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CULTURAL GLOBALIZATION AND CULTURAL IDENTITY

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The interest in the problem of identity over the last few decades is due to the processes of deformation of traditional forms of socialization of individuals characteristic of modern societies, the rapid development of mass communication media, and the exponential growth of information flows. These phenomena often become one of the factors in the destruction of the boundaries of local, closed sociocultural worlds. Thus, the forms of representation of identification matrices and their fragmentation change. In this regard, in the conditions of the formation of a new type of society - an information one, focused on building a multidimensional identity, ultra-individualism, and the implementation of a strategy for building a post-ideological reality - the problem of transforming traditional forms of identification of people appears relevant.

Keywords: culture, globalization, identity, glocalization, values

INTRODUCTION

The identity of a person and society is dynamic and subject to change, which is caused by processes of transformation of the fundamental foundations of society (political-institutional, socio-economic, spiritual). The most stable, most conservative elements of individual and collective forms of identity are fixed by cultural tradition and invariantly reproduced in the form of socio-codes in the process of transmitting significant socio-cultural experience, thus constituting the value-normative and ideological integrity of culture [7, s. 78-79].

Being an integral component of the spiritual life of society and acting as a mechanism for transmitting the most important value orientations and attitudes of activity, which have a decisive influence on the structuring of identification matrices of the individual and society, cultural tradition significantly influences the properties of the social order [4, s. 9-10]. Under the pressure of contradictory processes of globalization that are becoming divergent in nature, as well as in the conditions of the emergence of new forms of sociality and culture associated with digital transformation and the increasing influence of modern information and communication technologies, the integrity of traditional forms of identity and the cultural traditions representing them is subject to significant deformations.

In the most general form, identity (from the Latin ‘identifico’ - ‘I identify’) is usually understood as a certain stability of sociocultural, civilizational, national, and individual characteristics and their self-identity, which makes it possible to answer the questions posed to each person: who am I and who are we? In the era of globalization, the emerging problem of identity implies, first of all, personal identity, that is, the formation of stable ideas in a person about himself as a member of a community, and cultural identity, which gives rise to a sense of self-identity among people, allowing them to find their place in the international space. In other words, the basic element of the identity of any nation is a certain semantic integrity, which is perceived as a characteristic of the nation. It is this integrity that determines the connection of the entire system into a single whole. Thus, it is impossible to change identity without changing its basic idea. However, if the “main idea” is eroded, no identity can survive. Investigating this problem, A. Toffler wrote that in the modern world “...millions of people are searching for their identity or some kind of magical means that would help them regain their personality, would instantly give them a feeling intimacy or ecstasy wo-



uld lead them to a “higher” state of consciousness.” Many people have lost their identity, their “self”, even though they have a huge choice of potential sources of identification, identifying themselves with someone or something [2, 66-76]. S. Huntington in his classification gives six types of identity:

- 1) cultural - national, clan, religious, linguistic, civilizational, and tribal affiliation;
- 2) political – ideology, interest groups, state interests, political and factional;
- 3) ascriptive – blood relationship, age, race, and ethnicity, gender;
- 4) social – social status, friends, colleagues, teams, clubs;
- 5) territorial - immediate environment, climate zone, city, village, region, province;
- 6) economic – economic sectors, profession, work, position, states, trade unions, work environment, classes, industries [10, s. 12-16].

However, in practice, all this is not always manifested to the proper extent. The definition of identity took a central place in E. Erikson's research. According to his point of view, the most important role in the process of identity formation is played directly by a person's attitude to the social environment around him. During this process, an increasing variety of social experiences, including recognition and evaluation of others, personal qualities develop thanks to the cultural means that the individual receives from the cultural set of his social circle, thereby becoming equal to the rest of its members, but at the same time maintaining his originality. As a result of changes in the sociocultural conditions of a person's existence, there is a loss of the previous one and the need to form a new identity. Sometimes this leads to strong personal upheaval and even “loss of self” as an extreme expression of the phenomenon of loss of self-identity [1, s. 215].

