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THE ESSENCE AND CONTENT OF "IDENTITY" AND "NATIONAL IDENTITY" IN THE CONTEXT OF GLOBALIZATION PROCESSES

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Abstract. The paper attempts to identify and analyze the system characteristics and the main components of national identity. It is shown that it is formed on the bases of the dominant paradigm in the intersection of the key national historical, socio-psychological, socio-cultural, political and other spheres. Its content consists of the established national culture, ethnic characteristics, customs, beliefs, myths, and moral imperatives, etc. Considerable space is devoted to the analysis of the causes and factors contributing to the crisis of national identity.

Keywords: identity; national identity; globalization processes; culture.

In the modern world, cardinal economic, social and political changes are constantly taking place that lead to the interconnection of various peoples, cultures and nationalities. Such changes cover almost all spheres of life, which subsequently influence the formation and development of scientific and philosophical knowledge. The globalization process involves the formation of new forms that will be intended to become regulators of social processes in the 21st century. Globalization is a process of bringing together social, national, cultural and ethno-cultural principles that have pronounced national traits. In other words, globalization is a process of global political, economic, cultural and social integration and unification. The process of globalization has taken possession of all world space, on the one hand reuniting, and on the other hand sharing.

The rapid changes in the world at the end of the twentieth century and the beginning of the twenty-first century, connected with the growing and contradictory processes of globalization, sharply aggravated the problem of national identity [1, p. 73]. In such a situation, it is possible to single out identity and national identity as a factor in the preservation of the nation. In the twentieth century, one of the central and important problems of

philosophy, psychology and sociology has become the problem of identity, in a progressive world. The problem of identity is connected with the subject and personality, as well as with the understanding of one's own self.

Identity is understood as self-determination, self-knowledge, self-perception of oneself. Identity can be divided into several types:

- external identity;
- internal identity;
- substantial identity;
- existential identity;
- dynamic identity.

External identity is arbitrary random. That is, the subject is predetermined by something external, it is a social group, class, nation, people. Such an identity can be based on external similarity, apparent identity, coincidence in form or form. External identity is realized in social practices (rituals, ceremonies, rituals) which are characterized by the repetition of some actions and the abandonment of the search for something new. Thus, external identity is only a similarity and is based on external identification, imitation without affecting internal similarities.

Internal identity is more substantial than external identity, since the similarity in internal properties in terms of functions, in their actions, influences the formation of identity. Genuine identity doesn't just mean the external correspondences, but also the internal correspondences too. Identity is understood as a common basis, a single beginning of similarity, a common origin. In contrast to internal identity, there is a substantial identity in which it is not the naturalistic component that predominates, but the value component. Such an identity is based only on something given, namely, inherent in man. Existential identity is self-identity of the subject. Losing the identity of the outside world. Man creates an internal identity, identity is the result of self-determination. Dynamic identity – movement is considered in dynamics, in constant change and formation identity is always changeable.

The concept of "identity" is currently used by representatives of various scientific fields, which later allows to distinguish sociological, philosophical, anthropological approaches to the study of identity. Identity is the awareness by the personality of its own unity and integrity in space and time. Identification is the most important process in the formation of identity, while the core of identification is representation and knowledge through which one can master all forms of being and a nation, as well as form a belief system [2, p. 35]. Personal identification (self-identification) in philosophy is the answer to the question about the relationship of the individual to itself. Identity is the cultivation, the self-development of man, the knowledge of the new, completely unknown.

By identity is understood the awareness of a person of belonging to a certain social group that allows you to navigate in the surrounding world and determines its place in the socio-cultural space. Each individual can simultaneously be a member of several cultural and social communities, depending on group affiliation. Different types of identities can be distinguished: civil, national, ethnic,

cultural, political, religious and ethnocultural [4, p. 23].

In the context, the concept of national identity can be viewed in two aspects: the first is philosophical and anthropological, as a process of awareness of belonging to a certain nation, a national culture; the second is the interpretation of national peculiarities as an imperative in determining the historical path of a nation's development. Such an approach provides an opportunity to consider issues of globalization, initially covering mainly the economic and political areas, and now spread to the culture. In this case, the growth of national identity can be presented as a defensive reaction to the standardization of social life. In a generalized form, national identity can be defined as a spiritual and moral category that is organically present in all manifestations of a national one. Its attributes, taken separately, are relatively independent, but their consideration apart from each other does not provide a complete and adequate understanding of the nature and expression of national identity [3, p. 11–13].

National identity is a phenomenon of a higher order than any other kind of identity, for example, professional. It is the national identity that has an impact on a person's world view. The relationship in the identity system can be characterized according to the domino principle: transformations in one inevitably affect others, the crisis in one either creates the impression of a general crisis, or actually leads to it. Therefore, the causes of the crisis of national identity should be sought on a different plane, often far from the national one. National identity is the most effective and sustainable mechanism for human rooting in the social sphere [1, p. 84]. Other social mechanisms are crumbling and do not withstand the test of time, since they can be repeatedly replaced and therefore do not provide much-needed stability. The problem of identity in the era of globalization includes, first of all, personal identity – that is, the formation of a person's sustainable ideas about himself as a member of society, and cul-

tural identity that can cause a sense of identity of the people, allowing them to determine their place in the transnational space. Cultural diversity and national identity are under threat today, humanity is trying to impose any one model as the only correct one, to level all its diversity under one stencil. Hence, the natural reaction of the people is to protect themselves, their uniqueness, originality, as well as their national identity [5, p. 85].

Globalization is changing the old ideas about the center of world civilization and its development models. Each point in the global space of civilization (due to its information-network nature, dynamically changing market conditions, environmental problems, scientific and technological revolutions, international migration flows, etc.) can quickly turn into a world center of global development at any time [4, p. 63]. All this creates turbulent processes in the entire system of civilization, showing its incoherence and its inharmony, its deep contradictions, demanding a rethinking of the role and place of the local in the global, as well as the global in the local.

In conclusion, we can say that on the basis of the socio-philosophical analysis of the phenomenon of national identity, the main research approaches to the problem of national identity are considered in the context

of modern social and philosophical thought. National identity is based on the “I am the Other” attitude, on the recognition of the “Other”. In this regard, it is particularly consonant with the current situation of cultural pluralism and diversity. The recognition of the right of every culture and every nation to preserve its uniqueness, as well as the responsibility of the world community for maintaining cultural diversity, is the basis for a policy of mutual understanding and dialogue, expanding the prospects for the existence of civilization.

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