

PATRIOTISM AS A BASIS FOR NATIONAL-STATE IDENTITY IN THE CONDITIONS OF GLOBALIZATION

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Abstract

Purpose of the article: clarify the meaning of the concept of "patriotism", reveal the main challenges of the globalization of national state identity, and develop a mechanism to counter these challenges. The analysis revealed the main dimensions of patriotism and found that in the context of globalization, the sociocultural dimension, which manifests itself in the form of a national-state and cosmopolitan identity, acquires the greatest relevance. Globalization is interpreted as an objective-subjective process, in which the global flows and institutions that initiate the processes of deterritorialization, transnationalization, internationalization and de-identification act as an objective basis. and the subject is the forces interested in its results: the world elite, represented by financial and industrial corporations, owners of TNCs, etc. The subject of globalization seeks to reformat the identity of the population from a national state to a cosmopolitan one. The tool of such reformatting is the ideology and practice of Westernism. To resist such reformatting in order to preserve its national-state identity in the context of globalization is possible only on the basis of the ideology and practice of patriotism. In this connection, national states are faced with the task of opposing the striving of the world elite to form a cosmopolitan identity, opposing this striving to the construction of patriotism on the basis of national-state identity. The construction of such an identity should be carried out on the basis of the design of the image of the Motherland, widely applying information and communication technologies. Special emphasis in this process should be given to national cultural traditions, using historical memory, in which, in the minds of the population, significant historical events associated with national successes are imprinted. As a mechanism, you should also use visual tools that create a visual image of the motherland. These can be monuments of past glory, the national emblem, the flag and other attributes of national statehood. The final result of this design should be the creation of an attractive brand of the country, as a country with high economic, political and cultural achievements.

Keywords: globalization as an objective-subjective process, information and communication technologies, sociocultural dimension of identity, westernism, de-identification, transnationalization, patriotism as a spiritual and moral value, social construction, image of the Motherland.

1 INTRODUCTION

In the modern era, the world is undergoing major transformations due to the increasing process of globalization. In this process, all spheres of public life are transformed. Globalization is primarily associated with the process of deterritorialization, which leads to the spread of new forms of non-territorial social activity and interaction. The process of deterritorialization leads to the relativization of the national state as a subject

of legal regulation, due to the fact that in the process of globalization, non-territorial, supranational structures for regulating social life are formed, the identification boundaries between national and supranational norms are blurred. The consequence of the globalization process is the standardization and unification of culture, which pose a threat to the cultural identity of peoples and states. In the field of intercultural interaction, integration, universalization of ideas, lifestyles, values of various peoples and cultures is carried out. These processes often give rise to a crisis of national state identity, weakening of the individual's sense of belonging to a particular state, society and culture. Thus, it can be stated that the process of globalization is associated with a gradual change in the vector of world development from national to international. In the modern era, the process of globalization is developing on the basis of information and communication technologies, which "bring" the global world to everyone who has access to the Internet. Due to this, sitting in front of the monitor, at any point in space, the individual feels his connection with the life of the entire planet. The processes of deterritorialization, transnationalization, internationalization and de-identification have placed on the agenda of all countries and peoples the problem of protecting national interests. Only countries that have a high level of patriotism can resist these processes in order to preserve their national and state specifics in the context of globalization. To solve this problem, various technologies are being developed. In the scientific literature, the problem of patriotism is inextricably linked with the problems of nationalism. Such an approach is demonstrated in their studies by B. Anderson (Anderson, 2016), E. Gellner (Gellner, 1991) and E. Hobsbaum (Hobsbaum, 2000) defending the point of view that states and nations are purposefully socially constructed by the country's intellectual elite, and patriotism is the main mechanism of such social construction. In this methodology of social construction, patriotism is viewed as purposefully formed political faith. In our opinion, despite the fact that the authors of this concept somewhat exaggerate the role of national elites in the formation of nations and states, as well as in the design of patriotism. In the modern information society, in connection with the development of information and communication technologies, the methodology of social constructivism in the formation of patriotism has heuristic significance.

Objective of the article: on the basis of clarifying the meaning of the concept of "patriotism" and clarifying the challenges of the globalization process of national-state identity, reveal the mechanism of social construction of patriotism.

