PHILOSOPHICAL-HISTORICAL RECONSTRUCTION OF NATIONAL AND CULTURAL IDENTITY IN EXAMPLE JAPAN

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ABSTRACT

In modern living conditions, only multifaceted and educated person is able to have a deep and conscious identification with his people, a sense of spiritual connection with him. Awakening a sense of beauty in a person, cultivating the ability to see the beauty of the world and people, understand the language of art, and independently participate in the creation of aesthetic values - can be called a priority task of modern education. Until recently, the concept of identity was practically not used; it was not the subject of either theoretical or empirical study. It was not found in monographs, textbooks and journal publications. Identity appears during development and means a feeling of belonging to some integral structure, a person's awareness that he is part of this structure and occupies a certain indisputable position in it. Identity helps a person realizes a fundamental need.

Keywords: *identity, national-cultural identity, education, art, globalization, Japan.*

АННОТАЦИЯ

В современных условиях жизни только многогранный и образованный человек способен иметь глубокую и осознанную идентификацию со своим народом, чувство духовной связи с ним. Пробуждение чувства прекрасного в человеке, воспитание способности видеть красоту мира и людей, понимать язык искусства, самостоятельно участвовать в создании эстетических ценностей - можно назвать приоритетной задачей современного образования. До недавнего времени понятие идентичности практически не использовалось; это не было предметом ни теоретического, ни эмпирического исследования. В монографиях, учебниках и журнальных публикациях он не обнаружен. Идентичность возникает в процессе развития и означает чувство принадлежности к какой-то целостной структуре, осознание человеком того, что он является частью этой структуры и занимает в ней определенное неоспоримое положение. Идентичность помогает человеку реализовать фундаментальную потребность.

INTRODUCTION

At the present stage of human development, there are a number of national problems that have become aggravated in many countries. There are features of the manifestation of national and ethnic relations. In connection with changes in the sociocultural life of modern society, research related to the study of various types of identity is being updated. Considering it through the prism of the phenomenon of national-cultural identity makes it possible to more fully comprehend the process of integration and identify its diverse aspects. The concept of "identity" is used by a number of social sciences and humanities, such as social philosophy, psychology, social psychology, cultural anthropology, where this category represents subjects and communities as relatively stable, self-identical unities. An interdisciplinary approach makes it possible to carry out a comprehensive study of this category.

Analysis of literature on the topic (Literature review). The term "identity" entered scientific circulation relatively recently, around the middle of the twentieth century. Initially, it appeared in psychology and was considered by such thinkers as S. Freud, E. Erikson, A. Adler, E. Fromm. This was followed by the study of identity in philosophy, sociology, and ethnology. As a result, today there is a fairly wide range of interpretations and classification options. Thus, cultural, civil, ethnic, national, political, regional, religious identities, as well as their transitional forms - ethnocultural, national-cultural, were identified.

RESEARCH METHODOLOGY.

When preparing the article, scientific research methods were used: methods of analysis, synthesis, induction, deduction, generalization and abstraction.

The category "identity" is used in the meaning of "identity", "sameness". This is the central quality of personality, which manifests the inextricable connection of a person with the social and cultural world around him. Identity appears in the course of development and means a feeling of belonging to some integral structure, a person's awareness that he is part of this structure and occupies a certain indisputable position in it. Identity helps a person realize a basic need. Ethnicity (from Greek - people) is a historically formed group of people, united by common linguistic and cultural characteristics. However, a nation is not just an ethnic group and not only a stage in the development of an ethnic group. Ethnicity is a certain specific model of behavior and view of the world, and a nation is a fundamental form of social life. A nation is usually understood as an objectively existing community, an integral subject

of the historical process, possessing objective and subjective interests, striving to form its own identity. National identity is the core of national self-awareness; the identity of a nation presupposes the latter's idea of itself, how it is seen by other nations, as well as its own goals, values and prospects in the world and world history. "A specific perception of oneself as part of the whole is formed, manifested in attitude, worldview, emotional attitude to the world, behavior, communicative acts" [6, p. 116]. In this process, the subject is faced with a large number of problems, situations where a choice is required, it is necessary to form a clear, conscious, positive national identity, which consists of a feeling of deep belonging to one's people, acceptance of its traditions, values and ideals.