Based on the above, we can conclude that national identity can be defined as the basic idea and image of the world given to us by history and national consciousness, based on which the consciousness of society functions at a given stage of its development, and therefore this idea and image of the world are acceptable to the majority. Identity allows you to answer the question about the essence of your nation, people, and its place and role in world history, as well as the prospect of existence in ideal forms. Developing and changing as a result of historical transformations, national identity represents a certain stage in the growth of national self-awareness. So, we can say that identity is a relatively closed system of views, as a result of which, on the one hand, it is quite stable, and on the other, the dynamics of the development of its habitat, which consists of the external and internal life of the nation, entails certain changes in this system. The connection that arises between the elements of identity is quite strong, as a result of which the replacement of at least one of them with a new one leads to the need for its significant correction, and sometimes even complete replacement. Identity presupposes the process of understanding by a person, as well as by the community as a whole, of his place occupied in both the social and natural world, the division into “us” and “strangers”, the formation by the individual of that circle of people with whom he has close relationships and consciously equates himself with them, as well as the social spectrum to which he opposes. In the process of identity formation, cultural and psychological aspects play a paramount role. This is because identity is a person's understanding that he is part of a whole. One of the most important conditions for the formation of identity is the assimilation of norms and values of a certain, so-called. “their” sociocultural community, which is possible only based on their opposition to another (“alien”) normative value system, as well as the presence of a person's real idea of the surrounding reality, which makes it possible to find one's place in it. However, in the context of globalization, this becomes very difficult. On the one hand, globalization implies the objective process of creating and further developing a single global financial and economic space based on new and, as a rule, computer technologies. However, despite this, the so-called. “ideologists” of globalization associate it with the process of “blurring” cultural and national boundaries between different states, with the universalization and homogenization of the world.



MAIN PART

It is necessary to record, on the one hand, the trend of increasing diffusion of identity, its incompleteness in the form of protracted searches for oneself, the impossibility of self-determination, and on the other hand, the variability of the processes of transformation of the discourse of identity, manifested in the forms of fanaticism, extremism, and fundamentalism. Quite well-founded judgments that “modern civilization is at a critical stage of its development,” caused by intensive changes in the field of technology, the nature of scientific and technological progress, which contribute to the radical renewal of the subject environment in which human life directly takes place, turn out to be devoid of alarmism. In the conditions of the emergence of a post-modern (information) social order, a person increasingly finds himself in a situation of “axiological rhizomorphism”, caused by the acceleration of socio-cultural and technological changes, leading to the instability of life guidelines. Given this, V. A. Yemelin notes that “among the main reasons for the difficulties of self-identification, one can highlight the worldview reasons implied by the postmodern culture in connection with the dominance of the principle of relativism, which automatically calls into question the very possibility of preserving certain, stable and shared values in society, and the reasons technological nature”. In the situation of reinterpretation of basic and formation of new ideological universals that determine the categorical structure of consciousness, the problem of finding and justifying constructive strategies for the development of society and culture against the background of the transformation of traditional identification matrices and the genesis of new ideological and value orientations becomes relevant.

Significant changes occur in the structures of identity itself, caused by the critical state of culture and people in conditions of deformation of traditional systems of sociocultural regulation. In this case, we are talking about the phenomenon of confused identity “in the virtual culture of information post-industrialism,” which, in turn, “is increasingly acquiring the features of an eclectic, mosaic identity, which is more consistent with the postmodern culture and makes it easier for a person to find his identity authenticity, life strategies, and meanings”. In his concept of the sociodynamics of culture, A. Mol interprets this process more broadly - as the displacement, under the influence of mass media, of the traditional humanitarian culture of the past by modern mosaic culture. One of the important differences between classical humanitarian culture and modern mosaic culture is that the first is the result of a rationally organized process of cognition, as a result of which a “screen of knowledge” is formed, implementing methods of perception and setting the structure of thinking and activity, while the second is produced “statistically” under the influence of a permanent disordered flow of information transmitted by the media and communications. “The “screen of culture,” notes A. Mol, “today no longer looks like an ordered network of primary and secondary features, similar to a web or fabric. Scraps of thoughts are grouped according to the whim of everyday life, which overwhelms us with streams of information, from which we select individual messages at random. The “screen of knowledge” can now be more likened to felt (a mixture of particles of knowledge, scraps of meaning)”.

