

Scientific Herald of Uzhhorod University

Series "Physics"

Journal homepage: <https://physics.uz.ua/en>

Issue 55, 983–989

Received: 21.11.2023. Revised: 13.01.2024. Accepted: 22.02.2024



DOI: 10.54919/physics/55.2024.98bc3

Identity in the context of globalization

Zharkyn Tussupbekov*

Abyllkas Saginov Karaganda Technical University
100027, 56 N. Nazarbayev Ave., Karaganda, Republic of Kazakhstan

Ardak Addrachmanova

Abyllkas Saginov Karaganda Technical University
100027, 56 N. Nazarbayev Ave., Karaganda, Republic of Kazakhstan

Rufina Sharipova

Abyllkas Saginov Karaganda Technical University
100027, 56 N. Nazarbayev Ave., Karaganda, Republic of Kazakhstan

Olessya Khmel'nitskaya

Abyllkas Saginov Karaganda Technical University
100027, 56 N. Nazarbayev Ave., Karaganda, Republic of Kazakhstan

Balzhan Davletyarova

K. Zhubanov Aktobe Regional University
030000, 34 A. Moldagulova Ave., Aktobe, Republic of Kazakhstan

Abstract

Relevance. The article focuses on the issue of preserving national identity.

Purpose. The concept of identity, which takes place in the context of globalization, first of all considers the fundamental role of cultural identity, which forms an independent identity, that is, a stable understanding of a person as a member of society and a sense of identity of the people, allowing him to find his own place in the interethnic space.

Methodology. The main element of each national identity is a single semantic integrity or cultural identity, which is perceived as a characteristic of the nation.

Results. In this article, the authors come to the conclusion that semantic integrity is based on the unbreakable unity of the whole system from the inclusion in the unity. Thus, it comes to the conclusion that it is impossible to change uniqueness without changing its main ideas.

Conclusions. The article concludes that globalization seeks to destroy national identity, destroy global processes of its democratization, standardization of culture, economy, universalization of values and informatization.

Keywords: identity; primordialism; constructivism; ethnic and national identity; multiculturalism; mass culture; counter-identity.

Suggested Citation:

Tussupbekov Z, Addrachmanova A, Sharipova R, Khmel'nitskaya O, Davletyarova B. Identity in the context of globalization. *Sci Herald Uzhhorod Univ Ser Phys.* 2024;(55):983-989. DOI: 10.54919/physics/55.2024.98bc3

*Corresponding author



Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<https://creativecommons.org/licenses/by/4.0/>)

Introduction

Around the concept of uniqueness, there are different debates among scientists. The terms of the theory of uniqueness explain the meanings of real objects in everyday life, i.e. uniqueness is a complex phenomenon that covers the range from the cradle to the cradle of the Earth. The authors of the dictionary, which includes terms and concepts of uniqueness, focused on about 40 definitions that are combined with the word uniqueness [1]. The word uniqueness is first found in the works of ancient Greek thinkers. Their understanding of the word uniqueness would be different from modern meanings. For example, Aristotle used the term “tautotis” (similarity), which is close in meaning to the modern concept of “identity” in identifying problems of continuity with evidence of variation and similarity between diversity [2; 3]. Identity in modern English the origin of the concept of “identical” comes from the Latin word “idem”.

In 1545, in the book “A mystery of iniquity” by the English writer John Bale, the concept of “uniqueness” was used in the sense of similarity, and in 1737, in the book “Northern Rural Life” by another British researcher W. Alexander, the concept of “personal uniqueness” was reflected “as a set of features and characteristics that form the difference of one person from another” [4; 5].

In the twentieth century, the concept of identity acquired a new meaning among many humanities, especially in the context of psychology and anthropology. Most researchers considered the development of this concept around the works of Sigmund Freud [6] “Group psychology and the analysis of the ego” and George Herbert Mead “Mind, self and society” [7], but the term “uniqueness” was not used in their research. In Freud’s position, uniqueness is considered to be the similarity of something and the absorption of the subject in contact with the object. S. Freud sees uniqueness as an unconscious emotional process, in his opinion, the skills that a child learns from his parents help him to become a person and find his own mechanism in society. Freud’s thought is of the wisdom of the people: “what you see in the nest, when you fly, you hang”. This idea of Freud was continued in the works of George H. Mead, one of the founders of symbolic interactionism. In it, the beginning of interactionism is formed in the process of interacting with other people, the reflexive social “I”. Freud’s ideas were also continued by the neophreidists T. Adorno [8], G. Marcuse [9], and D. Riesman [10]. The concept of Adorno – “authoritarian personality” is expressed by G. Marcuse, who has lost the authoritative normative “superego” and is absorbed and lost in many organizations and social connections. Similar ideas were developed by the American sociologist D. Riesman in the concept of the lonely crowd.