2 METHODOLOGY

The study used a civilizational approach that allowed us to comprehensively analyze the phenomenon of patriotism, as well as the methodology of social construction, which allowed to interpret patriotism not only as an individual's natural feeling of love for the Motherland, but also as a result of purposeful activity in its formation, with extensive use of information and communication technologies and national cultural traditions. The civilizational approach and the methodology of social construction contribute to clarifying the mechanisms by which the processes of identification of the individual with the nation as a sociocultural community take place in modern conditions and the formation of the image of the Motherland as an object of patriotism is possible.

3 RESULTS

Let's start with clarifying the concept of "patriotism". As is known, etymologically, the term "patriotism" is derived from the Greek "patriots" - "patra", which means "kind", "compatriot", and the Latin "patris", which means devotion to one's kind, homeland, fatherland. However, the relationship to the family, homeland, fatherland has many dimensions. The first is emotional and sensual. In everyday life, there is a psychological approach in the interpretation of patriotism, in which patriotism is understood as a sublime-emotional attitude towards the Motherland, manifested in the form of love for one's native nature, homeland, home. The psychological interpretation of patriotism for the analysis of social being of patriotism is not very productive. Axiological and activity approaches are more productive. From an axiological position, patriotism is interpreted as a subject's value attitude toward the Fatherland, the Motherland. At the same time, patriotism acts as one of the highest spiritual and moral values of a person, integrating other higher values. Patriotism as a spiritual and moral value, is aimed at serving the Fatherland in human-accessible forms. As a spiritual and moral value, patriotism is a steady sociocultural phenomenon that cannot arbitrarily and instantly arise and disappear, since a person's stay in the system of social relations occurs throughout his life. The core principles of personality are the core of patriotism as spiritual and moral values: love for the Fatherland, a commitment to serving it, and a desire to preserve the traditions and customs of their ancestors. Psychological and axiological approaches to patriotism are integrated in the activity approach, in which patriotism is interpreted as one of the highest, most significant feelings and significant spiritual and moral values. From the point of view of the activity approach, patriotism, as a feeling and as a spiritual and moral

value, is not limited to love for the Motherland, but induces a person to take active actions in its interests. It follows that patriotism as a sociocultural phenomenon is characterized by a high level of personal development and manifestation in various spheres of public life by its active work for the good of the Motherland. By its nature, patriotism, as a sociocultural phenomenon, acts as a necessary attribute of the viability of society, the source of its existence and development. A significant role in the life of society is played by the ideological and political dimension of patriotism. As an ideological and political dimension, patriotism should be viewed as an ideological construct, a transformed form of political ideology. According to A.A. Radugin, the main task of ideology is to develop meaningful social values and ideals, the efforts of people should be directed to the realization of this. Based on this approach, ideology can be defined as "a set of ideas, values and ideals expressing a certain social goal, which, having mastered the masses and organizing them, turns into a powerful material force capable of both destroying rotten social orders and consolidating new ones." (Radugin, 2010, p.90). As an ideological construct, patriotism is a means of legitimizing power, based on the formation of the socio-political identification of the population of the country. And, therefore, it serves as an ideological basis for the effective functioning of state institutions. Patriotism acquires such social functions as a result of the identification of the Motherland and the state. Such identification occurs through the use of the idea of state power, which is interpreted as the ability to exert influence of a state on international relations due to its economic, political, military and spiritual power. Another, opposite form of interpretation of patriotism is the identification of the country with the Westernized world.

A significant dimension of patriotism is its sociocultural dimension, manifested in two forms: national-state and cosmopolitan identity. We clarify our understanding of the concept of "identity". Identity "(from the English. Identity) is a multi-faceted phenomenon that has a complex structural organization and performs both individual psychological and sociocultural functions in social interaction. In its psychological aspect, identity is the property of an individual to be self-identical, despite changing social situations. In this aspect, it appears as a result of the awareness of the personality itself as a unique, different from other personalities unique features. In the social aspect, identity is formed on the basis of the individual's awareness of his identity with one or another ethnos, gender, professional group, society. It is also necessary to highlight cultural identity. In the semantic fields of culture containing values, traditions, language forms, benchmarks of behavior. In this sense, the main role of cultural identification is to carry out cultural self-determination of this or that of a subject, based on identification of the subject of their socio-cultural "self". The cultural self-determination of the subject is organically linked with the active interpretation of cultural development models that represent other communities and correlate themselves with them.

