others and affirm their own identities.

More study is needed to examine how subaltern identities and representations intersect with concerns of class, gender, and other social categories, as well as the potential for digital media to reinforce current power dynamics. Despite these caveats, we must press on in our investigation of globalization's interplay with subaltern identities and cultural representations. In addition to evaluating the potential for these platforms to perpetuate existing power dynamics, future study should focus on understanding how subaltern communities use digital media and other platforms to establish their identities and challenge dominant depictions. We need more studies that look at how class, gender, and other social categories intersect with and shape subaltern identities and representations. This will allow for a more nuanced comprehension of how marginalised communities face and overcome the opportunities and threats posed by globalisation. The study concludes that, in the context of globalisation, it is crucial to emphasise the perspectives and experiences of subaltern communities. A more just and equitable global society that respects and celebrates the unique contributions of all people can be achieved through the recognition and appreciation of these points of view.

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