At the same time, identity is considered around the concepts of “national character” by M. Mead [11], founder of the Institute of comparative cultural studies in America; “modal personality” by K. Du Bois [12], which includes a set of the most basic qualities of a particular society, “distinguished personality” by R. Linton [13], “social character” by E. Fromm [14].

Identity and uniqueness

E. Erikson, author of the theory of stages of psychosocial development and the term “crisis of identity”, dealt with

uniqueness in a special way. Erikson’s uniqueness is reflected in the works “Childhood and society” [15], “Young man Luther” [16], “Identity: Youth and crisis” [17]. Erikson first heard the term “uniqueness” from Paul Federn and explained it as my feeling (I feel), a continuation of self-reflection at different stages of Life [4]. Erikson argued that the development of identity is based on the interrelationship of biological, social, and ego processes, and that the ego process is responsible for integrating the first two processes.

The consideration of the phenomenon of “uniqueness” as a separate category is associated with the development of modern philosophy, in which religious aspects came to the second place, and the study of the individual was considered as the main object (XVII-XVIII centuries.) it was at this time that the concept of “uniqueness” was defined as an individual and on the basis of the immutability of the individual’s consciousness.

The founders of social constructivism, P. Berger and T. Lukman [18], considered one of the directions of Constructivism, in their concepts consider uniqueness – a fundamental element of subjective reality and a phenomenon arising from dialectical relations with society. The widespread use of the concept of uniqueness in the humanities is that it has a special flexibility and is able to express the essence of many phenomena.

In the encyclopedic book “Culturology. XX century”, uniqueness is defined as a psychological understanding of me, which characterizes the individual identity and integrity of a person with a subjective feeling [19-21]. These manifestations are formed by gender, age, group, culture, social status, role in society, norm, that is, various social categories that result from the identification of a person. Self-identification changes as the individual learns socio-cultural patterns and norms, values, and interacts with other people, taking on social roles. According to S. Freud, the main core of a person's identity is formed around adolescence. These trends are followed by the words of Khakim Abai: [22]. 37 words of edification by Hakim Abai show about the role of a person in society, in the seventh word of edification: “a small child is born from a mother with two different characters”, when raising a child, it is necessary to correctly distinguish between the passions of the soul and which side should be given priority, 43 words of edification show ways increasing the energy of the heart through the correct perception of the external world through the senses. Hakim Abai’s words of edification cover every facet and secret of personnel identity and reveal the most mobile ways to form a conscious social identity.

In Western science, the social tradition of studying uniqueness is associated with the theory of symbolic interactionism. J. Mead [7] considered the self-“I” (a person, an individual) from the point of view of how, on the one hand, he evaluates himself, and on the other – “I” from the point of view of other people’s demands and recognition (evaluation) of him. J. Mead’s reasoning, uniqueness is the result of a constant dialogue in the environment of intrapsychic “I” and Social “me”, in which the individual is formed with the help of other people who represent the intersubjective universe of the social world.

J. Mead first of all showed the continuity of the inner world of man on the basis of the organic connection of the social world [23].

Initially, identity manifested itself only as a subject of activity in relation to a person, in the 60s of the XX century, identity moved to the problems of group and social identity. During this period, identity turned from limitations in the field of psychoanalysis and personality psychology, from an abstract philosophical category into the most important complex of the humanities. Especially from the point of view of recognizing the nature and essence of the new identities that have developed in the process of transition to the diversity of identity of national consciousness in Europe, identity in society. That is, the place of man, the processes of formation of new nations during the collapse of the colonial system, the issues of philosophical understanding of the essence of cultural changes in the era of globalization become a platform for studying various concepts that occur at the heart of the multicultural trend under consideration.

The policy of multiculturalism is the dictatorship of a minority, which leads not to the unification of society, but to its division [24-26]. The policy of multiculturalism presupposes the disintegration of national and civic identity, which is the main part of the general trend of identifying people under the slogan of democracy.

