



риб кетган маънавий меросини ўқиб-ўрганишимиз, уларни янада бойитишимиз ҳамда жаҳон даражасига кўтаришимиз лозим.

Хулоса қилиб шуни айтиш мумкинки, энг аввало, Маҳмуд Замахшарийнинг ахлоқий қарашлари ўзимизнинг шарқона одоб-ахлоқ меъёрлари асосида шахс дунёқарашини шакллантиришга қаратилганки, уни ҳуқуқий, фуқаролик жамиятида амал қилиш тамойилларини яратиш ва ижтимоий муносабатлар жараёнинга олиб кириш муҳимдир.

Иккинчидан, Маҳмуд Замахшарийнинг ахлоқий қарашларини таҳлил қилиб, уларда ўз-ўзини тарбиялаш, ақл, янги билимларни эгаллашга ҳаракат қилиш, жоҳиллик, ахлоқсизликни қоралаш, адолат юзасидан иш тутиш каби йўналишлар мавжуд деган хулоса қилиш мумкин.

Учинчидан, Алломанинг панд-насиҳатларини, ибратли ўғитларини ўрганган, улардан баҳра олган кишилар кибрдан, манманликдан, баҳилликдан, жоҳиллик, тошбағирлик, зикналик, хасислик, таъмағирлик, очкўзлик, молдунёга хирс қуйиш, бошқаларга ёмонлик қилиш каби турли салбий иллатлардан воз кечиш, уларнинг ўрнига бағрикенглик, камтарлик, адолат, меҳр-мурувват, ростгўйлик, ҳалоллик, поклик, хушмуомалалик, садоқат каби гўзал фазилатларни ўзларида жо этишга интиладилар.

РАВШАНОВА МАХФУРАТ

Тадқиқотчи, ТошДШИ

The essence of the concept of national identity in the context of globalization processes

Аннотация. Мақолада миллий ўзлик масаласи таҳлил қилинган бўлиб, глобализм жараёнида япон маданияти ва япон миллий гоёсини сақлаб қолиш масаласи қадрият нуқтаи назаридан тадқиқ этилган.

Таянч сўз ва иборалар: миллий ўзлик, глобализация, маданият, миллий гоёлар, маданият фалсафаси, миллий ўзликни сақлаш, шахс.

Аннотация. В статье рассмотрен вопрос национального самосознания. Представлен анализ ценностно-гносеологического подхода к исследованию особенностей национального самосознания в эпоху глобализации. Раскрыта сущность японской философии культуры, которая понимается как выработка национальной идеи Японии, необходимой для сохранения культуры человека в глобализирующемся мире.

Опорные слова и выражения: национальное самосознание, глобализация, культура, личность, философия культуры, национальные идеи, сохранение национального самосознания.

Abstract. The article analyzes the concepts of national identity. The value-gnoseological approach to the study of features of national identity in the era of globalization was analyzed in detail. Characterize the essence of the concept of national identity in the context of the processes of globalization.

Keywords and expressions: national identity, globalization, culture, philosophy of culture, national ideas, save national identity, creative thinking, person.

In today's world, there are fundamental social, political and economic changes that subsequently lead to the expansion of the relationships and interdependence of



different countries, peoples, cultures and nationalities. Changes of this kind cover almost all spheres of social life that directly affect the development and formation of philosophical and scientific knowledge. All this is interconnected with the fact that the processes of globalization involve the formation of new forms intended to become regulators of social processes in the XXI century. It can be noted that globalization is a process of convergence and integration of social, economic, national and cultural norms and principles that have distinct national features. In other words, globalization is a global economic process – political and cultural integration and unification¹.

The rapid changes in the world in the late XX – early XXI century, associated primarily with the growing and very contradictory processes of globalization has sharply exacerbated the problem of national identity. The process of globalization has captured almost all the world space, connecting on the one hand, and dividing it into the center and the periphery. Slowly expanding its geography, global flows have practically taken over the main spheres of life of the world community, subjugating culture, politics, economy, philosophy. In such a situation, it is possible to distinguish cultural globalization and the preservation of national identity in the process of globalization².