The process of globalization of the modern world community is accompanied by tendencies towards erasing differences between social groups and nations, homogenization, and getting rid of values, rituals, and traditions characteristic of national cultures. Due to the deprivation of national cultures of traditional mechanisms for the formation and dissemination of cultural values, they lose the ability to reproduce themselves, which entails cultural homogenization, which is often called “McDonaldization” or “Coca-colization”, because McDonald's and Coca-Cola are one of its characteristic symbols.

The main conductors of cultural globalization are transnational corporations with global production systems and information magnates who control information and communication networks. It is necessary to clearly understand that global communications have created a global market, the essential feature of which is competition, not between goods or services, but between ideologies,



meanings, and values. Interested in the constant growth of profits, transnational corporations everywhere, throughout the world, broadcast cultural, ideological, and political symbols and standards, thereby creating artificial needs among the population, which in turn greatly simplifies the imposition of various, sometimes unnecessary, goods and services.

There is an active and quite aggressive spread of values called “Western”, which are not associated with the rich history of Western Europe, which has evolved over centuries but has been replaced by consumer “Westernized” values, aimed at creating a person who seeks to satisfy mainly his material needs and at the same time reducing their spiritual needs to the level of elementary entertainment, pleasant pastime, and leisure. To gain global leadership, the United States began to actively use the intellectual power of scientific and cultural centers, universities, associations, foundations, and PR companies to spread certain cultural stereotypes throughout the world. Undoubtedly, Hollywood is one of the largest centers for the dissemination of certain values, which is engaged in the production for sale of values and meanings both in the sphere of mass culture and in the sphere of ideology and politics. The goal of the agents of globalization is the destruction of the symbolic capital of nations that has developed over centuries and generations, its cultural devastation, as well as its maximum manipulation and management. There is a flood of television and media with “global” values and meanings, the main mission of which is to gradually displace and replace traditional values, destroy national self-identification, and transform people from citizens of their state into “citizens of the world” who are more easily controlled from a single center. One of the ways to “adjust” national identity is through advertising, dissemination of mass culture products, and changing educational standards. Undoubtedly, the level of development of education in the country and its correspondence to the level of development of science and technology throughout the world has a direct impact on the progress of society. However, when striving to become familiar with the latest technologies, one should not forget about the dangers of standardization of education, homogenization, and rejection of one’s own national and cultural specificity. Among other things, the spread of values of rigidity, individualism, and egocentrism, which are greatly facilitated by the products of mass culture, has a negative impact.

American popular culture is still considered the source of most threats to the national cultures of countries around the world/Europe, and the cultural dominance of Hollywood is often understood as a threat to the survival of the European/local film and television industries. This reflects discourses on cultural and media imperialism that are out of fashion these days due to the current trend of globalization and the need to understand it as an opportunity for the promotion and affirmation of different cultural identities. Consequently, in practice, glocalization is used as a new mixture, which is a combination of the words “global” and “local”, as proposed by Ronald Robertson, one of the founders of cultural globalization theory and research. In his opinion, and as explained by Anthony Giddens and Malcolm Waters, the global and the local never cancel each other out, i.e. Globalization as a process is always connected with the process of localization. This means that the local should be understood as an aspect of the global. The revitalization of local cultural identities in various parts of the world is also a consequence of the consequences of globalization since expansion and supranational trends in world processes create at the same time new pressure on local autonomy, the expression of traditional values, cultural creations, and productions of national cultures and identities, their mutual representation and exchange on the global cultural stage.