In 1971, the principle of multiculturalism was incorporated into the Constitution of Canada, and then observed in Australia in 1973 and Sweden in 1975. In the early 1980s, this principle became the political experience of most Western countries and a position for international organizations. But if you pay attention to the experience of thirty years of multiculturalism in the United States and in the West, this has increased the isolation of cultural groups and led to the creation of an artificial border between them. Even in the Netherlands, which in the 1970s and 1980s became a model of cultural tolerance and mutual trust, the processes of national-civil disintegration manifested themselves. In our opinion, in the context of globalization, it is important to give meaning to the concepts of ethnicity, national identity, along with the correct systematization of values, i.e., the national code on the way to preserving the independence of the state. After all, the orientation of multiculturalism destroys the basic unifying national identity and generates a variety of uniqueness. Therefore, it is necessary to recognize the basic structural significance of national identity, which keeps uniqueness from fragmentation.

Developing of the national identity

There are many conflicting opinions among scientists around national and ethnic identity. For example, if in the traditional cultural understanding a nation is a continuation of an ethnos, then in the Western position a nation is a civil political community. From the Western point of view, we have no such thing as a nation. This is the same as saying that there is no sacred concept uniting, consolidating, based on national values, putting pressure on the brother of his people. Currently, the fundamental semantic positions of the concepts of ethnic and national identity are “changing”, their specific ontological positions are becoming questionable. Scientists have different opinions about the nation, some say that the nation has existed from the very

beginning, others believe that it is a social structure [27-29]. In general, an ethnos and a nation are different social structures and coexist simultaneously, and historically the ethnos is the primary.

Max Weber [30], who coined the term “social action”, defined an ethnos as a group of people based on a common origin and traditions, speaking the same language. In the “Ethnopolitical dictionary” [24], it can be noted that there is no unambiguous understanding of the term “ethnos” in Russian and world ethnology. Russian researcher A.G. Zdravomyslov: “in contrast to the nation – ethnos in the modern scientific position, it is the result of the transition from agrarian culture to industrial” [31], in English and French, the concept of “nation” is often used as a synonym for the concept of “state” and correlates with the citizenship of people [32]. M. Hroh believes: “nation is not an eternal category, it is the fruit of a long and complex trend in the history of European development” [33]. W. Connor argued that nations and states grew out of ethnic communities [34], and T. Neirn and E. In Gellner’s views, “the state gives birth to nations” [35].

A. Appadurai [36], E. Giddens [37], M. Kastels [38], Z. Bauman [39] in their research raised questions about the manifestations of ethnic and national identity in the context of globalization.

The essence and structure of ethnic, national and social identity is investigated and analyzed on the basis of theoretical works of scientists in the primitivist, constructivist and instrumentalist approaches of realism and nominalism.

Within the framework of the direction of realism, a primitivist approach was formed, whose representatives L.N. Gumilev [40], Yu.V. Bromley [41], etc., considered objective data of ethnicity as an initial characteristic. Realists, including primordialists, specialists, emphasize that identity is formed through a common language, religion, mentality, territory, history. Within the framework of the theory of primitivism, socio-biological and evolutionary-historical directions were formed.

Representatives of the socio-biological direction interpret ethnicity as an expanded form of kinship choice and connection. The essence of ethnic groups was biologically described by D. Horowitz [34], generalizing it into an “extended family”. In the socio-biological direction about the ethnos, L.N. Gumilev [40] introduced the concept of “passionarity”. Representatives of the biological direction considered uniqueness as an organic and unchanging trend. Such opinions include the theory of the homogeneity of the Japanese nation, the concept of the Korean nation associated with blood, and the pedigree of the Kazakh people, spreading its origins. The works of Magzhan Zhumabaev and Shakarim Kudaiberdiev explore primordialism.

The socio-biological orientation of the primordialists suggests that national and ethnic identity is studied by the language and traditions of the past, biological factors, and the second direction is closely related to the influence of specific historical and cultural conditions [39; 42; 43]. Yu.V. Bromley [41], a representative of the evolutionary-historical direction of the theory of primitivism, defined an “ethnos” as a socio-historically arisen community with a number of characteristic features differing in territory,

language, culture, self-consciousness, self-designation, etc.

In general, in the position of primitivism within the realistic direction, the concept of “ethnos” is focused on deep historical and cultural roots, and in the constructivist approach within the second nominalist direction, a subjectivist approach has been developed.