An important role in the phenomenon of identity is played by its socio-psychological aspect, which can be revealed on the basis of an analysis of mentality. The mentality is a deep socio-psychological structure in which the generation, preservation and reproduction of national cultural identity takes place. One of the important characteristics of mentality is sustainability, on the basis of which consistency in its functioning is carried out. Sustainability should be interpreted as the ability of mental attitudes to withstand, aimed at their destruction, external influence. Recognition of the stability of mental attitudes does not mean the approval of the idea of their absolute immutability. The mentality in the historical sense is a living phenomenon that undergoes various transformations.

In the scientific literature it is shown that in the social interaction manifests a lot of identities: individual group, local, supra-local, etc. Each individual, social group and community are carriers of a set of identities, some of which remain relatively unchanged, while others are updated due to changes in their living conditions.

From the standpoint of constructivist methodology, according to B. Anderson, "identity should be viewed as individual and group constructs — verbalized attribution to" imagined communities ", defined by previous education, educational and cultural baggage and the current environment: political landscapes, information and cultural spaces in which individuals and groups are forcedly placed and in which they exist "[1.].

Having specified our understanding of patriotism and identity, we will clarify the main challenges of the globalization process of national-state identity and try to discover the mechanism of social construction of patriotism.

Globalization is an objectively subjective process. According to D. Bloom and W. Hedetoft, globalization, from the point of view of objective content, is a "process of intensifying transnational flows, leading to a change in spatial and social relations" (Blum, 2008, p.1).

In the scientific literature, globalization is considered as the leading factor in threatening national cultural identity for the population of many nations of the world in the 21st century. According to the American

political scientist S. Huntington, as a result of the development of the globalization process due to the openness of the borders and the growth of migration flows that contributed to the formation within the national states of foreign cultural diasporas who did not want to integrate into the national culture, "identity crisis, seized all major states of Europe, Asia and America, in which there is a process of fragmentation of national identity, and which "had to give way to identities by subnational, group and religious" (Huntington, 2004, p.36).

Globalization, as noted above, is an objectively subjective process. The objective basis of the globalization process is the global flows and institutions. The subject of globalization is the forces interested in its results: the world elite in the person of financial and industrial corporations, owners of TNCs, etc. The world elite seeks to reform the identity of the population from a national state to a cosmopolitan, to form a kind of "cosmopolitan patriotism." The instrument of such re-formation is the ideology and practice of Westernism, aimed at establishing a new world order, according to which the right to dictate the will and control of the world should belong only to the subjects of westernization. According to the Russian philosopher Yu.D. Granin, "in the modern world, the intellectual, political and cultural challenges of national identity come from purposefully developing global economic, political and informational-cultural (symbolic)" violence "that powerfully forms new — transnational (cultural and political) identities and reanimates old archaic (subnational , mythopoetic, religious) identification "(Granin, 2017, p.41).

National states are faced with the task of opposing the desire to form a cosmopolitan identity, opposing this desire with the construction of patriotism on the basis of national-state identity.

Designing such an identity should be carried out on the basis of constructing an image of the Motherland, cultivating local cultural traditions and using information and communication technologies. As a mechanism, you should also use visual tools that create a visual image of the motherland. These can be monuments of past glory, the national emblem, the flag and other attributes of national statehood. The final result of this design should be the creation of an attractive brand of the country, as a country with high economic, political and cultural achievements.

4 DISCUSSION

The study of the problem of patriotism in the historical and philosophical process has a long tradition, the beginning of which dates back to the era of antiquity, when patriotism was considered the most important moral duty of members of society. In the era of the Enlightenment, the problem of the link between patriotism and politics, which was analyzed in detail by the philosophers of that era, focused on the need to form civil patriotism. In German classical philosophy, the understanding of the problem of patriotism was carried out by G.V.F. Hegel and Im. Kant. So, G.V.F. Hegel developed the idea of the dependence of patriotism on the feeling of trust of citizens to the state and Im. Kant - about the relationship of patriotism and cosmopolitanism.