Glocalization as a new discourse simply tries to explain both sides of the same process of globalization and give a new definition of global culture, specifying the main position of the theory of culture. Namely, it is absurd to think that we can understand the modern world with all its disturbances and deviations, without taking into account what has been said in the key words - cultural politics, cultural differences, and cultural homogeneity. Globalization at the same time means universalism and particularism, and not Americanization or Europeanization. Transnationalization in intercultural communication redefines cultural identity as the enrichment of its content and the addi-



tion of universal values with the characteristics and development trends of various cultures of the world. That is why both discourses are interdependent. Globalization and cultural identity should not be opposed as completely different, mutually separated, and independent phenomena [14, s. 352-359].

In the current crisis, identity paradigms are being integrated into a broader process of change that has shaken the belief systems that previously seemed to give people some stability. Stuart Hall notes that theories of identity have collapsed and identities are in the process of disintegration as a result of cultural homogenization and the "postmodern-global" logic resulting from the process of globalization.

As Claude Dubart (2011) points out, crisis is not only caused by the transition from one economic cycle to another, but is also associated with new ways of living together in the world that highlight preconceived notions about the other, the self, and the world itself. Moreover, it is the acceptance of the "other" that defines the beginning of the ethical dimension, as stated by Umberto Eco (1998).

In the process of cultural globalization, a major role is played by the cosmopolitan culture of the transnational business elite, called the "Davos culture," and its analog, called the "club culture of intellectuals" (P. Berger), which has developed in the international intellectual sphere [1, s. 215]. Because in reality only those who have obeyed the Western "rules of the game" can achieve success in the modern world, the representatives of these cosmopolitan structures can rightfully be considered representatives of "yuppie internationals", whose representatives speak English fluently and behave accordingly and dress, work and rest, and to some extent even think in English. However, the idea that in such cultural communities, everything is so simple is a delusion. Quite a large number of the so-called "club intellectuals" and "Davosians" are so Europeanized only "in public," in society, but in reality, in their private life, "at home," they remain true to their traditional attitudes. This trend of cultural globalization is usually called saturation, which is understood as cultural adaptation, which is a merging of the local and the universal, ensuring step-by-step "saturation" of the local culture with certain unified elements in the change of generations. When analyzing this trend, a necessary condition is not to lose sight of the fact that the process of globalization presupposes a break in the types of social time, one of which manifests itself in the broad masses of the population, and the second in the elites. The masses and elites penetrate the global world at different speeds, and quite often, the more the space of the elites globalizes, becoming more mobile and open, the more the space of the masses is localized and divided into segments [9, s. 619-632].

Such directions of cultural globalization as "glocalization" are becoming more and more obvious. This definition was formulated and introduced into scientific use by the English sociologist R. Robertson as a result of the merger of words such as "globalization" and "localization." The essence of glocalization is that representatives of local cultures, caught up in the process of economic globalization and seeking to gain material benefits from it, actively try to defend their cultural identity and do not want to join the values of other cultures (primarily Western) [2, s. 66-76]. Rapidly moving from the least developed regions, such as the Middle East, Southeast Asia, and Africa, to the large cities of Western Europe, immigrants bring with them their cultural baggage to their new places of residence - traditions, language, national culture, religion. Living in large cities and striving to gain access to material wealth, they do not want to accept the cultural characteristics of these countries, which often causes a negative reaction from the indigenous population. Thus, the local is gradually turning into the global; however, this does not solve the problems of international interaction, but, on the contrary, only creates new sources of tension.

It becomes clear that soon, migration and economic globalization will only increase, but in the current conditions, it is extremely important to preserve the cultural identity of nationalities, and nations, as well as cultural diversity in general. Recently, this problem has become acutely recognized by the world community, as evidenced, for example, by the adoption of the "UNESCO Universal



Declaration on Cultural Diversity” by the 31st session of the UNESCO General Conference, which states that cultural diversity is necessary for humanity, just like living nature needs biodiversity. In this context, it stands as the common heritage of humanity and must be recognized and secured for the benefit of present and future generations. The Declaration also states that the guarantee of cultural diversity lies in the pluralism of the media, freedom of expression, multilingualism, equal access to scientific and technological knowledge, in particular in digital form, to opportunities for artistic creativity, as well as ensuring that all cultures have the same access to means of dissemination and expression of ideas. According to the Declaration, one of the main factors in the balanced development of humanity is the preservation and maintenance of cultural identity [10, s. 12-16].