National identity is a complex multidimensional, multifaceted phenomenon, which includes social, socio-philosophical, psychological, cultural and ethnic aspects. As a social phenomenon, it is characterized by quality, relativity, dynamism. In the era of globalization, Identity is characterized by flexibility, mobility, multiplicity, incompleteness, contextuality. National identity or national consciousness is one of the components of human identity associated with the perceived belonging to a particular ethnic group or nation. National identity is not identical to the concepts of citizenship or nationality, although they may be factors that have a strong influence on it³.

National identity is not a natural feature. It stems from the acquired awareness of the community of culture, history, language with a certain group of people. To this can be added a sense of belonging to a particular state, national idea, culture and national symbols⁴.

The point is that «the concept of national identity» is extremely vague, but there are complex issues of intersection of the concept. First, this concept must be processed and translated into the concept of «collective identity». And if the meaning of «national identity» is considered to be «ethnic», then the complexity of this aspect of the issue of identity will be immediately understood. Simply because the very notion of these phenomena in social Sciences is colored by ambiguity, «collective identity» is not required to have a multi-layered personality.

Identity is understood as a person's awareness of his belonging to a social group, which allows him to determine his place in the socio-cultural space and freely navigate in the world. Since each individual can be a member of several social and cultural communities at the same time, depending on the type of group membership it

¹ Miller D. Citizenship and National Identity. – London: Cambridge, 2000. – P. 89.

² Бадмаев В.Н. Феномен национальной идентичности (социально-философский анализ). – Волгоград-Элиста, 2005. – С. 154.

³ Smith A. D. National identity // Ethnonationalism in comparative perspective. – University of Nevada Press, 2001. – P. 14.

⁴ Huntington S. P. Who are we: The challenges to national identity. – Simon and Schuster, 2004. – P. 75.



is customary to distinguish different types of identity: civil, national, ethnic, cultural, professional, political, religious. In a generalized form, national identity can be defined as a spiritual and moral category, which is organically present in all manifestations of the national. Its attributes, taken separately, are relatively independent, but their consideration outside of connection with each other does not give a complete and adequate idea of the nature and expression of national identity. National identity is a phenomenon of a higher order than any other type of identity, such as professional identity. It is the national identity that influences the world perception of a person. The relationship in the system of identities can be characterized by the principle of dominoes: in transformation inevitably affect the other one, crisis in one either creates the impression of a General crisis, or really leads to it. Therefore, the causes of the crisis of national identity should be sought in a different plane, often far from the national. National identity is the most effective and sustainable mechanism of human establishment in the social sphere. Other social mechanisms are collapsing and do not stand the test of time, as they can be repeatedly replaced and therefore do not give much needed stability.

In the context of the concept of national identity can be considered in two aspects: the first is the philosophical and anthropological, as a process of awareness of belonging to a particular nation, national culture; the second is the understanding of national characteristics as an imperative in determining the historical path of the nation. This approach provides an opportunity to address the issues of globalization, initially covering mainly the economic and political areas, and now spread to culture. In this case, the growth of national consciousness can also be presented as a protective reaction to the standardization of social life.

In the aftermath of globalization, the world is becoming more connected and dependent on each other. Globalization, moving the system-forming principles of society and the individual, turns into a problem many established ideas. One of the main issues is the problem of identity, what S. Huntington draws attention to: "People and Nations are trying to answer the most important question of all that can stand before a person: who are we?" The dynamics of semantic invariants of basic character, such as nation, state, religious values, cultural traditions, mentality, problematizes the functioning research paradigm, putting forward conceptual issues of fundamental nature before social thought. In this situation, identity acts as a kind of "prism through which many important features of modern life are considered, evaluated and studied"¹.

The problem of identity in the era of globalization includes, first of all, personal identity – that is, the formation of a person's stable ideas about himself as a member of society, and cultural identity that can cause a sense of identity among the people, allowing him to determine his place in the transnational space. Cultural diversity and national identity are now under threat, and humanity is trying to impose a single model as the only true one, to level all its diversity under a single stencil. Hence the natural reaction of the people-to protect themselves, their uniqueness, identity, and national identity.