In the 1990s constructivism became the most widespread paradigm. Constructivism raised the question of being able to create uniqueness in certain subjects through the uniqueness of the “plural” and “fluidity” [44]. Among the representatives of constructivism are B. Anderson [45], E. Gellner [47], E. Hobsbawm and T. Ranger [46], and the Russians V.A. Tishkov [47], L.M. Drobizheva [48], who distinguished themselves by their conclusions.

While B.R. Anderson [45] interpreted “the nation as a set of imaginary ideas”, E. Hobsbawm [46] believed that “the construction of uniqueness” is identical to the process of “inventing traditions”. According to constructivists, ethnicity is not an innate, but a dynamically changing character of a person. And in the position of the Russian researcher V. Tishkov: “people as members of a particular ethnic group are formed within the framework of social experience. Therefore, ethnic identity should be considered not as a manifestation of a certain cultural complex, but as a form of public organization”, calling ethnic identity a variable, mobile “drift”. The definition of the following Russian researcher L.M. Drobizheva states: “an ethnos is an unstable community with cultural characteristics, a community of people who share their opinions about similar cultural features, having a myth about common origin and cooperation”.

One of the founders of Constructivism, F. Barth [49], believes that “politics plays a role in the creation of an ethnic structure, that is, political leaders do not attach importance to the cultural ideology of the group in order to mobilize members of an ethnic group in their collective actions”, while the Swiss historian Urs Altermatt [50] emphasizes that constructivism has the idea of manipulating ethnicities by the elite and certain methods of implementing these “actions”.

In the instrumentalist method, the most important value in the life of an ethnic group is the satisfaction of certain specific interests and the achievement of a goal.

Uniqueness vs cosmopolitan identity

In author’s opinion, the difference between constructivism and instrumentalist trends from primordialism is their insufficient attention to the cultural factor, which is considered an important element of ethnic identity. Lack of proper attention to culture, which is considered the “unifying” core of an ethnic group or nation, is a trend that accelerates the destruction of a nation. It is true that the way to protect ethnic and national identity from the configurations of “counter-identity” in the context of globalization is the historical cultural values of the nation.

Configurations of “counter-uniqueness” [51], formed on the basis of strong technologies aimed at the disintegration of national identity, will strengthen and destroy the “unifying” identity if the mechanisms that preserve national value do not perform their tasks for a moment. Counter-identities are formed through “external”

other cultural cosmopolitan, transnational, consumeristic, hedonistic forms. The danger of counter-identity is cosmopolitan identity. Because cosmopolitan identity is used in a new form, turning into the main non-institutional components, forming “soft power”. The new face of cosmopolitanism can be attributed to the strategies of modernization theory, which revived the influence of cosmopolitan uniqueness. Powerful media sources (such as CNN), “unifying” provide images of various subjective configurations and events, using information as a tool to manipulate information in the fight against uniqueness. “Counter-uniqueness” penetrates into the “unifying” identity through modifications of hedonism, consumerism, particularism, and then opens the way for “Orange” and other revolutions, further weakening the “unifying” identity through nepotism and corruption, as a result of the cunning actions of “trans-national corporations”, increases the decline in public confidence in state power. People who have lost faith in the state, for the sake of their own personal, family, and group interests, do not take into account national interests, and are individualized by refusing to perform their military duty and tax duties. And in such an environment, mass culture can easily penetrate, implement what it thinks, and accelerate the “degradation” of society. There is an opinion that mass culture is one of the four factors that ensure the geopolitical priorities of the United States.

Currently, the complex and large-scale task of ensuring national security includes the need to preserve the national culture. Preserving and strengthening the integrity of the country is associated with the formation, development, strengthening of the common cultural space and legal resistance to destructive forces. This means that it is necessary to unite around ethnic or national identity and create methodological approaches to counter the diversity of identity or “counter-identity”. Even if ethnic identity is not lost when the management, trade and cultural environment are destroyed, a person finds refuge in ethnic identity during desecralization. Millions of people are looking for their own identity, establishing good qualities in themselves, finding their own identity and overcoming insecurity, says ethnic identity, which preserves historical and cultural values.

S. Huntington, considering America’s transition to multicultural policy dangerous to national identity, expressed particular concern about “the decline in the role of Anglo-Protestant civilization, which has been the backbone of American national identity for three centuries, the spread of Spanish as a second language in the United States, the consolidation of group identities based on racial, ethnic and sexual concepts” [52].