Unfortunately, in practice, solving this problem is a rather difficult process, since nations and the state, on the one hand, must try to keep up with the development and implementation of new technologies and scientific and technological progress, in other words, keep up with the times, and with on the other hand, not to lose their cultural identity and not turn into an amorphous homogeneous mass, capable of being content only with the notorious products of mass culture. Rejection of one's traditions and blind imitation of the experience of advanced high-tech countries of the West and the United States are not capable of yielding positive results. This opinion was also shared by the famous Western thinker of the 20th century. Claude Levi-Strauss, wrote that it is quite difficult to imagine how one civilization could use the way of life of another, other than by refusing to be itself. In reality, attempts at such a reorganization led to one of two scenarios: either disorganization and destruction of one of the systems - or an original synthesis leading to the emergence of a third system, which cannot be reduced to either of the two existing ones [12, s. 61-62]. In the modern world, the successful development of any state directly depends on the ability of its intellectual elites and political leaders to maintain an optimal balance between preserving cultural identity and at the same time joining the advanced achievements of world civilization. Asian countries such as Japan, China, Malaysia, India, South Korea, etc. are coping with the greatest success in solving this difficult task. The listed states are associated with the opposition to the “McDonaldization” of culture, the desire to preserve their cultural identity and resist the pressure of Westernized values of mass culture. As for the economic sphere, these countries, on the contrary, strive, and quite successfully, to take leading positions in the world. Over the past twenty years, there has been quite an active debate about the so-called “Asian values”, started by Lee Kwan Yu, the Prime Minister of Singapore, and the Prime Minister of Malaysia, Mahathir Mohammed. Representatives of these countries included in the list of such values harmony and order, absolute loyalty to the family, frugality, the priority of the collective over the individual, those in power, and respect. Of course, the very interpretation of “Asian values” is rather conventional, but this is a clear attempt to contrast them with “Western values,” thereby proving the lack of universality of the latter.

Thus, even though the process of globalization is intensifying, the number of countries in which interest in national traditions continues to prevail. Mixed marriages, interethnic contacts, and mass movements of people (migration) also contribute to the interaction of cultures. A harmonious combination of cultures will occur only with their correct interaction, that is, without the threat of loss of cultural identity for one of them. After all, preserving cultural diversity is one of the most effective ways to achieve social integration. The specific features of various ethnic groups are most fully preserved in rural areas and the life of the middle strata. In cities, as a rule, a global, ethnically neutral culture predominates. Supporting the specificity of ethnic groups in cities mainly reaches the level of preserving the characteristics of preparing traditional food, which in turn leads to certain material costs or the personal participation of women in the preparation of national seasonings for dishes that are not produced by industrial enterprises. To some extent, the preservation of the specificity of ethnic groups can be traced to the distribution of family responsibilities and intrafamily relationships in general.



The problem of preserving national identity is directly intertwined with the problem of cultural management. It is necessary to try to force young people to show interest in folk culture (dances, songs), as well as support their own culture and language, which as a result will contribute to the development of national identity. Artificially increasing cultural differences between ethnic groups is not the goal of actions aimed at preserving national characteristics [2, 74]. Preservation of national characteristics and ethnic specificity is an important component for the further harmonious development of Azerbaijan, its multinational composition is, therefore, one cannot ignore what has been formed over the centuries [6, s. 91-92].