¹ Бауман З. Индивидуализированное общество. – М.: Наука, 2002. – С. 176.



The study of national identity in the context of globalization is at the intersection of different, but at the same time closely interrelated and overlapping scientific discourses. At the same time, the concept of identity takes on a variety of meanings. Identity is considered as a philosophical category, as a category of social knowledge, as a psychological category, as a category of interdisciplinary knowledge. Thus, the term becomes interdisciplinary. The expansion of the meaning of the term "identity" is due to the fact that social reality reflected by the concept of data has come into motion. This has led to the actualization of two interrelated, though oppositely directed, trends: the wide spread of the concept of «identity»¹ in public rhetoric and attempts to deconstruct it in scientific discourse, aimed at overcoming the concepts of integral, authentic and unchanging identity. All this allows us to speak not only about the complexity of the concept of «identity», but also about the significant expansion of its semantic field.

The richness of shades of the national identity issues is a reflection of its real volume, versatility. In this regard, the conclusion of T. P. Grigorieva that «the people must preserve their national heritage, because only in this case they can bring something unique to the Treasury of the peoples, without which it is impossible to world unity. This, and not to be like everyone else, is his international duty. He who forgets about it, not only hurts the national feeling of another people, but also harms himself, because he refuses what belongs to all»² In their opinion, globalization is a process and a state incompatible with the existence of Nations and aimed at the abolition and elimination of national communities. Integration processes destroy the sovereignty of state units, which are in the field of its action.

Globalization is a process aimed at the destruction of any state sovereignty. The subject of globalist invective is national sovereignty, national state, national identity. The problem of identity is multifaceted. It includes not only the questions of meaning for each individual and each culture "Who are we?", but also has its ultimate basis the deepest metaphysical question: "What is a man?" The process of globalization brings to the fore the question of the deep foundations of the true existence of man, that is. it raises the question of global identity, which is associated with the change of the role of national-ethnic and state identity in the globalizing world. A number of globalization processes have a direct impact on the exacerbation of the identity crisis. These processes – democratization, economization, Informatization, cultural standardization, value universalization – inevitably encounter national identity as an obstacle to their natural development, as the Central core that holds the most established, sometimes accumulated millennia, and therefore the most solid ideas of various ethnic communities about themselves³.

Globalization social, economic, regional, national phenomena that cause various changes in the world. The word «globalization» carries with it social, cultural, economic, political activities. Depending on the context in which you use the concept of "globalization" and the relations between the elements of globalization, the components of the close connection between the different parts

¹ Robertson R. Globalization: Social Theory and Global Culture. – London: Polity Press, 2001 – P. 193.

² Григорьева Т.П. Япония: путь сердца. – М.: Наука, 2008. – С. 56.

³ Сафарова Н.О. Системный анализ процесса глобализации // Миллий менталитет ва ижтимоий жараёнлар диалектикаси. – Андижон, 2016. – С. 42–46.



of the world (globalization of the world). As a result of globalization, the world is becoming more connected and more dependent on all its actors.

In turn, globalization is changing the old ideas about the center of world civilization and models of its development. Every point in the global space of civilization can quickly turn at any moment into a world center of global development. And vanish as well. All this generates turbulent processes in the whole system of civilization, showing its inharmonicity, its deep contradictions, requiring a rethinking of the role and place of the local in the global, as well as the global in the local¹.

Both social groups and individuals have identity. At the same time, they have multiple identities (territorial, national, cultural, religious, etc.), certain aspects of which are mutually complementary. The choice of identities should lead not to their “clash”, but to the interaction of different national identities based on the recognition of cultural diversity of the global and interdependent world, in which people, Nations feel part not only of their local societies, but also of the whole humanity. Globalization processes, integrating the external social space, strengthen its internal differentiation. Globalization, considered as the desire of mankind to achieve planetary unity while maintaining diversity and diversity of cultures, is impossible without changing the General cultural and civilizational paradigm of human development, without a qualitative transformation of the whole system of values of national cultures². The modern world, which is born in the course of modern transformation processes, is not one. It is not only the presence of different political actors, but also the enormous diversity of cultural and national identities, which are included in the process of creating a holistic world and are forced to find ways to preserve their identity.

