

National Identity in Frame Globalization Changes: Challenges and Perspectives

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Abstract: Global changes challenged to the problem of national identity all over the world. People is looking for international cooperation has to learn and open their cultures but then it turns to a very vulnerable situation when they start to loose their national identity. The article reveals problems and perspectives for national identity and gives directions to live in multicultural world and save national identity, culture and language.

Key words: Intercultural • Multiculturalism • Tolerance • National Identity • Nation • Ethnic • Philosophy • Individualism • Anationalism • Multicultural World • Globalization

INTRODUCTION

Intercultural and international communications are core part of human development. But in different stages it has its own way of formation and it influences especially to ethnics and nations formation. In the modern world intercultural communication definitely influence and even threatens to the national development even cultural identity. And for successful existence people try more to communicate and enrich themselves with other culture and simultaneously they loose the roots of their own national identity. With philosophical approach individualism forces us to follow different interaction, personal interests and from ethnotology approach all the nations are in big reformation nowadays what causes collapses and national conflicts.

In this context nation-building is of great importance. The first thing we need to consider is the complex and vague idea of the nature of national identity. National identity is a sense of a nation as a cohesive whole, a sense of as represented by distinctive traditions, culture and language [1]. As Mandler P. wrote national identity is one of those concepts, like “political culture”, which historians have somewhat casually borrowed from the social sciences and then used promiscuously for their own purposes [2].

National identity is phenomena of a people with their own, common historical territory, common myths and historical memories, a mass public culture, a common economy and common to all members of the legal rights and responsibilities, the nation is a multidimensional concept, the ideal type which is standard or touchstone

[1]. We should consider some examples to show substantial variability extent that according to several measures reach different processes and united, create closer to the ideal type of the nation. This should never be forgotten in the study of the causes and mechanisms of nations. Nations appeared and disappeared in our history under the influence of different circumstances in all the continents. Stronger nations or nations on the top of its “passionare” development according to the Russian historic Gumilev L.N. survived and weaker nations disappeared. The term introduced by Russian ethnographer and historian Lev Gumilev to signify the ability for and urge towards changing the environment, both social and natural, or, physically speaking, towards the disturbance of inertia of the aggregative state of an environment (Gumilev, 1990) [3]. He considered passionarity as a psychological characteristic reproduced genetically which deviates from the normal behaviour of the species and is opposite to the instinct of self-preservation [3]. It can be defined as the compelling intrinsic drive towards purposeful activity that is always directed to changing the environment, both social and natural and the attainment of the desired aim, which is often illusory or even destructive for the subject himself, seems to him more valuable than his own life. Passionarity accounts for the formation of new ethnos and various innovations in society and culture in the established ethnos. Gumilev argues, for example, that all military and political history of the developing ethnos consists of various variants of passionary induction by which the crowds of harmonious persons are set in motion. It also lies at the foundation of the anti-egoistic ethic where the

collective interests, even if wrongly understood, prevail over the craving for life and concern for one's own posterity. Individuals possessing this characteristic under favourable conditions perform actions that, summing up, break the inertia of tradition and initiate change in the ethnos. Passions of various kinds such as greed, ambition, envy or love are modes of passionarity [2].

Then the nation with more passionare has more developed national identity. More civilized and stronger cultures displaced weaker. But it was in disintegrated world. With the raise of economic and trade ties civilization were forced to interact with each others. And this process started long ago. As major role in the formation and development of the nation play social economic factors. First nations arose during the disintegration of feudalism. Economic basis of nations were the private property of the means of production, the abolition of feudal fragmentation, strengthening economic ties between ethnic communities, union local markets nationwide. Guiding force arises nations was the bourgeoisie sought to unite the individual nations within a single state, creating favorable conditions for their free development.

Although the process of the formation of nations in Europe and Asia has been largely completed, but in some parts of the world it is still ongoing.

Most often are the result of the nation's ethnic nationalities development, whose name they usually keep. Some nations were formed on the basis of several nationalities. Sometimes one nation gives rise to the formation of two or more new socio-ethnic entities. However, many peoples can not be developed in the nation due to its small size.

A number of ideas, concepts and traditions of a nation or ethnic group representatives, that let you play as a whole community of people and consigning each individual in this social cohesion can be defined as national identity. The phenomenon of national identity in the form of ethnic mythology energy occurs in the early stages of human history. Its main function is to create a mental and socio-political unity of ethnic entities. National identity is a complex intellectual product. Its structure consists of elements of the unconscious ments, including the various archetypes and stereotypes. Significant relationship multiethnic identity is symbolic form [1]. Supranational consciousness aimed at realization of the nation in unity with its surroundings.

Multiculturalism are the basis of many multilevel of national identity. For representatives of other nations a lot of things in consciousness of other nation is indefinite and alien. At the same time, a representative of the nation

is aware of itself as a part of since birth becomes a carrier of national culture. For every person that consciousness is the basis for inclusion in the political and public relations for socialization. For example, after the collapse of the USSR national identity for many politicians suddenly became of a special value.

Many national states chose the path of autonomy and self-determination. Practice demonstrated that a similar self-consciousness does not include the entire social integrity, based on it can not resolve social contradictions that exist in reality. As a result, instead of national intergration for the reform of the former superpower it the trend of national separatism, leading to the weakening of all the subjects of national relations and social collapse spread. Particularly unacceptable military confrontation that threatens national destruction [4].