When considering the problem of the influence of globalization processes on cultural identity, it is necessary to mention that recently in the literature there has been an increasingly active discussion of the possibility of the emergence of the so-called "multicultural identity", which involves helping an individual to go beyond the boundaries of his culture in such a way that he does not feel like a stranger in different cultural conditions. However, as a result of creating a multicultural identity, if it is at all possible, a problem inevitably arises: on the one hand, the right to cultural differences must be preserved, on the other hand, to create a multicultural identity, multicultural values must exist. Given the above, the question is inevitable: what kind of values can be classified as multicultural, and is it even possible to claim that they exist? It can be stated with a high degree of confidence that at this stage of human development, it is too early to talk about the creation of a multicultural identity, since the process of globalization in a large number of the population causes only a desire to preserve and protect their cultural values, and not the need to achieve value homogeneity. Pluralization of identity can be traced mainly in the sphere of functional activity. The list of people who are actively mastering the English language and computer technologies is growing, allowing them to realize themselves as individuals in a modern globalized society. However, traditional values, their historical past, and religious worldviews still actively influence the formation of deep layers of identity. Manifesting a sense of national pride while respecting other peoples, preserving one's spiritual values and cultural traditions, and promoting them in the world should become the basis of cultural identification in the modern world.

Thus, globalization is trying to break national identity and dissolve it in global processes of democratization, standardization of culture, economization, universalization of values, and informatization. In turn, national identity challenges globalization raises the level of nationalism within national communities and divides these communities into separate constituent elements - subnational communities. According to prominent sociologists H. Honker and R. Robertson, at this stage, globalization is building certain global boundaries in which ethnic communities, regions, civilizations, and nation-states can adjust and change their identity and history.

The transition from a humanitarian type of culture to a mosaic one, accompanied by fundamental changes in the structure of thinking - the transformation of its cognitive and value components - is a prerequisite for the genesis of identification models oriented toward ultra-individualism and prosumerism, which involve the construction of micro-identities and corresponding strategies life activity. Under the influence of modern information and communication technologies, identity, contributing to social confrontation, is increasingly fragmented [5, s. 47]. This creates the prerequisites for the genesis of crisis phenomena in the system. As M. S. Gusetsova notes in this regard, "the digital environment contributes not only to subjectivization but also to prosumerism... self-creation of identity, life world, digital environment; in the movement from consumption to production, subjects create the content of network reality. Being a creator and actor on the network, the subject transfers this style into everyday life. Prosumerism strengthens internal loci of control ranging from the construction of identity to the improvement of the life world and digital environment to suit interests and needs" [3, s. 39-40].

With the change in the type of culture and, accordingly, the ways of thinking, perception, and practical activity of a person, identification models are also significantly transformed in the direction of their fragmentation and mosaic. So, "Z. Bauman... singles out its fluidity as a key characteris-



tic of modernity and connects it with the reflectivity of identity. In conditions of instability and ephemerality of the surrounding reality, the individual is forced to constantly recreate his “self” to adapt to it, and this is a forced measure, and the constant transformation of identity requires a lot of effort, time, and money. W. Beck... develops the ideas of the connection between reflexive individualization and the process of globalization, reflexivity, and individualization, emphasizing the trend of individualization in modern society, which is defined as the result of the influence of globalization and risks” [8, s. 22-23].

Currently, there is every reason to assert that under the determining influence of technical and technological progress, traditional models of identification are significantly changing, and the threat of both de-identification and pluralization of identification strategies is increasing. A virtual or network identity appears a multidimensional, polystructural model of identification based on the post-modern principles of decentration and rhizome, and there is an objective complication of acquiring identity in the conditions of value-normative pluralism and mosaic socialization strategies. Under the influence of the digital transformation of society, accompanied by the integration of sociocultural systems and cultural traditions, the question of their status in the development of the modern globalizing world is becoming increasingly acute. Digitalization, on the one hand, acts as an integrating principle, on the other, it causes an even greater split in society and gives rise to new forms of inequality and confrontation. It is important to understand that “the development of the information society is accompanied by a deepening tendency towards its atomization, which is consistent with the postmodern paradigm, reflecting the current state of radical plurality and eclecticism of Western culture. <...> In this regard... it is more correct to speak... about the atomization of society, which, under the conditions of informatization, acquires a trans social character, that is, it permeates all its structures and spheres of implementation” [11, s. 53].

Digital transformation, inherent in the processes of formation of the information society, causes a crisis of identification matrices and patterns.