The modern understanding of identity is connected with the works of E. Erickson and M. Castells. Erickson identifies three main aspects of identity: 1) sense of identity; 2) the process of identity formation; and 3) identity as a result³. Castells distinguishes three forms of identity building: legitimizing identity, associated with rationalization of social actor belonging to the dominant social institutions; the identity of resistance that arises in those social actors that form the mechanisms of resistance and survival on the basis of principles different from those prevalent in a given society or opposed to them; finally, designing identity, when social actors construct a new identity that re-defines their position in society, and try to change the whole structure of social relations⁴.

Identity refers to a class of phenomena that are related to the collective self-consciousness and self-perception in society, but at the same time including the inherent collective unconscious. These phenomena are based on stable and long-lived relations with other sociocultural and national-ethnic groups, as well as to

¹ Bartelson J. Three Concepts of the Globalization. International Sociology. – London: Routledge, 2000. – P. 23.

² Там же. – С. 45.

³ Мамадалиев М. У., Хайдарова А. Э. Глобализация в даврида маънавий тараккиёт ва тарбия масалалари // Миллий менталитет ва ижтимоий жараёнлар диалектикаси. – Андижон, 2016. – С. 211–213.

⁴ Castells M. The Power of Identity // The Information Age: Economy, Society and Culture. – Oxford, 2004. – P. 6.



the surrounding world as a whole. It is possible to note some paradoxical situation. The growth of objective integration trends in the world, which lead to interconnection and interaction in all spheres of modern society, is accompanied by a parallel, no less stable process of countering the manifestations of globalization of the economy and the spiritual sphere in the form of protests of individual ethnic and cultural communities in different regions and countries¹. “Moreover, the fear of losing their culture, identity, uniqueness in these conditions, which is typical for almost all peoples, is manifested at the level of States that defend their national identity, their national and state interests. Thus, humanity faces a double challenge. On the one hand, personal self-awareness and a sense of cultural identity have increased. On the other hand, the mutual exchange between people, peoples and civilizations has expanded significantly”².

The growth of national consciousness can also be seen as a defensive reaction to the standardization of social life. Cultural diversity and national identity are now under threat, and humanity is trying to impose a single model as the only true one, to level all its diversity under a single stencil. Hence the natural reaction of the people-to protect themselves, their uniqueness. The growing anti-globalization tendencies are connected with the fact that people do not want to be representatives of a common faceless world, but bearers of a specific ethnic, cultural and national community³.

Globalization is changing the old ideas about the center of world civilization and models of its development. Every point in the global space of civilization (because of its information and network nature, dynamically changing market conditions, environmental problems, scientific and technological revolutions, international migration flows, etc.) can quickly become at any time a world center of global development⁴. All this generates turbulent processes in the whole system of civilization, showing its incoherence and its inharmonicity, its deep contradictions, requiring 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 socio-philosophical analysis of the phenomenon of national identity, the main research approaches to the problem of national identity in the context of modern socio-philosophical thought are considered. National identity is based on the attitude of “I-Other”, on the recognition of “Other”. In this regard, it is particularly in tune with the current situation of cultural pluralism and diversity. The recognition of the right of each culture and each people to preserve its uniqueness, as well as the responsibility of the world community for the maintenance of cultural diversity, is the basis for the policy of mutual understanding and dialogue, expanding the prospects for the existence of civilization.

¹ Мамадалиев М. У., Хайдарова А. Э. Глобализация даврида маънавий тараққиёт ва тарбия масалалари // Миллий менталитет ва ижтимоий жараёнлар диалектикаси. – Андижон, 2016. – С. 211–213.

² Федотова Н.Н. Кризис идентичности в условиях глобализации // Человек, 2003. № 6. – С. 50.

³ Рябов А. Структура национальной идентичности: попытки системного анализа // Проблемы сознания. – Иваново, 2000. – С. 41.

⁴ Левин З.И. Восток: идентичность и глобализация. – М.: Восток, 2007. – С. 95.