Of course, as M. Heidegger [53] said, “language is the house of being”, the values of each nation lie in its own national native language. The influence of the language and religion of the nation is formed and reflected in the mentality. Mentality is the way or national code of a nation’s existence, which has been formed for many centuries.

In the context of globalization, authors believe that history, culture and human capital are the ways to protect citizens from the diversity of identity. In order to recognize the National Code (Root), people must return to their “historical roots”, this is the legitimacy of dialectics. It is

the duty of the older generation to present to the future generations the features of valuable historical finds through cross-cultural research.

Conclusions

If the system of historical memory is not built at the proper level, national values will disappear in the minds of future generations. When national values disappear, a conscious identity is not formed. In Kazakhstan's social reality, one should not forget about the "spiritual trauma" associated with Kazakh nation. National identity, in the course of changes in the cultural sphere, is damaged by the achievement of centuries-old history and cultural values, that is, the root of important moments in its history, in the form of a lost, distorted fragment.

The change of cultural values in the nation accelerates the change in the nation. In the process of establishing the "Soviet identity" of the Soviet system, the historical cultural core (code) of the nation underwent changes, especially severe trauma to the national identity. The reason is that the policy pursued by the Soviet government regarding the socialization of young people and the destruction of traditional ties between generations, the weakening of the national spirit, influenced the cultural degradation of the individual and the crowd, led to the devaluation of cultural values. As a result, national consciousness began to abandon its national values. Any nation will cease to exist if it does not heal and heal the wound in time. Therefore, since the independence of the state, as a result of the measures taken to recognize the roots, Kazakhs have started to communicate with some of

their values. That is, it should be known that the main reason for the recognition of the National Code of the state is not to put the Kazakh nation above others, but to treat its injuries. After all, if the national consciousness is not formed, mass culture will come to the fore in the diversity of identity. The mass trend is opposed only by the national consciousness. National consciousness is the main guarantee that every nation on earth will not be absorbed into another in the era of globalization, not only preserving its identity, but also testifying to its rightful place in the world.

For Kazakh society, national culture is the main necessity. When the citizens of the state are brought up without national values, the population is exposed to the diversity of identity that has emerged in the context of globalization. The national value includes such principles as spiritual wealth for a person, love for the motherland, and non-violence.

In order to educate the population, it is necessary to develop a special program for schoolchildren on the basis of the programs "Ruhani zhangyru" and "seven facets of the Great Steppe". Then authors hope that Kazakhstan's citizens will be educated, "one bolsada zhuzge Tatti", which Hakim Abay longs for.

Acknowledgements

None.

Conflict of Interest

None.

References

- [1] Semenenko IS. (Ed.). *Political identity and identity politics*. Moscow: Russian Political Encyclopedia; 2012.
- [2] Orlova EA. Concepts of identity in social and scientific knowledge. *Quest Social Theor.* 2010;4:86-96.
- [3] Paton BE, Chernets AV, Marinsky GS, Korzhik VN, Petrov VS. Prospects of using plasma technologies for disposal and recycling of medical and other hazardous waste. Part 1. *Probl Spetsial Electrometall.* 2005;(3):49-57.
- [4] Zadvornaya YeS. The phenomenon of identity: The history of the formation of concepts and modern approaches to the study. *Val Mean.* 2017;1(47):24-37.
- [5] Korzhyk V, Illiashenko E, Khaskin V, Peleshenko S, Perepychay A. Forecasting the results of hybrid laser-plasma cutting of carbon steel. *East-Eur J Enter Tech.* 2020;2(1-104):6-15.
- [6] Freud S. *Group psychology and the analysis of the ego*. Saint Petersburg: Azbuka; 2014.
- [7] Mead JH. *Mind, self and society*. Moscow: Direct-Media; 2007.
- [8] Adorno T. *The Authoritarian personality*. Moscow: Serebryaniye Niti; 2001.
- [9] Markuse G. *One-dimensional person*. Moscow: Publishing House "AST"; 2003.
- [10] Riesman D. *The lonely crowd: A study on the changing American character*. New Haven: Yale University Press; 2001.
- [11] Mead M. *And keep your powder dry: An anthropologist looks at America*. New York: William Morrow; 1942.
- [12] Du Bois K. *The people of Alor: A social-psychological study of an East Indian Island*. Minneapolis: University of Minnesota Press; 1944.
- [13] Linton R. *The cultural background of personality*. Hoboken: Prentice-Hall; 1973.
- [14] Fromm E. *Escape from freedom*. New York: Henry Holt and Company; 1994.
- [15] Erikson EH. *Childhood and society*. New York: W.W. Norton & Company; 1993a.
- [16] Erikson EH. *Young man Luter. A study in psychoanalysis and history*. New York: W.W. Norton & Company; 1993b.
- [17] Erikson EH. *Identity: Youth and crisis*. New York: W.W. Norton & Company; 1968.
- [18] Berger P, Lukman T. *The social construction of reality. A treatise on sociology of knowledge*. Moscow: Medium; 1995.
- [19] Nikolaev VG. Identity. In: S.Ya. Levit (Ed.), *Culturology. XX century: Encyclopedia (pp. 237-238)*. Saint Petersburg: Aleteia; 1998.
- [20] Babak VP, Shchepetov VV, Harchenko SD. Antifriction Nanocomposite Coatings that Contain Magnesium Carbide. *J Frict Wear.* 2019;40(6):593-598.