CONCLUSION

So, modern society, developing, is turning into a postmodern or global society. Globalization, understood as a twentieth-century phenomenon, brings speed to everyday life. In the field of cultural interpretation of the phenomenon of globalization, the main attention is paid to the alienation of cultural values and traditions of the nation, the elimination of cultural differences, and the unification of standards.

As Giddens writes, globalization represents collective action and distant living in separate worlds that are divided nationally and religiously, in terms of personal characteristics and values. According to Held (2003), globalization can be understood as the expansion, deepening, and acceleration of world interdependence in all aspects of modern social life, from culture to crime, from finance to spiritual life.

According to the Indian philosopher Karan Singh, in matters of globalization, along with political and economic elements, the cultural factor is of great value, in which he focuses on the educational component [13]. According to him, a global society needs heterogenization instead of homogenization of culture. The implication of this is that each civilization will make a special contribution to the rich mosaic of development of global society [15, s. 46].

The identification strategy, based on a certain cultural tradition, its invariant structures, and stereotypically reproduced standards are increasingly perceived as a form of violence against a person, a manifestation of “symbolic power”, understood as “the power to produce and impose categories of perception of the social world”, i.e., support a “legitimate vision of the world” [16, s. 20-23]. It is thanks to the functioning of the cultural tradition that it became possible to reproduce a “legitimate vision of the world”, constituting acceptable forms of individual and collective identity. The symbolic power of post-modern culture, permanently modernizing and transforming, is exercised,



as P. Bourdieu showed, primarily through school and other institutions of socialization - the university, the leisure sphere, advertising, TV, the media in general - through the "imposition of categories of thinking that we spontaneously apply to everything that exists in the world" [16, s. 25]. Identification strategies, reproduced through socialization, significantly move away from their primordial, generic dimensions and, with the help of ideological instruments of symbolic power, acquire in the culture of post-modernity the character of artificially constructed ones, representing personally significant value orientations and ideological meanings.

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MƏDƏNİ QLOBALLAŞMA VƏ MƏDƏNİ KİMLİK

M.T. Nabili

Son bir neçə onillikdə identiklik probleminə maraq müasir cəmiyyətlər üçün xarakterik olan fərdlərin ənənəvi sosiallaşma formalarının deformasiyası prosesləri, kütləvi kommunikasiyaların sürətli inkişafı və informasiya axınlarının eksponensial artması ilə əlaqədardır. Bu hadisələr çox vaxt yerli, qapalı sosial-mədəni aləmlərin hüdudlarını pozan amillərdən birinə çevrilir. Beləliklə, identiklik matrislərinin təmsil formaları və onların parçalanması dəyişir. Bu baxımdan yeni tipli cəmiyyətin - çoxölçülü identikliyin qurulmasına, ultra-fərdilik və postideoloji reallığın qurulması strategiyasının həyata keçirilməsinə yönəlmiş - informasiya cəmiyyətinin formalaşması şəraitində insanların ənənəvi identifikasiya formalarının transformasiyası problemi aktual görünür.

Açar sözlər: *mədəniyyət, qloballaşma, identiklik, qlokallaşma, dəyərlər*

КУЛЬТУРНАЯ ГЛОБАЛИЗАЦИЯ И КУЛЬТУРНАЯ ИДЕНТИЧНОСТЬ

М.Т. Набили

Интерес за последние несколько десятилетий к проблеме идентичности обусловлен характерными для современных обществ процессами деформации традиционных форм социализации индивидов, стремительным развитием средств массовой коммуникации и экспоненциальным ростом потоков информации. Данные явления часто становятся одним из факторов разрушения границ локальных, замкнутых социокультурных миров. Таким образом, изменяются формы репрезентации идентификационных матриц и их фрагментации. В связи с этим в условиях формирования нового типа общества – информационного, ориентированного на выстраивание многомерной идентичности, ультраиндивидуализм и реализацию стратегии построения постидеологической реальности, – актуальной представляется проблема трансформации традиционных форм идентификации людей.

Ключевые слова: *культура, глобализация, идентичность, глокализация, ценности*