National-cultural identity is acquired through the gradual introduction of a person to the world of culture, and each action of this process corresponds to its own form and content of cultural activity, which is updated taking into account the characteristics of personal development and the requirements of society. National-cultural identity manifests itself as a common "picture of the world", a sense of belonging to a single historical and cultural basis. The need to belong is one of the basic ones in the personality structure. Maturity is possessed by the personality that is characterized by sociocultural identity, that is, having a "firmly acquired and personally accepted image of oneself" [1, p. 213]. In a broad sense, the concept of "identification" is interpreted precisely as "self-determination", "self-identification" of an individual with a certain society. The processes of socio-cultural and ethnic identification are accompanied by the individualization of the social in a person, his desire to preserve what is unique in the individual. Self-understanding helps to discover the creative potential of an individual, develop personal meanings, and provide protection from hidden manipulation in a situation of sociocultural crisis.

Each person identifies himself with a certain gender, profession, nationality, culture, and diverse social roles. This happens, as a rule, at three levels: cultural (identifying oneself with certain values - value, spiritual identity; these values are personalized, they have a carrier - an idol, referent, role model, etc.); social identity presupposes inclusion in certain socio-cultural institutions (or role, status identity); personal, psychological identity is the ability to maintain a holistic image of one's self at different stages of life.

National-cultural identity manifests itself in the form of a person's perceived belonging to a certain community "we". This community is formed as a result of complementary and interdependent processes: on the one hand, imitation, adaptation, cooperation, consolidation, on the other – opposition, disunity, conflict. One and the same element - language, tradition, idea, value - serves simultaneously both as a way

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of solidarity, unity, and as a factor in isolating a given community from others, in opposition to them. Contrast and opposition are a source of energy for the consolidation of a community and its self-awareness.

In the modern discussion about the essence of the nation, there are essentially two main interpretations of the nation, as an "ethnic nation" and as a "nation-state". The first represents the nation as a social and historical reality that has objective characteristics: theory, language, common economy, psychological make-up, etc. Perhaps the most characteristic definition will be the following: a nation is the highest form of ethnic community of people, which arose historically in the era of the formation of bourgeois relations and the liquidation on this basis, the federal fragmentation of ethnic territory and the unification of people speaking the same language, having a common culture, traditions, psychology and self-awareness. At the same time, national identity is a product of long-term development and its legitimacy derives from history. The second interpretation considers a nation to be the totality of citizens of a state. Thus, a nation is understood as co-citizenship, that is, a population complex in ethnic, religious and racial composition, united by a single territory, citizenship and statehood, and national identity is the result of upbringing, socialization and internal choice. The presence of such a discrepancy in points of view on the initial issue of the problem of national identity creates a certain tension in socio-philosophical research, varying depending on the rootedness of the tradition of philosophical reflection on the "national".

Within the framework of this approach, to describe the action of the "spiritual factor," the concept of "national self-awareness" is used, and national identity becomes the "successor" of "peculiarities of mental makeup," that is, a concept reflecting subjective aspects determined by the personality of the individual, considered by social psychology and reduced as as a rule, to "ethnic self-identification".

Representatives of another direction - the "relativistic theory of the nation" - based on the "paradoxes of nationalism" identified by B. Anderson, which explicate the problem of the "national" as the opposition of the "ideal image of nationalism" and the "cultural system that arose under the influence of the ideology of nationalism", consider the nation as an intra-group definition , as a "semantic-metaphorical category" that has acquired "great emotional and political legitimacy", and, therefore, question the rigid connection between history, state and national interests, based on the real diversity of the formation of ethnic groups and nations. It is obvious that the central category of such an approach should be the concept that defines "the people's awareness of themselves as a certain community that is

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different from others" - national; identity, presented as the basis of the "phenomenon of ethnicity." Appearing as an adequate translation of the English-language ethnicity, developed by E. Hobsbawm, E. Smith and other representatives of constructivism, the term "ethnicity" began to be used to describe a certain "stable set of behavioral norms that are supported by certain circles of the intra-ethnic information structure" and is understood as "a social construct and symbolic capital", necessary primarily for the implementation of practical actions in the sphere of "reflexive politics", which refuses to objectify: the "national". However, within its own methodology, the relativistic theory of the nation objectifies "specific forms" of self-determination of national identity - "national feeling", "national interests", "national idea", which leads to the substantialization of national identity, which is proposed to be thought of as a kind of substrate (by analogy with the "soul of the people" and "national character" discussed above).

National character is an expression that describes the forms of collective self-perception, sensibilities and behavior shared by the people inhabiting modern nation-states. It presupposes the existence of psychological and cultural homogeneity among the citizens of each country, and the idea that each nation can be viewed as a collective entity with characteristics similar to the empirical individuals who are its inhabitants. The noun seeks to describe a universal aspect of social life - the internal dimension of the existence of individuals and the external dimension observed through collective behavior. The adjective "national" places this universal aspect of social life in the specific context of those social units we call nations.