- [21] Dolzhenko N, Assilbekova I, Abzhapbarova A, Mussayeva G, Sarzhanov T. Unification of Training Programs for Aviation Professionals as a Flight Safety Criterion. *J Aerospace Tech Manag.* 2024;16:e0124.
- [22] Kunanbaev A. *Poems and translations. Poems. Black words.* Almaty: Olke; 2012.
- [23] Abels H. *Interaction, identity, presentation.* Saint Petersburg: Aleteia; 2000.
- [24] Tugzhanov E. (Ed.). *Ethnopolitical dictionary: Terms and concepts of Kazakhstan's policy and practice in the sphere of public consent and interethnic tolerance.* Astana: Republican Coordination Methodological Center for the Development of Languages named after Sh. Shayakhmetov; 2014.
- [25] Fialko N, Dinzhos R, Sherenkovskii J, Meranova N, Navrodska R, Izvorska D, Korzhyk V, Lazarenko M, Koseva N. Establishing Patterns In The Effect Of Temperature Regime When Manufacturing Nanocomposites On Their Heat-Conducting Properties. *East-Eur J Enter Tech.* 2021;4(5-112):21-26.
- [26] Prokopov VG, Fialko NM, Sherenkovskaya GP, Yurchuk VL, Borisov YuS, Murashov AP, Korzhik VN. Effect of the coating porosity on the processes of heat transfer under, gas-thermal atomization. *Poroshkovaya Metall.* 1993;(2):22-26.
- [27] Lurye SV. Nationalism, ethnicity, culture. *Social Sci Modern.* 1999;4:101-111.
- [28] Bieliatynskiy A, Yang S, Pershakov V, Shao M, Ta M. The use of fiber made from fly ash from power plants in China in road and airfield construction. *Construct Build Mater.* 2022;323:126537.
- [29] Fialko NM, Prokopov VG, Meranova NO, Borisov YuS, Korzhik VN, Sherenkovskaya GP. Temperature conditions of particle-substrate systems in a gas-thermal deposition process. *Fiz Khim Obrabot Mater.* 1994;(2):59-67.
- [30] Weber M. *Economy and society.* Oakland: University of California Press; 2013.
- [31] Zdravomyslov AG. *Interethnic conflicts in the post-Soviet world space.* Moscow: Aspekt-Press; 1996.
- [32] Rey A. (Ed.). *Le Robert micro dictionnaire d'apprentissage de la langue francaise.* Paris: Le Robert Editions; 1994.
- [33] Hroh M. From national movements to fully formed nation: The process of building nations in Europe. In: *Nations and nationalism (pp. 121-145).* Moscow: Praksis; 2002.
- [34] Horowitz DL. *Ethnic groups in conflict.* Berkeley: University of California Press; 1985.
- [35] Gellner E. *Nations and nationalism.* Moscow: Progress; 1991.
- [36] Appadurai A. *Modernity at large: Cultural dimensions of globalization.* Minneapolis: University of Minnesota Press; 1996.
- [37] Giddens A. *Modernity and self-identity: Self and society in late modern age.* Redwood: Stanford University Press; 1991.
- [38] Kastels M. *Information age: economy, society and culture.* Moscow: High School of Economics; 2000.
- [39] Bauman Z. Identity in a globalizing world; 2005. <http://www.tovievich.ru/book/12/155/1.htm>
- [40] Gumilyov L. *Ethnogenesis and biosphere of the Earth.* Saint Petersburg: Krislall; 2001.
- [41] Bromley YuV. *Essays on the theory of ethnos.* Moscow: Nauka; 1983.
- [42] Fialko N, Dinzhos R, Sherenkovskii J, Meranova N, Prokopov V, Babak V, Korzhyk V, Izvorska D, Lazarenko M, Makhrovskiy V. Influence on the thermophysical properties of nanocomposites of the duration of mixing of components in the polymer melt. *East-Eur J Enter Tech.* 2022;2(5-116):25-30.
- [43] Nussupbek ZT, Bekenov TN, Sattinova ZK, Beisenbi MA, Tassybekov ZT. Substantiation of methods for calculation of traction forces redistribution indicators on modular front and rear wheels of the vehicle (4X4). *Transport Eng.* 2023;13:100193.
- [44] Handfield-Amkhan A. *British foreign policy, national identity, and neoclassical realism.* Lanham: Rowman and Littlefield Publishers; 2010.
- [45] Anderson BR. *Imagined communities: Reflections on the origin and spread of nationalism.* London: Verso; 1991.
- [46] Hobsbawm E, Ranger T. (Ed.). *The invention of tradition.* Cambridge: Cambridge University Press; 1983.
- [47] Tishkov VA. *Ethnology and politics: Articles 1989-2004.* Moscow: Nauka; 2005.
- [48] Drobizheva LM. *Social problems of interethnic relations in post-Soviet Russia.* Moscow: Praksis; 2003.
- [49] Barth F. *Ethnic groups and boundaries.* Long Grove: Waveland Press; 1998.
- [50] Altermatt U. *Ethnonationalism in Europe.* Moscow: Russian State University for the Humanities; 2000.
- [51] Kapitsyn VM. Identities: Essence, composition, dynamics (discourse and visualization experience). *PolitBook.* 2014;1:8-32.
- [52] Hantington S. *Who are we? The challenges to America's national identity.* Moscow: Tranzitkniga; 2004.
- [53] Heidegger M. *Basic writings.* London: Routledge; 2010.