Awareness of the features of its culture, its history and score in comparison with other cultures, understanding of its distinctiveness and integrity in the context of globalization and the spread of mass culture in unifying posttraditional world is cultural self-identity. Cultural self-identity-it is designed in the form of stories, myths, religion, spiritual life of the people desire to preserve and protect the cultural heritage. Cultural self-identity is not just a containment and constantly review and evaluate the project life of the individual or the people directed to the future.

In modern science the process of interaction between cultures is seen from different points of view-as a certain level of interaction between cultures-ethnic, national or civilization; as the various forms of cultural interaction and results; as the study of the mechanisms of perception fundamentals of intercultural interaction; as identifying opportunities for interaction of cultural and civilization of the West and East. Interaction of cultures-a complex socio-cultural mechanism that ensures, on the one hand and mutual understanding of different peoples, on the other hand, activates the desire to preserve their identity and unique national culture. We have to mention also that there are some theories of one national world. Eugene Lanti was a socialist and writer. the theoretician of a new doctrine, anationalism, which aimed to eliminate the very concept of the nation as a guiding idea of social organisation. He states in his Manifesto of non-nationalists "Internationalism, therefore, is only a system which aims at the setting up of a juridical organisation among the nations in order to avoid conflicts and wars, but which in no way pretends to abolish the national peculiarities constituted by languages, customs, tradition and so forth" [4].

In the XXI century with the very intensive integration in economy and political sphere, cultures, civilization and even languages became very vulnerable. Without integration states can't survive nowadays but nations faced with two main problems, which are following.

The first-with multicultural development between nations, but lose their national identity and dissolve in more mass and easy cultures. As for example, for the new generation is easier to read, speak world languages instead their own, new generation is more open for living, working, forming families abroad not in their own country. We involve foreign companies to our countries, new management styles, even foreign system of education as we strongly believe that they are better. And we don't see it as something wrong but with this openness for everything we are losing our tradition, our languages and the most important we are losing our genetically ability for development of our nations, nations are losing its passionarity. As L.N. Gumilev wrote "as ethnos loses passionarity this process irreversible but progressive. Hero's children becoming the naughty boys and stupid egoists who can not distinguish a pleasant thing from required.

So, we confirm that there are two big factors: multiculturalism and passionarity of nations are becoming like accelerator which can speed the process of collapse of the nation, its culture and language. Multiculturalism collects different parts from world cultures and creates mass culture, which is easy taken by new generations. This mass culture destroys national culture. In terms when many nations don't have enough "passionarity" or in other words "ethnic power" they can disappear in future centuries.

The second problem is the while nations lose their national richness and awareness of the own nation and culture they start to oppose their nation to other trying to show it upper other nation. This processes can lead to the national conflict and wars. And this is very urgent problem of modern world, when some nations use national factor as a main factor for conflicts or the third parties use this for arising conflicts. Support full and equal cooperation between nations and states turns into necessity, an objective law. But the existence of its opposite on the socio- economic and ideological nature of social systems creates different conditions for the manifestation and reflection of the universal order. Most reactionary political circles associated with monopolies and transnational corporations, in order to obtain excessive profits. To facilitate implementation of this self-serving, selfish politicians opposed to peaceful coexistence and progress and they engendered

nationalism and chauvinism, hatred and often racism. Therefore, the relationship between the nations may occasionally escalate. Conflict between different nations in political, economical, social sphere or even more domestic, common level we can see mostly everywhere. And the only way to for real conflict resolution is to solve in educational level – to educate people to tolerance.

Tolerance is a fair, objective and permissive attitude toward those whose opinions, practices, race, religion, nationality, etc., differ from one's own.

And to educate, to learn to this feeling is the most impact to nowadays world. Only with this feeling people can communicate, build fair economical business, political and social ties, cultural cooperation.

However this definition has to be very precise as for example in translation in russian language it has a meaning as "endure". This meaning of course spreads to all post- soviet countries and it reflects in relations and attitude to other nations. People don't educate to tolerate, communicate in fair way they endure other nation even before they had more respect. And in this situation people have to respect other culture and tolerate, but they can reach it only if they know other cultures. It means that the first people have to learn other nations, other traditions and cultures, communicate more and be open. Person who is willing to connect more people and nation will succeed more, as via learning them he can understand and learn it's own nation, this person will feel it's national identity. Person which will contradict or discuss negative things of other nation will lose his time instead of which they can make some value for himself. We don't have to endure but tolerate people not like we are [5].

It means to learn tolerance people have to integrate and most of the world accepted this already and even in political and legal base it is set up. As for example the European Union became the first modern integration which started with economy and then turned to all spheres of life. Even in Treaty of Maastricht (Treaty of European Union, Article 4 (2) TEU) they mention on respect of national identity. But as well it has to be implemented in general life.

As for example to mention Kazakhstan after getting independence it was announced that this state will be the bridge between East and West, but it became difficult to save national identity. Nowadays government and people trying to their best to support and save its national identity and culture.

But to be integrated and open between strong countries it pose state in a very difficult situation in which people have to find ways for development and success.

CONCLUSION

So after multicultural interaction we will see how nations will be more and more close to each other, they will absorb each other simultaneously nations. And with globalization it will spread everywhere and we can't stop this process. We have to learn how to respect national identities, we have to educate this future generations and try to concentrate ourselves how to do more for our own nation and culture than to contradict and detract other nation. Moreover we have to confess that nothing can protect us from big changes in future national map of the world. What it will be one nation or some nations will be too strong to survive. And all nations have to try save and enrich our culture, nation, to leave heritage and impact of our nations for a new integrated world.

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