Japan, as an island country, is also interesting for research to explore its historical reconstruction of national identity, the formation and transformation of cultural identity. Thus, one should pay attention to the national religion (Shintoism) of the Japanese, which in turn treats national cultures and worship with reverence and respect. Shinto, the indigenous religion of Japan based on the relationship between the Japanese people and local deities, the kami, is closely related at both the national and community levels to issues of Japanese identity and social and cultural belonging. Lacking clear doctrines, its focus is primarily expressed in ritual activities related to the celebration and propagation of life, as well as issues of spiritual purity and ritual activities that support and maintain the relationship between the world of humans and the world of the kami. Although its influence on the Japanese language was never as pronounced as that of the imported religion of Buddhism (see Buddhism, Japanese language), it nevertheless played a role in the development of philological studies in Japan, as well as in the creation of important texts and specialized vocabulary .

The connection between Shintoism and national identity, evidenced by recent patterns of shrine visiting, points to a deeply rooted feature of the religion in the region: the close connection of religion, state and identity. And here Shintoism is a clear (albeit specific) example. His myths credit the "kami" with the creation of Japan and the origin of the Japanese people and their imperial dynasty. In these myths, the imperial family is divinely ordained to oversee the nation, as they are descended from Amaterasu, the Sun Goddess, who is revered at the great shrines of Ise, the most important shrines in Japan. The Kami are the creators of Japan and its people, who thus exist in a special, unique relationship with their gods and the land. This special relationship has been central to Japanese concepts of identity and has been closely associated with Japanese nationalism since the Meiji Restoration of 1868, when Japan developed a modern sense of nationhood using Shinto and its mythological connections to the Emperor as a focus of national unity. unity and as a means to emphasize national uniqueness as the chosen people and land. The alliance of Shinto and the state helped create a myth of racial superiority that legitimized Japan's colonization of Taiwan and Korea, led to the suppression of other religions, and played a major role in Japanese fascism and warmongering in the first half of the twentieth century.

Kawakatsu defines ethnic groups as people who share the same culture. Here the issue is complicated by the need to understand how Kawakatsu interprets the idea of culture. The concept of "culture" in Japan appeared late in history compared to the Western world. During the first phase of the Meiji Restoration, the word for culture was 文明 (bunmei), which was associated with the 文明開化 (bunmeikaika) movement, which began to introduce important elements of modernization in the Western sense to Japan. During this period, 文化(bunka), the actual word for culture, was only used as a shortening of 文明開化 and meant "culture" only in the Taishō era. Returning to Kavakatsu, we can conclude that he believes that values in the history of an ethnic group, as well as a national group, are associated primarily with material objects, which can change greatly in the course of history, and not with the values themselves. However, sometimes some values remain. This is exactly what happened in Japan, which during the Meij era and after World War II faced a number of changes (imposed by Western nations), but never lost its cultural identity and never lost 和 (wa). Kawakatsu argues that a characteristic of the Japanese is 住み分け (sumiwake), the idea of a number of different cultures living together. One example is the coexistence of different religions in Japan, such as Shintoism and Buddhism. This became possible primarily due to the characteristics of these religions, which do not have the concept of exclusivity that many other religions have,

such as Christianity. Kawakatsu argues that it is difficult to enter another culture and accept a new value because it is the same as trying to assimilate another person's personality.

Another important issue of identity is national identity. This is due to history, politics, and also to a psychological reaction, to a certain extent, affecting the entire population. Japan, like any other country, has its own method of constructing national identity. To summarize, cultural identity can be viewed as a set of values that do not change over time, or as a series of choices that one person makes. On the other hand, when it comes to national identity, the Japanese feel the strongest connection to their city, not to Japan itself.

Issues of identity are now becoming more complex due to the presence of globalization, which for many people is the fear of different cultures disappearing in favor of a larger global culture. But if you look closely, this is not always the case. Globalization also provides an opportunity for a non-dominant culture like the East to overcome the power of Western values that have influenced their history for so long.

CONCLUSION AND RECOMMENDATIONS

In the post-war era, official ties between Shinto and the state were prohibited by the Constitution, Japan became a secular state, and Shinto exists primarily as a shrine-oriented tradition based on the life cycle and other rituals and festivals. However, there remain many people (especially on the right) and many Shinto priests who seek a return to a formal unification of Shinto and the state. Thus, many discussions of Shinto in the modern era center around issues of religion, nationalism, and politics.

The following suggestions can be made for further study of the national and cultural identity of Japan:

1) Strengthening the national spirit and spreading the definition of national identity.

2) Introduction of national-cultural education at all levels of the educational process.

3) Coverage of issues of national identity in the media and the elimination of stereotypes, increasing the number of feature articles and programs on this issue.

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