Ідентичність в умовах глобалізації

Жаркын Тусупбеков

Карагандинський технічний університет імені Абилкаса Сагінова
100027, проспект Н. Назарбаєва, 56, Караганда, Республіка Казахстан

Ардак Аддрахманова

Карагандинський технічний університет імені Абилкаса Сагінова
100027, проспект Н. Назарбаєва, 56, Караганда, Республіка Казахстан

Руфіна Шаріпова

Карагандинський технічний університет імені Абилкаса Сагінова
100027, проспект Н. Назарбаєва, 56, Караганда, Республіка Казахстан

Олеся Хмельницька

Карагандинський технічний університет імені Абилкаса Сагінова
100027, проспект Н. Назарбаєва, 56, Караганда, Республіка Казахстан

Balzhhan Davletyarova

Актюбінський регіональний університет ім. К. Жубанова
030000, проспект А. Молдагулової, 34, м. Актобе, Республіка Казахстан

Анотація

Актуальність. Стаття присвячена проблемі збереження національної ідентичності.

Мета. Концепція ідентичності, яка має місце в умовах глобалізації, в першу чергу розглядає фундаментальну роль культурної ідентичності, яка формує самостійну ідентичність, тобто стійке розуміння людиною себе як члена суспільства і почуття самобутності народу, що дозволяє йому знайти власне місце в міжнаціональному просторі.

Методологія. Основним елементом кожної національної ідентичності є єдина смислова цілісність або культурна ідентичність, яка сприймається як характеристика нації.

Результати. У статті автори приходять до висновку, що смислова цілісність ґрунтується на нерозривній єдності всієї системи від включення в цю єдність. Таким чином, робиться висновок, що неможливо змінити унікальність без зміни її основних ідей.

Висновки. У статті зроблено висновок, що глобалізація прагне знищити національну ідентичність, зруйнувати глобальні процеси її демократизації, стандартизації культури, економіки, універсалізації цінностей та інформатизації.

Ключові слова: ідентичність; примордіалізм; конструктивізм; етнічна та національна ідентичність; мультикультуралізм; масова культура; контридентичність.