It should be noted that the development of the concept of patriotism in modern Western literature is organically connected with the problems of nationalism, which E. Gellner, B. Anderson and E. Hobsbaum studied in their works. Based on the methodology of social construction, they sought to substantiate the idea that nations as social communities are purposefully constructed by their intellectual elite, and they called patriotism as a mechanism for such construction. In our opinion, the constructivist methodology in the study of patriotism in connection with the development of information and communication technologies is relevant, although this concept exaggerates the role of elites in the formation of nations and the design of patriotism.

The problem of patriotism for nation-states has intensified in the era of globalization. Globalization as a social process is interdisciplinary. Representatives of various branches of knowledge seek to explore this phenomenon from the standpoint of the subject and method of their science. In the socio-humanitarian literature there are a sufficient number of serious works devoted to various aspects of the process of globalization. Globalization as a world-historical process, was studied by Western scientists J. Underhill, A. Appadurai, Z. Bauman, U. Beck, P. Berger, J. Williamson, J. Derrida, M. Castells, S. Lasham, M. McLuhan, E. Markgrew, S. Hatington, D. Held, F. Schlesinger and other authors. In the works of Russian scientists A.V. Buzgalin M. Golansky, M.G. Delyagina, V.L. Inozemtsevi, G.F. Fisher globalization was associated with the development of world economic relations in the world capitalist system. In the studies of F. Braudel and Him. Wallerstein's globalization is estimated from the standpoint of their theory of the world system. Based on this theory, F. Braudel and Him. Wallerstein develops a "theory of dependence", in which globalization appears as the process of forming a unified system of the world economy, which is based on economic and social inequality, as well as on the global division of labor and the interdependence of national economies.

Questions of the formation and change of identities in the era of globalization were considered by B.

Anderson, E. Balibar, M. Billig, P. Berger, Im. Wallerstein, T. Lukman, I. Neuman, J. Habermas, E. Erickson. These authors, as a rule, give a positive assessment of globalization as a form of manifestation of the tendency of countries to unite, to integration. Along with a positive assessment of globalization, a negative attitude to this process arises and is widely spread in order to save the specifics of national cultures and the peculiarities of the historical and ethnic identity of peoples and countries. In this series of recent works, one can single out studies of such authors as Beck U., Brzezinski 3, Bledso U., Buldakov SK, Wang Chi Tsai.

The process of globalization is accompanied by erosion of national-state identity. From this point of view, the globalization process was evaluated by Z. Bauman, U. Beck, P. Drucker, G. Kissinger, and GP. Martin, H. Schumann, K. Omae, R. Reich, G. Thompson, P. Hirst. As a rule, the authors agree that the process of globalization creates a threat to the existence of a nation-state.

An analysis of the scientific literature on the problem of patriotism and national state identity shows that the problem of the connection between patriotism and identity management in the era of globalization has not received deep consideration. This aspect is only fragmentarily touched upon in the works of J. Nye and V.M. Kapitsina, in connection with the study of the so-called "soft power" {"soft power"}) and the study of the spread of the ideology of cosmopolitanism in the process of globalization.

5 CONCLUSION

So, we considered patriotism as a social phenomenon and revealed its main dimensions: emotional, sensory, axiological, moral, ideological, political, activity-based and sociocultural. In the context of globalization, the socio-cultural dimension acquires the greatest relevance, which manifests itself in two forms: national-state and cosmopolitan identity. Globalization is interpreted by us as an objectively subjective process in which world flows and institutions act as an objective basis, and the subject forces interested in its results: the world elite in the person of financial and industrial corporations, owners of TNCs, etc. The subject of globalization is to strive to reformat the identity of the population from a national state to a cosmopolitan and form a kind of "cosmopolitan patriotism." The tool of such reformatting is the ideology and practice of Westernism.

In this connection, national states are faced with the task of opposing the striving of the world elite to form a cosmopolitan identity, opposing this striving to the construction of patriotism on the basis of national-state identity. The construction of such an identity should be carried out on the basis of the design of the image of the Motherland, widely applying information and communication technologies. Special emphasis in this process should be given to national cultural traditions, using historical memory, in which, in the minds of the population, significant historical events associated with national successes are imprinted. As a mechanism, you should also use visual tools that create a visual image of the motherland. These can be monuments of past glory, the national emblem, the flag and other attributes of national statehood. The final result of this design should be the creation of an attractive brand of the country, as a country with high economic, political and cultural achievements.

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